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Canadian Churchman

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

Vol. 26.] TORONTO, CANADA, THURSDAY, OCTOBER 25, 1900. [No. 40.

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The Lond on Society for Promoting Christianity Among the Jews

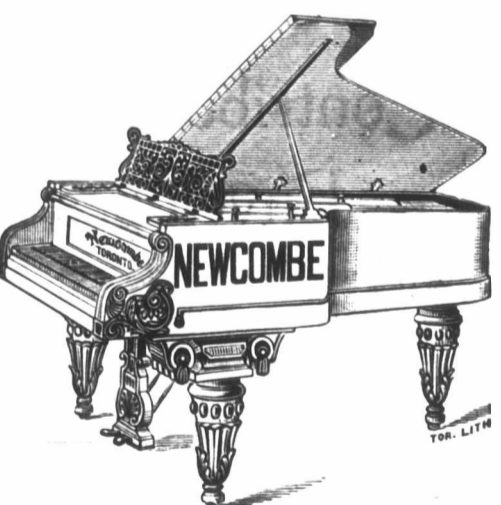
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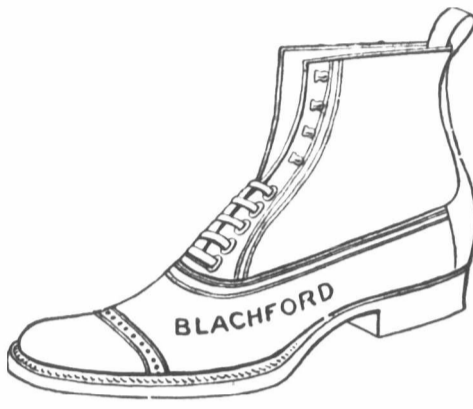
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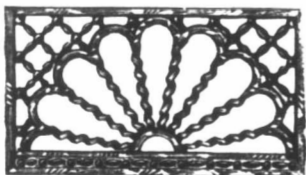
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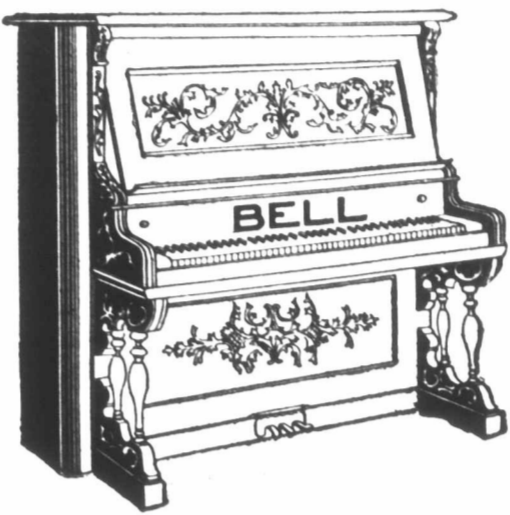


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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.
TWENTIETH SUNDAY AFTER TRINITY.
Morning—Ezek. xxxiv; 1 Tim. v.
Evening—Ezek. xxxvii, or Dan. i; Luke xix., 28.

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

TWENTIETH SUNDAY AFTER TRINITY.
Holy Communion: 307, 315, 316, 322.
Processional: 270, 271, 306, 393.
Offertory: 202, 210, 280, 385.
Children's Hymns: 330, 334, 338, 342.
General Hymns: 196, 203, 271, 285.

TWENTY-FIRST SUNDAY AFTER TRINITY
Holy Communion: 250, 310, 311, 555.
Processional: 447, 474, 548, 603.
Offertory: 224, 235, 273, 280.
Children's Hymns: 175, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

A Candid Friend.
Sir Charles Elliott, K.C.S.I., has been interviewed by "Church Bells" as to his impressions of the Church Congress. Sir Charles is a distinguished Indian official, had been Lieutenant-Governor of Bengal, and though retired, cannot be idle, and was an interested member of the Congress. He was much struck with the size and enthusiasm of the audience, its readiness to grasp the points of and its interest in the topics discussed. The addresses were of a very high intellectual calibre, well expressed, well written, and containing a great deal of valuable information. But the speakers were a little too careful, too tender in expressing their whole mind on burning questions. Not altogether so, there was great boldness in some of the utterances, but also large generalizations. Professor Ryle, for instance, spoke very clearly as to the existence of inaccuracies in Bible history, but he did not tell us to what extent those inaccuracies

went, though he implied that they involved nothing essential. Professor Margoliouth gave a very brilliant address, but he appeared to me to be hardly taking the matter seriously, and to be playing with his audience. He told us, for example, that the mediaeval Rabbis were more trustworthy and accurate than modern Hebrew doctors, but he did not tell us in what particular points the mediaeval and the modern teachers differed. I expected from him rather a powerful defence of the old position of the Church and a refutation of the supposed discoveries of science. Nothing of that kind was, however, very distinctly to be gathered from his paper. It was not until the Dean of Ripon spoke that the most essential points of the controversy were brought out. To illustrate what I mean, it makes very little difference to any devout believer whether the Psalms of David were written by David, whether the Book of Ecclesiastes was written by Solomon, or whether the Pentateuch, and particularly the Book of Deuteronomy, was written by Moses or in the time of Moses; but it does seem to make a very great difference whether the whole story of the Tabernacle and the Levitical Law, and the establishment of one place for the worship of Jehovah, were really what they are represented to have been, or whether they were the invention of post-exilian Levites, who described what they wished to have been as if it had been, just as the Book of the Laws of Manu represents what Brahmins wished to have been laid down in religious ceremonial matters, as if such a system actually existed in the times of Manu.

Practical Suggestions.
Sir Charles Elliott makes another criticism applicable not only to the Newcastle Congress but to all congresses and synods that we know. There was a want of the necessary courage to grapple with an issue. He says, again, in the highly interesting discussion on the housing of the poor, most of the speakers confined themselves to a vivid representation of the existing evils, and only one or two attempted to grapple with the difficulties of remedying those evils, while none of them, in my opinion, grappled successfully, or even with such a thorough knowledge of the points involved as was shown in the discussion recently got up by the Charity Organization Society, and reported in their review of last August. Sir Charles is evidently not familiar with the favourite remedy of referring to a committee.

Church Growth, Colonial and Missionary.
With the world before us, and the growth of an Empire before us, the colonial and missionary Church claim our keenest interest, and we are rewarded by striking results. Last century saw two new Sees established;

this century has seen ninety-two. But here the interesting question is not as to bare figures, but as to the proportionate rate of increase. We must, therefore, analyze the figures. Divide the century; in the first half of it, twenty-three new bishoprics were founded; in the second half there were sixty-nine—just three times as many. Turn the figures into another form; and set forth the rate of increase per century. If the rate of increase shown in the first fifty years had been merely maintained, we should have had forty-six bishoprics added during the century; as it was, we had ninety-two; the rate of increase trebled during the second half of the century. In the middle of the century came the jubilees of the C.M.S., and the S.P.G. These were times of special prayer and thanksgiving. They were followed by a development of Church life and power. In 1872 a special day of intercession on behalf of missions was for the first time observed. A perceptible increase dates from that year. In the twenty-seven years, which followed, thirty-nine fresh missionary and colonial Sees have been established. In other words, the average rate of increase was 46 per cent., between 1850—1900; it was 144 per cent. between 1850—1900; it was 144 per cent. between 1872—1900. The Episcopal Church of the United States has added seventy-three bishoprics during the century, fifty-two of which belong to the last fifty years. Thus the two Churches have added in 100 years, 165 new Sees to the growing cause of the Church, and very little short of half of these—viz., seventy-three—have been added since the prayer year of 1872.

Church Music.
We draw attention to the first of a series of articles on Church Music, by an accomplished and experienced organist. Church music is necessarily more or less affected by the fashion of the time. But above these fleeting fancies are the true principles of Church, especially congregational music.

Death of the Rev. Preb. Harry Jones.
With deep regret we announce the death on 30th September, of the Rev. Preb. Harry Jones, rector of St. Vedast, Foster Lane, London. He was seized with paralysis a few days before, and continued in an almost unconscious condition until the hour of his death, which took place at Barton Mere, near Pakenham, his Sussex residence. The late Prebendary was educated at St. John's College, Cambridge, and was ordained so far back as the year 1848. His first curacies were, respectively, at Baddow, Essex; Drinkstone, Suffolk; St. Mary-the-Less, Lambeth; and at St. Mark's, North Dudley Street, W. He was for about a year, 1857—1858, assistant minister of Quebec Chapel, W., and for fourteen years subsequently was vicar of St. Luke's, Berwick, St.,

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George's-in-the-East, E., and the years 1882-1885 he spent in Suffolk as vicar of Great Barton. Returning to London, he became vicar of St. Philip's, Regent Street, 1885-1897, and in the last named year he accepted the offer of the rectory of St. Vedast. He had been a prebendary of St. Paul's from 1880, and a chaplain-in-ordinary to the Queen from 1888. Prebendary Harry Jones was an extremely devout and high-minded clergyman, and the story of his labours forms a most interesting narrative. Few men have written so well and so attractively for many years as he has done. Apart from his published volumes, the Sunday at Home and similar periodicals had continuous and welcome contributions. Prebendary Jones just missed the highest rank; his friends, years ago, were surprised that he was not offered a bishopric. Without being a great ecclesiastic, Prebendary Jones was possessed of what has been irreverently but expressively called sanctified common sense. He took charge of St. George's-in-the-East when it was a ruined parish, and left it a model and a prosperous one. He could not be idle, and ended as the incumbent of a quaint old Charles II. church, in the city, tastefully restored with a small resident population, but with a wide scattered body of attached parishioners.

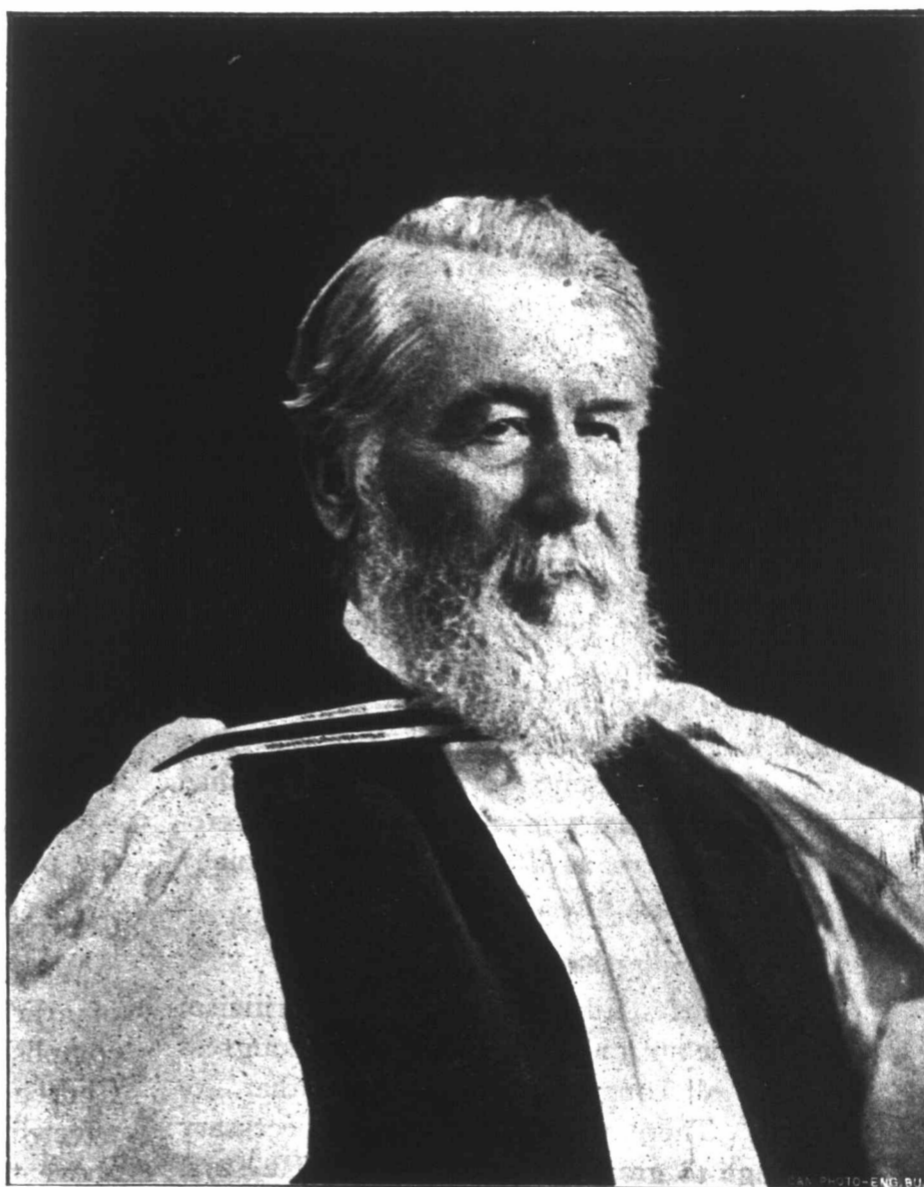
Church Mission.

