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Vol. 25]

TORONTO, CANADA, THURSDAY, NOVEMBER 2, 1899.

[No. 42.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWENTY THIRD SUNDAY AFTER TRINITY.
Morning—Hosea 14; S. Titus 2.
Evening—Joel 2, 21, or 3, 9; S. Luke 23, 1-26.

Appropriate Hymns for Twenty-third and Twenty-fourth Sunday 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.

TWENTY-THIRD SUNDAY AFTER TRINITY

(Octave of All Saints').
Holy Communion: 314, 315, 319, 428.
Processional: 427, 429, 435, 447.
Offertory: 222, 233, 234, 235.
Children's Hymns: 330, 335, 336, 438.
General Hymns: 228, 437, 445, 550.

TWENTY-FOURTH SUNDAY AFTER TRINITY

Holy Communion: 309, 315, 323, 555.
Processional: 394, 545, 549, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 202, 200, 12, 21.

The Canadian Contingent.

The departure of our contingent force for South Africa last week excited the greatest enthusiasm in the loyal city of Toronto. The streets were lined with dense crowds, whose hearts went forth in bidding farewell to the noble band, who are going abroad in aid of the forces of the Motherland. Sad as were the partings from many a home, there was mingled with the tears of those whose loved ones were being parted from them, a feeling of pride in the honour done to the soldier in accepting his volunteered service in the cause of the Queen and Empire. It only now remains for those who have to stay at home, until peace is once more restored, to besiege the Throne of Grace with intercessory prayer

for the welfare of the bodies and souls of the brave little band. The Rev. Forbes Winslow, of St. Leonard's-on-sea, England, preaching in St. James' Cathedral, on Sunday last, in choice language put forward their claims to honour in so going forth at the call of duty, and announced the special service of intercession, which was held in that Cathedral on Tuesday last, and which was well attended by a crowd of worshippers, whose prayers went up for the safety and protection of the noble band amid the perils that beset them by sea and on land, and for their safe return home.

The Support of Church Funds.

The Bishop of Toronto, preaching in St. James' Cathedral on Thanksgiving Day, once more drew a significant comparison between the gifts made by Churchmen of the diocese to the support of Church objects, and the sums lavished by them on displays for their own pleasure. Surely no more appropriate theme could have been chosen by His Lordship for his sermon on that occasion, or one which should cause such bitter shame to arise in the minds of those who heard the sermon, or read his words in the columns of the press. The widows and orphans of our clergy are, through the neglect of our congregations, deprived of their annuities, our aged clergy of their superannuation, diocesan missions are almost at a standstill; home and foreign missions are languishing; on the other hand, the year has been marked by unbounded prosperity throughout all parts of the Dominion, and we have peace within our own borders. There is yet time for making good some of the deficiencies of the Church's year, which is now entering on its last month. Perhaps even now, as in the case of the contingent force now being transported to the aid of the British army, though somewhat late in the day, the call of the Church upon her sons to come to her aid in fighting the good fight of faith, may yet meet with a hearty response from some to whom the glory of God and the honour of their spiritual Mother are no less dear than is the glory and honour of their Motherland to all Canadians.

Liturgical Conformity.

We are continually receiving letters from correspondents, which lack of space alone restrains us from printing, complaining of irregularities committed by the clergy in conducting the services of the Prayer-Book in parish churches, such as the omission of prayers and one of the two lessons appointed to be read. There may be ambiguity in the rubric about the position of the priest during the prayer of consecration, or about the directions of the Prayer-Book as to the vestments which he is to wear; but the rubric which directs that a portion of both Old and New Testament shall be read at morning and evening service is clear and unambiguous;

the omission of one of the two lessons is as irregular as would be the omission of either the Epistle or the Gospel from the Holy Communion Office; nor is the omission of the prayer for all sorts and conditions of men (when the litany is not said or sung), any less irregular than would be the omission of the prayer of humble access from the Eucharistic Office. The time has come when, as in England, our Bishops should speak with no uncertain voice, and require conformity at the hands of the clergy, with the plain rubrics of the Prayer-Book which prescribe the form of our liturgical services.

Clerical Etiquette.

There is, or ought to be, a well-understood rule of etiquette or courtesy, that when a clergyman is invited to take part in the service of a church in another parish, he should conform to the standard of ritual adopted in that parish; and, for the time being, suppress his own conceptions of what is or is not the proper thing. An exception to this rule of courtesy seems to be allowable and proper in the case of an archdeacon, who in a certain sense, and to a certain extent, represents his diocesan, and who may in some cases deem it right, by his own example, to level up, or to level down, the ritual of the particular church he is visiting. A good instance of the observance of this rule might have been observed at St. Paul's Cathedral, on the opening day of the Church Congress; in the long procession of robed clergy the only stoles worn were black, thus conforming to the custom of the cathedral; and our readers may be interested to hear that neither the Archbishop of Canterbury nor the Bishop of London wore either a cope or a mitre on this occasion.

Bishop Creighton's Congress Address.

All the London papers, religious and secular, unite in according commendation of the high tone of Bishop Creighton's address at the opening of the London Church Congress. The ideal which he presented to the Church is so excellent that we transcribe it here for our readers: "For myself—shall I venture to confess it?—I have an ideal of the Church of England, which has steadily grown with my growth. I see in it a Church, not existing in indefinite space, and founding claims to universality on the ground that it has no particular home, but a Church rooted in the minds and hearts of the English people. I am not ashamed to say that, as I look round the world, I see no other home so well suited for a Divine institution. From that home it can go forth courageously, and face the world as it is, believing that God's revelation of Himself, once made in the person of Christ Jesus, is being continually explained to man by that progressive revelation of God's purpose, which is continually being made by the Divine government of the world. Steadfast

in its hold on the faith and on the sacraments by its unbroken link with the past, it exists for the maintenance of God's truth and its application to the needs of man—not for the purpose of upholding its own power. A Church fitted for free men, training them in knowledge and in reverence alike; disentangling the spirit from the form, because of its close contact with sons who love their mother, and frankly speak out their minds; not wandering among formulæ, however beautiful, which have lost their meaning; finding room increasingly for every form of devotional life, but training its graces into close connection with men's endeavours and aspirations; having no objects of its own which it cannot explain and make manifest as being for the highest good of all; afraid of nothing, receptive of new impulses; quick, watchful, alert; proving all things, and ever ready to give a reason for its principles and for their application; exhorting, persuading, convincing; so rooted in the past that it is strong in the present, and evermore hopeful of the future. For the great work of the Church of Christ is to mould the future, and so hasten the coming of the kingdom. Its eyes are turned to the past for instruction and warning, not for imitation. Steadfast in the faith, built up on the foundation which its Master laid, it can speak the truth in love, using such words and methods as men can best understand; so penetrated by the importance of its message that it can speak it in manifold ways, to men of varying tempers and knowledge and feelings, but striving to speak it in such a way that the method of its teaching ever elevates and invigorates the taught."

The Place for the Choir.

Among interesting objects on view at the London Church Congress was a photograph of the interior of St. Clement's church, Rome, the most ancient Christian church in existence, referred to as ancient by St. Jerome and others in the fourth century. The photograph shows the original position of the choir, the chorus cantorum, in a Christian church. It would appear that in ancient times the choristers were placed in an enclosed "choir," which stood well out into the body of the church; and so it was in our mediæval churches, notably in the British cathedrals and abbey churches. It is only in our modern building that the change has been made of burying away the choir in a narrow annex to the church proper, which we call the chancel. Which is right? Which is the more conducive to the proper ideal of the choir leading the responsive music of the congregation?

A Presbyterian's Views.

Mr. Samuel Smith, a Presbyterian, and a member of the British Parliament for a Welsh constituency, has been giving to the members of Knox College, in Toronto, his views on the recent controversies in the Church in England. There can, of course, be no objection raised on our part to his doing so, if the authorities of the college invite

him, though we confess we do not see at this moment how these matters concern either the speaker or his hearers, any more than the divergences of ritual in Presbyterian churches concern ourselves, or would form a suitable subject for an address by (say) Lord Halifax, or by an American senator to the students of Trinity College. We can only hope that those who heard the honorable member's address, or read it in the newspapers, are not so ill informed of the true state of affairs, as to take all he said as true; many of his statements have been shown to have no foundation in fact (like Lady Wimborne's donkey story), and many more are distorted out of their true proportion. We should be sorry if anything coming from so untrustworthy a source should tend to disturb the harmonious relations which have so long existed between the Presbyterians and ourselves, with whom we are at one on almost all the essential doctrines of the Faith, and whose firm stand in holding fast to the Word of God against the insidious attacks of the false theology of the present day we most thankfully recognize.

THE CITY AND THE EMPIRE.

The magnificent exhibition in Toronto on the 25th of October will long be remembered, will never be forgotten by those who witnessed it. It was indeed a memorable day historically. It was the Feast of St. Crispin, on which the Battle of Agincourt was won by Henry V. It was the anniversary of the celebrated Balaklava charges—of the heavy and light brigades. But it was something upon which we can look with greater satisfaction than upon these great exploits, marvellous as they were. The campaign of Henry V., legitimate as it might appear from the point of view of the time, is not one upon which we can now look back with complete approval. The Crimean war might be justified from various points of view; but there are few who will now regard it as a thing of actual necessity. In thus writing, we do in no degree disparage the valour or patriotism of the brave men who gave their lives at the command of their country. It is the soldier's business—not to judge of the quarrel in settling which he has to take part, but to give his sword to his country. The responsibility of the quarrel lies on other shoulders. But undoubtedly the spirit which dwells and acts in our Canadian volunteers is something better and higher than the mere spirit of obedience. The men who went forth from the City of Toronto on St. Crispin's Day were not mere instruments obedient to the call of duty. They were this, of course. They had pledged themselves to be "Soldiers of the Queen," to fight the battles of their country, whenever their Queen and Country should call upon them to do so. "Theirs not to answer Why, theirs not to make reply." We believe they would have obeyed if they had been called to obey. But they did better than this. They offered themselves for a cause which they understood. They volunteered for a cause with which they had com-

plete sympathy. They were not merely doing as they were bid; they were obeying their conscience. It is a great crisis in the development of the Empire. Greater Britain is now becoming the true Britain. Long ago Coleridge declared that he did not regard that as his country which was the mere soil on which he had been born—his country extended to all who spoke his language, cherished the institution of the Fatherland, and carried on its civilization in other parts of the world. And surely this is the right view. We in Canada are as much Britons as the inhabitants of Great Britain and Ireland. Many of us were born on the other side of the Atlantic. Many of us are born of parents who had for their home the little islands in Europe. It has been said, every Canadian is a Briton, and every Briton becomes a Canadian the moment he plants his foot on the soil of Canada; and this is true. And we are learning every day, more and more, that the great Empire, of which we form a part, is worth preserving, is infinitely worth preserving—is worth surrendering life for. And this not merely because we are patriots, because we love our soil, our race, our name, but because we believe from the bottom of our hearts that God has intended this people to do a great and abiding work among men for Him. The British people have not great powers of attraction. They cannot fascinate, as the French do. A French writer has said, they are "justes, mais ils ne sont pas bons." "They are just, but they are not nice." Well, perhaps so. When people have a quantity of serious work to do, they cannot always be quite "nice." But that is not the entire question. What is the result of their action among the peoples whom they take in hand to govern? Do they elevate them, purify them, civilize them? Are these people better or worse, are they treated more or less justly and humanely, when they come under British control? We ask such questions with perfect confidence. There is no country which is not the better for British influence. There is no other nation which has so beneficially influenced subject nations. This may be asserted with perfect confidence. The Canadian contingent, therefore, which has gone forth to join the Imperial army, has gone forth in the name of human progress and civilization. And the same spirit was strong in the hundreds and thousands who witnessed their departure. They rejoiced in offering their best for the service of war and of God. There were many more ready to offer themselves, if that were necessary. The whole heart of the people beat with one impulse. No Torontonians has ever seen the like in the Queen City. It is most unlikely that the same should ever be seen here again. It is an era in our lives that will never be forgotten. It has told us that we are the true heirs of the glory of our native land, that we are handing on to posterity that which we have received from those who have gone before us.

