

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 20, 1900.

[No. 35.]

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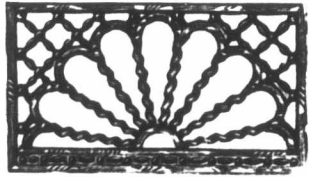
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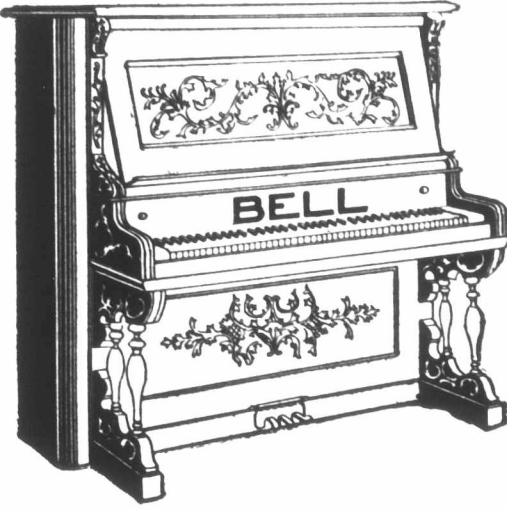


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Canadian Churchman.

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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS. FIFTEENTH SUNDAY AFTER TRINITY.

Morning—2 Kings xviii.; Galatians ii.
Evening—2 Kings xix., or xxiii., to 31; Luke i., 26 to 57.

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

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.
Processional: 35, 37, 189, 232.
Offertory: 167, 174, 212, 275.
Children's Hymns: 182, 223, 332, 335.
General Hymns: 7, 19, 169, 191.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320.
Processional: 390, 432, 478, 532.
Offertory: 366, 367, 384, 388.
Children's Hymns: 261, 280, 320, 329.
General Hymns: 290, 295, 477, 637.

Dissenters.

We have received from England an interesting and amusing evidence of the care with which our columns are perused in the Mother Country. We had taken a paragraph with modifications from the Church Times; and, in speaking of the impropriety of selling tickets to various classes of persons for admission to a service in a cathedral, we omitted "Dissenters," to the astonishment of our correspondent. Without going into the details of our reasons, it is sufficient to observe that we have here no "Dissenters"—that the use of such a word in reference to other Christian denominations would be offensive; and, that while we are always ready to maintain our own principles, we have no wish to be offensive to others. We hope that this explanation may be satisfactory to our correspondent, if it should come under his eye, and we will promise

him to note more carefully the sources of our comments, when they are drawn from contemporaries.

China and Russia.

It is of no use attempting to explain all the complicated relations involved in this terrible Chinese problem. Yet some of them demand special attention, more especially since they call upon us for practical action. The action of Russia in reference to Pekin is certainly one of the most curious and puzzling episodes in the transactions of the European powers. It is hardly enough to say that the liberation of the European ambassadors and ministers was the main object of the advance against the Chinese capital; and, when that was accomplished, little more was required. It is gravely suspected that some arrangement has been entered into, between China and Russia, whereby the latter has been bribed to fall out of the European Concert. We should be slow to believe this. We should especially be slow to encourage in Englishmen that distrust and suspicion of Russia which has so long been fostered in our people. To a large extent, this suspicion is unjustified; to a still larger extent, it is mischievous. England and Russia ought to be allies, or at least to preserve a good mutual understanding. But the case appears to be worse when we learn that France joins Russia in advocating the abandonment of Pekin by the allied powers. Such a decision on the part of France is of no moral value, and carries no weight. Clearly it does not, from any clear view of what is right or expedient, but from a desire to keep in with Russia, and to be offensive to Germany and Great Britain. It is generally believed that there is some understanding between France and Russia, like that which exists between Germany, Italy and Austria. We gravely doubt this, although those who live longest will know most on that subject. At any rate, there is more to be done than to rescue the ministers; there is punishment to be inflicted wherever it may be due; there is a careful examination instituted with a view of ascertaining the responsibility of the various parties interested in the recent massacres and conspiracies; and until this is done, Pekin should be held.

France and Rome.

We generally think and speak of France as a Roman Catholic country; but we are reminded by a Roman Catholic writer in the "Guardian" that this is an error. French manners, he allows, are tinged with the outward religious habits that fifteen centuries must have left behind them, but it must be acknowledged that, for the last five and twenty years, the Governments chosen and supported by the majority have been openly anti-Catholic and the larger current of literature and science hardly less so. It is calculated, he says, that only ten or twelve mil-

lions, out of thirty-eight, practise their religion, and not two out of twenty voters will vote for a Catholic candidate because he is a Catholic; and no large Catholic organ ever could achieve anything like success. The occasion of these remarks was the conversion to Catholicism of M. Ferdinand Brunetiere, the editor of the famous Revue des Deux Mondes. The writer has not a high opinion of M. Brunetiere's literary qualities, but he admits his vast knowledge, and he remarks upon the great change which must have passed upon a man who was but recently almost a materialist, when he declares himself an adherent of the Church of Rome. The writer thinks that M. Brunetiere's conversion may lead the way in a Catholic reaction.

Religious Census.

There can be no doubt of the importance of a religious census, if we could only be sure of its accuracy. When the thing was first tried in England, the results were so ludicrously untrustworthy that it was declared to be of no value. For example, places of worship were returned as having in them twice as many men and women as they could contain. This was when the census of attendance was taken. But it is doubtful whether we can be sure of the results obtained by inquiry at the residences of people. The present director of the census in the United States says that, in spite of every effort at thoroughness and accuracy within the essential limitations of statistics gathered by a Government which claims no right to make any personal inquiry into matters of faith, the census of 1890 in its statistics of churches has exercised no appreciable influence upon the thought of the nation. It took the figures as they were reported from the various organizations, and how accurate these are apt to be the Church Almanacs sufficiently show. But even if they were all accurate, the conditions of membership and communion vary so infinitely as to elude comparison, and the statistics of church sittings are as deceptive. The director invites suggestions. If any such can be obtained, they might be utilized in taking our census next year.

Wealth and Poverty.

Most men imagine that, if they were richer, they would be happier—perhaps also better. Certainly they would be free from a good many temptations, but others might come in their place. Quite recently the death of an American railroad magnate, Collis P. Huntington, has given occasion for reflections on this subject. He left an estate valued at from 20 to 50 million dollars, and for charitable purposes he bequeathed \$125,000. If he had done his duty in this respect during his life, he might have left nothing for charity, and simply have counselled his heirs to walk in his steps. But that was not the case. Here is what the Philadelphia "North

American" says of him: "His weakness was his exclusive devotion to money. He could not understand that there are other objects worth aiming at as well as the achievement of wealth. For men who sought and won riches, but were something besides money-spinners, he had a tolerant contempt. They seemed weaklings to him. He planned and worked at his trade as if he were to live forever in this world. There are few hearts made sore by his taking off. So Collis P. Huntington died a poor man, notwithstanding all his wealth." Such men are a beacon, not an example.

The Treatment of the Boers.

No one can complain, with justice, of the treatment of the Boers in South Africa. There has been no looting or plundering, no harshness, certainly no deception. Indeed, all things considered—the abuse of the white flag, of the Geneva Cross, and other things of a like character, the patience and forbearance of the English commander have been wonderful. But it appears that the patience of the Commander-in-Chief in South Africa has at length been exhausted by the continued abuse by the Boers of the kindly treatment extended to them. It is to be regretted that a harsher character must be given to the war, but the policy of generous treatment has only been accepted as a cloak for conspiracy and treason. The oath of neutrality has been violated at the first opportunity, and the trust placed in those burghers, who have surrendered their arms, and been allowed to return to their homes, has been utterly misplaced. Murder, outrage, and treason, such as is being carried on by the Boers, who have accepted the terms of surrender, is not war, and equally severe measures must be enforced to deal with such crimes as in a state of peace. We can understand the reluctance which Lord Roberts has had in resorting to severe measures, but there is a limit to the policy of leniency, which is generally acknowledged to have been extended too far. The terms of the Proclamation recently issued by the Commander-in-Chief mark the adoption of a sterner policy which has been forced upon him, but which we hope will put a stop to the state of things that has caused such exasperation to the troops in the field and to the nation at home.

Copyright in Reports.

It has long been a matter of dispute, how far those papers, which publish reports of speeches, have a right to control those reports, and to sanction or restrain the republication of them in other forms. In consequence of the uncertainty of the law, it has been quite common for publishers of a semi-piratical tendency to put forth speeches of eminent men in pamphlets, which were simply a reproduction of the reports in the newspapers. It was high time to put a stop to this; and the proprietors of the Times are to be congratulated on the result of their appeal to the House of Lords on the question of the copyright of the reports of Lord

Rosebery's speeches. Common sense and fairness plainly prescribe that one individual should not "appropriate to himself what has been produced by the skill, labour, and capital of others," and we are glad to find that the law is on the same side in the present case. There was no question between the Times and Lord Rosebery, who views the fact of his own utterances with indifference. The Times did not claim property in the speech, but only the copyright in its own particular report of the speech, to produce which required "skill, labour, and capital." That the Times should be protected in the enjoyment of property for which it had paid was only as it should be. The leave is, of course, not indefinite. A limit of time is placed to its rights. But it will be sufficient in the interests of the enterprising publisher and of the public.

China and Europe.

Everything is to be welcomed which may serve to throw light upon the causes of the uprising in China against Europeans. We must not expect to get at the bottom of the matter at once; yet we may, by degrees, come nearer to the whole truth. A letter from the Rev. G. Hudson, of the South Presbyterian Mission, Hangechow, China, has some helpful remarks on the whole subject—remarks which tend to correct the impression that the missionaries are largely to blame for the present state of things. He points out that it is first against the foreigner that Chinese hatred has been stirred up, and that through the action of the European Governments. For example, the "lease" of Kiao-Chau by the Germans as part compensation for the murder of two of their missionaries, was followed by the seizure of Port Arthur by the Russians, and Wei-hai-wei by the British. In this way the Christianizing movement has been understood by the Chinese as a cover for the ulterior design of partitioning the Empire. The action of the French Government has likewise fostered this belief, inasmuch as it obtained for French bishops an official status which permits them to conduct negotiations with the various officials without reference to the consular authorities. Hence it has come to pass that the religious propagandist has been taken for a political agent. At home, on the other hand, the blame has been thrown upon the missionaries for the creation of a state of things for which they are by no means responsible.

The Prayer-Book and the Church.

The following remarks are not unworthy of consideration. A writer in a contemporary remarks: "In these days of convenient Prayer-books, many Church people have ceased to carry their own books, depending on the Church supply. But there is a certain value and advantage in carrying a Prayer-book on Sunday. It is in a measure a badge of the day—of one's purpose and intent; it sets him—and especially her—apart as a somewhat different personage from the ordinary Sunday traveller of whose destination there is no hint. The Prayer-book,

without being ostentatious proclaims where one is going, and in so proclaiming shows his pride therein. It is educational, and doubtless these silent cross-marked messengers have preached many an able sermon to the casual spectator in a street-car, or on the street corner, and in the thick of life's hurly-burly." It is quite common to see the Presbyterian or the Methodist armed with his Bible and his Hymn-book—and especially, perhaps, to note the Bible Class teacher with his large copy of the Scriptures—ready for work. The thoughtless onlooker sometimes smiles when he beholds these outward signs; but not quite wisely. These people need not be thought ostentatious. They are not ashamed of their work; and we Church people need not be ashamed of our Prayer-Book.