Rev. H. C. Dixon, who was appointed Diocesan Missioner by the Bishop of Toronto some years ago, has, at the request of rectors and incumbents of parishes, conducted many successful missions in the Church in Canada. The good fruit borne by these special efforts, and the encouraging results coming from Mr. Dixon's work generally, are well known to the members of the Canadian Church. But the good which Mr. Dixon was able to do in this respect in the past was somewhat limited; owing to other engagements, he was not able to give it, as he longed to do, his undivided attention, and as a consequence, many earnest requests for such help had to be refused. A step in advance is now taken. Mr. Dixon finds himself able to take up the work again, and to devote more time to it. A small committee consisting of two clergymen, and two laymen, well known to the Church, has been chosen to assist him in the management of the work, by counsel, prayer, by aid in correspondence, and in arranging the details of the missions. The names of the members of the committee are as follows: Rev. T. C. S. Macklem, M.A., Provost of Trinity College; Rev. Bernard Bryan, rector Church of the Epiphany; T. Millman, M.D., Supreme Physician Independent Order of Foresters;

N. Ferrar Davidson, Esq., President Brotherhood of St. Andrew for Canada. Applications for the services of the missioner may be made to the secretary of the committee, Rev. B. Bryan, 150 Dowling Ave., or direct to Rev. H. C. Dixon, 34 Park Road, Rosedale, Toronto.

A New Bishopric for India

The Bishop of Calcutta is making an attempt to secure a division of his enormous diocese by erecting a new bishopric out of the central provinces of India. The new diocese would contain an area double that of the British Isles, and a population of about 40,000,000. The Bishops in India have signified their consent and promised their support. Church matters in this proposed new diocese are calling for special attention. Besides supervision of existing work, there



THE RT. REV. WILLIAM BENNETT BOND D.D., BISHOP OF MONTREAL.

is much to be initiated and developed. There are seventeen clergy, a few schools and missions, and a Bishop would find a good nucleus of organization. There are sixty-two European stations, large and small, whose congregations are considerably scattered. Their geographical position, among other drawbacks, has made it difficult for them to feel a real connection with the diocese of Calcutta, or to realize a corporate Church life. The scheme would tend to remedy this defect, binding all congregations together more appreciably in a common cause with each other and the rest of the province. As in the case of the diocese of Lucknow, such a consolidation may be expected to be a first step towards Church expansion, and the new interest created at home, and locally, together with the fuller

personal intercourse and sympathy between Bishop and people, to result in an impetus to Church enterprise and the deepening of spiritual life.

The Strength of Christianity.

We stand at the dawn of the twentieth century, and we seek to measure the strength of Christianity. Her adherents in 1800 were perhaps 200,000,000; to-day they are close upon 500,000,000. Not in numbers alone, but in vantage ground of influence, she has grown in strength; the Christian nations now wield sovereign influence over 800,000,000 out of the 1,400,000,000 of the world's population. Or, to put it in another way; one-third of the inhabitants of the world are Christian, and another third of the world is under the government of the Christian nations; and, as matters now are, it is not difficult to see how easily the whole of the habitable world may fall under the sway of the Christian peoples. Measure the Christian influence by area, and we find that, for every mile of the earth's surface governed by non-Christian peoples, four are ruled by Christian nations. Yet Voltaire prophesied that before the opening of the nineteenth century, Christianity would have vanished from the face of earth! The answer of facts is that two-thirds of the world's peoples, and four-fifths of the earth's soil, are ruled by the Christian nations. If we ask for further evidence of the growth of the Christian Church, we have but to look at India, where the Christian converts have grown between 1851 and 1881 from 91,000 to 417,000; to Africa, where a native Church holds an almost independent existence; to the Churches planted by the Christian missionaries of this country, which now send contributions amounting to from £10,000 to £20,000, for the furtherance of the missionary cause.

CONGREGATIONAL SINGING.

By an Organist.

Were the writer of this article to make a canvass of all the clergy in this or any diocese, and put the question: "Do you desire congregational singing?" each and every priest would emphatically say "yes." No student of our Prayer-Book can fail to see, that of all services, the Anglican service is for the people, and in Churches where congregational singing is allowed (allowed, because many, I am sorry to say, of my brother organists will not concede to the people their rights), one hears hearty singing, sees increased congregations, and feels it is, indeed, worship, and knows he has his part in the liturgy. Our singers, I am

bound to say, have unduly absorbed the music of the Church's service; the people in too many places have been robbed of all but the hymns. To restore to the people their musical rights in the service is a problem; to restore, and to teach them how to use their rights edifyingly. The writer, who has for many years taken a deep interest in this subject, when visiting England last year, "dropped in" to a well known church at the morning service. The verger handed each worshipper a book which contained all the music for the Communion Office (including incidental music, i.e., Introits, Graduals, Offertories, etc.), the numbers of Kyrie, Gloria, Sanctus, etc., to be sung, could be seen on a board (similar to the hymn-board now used in many of our churches), and by using this very valuable book every man, woman, and child could enter into and join in all the music; it was, indeed, a privilege to worship with such a congregation. Doubtless many will say how can we secure this ideal service? I know of no way to secure good congregational singing, meaning only good from an artistic standpoint, except by following the unison treatment of chant and hymn for the people. To unison singing Plainsong lends itself the most readily. Its compass is easy, and the rugged form of the old tonalities will alone stand the wear; and not only so, but their effectiveness is enhanced in proportion to the tone power of the vocal melody, an advantage which never can be successfully claimed for the florid Anglican chant, whether single or double; and between the two, the Plainsong in pure religious character is immeasurably superior. Similarly of hymn tunes; if the congregation is to join in them, we must choose music of the sober and stately style, for many of our modern tunes are nothing more nor less than "choral jigs." Our hymnals are full of good, solid tunes, but it is to be regretted that some of the brighter tunes, written of late years, are far too rollicking for sacred purposes. Some cynic has defined congregational singing as "the most distressing form of human activity." But yet the people will sing, if they know the tune and love it. So what shall we do about it? I would say, "educate them." Let no music ever be heard by them in the church but what is of the best in Churchly art; yield to no solicitation for the use of any of those flippant, catchy tunes which have no other merit than that of a street song, "that everybody can sing." It is this very problem that is concerning many in the Church to-day, how the people shall "sing the Lord's song," and not as "in a strange land."

H. C. W.

(To be continued.)

JUBILEE OF THE DIOCESE OF MONTREAL.

The diocese of Montreal has been celebrating the fiftieth year of its history—a fact which reminds us not merely of the passage of time, but of the expansion of the Angli-

can Communion in Canada. The first colonial diocese was that of Nova Scotia, founded in 1787, with Dr. Charles Inglis for its Bishop. Next in Canada came Quebec, with Dr. Jacob Mountain as Bishop, consecrated 1793. Next followed Toronto, in 1839. It seems almost incredible that so long a period should have elapsed before the huge diocese of Quebec, comprehending the whole of Upper and Lower Canada, was subdivided; but so it was; and Dr. John Strachan was consecrated Bishop of a province which now has no fewer than six dioceses and probably will have one or two added to the number before long. In the same year, the diocese of Newfoundland was founded; 1845, Fredericton; in 1849, Rupert's Land; and in 1850 the huge diocese of Quebec was divided by the establishment of the diocese of Montreal, and the consecration of Dr. Francis Fulford, as its first Bishop. It should be mentioned that although Bishop Fulford was the first Bishop of the diocese, he was not the first to bear the title of Bishop of Montreal, since that had been previously borne by Dr. George Mountain, who was suffragan to Bishop Stewart (second Bishop of Quebec), and was known as Bishop of Montreal. This title he, of course, dropped on his accession to the See of Quebec at the death of Bishop Stewart. Some years after the appointment of Bishop Fulford, Montreal was made a Metropolitan See by royal letters patent, and its Bishop was made first Metropolitan of Canada, an honour which was borne by Bishop Oxenden, his successor. The Canadian Church subsequently appointed to the Metropolitan dignity, Bishop Medley, of Fredericton, who, again, has been succeeded by Bishop Lewis, of Ontario, subsequently raised to the dignity of Archbishop. It would appear that Bishop Fulford was a man of great administrative ability. It was he who organized the first diocesan Synod in Canada, and thus led the way in founding an institution which is now almost universal throughout the whole extent of Canada. The Synod of Montreal was organized in January, 1856. Among those present at its first meeting was the present venerable Bishop of Montreal, Dr. Bond. Bishop Fulford pointed out to the Synod that up to that time the part of territory constituting the new diocese had been merely a missionary Church, presided over by a Bishop, paid by a society in England. But now the funds thus provided were beginning to be withdrawn; and, moreover, a mode of government must be arranged by which the Church could manage its own affairs. This was done at a preliminary meeting in January, at which the Synod was formed. Its first regular meeting took place in June, 1859. At this time there were 64 churches and mission stations in the diocese, and 48 clergymen. At the present time there are 202 buildings and 113 clergymen. In 1856 the Anglican cathedral was burned. In 1859 the new cathedral was completed. At that time it stood in the fields. The building, although not perfectly adapted to the

requirements of a parish church, is well built and in good taste. Probably its apparent defects are largely the consequence of the imperfect internal arrangements. The organ is said to be one of the finest on this continent. At the death of Bishop Fulford, in 1868, troubles arose with respect to the appointment of his successor as Metropolitan, the other bishops contending that Montreal should not have the sole power of election. The bishops sent names to the Synod of Montreal for election; and the Synod declined to elect any of those recommended. After a deadlock of six months, the Rev. Ashton Oxenden, of Pluckley, in Kent, England, was agreed to by both parties, and was consecrated second Bishop of Montreal and Metropolitan of Canada in 1869. In 1878 he resigned the See, and died in 1892, at the age of 84. During Bishop Oxenden's episcopate, the Montreal Diocesan College was founded. That was a day of small things. The present beautiful buildings are the gift of Mr. A. F. Gault. When Bishop Bond was elected to succeed Bishop Oxenden, in 1879, the same difficulty arose; but was set aside by Bishop Bond declining the dignity, which his own diocese still declares to belong to him. The subsequent succession we have already noted. Bishop Bond is regarded as an almost ideal Bishop by men of all parties. A man of clear and strong convictions, he never behaves as a partizan, while his unfeigned piety, his fatherly interest in his clergy and people, his unremitting diligence in the oversight and visitation of his diocese, and his great practical and administrative ability, have concurred to give Montreal a place of supremacy among the dioceses of Canada. The Bishop is now 85, yet no episcopal duty is neglected. Besides its own Bishop, the diocese has given five bishops to the Canadian Church, the Bishops of Niagara, Huron, and Moosonee, and the late Bishop Sullivan, and the coadjutor Bishop of Ontario.

CONVENTION OF THE BROTHERHOOD OF ST ANDREW.

Rev. C. H. Brent, of Boston, conducted the Quiet Hours in connection with the convention of the Brotherhood of St. Andrew's. The services were held in St. James' Cathedral, Thursday afternoon, Oct. 18th. In his first address Mr. Brent explained the reason of the Quiet Hours. Every man, especially those engaged in Christian work, must have a clear vision of two things, God and duty. That vision gets obscured at times. Such opportunities as a quiet hour of meditation should help to make the vision clear. The subsequent addresses were an elaboration of this thought. With regard to our relation to God it must not be merely formal nor occasional, but a constant appreciation of our filial relation to Him. Sonship is the word which expresses that relationship. To realize the fact of it is to make a man's life inspired. Christ moved in life and death under a perfect sense of sonship.

