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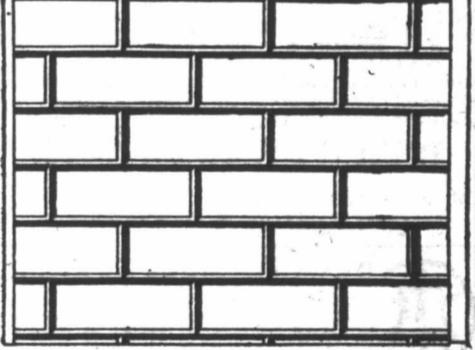
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Catholic Faith and Practice. A manual of Theological Instruction for Confirmation and First Communion. By Rev Alfred G. Mortimer, D.D. \$2.00.

Church or Chapel? An Eirenicon. By Joseph Hammond, LL.B., B.A., of University and Kings' College, London, Vicar of St. Austell. \$1.50.

Concerning the Church. A course of Sermons. By Joseph Hammond. \$2.00.

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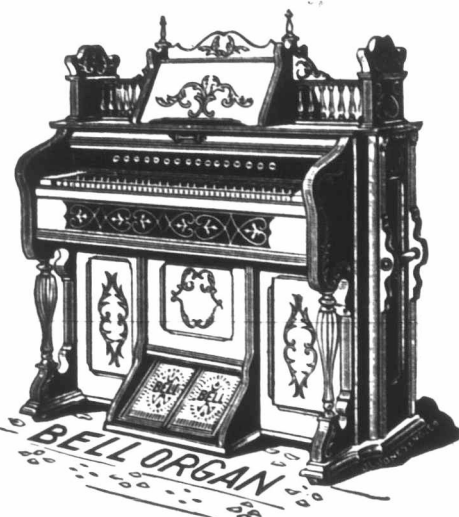
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LESSONS FOR SUNDAYS AND HOLY DAYS.

October 2—17th SUNDAY AFTER TRINITY.

Morning—Jeremiah 5. Ephesians 3.
Evening—Jeremiah 22 or 35. Luke 5 17.

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SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 308, 315, 316, 320, 321, 636.
Processional: 390, 432, 478, 522, 532.
Offertory: 366, 367, 384, 388, 528, 533.
Children's Hymns: 261, 2, 0, 329, 330, 334.
General: 290, 295, 477, 514, 536, 637.

EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 208, 213, 260, 317, 321, 378.
Processional: 2, 36, 161, 242, 381, 383.
Offertory: 165, 216, 217, 275, 386.
Children's Hymns: 330, 332, 333, 571, 573, 598.
General Hymns: 6, 12, 162, 365, 385, 379.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PR. F. CLARK, LL. D., TRINITY COLLEGE

Gospel for the Eighteenth Sunday after Trinity.

St. Matt. xxii., 42. "What think ye of Christ?"

A not uncommon notion that opinions of small importance "For modes of faith let graceless zealots fight, etc." (Pope) Great error. Pascal said the title of a book, "Opin-

ion the Queen of the World," contained more truth than many volumes. The question here asked by our Lord intended to silence quibblers. We have no difficulty in answering the special question which He proposed. But the question, as asked by ourselves, has a larger application; and it is impossible to imagine one of greater importance.

i. Let us endeavour to understand the importance of the question. Grant that on many subjects opinions unimportant. Not true of this question. We have not done with Christ as yet, nor He with us. The time not come (never will come), when it can be put aside.

1. He is the most potent Factor in human thought, action, civilization.

2. He has engaged the most earnest thought of the best and wisest of men.

3. The place which He holds in the Bible supreme. Position. Claims.

4. Our own concern with the question. Present. Future.

ii. What answer, then, shall we give to the question?

1. On certain points a general agreement. (1) That Jesus Christ actually lived. A real historical Personage. (2) That the new Testament representation of His character and work is correct. If this is not allowed universally, it is generally. Consistency of Gospel reports proves it. (3) That He was the greatest of Teachers, and left the noblest example. The supreme excellence of teaching, the splendour of character unquestioned.

2. But here met by differences. Was He a natural production of humanity or a supernatural gift of God? Some deny the latter. Consider Him a product, the greatest, of human civilization, but only greatest, not essentially different. Such a theory we hold to be not rationally sufficient. (1) How, in this case even account for His teaching? It was not a development of the opinions of His day. Came into sharp collision with them. (2) Then, there is His unique personality—Character—Even to imagine such a character impossible for men. (3) His miracles not thus accounted for. The Resurrection.

3. So far the older Unitarianism would go with us. Jesus a Teacher sent from God. Worker of Miracles. Even a certain amount of authority to the New Testament. But their humanitarian theory could not stand with these principles. (1) Formerly argued from N. T. against the God-head of Christ. (2) Then gave up St. John, and said not otherwise proved. (3) Finally threw over all authority, and became Deists.

4. But we must go further. If the testimony of Jesus and His apostles valid, then He is (1) God—man, (2) A sacrifice for sin. (3) Brings reconciliation and salvation.

iii. What is Jesus Christ to ourselves?

This the most serious question.

1. Consider the meaning of our conclusions. That God has actually stooped to us. Can we be indifferent to that?

2. But you say, No! I am a Christian. What then do you think of Christ? (1) Is He a constant power in your life? (2) Do you go to Him for guidance? (3) Do you observe His ordinances? He has a society on earth. Do you recognize its institutions—sacraments, etc.?

3. Surely if Jesus Christ anything, then everything. King of Kings. Chiefest. He demands perfect love, absolute obedience. Do we ask: "What wilt Thou have me to do?"

THE PROVINCIAL SYNOD.

At the time of writing, the Provincial Synod is in session. By the time these lines come under the eyes of our readers it will have gone. It may be necessary, hereafter, to supplement our remarks upon it; it is quite lawful to say something of it as far as it has gone. For one thing we must express our deep gratitude, that we have, in various ways, received from many members of the Synod expressions of satisfaction with the Canadian Churchman as a genuine Church paper, not unworthy of the great Communion which it strives to represent. Such kindly appreciation is the best incentive to put forth every effort to be still more worthy of the approval of the best men in the Church. But we return to the Synod. Among the earlier subjects discussed, that of Religious Education was of great interest, and a very general unanimity was manifested. Some slight differences of opinion came out, but, on the whole, it was made clear, (1) that the members of the Synod were not satisfied with the religious teaching given in the family and in the Sunday Schools, and who considered that every effort should be put forth to secure religious teaching in our Public Schools. (2) That there was a general satisfaction with the change that was taking place on this subject. It was not merely that the public were being converted to a belief in religious education, but the teachers in our Public and High Schools were actually putting themselves forward as leaders in this matter. Instead of raising objections to religious teaching, as many had feared, they were coming forward and declaring that they could not help teaching religion. (3) That, on the one hand, the clergy of various denominations should be allowed to teach, but that religious teaching should be made a part of the regular work of the school. Another subject of importance discussed was the Sunday School system, the advocates of the two methods—the Inter-diocesan and the International—setting forth with great ability the respective claims of each system. The discussion was a lengthy one; yet most members of the Synod felt that the time was not wasted. It would, perhaps, be too much to say that any were converted to the other side, but it must be granted that each understood the other better after the debate. The

petition from the Diocese of Huron respecting the relations of the General and Provincial Synods was virtually discussed twice—first, in relation to the Missionary Society of the Church, and secondly, in direct reference to the petition. It was made clear that the Diocese of Huron did not desire the abolition of the Provincial Synod. Indeed, it came out ultimately that there was not a great deal of difference between the two sides. The petition of Huron, however, was rejected. The discussion on Divorce was partly carried on in a very thin house, and a good many of the members had left before it came on. The debate and its issue will be seen in our report. Dr. Langtry's motion on the losses of the Church and the increase of the Episcopate, gave rise to various discussions, one near the beginning of the Synod, and again at a later period. The debate was one of great interest. Some few were opposed to any extension of the episcopate, but the general feeling of the Synod was distinctly in favour of it. One thing came out very clearly, namely, the feeling of the need of episcopal supervision over the various dioceses, and, along with this, a sense of such supervision being at present very imperfect. It was a little painful to note the approval which greeted any remarks in this direction. The Bishops may be sure that the clergy and laity are keenly alive to the fulfilment or the neglect of this duty of superintending and understanding the state of the Church. For the present, we hold our hand. We hope to return to some other subjects next week.

LAY HELP IN THE CHURCH.

Again and again, in one form and another, comes up before the Church the question of using her laity in the work of evangelization and education. That there is a great force in the Church which is not being put into operation, is generally acknowledged. The real question is, how can we bring this force to bear upon the problem of making disciples of all men? How can we take the whole army of laymen and put them in the field of aggressive fighting for Christ? The burden of the battle falls now upon the clergy; they are both the officers and the rank and file; they must both plan the campaign and carry out the details of it, or else failure is before them. The spirit of Christ must touch and inflame the pew as well as the pulpit. The power of soul-winning must be felt by the Church member as well as by the minister. It is because this personal sense of privilege and responsibility does not enter into the ordinary layman's conception of his relation to the Church, that our effort to reach the great mass of people outside the Churches is so weak and fruitless. To attain any grand and blessed accomplishments in Christian work, it is necessary that the lead given by the clergy should receive a warm and prompt response in the hearts and efforts of the Church members. Where there is a recognition of a joint partnership and co-operation in the work, the Church is conscious of a divine strength, and goes forward to its work with assurance of victory, and adds daily to the number of those who are being

saved. This is the first step in successful lay work—a stirring up in every man and woman and child in the Church of a sense of the high privilege to which they are called of being fellow-labourers with the clergy and with God, in the work of winning souls to God through Christ. Unless this is first brought home to their hearts and consciences, there will be no efficient and permanent work for Christ. Guilds may be formed and clubs organized and brotherhoods started; there may be activity in all parts of the parish; and from the outside, there may seem to be great success; but God, who looketh on the heart, knoweth that it is but the form of godliness and not the power thereof. The Church is not put into the work to make successful parishes, and flourishing guilds; its office is to form character, to make men and women Christ-like; and the guild or club or brotherhood that is not contributing to that end, and has not that end in constant view, is but a delusion and a snare.

HEAVEN.

By the Rt. Rev. W. Walsham How.

Heaven is a word which fills some hearts with thankful joy. Many a weary pilgrim cheers his flagging steps with thoughts of Heaven. Many a poor sufferer soothes his bed of pain with hopes of heaven, and for the joy set before him endures his cross. But when the world is bright and full of promise, when few clouds drift over our life, before sorrows have made us sad, or the battle with sin has sobered us, or sickness and suffering have bowed us down, oh, how little do most of us think about heaven! We sing our "Jerusalem, the golden," or our "Dear, dear Country," and the words and the music have a charm for us, and sometimes a sort of half fancy that we wish for heaven blows across our souls as we join in them, like a breath of air feathering for a moment, as it goes by, the calm surface of a pool. But how faint, how passing, how unreal it is! How little does the wish for heaven enter into our very lives, and affect or govern our actions, or even stir the deep waters of our hearts' feelings! How seldom does it pass beyond a mere graceful sentiment! Yet, O brothers, are we not heirs of heaven? Is not our conversation—our citizenship—in heaven? Is not heaven our home? Heaven can only be dimly shadowed out to us under earthly figures, such as those by which St. John in the Revelation pictures to us his glorious visions. But think what a longing and craving there is in all our souls after happiness, and what it must be to have this perfectly and eternally satisfied. Of course we cannot conceive of this intensity of bliss. But we are sure that it will be so; that the whole soul will be full to overflowing of glorious joy, bathed in light and love, flooded over with triumphant happiness. Pain, sorrow, trouble, weariness, restlessness—all are unknown there. No faintest shadow can pass over the crystal brightness of the soul nor mar its shining purity. For sin, too, and temptation to sin, are there unknown. There every thought will be pure, every feeling

holy. There will be no more struggle to do right, for to do right will be perfect happiness. Oh! I almost think the brightest bliss of heaven will be to have done for ever with these sins and weaknesses and failures and imperfections, which make us go mourning all the day long here. There all the day long—yes, all the day which has no end—we shall go rejoicing; glad, exulting, jubilant; singing forever our new song of joy. But at once when we try to describe endless joy, our poor weak imaginations fail us. There comes in, even against our will, the thought that the joys of heaven, like all earthly joys, must at last weary us. No; that cannot be. We do not know how it is, but we do know that in heaven the joys which are eternal can never weary, but will forever be the perfect joys they are. God grant, when our voyage is almost over, and we are nearing the eternal shore, we may be able to say, "We shall soon be at home!" Amen.

THE PROVINCIAL SYNOD.

(Continued from last issue.)

Rev. Canon Burke said that they owed a debt to a gentleman who was tolerably well known, namely, the Pope of Rome (laughter), for the help he had given to religious instruction in the public schools of the Province of Quebec. It was the insistence by that Church upon religious training going hand in hand with secular knowledge which had awakened the people, and now, as they had learned yesterday from Chancellor Heneker, they had in the schools under the Protestant Committee of the Council of Public Instruction a regular course of religious instruction, which met the need as far as Quebec was concerned. It seemed almost a pity that the Pope did not do for Ontario what he had done for Quebec. (Laughter.) The Canon expressed a proper objection to the character of the instruction which their Roman Catholic friends instilled into their children, but the candor with which it was done, the insistence upon the training of the moral and religious side of the youth commanded his admiration. He advised patience and hope. They might not see it, but no doubt the day would come when they would have their own schools. In the meantime, let the Church itself be united upon the question.