HONOLULU.

Everyone knows something of the Sandwich or Hawaiian Islands—of their discovery by Captain Cook more than a century ago, and other things connected with their history. Passing over many interesting details, we would here draw attention to their ecclesiastical history as of deep interest to English Churchmen—especially in reference to the recent annexation of the islands by the United States. Christianity has made such progress in these islands, that it has been said that nearly all the natives are Christians. But it was in the year 1862 that an Anglican episcopate was first established at Honolulu, in the reign of Kamehameha IV., who succeeded his uncle as King in 1852, and died in 1863. He and his wife, Queen Emma, were devout Christians and ardent supporters of the Anglican Communion. The King, indeed, showed his attachment to the Church by himself translating the Prayer-Book into the Hawaiian language. The first Bishop of the diocese was the Right Reverend T. N. Staley, and such progress was made in his time, largely through the influence of the King, that it seemed probable the whole of the islands would not only be Christianized, but brought under the influence of the Church of England. Under his successor, his brother, Kamehameha V., things went on fairly well. He died in 1872, without issue, and Prince Lunalilo was chosen in his place. At his death, in 1874, Kalakana was elected King, and in 1891 he died and was succeeded by Queen Liliuokalani, whose daughter still claims the throne. In 1893, as a consequence of a revolution (which is said to have been promoted more by foreigners residing in the islands, than by the natives), the monarchy was abolished, a republic established, and a president and provisional government were appointed. The Hawaiian Republic was proclaimed, and a new Constitution was promulgated, July 4th, 1894, Mr. Sanford B. Dole being elected President for six years (July 4th, 1894). But this was not all. If the Government had merely been changed, the relations of the Church need not have been affected; but in 1898 the islands were definitely annexed by the

United States and attached to the military department of California, a garrison being sent out to Honolulu. The American flag was raised August 12th, when the formal transfer took place, and the islands became "a new territory of the United States." And now comes the grievance of the Church in Hawaii. The Standing Committee of the Society for the Propagation of the Gospel (S.P.G.), have decreed that, the diocese of Honolulu being now in an American territory, they have no more responsibility as to its support. The Bishop of Honolulu not unnaturally raises a very earnest protest against this proceeding. They are treated, he says, with scant courtesy in that they are deprived, at a stroke, of their means of subsistence. The income of the Bishop is withdrawn entirely, and he is left responsible for part of the stipends of several of his clergy, previously provided by the S.P.G. This, on the face of it, is bad enough; but the precipitate action of the S.P.G. has been taken without much consideration of the circumstances. In the first place, although the American flag was raised at Honolulu, Aug. 12th, 1898, the Hawaiian islands did not become an American territory until June 14th, 1900. Moreover, the American Church can take no cognizance of the diocese as part of their Communion until the meeting of the General Convention in October, 1901. Until then, the Bishop must find his own income and £100 towards the sustentation of his clergy. We feel sure that the action of the S.P.G. has been taken in ignorance of the circumstances of the case; and at least we feel sure that English Churchmen will not suffer the diocese of Honolulu to go to ruin for want of the necessary means of support.

CHURCH-GOING.

We have here, undoubtedly, a burning question, not here or there, but everywhere—and not one of those burning questions, which, in the language of Bishop Magee, have a tendency to burn themselves out. When this ceases to be a question, either the world will be Christian or the Church will be dead. We know that this question has been greatly exercising the minds of many serious men and women during these later days. Is there less Church-going—are people staying away from Church more than they did in former times? These are questions now often asked, and to which answers by no means satisfactory have been returned. We are sorry that we cannot return a quite satisfactory answer to these questions. In the first place, we think there is a shrinkage in the attendance of devout people—they do not go to Church as often as they did. In the second place, there is a diminution in the general congregations. The second is a quite natural consequence of the first, although there may be other ways of accounting for it. With regard to the first—we fear there is too much ground for the conclusion at which we have arrived. Religious people do not seem to have the same regular habits that they or their forefathers had a generation or

two ago. In former days among religious people it was a regular custom to go to church twice on Sundays. High Church people kept Saints' days besides; and some of the more devout were found at daily service; but the ordinary, respectable English Churchman at least went morning and evening on Sundays. The mere Churchgoer, who went for respectability's sake, contented himself with once a day on Sunday—in the forenoon—when he could see and be seen, seen as a respectable person, who professed the Christian faith. But the man who laid claim to something more than this—who was professing and trying to live a Christian life, was a regular communicant—at least once a month—and attended Church twice on Sundays. We have reason to think that this is not the case at the present moment. Multitudes of this class seem to think once on a Sunday quite enough. How they spend the rest of the Lord's Day we do not venture to guess. Certainly not in domestic devotional exercises, as a rule—but we forbear to go further. The habits of religious men and women have a powerful influence upon others. Young men and women, who see their seniors careful about the observance of the Lord's Day, are insensibly influenced by what they see and hear. When those whom they have been accustomed to respect become lax they grow more so. And it may be well for some religious people who lament the non-attendance at Church of many of the rising generation, to consider how far they may themselves be responsible for it. So much for the facts. How to account for them? It may seem easy to waive this question aside; but we have really no right to do so. It must be faced. We cannot go at length into the subject in this article; but we may indicate some of the causes which are spoken of as accounting for the admitted facts—and return to the subject, by and by, and examine these allegations. What are they? How are the admitted facts explained? We put down the answers without at present going further. First of all, there is an alleged decay of faith. Then it is said that this arises from the free handling of the Bible, which has become common among us during the last few years. Then, again, it is said that Church-going is no longer necessary in the same sense, or in the same degree, that it was in former days. Some people find the explanation in Sunday cars, some in bicycles, some in a lowering of our regard for the Lord's Day. These and other reasons we shall hereafter examine, and some of them will be found to be of the highest importance. Without entering deeply upon them, two remarks may here be made; first, that a neglect of public worship need not, at the beginning, be regarded as certainly a sign of the decay of faith; and secondly, that wherever public worship is widely neglected, there a decay of faith will certainly ensue. But, for the present, this must suffice.

In Iceland men and women are in every respect political equals. The nation, which numbers about 70,000 people, is governed by representatives elected by men and women together.

PIONEER MISSIONARIES.

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

Introductory.

Our Christian faith teaches us to magnify goodness; it is, therefore, right that we should take knowledge of human character. The Divine Word truly says that Almighty God "sendeth His rain, and maketh His sun to shine upon the just and the unjust," but He doth not rain wealth, nor shine honour and virtues upon men equally in the same way.

It is needless to say that in human life there are innumerable spheres of goodness and usefulness always at hand. No one in private or public life needs be without opportunity for the use of his talents. The Holy Bible is full of biography of men and women, young men and maidens, of high and low estate, rich and poor, strong and weak. All Scripture is written for our learning, that we may see and know the moral—to follow wisdom and excellence, and to turn away from foolishness and the snares of the wicked. "The path of the just is as the shining light that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble."

In preparing a few pages of early Canadian biography, the writer has chosen but few names, all that he could obtain of first or pioneer missionaries for his study; men who came to this part of Canada, now Ontario, more than one hundred years ago. Much should be said in their honour. They came to this country in Christ's name, to Indians and white men, first settlers towards the end of the 18th century. The country was wild, and the times were dangerous in the extreme, everywhere; politically, socially, and religiously. The Six Nations Indians and a few thousand white men and families came to occupy the land; they were alike in one respect—refugees—United Empire Loyalists, from the new United States Republic, bound together as fellow-subjects to the King of Great Britain.

British military rule was inaugurated in Canada in 1763, under General Murray, first Governor-General of the new province of Quebec, in place of Lord Amherst, who had acted as Governor-in-Chief. The population of Canada was 80,000, including 8,000 Indians. Civil rule was adopted in 1788. Dr. Jacob Mountain was appointed first Bishop in Canada, 1793. Great Britain was then at war with France, Spain and Holland. East Indian affairs were most exciting and critical. In the midst of these wars, dangers, fears, and turmoils, at home and abroad, Upper Canada was set off in 1792 as a new province, under Colonel Simcoe. English missionary societies exerted the utmost of their ability to send the means of Grace wherever the British flag was unfurled. This country then was vast and wild. Indian trails only marked certain courses between east and west, or north and south; they were used as war-paths of Western Iroquois warriors, when they went out to fight their enemies—the Hurons and Ojibways; or else as favourite tracks of roaming hunters, seeking game, and the fur trade, which the Hudson Bay Company had promoted for one hundred years previously.

Pioneer missionary work in every land or among South Sea Islands cannot fail to enlist Christian sympathy, and to inspire us with a fresh understanding of the true nature and meaning of the Church's mission to the world. The names of the Christian workers in the Lord's vineyard, who went out to work with apostolic fervour, are bright, shining links, connecting the past with the present century. We wish to speak at this time of even a few such names, to cherish their memories, and bless God for the good work done in His Name.

The names now before us are Ogilvie, Stuart, Langhorne, Addison, Bethune, Dun and Burns. Doubtless there are more such names most worthy of honourable mention, but the writer unfortunately has no list or record at hand to enable him to say or do more than he has ventured to do at the present time. Perhaps other writers will be able to supply his omissions.

Before proceeding, it may be of interest to mention that when France, in 1759-60, ceded Canada to Great Britain, wild tribes of Indians held sway over all forests and trails; lakes and streams; they roamed far and near, encamped when and where they pleased; they "found no city to dwell in; hungry and thirsty their souls fainted in them." At times they chose, perhaps, a lakeside hill, or a river-outlet, like Ongiara (Niagara), as a suitable place for holding grave, deliberate Indian councils, to decide upon immediate battle, or propose new terms of treaty, and peace. Their choice of situation for such gatherings might depend very greatly upon thoughts of a local presence of the Great Spirit, who, they believed, manifested his special presence at Niagara Falls.

Rev. John Ogilvie, 1759.

The circumstances under which the first visit of a missionary was made to this part of Canada (Ontario), is thus related by the missionary himself in a letter dated at Albany, N.Y., February 1st, 1760, or fifteen years before the American Revolution:

"Last summer (1759), I attended the Royal American Regiment upon their expedition to Niagara, and, indeed, there was no other chaplain upon that department, though there were three other regular regiments, and the Provincial Regiment of New York. The Mohawks were all upon this service, and almost all the Six Nations; they amounted to 940 at the time of the siege of Fort Niagara. I officiated constantly to the Mohawks and Oneidoes, who regularly attended Divine service."

The Oneidoes met us at the lake near their castle, and as they were acquainted with my coming, they brought ten children to receive baptism, and several young women, who had been previously instructed, also came to receive that holy ordinance. . . . "The harvest truly is plenteous, but the labourers are few." The Indians themselves are not wanting in making very pertinent reflections upon these points.