With regard to our own life, obedience to God's will is to be the characteristic of it—the consistent principle round which all actions are to group. The unity of life lies in obedience to the will of God under the inspiration of sonship. Man can know God's will by listening to God's voice. As our aim is obedience so our life is one of discipline.

ship. The three marks of discipleship are prayer, penitence and aspiration. Referring to the relation of the individual to the Church the speaker said that one great value of the Church was the possession of spiritual fellowship within herself—a fellowship which would help the weak but penitent sinners who should be brought in. This fellowship is fostered by each individual bringing into the Church true lowliness, meekness, long-suffering and forbearance. This fellowship in the Church must not only be intense but wide. Wide, that is, in its embrace of all classes and characters of men.

The speaker's last two subjects were, "God's call to work" and "God's call to suffer." God is restless energy. Therefore we are to be workers. Idleness in any form is a drag on civilization. All work must be made God's and must be thorough. To accomplish this our work must be limited. All real work involves suffering, because it involves self-denial. In this it manifests its divine origin and purpose, for experience will show that all suffering leads through the sufferings of Christ to God. Every call to suffer is a call to Christ. This is true even in the suffering which is the result of sin, for such suffering is penalty, and in penalty lies remedy, through the remedy we reach Christ. The addresses were marked by great keenness of insight, power of thought and vivid expression.

The opening service of the convention was held in St. James' Cathedral on the evening of Thursday, October 18th. The charge to the convention was delivered by Rev. Canon Welch, Rector of the Cathedral, who took the place of the Bishop of the Diocese, who was unavoidably absent. The Cathedral was well filled with a large congregation. In his charge Canon Welch spoke from the words of Pilate regarding Christ, "Behold the man."

After words of welcome Canon Welch said he wished to strike a keynote to all the deliberations of the convention which were to follow. That note was well sounded in the text. The first thing to note was the significance of the word "Man." It denoted man as distinct from God on one side and the lower animals on the other; human nature in its essence and completeness. Christ was perfect Man—the gathering up in one Representative of human nature in its fulness. Our humanity is broken into fragments by many things. Sex for instance. Humanity is only complete when male and female are considered as one. Christ gathers up in himself the essential qualities of both, and so is the perfect Man. All the goodness, potential or actual, in either is summed up in its highest possible development in Christ. Whatever is of strength or wisdom in man, whatever is of gentleness, purity and keenness of insight in woman, is found in him only without the hindrances seen in us and with all its possibilities realized. Christ thus belongs to no particular people or time. Whatever is good finds itself reflected and transfigured in Him; for Christianity is for all men, for all time. Thus Christ is the highest ideal of human character in perfection. The word the speaker would say to the Brotherhood was that its great work was the securing of the supremacy of Christ over all life. This involved the diffusion of the Christ character among men. That character as it is to be developed in men was described in the Sermon on the Mount. Brotherhood work then was clear; first, to see that the Christ character was developed in the Brotherhood man, then diffused from him to the men about them. This was the truest way of extending Christ's kingdom among men.

Canon Welch spoke of the importance, especially at this the beginning of a new decade of the life of the Canadian Brotherhood, of getting back to the elementary principle of their work and of making it clear within their own souls. This principle was as above stated. In this lay the power of the organization. The music of the name of Jesus was the same to-day as ever. It was a happy omen that this opening day of the convention was St. Luke's Day. St. Luke was a layman, and yet a worker with the Apostles. So the Brotherhood would work as laymen hand in hand with the clergy.

The convention proper began on Friday morning at 10.30.

The president, N. F. Davidson, Esq., extended "a layman's welcome to laymen," especially to those who had come a long way to take part in the convention. He particularly mentioned those who had come from the United States. He then read some sympathetic communications from people who were unable to be present. Among these were letters from Rev. C. H. Shortt, and the Bishop of Western New York.

He then called upon Rev. W. B. Raymond of St. John, N.B., to speak. The latter testified to the good effects of the convention held in St. John last year, and hoped that Toronto would be equally happy in theirs.

Mr. C. Hubert Carleton, late general secretary of the Brotherhood in England was asked to speak. He said he was the bearer of several fraternal messages from the English Brotherhood. The Society in England was making far progress in spite of the many difficulties in the way. It now has about 1,000 members. He could bear personal testimony to much good work done. He said that the Brotherhood in England was looking to the older branches in the United States and Canada for example and inspiration.

The Right Reverend H. C. Potter, of New York, who was present, was asked to speak. He had been attending the jubilee celebrations of the Diocese of Montreal, and was glad that this gave him the opportunity of attending the convention. He desired to say how impressed he was with the account of the growth of the work in the Diocese of Montreal, with the fact that the centre and inspiration had been the venerable figure of its Bishop, the nobility, transparency and purity of whose character far more than eloquence or statesmanship had done so much. Here was a lesson for the Brotherhood—to remember the power of a true, manly, Christian character.

Mr. A. J. Rooke, a member of the Brotherhood in Toronto, who had just returned from service in South Africa, was enthusiastically applauded as he rose to speak at the request of the chairman. The point of his remarks was that while he had been far away in South Africa and in England he had found the Brotherhood there, and had received practical help and sympathy from its members.

Rev. G. F. Davidson then addressed the convention on "The Conception of the Convention." He supposed the intention of those who asked him to speak was that he might voice the intention of the committee as to the particular effect the convention was to have—its message and meaning. Considering the matter at first generally, the delegates had come together to work earnestly to derive all the benefit possible from the convention. This was an absolute duty. A serious responsibility rested upon every delegate to take the convention seriously. Considering the message of the convention more particularly, that message was directed to two classes of people, viz., members of the Brotherhood and all men generally who could be brought under its influence.

With regard to its message to the members of the Brotherhood the convention was directed by the programme to deal with two things—with the present and the future of the Brotherhood. With regard to the first the convention was to consider the importance of sticking to first principles. The message was to grapple manfully with present difficulties and dangers in the Brotherhood and overcome them.

As to the future of the Brotherhood the convention would have a message of a serious kind. We were entering the second decade of the history of the Brotherhood, as well as a new century—two facts with solemn lessons, which would be dealt with by chosen speakers. This was the conception of the convention as it was to affect the Brotherhood itself.

With regard to its message to all the men who could be brought under its influence, this would be pressed home at the evening and Sunday afternoon meetings, which the Brotherhood men must try and make a success. The speaker closed with an appeal to all to attend the corporate Communion

on Saturday morning, and all the devotional meetings.

At twelve o'clock noon, Rev. J. C. Farthing, of Woodstock, took the chair for conference No. 1: "Helps and hindrances to the work of the average chapter."

Mr. C. Hubert Carleton was the first speaker. He said that the annual report shows that the Brotherhood was not doing well. There was a serious shrinkage in every direction. Speaking in the first place of "hindrances," he went on to say that one difficulty was the very indefinite ideas in Brotherhood men's minds as to what the Brotherhood is and would have him do. So many have a mechanical conception of it—that it is a doing of certain definite acts. This is of course the starting point, but a man must develop beyond the doing of Brotherhood acts into the living of a Brotherhood life. The Brotherhood idea is that we are to so attune our lives as that we shall seize every opportunity which offers of affecting men for good. We shall be listening on one side for God's hints which he in opportunities, and on the other be ready to meet every chance which comes. Another difficulty was the lack of adaptation to circumstances. The Chapter's work must adapt itself to the conditions of the parish needs. The men we see most of are the men upon whom to work. Look for opportunities in every department of Church work. A lack of brotherliness in the Chapter was another difficulty. There are Brotherhood men whom we hardly know. Sometimes the best opportunities for work lie in the members of our own Chapter. Lack of pride in our Church and society is another difficulty. No man should feel apologetic about either. The speaker advised as a set off to these lacks and difficulties more spiritual devotion, and the practical duty of prayer both in the Chapter, in Church and in private. He spoke especially of the value of retreats and Quiet Days, giving instances.

Rev. A. U. DePencier followed with a spirited speech on the same subject. Two facts he said he wished to lay before them, first, the necessity of realizing the worth of every individual man, and secondly, the value of combination. The worth of particular individuals in the Chapter is recognized, and all the thinking and doing is left to them. Give the new man, the quiet man, the unobtrusive man a chance. This is the spirit of the age. In days gone by the knight and the priest were the only men to be considered. Gunpowder and printing has changed all that, and every man is recognized as having his place, and work, and responsibility and value. Realize too, the value of combination. This again is the spirit of the age. Work together in the organization. Work as a chapter, not as a company of individuals.

Passing to more particular matters the speaker gave as helps in the work several things. First, prayer and praise in every meeting. Sing hymns. Secondly, knowledge—knowledge of and consequent confidence in each member. Knowledge of the work of the whole Brotherhood as derived from the "Cross;" knowledge of the Church so as to be able to meet objections. System in arranging and recording the Chapter's work. Discussion of visiting so that members may get pointers on how to do it were other helps.

One of the hindrances the speaker said was "deadwood." It is hard but necessary to have only live men in the Chapter. Too much business was another hindrance. There was always a danger of being entangled in too much machinery. There was also a danger of the clergyman's influence being a little too strong in the technical work of the Chapter. The laymen must have room to move. At the same time in some Chapters there was not enough of that influence in counsel and direction.

At the business session on Friday afternoon a lively discussion took place on the council's report. How to increase the energy and effectiveness of the Chapters was considered at some length.

Conference No. 2; chairman, Arthur P. Tippet, Esq., Montreal, had for its subject, "Helps from the Bible and Prayer-Book," of which section (a) "In developing the Brotherhood man" was

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treated by Rev. Canon Welch, Toronto, and section (b) "In keeping the Brotherhood rules," by A. B. Wiswell, Esq., Halifax.

Canon Welch said: The Brotherhood man is not one who has separated himself from his fellows. He is one who has realized fully what is involved in his baptism, and has bound himself in an organization to carry out those obligations.

It follows that whatever help the ordinary Christian man finds in the Bible is that which will help the Brotherhood man in his definite and particular duties. Among the things necessary for a Brotherhood man's effective work were the following:

Knowledge. God reveals Himself in many ways, but there can be no sufficient knowledge of Him without the Bible. I would therefore say not only to the Brotherhood man, but all men who desire development and power ought to be students of the Bible. On the other hand we can only have true knowledge of human nature by knowing man, but we certainly need to know God's ideal for man if we would know human nature. Here again I say that the Bible is a necessary source of true knowledge of man.

Sympathy is another necessity for effective work. The Bible will create sympathy in us, especially its story of the life of our Lord. Know Christ and you will be sympathetic.

Strength is another necessary possession of the Brotherhood man as well as for others. Here I am thinking chiefly of the Prayer Book. The Prayer Book is for one thing, the best book of private devotion. But I speak especially in this connection of the Holy Communion, about which our catechism teaches us that there is spiritual strength. "Worship" is the lesson of the Prayer Book—its necessity and value. Here the Brotherhood man can learn a great lesson. There is a complaint that many men do not go to church. This is quite true. I am afraid that Brotherhood men are not always right themselves in this respect. The Church is necessary to man—worship is necessary. Therefore for us members of the Church of England the Church of England is necessary and her Prayer Book services. You should show example in this respect.

(To be continued.)

MISSIONS.

We treated last week the subject of missions in the abstract; this week we write about the missions in Toronto diocese; how to stretch out and occupy the too-long unbroken surface and waste land. The machinery is adequate; the motive power is inexhaustible. Why is not the work equal to the necessities of the case? The results of the Advent and Epiphany appeals of 1890-1891 should show that deputations, going forth addressing the Church on behalf of the unoccupied portions of the field, will be met by loyal and earnest rectors, loyal and earnest congregations, ready and willing to contribute, as God has blessed them, so that fresh parishes may be opened, fresh districts entered upon, and the saving power of the Gospel of Christ proclaimed in the hearing of those who hitherto have not had the opportunity of knowing its worth. What more befitting introduction to the present contemplated effort can there be than that each of the rural deans should assemble the clergy of his deanery, and, in Holy Communion, in prayer, and with deep and earnest determination, resolve that no Churchman or Churchwoman shall this time plead the usual excuse, that they never heard any notice given out; they were never asked by their minister to come to the meeting, and the thousand other distressing and disheartening pleas that damp the ardour and take all the life and energy out of the deputation. At the meeting held on Thursday last, in the Synod Office, it was cheering to see the firm resolve to make this year's appeal, with God's blessing, an appeal beneficial to the clergy, to the people, and to the Church. Amongst other things, the meeting was deter-

mined to make the disappointments arising from non-attendance of the deputation a minimum, to work through the proper Church channels—the archdeacons, rural deans, and rectors—to send out to them at once the forms of the missionary services appointed and sanctioned by the Bishop, and ask them to circulate them among their people; to have proper and suitable hymns selected, and practised beforehand; to have, in their minds, the idea, "I will make the missionary services in my parish this year a pattern and example to the whole diocese; I will, by beginning in time, avoid all hurry and confusion; I will make my meeting a thing that my people will be proud of, look forward to, and remember with pleasure. I will spend and be spent, for the time, on it, for I will not worship God with that which costs me nothing." In the name of the Church of our love, in the name of the people entrusted to our spiritual oversight, and for their sakes, let us one and all do this, and there can be nothing but satisfaction and success. Further, let the deputations sent out be men—men of heart, of cheer, of hope—not simply carrying with them a lot of dry figures and statistics, and making comparisons with this institution or that. Let the deputations get the facts about our Church in their minds, its needs, its wants, and the way to make these needs and wants disappear. Above all, avoid the customary tirade about having to close churches, and recall the missionary and all those dark, desponding statements that have no base and no foundation, except in the diseased and distempered brain of the speaker; also see that it is nothing short of sheer folly for a deputation to tell an audience that the cause is lost, and at the same time ask their money to help the lost cause farther on its way to utter ruin.—Com.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Twenty-First Sunday after Trinity.