The Rev. D. Williams, of Stratford, rather thought that the debate, so far, had been of an academic character. To give it a practical turn he moved an amendment to the original motion (which will be found in the report of yesterday's proceedings in another part of this paper), looking—through the several dioceses—to the approaching, by means of bishop and a delegation of lay and clerics from each diocese, the several civic governments of the provinces, asking for the desired advance and improvement in the matter of religious education. There was no difference of opinion as to the need of religious instruction in the schools. A few years ago there was a great diversity of opinion in regard to it. Now, there was a general recognition of the need of the case. That made practical action all the easier and more effectual. They had passed resolutions and made speeches at the several dioceses, but nothing had been done. Now he proposed something practical, and he hoped the Synod would carry it.

Mr. H. A. B. Pense, of Kingston, instanced the advance, which had been made on this subject, and said that so far from the position of Prof. Worrell being accurate, he could point out a large school almost in view of the professor's house in Kingston, where the Ten Commandments, the Apostles' Creed and the Lord's Prayer and the Holy Scripture were said and taught every day, this introduction being due to the action of a Methodist. The position of the Church of England was influential, and

if she took a forward stand she would yet obtain her desires. And he might say that this feeling of unity and union was in the air everywhere, for he had been to a Presbyterian Church in Buffalo recently, and was delighted with a Church of England service, even to the receiving of the offertory. (Laughter and applause). Mr. Hewton, the well-known school inspector of the province of Quebec, insisted that Quebec was the banner province in the matter of religious instruction in the schools. The Council of Public Instruction, which was composed of prominent educationists belonging to the several bodies, had provided in the course of instruction for certain selections of Holy Scripture, while as a matter of practice, in the rural districts of the province, the Apostles' Creed, the Lord's Prayer, and the Ten Commandments were recited, by the action of such men as Chancellor Heneker and those who had acted with him. Whatever their shortcomings and backslidings in other respects, Quebec headed the Dominion in the matter of religious instruction in the so-called Protestant schools. He did not think that a clergyman or a priest was necessarily a heaven-born teacher. Indeed, his experience had shown him that they made, in many cases, a decided failure of the attempt to teach. In any case, he did not think it was fair to ask the hard-worked clergymen to visit the schools once a day for half an hour and teach the children in religious knowledge. What he did think, however, was, that they should visit the schools a little more than they did for the purpose of encouraging the children in this religious instruction. Teachers everywhere recognize the necessity of religious instruction; the question was, how to realize it with the utmost benefit to the children. He sympathized with the attitude of the Rev. Mr. Symonds and others, and thought that united action would lead to results in the other provinces equaling the status of Quebec in the matter. Canon Davidson, on the other hand, denied that Quebec could with justice be called the banner province in this matter and showed that the status of the clergy, with respect to the public schools of the province, was the status which had been given by a clause in the law to the colonel and the magistrate in the district. Thus, if the teacher were agreeable, the colonel could teach military tactics, the magistrate could dispense justice and the clergyman, whatever denomination he belonged to, could teach religious truths; but the latter, he pointed out, had no right to open his mouth. If the teacher permitted him he could open it; not otherwise. He had no rights whatever; in fact, he was simply allowed to visit the schools on sufferance. "So much for the banner province," said the Canon, sarcastically. Again, there was the case of Montreal. Surely, in a city of culture like Montreal, where the utmost harmony prevailed among the several religious bodies, it would be thought that this system which had been so glorified, would achieve its highest success. What was the fact? The rector of the High School in Montreal had publicly stated that he would not feel justified in introducing the Apostles' Creed into the public schools of the city, where the youth of different religious denominations were assembled. "And this was the banner province," again exclaimed the Canon, with bitterness.

During the session the Rev. D. Williams gave notice that he would move a resolution at the proper time calling attention to the alarming decrease in the birth rate in the Province of Ontario—a decrease which, registering 20.7, had actually fallen below that of France. The resolution would express the desire of the Synod to have the condition of things thus revealed examined into by the Ontario Government to see whether there was incomplete registration or whether the cause of such decrease was to be sought for in a more serious condition of society. This was received with much laughter, particularly the last clause, which provoked the risibilities of the Synod to an extreme degree.

The Ven. Archdeacon Bedford-Jones read the report of the Inter-Diocesan Sunday-school Association, which proved to be a carefully prepared report, recommending increased interest and support

for Sunday-school work, which was characterized as making for the formation of character in vital relations. This will be considered at the proper time.

His Lordship, Bishop Dart, of New Westminster was accorded a seat on the platform.

After the adjournment for lunch the discussion was continued by Dr. R. W. Heneker, the Rev. Professor Worrell, Mr. Justice Hanington and others. Rev. D. Williams read his motion as agreed to at the Conference of the committees, viz.:

"That the Synod of the ecclesiastical province of Canada, at this session, appoint a committee, consisting of the bishops and one clergyman and one layman for each diocese, for the purpose of carrying out the views and recommendations of the General Synod.

"That the bishops and other members of this committee residing within any civil province shall constitute a committee for that province for said purpose;

"That such committees in conjunction with any diocesan committees, and also in conjunction with other Christian bodies, where possible, shall urge upon the Governments of their respective civil provinces the carrying out of said views and recommendations of the General Synod; and that the concurrence of the Upper House in this resolution be respectfully requested."

Ven. Archdeacon Evans did not see what right the Church had to find fault with the Government for not giving it what it wanted, when a committee allowed three years to go by without ever once meeting; the matter could not be very pressing upon it. He expressed the hope that if the motion before the house was passed, the committee would meet at least once before the next meeting of the Synod, and that it would seek the co-operation of all available forces. The privileges enjoyed in this province were worked to their fullest limit in all the public schools of Montreal and with most telling advantage in so far as the gaining of religious knowledge by the children was concerned. It was going to be a great strength to Protestantism in this province when it was able to unite on broad lines in a reasonable demand for a system of religious instruction in the schools. We had that, but he believed that more was to be obtained when it was asked by the united voice of the non-Catholic section of the province.

Mr. J. J. Mason touched on the change that had come over the trustees of the schools at Hamilton, who, he believed, would now be willing to vote for religious instruction in the schools. Of these trustees, 16 out of 20 were either Presbyterians or Methodists. Of course the question would arise as to who should give this religious instruction. If the regular teachers, it was contended that they should be trained for the work, the same as for their ordinary work. The majority of the public school teachers in Hamilton were women. The trustees had spoken to a number of them and with a single exception, they had been quite willing and ready to take up the work of religious instruction. But they must themselves be instructed before they began to instruct others. He imagined that that could to a large extent be done by the use of proper textbooks, which would have to be passed upon by the Board of Education, and there he thought the committee would prove useful, perhaps, in giving advice to the minister and showing how the difficult problem could be carried out.

The vote was then taken, and Rev. D. Williams' amended motion was carried unanimously.

Rev. Dr. Langtry then submitted a motion to the following effect:

"That, whereas at the session of the Provincial Synod held in 1892, that house unanimously adopted the report on aggressive work and transmitted it for the consideration of the Upper House, and

"Whereas, They had not yet informed the Lower House of any action they might have taken as to the recommendations of that report, therefore,

"Resolved, That there be respectfully urged upon the Upper House, the necessity, in order that the Church may continue in strength and growth,

the greatly increasing of the ranks of her ministry, the employment in an organized way of the services of the faithful laity, and the devising of some effective means for circulating among her people her vast stores of devotional didactic and defensive literature.

"That, for the purpose of calling out and employing such increased forces, the Church's missionary and expansive agencies be reorganized as nearly as possible on the following plan:

"A priest in charge of the mission, with one or more assistants for priest or deacon, and one or more postulants for holy orders, and such lay readers as the priest might recommend to assist him in developing the work with which he is entrusted. That every available position be occupied for Sunday and week-day services, and that an active society be organized in every parish for circulating the Church's literature."

In introducing the motion Dr. Langtry said that he thought the Synod was now on its trial, and that in all probability it would be condemned unless better and more substantial reasons could be brought forward for its continuance in the future than those which had been offered on its behalf in the past. He then went on to give a short historical review of the Synod and pointed out that during its existence it had passed upwards of 40 resolutions. Of these, in his opinion, a minute proportion only had touched upon any question of telling interest to the Church in this province, by far the greater majority dealing with legal and other matters, which, although indispensable in themselves, did not in the least tend to the advancement of their Church. It seemed to him that in order that the Synod might continue to act they would have to do away in great part with the amount of legislation now done and introduce into them discussions in the future more fully than had been done in the past, those questions which were of vital importance to the welfare of the Church. It was necessary to do this if they wished to retain the interest the public felt in the Synod. Dr. Langtry then went on to speak of the great need there was for an increased and efficient episcopacy, asserting that by this alone could the Church work be thoroughly carried on. He stated that in past years the Church in Canada had lost ground. This was due to a great extent to the episcopacy's lacking the strength necessary for the accomplishment of the work to be done. He instanced the case of Ontario, where he said the Methodists outnumbered them three to one both in churches and ministers. He thought that it was of the utmost importance to at once set about reclaiming some of this lost ground, and believed it to be feasible, provided a sufficiently strong force were put into the field at once. In his opinion this great question was one of the utmost importance and ought to be put down for discussion by the Synod. Proceeding, Dr. Langtry went on to say that the Bishop and ministers of the Church had presumed too long upon the belief that those people who had forsaken them would eventually return to their old creed. They do not; and he believed that this is in a large manner due to the lamentable scarcity of devotional literature to be found in their homes. Therefore, he contended that it was of vital importance that means should at once be taken to ensure the rapid and efficient circulation of devotional didactic and defensive literature throughout their dioceses. He expressed the hope that the Synod before parting would see their way clear to take up these questions. In conclusion Dr. Langtry pointed out that notwithstanding the many and great advantages the English Church had started with in this province it was now only in the fourth place, whereas it ought to be first. He believed that it might not find it possible to even maintain this position unless some very radical changes were made in their mode of procedure.

This motion was seconded by the Rev. Dr. Dumbell, of Sherbrooke. The Rev. E. P. Crawford, of Halifax, said that he would be glad if more time were devoted to the discussion of spiritual rather than legal affairs in this Synod, but he did not altogether agree with Dr. Langtry, that no time was

given to this matter, and he begged to remind that gentleman that the increase of the episcopacy was discussed last year. He considered Dr. Langtry's motion somewhat indefinite, what was wanted was some definite statement as to how the episcopacy could be increased in the Eastern Provinces of Canada, but to ask the bishops now to send down an answer to something which happened in 1892 seemed to him futile. What Dr. Langtry advances may be all right, but in the Rev. Mr. Crawford's opinion he has been unduly severe on the Church. He did not think that it was owing to any special fault of the clergy that people left the Church. He was not sure, however, if so many had left. He considered that although they were outnumbered 4 to 1 by the Methodists, they quite held their own. What he thought was wanted was a clergy who would be in sympathy with its people and bring them up gradually to see things from their point of view.

The Rev. Canon Davidson moved "That their Lordships be respectfully requested to provide for the information of this house at this session any multiplication of dioceses found necessary within their ecclesiastical province."

In seconding the amendment the Rev. Dr. Clark made a speech, which for ability, incisiveness and sparkle, has seldom been equaled in the Synod. So far from Dr. Langtry being indelicate, he had been most sadly and eloquently denunciated, as witness the description he gave of a particular field being left to other active and aggressive bodies, while the Church did nothing. But where were the rural deans that they did not inform the bishops of this state of things? A rural dean had been described as a superlatively ridiculous superfluity. (Laughter.) Sydney Smith had said that a dean wore a rosette, a deacon might wear a daisy. (Laughter.) He had been a rural dean himself, and did not want to be disrespectful; but what a condition of things had been revealed? And was it at all understandable that for six years the bishops should not have returned an answer to the Synod upon the subject to which their attention had been invited? Did the bishops receive the communications? ("Yes, yes"). Well, he could hardly believe it. At the same time, the mere presbyterian mind could not be supposed to account for episcopal action. (Laughter.) Why, it should be the bishops who should be urging on the Synod. It was the bishops who should understand and provide for the needs of the Church. They seemed to be reversing the order of things; the Synod appeared to be urging their Lordships to have the oversight of the Church, whereas it should be the bishops who should be directing the Synod what to do, how to act in relation to all the matters referred to by Dr. Langtry. He confessed he was astounded by the state of things revealed. He was an old-fashioned High Churchman, who thoroughly believed in the position of the Church and her sufficiency for the work which she was called to do. Was the Church in earnest? He could say with Jewett that the Church held all the doctrine and faith of the first five centuries, and held nothing which the first five centuries did not hold. He was content to live and die in the Church of the first five centuries, and for the middle ages he cared nothing. (Laughter and applause.) But he wanted earnestness, he wanted a hearty service in the church in which the congregation would be asked to join; he did not want grand opera nor fine quartette singing. (Laughter.) He believed in the diaconate, and so far from agreeing with Bishop Lightfoot that none but those who meant to give their lives to the Church should be appointed, he would, on the contrary, appoint none but those who had their profession or business in life, and who, putting themselves under discipline, would be content, in their spare time, to do the work of the Church, under the direction of the Bishop. He saw numbers of men before him who should be in the diaconate; he had heard their speeches and he knew they should be preachers. With regard to the bishops, while that body was too august to be criticized, he was reminded of Dr. Oronhyatekha, of the Foresters, who, when there was any

difference in the courts—he believed it was courtesy called them—came down and said a few nice words and patted the members on the shoulders, and all was calm. He had known cases which only required that the Bishop should see the parties to hear a serious division; but the Bishop was too busy. When it was proposed to take away a portion of a diocese, the diocese was workable; when the Bishop was wanted, he was too busy. (There was a fine sarcasm in this, which the House greatly enjoyed). All he would say was that their episcopate should be effective.