—Never believe ill of others until forced to do so, and then keep what you believe to yourself.

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RELIGION.

It used to be said that Religion was the bond of human society. If we are to believe some people, it is now coming to be doubted whether religion is necessary at all. What are the grounds for such an opinion? Let us begin at the surface at the immediately evident. Is there a neglect of the public ordinances of Religion? Some say, emphatically, that there is both in Europe and on this Continent. Now, it should be quite possible—it ought not to be very difficult—to answer such a question. For example, it is said that many people—families and individuals—who used always to go to church twice on a Sunday now go only once; whilst those who used to go with greater or less regularity, now seldom go at all. If this is the case, it is a very bad sign indeed. People of our race do not change their habits readily. They go on doing the same things, as a rule, long after the things have lost all meaning. If, therefore, there is a serious change in our churchgoing habits, it is a sign of something still more serious. Then, again, it is said that, where churches are well filled, this is done by the music or by a popular kind of preaching, which aims more at amusing the congregation than instructing or impressing. And certainly there does seem some ground for these allegations. We have Church notices in which the prominent subjects announced are the anthems, the duets, or the solos, and in which the programme is signed by the choir-master and not by the minister. Moreover, it is impossible to deny that the ordinary sermon of these days is, as a rule, less evangelical, less scriptural, less Christian than those of former days. We are not complaining of the change of phraseology or of mode of presentation. Every age must speak its own language and adapt its speech to the current modes of thought. But all this can be done without any essential change in the substance of the doctrines proclaimed. The same Gospel may be spoken in Pauline or Johannian phraseology—in the Puritan tongue of the Commonwealth, in the Anglican of Jeremy Taylor and Barrow, and so forth. Many different instruments may be employed in the orchestra; but the air may be preserved throughout and perfect harmony may result. Now, it is too true, that in numbers of Churches, Anglican, Methodist, and so forth, there is too little preaching of "the Gospel." Are the clergy to blame for this? It will be said so, yet they are not altogether to blame—a thesis we are prepared to maintain, although it cannot be handled at length here and now. But we believe one thing to be absolutely certain—that it cannot be well with human society where religion is neglected. And, as we have said, with a slow and conservative people like ourselves, the danger is even greater. Volatile Frenchmen could dethrone the Ancient of Days and set up a goddess of reason in His place with a light heart; and in a few days they would toss their new deity into the Seine and set up the worship of the Supreme Being. And then again that empty abstraction would vanish, and

something like the old faith would return. But men of our race do not fashion themselves in such a manner. They move more slowly and they are more tenacious of the opinions which they adopt. Now, if the signs be as men allege, the case is serious. For what do we mean, when we speak of the necessity of religion? We mean the recognition of God. And what do we mean, when we speak of the decay of religion? We mean that men are beginning to live "without God in the world." Nor is there any real escape from this by saying that religion and public worship are not the same thing. Of course they are not the same thing. But where men abandon distinct and distinctive religious teaching, it is practically impossible to keep alive religious sentiment and principles, and the neglect of public worship will, in the great majority of cases, be followed by the cessation of prayer, private as well as public. It is not quite easy to bring to ourselves the gravity of such a situation. And we do not think that arguing on the subject will do much good. Two things may be done or at least attempted. Clergy and religious laity may combine to banish as much as possible the secular element from public worship. The Church may be made more of a Church and less of a Concert Room. This is one thing. Another is for the clergy alone. They must see that their sermons are more pervaded and penetrated by the truths of the Gospel—by the facts of Divine Revelation, by the sublime doctrines of the Incarnation of the Eternal Son, and the Indwelling of the Holy Spirit—by a constant testimony to the reality of the Christian life and the truth and power of Christian experience. By this and other such means the plague may be stayed.

REV. PHILIP TOCQUE.

A well-known and venerable figure has been removed from the eyes of the Churchmen of Toronto in the person of the Rev. Philip Tocque. He has been so long associated with the city that most people could hardly realize the fact that he had worked in many spheres of labour at different periods in his life. As his name betokens, he was of French origin, and born in Newfoundland in 1813—two years before the Battle of Waterloo. We learn that he studied at Trinity College, Hartford, Connecticut, in 1851, but apparently took no degree there. In the year 1852, he was ordained Deacon by the Bishop of Connecticut (being then 39 years of age), and Priest in 1858 by the Bishop of Nova Scotia. In the first year of his ministry, he was assistant to Bishop Southgate, of Boston, Massachusetts; and from 1854 to 1863 he ministered in the Island of Tusket, Nova Scotia. The next year he served in Sydenham, Ontario; and from 1864 to 1868 at Hopetown, Province of Quebec; in the following year at Markham; from 1869 to 1875 at Mulmer. In the latter year he was retired, and became Chaplain to the Emigrant Asylum, Toronto. Mr. Tocque used to tell of the many voyages he had made, and the work he had done in different places.

From the enumeration of the localities in which he had worked, it will be seen that he had served in many more places than it falls to the lot of most clergymen to do duty in. But he was instrumental in building five churches, in connection with two of which he is still remembered, so that when the people of the localities heard of the death of their old pastor they put the signs of mourning in the churches. It may appear that the superannuation of Mr. Tocque took place at a comparatively early age, but we are informed that he had experienced a stroke of paralysis a good many years ago, so as to be unfitted for regular work. Two volumes he contributed to the literature of the County, the first on "Newfoundland, as it was and as it is in 1877"—a book which is said to give quite a trustworthy account of that very interesting island—and the second a collection of various short essays contributed by him to the press of the County. Mr. Tocque's name will be familiar to the readers of the Canadian Churchman, as he frequently sent us letters relating sometimes to his travels in different parts of the Dominion, and more especially in his old parishes, and sometimes giving his opinions on topics of present interest and importance. He was a man who had many friends and no enemies.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Twenty-fourth Sunday after Trinity.

Amos iii., 3. "Can two walk together, except they be agreed?"

Life manifested and exercised in fellowship. Death isolation. Life union. The text sets forth a very general principle which has many applications.

i. Agreement the Basis of Unity.

Things absolutely heterogeneous cannot harmonize. Not identity required. But a certain affinity and correspondence. So life defined correspondence with environment.

ii. The great need of man, fellowship with God. "My heart crieth out for the living God." And one of the marks of the good man his enjoying such fellowship. Enoch and Noah "walked with God." Others (as Abraham), "walked before God;" and others, "after God." The same general idea.

iii. The worship of God in the Church a means of such communion. God comes down to His people. "And will God in very deed dwell with men upon the earth." This was His promise; and it is fulfilled. So also men there draw near to God. See Solomon's Prayer at the dedication of the Temple. Such always the significance of public worship.

iv. Lack of unanimity hinders such fellowship.

1. Men too apt to assume that the mere use of divine ordinances sufficient. "This people draweth near unto me with their lips." Imagine this sufficient.

2. But "in vain do they worship." God demands the worship of the heart. Without this no real fellowship, no communion of Spirit with Spirit.

3. Illustrated in the case of the Israelites; mere formal worshippers. And this rising from a false conception of worship. They imagined that they were conferring something upon God, whereas He was only seeking to bless them; and there could be no blessing unless the Spirit of God dwelt in the spirit of man.

4. The same principle applies to ourselves. The same error committed now. Men imagine that the mere fact of saying prayers is enough. No real blessing in that way. "God is a Spirit, and they that worship Him, etc." Conclusion. Learn the lesson of agreement with God.

1. By knowing His mind revealed in Jesus Christ. This alone may be known; but thus truly known.

2. By bringing our will into conformity with the Will of God. The Will the governing principle in life. As we will, so we are. So far as our wills are one with the Will of God, so far are we agreed with Him, so far shall we walk with Him.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

HOLY TRINITY, TORONTO.

Holy Trinity branch of the W.A. held its first meeting of this season on October 17th, at 10.30 a.m. The rector, Dr. Pearson, was present at the opening of the meeting, and read the Litany and Special Intercessions. The president, Mrs. Thompson, took the chair at the business session, and announced the resignation of her fellow officer, Mrs. Holmstead, who has for several years filled the office of secretary to the utmost satisfaction of the entire branch. The following resolution, moved by Mrs. S. G. Wood, seconded by Miss Blachford, was carried by a standing vote: "That the members of this branch of the Woman's Auxiliary having heard with the deepest regret of the resignation of Mrs. Holmstead, who for several years has so efficiently filled the position of secretary, desire to record their sorrow at parting with one so well qualified in every respect to fill such an important position, and whose personal interest in the mission field infused fresh zeal and enthusiasm in her fellow-workers." It was decided that needlework done at the meetings before Christmas should be for the poor of the parish, and that the Indians on "Poor Man's" and "Day Star" reserves should be helped by sending them materials for sewing, as the women there are learning to sew, and can help themselves. A chalice and paten are to be donated to the church at Trail, British Columbia, and are to be made after the pattern of those in use in Holy Trinity church. An interesting letter of thanks for a bale sent to Rev. Mr. Norquay, of Shoal river, was read, also long letters from the Blackfoot hospital in which the workers there place before their supporters many details of hospital life on the prairies of the Northwest. Mrs. Williamson, diocesan president, was present, and spoke impressively on the 19th century offering. She asked that it should be a unanimous, prompt and cheerful offering for the many blessings of the passing century.

ST. HILDA'S COLLEGE.

The opening of the new St. Hilda's College building on October 24th, is a subject for congratulation, not only to the authorities of Trinity University, but also to the Churchwomen throughout Canada, who are interested in educational work. Ten years have elapsed since the initial step was taken, and women were admitted to the Arts' degrees of Trinity, thirty-seven women have graduated, and others have filled their places in the ranks of the students. During these years the members of the College have lived in rented houses near the Trinity grounds, removal to larger quarters having been necessitated from time to time. After long waiting a suitable residence is erected, and St. Hilda's College furnishes the most complete advantages under Church control in Canada

for the higher education of women. The Arts' lectures of Trinity University are all open to women, and have been attended by an increasingly large number of students each year. The need of a suitable residence and centre for College activity has been much felt, and now that it is a reality great results will be looked for in the new century so near at hand. The building, which was formally opened by His Lordship, the Bishop of Toronto, on October 24th, is on the grounds of Trinity College at the northwest of the main college building. It was designed by Mr. Eden Smith, and commenced last February, the corner stone having been laid by Her Excellency, the Comtesse de Munro, on April 14th. It is built of white brick, and presents a plain exterior, the interior, while not elaborate, is substantial, roomy, and equipped with the most modern appliances for lighting, heating and ventilation. The floors throughout the building are hardwood and the students' rooms have artistic fire places, which add to the appearance and comfort of their quarters. The furnishing of the building has taxed the energies of its supporters, and while it is impossible to enumerate the many donations, some called forth special praise on the opening day. The handsome drawing room was completely furnished by Rev. Dr. Jones and Miss Strachan, and will elicit the heartfelt thanks of generations of students. The furnishings of the common room, which adjoins the drawing room, were donated by the Alumnae Association. A miniature chapel is over the entrance hall, and it is soon to be enriched with some handsome wood carving, the work of a lady who is deeply interested in the College. The building will accommodate twenty five students, and it is hoped that soon every room will be occupied. The leading universities in England and the United States have recognized the claims of women by providing suitable buildings for their accommodation, and in Canada several secular universities are following in their steps. Trinity is the first in Ontario to complete a building exclusively for the use of its women students, and it is the first Church University in Canada to provide for their wants. Loyalty to the Church calls every Churchwoman in Canada who is engaged in educational work to forward St. Hilda's. Its supporters need enthusiastic co-operation, they want young women from every part of Canada to come forward, and enter upon their courses of study. The loyal support of the graduates of the College, and their testimony to its true value are the most telling evidences of its worth. Many who have been interested in this work since its inception were present at the opening. Among them being Rev. Dr. Boddy, of New York, who was its original promotor; His Lordship, the Bishop of Niagara, Ven. Archdeacon Bedford-Jones, Hon. G. W. Allan, Rev. Dr. Langtry, Rev. C. H. Shortt, Mrs. Sweatman, Mrs. McLean-Howard, Mrs. Edward Martin, of Hamilton; Mrs. Strachan, Mrs. Laidlaw, Mrs. Plummer, and a representation of the graduates of each year, who received the cordial welcome of the lady principal, Mrs. Rigby, and Rev. Provost Welch.

