

entered upon his studies for the ministry, being ordained deacon in December, 1842, and priest on July 1, 1843, by the late Bishop Inglis. In October, 1843, he was nominated rector of St. George's, Parrsboro, N.S., by Viscount Falkland, Lieutenant-Governor of Nova Scotia. He subsequently had charge of the parish of Westmoreland, N.S., for a short time, when he was called to Halifax to take charge of the High school, succeeding Dr. Twining as principal. In April, 1848, he became curate of St. Paul's, Halifax, remaining till 1850, when the parish of Sidney Mines and North Sidney, C.B., was organized. He served as rector of Trinity church in that parish till October, 1859, his duties covering the greater part of the island, and opened several missions, built several churches, organized schools, and for some time himself actively taught. Leaving Cape Breton in 1859, for the sake of the better advantages the west seemed to offer his growing family, he officiated as assistant minister of Holy Trinity, Quebec, for some months, and coming to Ontario, was pastor of Streetsville and Brampton from 1860 to 1870, when he became rector of Fort Erie, retiring in 1888, after 46 years of active service in the church. While rector of Fort Erie he was made Canon of Christ Church cathedral, Hamilton. Canon Arnold had always taken a deep interest in the educational work in his various parishes, and had special qualifications in that direction. On retiring Canon Arnold moved to Niagara-on-the-Lake, where he has since resided. He was married Nov. 19, 1844, to Catharine Octavia, the youngest daughter of William James Murphy, of Halifax, N.S., who survives him. He also leaves three sons and two daughters.

REVIEWS.

The Light and the Lure. By Marx Hawthorne. Price 25 cents. Toronto: Carswell Co., 1897.

The writer of this little story has some power of narrative, which, however, might be considerably improved. When, however, he tells us that an English baronet is a nobleman, that Biblical Christianity is Unitarianism, and that the Bible is about a thousand years more recent than the beginning of the Church; we feel inclined to say that a man should write on subjects about which he has some moderate amount of knowledge.

Magazine.—The Expository Times has some excellent remarks (from Coleridge, Magee, and others) on the subject of the Atonement, in connection with a notice of Mr. Lidgett's Fernley Lecture. We fancy there is less difference between the theory and no-theory view than might appear. There are also some good remarks on the teaching of William Law, which, however, seem to show that the writer is not quite familiar with the writings of the great mystic. The article on Apollos (a study in Pre-Pauline Christianity) is very interesting. There is an excellent sermon on Galatians iii. 13 (the Curse of the Law), which is anonymous. The great text commentary is on St. John xiv. 8-10. Rev. Dr. Wells continues his treatise on Grace, by taking up (4) "Grace in Christ." The reviews are very careful, and the sermonettes are extremely good.

—Generosity often follows the possession of riches, but riches are slow in coming to the generous.

OUR LETTER FROM ENGLAND.

(From Our Own Correspondent.)

The Church Congress has come and gone, and on the whole has maintained its character for interest and usefulness. The Primate preached a very thoughtful sermon and presented a moderate, if not a brilliant address. There was a look back at the jubilation of the year in these words: We retain still happily, a goodly contingent of representative Bishops from all parts of the world, who, by the fortunate coincidence of Church and State anniversaries, have been enabled to associate their churches with the world-wide loyalty evoked by the Queen's Jubilee throughout the Empire and beyond, as truly as at home and in our National Church. The National Church rejoiced in the wide enrichment of our home feeling from Churches so varied in their ties and degrees of independence. Church and State loyalty alike exemplified the unity in diversity which we cannot create artificially, however we are always trying in vain. The Jubilee loyalty reminds Church and State alike that realities are growths; that growths are developed by sympathetic cultivation. The loyalty that is a growth of "the native-born," is a growth out of kinship in interest and good-will, developed by expressions of affection and recognition. A very graceful reference to the large number of American and Colonial Bishops present led to the following generalization concerning the substantive position of the Church in European history: Our visitors may also help to talk ideas out of people's heads. I said that our World's Jubilee concourse exemplified unity in diversity. It was made clear that loyalty went hand in hand with independence. Colonial support rests on spirit, not coercion. My strongest conviction, from primitive history, from England's history, from the history of Rome, is that the same principle holds for our churches. I shall not trespass on the wisdom and experience which will presently suggest lines possible for closer organization or evolutions thought natural from our present stage. I feel sure you will be advised that the measure of connection must be what the daughter Churches wish, not what the mother Church requires. My previous question is: What is the ruling aim? Is it service or is it idea? Union in spirit, help, counsel, support, brotherhood, we presuppose; by service, by concord, by alliance. I suspect no English desire for rule, even in the guise of service, but a world-wide conference seems to bring into the air a spirit of emulation in size and power, and to suggest organization for an idea. Size and power seem to attach to a grand idea of a world-wide Church living by a central heart.