After a few words from the Rev. J. Grubbie, the Rev. G. O. Troop followed with a fervent and earnest appeal for individual consecration of heart and soul and mind to the service of God. The speaker said that this truth must be learned by all Orders in the Church, viz., that it was not externalities which would avail, but a living faith in God, a development of the graces of the soul from within, and the acquiring of such a resemblance to the Lord Jesus Christ that all seeing those in authority, in whatever position, should recognize the likeness to the Head of the Church.

The debate, after a few words from the Ven. Archdeacon Smith, was adjourned.

The Prolocutor named the following as the Committee on Religious Education:

Nova Scotia.—Rev. E. P. Crawford, Rev. Jas. Simpson, Canon Vroom, the Hon. Mr. Justice Fitzgerald, Judge Savary, and Mr. C. S. Wilcox.

Quebec.—Ven. Archdeacon Roe, Rev. Albert Stevens, Dr. R. W. Heneker, and Mr. John Hamilton.

Toronto.—Rev. H. Symonds, Hon. S. H. Blake, and Mr. George R. Parkin.

Fredericton.—Dean Partridge, Ven. Archdeacon Brigstocke, Mr. Justice Hanington, and Mr. Geo. A. Schofield.

Montreal.—Ven. Archdeacon Evans, and Dr. Alex. Johnson.

Huron.—Rev. David Williams, and Mr. Chas. Jenkins.

Ontario.—Rev. Prof. Worrell, and Mr. E. J. B. Pense.

Niagara.—Ven. Archdeacon Dixon and Mr. J. J. Mason.

Ottawa.—Ven. Archdeacon Bogert and Judge Senkler.

Algoma.—Rev. J. Boydell, Mr. J. B. Aulph and Mr. G. S. Wilgress.

A public missionary meeting was held in the evening, under the auspices of the D.F.M.S., in the Diocesan Theological College, and it drew such large numbers that the hall was filled to overflowing, and many were unable to get inside. The Lord Bishop of the diocese presided.

The Lord Bishop of Algoma described, in eloquent language, the needs of his vast diocese, the richness of its undeveloped mineral resources, and its agricultural possibilities. For the latter he said he had a great and growing respect. Around Sault Ste. Marie, Port Arthur and Fort William particularly, were large stretches of country well worthy of being developed. Unhappily for the country, religious divisions—or irreligious divisions—obtained there as here. In a village of two hundred and ten souls, how many denominations did the audience think he found? Oh, three or four, they would say. Yes, three or four, and seven. It was due to that state of things that the missionaries had to come asking so often for help. A recent census gave 16,467 persons belonging to the Church of England in the diocese, but they had only found 9,350 of these. Because of a scarcity of money, the remainder had to be left to the tender mercies of others than themselves, instead of being preserved to the historic Church. The Bishop compared the diocese of Algoma to the tail of a kite. He would not say anything about raising the wind, but it was clearly the duty of the kite to carry the tail, and in return the tail steadied the kite. There were about six hundred Indians in Algoma under the charge of the Church of England, and among them only one missionary. Some said that pagan Indians were better, after all, than Christian Indians. He ridiculed this, but it was sadly true that they needed

a greater number of missionaries to offset the contamination received from white men. "Great Chief of the Tribe of Christ," an Indian leader, had said, "send us, I beg you, more Gospel and less rum."

The second speaker introduced was Mrs. Twing, honorary secretary of the Woman's Auxiliary of the United States, who told of woman's spontaneous work in all lands in aid of the Church of England. The Indian women of South Dakota had one year given fifteen hundred dollars towards their home church, and a thousand dollars to be distributed abroad. They had heard that there were even in America white people too poor to build their own churches, and they wanted some of the money to go to them.

The Bishop of New Westminster followed Mrs. Twing. He said that he could place nine more churches to advantage in the rising towns of his diocese had he the means. It would take only a few years for them to become self-supporting. In three years eight churches, each seating about a hundred and fifty, had been built, and four of these had become self-supporting. Seven were now under construction, one a stone building with accommodation for three hundred. The late calamity had dislocated their arrangements for the present, but they hoped to make headway again. Still they were not keeping up with the work before them, and they thought they had some claim to the sympathy and help of people more favoured.

One of the Bishop of New Westminster's pet projects was to start an industrial school for Indian boys, similar to the one now conducted for the girls. His Indians were a fine race; one must not judge them by specimens seen loafing around the railway stations. Where they had never come into close contact with white people they would be found a superior race of men, as capable of continued and vigorous work as they, and perfectly honest. The diocese also contained a thousand Japanese and nine thousand Chinese. There was an immense difference, the Bishop pointed out, between Indians and Chinese.—While they had continually to guard the former against evil influences, when once they got hold of a Chinaman, and he became a Christian, he was a firm and consistent Christian. So also with the Japanese. It would be the height of folly to send missionaries to Japan and China and neglect those of their people on our own coast.

The Rev. J. G. Waller, the society's missionary in Japan, was to have given a lecture, illustrated by magic lantern views on that country, but time did not permit of this.

On the following day, Friday, a discussion took place in the Synod upon the report of the Board of Domestic and Foreign Missions.

The Ven. Archdeacon Spencer read the report of the Domestic and Foreign Mission Society, which proved to be a long and carefully prepared document, giving tables of figures and reports from missionaries, and amounts of contributions from the several dioceses. For example, the total amount contributed for missions during 1895-96 was \$26,065; 1896-97, \$14,702; 1897-98, \$25,400. These sums represent the unappropriated moneys contributed, but it is the habit of many congregations and individuals to appropriate their givings to special aspects of the missionary work. The society rather deprecates this, and remarks that there will come a general recognition throughout the Church that all offerings will be expended with more immediate and enduring effect if left to be appropriated by the Board, which spares no pains to disburse the money to the best advantage. Flattering reference is made to the work of the Rev. J. G. Waller, in Japan, and the rural deans are asked to make arrangements by which, during the vacation of Mr. Waller, in Canada, the latter may be heard by the people.

The principle of the society has hitherto been that of concentrating the work in one field, rather than spread it over the world. This is due to the condition of the missionary fund and the expense of travelling from one country to another. To be ready to accept men for every field to

which they would be ready to go, would, according to the report, be to invite disaster. The Board appreciated the zeal of those who desired to make the world the field of the Canadian Church, but a prudent foresight was necessary. If Canadian Churchmen were willing to go out and, planting themselves upon the soil, live by its cultivation, then the preliminary expense of sending missionaries out might be undertaken. So long, however, as stipends and pensions and periodical visits home have to be met, the Board did not feel justified in changing the present policy of concentration. Feeling reference was made to the lamentable drowning of the Rev. G. W. Lyon, who had been designated a missionary to the Klondyke, and who had been on his way, when, during a heavy sea upon Lake Lebarge, he, together with his servant, was lost when endeavouring to save baggage which had been thrown into the water through the capsizing of the canoe, which had got swamped.

The Board had appropriated four hundred dollars, and the S.P.G. two hundred pounds for the outfit of Mr. Lyon, who was an excellent man, and whose untimely taking off made a deep impression upon the Synod, when the facts were given by the Rev. L. N. Tucker, formerly of Montreal. Mr. Tucker had met the late missionary, and found him fitted in every way for the work before him—physically, intellectually, and spiritually. Mr. Lyon was a good swimmer, but while endeavouring to save the baggage, which had been pitched in the water, he was seen from the shore to sink, together with his servant. His Grace, the Archbishop, said that he was greatly touched to learn of the death of Mr. Lyon, whom he had met on board ship when coming out for the work, from Liverpool. They had many conversations together, and His Grace found Mr. Lyon a most devoted, enthusiastic man. When he heard of the accident, he felt that he had lost a very dear friend. However, God's ways were not their ways, and they must submit. A small committee was appointed, upon the motion of the Ven. Archdeacon Carey, to draw up a resolution of condolence to be entered upon the minutes, and to be sent to the deceased's friends.

The following nominations to the Board of Management of the missionary society were confirmed by the Synod:

Diocese of Huron.—Very Rev. Dean MacInnes, Archdeacon Davis, F. H. Luscombe, and James Wood.

Niagara.—Ven. Archdeacon Houston, Rev. J. L. Spencer, Judge Senkler, John Hoodless.

Quebec.—Ven. Archdeacon Roe, Rev. Canon Von Itland, W. H. Carter, John Hamilton.

Toronto.—Rev. F. C. Macklem, Rev. F. H. DuVernet, Hon. S. H. Blake, and N. W. Hughes.

Ottawa.—Very Rev. Dean Lauder, Rev. Canon Rolland, Judge Senkler, and W. Maynard.

Montreal.—Dean Carmichael, Rev. J. Osborne Troop, Dr. Davidson, and Charles Garth.

Fredericton.—Rev. F. Partridge, Ven. Arch. Brigstocke, M. C. Vroom, and G. A. Schofield.

Nova Scotia.—Ven. Archdeacon Kaulbach, Rev. E. P. Crawford, W. C. Silver, and Thomas Browning.

Ontario.—Rev. J. K. MacMorrine, Rev. R. V. Rogers, Messrs. Barker and Pense.

The convention of the Woman's Auxiliary also met, when a number of resolutions were received and adopted. At noon there was a Bible reading by Mr. Lewis, after which the balloting for officers was proceeded with, resulting as follows: President, Mrs. Tilton; recording secretary, Mrs. Denne; corresponding secretary, Miss Montizambert; Dorcas secretary, Miss Halson; junior secretary, Miss Tilley; treasurer, Mrs. Irvine; all re-elected. Voting on life membership fees and self-denial fund was postponed until the afternoon.

What seemed at first a simple matter grew until it claimed the excited regard of the Provincial Synod on Friday afternoon. The Woman's Auxiliary had, at their meeting, preferred a request to the Board of Management of the Domestic and Foreign Missionary Society, asking that this body designate the object to which the next triennial

thank-offering should be devoted. The latter, or rather a section of it, met and considered the request, finally agreeing to recommend the Women's Auxiliary to send the thank-offering to the Chinese work in British Columbia.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Sackville.—Memorial services for the late Dr. Ambrose were held in this parish on Sunday, the 18th instant. There were celebrations of the Holy Communion at Bedford at 8 a.m., and at the parish church at 11. The rector, the Rev. R. F. Dixon, preached on "The Communion of the Saints," taking as his text the words, "Blessed are the dead who die in the Lord." At the evening service at Bedford, the choir sang Tennyson's "Crossing the Bar." The venerable clergyman will be sorely missed in Sackville, where he was always ready to assist in the work of the Church, often at great personal inconvenience.

Kemp Town.—An interesting service took place here on Sunday, 11th, when three adults were publicly baptized by the rector of Sackville. The services held at this remote point by Mr. Wm. Schmidt, lay reader, are very much appreciated. The Church of England is the only religious body that is working here. Kemp Town, originally known as Wellington, was settled many years ago by Waterloo pensioners, and is a typical Nova Scotia backwoods settlement. Some seven or eight miles from the Atlantic coast, it is situated on the old Halifax and Annapolis road, made about 150 years ago, between the new and ancient capitals of the province, for military purposes. The greater part of this road, which traverses the heart of the sea-girt province, is now disused, and long stretches of it have almost entirely disappeared. Occasionally, hunters come upon traces of it when pursuing the moose in the deeper recesses of the forest. It is satisfactory to know that the inhabitants of this remote district are being cared for by the Mother Church.

Bedford.—The annual Sunday School picnic was held last week and was a great success. It took place at Birch Cove on Bedford Basin, a beautiful spot in close vicinity to the Prince's Lodge, which was the residence, for many years, of the Duke of Kent, the Queen's father.

Herring Cove.—Rev. C. Clerk has resigned this parish, which is situate at the entrance to Halifax Harbour. The rectory and parish church are about seven miles from the city. The work in this parish is comparatively light, and there is an excellent rectory. To anyone desirous of living in "the roar of the sea," and with a love for the swish and boom of Atlantic surges, this romantically situated parish might have some attractions. There is no other communion but the Roman represented in the village, and the people, like all who dwell on the Atlantic sea-board, are a manly, simple-minded and most interesting class, whom to know is to love.

Halifax.—During his late tour the Bishop consecrated the new church at Dalhousie West, in the parish of Round Hill, in the County of Annapolis. The church, which owes its erection mainly to the labours of the rector, the Rev. Rural Dean de Blois, of Annapolis Royal, is a most creditable structure, and thoroughly church-like like all our Nova Scotia churches, in all its appointments. A large number of candidates were confirmed on the occasion of the Bishop's visit.