The possession of the important fortification of Niagara is of the utmost consequence to the English, as it gives us the happy opportunity of commencing and cultivating a friendship with those numerous tribes of Indians, who inhabit the borders of Lakes Erie, Huron, Michigan, and even Lake Superior; and the fur trade, which is carried on by these tribes, which all centres at Niagara, is so very considerable that I am told by very able judges that the French look upon Canada as of very little importance without the possession of this important pass. . . . In this fort there is a very handsome chapel, and the priest, who was of the Order of St. Francis, had a commission as the French King's chaplain to the garrison. . . . The service of that church was performed here with great ceremony. . . . I performed Divine service in this church every day during my stay here." (Digest, S.P.G., p. 153).

Throughout the campaign, which ended in the complete conquest of Canada by Great Britain, Mr. Ogilvie set an example of devotion, and of what ought to be done for the promotion and nurture of the Christian faith among the Indians, "great numbers of whom attended constantly and decently upon his ministrations."

Mr. Ogilvie was a missionary of the Society for the Propagation of the Gospel, established in 1698 in England. That society, soon after its establishment, sent missionaries to several parts of America, notably Virginia. It was in the Mohawk Valley, one hundred miles in length, the most beautiful portion of the State of New York, before one civilized man had set foot there, while the primeval forest covered the land, that the

Mohawks, the most powerful of the five confederate tribes, who went under the general name of the Iroquois, had established themselves. In 1712, missionaries of the society (S.P.G.), were actively employed among them. Eagerly and gratefully the Mohawk received their ministrations and were made Christians—to know the Gospel, and to be guided in increasing measure by its precepts. Hence, we may believe they felt bound to "honour the King" in the spirit of loyalty, in the period of the Revolution, and were ready to abandon their large reserves in the States of New York and Pennsylvania, preferring to live in new Canada, under the British flag, in 1783.

We quote the following from the Documentary Digest of the Society (S.P.G.):

"In the subsequent contest between Great Britain and the American colonies (1775-83), the Mohawks again sided with the Mother Country, and rather than sever from their allegiance chose to abandon their dwellings and property; and, accordingly, went in a body to General Burgoyne, and afterwards were obliged to take shelter in Canada."

"A majority of the nation fled in 1776, under the guidance of the celebrated Captain Joseph Brant, to Niagara, and eventually settled on the Grand river, about sixty miles south-west from Niagara. The remainder, under Captain John Deserontyon, escaped to Lower Canada, and after a sojourn of about six years at Lachine, some of them removed in 1782-83 to Niagara (thence to the Grand River Indian Reserve), but most of them permanently settled, in 1784, on the Bay of Quinte, forty miles above Cataraqui (Kingston), in Upper Canada."

(To be continued.)

WESTERN AUSTRALIA.

As a clergyman of three short years' experience in the diocese of Perth, Western Australia, who is passing through en route for Liverpool, I am asked to contribute an article to the Pacific Churchman. This I most gladly do, especially as my three years in Australia have been the happiest of my life, and I have been allowed to see many signs of the Kingdom of God. Western Australia is the largest diocese on earth, covering an area of a million square miles. It is more than equal in size to all the following European States joined together: Germany, France, Norway, United Kingdom, Austro-Hungary, Switzerland, Portugal, Denmark and Holland. Our total population is estimated at only 200,000, much less than that of San Francisco or Birmingham, so you see there is plenty of room. On the gold fields, to which the Bishop sent me first, we have sand and desert in abundance, east, west, north and south, and those who sit in the seat of the scornful, say that the children born there are sand-groppers. A witty American said with much truth that you could pass the whole of Western Australia through a sandglass. But it is a land exceedingly healthy, the sun shineth in his strength and we have no fogs nor mist to trouble us. We call it the Land of Promise. Western Australia and California are considered the most beautiful climates upon earth. The fig, the vine, the orange, the tomato and many other luscious fruits thrive. "The fig-tree putteth forth her green figs, and the vine gives a tender smell," just as Solomon described them in his day. In parts, grapes thrive so abundantly that we make grape jam, and we have heaps of other fruits prepared by the wise Providence, Who daily leads us with all His blessings. Some of our best gardeners are Chinese. British selfishness forbids them on the gold fields, but we have 500 in Perth and Fremantle. They are patterns of industry, they are marvellously good gardeners and laundry men, making things grow on a sandy soil, where a white man fails, and controlling the vegetable trade of Perth. Only a small proportion speak English decently, and they are despised and rejected by the average Britisher, just as in San Francisco,

where one finds all sorts of bitter and silly things said against them by newspapers and Americans who ought to know better. It is the Christians who berend them. It is the Christians who lift them up in the mission schools run by Presbyterians, Wesleyans, and Anglicans. The most important exports of Western Australia are gold, timber, pearls, wool and sandalwood. The gold output steadily increases and is now the largest but one in the world. The attention of mankind is increasingly drawn to this colony and population flows in. I need not tell you that gold is a sad temptation to covetousness and trickery. It was my privilege to work at Norseman, 120 miles from Coolgardie, among the gold miners for some fifteen months; among a set of men brave and drinking, hospitable and untruthful. How good those miners were to me! How ready to feed me or lodge me for the night, and often we held services beneath the moon and in shanties, offering up the Collect to our Father and asking for "that peace which the world cannot give, that both our hearts may be set to obey Thy commandments," etc. Sometimes one could get hardly any men to service, sometimes one got quite a big haul. I remember bicycling out to one camp twenty-one miles off, and being told by a miner, "You're the pioneer parson in these parts." I enjoyed my work very much among those manly miners, receiving many kindnesses at their hands, welcoming them to my little two-roomed rectory, where I did my own cooking and sweeping and kept cigars for them, and getting as many to Church, and to the Holy Communion as I could. Of course one's life was not without difficulties. What life is? And often one attended them in the hospital and sometimes fished them out of public-houses. Wages are £3 10s. a week on the gold fields, and public-houses abound. Wives and sweethearts were scarce, so it was a field for the temperance reformer. How true it is, as Byron says:

"There's naught perhaps so much the spirit cheers,
As rum, and true religion."

What we find in life mainly depends on what we look for. As the French poet finely says:

"Semez la loi du bienfaisance,
Pour goûter un plaisir parfait."

The north of our colony is extremely hot and few people live up there. The white population of Koeburne with Cossack only amounts to 300, nevertheless the Anglican church has a priest posted there who writes that he lately found a house eaten through by white ants. Our brethren, the Roman Catholics, have noble mission of many years standing going under a Spaniard, Bishop Salvado, up north among the Aborigines where they teach them farming, carpentering, etc. The Kingdom of God grows. Under our excellent Bishop, Dr. Ridley, of Perth, our ministers have increased during six years from twenty-five to fifty-one, and we have some first-rate men among them, and one or two who are a disgrace to the profession. What to do with such men is a problem exercising thoughtful minds at present. We have, you would like to hear, three priests who have worked in the United States, one being from New York. May the friendship between the American and Anglican branches of the Anglo-Catholic Church grow stronger! That is my prayer. Our clergy are still mainly drawn from England and a goodly proportion are unmarried. A Theological College was opened in Perth last August under the Rev. C. E. C. Lefroy, M.A., Oxford, to train clergy. It is doing well, and in it we have two ex Wesleyan ministers. A few months ago the Anglican Church held its annual Synod, at which ninety-four representative laymen and nearly forty clergymen attended. We had a cheering time. We talked of the appointment of a second Bishop for the gold fields; one is badly needed. We had a keen debate upon the Revised Version of the Bible, which is being increasingly used in Australia. The Revised Version is by far the best translation of the Scriptures, indeed, the book of



INDIA FAMINE

Group of breathing skeletons reduced to this condition by starvation.

Job is simply incomprehensible in the A. V., and the R. V. is warmly supported by intelligent and liberal Christians. Perth is a charming little city of 30,000 people, possessing plenty of fruit, a river, a first-rate hospital and public library. There are as many opportunities as a reasonable man can desire of doing good and hating evil.

W. R. LIVINGSTONE,
M.A., Oxford and M.A., Melbourne.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

"FOR STARVING INDIA."

I very gratefully acknowledge the following contributions for the India Famine sufferers: J. S. Meredith, Esq., London, \$5; F. E. Walton, Niagara Falls, per Rev. Canon Bull, \$1; St. Simon's church, Toronto, \$17.55; Mr. James Bigg, Callander, \$3; Mrs. Sewell, Church of Messiah, W.A., \$2; Mrs. B. H. Cole, Notre Dame De Quebec, \$50; (\$10 of this for leper fund); Mr. Allan H. Macdonald, B.C., \$5; Miss M. E. Godden, Carleton Place, \$1; Mrs. S. Godden, Carleton Place, \$1; Mr. W. I. Tyler, Carleton Place, \$1; Mrs. A. M. P., Toronto, W.A., \$1; Member of W.A., Cayuga, \$1; Mrs. McHenry, N.B., \$2; Mrs. Green, of St. Bartholomew's church, \$1; Mrs. Philip, of St. Bartholomew's church, \$1; M. G. P., \$10; H.C. P., \$10; Mrs. Henry Taylor's children, St. Catharines, \$5; M. Joseph, Wellesley street, \$5; Mrs. M. Middleton, Davenport, \$1; Mrs. A. P. Durocher, Montreal, \$11; Friend to the cause, \$2; Master Allen Meredith, 25c.; Miss Marion Meredith, 25c.; C. Handyside, Cedarcliffe, Lake Memphremagog, \$2; Mrs. S. E. Noble, of New Orleans, per Rev. H. H. Waters, \$5; Anon., \$5; Miss A. S. McHefey, Amherst, N.S., \$1; Mr. G. A. MacKenzie, Toronto, \$5; S.B., S.P.C.K. Rooms, \$1; F. J. H., \$1; Miss Bessie Porter, Dorchester, \$1.50; Mrs. W. A. Hamilton, \$2; proceeds of an entertainment given by the following little girls on the Lake Shore of Dunnville: Gertrude Jones, Annie Swaze, Monica Swaze, Nita Taylor, Pearl Montagu, Blanche Montagu, Madeline Hoskins, \$1.85; Kirwan Martin, Esq., Hamilton, \$5;