Remarkable as laying the very foundations of the spiritual life, and the grounds of all intercourse between God and man.

i. Here the prayer is to the "Merciful Lord." Never removed from the need of mercy.

ii. A prayer for fundamental needs.

1. Pardon. The beginning of all. No one righteous. All need forgiveness. All have sinned.

2. Even those who are truly servants of God need frequent forgiveness. "Forgive us our trespasses"—a prayer day by day.

3. And with pardon, that which follows—Peace. Love casteth out fear. "Being justified by faith," etc. (Rom. v., 1).

iii. A consequence of these blessings.

1. Cleansing. The Blood of Jesus Christ cleanseth, etc. (1) Pardon—putting away of guilt. (2) Purity—renovation of heart. (3) And this universal—"all our sins."

2. Service. (1) The end of acceptance. "His servants shall serve Him"—on earth and in heaven. (2) And with a quiet mind. (a) Being no longer aliens, but children. (b) Having inward harmony, the peace brought by the indwelling of the Holy Spirit.

BOOKS RECEIVED.

The following books have just been received from the publishers, Messrs. Wells, Gardner, Darton & Co., 3 Paternoster Buildings, London, England. They are in the office of The Canadian Churchman for inspection: "The Crew of the Jolly Sandboy," by Julia Hack; price, 1s. "Ben Cramer," by Stella Austin; price, 2s. "The Social Teaching of the Lord's Prayer," by Charles W. Stubbs; price, 1s. 6d. "Thy Kingdom Come," by T. Lloyd Williams; price, 3s. 6d.

TORONTO WOMAN'S AUXILIARY.

An interesting and well-attended board meeting of the Toronto Auxiliary was held in St. Simon's school-house on October 11th. The members were cordially welcomed by Mrs. Fuller, president of St. Simon's branch. The president, Mrs. Williamson, was in the chair, and she, with each of the diocesan officers, added greatly to the interest of the meeting by giving a few hints on the best methods for working the parochial branches during the coming winter. The secretary reported the meeting of the provincial board, recently held in Kingston, at which she was a delegate. The reports there presented showed that in Canada there are 10,000 senior members of the W.A., and 3,820 junior members. These raised for missions purposes during the last year \$40,000. Miss Jennie Smith, medical missionary to Japan, was present at the Kingston meeting, and will shortly make a tour of the dioceses of this province. Her meetings in Toronto diocese are arranged for the month of November, and branches desiring a visit from her are asked to communicate with Mrs. Cummings at an early date. The treasurer's receipts for the month were \$147.66; the Extra-Cent-a-Day Fund, \$76.89; this latter amount being unanimously voted to the building fund of Greenwood church, B.C. The P.M.G. amounted to \$365.67, for diocesan missions; \$13.95 for Algoma; \$47.20 for North-West, and \$39.88 for foreign missions. At the noon-hour, Rev. H. J. Cody gave an instructive Bible reading, and in his remarks referred to the death of Mrs. Cayley, a life member of the auxiliary, and a dearly loved worker. The following resolution was moved by Mrs. Sweatman, seconded by Miss Tilley: "Resolved, That an expression of very sincere sympathy be sent from this meeting to Rev. Canon Cayley and to the members of his family, in their severe affliction in the loss of a loving wife and mother. This Board would further desire to place on record an expression of appreciation for the long and faithful services for missions given by Mrs. Cayley in the Dorcas' Department of the C.W.M.A., and in the W.A., whose earnest Christian character and untiring zeal in the Master's cause will ever be a bright example to her sisters in the faith." The interest and co-operation of the W.A. was invited in the following meetings, shortly to be held in this diocese: The semi-annual meeting of the W.A. in Peterborough on November 15th; the public missionary meeting of the Domestic and Foreign Board, in Toronto on the evening of October 25th, and meetings to be held in Trinity College and elsewhere in Toronto, by Rev. I. C. Simpson, of the Universities' Mission to Central Africa. Mr. Simpson has worked for eight years in Zanzibar, and comes to Canada to tell of the progress of the Church in that difficult mission field.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

North Sydney.—Owing to throat trouble, the Rev. C. W. Vernon, M.A., has resigned the rectorship of St. John Baptist church at North Sydney. For the past two years Mr. Vernon has ably ministered to his parishioners, who received his resignation with deep regret. Mr. Vernon came to this parish with a splendid record of past work. In 1892 he matriculated into King's College, Windsor, at the head of his class. After winning almost every obtainable prize, he graduated in 1896 with first-class honours in theology, once more at the head of his year. He was ordained to the diaconate at Trinity, 1896, and advanced to the priesthood, at Advent, of the same year, on each occasion passing the examination at the head of the class. Before his ordination

to the Diocese he had been assistant master at St. Peter's School, Charlotte town, and upon his ordination was given an appointment upon the staff of the Collegiate School, Windsor, which position he held till his election to the parish of North Sydney. When the rectorship of St. John Baptist church was offered him, North Sydney was practically an independent parish for the first time. Naturally much anxiety was felt about the choice of a new rector, and when Mr. Vernon accepted the call, the parishioners confidently looked forward to a fruitful pastorate. They have not been disappointed. North Sydney is now among the most promising parishes in the diocese. Characterized by sound scholarship, breadth of mind, and fervency of zeal for his Master's work, Mr. Vernon's place will not be easily filled. He is at present occupied as private tutor, and looks forward to the publication of a prize essay on the history of the Church in Nova Scotia during the 18th century. All who know the author will welcome this book with great pleasure, and it will no doubt find its way into the libraries of all intelligent Canadian churchmen.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Melbourne.—The new organ, recently procured, gives the utmost satisfaction, and is now paid for. A handsome oak stool, to match, has been furnished by Miss Mathias with money sent from England. The chancel has been enlarged to better accommodate the choir and to allow the organ to be placed in a more suitable and preferable position. These alterations have materially improved the appearance of the church interior. To the Ladies' Guild we are indebted for paying the balance on the organ, the improvement to the chancel, and also for having kindly furnished two screen doors for the parsonage.

East Angus.—The church here has been successfully and completely renovated, and through the liberality of the people, the improvements are nearly all paid for. The Bishop held a confirmation on September 14th, when twelve persons were presented for the Holy Rite. The Bishop's kind words in reference to the renovation of the church were much appreciated by all present. The harvest festival was held on Monday, September 17th. The church was beautifully decorated by the ladies of the congregation, and the service was most heartily rendered and much appreciated.

MONTREAL.

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

Montreal.—St. James the Apostle.—The harvest thanksgiving service, held in this church on Sunday, 14th October, was notable for the hearty participation of the large congregations and the generous collections obtained for the poor and parochial charities. The commodious and very beautiful church, which had been specially decorated for the occasion, was full in the morning, and crowded at night. The Rev. C. G. Rollit was the preacher at the eleven o'clock service, and in the evening the rector, the Rev. Canon Ellegood, made a patriotic address.

Lacolle.—The annual harvest festival was held at St. Saviour's church on Tuesday evening, October 2nd. The church was beautifully decorated with fruit, flowers and vegetables. Service was held at 7 p.m., when a large congregation filled the church. Rev. F. Graham, of Trinity church, Montreal, preached. The rector read the prayers, assisted by Rural Dean Robinson and Rev. James Elliott, of Cowansville. There was a large choir and the singing and

music were particularly good, making the service bright and hearty. At 8 p.m. the Ladies' Guild served a bountiful harvest supper to about 200 people in Dr. Goddard's Hall. The proceeds of the evening, including the offertory, amounted to \$80. The Ladies' Guild are to be congratulated on the success of the harvest home.

Knowlton.—The news circulated at the harvest home of the appointment of the Rev. Canon Davidson, D.C.L., to succeed Archdeacon Lindsay, as Archdeacon, gave great satisfaction to the clergy present, and to intelligent churchpeople generally.

Bedford.—The Bishop held a confirmation in St. James' church on Sunday morning, September 7th. He preached to a large congregation and confirmed six persons. In the evening, he held a confirmation in the church at Stanbridge East.

Freighsburg.—The Bishop visited this parish on Monday, October 8th, and held a confirmation and preached to a large congregation.

Wendale Park.—The harvest thanksgiving service, held in St. Stephen's chapel, was crowded with large congregations both morning and evening. The Venerable Archdeacon Evans preached in the morning, and the Very Rev. Dean Carmichael in the evening. The Rev. Principal Rexford assisted at both services. The harvest decorations were very beautiful, a full-sized plough, executed in beautiful flowers, being a very attractive one. The offertory for the chapel building fund was very generous.

ONTARIO.

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

Deseronto.—A meeting of the women of the congregation, for the purpose of reorganizing the Ladies' Aid Society, was held recently. The meeting was largely attended, and after some discussion the election of officers was proceeded with. The officers elected were: President, Mrs. E. T. Miller; vice presidents, Mrs. Dates, Mrs. Costigan; secretary, Mrs. Charles Crawford; treasurer, Miss M. Oliver. A strong committee was also elected, and it was decided to have fortnightly meetings for work, and quarterly meetings for business. The officers of the society are determined to secure the active help of every woman in the parish for this useful organization.

Kingston.—All Saints.—The Rev. G. Lothrop Starr, M.A., of St. George's Cathedral, has been offered the rectorship of this church.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Maberly Mission.—Two harvest thanksgivings have been held quite recently in the Maberly and Bathurst portions of this mission. One festival was held at St. Alban's church, Maberly, and notwithstanding many unforeseen difficulties, this year was a decided success, and enjoyed by all who took part in it. There were two services, at 10.30 a.m., and 4 p.m. The decorations were in excellent taste and were much admired. The Rev. Rural Dean Waterman, of Franktown, preached two able and eloquent sermons, and the Rev. T. A. Smith, of Sharbot Lake, and the Rev. Cecil Heaven, of Balderson, most kindly came and assisted at the services. The music was of a high order of merit. The dinner and tea were good, and were done ample justice to by all. Proceeds, a little over \$18. Good after dinner speeches were made by the Revs. W. B. Waterman, T. A. Smith and Cecil A. Heaven. The other festival, at St. Stephen's church, Bathurst, was an

unqualified success in every way. The services at 10.30 a.m. and 4 p.m. were well attended and enjoyed. Rev. Canon Muckleston, rector of Perth, delivered two excellent sermons, which were listened to attentively and appreciated. The ladies of the congregation served a splendid dinner in the fine large driving shed, which was done ample justice to by a large crowd. Colonel Matheson, M.P.P., who was accompanied by Miss Eliza Matheson, made a good after dinner speech which was well received. Canon Muckleston most kindly and efficiently did likewise. The ladies had stalls containing their different kinds of work and were fairly well patronized during the afternoon. Proceeds, \$32.74, will be used by the churchwardens to improve the church fences and finish up the splendid new driving sheds. We noticed on the grounds Mrs. and Miss Stafford and Mrs. Lowe, from Perth; Mr. Alexander Marks, of Michigan, and other friends. The heartiest and warmest thanks of the clergyman and churchwardens of Bathurst and Maberly are hereby tendered to all who so tastefully decorated the churches, supplied the excellent dinner and helped in many ways to make the two parish festivals pass off so harmoniously, satisfactorily, and so well. "Laus Deo."