The annual meeting of the Nova Scotia Church Woman's Missionary Ass'n took place last week in Halifax. This society, which has been in exist-

ence for twenty-nine years, was formed for the purpose of strengthening the hands of the Bishop in the home missionary work of the Church. The money raised, which averages \$1,200 annually, is given to the Bishop to be used at his own discretion in grants to necessitous parishes. A slight decrease is reported this year, but efforts are to be made to increase the number of local branches, of which, as yet, there are only six in the diocese. Evidently, there is a very wide field for the expansion of this excellent society. The Bishop made one of his characteristically eloquent and forcible speeches. He very strongly reprobated all kinds of questionable means of raising money, but commended "honest bazaars." He congratulated the society on the fact that all their funds had been raised by purely legitimate methods. During the past year, the society has lost three very useful and valued members. By removal, the Hon. Mrs. Montgomery-Moore, wife of the General; and Mrs. Leach, wife of Col. Leach, R.E. By death, Mrs. Fairbanks, wife of Mr. Edwin Fairbanks, of the Provincial Treasury Department, a life-long member of St. Luke's Cathedral congregation, and a most earnest worker for Church and philanthropic objects. She was a member of the Boggs' family, one of our oldest and most respected Halifax families. The Hon. Mrs. Montgomery-Moore, whose departure was most deeply regretted by the citizens of Halifax, took the lead, during her residence, in all kinds of woman's work for the betterment of society. A daughter of the late Sir John Colborne, sometime Governor of Upper Canada, she was born in Toronto.

The Bishop hopes to return to Halifax about the end of this month.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Hillsboro'.—St. Mary's.—On Sunday morning, September 11th, the Right Rev. H. Tully Kingdon, D.D., consecrated to the glory of God, and in loving memory of Augusta Tomkins, the beautiful little English church in this place, erected by Mr. Joseph T. Tomkins, and conveyed by him to the Bishop of the diocese in trust for the use of the Church of England in Canada. The Bishop, with the Rev. Allan W. Smithers, as chaplain, was received at the door of the church by the founder, Mr. Joseph T. Tompkins, and Messrs. C. J. Osman and C. A. Peck. The founder read the petition for consecration, signed by himself, the incumbent, and by Messrs. C. J. Osman and C. A. Peck. The petition accepted, the clergy and the congregation chanted the 24th Psalm. The Bishop, sitting in his chair, had presented to him the instrument of donation, and solemnly laid it upon the altar. After the Bishop's address to the congregation, the usual prayers were recited, and the incumbent read the sentence of consecration, signed by the diocesan, who directed that the deed be recorded in the registry of the diocese. The hymn, "We love the place, O God, wherein Thine honour dwells," was then sung, and the Bishop confirmed the founder of the church, and his daughter, Mrs. C. J. Osman. The confirmation service ended, the hymn, "Onward, Christian Soldiers," was sung, and the Bishop proceeded to the celebration of the Holy Communion, the incumbent reading the epistle. The Bishop, taking for his text, Psalm xci., 1, preached a most eloquent and scholarly sermon, which was listened to with the utmost attention. Dr. Kingdon made a brief but very happy reference to the munificence and generosity of the founder, and expressed the hope that the church of St. Mary's might be a blessing to thousands of souls as time went on. The members of the choir acquitted themselves very creditably, and the new organ was much admired for its sweetness and purity of tone. The little church of St. Mary's is well built and beautifully finished, a stained-glass memorial window and an open fireplace near the entrance being special features of interest in the building. Its erection has been a

labour of love to the founder, who has spared no expense and no inconsiderable time and thought to make it worthy of the high purposes to which it has so recently been dedicated. The diocese of Fredericton is to be felicitated upon the acquisition of so beautiful and unique a gift, so generously donated and so complete an offering in every way.

Campo Bello.—The regular meeting of the Deanery of St. Andrew's was held on Tuesday and Wednesday, September 13th and 14th, at this place. The parish of St. Ann's, Campo Bello, is very unique. Campo Bello is an island to the extreme South-west of New Brunswick, small in size, and St. Ann's is the one church on it. There are dissenters in parts of the island, and they have their meeting-houses, but they are not strong, as compared with the Church. St. Ann's church is a charming little edifice, and the chancel and its furnishings are a perfect model. The rector, Rev. W. Henry Street, B.A., has lately superintended the erection of a rood screen across the chancel, erected to the memory of Messrs. J. J. and C. Robinson Owen. Admiral Owen at one time owned the whole of the island, and St. Ann's parish owes much to his beneficence. The parishioners must be happy that descendants in the Old Country have erected such a memorial in their parish church. The screen was manufactured in the province by a firm in Sussex. It is made of light hard-woods, and is in design arches and studio panels. It has three arches and above the middle one is a cross. Across the arch, on a darker wood, is carved "To the glory of God and in memory of J. J. and C. Robinson Owen. 1874—1896. Jesu, mercy." The rectory of this parish is a very pretty and pleasant building. It has lately been painted on the exterior.

At the meeting of the deanery in this parish, the Rural Dean, the Rev. R. G. Smith, M.A., the rector of the parish, Rev. W. H. Street, B.A., Rev. James Millidge, rector of St. James', and the secretary, the Rev. E. W. Simonson, B.A., were present. All were most hospitably entertained at the rectory, where the chapter meetings were held. The chapter met in the afternoon of the 13th. After the usual opening exercises, Acts ii., 14 to end was read in the Greek, and discussed at length. In the evening there was service in St. Ann's. The rural dean and the rector read the lessons, Rev. J. Millidge read the prayers, and the Rev. E. W. Simonson preached. On the morning of the 14th, there was a celebration of the Holy Communion. The rural dean was the celebrant, and the rector the assistant. The business of the deanery was transacted at the morning session of the chapter. The principal item was a paper, written and read by the rural dean, upon the subject "The Ordinance of Preaching." It was a thoughtful and instructive paper, and at the end of the discussion upon it, the rural dean received a vote of thanks from the members present. In the evening there was again a public service. The rural dean was preacher. The next meeting will be held in St. Andrew's in January.

St. John.—St. Paul's.—The Rev. S. Jones Hanford one of the oldest clergymen in this diocese, dropped dead on Sunday morning while assisting at the celebration of early communion in this church. Of late years Mr. Hanford has had no active charge, but has rendered much assistance in city churches, particularly in Trinity church.

Trinity.—The body of the late Rev. S. J. Hanford was taken from the residence of Mr D. J. Seely to this church on Monday afternoon. It was received at the door by the Revs. F. W. M. Bacon, W. Hays, W. Eatough, J. R. Parkinson, W. O. Raymond, J. de Soyres, L. A. Hoyt, H. S. Spike, and Canon DeVeber, and carried by the latter six to the chancel. Rev. W. Eatough read the sentences from the Burial Office, and prayers were said by Revs. W. O. Raymond and L. A. Hoyt. Throughout the night, the watch was kept by the clergy and members of the Brotherhood of St. Andrew. On Monday morning at 11 o'clock

there was a celebration of the Holy Communion by Rev. Canon DeVeber, assisted by Rev. E. A. Warneford and Rev. C. P. Hanington. The remains of the deceased clergyman rested in the casket in the chancel, and the clergymen present were Revs. H. S. Spike, D. I. Wetmore, L. A. Hoyt, T. Dickinson, A. A. Slipper, W. Hays, W. LeB. McKiel and W. Eatough. At 3 o'clock in the afternoon the funeral took place. The services were under the direction of the Trinity clergy, and were very impressive and affecting. The clergymen of Kingston deanery, in which Rev. S. J. Hanford was so long identified, and the clergymen of the deanery of St. John, were present, in their robes, and there was a large number in attendance at the church. The lesson was read by Rev. T. W. Street, rector of Bathurst, and other portions of the service were taken by Rev. E. A. Warneford and Rev. C. P. Hanington. The hymns "Days and Moments Quickly Flying," and "Now the Labourer's Task is O'er," were sung by the choir, and the 90th Psalm was chanted. After the services the casket, containing the remains of the dead clergyman, was borne from the chancel to the bier by the senior clergymen of Kingston deanery, the other clergymen following. The concluding services at the grave at Fernhill were conducted by Rev. Canon DeVeber, all the other clergymen attending in their vestments.

St. Luke's.—The interior of this church at Gondola Point, has been thoroughly renovated, and will be opened again for service on the first Sunday in October, at 3 o'clock, when the Rev. Dr. Parker, of St. Paul's church, Brooklyn, N.Y., will preach. There will be a thanksgiving service, the offertory at which will be for the church improvement fund. In the church on Sept. 20th the Rev. Frederick Flewelling, missionary to the Klondyke region, gave a very interesting address on his work in the far north. Mr. Flewelling's station is about three miles below Dawson City.

ONTARIO.

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

Leeds Rear.—On a cold rainy spring day, eight years ago, the Rev. Wm. Moore, M.A., then a young man in deacon's orders, came to the parish of Leeds Rear, the immediate successor of the Rev. J. W. Forsythe, M.A. During those eight years he has "fought the good fight" bravely; at first with good health to aid him, he attended to the wants of his people far and near, over bad roads, through rain and sunshine; later, after two severe attacks of la grippe the work grew harder, although he never flinched nor complained, and at last, in silent agony, he persisted in attending the services, administering the sacrament of baptism, and although not being able to speak, being present at the funerals of his parishioners. But in the month of July on the 25th day, an armistice was called, the tired soldier laid down his arms, and we laid all that was mortal of our beloved rector in the plot of ground beside St. Luke's with the waters of the Lyndhurst river slipping quietly by and the pine trees mourning their solemn requiem over his grave. Mr. Moore was born near Perth where he attended the High School, afterwards taking his degree at Trinity College, Toronto. He was a thorough scholar, having been head master in a number of High schools. Ten years before the day of his death he married Nellie, fourth daughter of Mr. W. H. Jarvis, of Smith's Falls, who has ever since been his brave help-meet and faithful co-worker. After his marriage he took Holy Orders and commenced his clerical work under the Rev. W. Stephenson, M.A., late rector of Perth. His first and last parish was Leeds Rear. We, who have known him, can say that he, like the good physician who spares not the knife to remove the evil, spared not one of his flock when he found him in the wrong; nor from personal love, nor fear of offense, lacked the courage to check the fault and cleanse the sinner. A man generous to a fault, thoughtful of rich and poor alike, entering into the pleasures of the children as well as the elders, he was beloved by all,

and to her who has been so closely allied with this parish, and to the four little ones born here, will go out, wherever they be, the earnest good wishes and prayers of the people of this parish. A great deal of work has been accomplished during the past eight years, the temporal is to be seen, the spiritual is left, through faith, in the hands of that just Judge. It is to be hoped the work so bravely sustained will in the same manner go forward with "the little hope that when we die we reap our sowing, and so good-bye."

Kingston.—The Archbishop of Ontario will return to England on November 5th. The election of a Coadjutor Bishop, expected in October, must be deferred until financial arrangements for salary have been completed. The committees will at once hasten the work and they have the best prospect because pledges so far have been most generous. As soon as the coadjutor's salary has been secured the Archbishop will return to Canada to arrange for election and consecration. In the meantime the diocese will be placed under the supervision of the Bishop of Ottawa.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Margaret's.—The Rev. R. J. Moore preached on the Ritual question, recently, which is greatly agitating Church people all over the world, but more especially in England, at the present time. In the evening, he took for his subject "The Holy Communion."

St. Simon's.—The Rev. Bertram Hooper, B.A., the rector of St. George's, Moncton, N.B., occupied the pulpit of this church on Sunday evening, recently, and preached a very earnest sermon on the words, "Who through Faith and Patience Inherit the Promises." Hebrews, xiii., 7.

St. Stephen's.—The Rev. C. J. Roper, M.A., preached in this church recently to a large congregation.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—A quiet but very impressive service was held in the cathedral on Friday morning last at 7.30 a. m., it being the second anniversary of the death of Dr. Ridley, one of the most faithful and honoured members of the parish from its earliest inception, and whose memory will long be dear to numbers of Hamiltonians. The service consisted of a celebration of the Holy Communion with special Collect, Gospel and Epistle; and at the offertory was presented by the children of Dr. Ridley, a very beautiful brass altar cross, which was received by the rector, and solemnly dedicated for the use of the cathedral and to the glory of God, in a short service of special prayers. The cross is a very handsome one, made by Messrs. Jones & Willis, of London, England. It is 36 inches in height, rising from a solid base of three steps, signifying the Christian graces of faith, hope and charity and commonly called the Calvary; the arms of the cross terminate in the fleur-de-lis, emblematic of the Holy Trinity, also recognized as the flower of the Virgin; the whole face of the cross being minutely embossed with the same in patterns of diaper work. On the arms and stem are five amethysts signifying the five wounds of our blessed Lord, and emblematic of His humanity, while at the point of intersection is a crystal in the centre of a rayed nimbus signifying His divinity. Upon the base is the following inscription: "To the glory of God, and in loving memory of Henry T. Ridley, M.D., who entered into Paradise, 22nd Sept., 1896. This cross is dedicated by his children.

"Eternal rest grant unto him, O Lord, And let perpetual light shine in him." Memorials such as these are not only a fitting expression of love and devotion, but serve a worthy

purpose in contributing to beautify the House of God, and convey a constant object lesson to those who worship there. Hitherto there has only been a plain wooden cross upon the altar, the rector having been quite content to wait until a suitable one should be offered as a memorial gift, and there is no name more worthy of such a memorial than that of Dr. Ridley, a faithful friend, a wise counsellor, a loving husband and father, and a true Christian.