BROTHERHOOD OF ST. ANDREW.

The fourteenth annual convention of the Brotherhood of St. Andrew in the United States was held in Columbus, Ohio, October 19th to 22nd. It was generally conceded to be one of the strongest and most useful meetings the Brotherhood has ever held. The total registration of 620 men included seven bishops, and lay and clerical delegates from Maine on the east, Colorado, on the west, Minneapolis, on the north, and Florida, on the south. It was, therefore, an inspiring company of energetic and representative men, over whom the chairman, Mr. H. D. W. English, Calvary Chapter, Pittsburg, was called to preside. In spite of the necessary absence of many of the more experienced leaders of the Brotherhood, the convention was marked by a steadiness and commonsense worthy of all praise. This was the more remarkable, in

view of the fact that nearly half of the men were attending their first convention, and that almost as large a proportion were men under thirty. That they came to the convention with the highest motives was evident from the heartiness of their worship, the eagerness with which they received instruction, and the cordial Christian fellowship, which prevailed in the convention hall, on the streets, and in the hotel lobbies. There was, on the other hand, no undue effusiveness. All the sessions of the convention, and all the intercourse of the men with one another, were marked by the spirit of reverent and manly dignity characteristic of the Anglo-Saxon race. The convention subjects covered a wide range of interest. There were capital papers, dealing with details of Brotherhood methods, such as, "Visiting," by Clifton R. Wardwell, St. Michael and All Angels', Baltimore; "Hospitality at the Church Service," by Frank Hardy, St. Andrew's, Louisville; "The Work of Chapters in Small Towns," by George E. Marshall, St. John's, Keokuk, Iowa; H. B. Lewis, St. Paul's, Elk Rapids, Mich.; Howell C. Perrin, St. Thomas' church, Mamaroneck, N.Y.; and John H. Pearson, Grace church, Morganton, N.C. Starting from these details of Brotherhood work, the convention deliberations widened out into more general subjects, such as "The World Needs the Brotherhood of Christ," and "How the Need May Be Supplied." One of the most effective addresses of the convention was made on this topic by Rev. Frank DuMoulin, St. Peter's, Chicago, the son of the Bishop of Niagara. Brotherhood men in the United States are warmly attached to the Bishop, whom they have had the pleasure of hearing at several conventions, and promise to be no less devotedly attached to the son, who spoke so pointedly upon Christian duties. A still wider range for the thoughts of the delegates was provided by the appointment of subjects, such as "The Social Mission of the Church," and "Foreign Missions, and the Church's Responsibility for Them." On the former subject, strong addresses were made by Prof. Walter A. Wyckoff, of Princeton University, the well-known author of "The Workers," and the Very Rev. Charles W. Stubbs, D.D., Dean of Ely, England. The great audience, which assembled in the convention hall to hear the discussion of this subject, was an indication of its vital interest to the American people. Dean Stubbs also spoke at the great final missionary meeting, on the evening of October 22nd. Two of the most significant features of the convention were the solemn, but inspiring service on the evening of October 19th, preparatory to the Corporate Communion, and the Communion itself on the following morning. At this time Trinity church was filled with men, who, after rendering with reverent dignity the inspiring Communion Office, approached the altar, file after file, without haste or crowding, to renew their pledges of loyalty to our Lord, and to receive strength to keep them. Other services, which had a marked influence upon the convention, were the opening services and charge by the Bishop of West Texas, and the anniversary service and sermon, by Rev. J. O. S. Huntington, O.H.C. No words could have better expressed the fundamental purpose of the convention than the words chosen by Father Huntington as his text: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." It was generally felt that the convention marked another step in the progress and development of the Brotherhood in the United States. The general trend of that progress cannot be better indicated than by the following passage from the annual report of the National Council to the convention: "The object

of the Brotherhood cannot be achieved by the mere doing of pious things. It is easier to be bustled by the many petty details of Brotherhood mechanism than to strive calmly and steadily by prayer, thought and deed, to realize the Brotherhood's ideal. We urge Brotherhood men to give themselves more fully to the higher and the harder service. God demands the service of our souls and our minds, as well as of our hearts and hands. We cannot by doing something for Him release ourselves from the duty of being something for Him. Men who are to endure the strain of constant service must be men who are daily becoming stronger in soul and mind. We believe that the waning interest of our men in mere methods, as such, is a hopeful sign. But waning interest in one direction must be supplemented by growing interest in another. We are profoundly convinced that our thought today should be turned from the effort to discover ingenious schemes of work, and should be fixed upon the development of a reverent and intelligent Churchmanship. We, therefore, recommend that chapter meetings be used less for the discussion of the trivial details of routine, and more as opportunities for prayer, conference and study concerning the things of the kingdom of God. If we are to do real work for men through the Church, we must be better informed about her history and teaching, and realize more fully the divine character of her commission. Men who worship together will not fail to work together. Men who are inspired by the Church's past will not fail to serve her in the present. Men who study the triumphs of the Gospel in non-Christian lands will be the more zealous in their work at home, and will not be daunted by any obstacles to the kingdom's progress. We urge upon you this service of the soul in common prayer at chapter meetings, and in common worship through the services and sacraments of the Church. We urge upon you this service of the mind through the study of the Bible, the study of the Church's history, the study of the missionary enterprise. And we ask you to apply the fruits of both worship and study to the varied problems of human life, that men may see that you approach them as those who have a Gospel to announce as wide as the needs of humanity, and higher than its highest hopes."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Petite Riviere.—Rev. William Driffield, rector of Tangier, has kindly offered to attend to the spiritual needs of the Ship Harbor portion of St. Stephen's parish, during the absence of the rector, the Rev. T. F. West, B.A., of Dalhousie. Rev. Sidney Morgan, B.A., rector of Musquodobouit, has offered his services for the Jeddore portion of the same parish. Mr. West, who has been ill during the summer, has gone to Victoria General Hospital for treatment.

Truro.—At a full meeting of the rector, wardens and vestry of St. John's church last week, Mr. E. D. Vernon was appointed vestry clerk, in succession to B. F. Porter, removed from the parish.

QUEBEC.

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

Quebec.—Thanksgiving services were held in all the churches. In the cathedral a united service was held in the morning at which the Rev. James Hepburn, M.A., of Richmond, preached. In the evening service was held in St. Matthew's, when the Rev. A. J. Balfour, M.A., preached. Both churches were handsomely decorated, and had elaborate musical services.

MONTREAL.

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

Montreal.—The quarterly meeting of the Board of Governors of the Diocesan Theological College was held in the college building. The meeting was presided over by the Bishop, and amongst those present were the Revs. Principal Hackett, Archdeacon Mills, Canon Norton, Messrs. A. F. Gault, G. Hague, J. Crathern, Major Bond, Charles Garth and N. Mudge. The Very Rev. Dean Carmichael was appointed a lecturer on canon and ecclesiastical law. A new office was created, that of dean in residence of the college, to which the Rev. Prof. Steen was appointed. The notice of motion introduced by Canon Norton at the last meeting, to the effect that all donors of special prizes to the college be appointed members of the corporation, was acted upon, and the names of Messrs. H. Leonard, and E. M. Renouf were added accordingly. Other business of minor importance was also transacted. The next meeting of the Board will be held on January 18th, 1900.

The Bishop is appealing for \$5,000 towards the extinction of the debt upon the Sabrevois Mission, which has been carried on for over fifty years amongst the French-speaking people in the province of Quebec. The Rev. H. E. Benoit, a convert, was sent over to England last winter to get \$20,000 to pay off existing liabilities; he has secured over \$7,000, part is conditional on his raising the \$20,000 by 1st July, 1900. He is now endeavouring to raise £1,600 more in England by Christmas, and asks that Canada will raise the remaining \$5,000. The Bishop says: "The need of this work is pressed upon us by the fact that almost daily applications are made by French-speaking Roman Catholics for systematic instruction in the Bible and Prayer-Book; also by the fact that the children of the converts must be carefully taught and trained in their own language." The Bishop has sent the Rev. H. Jekill, B.A., to Toronto and Hamilton to collect in aid of the work, and as his time must necessarily be limited, contributions should be sent to the Synod Offices in these cities.

The Bishop has issued the following form of prayer to be used by all missions and parishes during the present war in South Africa: "O, Almighty God, King of Kings, and Lord of Lords, look in mercy, we beseech Thee, upon all engaged in the present war. Watch over and defend our soldiers and sailors, and all those who have given themselves to the work of caring for the suffering on the battlefield, in the hospital, and elsewhere; assuage the sufferings of the sick and wounded, and comfort those who may be bereaved. Vouchsafe victory to the arms of our country, and a speedy and happy termination of the conflict. Give grace, wisdom and understanding to our rulers, and all in authority, and grant that all things may be overruled by Thy Providence for the glory of Thy name and the welfare of Thy people, through Jesus Christ, our Lord. Amen."

St. Luke's.—The special Thanksgiving Day service was of a very interesting character. The Rev. Principal Hackett was the preacher, and he delivered an eloquent and impressive sermon to the large congregation present. The singing, which was of a special character for the occasion, was rendered by the choir in a manner that was worthy of much merit.

All Saints'.—The Rev. T. A. Teitelbaum, of Qu'Appelle diocese, preached at the Thanksgiving service.

Trinity Church.—There were services of morning prayer and Holy Communion on Thanksgiving Day, with special music. The preacher was the rector, the Rev. F. H. Graham. A collection was taken in aid of the interest and repair fund of the church.

St. John the Evangelist's School.—Mr. R. R. Stevenson has passed his matriculation examination at Keble College, Oxford; there were forty candidates for the eleven vacancies. The Rev. W. C. Rodgers, the head master of the school, coached him for this examination, during the summer.

Shawville.—At the annual Sunday School Institute meeting, for the county of Pontiac, Archdeacon Naylor, M.A., presided, and among the clergymen present were the Revs. W. F. Fitzgerald, M.A., B.D., of Quyon; Rural Dean Smith, of Shawville; R. Warrington, B.D., of Portage du Fort; F. Kaneen, B.D., of Coulonge; C. Lunnis, B.A., B.D., and J. J. Lowe, B.D. Addresses were given on "Sunday School Work," by Archdeacon Naylor and the Rev. W. F. Fitzgerald, M.A., while papers of an interesting character were read by the Revs. Rural Dean Smith, Lowe and Warrington. These papers dealt with subjects of importance to the development of the Church. Missionary services for the county of Pontiac are at present being held at the different places, and are largely attended, the special preacher on all occasions being the Rev. Dean Robinson.

Bedford.—A service of intercession for Sunday schools was held at St. James' church, Sunday morning, the 22nd ult. The offertory was for the Sunday School Association of the diocese.

Philipsburg and Pigeon Hill.—This old-established parish, which is described in the Synod report as the rectory of St. Armand (West), dates back to the year 1801—perhaps it is one of the most picturesque localities in all Canada—the Adirondacks and the Green Mountains of Vermont forming the framework of a magnificent panorama of varied scenery of hill and dale, farm and forest, rock and river, with the wide expanse of Missisquoi Bay to the fore, on which Philipsburg is situated. St. Paul's church stands nearly due east and west; it is substantially built of brick, with slate roof, with a tower on the north side; it can seat about 200 people, and in the summer it is completely filled. The interior of the building is appropriately finished. The open roof, wainscoting and flooring is in hard, red pine, and the windows are of a good width, with Gothic points; the chancel window is of stained glass; the vestry is on the south side, vis-a-vis to the tower. On Sunday, the 15th ult., there were 26 communicants, and the rector preached on "Sunday Schools," it being the Sunday set apart for Sunday School Intercession. Thanks to the daughters of a former rector, there is a Parish Hall, a glebe of 22 acres, and some substantial improvements to the rectory. St. James' church is seven miles from St. Paul's church; there are about 100 families to be ministered to, and there are two cemeteries. Your correspondent noticed among the monuments that 102 years was the age of one of the matrons buried there. The parish will soon observe its centennial.