Miss G. F. Rallin, 25c.; "Anglican," Deseronto, \$5; Mrs. H. C. Clancy, Deseronto, 50c.; A friend, Aibuguerque, N. Mexico, \$1; Anon., \$10; A friend, Jarvis, \$2; Miss Helen and Miss Gladys Ardagh, Barrie, \$2; Mrs. Curry, Omeme, \$1; Mrs. G. Garbert (for leper famine fund), \$1; A. A. L. Burford "Inasmuch," \$1. These are all most welcome contributions, and I am deeply grateful to all the kind friends who have thus enabled me to send off another contribution of \$178.70 to the Rev. C. H. Gill, C.M.S., secretary for the starving people of the Bhil district. Many will remember that this is one of the worst of the famine centres. The last reports from relief committees are still very sad for they say that until the October and November harvests the suffering must be great; therefore, help is still most urgently needed. Cholera is still very active. We see by to-day's paper that about 6,000 were carried off in one week. But that is fewer than the last report. The need of blankets and clothing, as well as food, is great. "The condition of destitute women and

children is especially pitiable. Many boys and girls are in heart-rending need," so says one report to the New York committee. The pictures that you will see with this will tell you more than any words of mine. Can we think of these poor living skeletons as one of ourselves. Can we think of the torture they must have endured before being reduced to this condition. Yet let us remember and be thankful for all who have been rescued and aided by the devotion of our good missionaries, by the timely aid, and, perhaps, the fervent prayers of many, even among those far away, like ourselves, and let us still be ready to do gladly all we can. We must not let them perish. A dollar goes a long way. It will buy, I believe, three native blankets or feed twenty starving people for a day, or buy seed for some farmer to go back to his little farm and start his home work again, and I shall still be so glad to receive and forward any contributions entrusted to me. I am hoping that the suggestion of the Bishop of Hereford will receive response in Canada, and that the offertories at Church harvest festivals will be given to this object; it would be a fitting way for us to express our thanksgiving for our plentiful supply of daily needs. Will those sending to me please address, Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

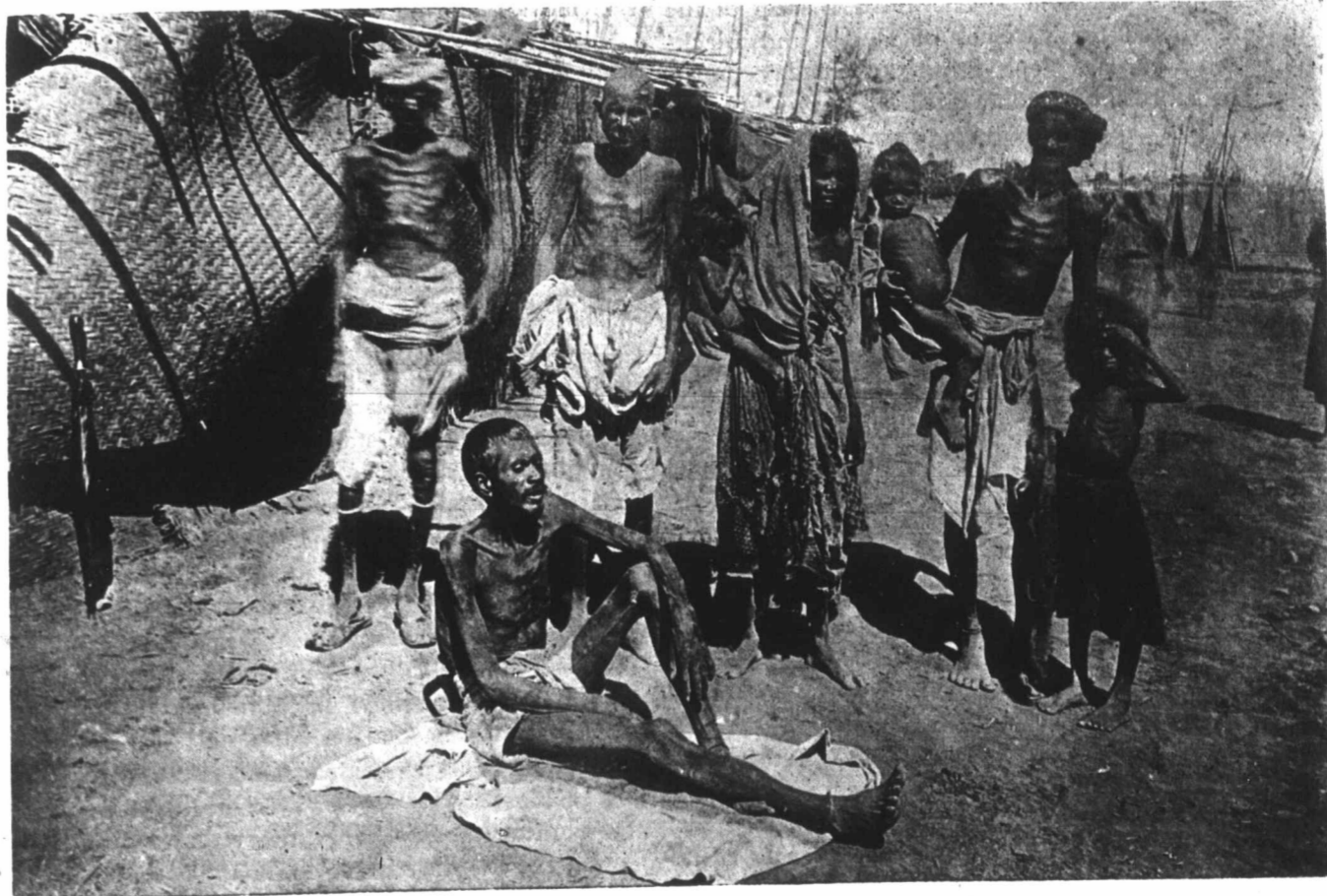
HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Sixteenth Sunday after Trinity.

Here, as so often, the prayer is for the Church and not merely for the individual. Both must be regarded. We spring from the Church, live in the Church, are sustained by the Spirit which dwells in the Church. We are blessed as the community is blessed. Consider:

- i. The appeal to the Divine mercy. "Let Thy continual pity."
 1. Only the Divine love and compassion can account for God's care over us. We have no merits, no claims. But God loves and pities.
 2. This compassion continual. Not a momentary blessing, but one that is abiding. "His mercy endureth forever." "I am the Lord, I change not."
- ii. The sense expressed of human helplessness. "It cannot continue in safety without Thy succour." An ever-recurring thought—in different



INDIA FAMINE

A whole family from grandfather to newest babe, reduced to skeletons while yet alive. —Photos from the Christian Herald.

...and the foundation of our prayer.
N... from God. All things with Him.

...sings prayed for.
... And this comprehends, (1) Par-
don, (2) Purgation, Rock of Ages, "Be of sin
the doubly enter C' ans in, from its guilt and
power."

2. Defence. We are surrounded by enemies. In
danger of injury to body and soul. And we can-
not protect ourselves. God alone can and He will,
if we ask.

3. Preservation. A result of our being defended.
Unprotected we fail and fall. By God's help we
are preserved from danger.

And this "by Thy help and goodness." The
completion of the pity invoked at the beginning
of the Collect.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

St. John.—The Rev. C. B. Kenrick, M.A., rec-
tor of St. Martin's, Port Hope, Ont., has, with
the cordial approval of the Bishop of the dioc-
ese, been appointed by the trustees, to be priest-
in-charge of the mission church of St. John the
Baptist, St. John, N.B., in succession to the Rev.
J. M. Davenport.

Woodstock.—A letter has been received from
Archdeacon Neales announcing his safe arrival
in the Old Country. At the time of writing, he
was at Ely, the guest of his cousin, Dean Stubbs.
He expects to visit Paris before returning home.
He announces that he has taken passage by the
"Umbria," which sails for New York on the 13th
of September.

Bay du Vin.—On Tuesday, the Bishop of the
diocese visited Bay du Vin in the parish of Hard-
wicke. His Lordship came from Chatham by
steamer "Miramichi." He was met by the Rev.
W. J. Wilkinson, B.D., and at once driven to the
rectory, while the bells of the church of St. John
the Evangelist rang a hearty welcome. In the
evening service was held in the church of St.
John the Evangelist, and confirmation was admin-
istered to 12 candidates.

Derby and Blackville.—The Lord Bishop of the
diocese visited the parishes of Derby and Black-
ville on Saturday, Sept. 8th. On Sunday morn-
ing His Lordship, accompanied by Rev. C. O'Dell
Paylee, B.A., rector, went to Grey Rapids and con-
secrated the church of St. Agnes. After the
church had been consecrated 23 persons were con-
firmed by the Bishop. On Sunday evening the
Bishop administered the rite of confirmation in
Holy Trinity church, Blackville, and 24 were con-
firmed. On Monday the Bishop proceeded to
Derby, and at the evening service at St. Peter's
confirmed 23. This made a total of 70 confirmed
by the Bishop in the parishes of which Rev. C.
O'Dell Baylee is the rector. Two females and one
male, adults, were baptized by the rector immedi-
ately before they were confirmed. The weather
was fine and there were large and devout congrega-
tions at all the services. After the evening service
the Bishop went by the Canada Eastern express to
Chatham where he was the guest of Rev. Canon
Forsyth.

Chatham.—On Wednesday, Sept. 12th, the
Bishop was driven from Bay du Vin to Chatham,
a distance of 20 miles. He was accompanied by
the rector of Bay du Vin, and they reached St.
Paul's rectory, Chatham, about 1.30 p.m. It was
a wet, disagreeable day, and as the hour for ser-
vice drew near the storm increased in violence.
Notwithstanding this, however, a large congrega-

tion assembled at St. Mary's chapel in the evening
when the Bishop administered the rite of con-
firmation. There were 41 candidates presented by
Canon Forsyth. The offerings, which were for
the Incapacitated Clergy Fund, amounted to \$0.
On the following morning the Bishop was driven
to the station by the rector, and His Lordship left
on the Canada Eastern for his home at Fredericton

Errata.—In sermon on "Conscience and its
Work," in column 2, line 12, from the top "inten-
tion" should read "intuition;" in same column 2,
line 15 from the bottom, there should be a full
stop after "that" and "you" should begin a new
sentence.

MONTREAL.

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

Montreal.—At the regular quarterly meeting of
the Executive Committee of the Synod, held
Tuesday afternoon, the death of the Ven. Arch-
deacon Lindsay was feelingly referred to, and the
following resolution, in connection therewith, was
unanimously adopted on a standing vote: Prop-
osed by the Dean, seconded by Chancellor:
Resolved, that as it has pleased Almighty God to
call to his rest the late Venerable Archdeacon
Lindsay, D.C.L., rector of Waterloo, the Execu-
tive Committee of this diocese, as representing
the Synod of Montreal, would desire to place on
record the sense of deep loss sustained by the
whole diocese through the removal of one of its
oldest and most valued and earnest members. The
loss of Archdeacon Lindsay to the diocese cannot
be ignored. Beloved by all, his presence and his
spoken words were always conducive to the high-
est good, his clear advice and counsel aided not
... leading the committee and the Synod to
wise conclusions, and his gentle, yet manly
Christian spirit operated consistently in generating
and sustaining peace, good-will, and fellowship
amongst his brethren. His labours as rector of
Waterloo furnished an example to all for earnest
zeal, untiring perseverance, and success in the
fulfilment of duty, and the whole of the Eastern
Townships must long remember the faithful man-
ner in which he carried out the many additional
duties arising from his duties as Archdeacon.
Faithful to the full in all that his varied duties
called him to, he has passed to his rest respected
or loved by all who knew him, and leaving be-
hind naught but the sweetest and most grateful
memories, and an example pregnant with good for
all. The Executive Committee would desire to
extend to Mrs. Lindsay and the family its warmest
sympathy, coupled with the prayer that God may
mercifully temper their sorrow with that "peace
in believing" which ever springs from faith in the
promise that blessed are the dead who die in the
Lord. The Dean, as representing the Bishop, and
Archdeacon Mills and Dr. Davidson were ap-
pointed to attend the funeral, as representing the
Executive Committee. Mr. Alex. Pridham, of
Grenville, was appointed a member of the com-
mittee to fill the vacancy caused by the death of
the late Mr. Wolferstan Thomas. A resolution, on
motion of Archdeacon Naylor, seconded by Mr.
Garth, was passed, unanimously congratulating
Archdeacon Mills on his election by the diocese
of Ontario to the office of a Bishop. Mr. Chan-
cellor Bethune moved, seconded by the Dean, the
following resolution, which was passed amid ap-
plause: "That this committee beg to offer to His
Lordship, the Bishop of Montreal, their warm
congratulations on his attaining his 85th birth-
day, and to express their sincere hope that His
Lordship may be blessed with health and strength
to continue to discharge the arduous and exalted
duties of his holy office for many years to come."
Dr. Davidson, and the Rev. the Dean, and the
Rev. Mr. Troop were named to prepare a special
resolution to forward to the Society for the Pro-
pagation of the Gospel in Foreign Parts.