St. John's.—A charming drawing-room concert was held at the residence of Mr. Christopher, of Herkimer street, on Thursday last. The programme was an unusually good one, and most enjoyable. The Rev. S. Daw occupied the chair.

Hamilton.—The Sisters of the Church have resumed their classes on Macnab street, and will engage in the active parish work which has been so much appreciated by those benefiting by their efforts, especially the G.F.S., and other kindred societies.

Church of the Ascension.—Rev. W. Wade and Mrs. Wade are expected home this week, after a trip in the Motherland.

Dundas.—The Rev. C. E. Whitcombe conducted harvest thanksgiving services at the Valley Church, West Flamboro, on Sunday afternoon, the 18th inst.

Queenston.—Brock Memorial Church.—The Rev. Canon Mackenzie, of Chippewa, preached at this church on Sunday, 18th inst.

Niagara Falls.—Christ Church.—The Rev. L. F. Skey, of Merriton, preached on Sunday morning, and the Rev. G. Bull in the evening of the 18th inst.

All Saints'.—The Rev. Canon Bull is in Montreal as a delegate to the Synod.

The Ven. Archdeacon Houston and the Revs. Canon Clark, T. Geoghegan, Canon Sutherland, the Rev. W. Bevan and Mr. J. J. Mason, have been at the Provincial Synod in Montreal.

HURON.

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

Brantford.—St. Jude's.—The annual thanksgiving services at this church were held on Sunday, Sept. 18th. The Rev. E. W. Hughes, of Tilsonburg, was the preacher. Mr. Hughes preached excellent and appropriate sermons. The choir rendered special music. The church was very beautifully decorated and the thankoffering was a liberal one. On the Monday evening following one of the most enjoyable social gatherings ever held in the parish took place in the school room, about 300 being present. The church is being improved by contracts recently let, and indications of unity and life are marked in the parish. The rector, Rev. T. A. Wright, officiated at Tilsonburg for Rev. E. W. Hughes the same day.

Millbank.—The annual meeting of the Perth Rural Deanery was held here on Tuesday, Sept. 15th. The proceedings of the day began with a celebration of the Lord's Supper at 10.30 a.m. The church was beautifully decorated, the annual harvest thanksgiving services having been held on Sunday, 11th Sept. The Rev. Rural Dean Deacon celebrated, and was assisted by Rev. C. L. Mills, of Hensall. A good congregation assembled, and in the course of the service the rural dean gave a very devotional and helpful address on "Intercession," dealing with the various subjects of intercession, as set forth in the Prayer Book, viz., the Queen, Royal Family, Clergy, the Church, and all sorts and conditions of men. Following the Holy Communion came the deanery chapter meeting, which disposed of the assessment of parishes and other deanery business. Listowel was chosen

for the next May meeting. Dinner was served at the parsonage for all visiting clergy and delegates. At 2.30 p.m. the next meeting was held in the village hall, the Rural Dean in the chair. After a hymn, and prayer by Rev. J. T. Kerrin, of Mitchell, the chairman called on Rev. I. G. A. Wright, the rector, to say a few words of welcome, after which the chairman took up the subject of "Corporate Activities of the Christian Life." He had spoken of intercessory prayer in the morning, and now he spoke of united action. He pointed out the purposes and powers of vestries, deaneries and synods, and urged the duty of attending and supporting all these to the utmost of our power. Then came an anthem by the choir, and after that a speech on "The Blackfeet Indians," by Rev. C. L. Mills, of Hensall. Mr. Mills was formerly a missionary among the Blackfeet, and was able to give the most valuable information concerning life and work among them, which was all the more helpful to this parish as the Millbank W. A. intend sending one of their bales to the Indian Boys' School, at Gleichen, Alberta, under the management of Rev. C. H. P. Owen, the rector's brother-in-law. Then came a sacred solo by Rev. W. V. McMillan, of Milverton, which was followed by a masterly paper on "Sick visiting," by Rev. Jas. Ward, of Haysville, such as could only be written by one of ripe experience at that work. Rev. E. C. Jennings was on the programme to give an address on "Catechism Teaching by Symbols," but was prevented from coming by a severe illness. Mr. C. D. Brown, of Haysville, read a capital paper on the subject "The Need of Bible Study," and after discussing its importance, he urged the duty of embracing every opportunity for such study. Then came a song by Mr. and Miss Suter, and then an address on "Mission Work in Central Equatorial Africa, in Bishop Hannington's time, with personal allusions to him." Mr. Jeanes laboured for some three years under Bishop Hannington, and was therefore able to deal with him and his predecessors Krapf and Redmond, and with the work in Uganda and Mombasa in a most interesting and stirring way. Then came a hymn by the choir, a short review of the addresses by the chairman, and the Benediction. At 6 p.m. the people gathered on the parsonage lawn where tea was served by the ladies of the congregation. At 7.15 p.m., Divine service was held in the church, the preacher being the Rev. J. T. Kerrin, of Mitchell, and the rest of the service being taken by the rural dean and rector. Mr. Kerrin's subject was "Why Character is Absolutely Essential to Christian Life," and his sermon was a brilliant and powerful treatment of this topic from God's Word. He pointed out the unique destiny of humanity to be the bride of the bridegroom Christ, that is, in the closest possible relationship with the Deity. For this unique destiny a unique training and discipline was necessary. As Christ was made "perfect through suffering," so must His followers likewise be fitted for their destiny by bearing the yoke and suffering and serving for Christ's sake. At the close of the address, the rural dean said a few farewell words, commending the preacher's message to the people, and beseeching them earnestly to try to practice what they heard. The day was a perfect one—the addresses were all of an exceptionally superior character, and the whole day's proceedings formed one of the most successful deanery meetings ever held in Perth. After evening service, the women had a meeting in the interests of W.A. work. Mrs. Deacon was appointed to the chair, and Mrs. Ward, one of the diocesan officers, urged deanery organization, and pointed out various things which needed help and support. A general discussion ensued, and Mrs. McLellan was appointed secretary, to enquire what were the prospects of a deanery organization. The following Thursday the women held their annual meeting for packing and completing the bales. They are preparing two bales, one for Rev. Geo. Bruce, of Fairford Mission, and one for Rev. C. H. P. Owen, of the Indian Boys' School at Gleichen.

Blyth.—This parish has been vacant since the

former rector, Rev. T. E. Higley, was appointed to Blenheim. The new rector now chosen is the Rev. C. L. Mills, of Hensall. Mr. Mills did excellent work in the Hensall parish, which is one of the most flourishing in the diocese for its size. He was, before ordination, a missionary for a time among the Blackfeet Indians, and has frequently lectured on their habits and modes of living.

Stratford.—During the rector's absence, his Sunday duty was taken by Mr. Jas. Miller, of Trinity College, who was previously doing duty for Mr. Belt, at Guelph, during his absence in the Old Country.

Elma.—At the harvest supper held on Friday evening, September 16th, at Mr. John Roe's residence, some \$65 were realized. Rev. James Ward of Haysville was present and gave an address. The thanksgiving services were held on Sunday, 18th September, when Rev. T. G. A. Wright, of Millbank, preached.

Haysville.—Rev. H. W. Jeanes, of Listowel, will exchange with the rector, Rev. James Ward, on Sunday, October 2nd. On his return on Monday evening, October 3rd, Mr. Jeanes will lecture in Crosshill on "Central Africa," where he laboured under Bishop Hannington.

Berlin.—A meeting of the men of this congregation takes place Monday evening, October 3rd, at which Rev. Herbert Symonds will give an address.

Mitchell.—The Advocate again reports their broadminded rector, Rev. J. T. Kerrin, as having been the star preacher at the opening of a Presbyterian meeting-house in Logan, on Sunday, the 18th inst., drawing tears from his audience at his pathetic preaching. Is it not a wonder such pathos does not draw the people where they can hear such preaching every Sunday?

Wingham.—The Rev. G. J. Abey, of Brussels, preached two good sermons here on Sunday, the 18th inst., the rector, Rev. Wm. Lowe, taking a holiday.

Blyth.—Rev. C. L. Mills, late of Hensall, has been appointed rector here, in place of Rev. T. E. Higley, removed to Blenheim. Mr. Mills is a young man, a good preacher, and was the general choice of the three missions in this parish.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE MARIE

Gravenhurst.—The Rev. C. J. Machin, R.D., sailed for England on the 21st instant, on board the S.S. "Lake Ontario," where he will spend the winter months, and engage in work on behalf of the S.P.G. He goes to England at the request of the committee of that society. In his address at the recent rural-decanal meeting, the rural dean dealt only with two of the great missionary societies, viz., the S.P.C.K. and the S.P.G. He said nothing in regard to the C.M.S., as was inadvertently mentioned in our report of the proceedings of that meeting.

QU'APPELLE.

JOHN GRISDALE, D.D., BISHOP, INDIAN HEAD.

Wolsley.—The Rev. J. Williams has received a complete set of Communion vessels for the use of this newly-formed parish. It consists of a new chalice, paten, and bread-box with wine and water cruets. The paten bears this inscription: "To the glory of God; for the use of the parish of Wolsley; presented by the W. A. of St. Peter's cathedral, Charlottetown, P. E. I. The vessels were dedicated and used at the harvest festival on Sunday, Sept. 25th. The first harvest thanksgiving service of the season was held on Sunday afternoon, Sept. 18th,

at High Burt School, about 18 miles north of Wolsley. The settlement attended in full force, over sixty being present. The hymns were very heartily sung, being taken up without any organ. The Rev. J. Williams preached an appropriate harvest sermon from the words, "The earth is full of the goodness of the Lord." The collection for the Diocesan Fund amounted to \$250. The school was very tastefully adorned for the occasion by members of the congregation. Services of a similar character are to be held all round the parish, embracing five or six different centres. We regret that the harvest is not as good in some parts as was anticipated at one time.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER, B.C.
New Westminster.—Holy Trinity.—We desire to express our sincere sympathy with our fellow-churchmen of this parish and diocese in the great loss which they have sustained owing to destruction of their pro-cathedral in the great conflagration which visited the city of New Westminster so recently.

Vancouver.—The officers and passengers of the "Aorangi," amongst the latter of whom was Miss Maid Jeffries, the original "Merida" in Wilson Barrett's great play "The Sign of the Cross," gave an excellent concert in St. James' Hall in this city on Saturday, August 13th, for the benefit of the local Seamen's Institute. It proved a great success in every way, and netted over \$30 to the funds of the institute, after all expenses had been paid.

British and Foreign.

Alderman Flavel, of Leamington, has promised to give a handsome chancel screen to the parish church.

The Rev. W. W. Hopwood, head master of Louth Grammar School, has been appointed to a canonry in Lincoln Cathedral.

The Rev. H. S. Stork, M.A., curate of St. George's, Bloomsbury, has been appointed chaplain of the Foundling Hospital.

The Rev. R. Griffiths, B.A., curate of Holy Trinity, Cambridge, has been appointed domestic chaplain to the Archbishop of Sydney, N.S.W.

The Church Missionary Society has received a gift of £2,000 from Mr. R. H. Crabb, and a legacy of £2,500 under the will of the late Mrs. Rees, of Chilton.

The church of the Holy Trinity, at Danom, in Scotland, has been much improved by the erection of a tower with a peal of bells, and also by the addition of a side chapel.

A new tower has just been added to the parish church of Thornby-on-Tees, and Alderman Wrightson, a prominent townsman, has provided a peal of eight bells for the tower at his own cost.

The Dean and Chapter of Wells have placed a brass tablet near the door of the bell tower in memory of Charles Cardwell, who died in March last, and who for 76 years was the bell-ringer of the cathedral.

It has been decided that the memorial to the late Ven. Archdeacon Palmes shall take the form of a tablet, to be erected in the church of St. Mary, Beverley, the official church of the archdeaconry of the East Riding of Yorkshire.

Lady Hambleton has sent a fourth donation of £100 towards the erection of the Portsea Parish Institute, which occupies a site near the parish

church, towards the cost of which the late Mr. W. H. Smith contributed in all upwards of £40,000.

The Bishop of Melbourne and the local clergy are actively supporting the newly-inaugurated Church Army work in that city. A training home and headquarters have been opened, and are in charge of Captain Robinson, late of Exeter, Devon.

On the 30th ult., a new organ, erected in the church of St. Patrick, Broughshane, was dedicated by His Grace, the Lord Primate, who also preached the sermon on the occasion from St. Matt. ii. 11. The organ is the munificent gift of the Hon. R. E. O'Neill, M.P.

Dr. Fearon, the head-master of Winchester College, recently presented to the Chantry Chapel of the college the old east window, taken out at the Reformation, as also two carved figures of St. Michael and St. Gabriel, and four new side windows, while the richly-groined roof has been re-decorated at his expense.

The restoration of All Hallows', Barking, the most ancient parish church in London, having a continuous history as such, is proceeding apace. The masonry and windows of the north aisle have been completely renovated and the low, flat ceiling has been replaced by a fine open roof of oak. The great east window, which it is expected, will be filled with glass by All Saints' Day.

Miss Sarah Geraldina Stock died recently at Penmaenmawr, at the age of fifty-nine. She was well-known as a writer on subjects connected with Sunday schools, and with foreign missions. She also wrote numerous hymns, chiefly in connection with the Church Missionary Society. Miss Stock lived a retired life, but her writings made her influence felt widely, particularly in evangelical circles. She was a sister of Mr. Eugene Stock, the editorial secretary of the C.M.S., who visited Canada about three years ago.