Bryson.—The annual Harvest Thanksgiving service was held in St. James' church on Thursday evening, October 19th. The church was beautifully decorated with fruit and vegetables by the members of the choir. There was an unusually large attendance, and the service conducted by the incumbent, the Rev. R. Warrington, was exceedingly bright and hearty. The Rev. W. F. Fitzgerald, of Quyon, preached a most appropriate and eloquent sermon from the text: "Consider the lilies how they grow."

Thanksgiving Day was well observed by the majority of the Anglican congregations in Montreal, although the observance of the annual harvest festival by numerous parishes in the diocese, from time to time, interfered somewhat with its religious character.

Rawdon.—The congregation of Christ Church celebrated its annual harvest thanksgiving service

on Thursday, October 10th. The church was beautifully decorated by the young ladies of the choir. The congregation was larger this year than usual, and the sacred building was well filled. The Rev. W. Davies preached a very appropriate and impressive sermon on the text: "Oh, that men would praise the Lord for His goodness." The service throughout was characterized by enthusiasm and heartiness, the musical portion being well rendered. The offertory of the congregation this year was very liberal.

ONTARIO.

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

Adolphustown.—The parishioners of St. Paul's, Sandhurst, followed the good example of the parishioners of St. Alban's, and presented their retiring rector and his wife with an affectionate address, expressing regret at their departure, and good wishes for their future in their new home. The address was accompanied by the presentation of a purse containing sixty dollars. The new rector, Rev. William Roberts, will begin his duties in the parish on the first Sunday in November.

Deseronto.—The meeting of the Bay of Quinte Clerical Union was held in St. Mark's church last week, with sessions of Tuesday and Wednesday. The following clergy were present: Revs. Edward Costigan, L.S.T., rector of St. Mark's; A. Graett Smith, M.D., C.M., Tyendinaga; Canon Low, Billings' Bridge, diocese of Ottawa; Canon Burke, Belleville; Rural Dean Bogert, Belleville; W. P. Reeve, B.D., Sydenham; Thomas Austin Smith, Sharbot Lake; J. W. Jones, Tamworth; A. H. Creggan, Milford; W. G. Swayne, L.Th., Selby; F. D. Woodcock, Camden East; Francis Cold, Tamworth; Thomas Leech, B.D., Bancroft; A. H. Lord, Queensborough; A. W. Cooke, Rural Dean Loucks, Picton; Rural Dean Carey, Kingston; and Rural Dean Forneri, Merrickville. After the opening service on Tuesday, the preliminary business was despatched, and an interesting paper was read "Biblical Criticism," by Rev. W. P. Reeve. Some discussion followed. This closed the day's business, and adjournment was made until Wednesday. On Wednesday morning there was a celebration of the Holy Communion at 7.30. The forenoon of Wednesday was taken up with a debate on Rev. W. P. Reeve's paper on "Biblical Criticism," and in the afternoon Rev. Canon Burke read a paper on "The Crisis in the Church of England." Discussion and the transaction of other business brought the meeting to a close. Services were held in St. Mark's church both evenings at 8 o'clock, the attendance being large. Rev. Canon Low, D.D., was the preacher on both occasions, his subject being: "The Old Faith and the New Philosophy." The meetings were very successful and instructive, and it is to be hoped that Deseronto will again be selected as the place in which the Union will hold another meeting.

OTTAWA.

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

Cornwall.—Trinity Church.—There was a large congregation at the Thanksgiving Day services. The Rev. Rural Dean Houston was the preacher.

The annual convention of Church workers in the rural deanery of Stormont will be held in Trinity Hall, shortly.

The Bishop purposes holding a confirmation service shortly before Christmas. Classes are being held in Trinity Hall on Wednesday evenings.

Church of the Good Shepherd.—There were large congregations at both morning and evening services on Thanksgiving Day, when appropriate sermons were preached by the Rev. P. Gower

Poole, the choir contributed a choice selection of music.

Pembroke Holy Trinity. The Rev. George Bousfield, the new rector, and Mrs. Bousfield, were tendered a reception at the residence of Comptroller R. E. Beamish, at which almost every family in the congregation was represented. An address of welcome was presented by the churchwardens, Mr. W. I. Hunter and Dr. Josephs, to which the rector made a suitable reply, urging the need of brotherly kindness and support of the Church.

L'Orignal. We are glad to announce that the Rev. E. C. Thomas is once more in his parish, having quite recovered from his prolonged illness in the hospital at Montreal.

TORONTO.

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

Trinity University.—The Convocation met on Tuesday, 24th October, when the new building, recently erected, and known as St. Hilda's College, where the higher education of women is carried on in connection with the college, was formally opened. The Bishop read prayers in the common room, and then proceeded to the chapel, where the creed was repeated, and the building formally declared open for the purpose for which it was erected, after which the Doxology was sung. Most of the people then proceeded to the Convocation Hall, and as many as could get inside and secure a seat did so. Chancellor Allan presided, and others on the platform were President London of Toronto University; Bishop Sweatman, Dr. Parkin, Bishop DuMoulin, Dr. Langtry, Rev. Dr. Boddy, New York; Archdeacon Dixon, Guelph; Rev. Canon Broughall, Dean Lauder, Ottawa; Messrs. Gilbert Parker, James Henderson, Elmes Henderson, J. A. Worrell, D. T. Symons, Justice Osler, William Ince, C. J. Campbell, E. Martin, C. E. Ryerson, Dr. Nevitt, Rev. G. C. Mackenzie, Brantford; Rev. T. W. Paterson, Rev. C. H. Shortt, Archdeacon Bedford-Jones, Rev. C. L. Ingles, Rev. Canon Cayley, Rev. Canon Tremaine, and members of the Faculty. After prayers by the Provost, the following degrees were conferred: Mus. Bac.; Mrs. G. Harvey, of Guelph, B.C.L.; Henry Brock, Robert Alex. Leo Detries, Francis Grant Kirkpatrick, William Melville Mc. Clemont, Chas. Morse, John George O'Donoghue, Nolton Harvey Peterson, M.A.; Herbert Scott Brennan, Alfred Robertson Fitchett, Alexander Boyd Higginson, Rev. Ernest Albert Johnston, Rev. Alex. Webster Mackenzie, Charles Egerton Ryerson, George Egerton Ryerson, Ernest Percival Selby Spencer, L. W. B. Broughall, D.C.L.; Fletcher Cameron Snider, D.D.; Rev. A. R. Fitchett, Rev. John S. Lauder, Honorary D.C.L.; Mr. Gilbert Parker, Professor Huntington spoke at some length in Latin, and then presented Dr. Parker to the Chancellor. Dr. Parker, in reply, referred to the lasting influence which a student received from such an institution. Chancellor Allan, in addressing the meeting, congratulated Dr. Parker on the rank he had attained in the literary world. He then referred at some length to the college work and the formal opening of St. Hilda's, which had just taken place. Rev. Dr. Boddy, of New York, also spoke briefly. The annual general meeting of convocation took place in the afternoon. Those present were: Chancellor Allan, F. Barlow Cumberland, chairman; the Very Rev. Dean Lauder, of Ottawa; the Archdeacons of Ontario and Ottawa, the Rev. Dr. Boddy, New York; Revs. G. C. Mackenzie, T. C. S. Macklem, A. U. DePencier, Canon Tremayne, H. O. Tremayne, R. Seaborn, J. Gibson, J. S. Broughall, Canon Spragge, C. H. Shortt, A. J. Broughall, C. L. Ingles, J. F. Rounthwaite, T. W. Paterson, H. H. Bedford-Jones, and L. W. B. Broughall; Messrs. J. A. Worrell, Q.C., J. R. Cartwright, Q.C., James Henderson, Kirwan Martin, D. T. Symons, G. F. Harman, the Provost, the Dean,

the Registrar, of Trinity; Professors Clark, Cairns, Huntingford, Mackenzie, and Montgomery, Rev. A. H. Young, Mr. H. C. Simpson, Rev. W. E. White, Rev. G. F. Davidson. The following were nominated for members of the College Convocation: To represent graduates in arts and divinity: The Very Rev. Dean Lauder, Mr. Elmes Henderson, Mr. Beverley Jones, Mr. W. H. Lochhart Gordon, Rev. F. W. Paterson, Rev. Canon Spragge, Rev. C. H. Shortt, Rev. R. Seaborn. To represent graduates in law: The Hon. Sir John Boumnot, K.C.M.G. To represent graduates in medicine: Charles Sheard, M.D. To represent associate members of councils: Messrs. J. A. H. Allen, G. S. Holmstead, E. M. Chadwick, and F. G. Osler. The following officers were elected: Chairman of Convocation, Mr. F. B. Cumberland; Clerk of Convocation, Rev. G. F. Davidson; Executive Committee: Prof. Montgomery, Rev. W. H. White, A. U. DePencier, Mr. G. L. Smith, Mr. Fred Martin, Mr. C. W. Bell. A discussion took place on the best way of celebrating the jubilee of Trinity in 1902, but nothing definite was decided upon. The annual convocation dinner was held in the evening. Chancellor Allan presided, and amongst those present were: Dr. Parker, Rev. R. I. Jones, Dr. Parkin, Rev. Dr. Boddy, Rev. W. I. Moody, Dr. Geikie, George H. Thring, Rev. A. DePencier, Rev. S. Howard, and Canon Cayley.

The Theological and Missionary Society of Trinity College has entered upon its work of another year. The first meeting of the term, at which it is customary to receive reports of summer work, was held last Friday afternoon, a number of students and city clergy being present. During the summer the men have been engaged in mission work, as follows: E. P. S. Spencer, B.A., had charge of Port Sydney, diocese of Algoma; A. B. Higginson, B.A., assisted Rev. T. Leach, M.A., of Brockton, diocese of Ontario; E. W. B. Richards looked after the mission of Kilaos, diocese of Ottawa. The other men were at work in the diocese of Toronto: G. Code, B.A., had charge of Beeton and Tottenham; W. J. Brain, B.A., of Markham and Stouffville; I. A. R. Macdonald, of Clairville; G. Gordon, of St. James', Humber Bay; H. S. Mason, of Swansea; A. Hewetson, of Fairbank; B. T. Owen assisted the rector of Peterboro; L. Trotter, the rector of York Mills; H. J. Johnson, the rector of Brantford, and J. R. H. Warren, the rector of St. Anne's church, Toronto. It will be learned with deep satisfaction by many that Trinity's mission church, St. Hilda's, Fairbank, is now completely out of debt, and the building insured for the next three years. This happy result has been brought about mainly through the untiring efforts of Rev. G. F. Davidson, M.A., whose announcement, at the meeting, of the prosperous condition of the mission, was received with hearty applause. As the society is now free from all financial responsibility, in connection with Fairbank, it was decided to devote twenty-five dollars towards the furtherance of the Church's mission at Minden—a mission which has become closely connected with Trinity, owing to the fact that its clergy, Rev. Messrs. Fenning, Broughall, and Ryerson are Trinity men, who have given up much in order to band together and further the Church's work in this large and difficult field. The Matsumoto Building Fund was also discussed by the meeting. Though the progress already made in the direction of securing the funds necessary to build a church for the Rev. F. W. Kennedy is very favourable, yet much remains to be done before the matter can be brought to a successful issue. It is hoped that all who can will do their best to bring about a happy and speedy ending to this undertaking on the part of the society. The committee in charge of this matter consists of Revs. C. H. Shortt, D. T. Owen (treasurer), H. J. Johnson, and E. P. S. Spencer. An effort is being made to secure a suitable number of books, of a missionary character, to be placed in the mission room, which is being

turnished by St. Powell, who has some time, for it has been much brook unremitting lab October 14th in at the Town Ha 10th ult., to wel to the parish. to Mr. Powell r had to be nece informal nature, capacity. The warden, Mr. F. gramme of mu early in the e read by Mr. I lege:

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turnished by some kind friends of the society. Any assistance in this direction would be deeply appreciated. The treasurer's report showed that the society had expended \$102.75 during the past year in carrying out its work.