Almonte.—On Monday morning, October 8th, service was held in St. Mark's church by the Bishop; and on Tuesday the meeting of the deanery was held. There were many clergymen at the meeting. The Woman's Guild meeting, held in the afternoon, was a decided success, there being many representatives present from surrounding parishes, and a profitable and enjoyable afternoon was spent. Lunch was served in the Town Hall at noon to all the visiting clergymen and lady representatives. Taking the proceedings as a whole, the rector, Rev. Rural Dean Bliss, and his many assistants in the congregation, are to be felicitated over their success. Rev. R. N. Jones, former rector of St. Mark's, was present on Tuesday.

Cornwall.—Trinity Church.—The ladies of this congregation excelled themselves in beautifying the church for the harvest home services on Sunday, October 7th. The church was crowded at both services, and a specially fine musical service was rendered by the choir. Rev. Mr. Styles, rector of March, preached powerful and appropriate sermons at each service. The number of communicants was unusually large, and the offertory was on a generous scale.

Moulinette.—The harvest festival services were held in Christ Church, on Sunday, the 7th Oct. They were exceedingly bright and hearty, and the congregations were very large. The singing of the choir was excellent. The ladies displayed remarkably good taste in the decorations, and their pretty arrangement of grain, fruit, vegetables, plants and flowers made the church look beautiful. Rev. R. W. Samwell, rector, officiated, and preached at both services. In the evening he referred to the fact that that day was the eighth anniversary of his first Sunday in the parish. Liberal offerings were made by the congregations for various parochial purposes.

Osnabruck and Moulinette.—The Lord Bishop of the diocese administered the Sacramental Rite of Confirmation in Christ Church, Moulinette, on Sunday, October 14th. The Rev. R. W. Samwell, rector, presented 24 candidates, eight of whom were converts, and several well advanced in years. On Monday evening, twenty-one candidates were presented for confirmation at St. David's church, Wales, four of whom were converts. The Bishop's addresses at both services were very impressive and instructive, and his words were listened to with deep interest by the large congregations that were present.

TORONTO.

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

St. Jude's.—The Harvest Festival services in connection with this church commenced on Thursday evening, October 11th, the preacher being the Rev. Professor Clark, of Trinity College, and were continued on the following Sunday, Oct. 14th, the preachers for the morning and evening, respectively, being the Rev. J. Pitt Lewis, rector of Grace church, and the Rev. T. C. S. Macklem, Provost of Trinity College. The church was most beautifully and artistically decorated with grain, flowers, fruit and vegetables. The choir, under the able leadership of Mr. C. W. Edwards, performed its difficult task with consummate skill and precision, the music being of a very high and elaborate character. There were large congregations at each service, especially so at the Sunday evening service, when the church was crowded.

St. Margaret's.—The annual Harvest Thanksgiving services were held in this church on Sunday last. The church was appropriately decorated and the services throughout the day were of a festive character. The rector, the Rev. R. J. Moore, preached in the morning, and at the evening service the pulpit was occupied by the Rev. J. C. Farthing, rector of Woodstock. Large congregations attended at both services. The offertories were devoted to the reduction of the debt on the church.

Port Hope.—St. Mark's.—Rev. C. B. Kenrick left here on Sunday night, October 14th, after officiating for the last time in St. Mark's on that day. The parting with the congregation was obviously a painful one on both sides, and many of the parishioners were at the station to see the last of their pastor before he boarded the midnight express, en route for St. John, N.B. Mr. Kenrick was the recipient of a handsome clock and an address from the young men of his congregation, and the parish itself gave him a case of silverware.

Gore's Landing and Perrytown.—The annual harvest thanksgiving services were held in this parish on Sunday, October 7th. The churches at both places were prettily decorated with fruit, grain and flowers, St. George's, Gore's Landing, receiving much commendation for the high artistic taste displayed in every part. At both places musical part of service was well rendered; the children at St. George's showed the result of careful training. The Rev. W. C. Allen, of Millbrook, gave in his able sermons much good instruction. The incumbent, the Rev. G. Field, preached the same day at Baillieboro.

Omeme.—Christ Church.—The congregation of this church had its annual Harvest Thanksgiving Festival on Sunday, October 14th. The Rev. C. H. Marsh, rural dean of Durham and Victoria, was the special preacher at both services, and preached impressive and instructive sermons from Ps. cxvi., 12, and Ps. xxiv., 1. The church was tastefully decorated by the ladies of the congregation with grain, fruit and vegetables. The choir, under the efficient leadership of Miss Edith Currie, the faithful organist of Christ church, rendered the hymns, chants and the thanksgiving anthem in excellent style. The thankofferings of the congregation amounted to \$85.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.
Huron Anglican Lay Workers and Sunday School Convention.—The convention which was originally fixed to be held on the 25th and the 26th of this month has been postponed to the 22nd and 23rd of November. All arrangements are now completed for holding it at the last named dates.

The convention will meet in Christ church school hall, and be presided over by the Bishop of the Diocese. The sermon to lay workers will be preached by the Rev. Arthur H. Baldwin, of All Saints', Toronto. A very instructive and interesting feature of the proceedings will be an address by the Bishop on "Christian Work." The Rev. C. L. Arnold, of St. Peter's, Detroit, will also be one of the speakers. His subject will be "The Church's Mission." Dr. R. V. Bray, of Chatham, is the secretary of the local committee, and will respond to any requests for billets. All Church workers and Sunday school teachers in the diocese, or those interested in church and Sunday school work, are welcome, and will receive hospitable entertainment. The railways will grant reduced rates.

St. Thomas.—The annual Sunday school convention of the Deanery of Elgin was held in Trinity Church school, here, on the 16th inst. The Rev. Mr. Steele (Port Stanley), read a paper on "The best means of increasing attendance at the S.S." It is thought that there is a decline in the attendance, and also a great want of interest by the parents. Perhaps in country places there is a decline, but much of this is due, in some degree, to the want of proper and efficient teachers. Much is also due to the fault of parents who neither give personal instruction nor allow others to do so by proxy. Religious instruction is an unknown quantity in our common schools. The young generation, owing to want of instruction in Bible truths, are "perishing for want of knowledge." The only remedy for securing a larger attendance in the Sunday school is to excite a greater interest in the parents, either by pastoral visitation, or by the visiting of the teachers, or by the public catechizing of the pupils. The best means, in his opinion, were (1) a more regular and systematic attendance of the teachers, (2) a systematic visiting by the teachers of the parents and pupils, and the looking up of absentees, (3) more frequent pastoral visitation, (4) securing efficient S.S. teachers who will make a point of studying the lessons beforehand. The Rev. Mr. Andrew doubted whether Christian instruction was as far away from our public schools as many think. He spoke of having heard some of the pupils in an Aylmer school singing, during school hours, the hymn "Jesus, lover of my soul." Christian teachers undoubtedly do seize opportunities of imparting some sort of religious instruction. We cannot return to Church schools, and we must, therefore, take our present system, and do our best to improve it in the matter of religious instruction. He had noticed that the attendance at S.S. was larger in the Church of England schools for pupils under 12; but after that age the Church of England fell back from the first place. Much, very much, depends on the personality of the teacher, and the classes that keep up well are those which have earnest, hardworking, sympathetic teachers. It is not the words but the life of a person by which we are impressed. Mr. A. B. Thom spoke of having once been present years ago at an afternoon service held in the parish church of a village near London, attended by all the Sunday school pupils with their teachers and a large number of parents and friends, when the children were asked questions by the clergyman, and encouraged to look up the various passages of Scripture quoted. The Rev. Mr. Shore (Port Burwell), spoke of the possibility of having a children's service, say once a month, and getting them to take a leading part in the service. They would thus get a taste for the service, and might be induced to attend the Sunday school more regularly. Mrs. Kains also made a few remarks on catechizing at children's services. Rev. Mr. Graham (St. Thomas), advocated holding children's services. He regretted the extrusion from the public school books of portions of the Bible, and also the disuse of books on Scripture history. Judge Ermatinger spoke in the same direction, and also emphasized the necessity of impressing on the parents their duty towards their children in this mat-

ter at home. At any rate, the least they can do is to see that the children learn their lessons before going to the Sunday school. Mrs. Ogilvie then read her paper on "How to increase the interest of parents in the Sunday school." Does it not seem strange out having to discuss such a question? Who ought to be more interested in the welfare of their child than the parents themselves? If the parents would only do their duty half the battle would be fought. Something might be done in this direction by visiting the parents, and getting them to interest themselves in the lesson of the child. Another means was by urging the parents to attend the quarterly reviews of the lessons. Another means adopted in our own school was by sending a circular letter to the parents containing suggestions, all tending to increase their interest in the school work. Another way was to send home monthly reports of the percentages of attendance and marks. Rev. Mr. Shore (Pt. Burwell), said that certainly personal contact with the parents was a great point, and might be emphasized. Visiting the parents stirs up the interest in the school. Parents should also be asked to attend the quarterly examinations. Rev. Mr. Graham (St. Thomas), read his paper, "How to retain older scholars in the Sunday school." Two of the strongest motives in human nature are curiosity and self-interest. I know of no subject so likely to excite curiosity as religion, and the most varied, interesting and instructive of all books is the Bible. One of the means of remedying the admitted evil was to induce the children to attend the Church service as well as the Sunday school. He urged that text books and the catechism should take the place of the leaflets, and said that if a textbook is good for secular education, so also is it for religious education. Judge Ermatinger thought that in the other churches the young men attend the Sunday school to a much later age than they do in the English Church. Rev. Mr. Andrew said that what we need on the part of teachers is a definite knowledge of Christ. You will never hold the pupils unless you prove to them that Christ is with you. If we are all what we ought to be in ourselves God will be with us, and it is His power that will bring and keep pupils in the Sunday school, where men and women consecrate themselves, and are seeking to submit wholly to His will, then certainly that teacher will have success. Where we have such teachers we have successful Sunday schools. Mr. Ault (Vienna), gave an example of a layman teaching a Bible class, which showed his special aptitude for the work. Judge Ermatinger read an excellent paper on "Methods of Teaching," and Mr. S. Silcox, B.A. (St. Thomas), read a paper on "Object Lessons in the Sunday School," which was of so practical and interesting a nature as to produce a formal motion that it should be published in one of the Church journals. The Rev. Mr. Graham advocated the union of all the different societies in one meeting—lay workers and S.S. Convention. Rev. Mr. Andrew supported this suggestion, but would regret the shortening of the time devoted to the Sunday school work. Eventually, it was moved and carried, "That the question be referred to a special committee to discuss the combination of these societies, and formulate some plan of co-operation, with full power to act." The next annual convention is to be at Port Stanley in the first week of June, 1901. The officers elected are: President, Rev. Mr. Steele; 1st vice-pres., Rev. Mr. Irwin; 2nd vice-pres., Mr. W. Pearce, Tyrconnel; sec-treas., Rev. Mr. Andrew, Aylmer. The lady members are Mrs. Steele, Miss Whitcomb, Port Stanley; Mrs. Ogilvie, Aylmer.

A stained-glass memorial window to John Bunyan, in the Collegiate Church of St. Saviour's, Southwark, has been unveiled by the Bishop of Rochester. On his visit to London Bunyan frequently officiated at services held in a house in Zoar street, in the parish of St. Saviour, and it is to commemorate this connection that the memorial has been erected.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

(Synod report continued from last issue.)

At the afternoon session the election of delegates to the General and Provincial Synod was proceeded with. Owing to the reduced number of clergy in the diocese at the present time the representation at the General Synod was reduced from two of each order to one. As the result of the balloting, which in the case of the Provincial Synod, was lengthy from repeated ties, the following elections were announced: Archdeacon Tims and Mr. M. Morris, for the General Synod. For the Provincial Synod: Archdeacon Tims, Canon Stocken, Canon Smith, Revs. W. F. Webb, R. M. Webb-Peploe, H. A. Gray, E. C. Paget; Messrs. M. Morris, Brown, Markley, Wolley-Dod, Oldham, Welsh and Conybeare, Substitutes for both Synods were also elected. But perhaps the most interesting election was that of the Executive Committee, which has the "management of the various Diocesan funds which are under the direction of the Synod, carries out the decisions of that body," and has "the care, under the direction and general supervision of the Bishop, of the Home Mission work of the Diocese." The following is the Executive Committee now in office: Archdeacon Tims and Rev. W. F. Webb, ex officio; Revs. Canon Stocken, E. C. Paget, H. A. Gray, R. Connell, R. M. Webb-Peploe, Messrs. Markley, M. Morris, Almon, Conybeare, Wolley-Dod and Brown.