Waterloo.—The death of the Venerable Arch-
deacon Lindsay, D.D., late rector, whilst not per-
haps wholly unlooked for, has come as a sad sur-
prise to not a few of those who hoped that he
might yet be spared for some years. He was at-
tacked with paralysis in March, 1898, and has been
an invalid since that date, but although unable to
perform parochial duty, he was sufficiently re-
covered to maintain his interest in the work of
the Church he so dearly loved. Archdeacon Lind-
say came to Canada from London, England, in
1850. He was married in 1851 to Miss Sophia
Adamson, daughter of the late Rev. Dr. Adam-
son, chaplain of the Legislative Council. He was
ordained in 1852, and appointed rector of Waterloo
in 1860. His appointment as archdeacon was due
honour to the office, for few archdeacons in Canada
have made the office so thoroughly useful to the
Church and clergy. Mrs. Lindsay and eight
children, four sons and four daughters, survive.
Archdeacon Lindsay was in many ways a re-
markable man. His success as a local clergyman
was undoubted for he formed a strong parish
through his persistent labours, and attached to the
Church and to himself a devoted and earnest con-
gregation that grew up around him, and willingly
supported him in his many efforts to strengthen the
cause of the Church in the Eastern Townships.
In the work of the synod and diocese of Mont-
real, he was ever a power for good, and few, if,
indeed, any in the Synod, gathered round them
more true respect and sincere affection than he,
who, from the first meeting of that body, aided its
deliberations, and whose absence for the last two
years was regretted by all. As a man of tender
heart, of loving sympathy, as unassuming as he
was wise, he won the hearts of young and old in
the councils of the Church; as a gentleman, in the
highest sense of the word, he was trusted by all,
and as a Christian, who not only preached Christ,
but lived Christ, his words and speeches always
struck home, for those who heard him knew the
Christian worth and value of the speaker. Again
and again in olden days of bitter striving in the
councils of the Church, his solemn Christian
words have roused men about him to think of
higher things, and much of the peace and quiet-
ness which exists now in the diocese of Montreal
is due to him, who, holding fast to the evangelical
truths in which he was reared, nevertheless, never
forgot that he was a servant of the Prince of Peace,
and as such bound in the sight of God to "seek
for things that make for peace."

Grenville.—The first convention of the Sunday
School Association for the deanery of St. Andrew's,
which was held here on Wednesday, the 12th, was a
complete success. There was a large attendance
of the clergy of the deanery, including the Ven.
Archdeacon Mills, the Rev. Messrs. Dr. Ker and
W. Sanders, of Montreal, and Ihsan Ullah, from
India. Lay delegates were present from Lachute,
St. Andrew's, Buckingham, Calumet, Hudson and
Grenville. The convention opened with the Holy
Communion in the parish church, with an address
from the Archdeacon on the words, "Abide in Me."
The sessions were held both morning and after-
noon in the Town Hall, where many people, be-
side the delegates, were gathered. After a few
earnest words of welcome from the rector, the
Rev. S. H. Mallinson, the chairman and president
of the association, the Rev. A. B. Given, of
Lachute, called upon Dr. Ker for his address on
"The Sunday School Teachers' Crown of Rejoic-
ing." A spirited discussion followed. The Rev.
A. E. Mount, of St. Andrew's, then read a paper
on "The Relation of the Sunday School to the
Church," and the Rev. J. J. Willis, of Montebello,
on "The Children of the Church." At the after-
noon session the Rev. James Carmichael, of
Hudson, read a helpful paper on "The Promotion
of Doctrinal Teaching," and was followed by Mrs.
T. Owens, of Stonefield, with a capital paper on
"Infant Class Work." "Children's Services" next
engaged the attention of those present, the Rev.

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Mr. Sanders giving some practical suggestions in his paper. It was at this point that circumstances arose which stamped the convention as unique. The Rev. Mr. Ker announced that the Archdeacon had just received a message from the Ontario Synod in session at Kingston, informing him of his election as Coadjutor Bishop, and asking for a reply. Earnest prayer was then offered that Divine guidance might be given to Dr. Mills at this crisis in his life, and that his future work might be abundantly blessed. It being understood that the Archdeacon has accepted, the following resolution was unanimously adopted, the convention rising to its feet and applauding. Moved by the Rev. Dr. Ker, seconded by the Rev. W. Sanders, "That this convention of Sunday school workers of the Archdeaconry of St. Andrew's do hereby offer its heartfelt congratulations to the Ven. Archdeacon Mills on his election to the high office of Bishop in the Church, and pray that God may abundantly bless him in the work to which God has called him." The Rev. Dr. Mills, who was evidently deeply moved, replied in a few feeling words. He said he felt no hesitation but that this was the call of God, and that he had no choice apparently. He expressed his deep satisfaction in the prayers of the convention, and had derived much comfort and strength therefrom. The convention then sang the doxology, and proceeded to the hearing of a paper by Miss Ida Whinfield, of Calumet, on "The Art of Questioning." The "Question Box" was then opened by the Rev. Dr. Ker, and his answers were exceedingly helpful to the many seeking counsel on Sunday school work. A business meeting followed, at which it was decided to hold the next convention at St. Andrew's on the invitation of the rector; the officers of the previous year were re-elected, with the Rev. A. E. Mount as secretary-treasurer. The public meeting in the evening was well attended. The rector of the parish presided, and during the evening a select choir sang a number of sacred choruses. The speakers were the Rev. Dr. Ker, the Rev. Ihsan Ullah, and the Ven. Archdeacon Mills.

Clarenceville.—The Bishop held a confirmation service in St. George's church on Sunday, 2nd inst. He delivered a most earnest address, which was listened to with great interest by the crowded congregation.

Frelighsburg.—Much sympathy is expressed with the Rev. Canon Davidson, on the sudden death of his son, W. B. Davidson, manager of the Selkirk Electric Works, who was instantly killed at Selkirk through coming in contact with a full current of electricity. The deceased, who was twenty-three years of age, had from his boyhood an ardent liking for electrical investigation, and his father allowed him to withdraw from Bishop's College to take up his favourite study. Three years ago he started to make his own way in Manitoba, and shortly after became connected with the electrical works in Winnipeg. He was given charge of special work in another town, and carried it out so successfully that he was six months ago appointed to be manager of the Selkirk Electric Works. He was a steady, lovable fellow, and seemed to have a bright future before him. He was universally liked, and his sudden taking off under such melancholy circumstances is received with deep regret by friends. Great sympathy is felt with Canon Davidson and the family in their bereavement.

Rev. H. O. Loiselle, missionary to the Indians (Abenakis tribe), St. Thomas de Pierreville, P.Q., would gratefully receive church furniture of any description. He is specially in need of two chancel chairs, and a reading desk for the Indian church. If any of our brethren have such articles not in use, they will do a good work by donating the same to this needy mission.

ONTARIO.

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

Wendimaga.—Rev. Prof. Worrell visited this parish Sunday, 8th inst., on the occasion of harvest thanksgiving services. He preached at Christ Church in the morning, at All Saints' in the afternoon, and at the Parish Hall, Deseronto, in the evening. He also addressed each of the Sunday schools attached to the churches. He speaks very highly of the good work being done by Rev. A. G. Smith, evidence of which was to be seen in the full churches and hearty services. The churches were most elaborately and tastefully decorated, and the singing of the various choirs was admirable.

TORONTO.

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

Port Hope.—St. Mark's.—Rev. C. B. Kenrick, M.A., rector of this parish, has been offered, and has accepted, the position of priest-in-charge of the mission church of St. John the Baptist, St. John, N.B., in succession to Rev. J. M. Davenport, who has been appointed to St. Thomas', Toronto. Mr. McKenrick will leave Port Hope in October.

Haliburton Rural Deanery.—The quarterly meeting of this deanery took place at the parsonage, Kinmount, on St. James' Day, July 25th. A service was held on the previous evening in St. James' church, Kinmount, at which the Venerable Archdeacon Allen preached. The congregation was fairly good; but a heavy rain storm kept away many who otherwise would have been present, including some of the clergy. The Holy Communion was celebrated next morning at nine o'clock, after which the members of the deanery adjourned to the parsonage and the day's business was proceeded with. After the reading of the minutes of the previous meeting, a paper on the "Pastoral Epistles" was read by Rev. J. F. Rounthwaite, in the stead of Rev. L. W. B. Broughall, who was absent on duty. After this had been very freely discussed by all, and some routine business attended to, it was determined to meet next time on all Saints' Day at Essonville, by the consent of Rev. H. T. Bourne.

Minden.—Harvest thanksgiving services were held in the north part of the Minden mission on Sunday, September 9th. St. Peter's church, Maple Lake, and Bosking school-house were tastefully decorated by members of their congregations. The Venerable Archdeacon Allen preached at both stations to crowded congregations. The Archdeacon met many old friends and acquaintances, as many of the settlers from this part came from the parish of Cavan, originally. On Monday, September 10th, a thanksgiving service was held in St. Paul's church, Minden, at which the Archdeacon also preached to a fair-sized congregation. All here are agreed that, in spite of many years' hard work, and the approach of old age, the Archdeacon retains his strength and vigour to a wonderful degree.

Norwood.—Harvest thanksgiving services were held in Christ church, Norwood, on Sunday, September 9th, and were a decided success in every way. The Rev. T. C. Street Macklem, LL.D., Provost of Trinity College, Toronto, was the special preacher at all the services. The day opened with a celebration of the Holy Communion at which a greater number of people communicated than even on last Easter Day. A children's flower service was held at 3 p.m.; each child brought an offering of flowers, to be presented as his or her offering to Almighty God. This flower service was a new feature in Christ Church, and proved very educative both to children and adults. Evensong was said by the incumbent, and Dr. Macklem again preached a very able and

thoughtful sermon. A printed invitation had been sent by the Rev. J. McKee McLennan, our energetic and hard-working incumbent, asking the people to give a free-will offering, according as God had blessed them. The response was general, and the offertory amounted to \$61, more than three times as much as last year. This is very satisfactory, seeing that the Church people are neither rich nor many in numbers. Mr. McLennan, on becoming incumbent of this parish some four months ago, asked for the prayers and co-operation of the people. He evidently gained both their confidence and co-operation, and the prospects of the Church in this part of the Master's vineyard are very encouraging, indeed.