Eglinton.—St. Clement's.—The Rev. T. W. Powell, who has been away at North Bay for some time, for the benefit of his health, which had been much broken of late, greatly owing to his unremitting labours in the parish, returned on October 14th much better. A reception was held at the Town Hall on the evening of Monday, the 16th ult., to welcome him and Mrs. Powell back to the parish. Although the arrangements, owing to Mr. Powell returning earlier than was expected, had to be necessarily of a somewhat hasty and informal nature, the hall was crowded to its full capacity. The chair was taken by the people's warden, Mr. F. Grundy, and an attractive programme of music and recitations was rendered early in the evening, the following address was read by Mr. D. Trevor-Owen, of Trinity College:

To the Rev. Thomas W. Powell, Assistant Rector of the Parish of York Mills, Ont., in charge of St. Clement's Mission, Eglinton:

Reverend and Dear Sir,—We have met this evening to offer you and Mrs. Powell a very heartfelt welcome on your return home. We wish to express our deep thankfulness to Almighty God for your restoration to sufficient health and strength to take up your work amongst us again, and our prayer is that our Heavenly Father, of His great goodness, will grant you still further increase of strength and fully restore and establish your health. We would take this opportunity of urging upon you, in all respect and affection, to use, with discretion, during the coming winter, the measure of strength entrusted to you, especially in the avoidance of undue exposure to night air, and at all times in the very inclement weather. Your people further wish to make mention of their high appreciation of your work in this parish during the last eight years, and their full confidence in all the teaching and practice of our beloved Church in our midst. We commend you to the gracious care and keeping of our Lord Jesus Christ, Whose Holy Name be forever glorified, and His kingdom enlarged. Signed on behalf of all friends, H. Ruthven, F. Grundy, churchwardens of St. Clement's mission, Eglinton, October 16th, 1899.

Mr. Powell replied in a very happy manner, expressing his pleasure at meeting, so soon after his return, so many of his congregation, and his hope that his health would enable him to continue his work without interruption. During the absence of the assistant rector, the services at St. Clement's were carried on by the Rev. W. I. Moody, principal of the Toronto Church School for Boys, who, during his short stay amongst us, made many friends in the parish, and to whom the congregations, both at York Mills and at Eglinton, are much indebted.

The Rev. Forbes Winslow, rector of St. Paul's church, St. Leonard's-on-Sea, England, arrived in the city, Monday, the 23rd October, on a short visit to the Bishop, and preached in St. James' Cathedral last Sunday. Mr. Winslow is a well known English clergyman, who has gained considerable recognition, through his writings, some of which are: "The Subjective and Objective Power of Christ with His Church," "The Power of the Cross," "Quiet Thoughts on the Sacrament of Love," "The Children's Fairy Geography," "The Children's Fairy History of England."

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton. Hamilton.—On the evening of Monday, October 16th. (one of the days appointed for Intercession for Sunday Schools), a large and successful

gathering of Sunday school officers and teachers met in the cathedral school-house. The Bishop presided, and on the platform with him were nearly all the city clergy, and one or two from the neighbourhood. The proceedings were begun with prayers and hymn, followed by a few words of welcome from the Bishop. A paper was then read by Mr. W. H. Draper, of the Church of the Ascension, entitled, "The Sunday School in its Relation to the Church." Mr. Draper pointed out that the Sunday School had come to be looked upon as a recognized department of parochial life, almost indispensable, as the best practical method of fulfilling the rubrics regarding catechizing the young. He touched upon several weak points in the Sunday school system, chiefly the substitution of attendance at Sunday school for attendance at church. The Rev. C. E. Whitcombe, rector of St. Matthew's, followed with an exhaustive and lucid paper on "The Teacher's Responsibility, and its Limits." He emphasized the fact that the teacher is only responsible for his or her own attendance, and not for that of the children. A short discussion followed the reading of these very instructive papers. The Bishop's blessing brought the business portion of the evening to a close. A very pleasant half-hour was then spent in social intercourse, refreshments being provided by the staff of the cathedral school. It was expressed by all present that a most pleasant and instructive evening had been spent, and one well calculated to bring together, under the happiest auspices, a large number of Church workers. An interesting feature was the roll-call, by parishes, which brought out the fact that numbers had come from a distance to join their city brethren, who were very fully represented.

Rural Deanery of Hamilton.—A meeting of the rural-decanal chapter of Hamilton was held in the Cathedral Guild Room on Monday, October 23rd, at 11 a.m. As the weather was most unpropitious, there was not a large attendance. The Rural Dean, the Rev. Canon Bland, presided. The question of establishing in Hamilton a Voluntary Church School, on the lines of that proposed in Toronto, was under consideration. It was felt by those present that there was urgent need for it. Definite action was deferred, and meanwhile the Bishop is to be consulted regarding the matter. The subject of a mission in some of the city churches, before or during Lent next, was also discussed; also the holding of a choir festival, on a large scale, in the cathedral, in the spring of 1900; and although no definite conclusion was arrived at, it is quite possible that both of these events will take more tangible shape in the near future.

Port Maitland and S. Cayuga.—The Bishop is expected to visit the parish for confirmation on Wednesday, November 8th.

Mrs. Houston, the organizing secretary of the W.A., visited the parish last week, holding meetings, which were well attended, organizing a branch in connection with each of the two churches.

Cayuga.—The autumn meeting of the clergy of the Deanery of Haldimand was held here on the 23rd and 24th of October. There were present, the Rev. J. Francis, incumbent; Rev. C. Scudamore, of York; Rev. Arthur Francis, of S. Cayuga and Port Maitland; Rev. P. L. Spencer, of Jarvis and Hagersville, and Rev. E. H. Molony, of Nanticoke and Cheapside. Service was held in St. John's church, on the evening of the 23rd, at which the preacher was Rev. P. L. Spencer, who dwelt upon the principles and practices which Anglicans, having "proved them to be good," should firmly "hold fast." On the following day a large amount of important business was transacted, among the items of which may be mentioned the choice of Rev. C. Scudamore to be the rural dean for the ensuing three years, subject to the approval of the Bishop.

the formal expression of the sorrow of the clergy at the death of the Rev. Henry Mellish, Rural Dean; the carrying of a resolution in favour of enlarging the scope of the deanery chapter by co-operation with the chapter of the adjoining deanery of Wentworth; the arrival at an agreement regarding a deanery magazine; the arranging of a new plan for future meetings and services, and the appointment of Rev. C. Scudamore and Rev. P. L. Spencer to preach throughout the deanery the annual missionary sermons. The next meeting was appointed for January 16th and 17th, and the invitation of Rev. P. L. Spencer, to hold it in Hagersville, was accepted.

Jarvis and Hagersville.—The incumbent is giving a course of lantern talks on "Church History" in each of these villages, the attendance continuing remarkably good. The acetylene gas used in lighting the church and Sunday school in Jarvis is found to be admirably adapted for ready use in the optical lantern.

Thorold.—The handsome tower and spire of St. John's church have been condemned. Workmen are busy replacing the broken stone, and it will be some time before the restoration is completed. The services are being held in the Sunday school.

Norval.—St. Paul's church has just held a very successful concert, in connection with their harvest home.

Guelph.—St. James'.—The chapter of Wellington deanery met in this parish, Tuesday and Wednesday, 24th and 25th October. The first session was held in the rectory. There were present: Revs. Canon Baker and Gribble; Revs. J. H. Leake, secretary; Robinson, Ferguson; F. A. P. Chadwick, Arthur; J. A. Balard, Grand Valley; W. H. Sparks, Hillsburg, and Rural Dean Belt. An admirable paper on "the Epistle to the Philippians" was read by Canon Gribble. This was followed by an interesting discussion of the points brought out in the paper. The arrangements for the missionary meetings were then taken up, when it was decided to hold the services throughout the country on the second Sunday in November. The exchanges necessary to carry out this plan were then settled. The service in the evening was well attended. The sermon by Rev. F. A. P. Chadwick, on "the Church Militant," was suggestive and helpful. At the morning session, on Wednesday, the number of the clergy was increased by the presence of the Rev. J. Macqueen Baldwin, of Japan, and Rev. H. C. Burt, Mount Forest. The Rev. Canon Baker was made an honorary member of the chapter. A resolution of welcome was also passed to the Rev. Canon Gribble on his coming to Palmerston. The removal of Revs. J. Fletcher and R. Gardiner from the deanery was noted with regret. Arrangements were made for the next meeting in May at Mt. Forest, when a Sunday school convention will also be held. The session came to an end at 4 p.m. In the evening Rev. J. Macqueen Baldwin gave a most interesting lecture on "Japan."

Palmerston.—The annual harvest home services were held in St. Paul's church, on Sunday, October 15th. The services were very appropriate to the occasion, the church being tastefully decorated with fruits, grasses, grain and flowers. Suitable sermons were preached morning and evening by the Rev. W. J. Henderson, of Warton. Suitable music by the choir added much to the brightness of the services.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London. Hensall and Staffa.—On Sunday, October 15th, Dr. Crawford, of London, preached harvest thanksgiving sermons at Staffa in the morning, and Hen-

sall in the evening, to crowded congregations, and the next day, Rev. W. J. Dolan, B.A., preached at Hensall on the morning and Staffa in the evening when a great many were unable to get inside the church. At Hensall \$80 were asked for to defray the expense of reshingling the church, and over \$112 were received in response. The offertory at Staffa amounted to \$27.50. Both churches were beautifully and appropriately decorated for the occasion.

Wardsville. Harvest thanksgiving services were held in St. James' church, on Sunday, October 8th. The Rev. J. W. Taylor, of St. Mary's, a former rector, conducted the services morning and evening, and preached appropriate sermons on both occasions. A thankoffering, amounting to \$85, was presented. On the following evening, Mr. Taylor delivered a lecture entitled "Habit, or What Dress Shall We Wear?" in the new music hall. The attendance was good, and the lecture much appreciated.

Chatham.—Christ Church.—Mr. Matthew Wilson, Q.C., has made over to the Bishop a generous gift of \$500, seven per cent. preference stock in Canada Cycle Motor Co., Toronto, "the dividends to be applied, from time to time, in the purchase of such books as His Lordship may consider suitable and proper for the Matthew Wilson teachers' library of the Sunday school" of this church.

Mitchell.—The harvest thanksgiving services, on Sunday, the 15th, were very largely attended. The Rev. J. C. Farthing, of St. Paul's, Woodstock, preached. The choir, under the leadership of Mr. G. L. Money, rendered the musical parts of the service excellently. The offertories for the day realized a total of \$205.

Florence.—The annual harvest thanksgiving services of St. Matthew's, and St. John's, Aughtrim, were held on Sunday, the 15th Oct., in the morning and evening in the former church, and in the afternoon in the latter. Both churches were tastefully decorated with grains, fruits, flowers, etc., and large congregations were present at all the services. The preacher for the occasion was the Rev. Canon Dann, B.A., of St. Paul's Cathedral, London, who preached three interesting, practical, eloquent, and impressive sermons. The thank-offering in Florence amounted to \$86, and in Aughtrim, to \$29. On Monday evening, the Rev. Canon Dann gave his popular and racy lecture on "Ireland and the Irish," in the Town Hall, Florence, to a large and highly-appreciative audience. The Florence orchestra provided pleasing music for the occasion; the Rev. H. R. Diehl occupied the chair. If ever the Canon again visits our town, he will receive a very cordial welcome.