At Evensong in the pro-Cathedral the sermon was preached by the Rev. J. Hinchliffe, incumbent of St. Luke's, Red Deer, dealing with Indian missions. After service the Synod resumed business, when an interesting report on the Galician immigration in the Fort Saskatchewan district by the Revs. H. A. Gray and G. C. d'Easum was read. Mr. Gray gave some interesting information at the close. A motion was brought forward by the Rev. C. H. Andras and R. Connell asking for the authorization of special forms of service for illiterate congregations, and was spoken to by several members of Synod, and passed. Mr. Conybeare of Lethbridge was the unanimously elected solicitor of Synod, an appointment which will, no doubt, be of great benefit to the diocese, as Mr. Conybeare has always taken a great interest in ecclesiastical matters and particularly in ecclesiastical law. This closed the proceedings of the day. On Thursday after early Eucharist and Litany, the Synod re-assembled. At this session a visitor was present in the person of the Rev. C. E. Sills of the Diocese of Ottawa. The committee on the Bishop's address reported, and also the Book Committee. This last report shows a favorable condition of affairs with considerable assets in the form of books in stock and cash in hand.

In accordance with the Bishop's wish, consideration was then given to the "State of the Church in the Diocese." Rev. C. H. Andras spoke of the work in the Wetaskiwin mission where great numbers of foreign immigrants from every part of Europe almost and from the United States are settling, and where the difficulties of the missionary's work are perhaps of a nature quite different from those on any other of our missions with the possible exception of those bordering on the northern extremity of the Beaver Hills. Canon Stocken dealt with the work in the eastern part of the diocese, and the Rev. R. Connell outlined the Innisfail mission, and referred to the too frequent custom of Church people in rural districts contributing more largely to the funds of other religious bodies than to their own, largely owing to the greater pressure brought to bear on them by personal canvass. In the afternoon a vote of thanks to the Rev. J. Hinchliffe for the previous night's sermon with its "earnest, sympathetic and truly missionary spirit," was passed. There was then brought before the Synod by a motion the question of the advisability of asking for the withdrawal of the Calgary Endowment Fund from the

lands of the Colonial Bishops' Council for investment in Canada. Mr. Morris gave the Synod the benefit of his experience as a banker in an admirable speech. He was followed by Dr. Paget, who spoke of the investment trouble in the diocese of New Westminster, and as a result the proposal was negatived.

It was decided that a copy of the report of the secretary of Synod, showing the help given by Eastern Canada towards work among the settlers should be sent the S.P.G., with an appeal for further help. A motion calling the attention of the Government to the full condition of the Calgary Industrial School, recalling the promises to add to the present fabric when necessary for further accommodation, was handed over to the Executive Committee to be forwarded as a memorial. A resolution of congratulation to the venerable Society for the Propagation of the Gospel on the attainment of its 200th anniversary, expressing the Synod's thankfulness to the Divine aid which had made it possible, and gratefully acknowledging the help rendered in the past as now, with a reference to the fact of the diocese being in a position to elect its own Bishop in the event of a vacancy, was passed by a standing vote.

At the evening session the new canon on the "Election of a Bishop" was very fully considered by the Synod sitting as a committee on the whole, clause after clause being passed in review. The "Canon on Superannuation" of the Province of Rupert's Land was also accepted by the Synod, making it operative now in the three dioceses of Rupert's Land, Qu'Appelle and Calgary. Being a Provincial canon no changes could be made in it, and it was therefore left to our Synod to reject or accept it in toto. It was generally felt that, although by no means flawless, it was better for Calgary to participate in a co-operative movement than to stand alone. As a result, the clergy will in future pay a premium of \$5 per annum, and at all services held on 12th Sunday after Trinity in each year there will be a collection in aid of the fund. Requests, etc., are also asked. On Friday the principal business at the morning session was the passing of votes of thanks to societies, corporations, and individuals who have helped or are helping the Diocesan work.

A very important resolution dealt with the matter of the payment of the expenses of the delegates to Synod and of the members of the Executive Committee. It referred the matter, which is one of pressing importance, to the Executive Committee, instructing that a scheme of parochial taxation be drawn up which, by interim voluntary acceptance by the parishes and missions of the diocese, might be available for the next Synod, 1902.

A proposal of considerable interest was also referred by motion to the parties concerned, viz., the rural deaneries. It is that each rural deanery, Calgary, Macleod and Edmonton, consider the possibility of raising within its limits the salary of a missionary who would work among the settlers in such parts of the rural deanery as with the consent of the Executive Committee might be decided upon.

The canons on the "Appointment of an Administrator" and "Election of a Bishop" were laid before the Synod in the afternoon and passed. The latter is of interest both within and without the diocese, as it embraces, we believe, ideas peculiar to itself amongst such canons. Roughly speaking, it provides for the nomination of candidates for the vacant bishopric being made by the first ballot taken. Afterwards at each successive ballot, the nominee receiving the lowest number of votes shall be dropped, unless he receive at least two-fifths of the votes from one or other order. But if more than two receive this proportion or the number of nominees be reduced to 4 or 3 the one receiving the lowest aggregate shall in any case be dropped. The vote on the final ballot must give a majority of both orders or else the chairman shall direct another ballot to be taken and require all present to vote. In case of no decision then being

arrived at, the choice between the remaining nominees will be with the Metropolitan.

Thus closed a most interesting series of sessions. Calgary Diocesan Magazine.

British and Foreign.

The foundation stone of a new church has been laid at Swinton near Rotherham, by Admiral Douglas. The Bishop of Beverley conducted the service. The building will cost about £2,400.

At a special service in Llandaff Cathedral the Bishop admitted into the Communion of the English Church, the Rev. Evan Jenkins and the Rev. J. Barry Thomas, formerly ministers in the Baptist denomination.

Bishop Barry has resigned the living of St. James', Piccadilly, which he held for the last five years, in order to have full time for the duties in which he succeeds the Bishop of Marlborough, having charge, as assistant-Bishop, in West London.

The Oxford University Press has already issued the Calendar of Hymns Ancient and Modern for 1901, compiled by the Rev. R. St. George out of the "Oxford Helps to the use of Hymns Ancient and Modern," with table of Lessons. Its use will save the clergy much trouble.

The Bishop of Liverpool has issued a new code of rules for Confirmation. He suggests that, as a general rule, no candidate should be presented who is under 13 years of age, and that the clergy should impress upon girls the need for simplicity in dress at the time of their being confirmed.

During the ten years of his missionary episcopate, the Bishop of Laramie has confirmed 1,532 people in his district. Only one-third of these had been born and trained in our Church. One hundred and ninety-eight had claimed "no religion." The remainder came from religious bodies of various kinds as widely separated as the "New Lights" and the "Methodists."

Of the six dioceses into which Japan is divided, that of Tokyo, of which Bishop McKim has charge, is considerably the larger, having a population of rather more than eleven millions and a half. The next largest, Osaka, has over ten millions of people. The English dioceses in the Empire are more fully equipped, particularly with lay workers, than the American dioceses.

The late Mr. R. Bowerman West, of Streatham Hall, Exeter, bequeathed to the Rev. C. J. V. French, vicar of St. David's, Exeter, such sum as would satisfy the debt on the new church of St. David's, and desired the executors of his will to distribute amongst such national, local or other charitable institutions as they, in their joint and sole discretion might select, a sum of £50,000.

The foundation stone of a new church at Glasshoughton, in the parish of Castleford, was laid by Mrs. Bland, of Kippax Park. The new building, which will be dedicated to St. Paul, will afford accommodation for 600 worshippers, and will help to meet the growing needs of a parish of 20,000 people which has hitherto had but one church. The cost will amount to £7,000.

Alaska.—Word has just come from Bishop Rowe, after his visit to Point Hope, north of the

Arctic Circle. He arrived there August 17th, and was back at St. Michael on the 4th of September. He probably had to return by the vessel which carried him or remain during the winter. He was leaving the next day for the Yukon country. He will locate for the winter at Tanana, making such journeys from there as he may find necessary.

There is an immense variety to the missionary work conducted by the Church of England. For instance, how many of us have ever heard of the "Royal National Mission to the Deep Sea Fishermen?" Its work is among the fishing fleets which from several English ports go out into the North Sea. The other day an important addition to the equipment of this mission was made by the dedication of a new steam hospital ship. Its chief use will be caring for injured fishermen. The hospital department is equipped with all the latest medical and surgical appliances, including swing cots, an X-ray apparatus and many other devices for the cure of disease and the relief of suffering.

Australia.—The Royal Commission, consisting of clergymen representing all denominations except Roman Catholics and Jews, which was appointed to suggest what religious instruction should be given in the State schools of Victoria, have (according to the Times), selected a series of lessons from the Old and New Testaments which they unanimously recommend should be read in the schools and explained by the teachers. A conscience clause is provided for both teachers and scholars. Prayers and hymns have also been collected for the optional use of teachers. The commission recommend that the question of the adoption of the lessons should be submitted to a direct vote of the people in the form of a referendum.

Dundee.—The foundation stone of the new church halls and rectory for St. Mary Magdalene's was laid by the Most Rev. the Bishop of Brechin, Primus of Scotland, in the presence of over 2,000 people. These buildings form the first block of a great church extension scheme for the west end of the city, inaugurated a few years ago by the rector (the Rev. Francis Burdon), who has now labored in the district for over twenty-two years. The scheme includes a new church to hold 1,000, which is hoped to be begun on the completion of the block now in course of erection. The buildings are situated on one of the finest sites in a populous part of the city, and will cost over £6,000, the site itself having cost in addition nearly £3,000. The ceremony was attended by a large number of the clergy and leading Church people of the neighborhood. The Primus was presented by the building committee with a handsome silver trowel, with which he formally laid the stone.

The Bishop of Exeter has issued the following letter to his diocese:

"The Palace, Exeter, Oct. 3rd, 1900.

"My Dear Archdeacon.—I write to you first, and through you to our diocese, and I shall be truly obliged by your making known my decision to resign my Bishopric before the close of this year. I have been conscious for the last nine months of my failing strength, and by the counsel of my medical adviser I was assured that it was from the strain of work in my old age, and he said I certainly ought to give up my present work before the winter. After much thought and prayer, I concluded to lay my resignation before the Archbishop of Canterbury, and asked him nearly a fortnight ago to lay it before Lord Salisbury, and through him before our beloved Queen. I need not say how my heart yearns for the clergy and laity of my diocese who have poured their loving kindness upon me. But I hope to address a few words to them, God willing, at our approaching diocesan conference on October 16th; and my physician assures me I may be permitted yet for years to carry on my literary work. Believe me, your grateful father in God, E. H. Exon."

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.

CHURCH AUTHORITY.

Sir,—My attention has only just been called to an editorial in your journal of the 27th September last, under the heading, "Church Authority." In this you more than imply that there are certain clergy of the Church in England who have no regard for ecclesiastical authority. You are of course referring to those who are, by way of distinction, commonly spoken of in England as belonging to the Catholic party in the Church. These are the men who, according to you, seem to think that the personal opinion of a priest or the judgment of a party-society is a fitter expression of Catholic doctrine than the utterances of the two highest authorities in the English Church, etc. Being, through long personal association with them, intimately acquainted with their convictions, I am in a position to state that what they seem to you to think they do not think at all. The personal opinion of a priest or the judgment of a party-society has with them no weight of authority whatever. If such opinion or such judgment happens to be identical with the authority to which they do appeal that is a mere matter of coincidence. What you describe as "the utterances of the two highest authorities in the English Church" would, in my humble opinion, be more fitly described as the utterances of the two highest dignitaries in the Church in England. Because a man is an Archbishop it by no means follows that he is an authority. The kind of authority here in question is nothing short of spiritual authority, and such authority is not vested in the persons of any two Archbishops, nor in them in conjunction with the whole bunch of Bishops in England. The members of the Roman obedience are the only Christians who, as far as I am aware, hold the conviction that such authority is vested in the person of a single prelate, viz., in the Pope as Pope. The Catholic Church at large holds no such belief. Ecumenical authority is the only spiritual authority known to the Church, and it has been pointed out over and over again that it is to ecumenical authority, and to no other, that the Catholic clergy are ever making appeal. Discuss ecumenical authority if you like, and do your best to show that it is coincident with the utterances referred to of the two Archbishops of the Church in England—I have no doubt of the result of any such effort—but surely charity, as well as mere controversial fairness, demands that you should not bring against those you arraign a charge which they themselves have so repeatedly repudiated. Universal acceptance has ever followed upon ecumenical authority in the Church of God, and universal acceptance is to these men a far fitter expression of Catholic doctrine than the utterances of the highest dignitaries of the Church in any land. The papal theory touching spiritual authority is repudiated not only in England but throughout the rest of Christendom outside of the Roman obedience; it is repudiated in favour of the more primitive, and the only Catholic theory of ecumenical authority. The supposed authority of the Pope was not transferred by the Church in England to the Archbishops of Canterbury and York. The refusal on the part of the Catholic clergy to recognize as authoritative the utterances of the two Archbishops is due to their repugnance of the papal theory. Either these utterances were inspired by the Holy Ghost, in which case spiritual authority is vested in the persons of the two Archbishops, and consequently the papal theory is, as a theory, true and must be accepted

as an article of the faith, or, on the other hand, these utterances are nothing more than a most pious expression of the opinions or convictions of the two dignitaries. If they are the latter, how can any authority be claimed for them?