NIAGARA.

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

South Cayuga.—The annual harvest thanksgiving services were held in St. John's church, Thursday, 6th inst. Appropriate sermons were preached; in the morning by the Rev. P. L. Spencer, and in the evening by Rev. Rural Dean Scudamore. The services were bright and hearty. The floral decorations beautiful. The following day the regular meeting of the deanery chapter was held at The Elms. Mrs. Docker kindly gave the use of her parlour for the occasion, and extended hospitality for the two days to the clergy present, who were Revs. Rural Dean Scudamore, P. L. Spencer, A. W. H. Francis, and T. Motherwell. The morning was devoted to business, and the Rev. A. W. H. Francis was appointed editorial manager of the deanery magazine. The afternoon was spent in hearing read an epitome on the "Life of Bishop How," studying part of the first chapter of the Acts of the Apostles, in Greek, and discussing the rubrics of the communion office. It was decided to hold the next meeting in Dunnville.

Grimsby.—The quarterly meeting of the clergy of the rural deanery of Lincoln and Welland was held here (Rev. C. R. Lee, M.A., rector); on Tuesday and Wednesday, September 11th and 12th. Old St. Andrew's church was bright and beautiful. The service at 7.30 p.m. was inspiring, also at 8 a.m. next day. Rev. R. L. Weaver and Rev. E. Maloney spoke on the Bible in families and the Bible in schools. The business meeting took place in an adjacent hall, at which Rural Dean Ker presided. Particular attention was given to the subject of the modern abuse of the Lord's Day. The following, on "Our Sundays," was recommended for circulation in the parishes of Lincoln and Welland: Our Sundays.—In view of the widespread and rapidly-increasing disregard of Sunday, as the Lord's Day, this card is now issued by earnest friends, which you are asked to read, and to assist in promoting its purpose to the extent of your power. Its aim is to provide a reminder in households that God claims our Sundays, and to stimulate the sense of privilege as well as of duty. Our Sundays are intended as a preparation for life in heaven. Heaven will consist (1) of the vision of God; (2) of His ceaseless service; (3) and of ceaseless worship. And yet it is only too true that in hundreds and thousands of families, and amongst people of all classes, the day is being more and more secularized and the craving for pleasure, which is obscuring the very purpose of existence (viz., the glory of God), in so many lives, finds its unspiritualizing and unwholesome way into our Sundays, as if there were no ideal and no hope before us. Attendance at church becomes less frequent and less loved; no distinction is made between Sunday and week-day literature, whilst the study of the Scriptures—for which lack of time is pleaded—finds little or no place. What, then, is the daily walk likely to be?

When the Son of Man Cometh, Shall He Find Faith in the Earth?

W. E. Gladstone—"The religious observance of Sunday is a main proof of the religious character

of the country. From a moral, social and physical point of view the observance of Sunday is a duty of absolute consequence."

John Ruskat. "You keep the Sabbath in imitation of God's rest. Yes, do so by all manner of means, and keep also the rest of the week in imitation of God's work."

Thorold, St. John's.—The members of this church look forward with pleasure to the annual harvest thanksgiving service, and they are ever ready to sacrifice time and pleasure that God's house may put on her festive garb. This year all previous efforts were totally eclipsed. The edifice last Wednesday was more beautifully attired, the singing was excellent, the congregation larger, and the offering more bountiful than for many years. It was a spiritual treat to listen for half an hour to the address given by the Rev. T. C. Street Macklem, Provost of Trinity College, Toronto, on "Sowing and Reaping the Spiritual Harvest." The sanctuary window and chancel arch were festooned with hydrangeas, as also were four arches over the aisle in the nave. Large quantities of roses and other flowers were to be seen in every nook and corner of the church. The whole service was bright and hearty.

Acton and Rockwood.—The annual harvest festival services were held in St. Alban's church, Acton, and St. John's church, Rockwood, Sunday, 9th inst. St. Alban's church was very tastily decorated with fruits, flowers and grain; and that, together with banners, scrolls and emblems, made the little church look very beautifully, calling forth the earnest efforts of many faithful workers. The service was read by the incumbent, Rev. J. K. Godden, M.A. Special music had been provided by the choir, which was ably led by J. B. Wallace, Esq., who also presided at the organ during the day. The Rev. F. W. Kennedy, recently home from Japan, on furlough, interested the congregations very much in his earnest accounts of his life and work in Japan, telling the Sunday school children how he became a missionary, and the people some of the difficulties, as well as the encouragements of his work, and also the importance of woman's work in that country. In the afternoon a splendid service was held at Rockwood, when the church was very prettily decorated, and much interest taken in the festival. Here, again, the missionary spoke earnestly of his work, and the position of the missionary in China and Japan at present, and the authority by which foreign work is carried on, and the success, though slow, which it brings with it. We earnestly hope he will be able to return to the work he has given himself up to.

HURON.

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

Obituary.—We have to chronicle the death of another of the pioneer clergy of the diocese of Huron, that of the Rev. I. P. Curran, which occurred at Brantford on September 6th. The deceased was born in Ireland, at Newmarket, County Cork, in the year 1818, and came to Canada in 1832. His earlier life was spent in Warwick and Adelaide, where his father, Colonel Curran, had his military grant; from which place he went to London and thence to Ohio, U.S., and studied for the ministry in Gambier Theological College, being ordained deacon in 1856, and priest three years afterwards. His first charge in Canada was Southampton, in the township of Arran, Huron diocese, under the late Bishop Cronyn, being appointed to that mission in July, 1859, which he left in 1866 for St. Mary's. In 1870 he was appointed to Walkerton, and in 1874 to North Carolina, on leave of absence; in 1876 he returned to Canada and was appointed to the Home Memorial, Stratford, till 1882; removed to South Zorra, Huntingford, then to Adelaide in October, 1886, when he was superannuated on account of ill-

health; but zeal for the Church did not suffer him to remain idle; he took charge of Mount Pleasant, near Brantford, ministering there for seven years. Increasing ill-health compelled him to give up his charge, and the remaining years of his life were spent in London and Brantford, at which latter place he died at the home of his daughter. He leaves a widow and two sons, Veysie Curran, C.E., Government staff, Cardinal; and John P. Curran, barrister, Minnedosa, Man. All the family were present at the funeral, which took place at All Saints', Mt. Pleasant.

British and Foreign.

The Bishop of Ripon informs us that there is one minister of Christ in England to one thousand of the population, and one lay worker for every twenty.

The interest on the value of Church property in New York City would equal the amount raised by Christians in the whole United States for foreign missions.

It has, we understand, been intimated to the clergy of the diocese of York, that "no license will in future be granted for the marriage of any divorced person."

It is stated, in connection with the creation of the new diocese of Southwark, that nearly £40,000 of private contributions have been offered without an organized official canvass.

A window to perpetuate the memory of the late Dowager Marchioness of Lansdowne, has just been placed in Kinclaven parish church by the Secretary of State for War. It is in three parts, and is said to be a fine work of art.

Canon McLarney, rector of Clonfert Cathedral, Banagher, Ireland, has received from a lady in London, who wishes to remain anonymous, a gift of a handsome brass font ewer for Clonfert Cathedral, in memory of her mother, who was baptized in the cathedral, 114 years ago.

Bishop Tucker, of Uganda, has surprised a German trader, who was carrying off seventeen African dwarfs, whom he had seized in the forest. The Bishop liberated the frightened people and had the German trader arrested for kidnapping. When the mail left he was in prison awaiting trial.

With the approval of the Marquis of Granby, the Dean of Winchester, and many prominent anglers throughout the country, a scheme has been inaugurated for placing a memorial in Winchester Cathedral to the memory of Izaak Walton. The remains of Walton rest in Prior Silkstede's chapel, and it is anticipated that the proposed memorial will take the form of an appropriately designed stained-glass window overlooking the grave.

Australia.—Archdeacon Gilbert White was consecrated Bishop of the new diocese of Carpentaria, in Sydney Cathedral, on St. Bartholomew's Day, by the Archbishop of Sydney. The bishops assisting included all the Australian bishops and the Bishops of Nova Scotia, Tokyo, New Guinea, and Melanesia, who were attending the jubilee of the Australian Board of Missions. The preacher was the Bishop of Newcastle, and the offertory for the Board of Missions amounted to £8,500.

Mr. John Hopkins, who for upwards of forty years had been organist at Rochester Cathedral, died last month. His last performance on the Cathedral organ was when he played a Dead March on the occasion of the death of the Duke of Saxe-Coburg. He had been organist during the regime of six bishops and three deans, and was a brother of Dr. Hopkins, late organist at the Temple

Church. Sir Frederick Bridge, of Westminster Abbey, and several other living cathedral organists, were among his pupils. He was nearly eighty years of age.

It is understood that the necessary formalities are being complied with in order to remove the cause of the delay in the arrangement under which the Bishop of Swansea will leave Carmarthen for another cure in Pembrokeshire. The two adjoining parishes of Jeffreyston and Reynolds, one, near Tenby, and the two stipends accruing from them, have been amalgamated for ecclesiastical purposes by special dispensation from the Archbishop of Canterbury, and as soon as the numerous formalities rendered necessary by this rather unusual step have been completed, His Lordship will make his removal.

The fine old church of St. Peter, Raunds, one of the many churches in the Nene Valley, which date their origin from the thirteenth century, has been reopened by the Bishop of Peterborough, after complete restoration of the chancel and south porch. The body of the church was restored in 1873-74, at a cost of £5,000, towards which Canon Porter, then vicar, contributed £3,000. Sir Gilbert Scott at that time prepared plans for the restoration of the chancel, but the work had to be postponed till funds were available. The task has now been carried out at the expense of the lay vicar, Mr. Storey, of Lancaster, and the family of the previous lay vicar, Mr. Nicholls.

The English archbishops and bishops have, in a letter signed by them all, summoned the Church to give herself to prayer during the present year. In the appeal the most important place is given to missionary enterprise. Ought not this to be noted by all supporters of missions? "Changed political and civic conditions," says the united Episcopate, in the first paragraph, "have opened to the Church countless avenues for social and missionary enterprise. Such enlarged opportunities are fresh responsibilities, and fresh responsibilities are, to all devout souls, a call to prayer;" and the next paragraph runs: "Missionary work has made marked advance during the last hundred years, but still two-thirds of the human race lie outside the allegiance to Christ. The great work which remains to be done is another call to prayer."

The practice of throwing rice or confetti at weddings is condemned by every sensible person giving a thought to the matter. In some parishes the authorities issue some public protest against it, as has been done at Standon, in Hertfordshire, where the following notice has been posted on the church doors: "It is requested that those who wish to throw rice or confetti at weddings will do so in the road, or in their own homes, and not in the church porch or churchyard. It would, perhaps, be best to discontinue the practice altogether, as throwing things at other people is hardly what can be described as a good-natured thing to do. If those who threw confetti knew what work they made for those who have to sweep up those little round discs of tissue paper, they would think twice when about to throw any, and then not do it."