Newbury.—Christ Church.—Harvest thanksgiving services were held on Sunday, October 15th, at 11 a.m., and 7 p.m. The church edifice, which was so thoroughly renovated a year ago, was most tastefully decorated with fruits, grains, plants and flowers. The music was of a special character, and was sweetly rendered. The congregation at the morning service was very large. The services were conducted by the Rev. S. F. Sherwood, of Thamesville, who preached from Deut. viii., 18. In the evening, the church was literally packed, all available space being filled in with chairs to accommodate the people who came. The Rev. Mr. Sherwood again took duty. His text for this sermon was taken from Ps. cxvi., 12, 13. The offertory for the day amounted to \$51.70, being most gratifying to the incumbent, who had asked for \$50. This congregation, with their incumbent, Rev. D. Walter Collins, are to be congratulated upon their prosperous condition, perfect harmony existing between pastor and people.

RUPERT'S LAND

Robert MacInay, D.D., Archbishop and Primate, Winnipeg, Manitoba.

West Selkirk. The Archbishop of Rupert's Land held an ordination at Christ Church, on St. Michael and All Angels' Day, 20th September, when Mr. Charles Arthur Eaton, formerly a licentiate of the Presbyterian Church, was ordained deacon, the candidates being presented by the Rev. C. R. Lattler, B.D., rector of the parish. The Rev. C. A. Eaton was afterwards licensed to the mission of Penrith, in the parish of Bradwardine, north of Brandon, Manitoba.

British and Foreign.

Bishop Hellmuth, owing to advancing years, is about to resign his rectory, and will shortly take up his residence in Weston-super-Mare.

The death of the Right Rev. John Wade Hicks, Bishop of Bloemfontein, South Africa, is announced. He succeeded Bishop Knight Bruce in 1892.

The newly-consecrated Bishop of St. Helena reached his diocese on the 12th of August, and was enthroned in his cathedral on the following day.

The Rev. W. Carlile has been in Scotland on deputation work for the Church Army, and preached in Edinburgh Cathedral, on behalf of the society.

The late Mr. John Hall, Newcastle-on-Tyne, who died on June 20th, has bequeathed to the Bishop of Newcastle's fund for building churches in his diocese £10,000.

At a meeting, presided over by the Earl of Cork, at Bath, it was finally resolved to proceed with the restoration of the west front of Bath Abbey at a cost of £2,000.

The Rev. S. M. Cooke, M.A., late scholar of St. John's College, Oxford, has been appointed vice-principal of the Theological College of the Scottish Episcopal Church, Edinburgh.

At the last general meeting of the S.P.C.K., notice was given that at the November meeting a block grant of £500 would be proposed for church building in the diocese of Qu'Appelle.

The Bishop of Ipswich is about to recast and rehang the bells of the church of Burgh St. Margaret, of which he is rector, and also to carry out extensive repairs to the tower, at his own cost.

News has just reached Cairo of the recent fall of nine columns of the great Hypostyle Hall, of the Temple of Karnak, one of the most magnificent and celebrated relics of the architecture of ancient Egypt.

Bishop Webb, Provost of Inverness Cathedral, is resigning his office there to undertake episcopal work in the diocese of Brechin, assisting the Primus, whose state of health renders aid necessary.

The electric light experiments in St. Paul's have proved eminently satisfactory, and a contract will be made with electricians for the installation. The cost will be about £5,000, and will be defrayed by Mr. Pierpont Morgan.

At a meeting of bishops of the Church of Ireland, Dr. Bunbury, Dean of Limerick, was elected Bishop of the United diocese of Limerick, Ardfer, and Aghadoe, as successor to the late Dr. Graves. He is to be consecrated in St. Mary's cathedral, Limerick, on All Saints' Day.

The Duke of Argyll has conveyed the ruins at Iona, including those of the historic cathedral, to a public trust in connection with the Church of Scotland. The result is that steps are to be taken to admit of the church being used for public worship.

The Local Government Board have sent to the Rev. W. Carlile an official expression of their warmest good will in the mission work which is being carried on in the workhouses of England and Wales by the Church Army workhouse missionaries.

Bishop Potter, of New York, is about to visit Honolulu and the Philippine Islands, as one of the members of a commission to obtain data on the opportunities for the Church to do work in the lands which recent events have brought within the jurisdiction of the United States.

Bishop Barry, acting for the Bishop of London, held an admission service lately in the training home chapel at the Church Army headquarters, when nineteen men were admitted as evangelists in the Church. All the men had previously passed an examination by the diocesan examiner.

The Irish Church Conference met in Dublin, during the first week of last month. At the opening service in Christ Church Cathedral, the Bishops of Newcastle and Glasgow were present, and took part. The Archbishop of Dublin preached. The Dean of Canterbury preached the closing sermon of the Congress.

Clonfert Cathedral, County Galway, is undergoing careful restoration; it was founded in the eighth century, and, though very small, possesses great historic interest and architectural beauty. During the last five years about £1,500 has been subscribed, but it is estimated that £2,000 more will be required to complete the restoration of the nave and transepts.

The Rev. F. W. Kennedy, Canadian missionary at Matsumoto, Shinshu, Japan, is grateful for the following sums contributed to his work: Miss Caroline Macklem, of Sylvan Towers, Toronto, \$10; Mrs. Burnet, of Lillooet, B.C., \$2. A new preaching station is being built to take the place of the one burned down last June, and the above sums will be used in furnishing the same.

A Central Society of Sacred Study for the Clergy has been formed, under the patronage of the English Archbishops and Bishops. Its object is to bring the parochial clergy into touch with teachers and students of theology at the universities, and to offer them assistance in their reading by suggesting lines of study, guiding their choice of books, promoting courses of lectures on theological subjects, and circulating theological literature.

Among other bequests, Mr. Joseph Shaw, of Woodlands, Sandal Magna, has left to the C.P.A.S., £5,000; the Curates' Augmentation Fund, £5,000; the Clergy Pension Fund, £5,000; the Bishop How Memorial Fund, £2,000; the Society for the Prevention of Cruelty to Children, £1,000; the Home for Discharged Prisoners at Wakefield, £1,000; the Wakefield Licensed Victuallers' Benevolent Fund, £500; the Wakefield Diocesan Society, £6,000; for the churches of St. Catherine, Belle Vue, and Sandal Magna, £10,000; for a "Shaw Poor Clergy Fund," for the benefit of the clergy of Sandal, Wakefield, Ossett, Normanton, and St. Catherine, £20,000; and to the Wakefield Clayton Hospital, £2,000. The residuary estate is left in trust for the Wakefield Clayton Hospital.

As showing the need for the Queen Victoria Clergy Fund, it is stated that there are 13,000 parochial benefices in England and Wales. In the northern province there are 127 benefices under £100 a year, the average value of each being

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£65. In the southern province there are no fewer than 1,214 benefices under £100 a year, and of the same average value. In the northern province there are 783 benefices under £200 a year, the average annual value of each being £157. In the southern province there are 3,783 benefices under £200 a year, the average annual value of each being £151. Therefore, taking the two provinces together, there are 4,566 benefices with an average net income not exceeding £152 a year, and no fewer than 1,341 benefices, with an average net income of only £65 a year.

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.

PASSION AND HOLY WEEK.

Sir,—In addition to information given by your correspondent "B. Seldown" in answer to questions by "A.W.A." with regard to Passion and Holy Week, I might add that the 5th Sunday in Lent is sometimes called "Passion" Sunday, because on this day our Lord "began to make open predictions of His coming sufferings" (Black), and probably this may account for the term "Passion" being applied to that week falling between the 5th and 6th Sundays in Lent. But Passion Week and Holy Week are used interchangeably to designate that last week of our Lord's earthly life, which amidst the awful solemnity of our Lord's rejection culminated in His sacrifice upon the cross. Palm Sunday is not a Prayer Book usage, but the term grew out of the custom—which is still carried out in many parts of England—of carrying branches of palms or other trees on this day in commemoration of our Lord's triumphal entry into Jerusalem.

CANON HAVELOCK SMITH.

LOST ON THE "SCOTSMAN."

Sir,—May I, through your columns, inform the subscribers to the London Jews' Society, that the case with the September magazines was on this ill-fated ship and will probably be a total loss. I am endeavoring to secure a fresh supply, which will be distributed as soon as they arrive.

A. F. BURT, Canadian Secretary.

THE PRESENT CONDITION OF THE CHURCH.

Sir,—In a recent issue you asked for short communications suggesting remedies for some of the troubles at present existing in the Church. I have in previous letters pointed out what I consider one of our greatest weaknesses, namely, the incompetency of some of the clergy; with your permission I will avail myself of your request referred to, and show how this difficulty can, at least in part, be overcome. What is needed as much, if not more than anything else in the Church to-day, is efficient systematic, thorough, Episcopal supervision. To compare things mundane with things ecclesiastical. What bank, what business institution of any kind, could succeed if agents, scattered over a large territory, were left year in and year out uninspected? All concerns of this nature never appoint an agent or representative until he has shown himself by years of effective service to be perfectly capable, and with all this preparatory caution, an agent is never left without constant inspection. "The children of this world are in their generation wiser than the children of light." And yet clergy in charge of par-

ishes are always inexperienced to start with; some are failures from the beginning, and but the few can be classed as successes. In face of all this what does Episcopal oversight amount to? A hurried arrival, a hurried stay, a confirmation service, perchance a sermon, and a more hurried undignified exit. Any attempt made to examine into the manner of working the parish? Any inspection ever made into the books or records of the parish to see they are properly, or even decently kept? Any meeting with the minor officials such as wardens, delegates and Sunday school teachers to instruct, examine, edify, counsel, or reprimand if needed? Any attempt ever made to meet with the lower stratum, the rank and file of the congregation, and let them see they have a Bishop, who positively is interested in their well being, and who desires to know whether they are alive or dead? Is any visit ever made to a parish when it is patent to any who cares to cast an enquiring glance that matters are not progressing to the interests of the Church; and by wise, kindly counsel and admonishing those in the wrong, endeavour to restore peace and harmony? Not a fortnight ago, in conversation with a member of a populous city parish I was told, "we never see our Bishop to know him. He no sooner comes, than he is off again." Let us so re-create our dioceses that Episcopal oversight will no longer be a farce, but something efficient and real; nothing will do more to infuse life and consequent growth into the Church.

JOHN RANSFORD.

[No doubt more systematic supervision is required, but it should begin with the Rural Deans, who should make periodical reports to the Archdeacons, who in their turn should report delinquencies to the diocesan. Episcopal visitation of every parish is almost impossible, considering the vast area of some of our dioceses. Rural Deans and Archdeacons can do much to assist their Bishops in this respect. The Rural Deans should be the drill sergeants, the Archdeacons the commanding officers, the Bishops the field marshals.—Ed. C. C.]

PATRONAGE.