SUTHERLAND MACALEM.

[We very gladly print our correspondent's letter, which is, in a way, quite interesting. Does our correspondent seriously mean to tell us that there is no authority in the Church but an ecumenical authority? This is certainly "news" to us, and we should like some "authority" for such an opinion. Then again, we should like to be quite sure of the meaning of his statement: "Universal acceptance has ever followed upon ecumenical authority." If we understand his meaning here, we hesitate to acquiesce. Is it not rather the other way? Was the first Council of Constantinople ecumenical when it was assembled? or was it not rather the acceptance of its decrees by the Church at large that made it ecumenical? Or again, was not the second Synod of Ephesus (the "Robber-Synod"), convened as an ecumenical synod, and yet was rejected by the Church? As regards the other questions, we recommend to our readers a perusal of the promises made by the clergy at their ordination. Happily most of the clergy keep those promises.—Ed. C. C.]

GOVERNMENT BAKING POWDER TESTS.

The Royal Baking Powder is an old candidate for favor with the housekeepers of the Dominion. Its patrons will be pleased to know that the recent Government report giving the analyses of baking powders sold in the Dominion show the Royal to be the purest of cream of tartar powders, the most healthful in character, and of greatest leavening strength.

It is shown that the art in baking-powder making is to give a pure and healthful powder, of highest leavening power, which will keep indefinitely without losing its strength. These two qualifications—effective keeping and highest strength—it is impossible to combine in a powder except with the use of chemically pure ingredients. The report states that the only entirely cream of tartar powders which came up to this standard were the Royal and Cleveland's.

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OUTSTRETCHED ARMS FOR THEE.

Are thy sins as deep as crimson?
Are they black as black can be?
Hast thou reached through sin's defilement
Lowest depths of misery?
Jesus has no word reproachful,
Only outstretched arms for thee!

Only arms outstretched in longing
To enfold thee to his breast;
Only peace that passeth knowledge,
Only a most perfect rest;
When at Jesus' feet thou sittest,
Thou shalt be most fully blest.

Hast thou wandered as no other
Soul has ever roved before;
Farther from the Father's homestead,
And its ever open door;
Farther out into the desert?
Well—thou needst not wander more.

He will give thee of His beauty
For thy rags of wretchedness;
Garment of His great salvation,
Robe of His own righteousness;
Yea! for thee the Saviour's welcome
Is of utmost tenderness.

Though thy sins are red as scarlet,
They as white as snow shall be;
Though thy feet have wandered farthest
Yet—O, trembling sinner, see!
Jesus has no word reproachful,
Only outstretched arms for Thee!

OBEDIENCE.

Who that is seeking to follow the Lord fully knows not of deep trial and difficulty in the onward path? At such times let us think of the divided waters. Moses, before his death, told the people that they were to go over Jordan. Joshua gives an account of their crossing the river. "I will go before thee," the Lord had said. And yet there was no sign that He had gone before. The difficulties, naturally speaking, insurmountable, remained. But directly the step forward in obedience was taken, the difficulties disappeared, and even to sight the way was easy and plain. What a lesson not to judge the Lord by sight! Unbelief says, "Let me see the difficulties moved before I stir." "Nay," says the Lord, "you must trust My word; take but a step in the waters, and then you shall see."

FRIENDS.

It takes a great many new friends to make one old friend. Friendship is not like asparagus—a plant that shoots up in a night and is then ready for the knife. It is rather like the hickory or the oak, of gradual growth and solid fibre. As it is the wood which has been "seasoned" by long exposure to wind and weather that emits the hottest fire, so the friendships that have been seasoned by many years of sun and storm produce the warmest glow.

An eccentric old man, in London, hung out an auctioneer's red flag over his front door; he said that he did it to "weed out the false friends who would make off if they thought he had come to bankruptcy." A rather sharp stroke of humour was that device; and there are quite too many who are ready to halt their carriages before the door of a fine mansion, but who have very few by-streets and back-lanes on their visiting

lists. Prosperity breeds friends, adversity tests them.

EARNEST PRAYER.

An arrow, if it be drawn up but a little way, goes not far, but if it be pulled up to the head, flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven, and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer. We might be like one who is said to have had a hundred prayers for the morning, and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much.—Bishop Joseph Hall.

BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood and to take more care that we do not misunderstand other people. It ought to give us pause at times to remember that each one has a stock of cut-and-dry judgments on his neighbours, and that the chances are that most of them are quite erroneous. What our neighbour really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.

HINTS TO HOUSEKEEPERS.

Peach Marmalade.—Pare ripe, soft peaches; remove the stones, put the fruit in a kettle with a little water and boil until reduced to a pulp; run through a colander, add half a pound of sugar to one pound of peaches, and a handful of peach kernels pounded to a paste, boil until stiff. This marmalade is very nice to fill tarts.

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Alum baking powders are low priced, as alum costs but two cents a pound; but alum is a corrosive poison and it renders the baking powder dangerous to use in food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Spread the top of each tart with meringue.

Rice Blancmange.—Pick over and wash three tablespoonfuls of rice. Cook slowly in one quart of milk until all absorbed. Add half a cup of sugar and a teaspoonful of vanilla, and allow to cool. Whisk half a pint of thick sweet cream to a stiff froth, add the rice and beat up well. Pour into small cups and set away to cool. When ready, invert in a glass dish and pour about them the raspberry sauce. This is made of one cup of sugar and half a cup of water boiled for ten minutes, add one cup of raspberry juice and half a teaspoonful of nutmeg.

Scalloped Oysters.—Drain the oysters (for a few minutes only, as it is desirable to leave some of the liquor on them), season well with salt, pepper and mace, and throw over them some fine cracker crumbs, tossing them about in the bowl until they are coated with the crumbs; put a layer of the oysters in the bottom or a buttered baking-dish, sprinkle over with crumbs, dot generously with bits of butter, moisten with the oyster liquid mixed with cream or milk, and dust lightly with salt and pepper. Repeat these layers until

the dish is full, covering the last oyster layer with bread crumbs, moistened in melted butter. Bake to a rich brown, cover, and stand for 20 minutes in the heater, that the brown crust may grow soft. The dish, if properly prepared, should be soft, moist and deliciously flavoured, neither too wet nor too dry.

Canned Pears.—Bartletts are considered best for canning, but there are many other good varieties. Peel and cut into halves, then throw into cold water until ready to can, to keep from discolouring. Prepare a syrup of one pound of sugar and twice as much water for four pounds of fruit. If the pears seem very hard, steam for a few moments before putting them into the syrup. If not, put them in the syrup and cook slowly until tender, lift out carefully and put into jars, fill very full of juice and put the covers on.

—We are apt to think concerning our everyday trials that they are of too homely a sort to work out anything beautiful in our character, but they are not more homely than the chisel in the hand of the sculptor.

DEATH.

On Sunday, October 14th, in Port Perry, Ernest Allan Browne, youngest son of the Rev. Joseph Fletcher, entered into rest.

WRITTEN IN A BOY'S BIBLE.

Use me daily—daily seeking God's own words of counsel here; Life shall be, if God directs it, Free from sin and free from fear; Nothing evil, mean, ignoble, Nothing weak or insincere, All things sweet and true and manly, In this holy book appear. Use me daily—daily follow Those whose lives the eternal pen Has recorded for examples, Fairest of the sons of men.

Be as Joseph, pure and modest; Be as David, firm and bold, If Goliath taunts assail thee, Bear or lion near the fold; Be as Gideon, prompt and ready— Ready at the Lord's command, Resting not for earth's refreshments, Onward, like his eager band, Though the thirst be strong upon thee, Though the march be rough and long, Bending at the ford and lapping, Breaking from the halting throng. —Rt. Rev. the Lord Bishop of Marlborough.

A MIND OF YOUR OWN.

The adjective "agreeable" is a very suggestive word, if you think of it. Most of us are attracted to people who hold the same opinions as ourselves, and we consider them very much pleasanter than somebody else, who takes opposite views from ours, and does not hesitate to say so.

Some of you young folks are very likely to try to be "agreeable" by agreeing with the person to whom you happen to be speaking. It is the easiest and shortest route to popularity. When you are talking with a girl who loves classical music, you shake your head over the popular preference for something simple and "lively." But when you are in the society of the latter class, you have some-

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White Plague on the Increase.

A Cure Now Within the Reach of Every Sufferer.

DR. SLOCUM the famous scientist, whose lectures and demonstrations in New York and London this season have astounded medical circles, has at last perfected his new system of treatment for the absolute cure of tuberculosis and all pulmonary diseases. This triumphant victory over the deadly bacilli is far reaching in its effects, for there is no longer room for doubt that the gifted specialist has given to the world a boon that will save millions of precious lives. Dr. Slocum's system of treatment is both scientific and progressive, going as it does to the very source of the disease and performing the cure step by step.

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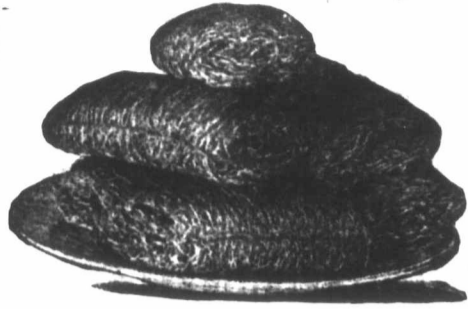
It makes weak lungs sound, strengthens them against any ordeal, and gives endurance to those who have inherited hollow chests, with their long train of attending dangers. To enable despairing sufferers everywhere to obtain speedy help before too late, Dr. Slocum offers

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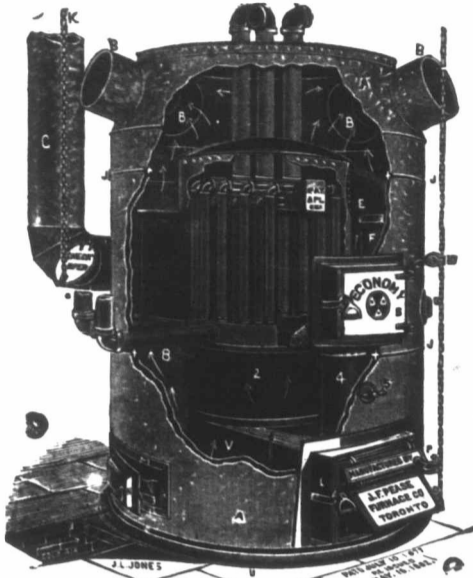
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thing scornful to say about "the music nobody can understand."

There is one fault with this method, and that is a serious one. It does not take long for you to come to the point where you have no real opinions. You do not make up your mind on any subject. Like a chameleon, you take your colour from your surroundings. Like a weather-vane, you point in a different direction every time the wind changes. Opinions are not character, but you cannot have character without first having opinions.

We do not want you young people to think you must necessarily be disagreeable because you have a mind of your own. That is why we have spoken of disagreeing as an art. Some people shoot their opinions at you like bullets. In announcing what they think, they brush your ideas aside as not deserving attention. Yet it is quite possible to be decided without being discourteous, to believe in your own opinions without despising those of other people. But this does not "come natural" to many of us. Like other arts, it must be acquired.

It would be a monotonous world if everybody thought just alike. Differences of opinion should be a sort of spice to make our meetings with one another full of pleasure and profit. But this will not be the case if for the sake of being pleasant, we weakly agree with whatever is said, or if, on the other hand, we take the ground that our opinions are the only ones worth mentioning.