The Bishop of Auckland presented a paper bearing on the Colonial Clergy Act. He did not think that any difficulty at present removable would be caused by that Act to competent clergy coming from the colonies, who might desire to temporarily or permanently work in England. It was very desirable that there should be a free interchange between the Churches of the United Kingdom, and those of the colonies and elsewhere, and, in his opinion the Church of England would benefit as much as the Church of the colonies by such interchanges.

Bishop Barry read an admirable paper on the organization of the Anglican Communion, which must be a mere formal or outward arrangement; it must be a free federation of churches—mother, daughter, and sister churches—with a primacy indeed here, but one which is in no sense a supremacy; a federation expressing itself in common deliberation and counsel, on which common action may be taken freely by each church in its own self-government, under what the encyclical very truly describes a growing "sense of belonging to one body, subject to one Master, striving toward one aim." The idea which in some minds had become the apprehension of a shadowy incipient Papacy at Canterbury, was—in face of the actual circumstances and tendencies of the churches of our communion—the vainest imagination, the purest anachronism; but if any doubt existed on that subject, the experience of the Lambeth Conference must have dissipated it into thin air. The Anglican idea of a visible union within their own communion as with other Chris-

tian communions, was set forth as absolutely different from the Roman—it was not Empire, but Federation—a free federation of churches in "the unity of the Spirit and the bond of peace." It was an ideal far harder to realize.

The Dean of Rochester was a great attraction to his "fellow-working men of Nottingham." He pictured the Church of England in his own witty way, as it was in his young days, and as he hopes it is now. It will not be denied that the clergy, as a rule, are now working men, and that the sarcastic observation, "Them parsons has six bank holidays a week, and only work half-time on Sundays," is no longer just. There may still be drones in the hive, there are black sheep in every flock, even among the "Nottingham Lambs," but the exceptions are few. If I had my will, every man should have a garden who, like the grand old gardener, would dress and keep it. I am not a total abstainer. I have, on the contrary, gone so far as to join in a chorus which commended "Nottingham ale," and I am not ashamed of that vocal performance. But I abhor drunkenness, a vice which maddens the brain, petrifies the heart, cripples the limbs, disfigures the countenance, brings poverty to the home, misery to the wife, disease to the children, and ruins the man, body and soul. And I denounce these dens, and attics, and slums as fatal to temperance.

I have read with much interest and profit, a new book, entitled "The Great Example." It is by Dr. Somerset Walpole, late Professor in the New York Theological Seminary, and formerly of Auckland, New Zealand, now of Bede College, Durham. Most of the matter was delivered in the form of addresses at clerical retreats. Dealing with our Lord as Man, Seer, Priest, and King—these terms become key-words around which are gathered many striking and practical suggestions for the better realization of the Christian ministry. Having been a parish priest himself, and having read widely, the writer is in close touch with the difficulties to be surmounted and the duties to be discharged.

INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

We had not expected to be present at the first international convention of the Brotherhood of St. Andrew, but being in the city of Hamilton, and meeting with one of our clergy who was on his way to the great gathering, we decided to spend a couple of days at the convention. Little more than two hours' ride brought us to the city of Buffalo, the Queen City, as it is called by the American people. This alone was sufficient to give to the Canadian a favourable impression of this great city. We were met at the station by a Reception Committee from the local Chapter of the Brotherhood of St. Andrew, and directed to the Parish Home of St. Paul's church, where temporary headquarters had been made. Here, as each visitor registered, he was given an envelope containing a badge of the order, a note-book with lead pencil, a map of the city of Buffalo, and a nicely-bound volume containing all the hymns for the use of the convention, and a programme of the meetings, for all the meeting. A guide was sent to show each visitor to his boarding quarters. Ample provision had been made for at least fifteen hundred people, and although more than eight hundred visitors registered on the first day, we have not heard one complaint. We have never seen a large convention better and more easily managed. It is our privilege to testify to the uniform courtesy and kindness of the citizens of Buffalo.

From 2.30 to 5.30 o'clock p.m. quiet hours devotion and instruction were conducted in St. Paul's church by the Rev. Charles Gore, D.D. We saw but one person leave the church during the entire service. Who can forget the inspiring scene when the first hymn having been announced, a chorus of a thousand male voices took up the words of Charles Wesley:

"Soldiers of Christ arise,
And put your armour on."