Sir,—I read your editorial on "Patronage" in your issue of October 12th, with much interest. You say it is of the greatest importance to the interest of the Church—indeed the growth and well-being of the Church in Canada depends much upon how the patronage is dispensed; and I think it should be managed somewhat on business principles. In the first place I maintain, that no one holding extreme, or advanced views on Church doctrine—be they "high" or "low"—should be appointed to a parish which has only one church; all can then look up to him as ministering to the whole parish, and not to one particular school of thought, and difficulties will be avoided. One great requisite I consider is, that a Bishop should be intelligently aware of the complexion and needs of each parish in his diocese, and this can only be obtained by more or less frequent visiting, and intercourse with those parishes; but if a Bishop is absent from his diocese for many, probably six months in the year, as has happened in our own, the Ontario diocese, it is impossible to rightly fulfil his Episcopal visitations, and also appropriate sufficient time to each parish at such visitations, so as to become at all acquainted with the character and needs of the congregations he visits; and unless this knowledge is acquired, ten to one, disappointments are experienced. In addition to the Episcopal supervision we have Archdeacons and Rural Deans, and if they have official duties to perform, I would think one should be systematically collecting information about the parishes within their jurisdiction; and if it comes to their knowledge that difficulties have arisen in any parish to find out the merits of the case, and if possible to adjust them before they become chronic. Mistaken ideas as to difficulties in parishes are often entertained by those in authority, just for lack of proper information

having been gained. And I have cause to know, that misleading and erroneous ideas were entertained about our own parish of Prescott until quite lately. But if matters have reached the chronic stage, the fact should be reported to the Bishop, who has the power, and whose office it is to see that the interests of the Church do not suffer for lack of his kindly admonition, or more stringent measures, if so be it is found necessary to use them. I think a Bishop, and indeed every clergyman, should be a close student of human nature. "Human nature" is the commodity which, of all others a clergyman trades in, so to speak, for there are many diversities of character, circumstances, and individuals in every parish, which require different and careful handling in order to bring them together, and to knit them into one homogeneous body. Now, if some regular method were adopted, whereby a knowledge of the difficulties and wants of the different parishes, as well also of those of the clergymen of those parishes, could be collected and given to the Bishop, or better still, collected by his own observation, a square plug need not be sent to fill a round hole or vice versa. Another matter which I think most advisable to be considered is, that when appointing to a parish which includes part of the surrounding country, a man should be chosen who feels that the country parts are the recruiting grounds for the Church in the towns and villages, for, if the country people are not made, or retained as Churchmen or Churchwomen whilst there, when they come to reside in town, to enjoy their well-earned competence—and which they are continually doing—we shall find they are not Churchmen, but will cast in their lot with those who have looked after their spiritual welfare before they came. Although a clergyman may sometimes not be suited for the work necessary in one parish, he may be just the man wanted in another. Probably, this is what prompted the exchange of rectors between the parishes of Merrickville and Adolphustown, as chronicled in your recent issue. I should feel sorry if I have inadvertently "trodden upon anyone's toes," or run amuck of preconceived ideas, but it is a subject upon which I have thought a good deal at times, and your article seemed to provide a text upon which to concentrate a few scattered thoughts explaining the subject from a layman's point of view.

H. B. WHITE.

Prescott, October 18th, 1899.

Family Reading.

CHARITY IN JUDGING CHARACTER.

Hasty judgment of the actions of others is dangerous and often unjust. We measure too much by some superficial appearance and condemn hastily, when, if we but knew and understood the motives and reasons, we would warmly approve. We sometimes say of someone: "That pain, sorrow, or loss has not deeply affected him." But we do not know. It is like the death of a few of the soldiers in front of a regiment. The broken ranks close up again into the solid phalanx, and loss is not apparent. There may be no disorganization, no surrender, no craving for pity, no display of despair. It is like the calm, dazzling play of the waves warmed by the morning's sun after a night of storm and disaster; there is no sign of the wreck, the tide has carried the debris away far out on the ocean; the treacherous water has swallowed all signs and tokens of the night's awful work. We see only the fairness of the morning, not the suffering of the night. Let us be charitable in our judgment and condemn not when we do not know.

—Self-control has usually been one of the traits of the great heroes of the world, but each one ought to practice it in the little happenings of everyday life.

"HE LEADS US ON"

He leads us on
By paths we did not know,
Upward He leads us, though our steps be slow;
Though oft we faint and falter on the way,
Though storms and darkness on obscured the day,
Yet, when the clouds are gone,
We know He leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes, and doubts, and fears
He guides our steps. Through all the tangled maze
Of losses, sorrows, and o'erclouded days
We know His will is done;
And still He leads us on.

And He, at last,
After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past,
Will give us rest at last.

—H. L. L.

SOME NEW WORK FOR GOD

Oh, that our new-born piety every morning might match with our new-born "mercies!" Oh that we could perceive, each morning, all the dear faces that meet us—the familiar affections, and all that nature paints, and all the happinesses which bestrew our path—and all God's forgiveness, and all God's favours, and promises, and God's presence—as "new" things, to be taken, to be studied, to be admired, to be echoed back in praises and homage—just as a star new created! A creation! a creation for me! We shall best take our reflection of God, and be like Him, if we are always trying to go on, every day, to some "new" thing; some "new" attainment in the Divine life; some "new" work done, and dedicated to Him; each "new" morning finding its echo in a "new" trait of holiness! And oh, what a standard we should set! to what heights we should reach, before the year is over!—J. Vaughan.

THE BLESSINGS OF CHILDHOOD.

John Ruskin, in counting up the blessings of his childhood, reckoned these three for first good: Peace, he had been taught the meaning of peace in thought, act, and word; had never heard father's or mother's voice once raised in any dispute, nor seen an angry glance in the eyes of either, nor had ever seen a moment's trouble or disorder in any household matter. Next to this he estimates obedience—he obeyed word or lifted finger of father or mother, as a ship her helm, without an idea of resistance. And lastly, faith—nothing was ever promised him that was not given; nothing ever threatened him that was not inflicted, and nothing ever told him that was not true.

THE LOVE OF LIFE.

We have met with Christians disturbed in their religious life by the fact that they were not willing to die. The late Bishop Thorold, who visited this country, preaching in several of the churches in Richmond, has something to say about life and the love of it. If Christians have grace given them to live as Christians, they need not fear when they come to die but they will receive grace to die as Christians: "We are meant to love life; nay, we are made to love it. Love of life is no sin, it is merely a lower kind of love than a desire for the fruition of life eternal

in the presence of the Lamb; and the divine way of lifting us up from the lower level to the higher, without contradicting, on the one hand, God's purposes for our earthly service, or, on the other hand, crushing the beautiful human affections, which are the features of God's own image in ruined yet not quite defaced souls, is by gradually weaning us from earthly things, rather than violently alienating us from them; by correcting and elevating, rather than by destroying our natural instincts and capacities."

THE DUTY OF WORSHIP.

The Centurion, whose servant is dear to him, will certainly not suffer his soul to take injury. Cornelius "feared God with all his house." It was not enough for him to be "a devout man;" he also took care to have "devout" persons about him, and, that he might have them by God's grace to make them so. And therefore when he wanted a religious errand done, he had at his side servants ready and suitable to perform it. Is it not here that the radical fault lies? in a want of that fear of God which shows itself in the care of man? On the Sunday, more especially, you will take pains to arrange the household duties, that each member of it may have an opportunity of worshipping God, and hearing His word preached, without hurry and without distraction. You will regard it as a sacred duty, to see that no servant under your roof shall be able to plead impossibility in answer to the sacred summons to the house of prayer. "Live and let live," in the things of the soul as well as of the body. Let some little personal self-denial secure to your servant the opportunity of worshipping.—Dean Vaughan.

SAYING GRACE.

This is not only a Christian but a Catholic custom. It has survived, I will not say from mediaeval Christianity, but rather from the first ages of the Christian Church. Any "saying of grace," to use a common phrase, in the name of the Lord Jesus, is a witness to Him which may be given, or which may be withheld. Happy are they who thus honour their Lord. Less happy are they who, through carelessness in their own houses, or through want of Christian courage away from home, neglect to offer this small tribute of loyal recognition to Him Who redeemed them with His Blood. And God forbid that any disciple of Christ should be deceived, by the false suggestion of the evil one, that to say grace in public is the doing of an act of piety to be seen of men. The world is not so religious as to be likely to esteem us over-much on account of our Christianity. Besides, all Christ's people should remember that, while their Divine Master warned His servants so solemnly against hypocrisy, He no less plainly taught them that they must confess Him openly before men. And it was He Who said, "Let your light so shine before men that they may see your good works and glorify your Father, which is in heaven."—Bishop of Argyll.

DON'T STEP THERE.

A man started out for church one icy Sunday morning, and presently came to a place where a little boy was standing, who, with a choking voice, said:

"Please don't step there!"

"Why not?"

"Because I stepped there and fell down," sobbed the little fellow, who had thus taken it upon himself to warn the unwary passerby of the danger into which he had fallen.

There are many men in the world who have good reasons for giving such a warning as this. The man who has trod the dark and slippery paths of intemperance, as he sees the young learning to take the first glass, has good reason to say to them: "Don't step there, for I stepped there and fell down." The man who has indulged in gambling and lotteries till he is despised by others and abhorred by himself, has good reason to say to the young when they are entering on the same course, whether in saloons, raffles, or similar devices of Satan, "Don't step there, for I stepped there and fell down."

How many there are to-day in prisons and jails, with reputation ruined and lives blasted, who could say to the young man, tempted to enter the paths of dishonesty and wrongdoing, "Don't step there, for I stepped there and fell down."

It is well for us to be warned by the sad experience of others, and it is sometimes a duty for those who have fallen by these temptations to lift a warning voice. There are slippery places all around us, and thousands are passing heedlessly along. Let us entreat them to beware; and as we remember the experience of our own sinful lives, let us say to those who are yielding to like temptations, "Don't step there, for I stepped there and fell down."

HINTS TO HOUSEKEEPERS.

Sweetbreads with Mushrooms. — Parboil sweetbreads, allowing eight medium-sized ones to a can of mushrooms. Cut the sweetbreads about half an inch square; stew until tender. Slice mushrooms, and stew in the liquor for one hour. Then add to the sweetbreads a coffee-cup of cream, pepper and salt, and a tablespoonful of butter. Sweetbreads boiled and served with green peas make a very nice dish.

Force-meat for Baked Pike. — Prepare three ounces of bread crumbs from a stale loaf, shred two ounces of suet, and mince eight or ten bearded oysters. Put these together into a stew-pan, with a flavouring of mace (pounded), salt and pepper. Moisten with the liquor from the oysters and six tablespoonfuls of thick cream. Bind with the yolks of two eggs, and stir over the fire till the force-meat thickens. Stuff this force-meat into the pike, and sew the fish up securely. Time to thicken force-meat, four or five minutes; to bake pike, one hour, more or less. Sufficient for one pike.

Force-meat Balls. — Chop a quarter of a pound of beef suet, a little lemon peel and parsley. Mix with a basin of bread crumbs, and flavour with pepper, salt and nutmeg. Moisten with the yolks of two eggs, roll in flour, and make up into small balls. Bake in a hot oven till crisp. This recipe will do for fowls. The addition of a little ham, chopped or pounded, will be found a considerable improvement.

Baked Sweet Potatoes. — Pare and cook like Irish potatoes, then mash and season with butter, pepper and salt. Pile upon a pie-pan, and set in the oven to brown. Slip off on a platter as whole as possible.

Fried Sweet Potatoes. — Peel and slice them as you would bread. Fry them in as little lard as possible to keep them from burning.

—There is always hope of betterment for the one who is conscious of his faults and tries to remedy them. But, as Carlyle says, "The greatest of faults is to be conscious of none."

Children's Department.

NOBODY.

"Nobody broke it! It cracked itself. It was clear 'way up to the toppest shelf. Perhaps the kitty-cat knows!" Says poor Ned With his ears as red As the heart of a damask rose.

"Nobody lost it! I carefully put my cap just where it ought to be, (No, 'tisn't behind the door), And it went and hid. Why of course it did. For I've hunted an hour or more."

"Nobody tore it! You know things will tear if you're sitting just stock still, I was jumping over the fence— There's some spikes on top, And you have to drop Before you can half commence."

Nobody! wicked Sir Nobody! Playing such tricks on my children three, If I but set eyes on you, You should find what you've lost! But that, to my cost, I never am likely to do!

BEGINNING AT THE BOTTOM.

Perhaps because they have heard that there is plenty of room at the top, most boys are ambitious to start their professional or business life some distance above the bottom of the ladder. The boy who intends to make a banker, fails to see the necessity of being a good penman and an able accountant. The young man, who has hopes of some day becoming a partner in a big mercantile establishment, grumbles over having to acquaint himself with the details of the business. I have known a lad to give up a good position because he was obliged to carry bundles during the busy season. He said with much dignity, that he had no intention of turning errand-boy, but I have yet to learn that he has ever made anything half so useful.