To disagree pleasantly and courteously, to hold opinions strongly, yet with a readiness to change them when we find that we are mistaken, to respect our own brains, and at the same time those of other people, make up an art which holds a high place in the comprehensive art of living.

—We are never well informed of the truth till we are conformed to the truth.

"IDLE SILENCE."

Amid the clangour of bells and the puffing and snorting of locomotives, the train moved slowly out of the station, gradually quickening its speed until it had left behind the long lines of streets, and begun its swift race across the open country.

When Margaret entered the coach, she had glanced around almost apprehensively, saying to herself, a moment later, with a distinct sense of relief: "Thank fortune, there isn't a soul on board that I know! Now for six delicious hours of rest and my new book!"

Now, Margaret was by no means the exclusive and unsocial sort of person that might be inferred from this presentment of her frame of mind. On the contrary, she was naturally a cordial and helpful girl. But she was just then, as she herself might have said with youthful exaggeration, "simply tired to death!"

The office of teacher of fifty restless pupils of the primary grade, through the long days of early summer, is no sinecure; and, dearly as Margaret loved her children and her work, her nerves had been strained almost to the last limit of endurance. Now the tiresome examinations were at last over, and vacation actually begun. The afternoon's journey, with home at the end, seemed to her in prospect a delightful bridging-over of the space between the busy, anxious life she was leaving behind, and the free months which lay before.

When the porter had obsequiously taken charge of her belongings, and adjusted her footrest at the proper angle, she leaned back luxuriously in her softly-cushioned chair and, drawing the precious volume from her handbag, became immediately absorbed in its contents.

She had been reading for perhaps a half-hour, when, chancing to glance up from her page, she noticed a little old lady, dressed in black, occupying a chair in the forward end of the car. Something in the outlines of the wrinkled face and bowed figure seemed familiar.

"Who can she be?" thought Margaret. "Surely I have seen her somewhere." Then, with a flash of enlightenment, "Johnnie Wilson's grandmother! She came to school one visiting-day last winter, and seemed so proud and fond of him. And, now that I think of it, I remember Johnnie's telling me since his father died, that 'Grandma was going West to live with Aunt Mary.' Probably the poor old lady is just starting on that long journey."

Her eyes went back to her book, but somehow a wistful face came between them and the printed page.

"She must be feeling lonesome and forlorn," thought the girl, again. "There's an empty chair over there, and I suppose I might ask the porter to change my place so that I could talk with her. But

there! I am so tired, and I've counted so on my afternoon to myself. And, besides, she never saw me but that once, so, of course, she won't be expecting anything."

Again Margaret turned to her interrupted reading. She was just about to begin a new chapter, when a quotation, which served as its heading, caught her attention:

"As we must account for every idle word, so we must for every idle silence."

Margaret felt her cheeks hot. With sudden resolution she closed the book, and, rising, walked down the length of the coach. The old lady's face brightened strangely in response to the girl's greeting.

"I knew 'twas you the minute I see you gettin' into the car," said she, "but I never expected you'd remember me. You see, you've always seemed kind o' nigh to me, all along o' Johnnie's thinkin' so much of you. Johnnie's the born image of his father—my son that's gone. Tears filled the faded eyes, but she wiped them away. "I'm just startin' for Colorado," she explained, "to stay with my darter, Mary. It seems a long ways to go alone at my time o' life, and I ain't seen my darter for twenty year." Her lips trembled as she added: "Mary's a good girl, and one child oughtn't ever to seem nearer than another, but Johnnie's father—he was my baby!"

The whole pathetic story was in the last sentence, and Margaret's heart swelled with ready sympathy. It seemed no longer hard to lay aside her book, or to take the vacant seat beside the lonely, grieving old woman, thus trying with pitiful courage, to begin life anew.

Margaret possessed in large degree that native tact which is really "soul-touch," and never before had she used it to better effect than in that all-too-short afternoon. While she drew eagerly upon all her latent resources of comfort and cheer, the springs seemed to rise and overflow to the refreshment of her own soul as well as that of her neighbour.

"I couldn't ever tell how much easier you've made it for me," said the old lady, as Margaret bade her good-by, after having carefully piloted her through the crowded city station, and seen her safely upon the westward-bound train. "Truth to tell, afore you come and spoke to me, I felt that bad, that if it had 'a' been the Lord's will, I would 'a' been thankful to die. But I can see now, as you said, that mebbe He's got a little something yet for me to do out there to Mary's. I can't get around very spry, to be sure, but my eyesight's tol'able good yet; and there'll be a power o' mendin' an' knittin' to be done in a family like her'n."

"I don't s'pose I'll ever see you again, Miss Margaret, but I'll never forget your goodness to me to-day, and if the prayers of a woman that trusts the Lord are

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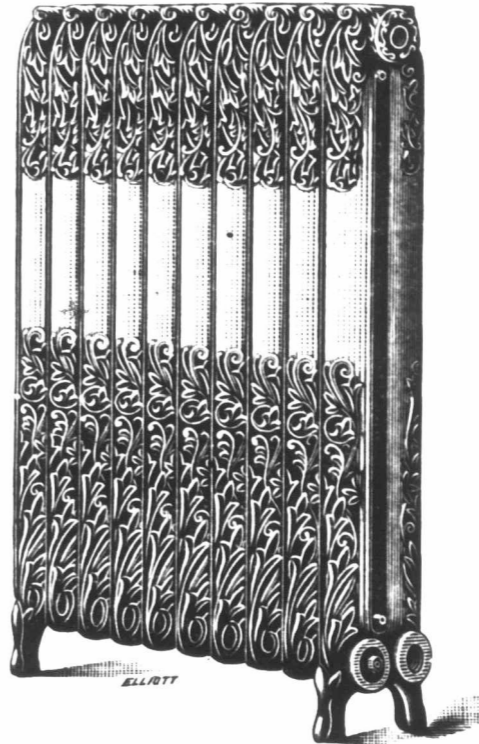
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worth anything, you'll be sure to have 'em. For I'll pray for you when I pray for Johnnie, and I reckon you can guess about how often that'll be!"

Margaret's heart thrilled with a tender reverence. That farewell benediction seemed still to rest upon her as her cab rolled along the pavement.

"Oh, what should I not have lost!" she murmured to herself, "if I had kept an 'idle silence?'"

WHY SOME BOYS DO NOT SUCCEED.

Standing, says a journalist, by the desk of a business man, who employs quite a number of lads, I saw a boy of about fifteen come in and apply for a situation. The boy was well dressed, and in demeanour and accent indicated that he belonged to a good school. Without taking off his hat, or appearing to notice anybody who was present, he demanded, in a sharp, unpleasant voice: "Say, mister, are you advertising for a

boy?" The business man looked at him for a second and answered: "I want an older boy than you." "What?" "I want an older boy than you," answered the merchant, in a somewhat louder voice. "Oh," answered the lad, as he swung around, and walked out.

"That," said the merchant to me, "is a sample of the manner of the modern school-boy. In my business, you know, we depend almost entirely upon the politeness, quickness, and adaptability of the young fellows we have behind the counter. My customers ask me why I change my boys so often. Certainly it is not to save money, for I would be willing to keep them if they were worth keeping. The first thing they ask me is what wages I pay, and the next what hours they will have to work. They never think about me or my business; all they want to know is how much they can get out of me. Apparently they give me no credit for being able to teach them a profitable trade; they only regard me as a task-master, who is to be made to pay the highest

price, give the shortest hours, and accept the lowest quality of service.

"I DARE NOT."

A group of boys stood on the walk before a fine large drug store, pelting each other with snowballs. In an unlucky moment, the youngest sent his spinning through the frosty air, against the large plate glass of the druggist's window. The crash terrified them all, but none so much as the little fellow, who now stood pale and trembling, with startled eyes, gazing at the mischief he had wrought.

"Won't old Kendrick be mad! Run, Ned! We won't tell. Run, quick!" "I can't," he gasped. "Run, I tell you! He's coming! Coward! Why don't you run! I guess he won't catch me!" "No; I can't run," he faltered. "Little fool! he'll be caught! Not spunk enough to run away! Well, I've done all I can for him," muttered the elder boy. The door opened; an angry face appeared. "Who did this?" came in fierce tones from the owner's lips. "Who did this, I say?" he shouted, as no one answered.

The trembling, shrinking boy drew near. The little, delicate-looking culprit faced the angry man, and in tones of truth replied: "I did it, sir." "And you dare tell me of it?" "I dare not deny it, sir; I dare not tell a lie." The reply was unexpected. The stern man paused. He saw the pale cheek, the frightened eyes where-

in the soul of truth and true courage shone, and his heart was touched. "Come here, sir. What's your name?" "Edward Howe, sir. Oh, what can I do to pay you? I'll do anything"—his eyes filled with tears—"only don't make my mother pay it, sir!" "Will you shovel my walk when the next snow falls?" Ned's face was radiant, as he answered: "All winter, sir! I'll do it every time, and more, too, sir." "Well, that's enough; and do you know why I let you off so easy? Well, it's because you are not afraid to tell the truth. I like a boy that tells the truth always. When the next snow falls be sure you come to me." "I will, sir." "We'll all help him!" shouted the others; and, as they turned away, three hearty cheers rose for Mr. Kendrick, and three more for the boy that dared not run away.

A QUEER RAFT.

Did you ever hear of a raft made of eggs? If you have not, and would like to see one, just take a walk to some quiet pool or marshy place and you may see these little egg-boats floating on the surface of the water any sunny summer day. You may even be fortunate enough to see the dry case of the pupa burst, when out will fly a full-grown—mosquito! For these audacious little highwaymen, whose tiny lances do such execution on tender skins, and whom nothing short of

blood can appease, have a very curious and interesting life-history.

Mosquitoes lay their eggs in stagnant water. All through the cold winter weather, which kills off the old mosquitoes, these eggs remain in a dormant state, securely hidden away under the ice which seals the pond.

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The eggs are cemented together in bunches and are covered with a waterproof coating, which ensures the safety of these floating cradles. Each egg is fitted with a lid at one end which opens when the larva is old enough to make its escape.

These larvae propel themselves through the water by an odd, jerky motion, which has gained for them the name of "wrigglers." At this stage in the life of the mosquito its breathing organs are at the tail, so it has to wriggle through the water head downward. When the larva casts off the first skin, and enters the pupa stage it breathes through the thorax, and then the head is turned uppermost. After a time the second skin bursts and away goes the free, full-grown mosquito, in the sunlight, singing the little song of greeting which is anything but music to our ears.

The mosquito carries his weapons of attack upon his head. They consist of two or three sharp lances and several tubes enclosed in a sort of yielding sheath.

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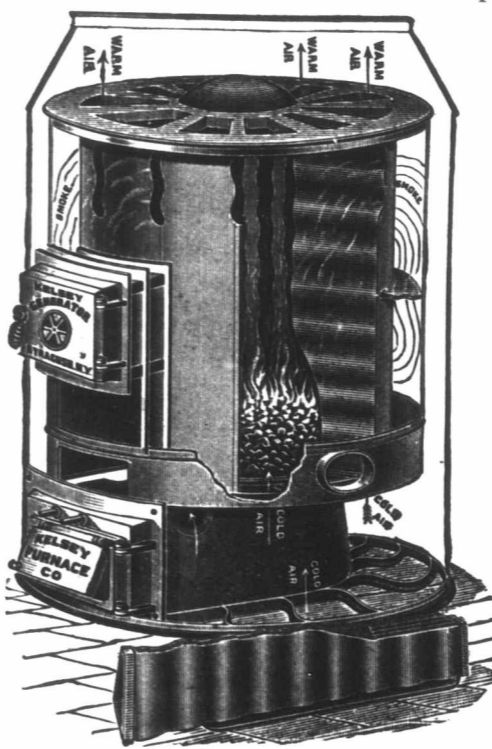
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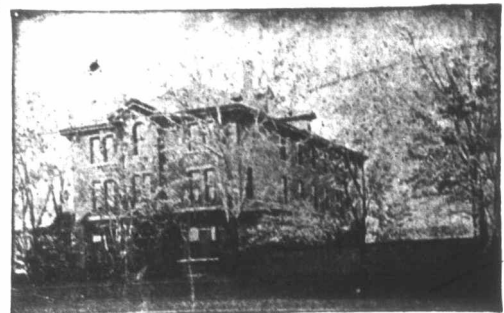
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