An exceptionally beautiful stained glass window has just been erected in St. James' Church, Crincken Bray. It consists of two lights with tracery above and represents "The angel appearing to the women at the sepulchre." The subject is most artistically treated, the drawing of the figures and arrangements of the draperies being exceedingly fine. Being on the south side, full advantage has been taken of the light to introduce rich and brilliant coloring. The artists to whom the work was entrusted are Messrs. Mayer & Co., of Munich and London.

A service of exceptional interest was held in the ruins of Tintern Abbey, recently, by permission of Lady Henry Somerset. Evensong was sung by the Rev. F. Rowland Lees, Minor Canon of Chichester, and rector of St. Martin's and St. Olave's in that city. The lesson was read by Mr. Charles L. Rees, of Hurst College, and the united choirs of Chapel-hill and Tintern, accompanied by harmonium and cornet, rendered the service with great earnestness. People came from far and near (though the notice was necessarily very short), and some 500 worshippers joined devoutly in the service. The sermon was from St. Luke x., 23-24, and was appropriate to the place and occasion, and none wandered here and there to see the sights, but all gave their most profound attention. A collection was made at the exit for the village school, realizing £2 7s. 7d.

The Rev. Prebendary Wordsworth has been collecting a large number of facts as to the mediæval customs and ceremonies of Lincoln Cathedral. Amongst other of his finds is a most curious inventory of the fifteenth century of the sacred relics at Lincoln. They include St. Hugh's head, the beard and chasuble of St. Peter, part of a tooth of St. Paul, and teeth of St. Cecily and St. Christopher, a bone of St. Lawrence, a finger of St. Katherine, hairs of the Virgin Mary, the collar-

bone and part of the breastplate of St. George, some links of the chain wherewith St. Katherine bound the fiend, a portion of the Holy Sepulchre, and of the table from the upper room at Jerusalem, and a part of St. Andrew's cross. The schedules of four other reliquaries are mentioned but not transcribed, while no less than eighteen others are noted in general terms as "unknown" or of "divers saints."

It is reported that some important work being carried on at the church of St. Giles, Cripplegate, has resulted in the discovery of a portion of what is probably the doorway of the original church, built in 1000 by one Alfune. The present structure, which dates from 1302, is the third building on the site. Five years ago, at the renovation, the portion around the organ was left untouched, and it is in removing the instrument now from the north to the south aisle that the discovery of the ancient doorway has been made. The remains of several hundred bodies have also been removed within the past few days. This church, which is one of the most interesting churches in the City of London proper, narrowly escaped destruction by fire both in the great fire of 1666, as also in the fire which occurred rather less than one year ago in the city. In it Milton lies buried, as also Fox, the author of the well-known "Book of Martyrs."

Correspondence.

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

INCREASE OF THE EPISCOPATE.

Sir,—A statement in Canon Gribble's speech on above subject is, in one important point, inaccurate. There is a Suffragan Bishop for the Diocese of Norwich. I think, too, that the Canon overstated the number of parishes in the diocese, but even if not, the diocese is very much more compact, the railways are more convenient, and the roads far better than in any Canadian diocese, so that any comparison is impossible. A LAYMAN.

RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

Sir,—Recently Professor Symonds and others have written about Religious Instruction in the Public Schools. For years the Synods have appointed committees and deputations to confer with the various denominations on the subject. It has been all talk, talk, talk, with no practical result, nothing as yet has been done in the matter. The teaching of religion in the Public Schools, by the different denominations at a certain hour, would be difficult, I do not think it could be carried out. It would be great inconvenience to the school teacher, the pupils, and the clergyman. All difficulty could be obviated by the Church organizing her own schools, in which the Catechism and the Thirty-nine Articles would be taught, which is a body of divinity in itself, and of course the daily reading of the Bible. Newfoundland, with a small population of a little over 200,000, has had Denominational Schools for nearly sixty years, which has been found to work in the most satisfactory manner. For many years, in the United States, the Church has been establishing her own schools. There is nothing to hinder the Church of England schools from being established throughout the Dominion of Canada. Nearly every Church in the towns and cities has a parish hall or school-house, which could be utilized for a week-day school, and lots of young men and young women in every congregation well qualified to teach a Church school. All that is

required in the Common Schools is the three R's—reading, writing, and arithmetic, with grammar and geography. Anyone thus qualified is competent to do any kind of business. A great deal of time and labour are lost in the Common Schools by the pupils studying unnecessary things, by having too long vacations, too many holidays, too much drilling, marching and counter-marching. I have known boys going to school when they were twelve and fourteen years old, and afterwards had to attend night-school, to get a knowledge of the three R's. Mr. Blake says there should be four R's, the fourth being Religion.

PHILIP TOCQUE.

LACK OF CHURCH PRIVILEGES.

Sir,—It was in no spirit of captiousness that I ventured to address my letter to you on the above subject, and I regret that your correspondent, Mr. Jones, should have received it as such; I make no comparison between the Church of England in England and the Church of England in Canada. It is all one and the same Holy Catholic Church, full of blemishes at home and abroad, but with rubric and canons for her guidance wherever she is planted, and the object of every true Churchman should be to get rid of, as far as may be, as many of those blemishes as possible by keeping the laws and regulations as set forth in her guide book, the Book of Common Prayer. Now I am not going to lay down the law to your correspondent, or to any other of your readers, but simply point out what some of the blemishes of the Church of England in Canada are. It is no part of my argument to show what has been the result of frequent communions in the Canadian or the English Church, or whether the frequency of celebrations of the Holy Communion have resulted in an increase of "general piety" (whatever that may mean), or missionary zeal or increase of the offertory, but I do most unhesitatingly assert that wherever a weekly or daily eucharist is the rule in the churches of the Old Country, results have been most marked in every one of the above points, aye, and in many other remarkable and extraordinary ways, faithful souls have been strengthened, and the Bread of Life has been the means of building up those whose faith in the atoning sacrifice of Christ has been weak and wavering. What I wish to insist upon then is not what the result of frequent communion and the means of grace is, but that it is the bounden duty of the clergy to provide in the best possible manner consistent with the rules and regulations of the Prayer Book for the people committed to their spiritual charge, and also that it is the privilege as well as the bounden duty of every Churchman and woman to make as far as possible a due and frequent use of these privileges when they are provided. For what is the Holy Communion, as it is called in our Prayer Book, or as some call it, the Eucharist, or the old English term, the mass or missa?—it is the means by which we are fed and nourished, supported and strengthened and guided in all our difficulties by the spiritual body and blood of Christ really present after the consecration under the veil of bread and wine, it is a representation of our Lord's offering or sacrifice of Himself upon the cross, instituted by Himself when He said, "This is My body and this is My blood," and the Church of England directly and emphatically speaks of it as such, and indirectly as a distinct act of worship, when she directs her people to pray, "Here we offer and present unto Thee, O, Lord, ourselves, our souls and bodies to be a reasonable, holy and lively sacrifice unto Thee." Moreover our Church distinctly provides a Collect, Epistle and Gospel for each Sunday and holy day of the year, and even directs in the rubric at the end of the communion office, that in cathedral and collegiate churches and colleges, where there are many priests and deacons, all shall receive the communion every Sunday at the least, except they have a reasonable cause to the contrary. If then this great means of grace, this "offering of ourselves, our souls and bodies," which is performed a great act of Christian worship, has, as your cor-

respondent puts it, "degenerated into a party badge," much is it to be regretted, and still more is it to be regretted that there are men, who like your correspondent, assert that "frequent communions have tended to decrease the number of communicants or diminish the true sense of reverence in the participants. I deny this, and the experience of men of much greater knowledge than myself has gone to prove the contrary; but this is nothing—men and women want feeding, want comforting, want spiritual nourishment, and if they cannot obtain it in the Church of England, rush away to sectarianism or some other form of worship. Some steps ought to be taken to alter this by the carrying out of the provisions that the Church has made for her children by her clergy. Daily morning and evening prayer should be said; churches should remain open; weekly celebration at convenient times be provided, and what is equally important, constant allusions be made in sermons and addresses to the Holy Eucharist as the chief means of grace after due preparation, and the greatest act of Christian worship without which no Sunday service is complete. I deny that the true spiritual life of the Church is lower than it ever was before; if it is so in Canada it is the result of the lack of Church privileges which is much regretted by one of

ARCHBISHOP TEMPLE'S LAY READERS

Family Reading.

GRANDMA'S ANGEL.

Mamma said, "Little one, go and see
If grandmother's ready to come to tea."
I knew I mustn't disturb her, so
I stepped as gentle along, tip-toe,
And stood a moment to take a peep—
And there was grandmother, fast asleep.

I knew it was time for her to wake;
I thought I'd give her a little shake,
Or tap at her door or softly call;
But I hadn't the heart for that at all—
She looked so sweet and so quiet there,
Lying back in her old arm-chair,
With her dear white hair, and a little smile
That means she is loving you all the while.

I didn't make a speck of noise;
I knew she was dreaming of little boys
And girls, who lived with her long ago,
And then went to heaven—she told me so.

I went up close, and didn't speak
One word; but I gave her on her cheek
The softest bit of a little kiss,
Just in a whisper, and then said this,
"Grandmother, dear, it's time for tea."

She opened her eyes and looked at me,
And said, "Why, Pet, I have just now dreamed
Of a little angel, who came and seemed
To kiss me lovingly on my face."
I never told her 'twas only me;
I took her hand, and we went to tea.—St. Nicholas.

COURTESIES OF EVERY-DAY LIFE.

I read one day a few lines about happy lives, happy hearts and happy faces. I could not just agree with the writer in all that was written. But I believe it is our privilege to carry the sunshine of a pleasant, loving nature about us, and by so doing to unconsciously help and cheer others.

Let us get into harmony with the grand love song that is thrilling all the universe. Let us fall into step with the "stately step-pings of the King in His beauty." Then with all "the windows of our soul wide open" to the holy influences of heavenly love and tenderness, the little every-day courtesies become a part of our own being. These little things have so much to do with life. As every sparkling drop helps to fill the great ocean of waters, as every shaft of

golden light helps to make the broad, shining day, as the chirping of every bird, the hum of every insect, the whispering of every breeze, helps to make the continuous undertone of melody that runs on and on through all the summer hours, so every gentle word, every kind act, every smile, every hand-clasp, leaves its impress for good upon our own life, and the lives of others.

The chud-heart is wounded by the impatient word we need not have spoken. The parents wearing the silver crown of years feel a little chill at the heart, and a chastened look settles upon their gentle faces, at a thoughtless rebuff. The quivering lip, the dimming eye, all tell the same story. Sometimes old people are neglected; their advice is not wanted; the children they have loved and cared for call them "old-fashioned," "childish," and fail to show them the tender little courtesies that by every right are theirs.

Let us begin now, and "be courteous." Let us not hurt and grieve those about us by our ill-will and thoughtless manners and unkindness. Lo cheertuly yield the best place, to give the easy-chair to another, to excuse ourselves if obliged to crowd or pass in another's way, to give a smile of recognition or a gently-spoken "thank you" for any timely service—all these are little things, but they are worthy things and show that spirit of appreciativeness in us which is pleasant to others.

As a beautiful plant, courtesy thrives at home if we will let it, and its blossoms will scatter their fragrance far and wide all along the journey of years.

The little courtesies of life! How they sweeten and bless the giver as well as the receiver! How pleasant our homes are when each member daily and hourly practices all the little elements of loving refinement and each tenderly considers the others' comfort and happiness! Under the hallowed influence whose benediction would rest upon such homes, our souls could listen in the pauses of Time's onward rush, and, all attuned to harmony, would catch echoes of angels' songs and home and heaven seem most blessedly near to one another.

"Be kindly affectionate one to another."
"Be courteous."

TWO CAME.

It is said by Williams of Wern of Gryffyth, the Welsh preacher, that having to preach one night he asked to be allowed to withdraw for a time before the service began, and remained so long that the good man of the house felt constrained to send his servant to request him to come and meet the waiting congregation. As she came near the room she heard what seemed to be an indication of conversation between two parties, and, though in a subdued tone of voice, she caught the words: "I will not go unless you come with me." She returned and reported to her master: "I do not think Mr. Gryffyth will come to-night; some one is there with him; and I heard him say that he will not come unless the other will come also, but I did not hear the other reply, and so I think Mr. Gryffyth will not come either." The farmer, understanding the true case, replied: "Yes, he will come, and I warrant the other will come too, if matters are as you say between them; but we would better begin singing and reading until the two do come." And sure enough when Gryffyth made his appearance there was another who came with him; came with him in power, and that proved a pentecostal meeting where many found newness of life.

The preacher or teacher of the Word as he goes forth, bearing precious seed, has a right to expect his Master's unseen presence and manifested power.

COMMUNION HYMN.

Lord, as Thy temple's portals close
Behind the outward-parting throng,
So shut my spirit in repose.
So bind it here, Thy flock among.
The fickle wanderer else will stray
Back to the world's wide, parched way.

Here where Thine angels overhead
Do warn the tempter's powers away;
And where the bodies of the dead
For life and resurrection stay;
And many a generation's prayer
Hath perfumed and hath blessed the air.