Of quite different mettle was a young man of whom I know, the heir of a wealthy manufacturer. He wished to learn the business, and accordingly went into the factory like any other hand, and worked as many hours a day and for the same wages as the rest. He had good ability and a good education as a foundation, and these, along with his thorough understanding of the business made him so valuable a man that in a few years he was employed by another company to superintend its mills at a salary of ten thousand dollars.

But we may remember that a great many men not only begin at the bottom of the ladder but stay there all their lives. How is the ambitious boy to avoid this?

In the first place, fit yourself for high responsibilities. Do not be afraid of being too well informed or knowing too much. Then do not reserve your powers till you get a position you think worthy of them, but put your very best ability into the commonest details of your work.

The especial value of this humble beginning is that it enables you to master a business step by

step, but that implies far more than doing your especial duties in a manner satisfactory to your employer. It means that you shall not only do your work well, but shall know why it is done in just this way, and its connection with the other elements of the business. There is no such thing as keeping down a boy who in addition to intelligence and a good education, brings to his work the determination to understand it in all its relations. His stay at the bottom of the ladder will be brief, and his ascent will be certain, if he is true to the principles with which he began.

BOYS' LEISURE HOURS.

A boy was employed in a lawyer's office, and he had the daily paper to amuse himself with. He began to study French, and at the little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found a small volume containing the Eclogues of Virgil, but could not read it, so he purchased a Latin grammar. Day after day he studied this, and finally mastered its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of 'Virgil,' my lady," She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years David became a learned man, and was for many years a useful and beloved minister of Scotland.

A boy was told to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history, that he found on the road. Having learned that thoroughly he borrowed of a minister "Goldsmith's History of Greece." This good man became greatly interested in him, and lent him books, and was often seen sitting by him on the log, conversing with him about the people of ancient times. Boys, it will pay to use your leisure hours well.

THE CHEERING WORD

Little Charley was the dull boy of his school. All the rest either laughed at him or pitied him. Even his master sometimes made fun of him.

He became sullen and indifferent and took no pains to get on

One day, a gentleman who was visiting the school looked over some boys who were making their first attempt to write. There was a general burst of amusement at poor Charley's efforts. He coloured, but was silent.

"Never mind, my lad," said the gentleman, cheerfully, "don't be discouraged. Just do your very best and you'll be a brave writer some day. I recollect when I first began to write, being quite as awkward as you are; but I kept on, and now look here."

He took a pen and wrote his name on a piece of paper in good plain writing.

"See what I can do now," he added.

Many years afterwards that gentleman met Charley again. He had turned out to be one of the most celebrated men of his day, and he told him that he owed his success in life, under God's blessing, to his encouraging words.

ONE OF HIS LITTLE ONES.

There are several children in China of whom I never think without thanking God that He has revealed to babes what the wise fail to understand.

There is one little girl—Gold by name—and true gold by nature. She came out to Canton with her grandmother and was in the girls' school for a few days only. She learned a little prayer. And when she returned to her country home she gave thanks to the heavenly Father at rice times, and prayed every night and morn. But her mother is a heathen and forbade it.

She said to me sadly: "My mother will not let me pray, but I remember in my heart." This was a year ago. Now as I revisit the village, and little Gold is in school—studying Christian books, praying unmolested every day, her mother coming to the school and changed in every way—I realize the power of prayer, and I know the Father honours the faith of these little ones of His.

NOT TO BE BALKED.

A comparison made by an old carpenter twenty years ago may be applied in a much wider sense than he had in mind. He was speaking of two boys, brothers, who had been sent to him to learn the trade. They were bright boys, and their father in telling the carpenter of his pleasure at their progress in the work, said he could not see but one had done just as well as the other.

"Um-m!" said the carpenter. "I presume to say their work looks about of a piece, but I'll tell you the difference betwixt those two boys. You give Ed. just the right tools, and he'll do a real good job; but Cy., if he hasn't got what he needs, he'll make his own tools, and say nothing about it.

"If I was cast on a desert island and wanted a box opened I should know there'd be no use asking Ed.

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to do it, without I could point him out a hammer. "But Cy.!" added the carpenter, with a snap of his fingers, "The lack of a hammer wouldn't stump that boy! He'd have something rigged up and that box opened, if there was any open to it! I expect Cy.'s going to march ahead of Ed. all his life." Twenty years have proved the truth of the words, for while the boy who "made his own tools" is rich, his brother is still an ordinary workman.

OPPOSITE A VACANT LOT.

A boy, who had finished clearing his sidewalk of one of the first snows of the season, turned his attention to a strip which bordered a vacant lot. "Your father doesn't own that land, does he?" asked another boy, who was watching the operation.

The worker shook his head, and a second question came, "Do any of your folks have to go that way?"

"No, they don't," boy number one admitted, pausing in his work for a moment. "But a lot of the girls who work in the factory go this way, and they need a path just as much as my own folks do."

We hope this lad will not be exceptional among our readers. God bless the boys who are ready to do what they can toward helping those not included in the numbers of their "own folks!"

DRILL.

A great battle was going on. Thousands on thousands of soldiers had lain quietly in their entrenchments, thinking themselves secure, when suddenly, and without warning, the enemy came upon them. So fierce and unexpected was the attack that for a time the troops fell back. Some of the men, seeing that they were losing ground, and fearing that they would be killed, wounded or captured, forsook the line of battle, and got out of harm's way as fast as they could. Others were not cowardly enough to run away, but became so excited and confused that they were of little use.

The army consisted of divisions, commanded by major-generals; each division had its brigades commanded by brigadier-generals, and each brigade was made up of regiments commanded by colonels. Each regiment was supposed to contain a thousand men; but most of them were much smaller, for fighting and sickness had reduced their number.

One of the colonels found that his men had become so demoralized that they were aiming and firing at random, and their shots were doing no good. Some of them were so excited that they hardly knew what they were doing. Something must be done at once to steady them and bring them to their senses. So he gave the order to form in line, and then put them through a regular drill, as if they were on parade instead of in the midst of a terrible battle with the enemy's bullets flying all around them. It gave them something to think of beside the danger that they were in, and they soon regained their coolness and steadiness and were ready to do their part in the fight.

Something like this often happens to people who have never been near a battle-field. They are passing through a time of trouble and worry and anxiety, and instead of keeping cool they lose their wits and strike out wildly and

at random. They need to stop thinking about their troubles, and take up, for a while, some plain, simple, every day duty, until they are ready to go into the fight again and shoot straight.

A UNIVERSAL RIGHT.

A young man, who was the owner of an unusually intelligent collie, had taught him a number of amusing tricks. When putting the beautiful creature "through his paces," for the benefit of friends, the master sometimes spoke with a sharp peremptoriness amounting to severity.

One evening, when a party of young people had been entertained by witnessing the dog's intelligent obedience, an older gentleman present uttered a protest against the manner in which the young master had given his orders. "Why do you speak so sharply to Rex?" he asked. "Faithful service deserves a return of courtesy. Beside, I am inclined to think that his feelings are hurt when you are so unnecessarily severe."

Almost to the dismay of those who were present, the dog rose, walked across the room and licked the hand of his defender. It might have been a coincidence, merely, but the dog's owner did



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To Our Readers

The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wooten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

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not think it such, and he never forgot the lesson that even a dog deserves in return for faithful service considerate treatment.

A boy, who had sent a little brother upstairs for a magazine from the book shelf, waited impatiently for his return. "Well, you young stupid," he called at last, "are you stopping to make a magazine, or what's the trouble?" He needed something to impress upon his mind the fact that a little child, who is doing one a favour, should receive, at the least, courtesy and kindness.

There are boys who call on their mothers for service in a matter-of-fact way, that is in poor taste, to say the least, and some girls are equally inconsiderate. There are students who will take up an hour of a teacher's leisure seeking help in their studies, and then will leave without a "thank-you."

Good manners do not come out "in spots." True courtesy is a thing of the heart and will manifest itself everywhere. If it possesses us we shall increasingly realize that from those friends who most deserve our love and reverence, down to the humblest of God's creatures, each and all have a right to that considerate gentleness on which their comfort or happiness in part depends.

THE PARABLE OF THE SOWER.

One of the parables that Jesus told His disciples was of a sower who went out to sow seed. And as he cast the seed about, some of them fell by the wayside, and the birds came and ate them up; some fell on stony places, where they had not much earth to grow in, and they sprang up fast, because they were not deep in the ground; but when the sun came out, it burned them up quite dry, for they had no root; and some fell among thorns, and the thorns sprang up and choked them—that is, did not

leave them room to grow. But some fell on good ground, and grew up, and brought forth much fruit.

The Apostles did not quite know what hidden meaning there was in this Parable, so Jesus told them.

The seed meant the Word of God; the sower, a servant of God who had to teach the Word. The seed that fell by the wayside meant that the words had not been cared for by those who heard them, and the Wicked Spirit then made them forget all they had heard. That which fell on stony places and had no depth of earth, meant those who at first are glad to hear of God's love, and seem as if they would be His children; but their goodness has "no root," and so a little trouble makes them give up trying. We must all ask God to keep us Christ's children. The seed that fell among thorns meant that sometimes when men have been taught about God, they let the love of money, and the cares of life and its pleasures, fill their minds so that they have no time or thought to give to God, or to read or pray. Those seeds that fell on the good ground meant the children or men who listen to God's Word, and read it, and pray to Him for help, and try to obey it. These grow better and better, and God will love and help them.

FILLING A BASKET WITH WATER.

An Eastern King was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighbouring well, saying he would come in the evening to see their work. He then left them to themselves, and went away.

After putting in one or two

bucketfuls, one of the men said, "What is the good of doing this useless work? As soon as we put the water in on one side, it runs out on the other."

The other man answered, "But we have our day's wages, haven't we? The use of the work is the Master's business, not ours."

"I am not going to do such foolish work," replied the other; and, throwing down his bucket, he went away.

The other man continued his work till, about sunset, he exhausted the well. Looking down into it, he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labour was not useless, after all."

But he had yet to learn why the king had ordered this apparently useless task. It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him; and as he bid the man keep the ring, he said:

"Thou hast been faithful in a little thing, now I see I can trust thee in great things. Henceforward thou shalt stand at my right hand."

PRAYER WITH THE PENNY.

"Was that your penny on the table, Susie?" asked grandmother, as the children came in from Sunday school. "I saw it after you went, and I was afraid you had forgotten it."

"Oh, no, grandmother; mine went into the box."

"Did you drop anything in with it?" asked grandmother.

"Why, no, grandmother," said Susie, looking surprised; "I hadn't anything to put in. You know I earn my penny every week by getting up early and going for the milk."

"Yes, I remember, dear. Do you know just what becomes of your penny? Do you really care?"

"Oh, yes. I want it to do good somewhere."

"Well, then, every Sunday when you drop your penny in, why don't you drop a prayer in, too, that your penny may be blessed in its work and do good service for God? Don't you think that if every penny carried a prayer with it, the money the school sends away would do wonderful work? Just think of the prayers that would go out—some across the ocean, some away among the Indians!"

"I never thought of that, grandmother. The prayer would do as much good as the penny if it were a real, true prayer, wouldn't it? I

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am going to remember, and not let my penny go alone again."

WHAT A LITTLE ANT DID.

The most splendid reminiscence of a ruin in Athens is the sixteen columns of the old Temple of Jupiter, the Olympi together in one group, and three by themselves, one of which lies prostrate on the ground. For forty years it has lain on the earth, unbroken except in the separation of its component pieces. And as its fellows outline themselves, still strong and erect, against the sky, they seem not only memorials of the grandeur of which they made a part, and speaking witnesses of the past glory of a past religion, but faithful guardians and watchers over their fallen companion. The column was blown down in 1852 in a great storm, but the reason why it fell and the rest still stand was found to be that an ant, taking advantage of a small opening in the cement between the pedestal and the base, had worked its way in, and with the branching corridors of its nest had gradually broken away the mortar which held it; so that it was weakened at the foundation, and unable to resist the violence of the storm. What ages had failed to do, what the enormous power of a furious element could not accomplish alone, was wrought to its destruction by the least of all powers in the world, that of a little ant.

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