The Queen has been pleased to approve the appointment of the Rev. Joseph Armitage Robinson, D.D., to the canonry of Westminster, vacated by the death of Archdeacon Furse. The new canon was formerly a Scholar of Christ College, Cambridge, of which he was afterwards a Fellow. He obtained his B.A. degree in 1881, gained the second Chancellor's medal for classics, became M.A. in 1884, and D.D. twelve years later. He was dean of his college from 1884 to 1890. He was vicar of All Saints', Cambridge, from 1888 to 1892. In 1893 he received the honorary degree of Ph.D. from the University of Gottingen, and in the following year was made Hon. D.Theol. of Halle. He became prebendary of Wells in 1894.

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and in February, 1899, was appointed to be
canon of Westminster and rector of St. Margaret's,
Westminster, in succession to Canon Lyton, re-
signed. As an author, Canon Robinson has done
good and lasting work, and he will now have more
time to devote to literature than he could com-
mand while the rectory of St. Margaret's was in
his charge.

Another Ancient Cross. Just below the sum-
mit of the Interstone Cice, about four miles from
Ludlow, and embosomed in trees, lies the quiet
little church and churchyard of Ditterey. When
the ignorant iconoclasts of the Puritan regime
were busied in their terrible destruction—hewing
down all the carved work with axes and hammers—
the beautiful cross in this churchyard fortunately
escaped their ravages, and is still standing un-
harmed, except by the storms of more than 300
years. Mr. Kummer says, "Perhaps it would be
difficult to find a better example of a tall tabernacle
cross in England. Under the representation of
the crucifixion are some eight and peculiar
brackets that are almost unique, and rather re-
semble thirteenth century work. At the visit of
Mr. A. E. Lloyd Oswen (the diocesan architect),
to the church last year, it was noticed the old
cross was in a most critical condition. The shaft
was considerably out of the upright, and in danger
of falling, owing to the giving way of its founda-
tion. The churchwardens, parishoners, and neigh-
bours, including Viscount Boyle, Lord Windsor,
Sir Charles Rouse-Boughton, Bart.; Mr. J. B.
Wood, of Henley, etc., at once took timely action,
with a view to its preservation as a memorial to
the late esteemed rector, the Rev. John Walcott.
The cross is nearly twenty feet high, so that the
task of preservation—not restoration—is a most
delicate one; but it has been accomplished without
taking down the shaft or removing any of the
octagonal steps. Nothing has been altered, only
insecurity has been replaced by firmness. Some of
the parishoners are not satisfied that they have
had the most for their money. "They call it re-
storing the cross, and they have not even scraped
off the moss!" is a lamentation that has been heard.

CONCERNING BAKING POWDERS.

Report of the Inland Revenue Department—Large
Quantities of Impure Powders Found—Sale
of Alum Powders Forbidden.

The Bulletin of the Inland Revenue Department
(No. 68) contains analyses of 156 samples of bak-
ing powders bought of dealers and manufacturers
in the Dominion. The alarming statement is made
that 85 per cent. of these are alum mixtures.

In view of this large proportion of alum pow-
ders, Chief Analyst Macfarlane recommends that
legal proceedings be taken against parties selling
them, on the ground that they are unhealthful
articles of food.

Upon this recommendation the Commissioner of
Inland Revenue has given public notice that per-
sons selling alum powders will be prosecuted.

The analyses were made by the Assistant Analyst,
Mr. A. McGill, who fully discusses the use of
alum in baking powders, which he is of the positive
opinion is dangerous to health.

Professor Ruttan, of McGill College, Montreal,
who made a series of experiments on the digesti-
bility of bread baked with alum powders, is quoted
as follows: "The unanimous verdict of my ex-
periments is that alum powders introduce into a
form of food of universal use, agents which are
detrimental to the functional activity of the diges-
tive ferments. They must therefore be prejudicial
to health, and the only course is to carefully avoid
them."

Both consumers and grocers are interested in
this matter. Housekeepers should be very careful
in purchasing their baking powders. The alum
powders can generally be distinguished by their
low price. They cost but two or three cents a
pound to make, and are sold from ten to thirty

cents. A pure cream of tartar powder is quite
expensive to make, and is sold from forty to fifty
cents.

THE BIGGEST BOOK STORE IN CANADA.

New Building Occupied by the Publishers'
Syndicate, Ltd.

The five-floor building at Nos. 7 and 9 King
street east, Toronto, is now occupied by its new
owners, the Publishers' Syndicate, Limited, and is
a most interesting spot to visit. The ground floor
contains what will undoubtedly be, when arranged,
the finest bookstore ever established in Canada.
Its magnificent wide entrance is tiled in mosaic;
its doors are of quartered oak, bearing oval
panels of cut plate glass, and covered with heavy
fittings of beaten brass; while the interior is being
furnished like a sumptuous library, the editions
and fine stationery being displayed in bookcases
and on heavy polished tables. The offices are also
on this floor, and are carried out in similar style.
The basement floor is used for reserve stock, and
the first floor for the wholesale and subscription
departments of the company. Above this again are
the pressroom and composing room where an
extensive business in fine printing is being con-
ducted. The Syndicate has just installed two new
Miehle presses of the very latest pattern, and is
now prepared to undertake job printing of the
highest class.

The top floor of the building is devoted to the
bindery, which is busy turning out all classes of
fine binding work. The building is being fitted
throughout with every modern convenience and
will be a credit to the city and Dominion, and a
testimony to the enterprise of the Publishers'
Syndicate.

IF WE UNDERSTOOD.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should—
We should love each other better
If we only understood!

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the power working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment—
Understood the loss and gain—
Would the grim external roughness
Seem, I wonder, just the same?
Should we help where now we hinder
Should we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the font of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good.
Oh, we'd love each other better
If we only understood!

THE IDLE FOOT.

A lady was watching a potter at his work,
whose one foot was kept with "never-slacken-
ing speed, turning his swift wheel round,"
while the other rested patiently on the
ground. When the lady said to him in a
sympathizing tone:

"How tired your foot must be," the man
raised his eyes and said:

"No, ma'am; it isn't the foot that works
that's tired; it's the foot that stands! That's
it."

If you want to keep your strength, use it.
If you want to get tired, do nothing. As a
matter of fact, we all know that the last man
to go to for a helping hand for any new
undertaking, is the man who has plenty of
time on his hands.

It is the man and woman who are doing
most, who are always willing to do a little
more.

TRUTH IS SIMPLE.

One reason preachers are often uninter-
esting is because they try to be profound.
Truth is simple. Profundity is mud. The
man who understands his thought will
find no difficulty in conveying it. The ser-
mons of Jesus were masterpieces of clear-
ness. He was a philosopher but avoided the
terminology of the schools. He was
never dull. His sermons were plain presen-
tations of important truth, illuminated by
frequent references to common life, arrows,
from the quiver of a great heart, aimed at
the hearts of men.—Dr. Burrell.

HINTS TO HOUSEKEEPERS.

Marlborough Pie.—To one pint of freshly
made hot apple sauce add one tablespoonful
of butter, stir until melted and mixed, then
set away until cold. Add the yolks of three
well-beaten eggs, the grated rind and strained
juice of a lemon, one cupful of cream and
one cupful of sugar. Line two deep pie
plates with puff paste, fill with the mixture
and bake half an hour in a quick oven. Whip
the whites of the eggs to a froth, add two
tablespoonfuls of powdered sugar and beat
until stiff and glossy. Heap over the pie,
dredge thickly with powdered sugar and
stand in the oven until lightly coloured.
Serve cold.

Creamed Chicken.—One pint cold chicken,
cut into dice, one tablespoonful butter, one
tablespoonful flour, one-half pint milk, salt
and pepper to taste. Put the butter in a fry-
ing pan to melt, being careful not to brown;
when melted add the flour and mix well,
then add the milk and stir continually until it
boils, add the chicken, salt and pepper; stir
carefully until thoroughly heated. If the
dressing seems too thick, add more milk. A
little chopped parsley is an improvement.
The yolk of a hard-boiled egg also makes
it richer.

Fig Custard.—Mix as for plain baked
custard, one quart of sweet milk, four eggs,
one-half cupful of sugar, a pinch of salt, and
a tablespoonful of vanilla. Cover the bot-
tom of a well-buttered baking-dish with pre-
pared figs (or if cups are preferred, one fig
in each cup), and pour the above custard
mixture over them. Bake until firm in the
centre. Serve cold, either with or without
plain or whipped cream.

To freshen black lace, lay it on a clean
board, moisten with a scrap of black silk
dipped in weak borax water, cover with a
cloth and iron while still damp. It will look
surprisingly new.

Apply kerosene to wheel grease, spots of
paint, machine oil, pitch or tar, and then
wash in moderately strong, hot suds.

Clean silk ties with gasoline, also soiled
ribbons. Collect the silks to be cleaned and
dip them in a vessel of gasoline, up and down
and around, to remove all soil, and in an-
other vessel with a fresh fluid to rinse. Hang
them on a line to dry, and when nearly dry
press each piece carefully with a warm iron.

THE SIGN OF THE CROSS.

When, weary with my constant care,
I gain Thy guiding Hand would seek,
But, for my earnest need, I feel
That human words are slow and weak,
I only make the sacred Sign
That speaks my faith and makes me Thine

When maddening doubts within me rise,
And by their surges I am tossed
Till, in the whirl of heart and brain
My feeble faith is nearly lost,
I name the Triune God, and make
That Sign so dear for JESUS' sake.

And when the tempter speaks to me,
And lures my soul to seek her rest
In paths, Oh! LAMB OF CALVARY!
I feel Thy Feet have never pressed,
Between me and the foe I place
The Sign that he can never face.

When the last hour to me shall come,
And eyes will dim and cheeks grow pale,
Oh! then before my heart-beat cease,
Before my senses wholly fail,
May holy hands make over me
The Sign that first my soul set free.

TRUE HEROISM.

All men admire a hero. Most men would like to be heroic. But only now and then is there a man who realizes what it is to be a hero, and how simple a thing is heroism. What is a hero? What is heroism? The primitive meaning of the word "hero" is "a man." Heroism is acting like a hero—like a true man. Yet so rare a thing is it that a man is a man or that a real man—a real hero—shows himself fully competent for his position in an emergency, that men of old came to look at a real man, a real hero, as something more than a simple man, more than a simple hero; and so men came to think that a real hero is godlike, and finally to count him partly divine. Yet, after all, a real hero is only a real man. Even to this day, we speak of an exceptional human personality as "a manly man," or as "a womanly woman;" and in thus speaking we practically assert that a hero—of either sex—is a God-inspired, a God helped, a God-like man, or woman. We need not be more than God made us to be, we need not expect more power than God gave us, and that God will inspire and enable us to use, if we would be true heroes. It is a great thing, it is a heroic thing, for any man to do as well as he can do, to do as well as he ought to do, in an emergency. Any man who does that is a hero in God's sight; and he ought to be so in man's sight.