O lead my blindness by the hand
Lead me to Thy familiar feast,
Not here or now to understand,
Yet even here and now to taste,
How the Eternal Word of heaven,
On earth in broken bread is given.

—W. E. Gladstone (only two stanzas have hitherto been published).

ENGLAND AND THE JUBILEE. AND
WHAT WE SAW THERE.

Written for the Canadian Churchman by
Mrs. E. Newman.

(Continued from Sept. 15th.)

The "Old Lady of Threadneedle Street," better known, perhaps, as the Bank of England, may have some little interest for our readers. A letter of introduction had preceded us from Canada to one of the young officers in the bank, whose father very kindly procured for us a director's order, without which we could not have gained admission to the bullion vaults, where the foreign specie is kept, nor to the "weighing room." A military guard is stationed at the bank, an official in a peach-coloured uniform escorted us to the various departments, presented our order, and waited outside until ready to pass on to the next. The printing of the postal order forms and bank notes is particularly interesting. The notes come out from the press finished, a different number on each, and each one registered. About 15,000 bank notes printed in a day; some for £1,000, and those in actual circulation vary from 15 to 25 million. In the room where the gold coins are weighed, there are 16 little machines, 8 for sovereigns, and as many for the half-sovereigns. Little grooved shoots, filled with the shining coins; one at a time they slide through a hole on to a little steel plate, pause for a second, and then drop into drawers beneath; the true ones to the left for circulation. Again, those of light weight to the right, are sent to the "Mint" for re-coinage, and this with such rapidity that about 35,000 pieces can be tested by one machine in a single day—multiply this by 16. So sensitive are these little machines, the intricacies of which were minutely explained to us, that the tiniest grain of dust is sufficient to affect their accuracy. It is curious to see the clerks carrying trays of sovereigns, and filling the little copper shoots, as if they were nothing more than peppermint lozenges. One of them handed me a "scuttle" filled, asking me to lift it, facetiously remarking, that I might, if I could, carry it away with me; needless to say, I could not move it, and we should have been so glad of a little extra gold just then. The bullion department has a separate staff of officials, and a director accompanies visitors to the gold and silver vaults. Our was a delightful old gentleman, who took us first to the gold vault, where the gold in large bars, like bricks, is piled upon iron trucks or tram-cars; each shining bar weighs about 16 pounds, value £750. Twenty millions of bullion is kept here in reserve for the bank alone, besides other

deposits. Along one entire side of this vault were piled canvas bags full of foreign specie, value £2,000 each. A couple of these bags were handed to us—we promptly dropped them. We handled that day about £100,000, "only to think of it." Then to the silver vaults; but that, in pegs and bars, is not as pretty, it is black looking, and dull. Another old gentleman, as charming as the first, led us with a lighted lantern, through the vaults where the cancelled bank notes are stored, millions upon millions. One could not grasp the figures; winding our way, in single file, in and out between the piles of little boxes, each box numbered and dated, it was a ghostly walk. When a note returns to the bank it is cancelled; a record made of the channel through which it came, and kept for ten years. At stated intervals, a certain number of these old notes are burned. The inspection of the directors' rooms, where they meet to fix the rates of exchange, and negotiate other business in connection with the bank, and then with our new acquaintances to lunch in the "City." The "menu" card offered us "white bait." I had often heard of white bait dinners, and thought we would try some. Expecting the entrance of something resembling the lordly "Turbot," picture our horror, when a dish was placed in front of us, piled with what looked like uncooked shrimps! they proved, however, to be delicious. To Windsor from Paddington station, by the fast express, about 50 minutes run. We were to have picked up a gentleman friend at Ealing, but we flew past, leaving the poor man on the platform, to come on ten minutes later. Walked from the station to the castle, through Henry VIII. gateway, procuring tickets for admission at the Chamberlain's office, in the castle yard, or lower ward, round which are the residences of the military knights. Went first into the Albert Memorial Chapel, given originally by Henry VIII. to Cardinal Woolsley, who built a fine tomb for himself that now holds the coffin of Admiral Nelson, in St. Paul's Cathedral. Queen Victoria restored this beautiful little chapel, which contains cenotaphs, with recumbent effigies of the Prince Consort, and the Duke of Albany, and the tomb of the Duke of Clarence, eldest son of the Prince of Wales. The floors are tessalated, and the walls exquisitely painted. The Royal chapel (St. George's), is simply exquisite, Henry VIII. lies buried here. We were delighted with the old black, carved oak stalls and organ loft in the choir. The Royal pew, high up on the wall, as we have so often seen it in pictures of Royal weddings in the Illustrated News. The stalls are for the Knights of the Garter, their coats-of-arms on brass plates fastened on the back of the stall, and overhead his richly embroidered banner, scarf, etc. When a knight dies, his banner is removed, but not his coat-of-arms; consequently the back of the stalls are covered with these decorated brass plates. In the little chapels surrounding the nave are some beautiful snow-marble monuments, by Chantry, of the French Prince Imperial, in full uniform, his gloves by his side; also to the Princess Charlotte, and King Leopold, all erected by the Queen. Then through the state apartments of the castle. The Waterloo gallery, the state drawing and dining-rooms, the throne room, St. George's Hall and Council Chamber, all very handsome, with carved doors and panels, and many lovely paintings in the Van Dyck and Rubens galleries, but all seen rather at a disadvantage, as the carpets were all rolled up, furniture covered, and the chandeliers hung in brown Holland bags. It is all undoubtedly solidly handsome, but sombre, and lacking the brightness, colour and glitter of the French Royal

palaces. From the North terrace a lovely view is to be had over the Home Park (500 acres in extent), the Thames, and Eton Boys' School, but the most lovely view is from the battlements of the old Keep or Central Tower, from which the Royal standard floats when the Queen is in residence, but such a climb, 200 steps, we thought, round and round, we should never reach the summit. A delightful drive afterwards through the Home Park, and down the "Long Walk," a magnificent avenue of elm trees, three miles long, from the castle to the statue of Geo. III., on horseback, on the hill at the other end, passing Frogmore, and the Royal Mausoleum. Such a beautifully wooded park, of smooth green turf, not a twig or leaf on the grass. Hundreds of deer grazing in herds, so tame, some of the graceful creatures came close to the carriage, tossing their pretty antlered heads in such a haughty way. Through the wilder part of the park, and Queen Anne's drive; how the rabbits scurried; hundreds of them—scuttling, tail on end, through the fern and underbrush, as they heard our carriage wheels. We had not time for Stoke Pogis, as we hoped, nor for Virginia Water, but returned to London properly tired and delighted with our visit to our Queen's royal home. Our friend, having been for many years a resident of Windsor, was able to tell us so much more than one of those monotonous old guides, who, as a rule, destroy all the romance and poetry of sightseeing.

HINTS TO HOUSEKEEPERS.

Pickled Artichokes.—In pickling artichokes, if you wish to have them hard, gather them as soon as they are dug; cover them with vinegar; add red pepper to suit the taste. To make them soft, after gathering, let them freeze before putting them in the vinegar.

Cantelope Sweet Pickles.—Take seven pounds of melons, not quite ripe, lay them in a weak brine over night. Then boil them in weak alum water till transparent. Lift them out and put them in a jar. One quart of cider vinegar, two ounces of stick cinnamon, one ounce of cloves, three pounds of granulated sugar. Let this boil and add the fruit, cooking it twenty minutes longer. Pour it in a jar and cover close. Scald it over for two mornings. Then seal it up tight.

Sweet Grape Cordial.—Take twenty pounds of Concord grapes, add three quarts of water, crushing the grapes in the water, and put them in a porcelain kettle. Stir them well until it reaches boiling heat, let them cook fifteen or twenty minutes, then strain through a cloth. Add three pounds of white sugar. When the sugar is dissolved, strain again through a cloth; heat it to a boiling point again, pour it into pint or quart bottles and seal instantly. It will not keep after being opened, so it is best to put up only enough to be used at once. Have the bottles thoroughly heated and use new corks; dip the necks with corks in into the hot sealing wax.

Ham and Veal Patties.—Chop 6 oz. lean veal, 3 oz. of ham; put into a stewpan with 1 oz. of butter rolled in flour, 2 tablespoonfuls of cream, 2 tablespoonfuls of veal stock, nutmeg, a little lemon-peel, paprika, salt, and lemon juice. Stir over fire, and when cold fill the patty-cases.

Squash Pie.—Boil the squash until well done. Add a little salt, and press through a coarse sieve. Then to every teacupful of squash add one egg, one half cup of sugar, one teaspoonful of flour, and nutmeg to season. Line a deep pie-plate with paste, thin the squash with milk and fill the plate; sweet cream or a small piece of butter adds to the flavour of the pie.

Children's Department.

THE LITTLE LAD'S ANSWER.

Our little lad came in one day
With dusty shoes and tired feet—
His playtime had been hard and long
Out in the summer's noontide heat.
"I'm glad I'm home!" he cried, and hung
His torn straw hat up in the hall,
While in the corner by the door
He put away his bat and ball.

"I wonder why," his auntie said,
"This little lad always comes here,
When there are many other homes
As nice as this, and quite as near?"
He stood a moment in deep thought,
Then with the love-light in his eye,
He pointed where his mother sat,
And said, "She lives here, that is why!"

With beaming face the mother heard;
Her mother heart was very glad,
A true, sweet answer he had given—
That thoughtful, loving little lad.
And well I know that hosts of lads
Are just as loving, true and dear;
That they would answer as he did,
"Tis home for mother's living here."

A TALK BY THE WAY.

The signal for dismissal had been given, and the girls of Mrs. Raymond's Bible Class passed out into the vestibule, chatting together pleasantly as they went. Only Marjorie lingered a little, and Mrs. Raymond, glancing at her, thought she saw something like appeal in the sweet face.

"Would it be going too far out of your way to walk with me, Marjorie?" asked the teacher.

The young girl brightened.

"I was just going to ask you if I might!" said she.

"Suppose we take the path across the fields?"

"That will be lovely. It is such a perfect afternoon!"

The two walked a little way down the street, and turning into a green lane, clambered over an old stile, beyond which lay a green meadow, and, farther still, an orchard in which the apples were already turning gold and red upon the trees.

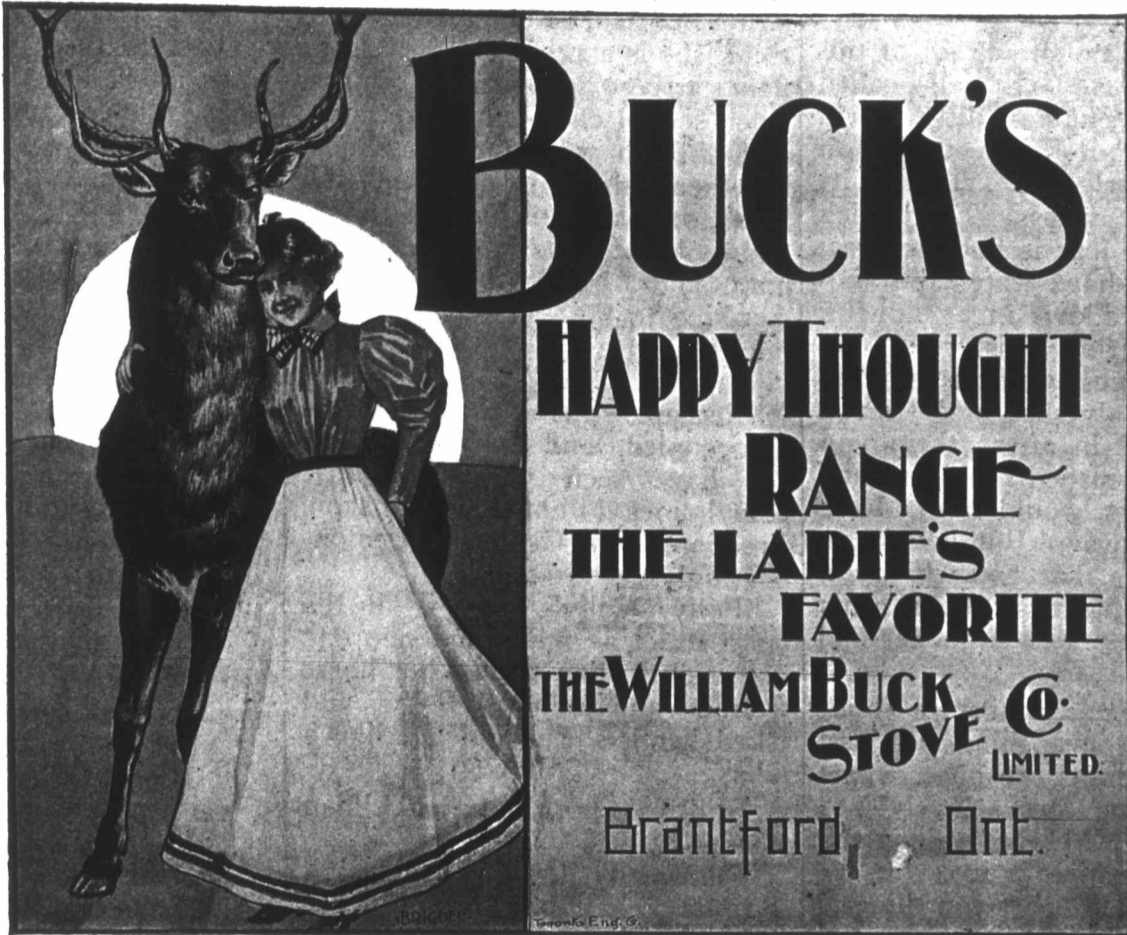
They were almost silent at first. There is a companionship so close that words seem to jar upon the intimacy of the mood. But when at length, by mutual consent, they had seated themselves upon a rustic bench beside the path, the elder

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lady turned to her young companion.

"What is it, Marjorie?" said she. "Oh, Mrs. Raymond! How did you know there was anything?"

"Your face is not hard to read, dear. Something is troubling you, I am sure."

"It is just this, Mrs. Raymond. I want so much to be a real Christian. Since last winter I have been trying to be one, more than ever in my life before. But, in spite of all, I seem to be so worldly. What shall I do?"

"Why should you not be worldly?"

"Why?" Marjorie could only echo her surprise.

"You are a citizen of the world. There is nothing pertaining to it

which ought not to be of interest to you."

"Dear Mrs. Raymond, I think you know what I mean."

"Yes, Marjorie," said Mrs. Raymond, gently. "I do know. But I have a quarrel with the common usage which has given a bad meaning to a good word. To be worldly ought not to mean to be vain, frivolous, devoted to transient, instead of to real, things. Worldliness ought to be a larger patriotism, with the whole earth for one's country, and all mankind for brothers, joined in loyal allegiance to one beloved Ruler."

"I never thought of it in that way before. How grand that would be!"

"But your own difficulty, Marjorie—tell me about it more exactly."

"We are told to 'pray without ceasing,' and to keep our minds always fixed on God. But I do so love beautiful things, and happy, merry people, and a good time! And so, before I know it, I am always forgetting."

"My dear, do you remember when I went the other day to call upon your mother? The maid showed me into the library, where you and she were sitting. You were in the window-corner, so absorbed in a book that you did not even notice my coming in, un-

til she spoke to you. Had you forgotten your mother?"

"Why, Mrs. Raymond, I could never forget mamma!"

"But you seemed altogether lost in your reading."

"Yes, but—I don't quite know how to explain it—whatever I may be doing, I always somehow feel mamma!"

"Doesn't that help you to understand praying 'without ceasing?' Remember, prayer is not simply asking—it is often just feeling God! The book which interested you so much did not turn away your heart from your mother?"

"No, indeed! It was so lovely to have her close by, where I could speak to her about it if I liked."

"Look about you, Marjorie, as far as your eyes can reach. See the soft grass starred with flowers, the branches swaying in the breeze, the creek winding like a silver thread through the fields, the far blue sky over all. Do you think that you can possibly love 'beautiful things,' so well as God loves them?"

Marjorie was silent.

"And you have only to look at the kittens on the hearth at home, or the colts yonder in the pasture, to see how He loves happiness—even merriment, too. He meant all our times to be 'good times,'"

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clear. If they are not, it is somebody's fault.

"You need not be afraid of this world which God Himself called 'very good.' Taken rightly, it will not hinder, but help you. You have a birthright title to all its beauty and gladness. That which you have to fear is not the real world. You have watched sometimes the shadows in a flowing stream—wavering, distorted images of the trees and flowers along the bank. Only shadows! If you had plunged in after them you would have grasped nothing, and the dark water would itself have carried you away. But you knew far better than that, and when you went joyfully homeward your arms were filled with true branches and blossoms.

"Whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely—to think on these things, this is the 'worldliness' which is to grow by and by into that 'other worldliness' which has all heaven for its scope, and the riches and glories of the universe for its possession!"

THE SONG OF THE MOSQUITO

Hum! hum! I'm coming, coming;
Don't you hear me humming, humming,
Like some distant drummer drumming
His tired troops to sleep?
Rat-tat-tat, and hum-hum-hum,
Near, more near, I come, I come,
With some to dine, to sup with some,
With all a feast to keep.

Hum, hum! how neat you are!
Hum, hum! how sweet you are!
Hum-m, hum! too sweet by far!
I'll dally for a bit—
Try you there, and try you here;
Taste your chin, your cheek, your ear;
And that line of forehead near,
Ere settling down to it.

Hum, hum! you cannot say
I sup and dine, and do not pay;
Behind me, when I go away,
Just here, and here, and here,
I leave a tiny round bright spot—
A brand new coin, laid down red hot,
In full return for all I got,
I pay most dear, most dear!

Hum, hum! I've supped, and rarely,
And you still are sleeping fairly;
Hum, hum! we twain part squarely
All my dues I pay for.
One more taste, and one more sip
From your eyelid, from your lip,
Then away I'll skip, skip, skip,
There's nothing more to stay for.

WHOSE WAS THE FAULT?

"Once a friend, always a friend, mamma. That is my motto." There was a touch of bitterness in Margaret's voice as she gave utterance to the words.

"Yes, dear?" Mrs. Genin said inquiringly, as she looked up from her work.

Margaret had just come in from high-school and had thrown her books and sailor hat on the table, an act that, to the experienced eye of her mother, betokened the brewing of a storm within her daughter's heart.

"It is Lillian again. I can't understand her. Sometimes she acts as though she were my friend, then again she looks over the top of my head. It is always something."

"What is the particular offense this time?" Mrs. Genin asked.

In the same aggrieved tones,

Margaret continued: "Because her father is rich, Lillian seems to think she is a privileged character. The carriage was waiting for her when school closed this afternoon, and, though we came out almost together, she did not turn her head my way, but hurried along and took the reins from the coachman and drove away without speaking to me. I did think she might have asked me if I should like a drive home."

"Perhaps Lillian's thoughts were preoccupied and she really may not have seen you. Moreover, your homes do not lie in the same direction," Mrs. Genin said, remonstratingly.

"Polly Denby's home is in the same street as mine, and one day last week Lillian turned her horse around and followed Polly and asked her if she would not like a ride."

"Still, I do not think that Lillian meant—"

"Oh, it isn't just this little thing of to-day," Margaret broke in impatiently. "I can't explain myself, but somehow I feel as though she were my friend, yet not my friend."

"You don't think the fault lies at your own door, Margaret?" Mrs. Genin asked, gravely. "I say this, my dear," she added kindly, "because I know how sensitive you are—over-sensitive. Perhaps there are times when you chill Lillian's desire to be friendly by your efforts to let her see and make her feel that your pride is equal to her own, if your pocket-book is not."

Margaret remained silent, though the colour in her cheeks told how truly her mother's supposition had gone home.

"The little I have seen of Lillian has impressed me with the fact that she is a sweet, fair-minded girl, and I do not believe that she would willingly slight you. It is very possible that she was in a hurry to reach home this afternoon. Or perhaps she wanted to keep an engagement. Try and judge your friend generously, my dear. And, will you take a piece of advice from your mother? Don't be always on the lookout for slights."

The subject was discontinued then. But a few days later, as Mrs. Genin stood in the bay-window snipping the dead leaves off a geranium, she glanced up in time to see Lillian Tremont's carriage deposit Margaret at the door. Presently the latter came hurrying in, and as she walked along the hall she called eagerly:

"Mamma, mamma, where are you? Oh," as she suddenly caught sight of her mother, "I am so happy! It is all just as you said. Lillian and I have had the nicest talk and we are to be friends always. It was my fault; I see it now. I did chill her. She said I held my head so high and was so unapproachable, but now—" Margaret stopped for breath and her mother said gently:

"Now that you have learned a lesson in charity, you will remember your mother's advice."

"It was trying to do as you suggested, that made me see my fault

and own it," Margaret said humbly.

Though there were many occasions afterward when Margaret still inflicted unhappiness upon herself by imagining slights from Lillian and others that they never dreamed of, he it said to her credit that she endeavoured earnestly to follow her mother's advice, hard though the task was.

"If I don't conquer my failing it will conquer me, and now that I have had my eyes opened I must be brave about trying," she would sometimes say to herself.

And surely if she adheres to her resolve, with God's help she will succeed in time.

NAN'S RULE.

"You ought to have rules," said Mrs. Mackintosh, firmly.

Nan was a young housekeeper. She was apt to have a great deal of advice from old housekeepers. Some of it was good and some of it wasn't.

"I've had some, but they didn't do any good!" said Nan, dolefully thinking of the long, typewritten list she had pinned now and again to the side of her looking-glass or tucked in her Bible. They were mostly about washing on Mondays, rain or shine, live or die, survive or perish, and similar ones about other days of the week, under the same conditions. They had not worked well.

"Good hard-and-fast rules!" said Mrs. Mackintosh, relentlessly. "An' hang 'em in the kitchen. If you don't a girl will run right

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over you. They're all alike. There's got to be some kind of a rule."

"I wonder why the same rule wouldn't do for everybody!" murmured Nan, amusingly. She was thinking out loud, and a sudden new thought had taken possession of her. That morning's verse had been the "Golden Rule." "The very same rule!" she said softly, looking past Mrs. Mackintosh, through the angle of the sitting-room window that matched the angle of the kitchen window where she could see young Christie Olafson sprinkling white, crumpled clothes for the day's ironing.

"Certain!" said her neighbour, rejoiced to find so docile a pupil. "The same identical rule. Don't do to change it a mite. I prophesy you'll make a real good house-keeper in time, Mariana. It ain't to be expected that a girl of sixteen can always take up the reins right where her mother dropped 'em, and jog along quite as even for a while. But you'll learn."

Nan went thoughtfully toward the kitchen, as her visitor said good-morning. She sometimes thought it would be easier to "run" the little household, if her father had not insisted on having a "girl" in that kitchen. But he had been firm about that. Her shoulders were too young to be bowed with hard work, he said, and then he wanted her free to "mother" the children a little. Poor babies! The hardest minute of the day was when they came home from school, quiet and well-behaved, and stiller than children ought to be, instead of shouting as they used to, the instant they crossed the threshold. "Where's mother!" So Nan gave in and gave up, and let somebody else try to help about the house-work.

"Somebody else" had been crying that morning. She was angry and sullen at having it noticed, and turned her back as Nan entered, letting her long yellow braids bob spitefully in time with her jerky motions. Nan's heart hardened toward her, and she forgot what she had come to the kitchen for.

"She's vexed because I refused to let her have another afternoon off, when she has already had one this week!" she said to herself. "I can't help it. I hire her to help me, not to go visiting."

"After the ironing is done, Christie," she said aloud, pleasantly enough, "I want you to come upstairs with me, and sort over clothes to give away and dispose of somehow. There's a great pile, I've found, and they are only breeding moths where they are. I will do something else this morning, and if you will try to be through by noon, then we will see what—"

Nan did not finish the sentence, or give any more directions. The sulky side-view was more unpromising than ever, and she was turning to leave the room in discouragement, when she caught a glimpse of tears dropping, and she had cried so much herself lately that the sight of the tears made her pitiful. One instant she hesitated, and then she crossed the room and put her arm round the girl.

"What is it, Christie?" she said in the voice that she might have used to Cassie Knowlton, her best friend and schoolmate. "I'm sure there must be something to make you cry like that!"

After the first start of surprise, Christie dropped her yellow head down among a pile of table-napkins and cried and sobbed as if she meant to give the forenoon to it. Nan waited patiently.

"The mother's dead!" sobbed Christie, after a while, wiping her eyes with a fringed fruit-napkin. "Carl—dat's mine bruder—he shoost prought me da vord. He haf shoost coom in dis land—vid wife and tree leetle childens. And dey is all so poor! Dey haf not de clothes to cover dem. B it he haf vork. Dat was promised, and dat vas vy he coom. But de moder she no coom. She haf die on sheep!"

"You poor thing!" said Nan, crying too. "And was that why you wanted to go off to-morrow?"

"It was only one tay dat I could find dem. Then they go on to anudder place."

"Christie!" said Nan, suddenly, "you say they need things. Why, you just roll up that ironing and leave it, and drop everything! We will attend to those clothes this morning! Perhaps, when you go, there will be some things to carry to them!"

"How so goot you are!" cooed the Swede girl gratefully.

"I'm only doing as I would be done by!" answered Nan, helping on clothes-folding. Then she laughed.

"Christie!" she said, stopping and speaking out her whole thought frankly. "I am going to tell you something. You know most people have rules about their work and all that—and they hang them up on walls where you can see them and mind them. Don't you know? Haven't you—"

Christie nodded. "Oh, many times! You gif me rules! I will mind your rules lofely!"

"Let's have just one rule, Christie! It is: 'Do unto others as you would like to have them do to you.' We call it the Golden Rule, because it fits everything so, and because He gave it. Suppose we take that for our rule, you and I, and both mind it?"

Christie nodded again, resolutely.

"I shall take your Gold-rule!" she said, giving a little pound and pat to the last hard, damp roll. "There am I—all ready!"

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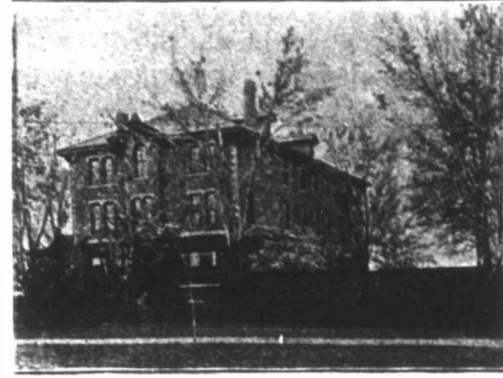
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