A HAND-CLASP.

Jesus "took him by the hand!" This was one of the wonderful secrets of the Redeemer's power over human hearts. Touch—a personal touch, symbol of heart sympathy—is a key that unlocks many an imprisoned life. A sweet example of it was seen in the Earl of Shaftesbury, as he went on his ministry of love among London criminals. One who was reformed dated his uplift to his intercourse with the earl.

"What did he say to you?" asked one.

"Oh, it was not so much what he said as what he did. He took my hand, and said, 'Jack, we'll make a man of you yet.' It was the touch that did it."

Daniel Webster went from his

country home to Boston to study law. He entered, without invitation, the office of Christopher Gore, then at the head of the Massachusetts bar. He was regarded as an intruder, and nobody paid him any attention.

One day Rufus King saw the solitary student, and shook him warmly by the hand, and said: "I knew your father well. Be studious, and you will win. If you want any assistance or advice come to me."

Webster said when he was sixty years old that he still felt the warm pressure of that hand.

It is an easy thing to take a man by the hand, and if the hand has a heart behind it, and the clasp is of heart as well as hand, what wonder if, by it, men are uplifted and helped and saved?

WHAT YOU CAN DO FOR THE CHURCH.

First. Be loyal. Never speak disparagingly of the rector, or suffer one in your presence so to speak of him. He has his faults, like others. He has his failings, like others. He has his limitations, like others. Speak of his good qualities, and do not magnify his bad ones. If you do not commend him, those outside his flock will scarcely do so. Never speak disparagingly of a fellow-worker in the church. Your work is one, your neighbour's is another. Your method is one, his is another. If you do your work thoroughly, you will be content to say nothing but good of his. Always stand up for the Church, her doctrine, her discipline, and her worship. If you disparage these, you may be sure that no outsider will approve them.

Second. Be faithful. Always be in our place at church unless stern necessity alone prevents you. If you are in the Sunday school, be there every Sunday, or see that a suitable substitute is in your place. If you are a member of a guild or society, be regular at the meetings and manifest an interest in the work.

Third. Be a worker. The Christian life is a life of service. There are Christians and Christians. Do something, as well as pray. Dead wood in a parish is like dead wood everywhere else, it is hard to carry.

Fourth. Be a giver. It costs money to light and heat a church and parish building. It costs money to have a rector, a sexton, and good music. It costs money to carry on the various benevolent and missionary enterprises connected with the parish. You are not a good Christian if you do not give for the spread of Christ's Kingdom, as God has prospered you. Giving is as much a part of the worship of God as praying. If you cannot give but five cents a week, give that regularly, systematically, cheerfully, gladly.

Finally. Pray earnestly, fervently, daily, for the parish, the

rector, and the Kingdom.—The Parish Kalendar.

BISHOP CHAVASSE AND CONSECRATION.

The Bishop of Liverpool, on consecrating a portion of the Newton-in-Makerfield Cemetery, gave an address, in which he said the names commonly given to burial grounds would help them to realize in some measure the estimation in which Christians held them. They were called the cemetery, churchyard, and God's acre. The former in the original Greek meant a sleeping place. The word cemetery was one of those words which Christianity had baptized and ennobled, and it was now only used to signify the sleeping-place of the dead. It reminded them that when their bodies were laid to rest they were still living, that they were not dead, but that they slept. Sometimes it was called a churchyard. In former days when a saint or martyr died, his friends built by the side of his grave a church or sanctuary, and round his grave those who knew and loved him gave directions to be buried there. When they had a churchyard attached to a church, it reminded

them that their dead were not far from them, that they were with Christ, and Christ with us. The word churchyard spoke of reunion. Then there was the old Saxon name, God's acre. That meant a piece of consecrated ground, which henceforth belonged not to man, but to God. It was God's field, and everybody interred there, in sure and certain hope of everlasting life, was the seed out of which, on the great resurrection day, would rise that immortal and incorruptible body, which would be like unto Jesus Christ. Each one laid to rest in the acre of God would be under His special care, for He Who kept the feet of His saints would, they might be sure, keep their dust. The act of consecration had made the ground in one sense holy. It had not imparted any new virtue or value, but it had set it apart from all common uses, and so far as the law of England could make it, that burial ground was secure against the builder, the city or county council, who could not utilize it for any other purposes, and so far as man could have certainty, the dead would not be removed or disturbed until the resurrection day. Such was the teaching of the three names.

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Louise's mother loved her dearly, and took every care to see that her little girl's health should be as good as it was possible to make it. Sometimes Louise thought her mother was too particular about her, and she wished that she didn't have to think so often whether she could do this or that without injuring her health.

One thing that Louise had been told many times was that she should not eat anything between meals. One day, however, someone brought to the house a box of crackers, the finest that Louise had ever tasted.

Louise had never wanted to eat anything between meals as she did those crackers. She knew that she ought not to take a single one, but somehow the feeling seemed to come upon her that she must have a taste of them.

"You can take just one, and it won't hurt you, and mother need never know," said a voice within her.

"I'll just go and look at them," she said to herself.

Presently, Louise might have been found kneeling in front of the cracker tin. She had taken a look at the dainty crackers, but that was not enough to satisfy her.

"I'll just take half a one," she thought.

"Better not, better not!" something seemed to say within her,

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That was enough. Louise quickly drew her hand out of the box. She felt that it would almost choke her if she tried to eat a single crumb of those crackers, for she loved her mother very, very dearly, and could not bear to think of doing anything that would grieve her. So the cracker box was quickly shut. The strange, serious look that had been on Louise's face while she was trying to decide what to do disappeared, and she skipped away to her play, a happy girl, because she had won the victory over her temptation.

It was only a small temptation, perhaps you are saying. True, it was but a small thing, but a victory over a small temptation will help us to gain the victory over a large one, and if we are faithful in little things, God will make us master over great things, according to the promise of His own precious Word.

SMALL DEEDS OF MERCY.

Early in the autumn, when the bright faces and gay colours of school-girls were seen once more on the streets, after the long, happy summer, a group of little girls, on their way to school, went chatting and laughing along, telling each other their varied experiences of the holiday season since they parted in June. Presently they heard a child's voice saying, comfortingly:

"Never mind, Willie. You couldn't help it. We'll go home to mother. She won't scold, and we'll look for another silver penny as we go along."

Overtaking the two little ones, some of the girls asked what was the matter.

"Willie is crying because he let the five-cent piece drop out of his

hand," said his sister Annie, who was only six years old, and very lame.

"What was he going to do with it?" asked one of the girls.

"We were going to buy some milk for our breakfast," said Annie, "and Willie wanted to carry the money. But he couldn't help it; just look how little his hand is."

"It fell out of my hand," sobbed Willie, "down into the gutter, and went away."

As the water was flowing rapidly after a rain, there seemed no hope of its recovery. Some of the children exclaimed, "Poor little fellow!" and went on their way to school—all but Lucy Gray. She was touched by the patient, motherly expression of little Annie's face—herself such a mere child—and lingered behind to speak to her.

"Will you have no milk for your breakfast, now?" she said.

"No," replied Annie. "Mother has not got any more money to give us to-day. We will have just water with our bread."

Lucy asked where her mother lived, and found it was in a small street not far away. The mother was ill and very poor.

"Here is another silver penny, Willie, to buy some milk," said Lucy. "Ask the woman to fill your pitcher, and take the change home to mother."

And Lucy took from her pocket the quarter of a dollar which she had expected to spend for buns and caramels at noon recess, thinking she could do without them better than these poor children could do without their breakfast.

"Oh, how good you are!" exclaimed Annie, looking up, surprised, while Willie joyfully cried:

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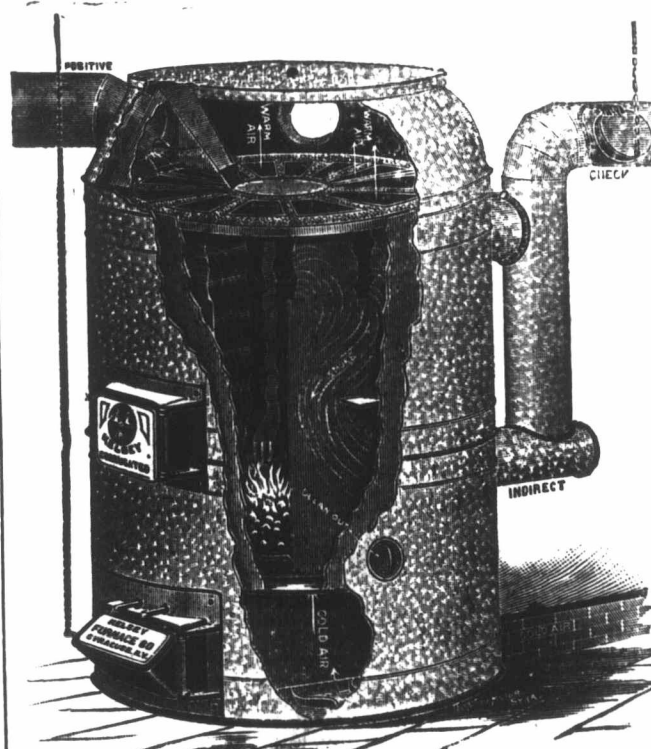
When the feet are sore and chafed with walking an application of Dr. Chase's Ointment takes out the smarting and allays the inflammation in a surprisingly short time. Then for burns, scalds and every sort of chafing, irritation and eruption of the skin Dr. Chase's Ointment affords a safe and certain cure. It has come to be indispensable in scores of thousands of homes in Canada and the United States; 60 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

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"Now we can have some breakfast!" and set off at a rapid rate to retrace his steps to the milk woman.

Lucy watched him, and his lame sister trying to overtake him, thinking how glad she was she had stopped to find out their trouble, and relieve it.

Her benevolent little heart gave her further work to do in their be-

half. She told her mother of the illness and poverty of the children's mother, and the kind assistance that was given to the family during the winter was the result of her personal efforts to secure their comfort, until the poor mother recovered her health, and was able to work again for her children. This is what a little school-girl did.

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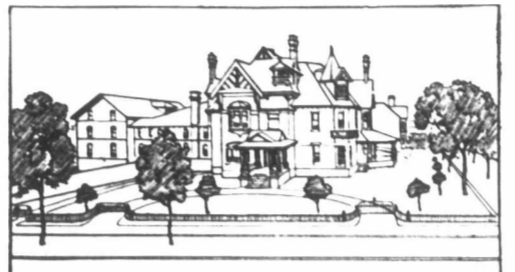
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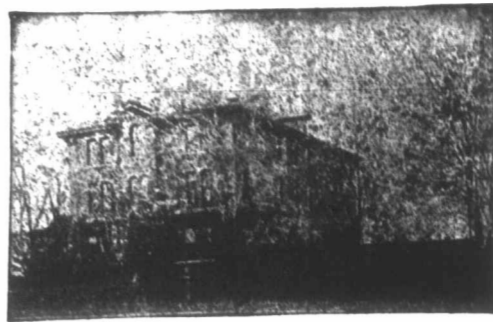
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