

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 13, 1900.

[No. 34.

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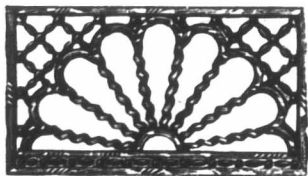
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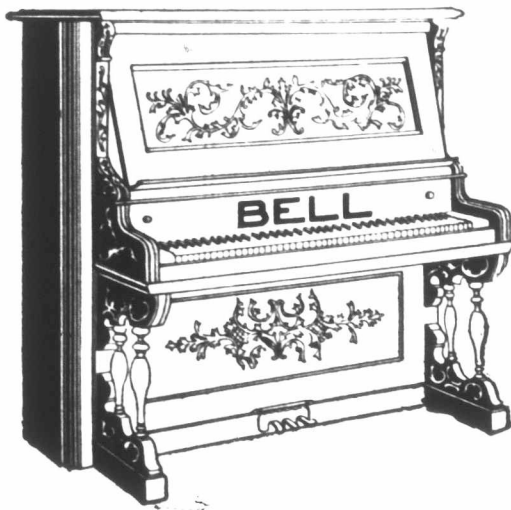


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# Canadian Churchman.

TORONTO, THURSDAY, SEPTEMBER 13, 1900

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### FOURTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.  
Processional: 33, 165, 236, 393.  
Offertory: 366, 367, 378, 517.  
Children's Hymns: 194, 337, 341, 346.  
General Hymns: 2, 18, 36, 178.

### FIFTEENTH SUNDAY AFTER TRINITY.

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

## Population of the United States.

The growth of the great Republic which lies to the South of us is a matter of profound interest to the inhabitants of the Dominion of Canada. It appears from the results of the census of the present year that some of the facts are disappointing to those who had been looking for the report of a great increase in the population of the cities. So far, four large cities have had their numbers published and none of them makes the expected increase. Thus Cincinnati does not really increase at all; for although it adds nearly 10 per cent. to its population, this addition comes not from an enlarged population, but from the addition of certain suburbs to the city. So again, Washington, in the previous decade, increased 30 per cent.; during the past ten years added barely 21 per cent. Louisville sinks from 30.20 to 27.60; and Milwaukee increases by only 39.54 per

cent., instead of 76.90—or little more than one-half the percentage of increase during the previous decade. It is supposed that these cities may be taken as representative of the other cities in the States; and if so, the ratio of increase is much less than from 1880 to 1890, during which time the cities added about one-half of their previous population. We do not at present propose to comment at length upon these facts further than to congratulate our neighbours upon them. The process of assimilation will go on more freely when the increase of extraneous elements is less. In that respect our own comparatively slow increase is a matter of congratulation, not of regret.

## Restriction of the Franchise.

Mr. John Bright, the great advocate of equal rights to all, and especially of the claims of the working-classes, yet allowed that there was a "residuum" in the population to which he would not extend the right of voting for members of Parliament. We rather think that the residuum has, by this time, been reached and included; and no one can quite say as yet what all the consequences will be. We have often pointed out that it is our wisdom, here in Canada, to watch the doings of Britons and Americans, that we may learn lessons for ourselves; and something has occurred in the State of North Carolina, which, although it has no direct application to our circumstances, yet is of very deep interest to us as part of the Empire—in more ways than one. This State of North Carolina, we learn from the New York Churchman, has adopted, by about 50,000 majority, an amendment to the constitution, which is intended to disfranchise the coloured voters of the State. As a closely similar amendment, adopted in Mississippi, has been decided constitutional by the Supreme Court of the United States, the Act is probably within the legal powers of the State. We append here some remarks of the Churchman, which seem very well worthy of being weighed: "So far as it tends to exclude ignorance from the ballot box, this step is a wise one. Intelligence and thrift are the only governing powers of a community which can be safely trusted, and a combination of these qualities ought to be the basis of suffrage. So far as this amendment discriminates against a human being on account of colour, it is unjust. Like all injustice, and like all departures from the higher Christian code, it is certain in due season to work its sure punishment, and this punishment will come independently of political agitation, without haste, but also without delay, slowly working out its own effects in the body politic. There is no question that the evils which led to this step were serious, but they were evils which education would remove, which agitation would diminish." On the whole, the Churchman disapproves; and we may hope that the measure is only temporary.

## The Religion of Intelligence.

In every age we have been warned against the danger of making religion a mere matter of intellect, and the warning has often been necessary. Religion is essentially a matter of the heart and of the will. But the heart and the will can do little that will be satisfactory—acceptable to God and profitable to man—unless they are guided by a clear intelligence. A merely sentimental religion may be quite as dangerous as a mere intellectual. We are glad to see this side of the truth brought out in one of our American contemporaries; and we are happy to quote some extracts from an article on the subject. "It may be admitted," says the writer, "that a severe, extreme type of intellectual piety is much more repulsive than attractive. And yet, when all is said that can be brought against such piety, it remains true that the general advancement of Christianity in all ages has been due more to the intellectual forces which have dominated it than to the emotional and affectional elements which have had any connection with Christianity. I am not saying that there should be no heart-power in personal religion; nor do I say that the emotional element should be excluded, but I contend that the leading force in personal piety and in Church life should be highly and aggressively intellectual. The whole New Testament is pre-eminently intellectual. See how full of intellectual power Christ's Sermon on the Mount is. It mightily appeals to men's minds, their thoughts, their reasoning faculties. It lays down great principles which the human mind must consider, lay hold of, and appropriate. And then notice the splendid intellectuality of St. Paul's Epistles, as well as those of the other apostles. He who reads them appreciatively needs to bring the greatest strength of his intellect into the service. Then look at St. Paul's sermons. What masterpieces of intellectual thought they are! How mightily he reasoned! And what are we to learn from these considerations? Next to the regeneration of the heart the best education of the intellect is needed. Trained thought should minister to one's piety. The most efficient type of piety is that which is led by the best intellectual culture. The Christian thinker is the one who makes the deepest impressions upon those who come under his influence. Intellectual men in the pulpit command the thought of intelligent hearers. Let us endeavour to cultivate an intellectual piety, strong in its spirituality, and true in its loyalty to God."

## Decay of Good Manners.

It is generally agreed that the morals of people are improved in these later days—at least as far as outward decency is concerned, and this is no slight gain. It seems to be different, however, with what has been called the minor morality—good manners. From all quarters, from England, from France, from the States, among ourselves, complaints



are heard of the growing lack of courtesy in almost all classes. This is the subject of an essay in the "Century," for August, by Mrs. Mason, who writes on the "Degradence of Manners," and many of her remarks are worthy of being remembered. Speaking of the woman known as the "Girl of the Period," she remarks: "This typical girl of the day puts on mannish airs with mannish clothes, spices her talk with slang, not always of the choicest, tosses her pretty head in proud defiance as she puts down her parents, her elders, and her superiors—indeed, she admits no superiors, though this scion of equality does admit inferiors and snubs them without mercy—pronounces a final opinion on subjects of which she does not know even the alphabet, shows neither respect for white hairs nor consideration for favours which she claims as a right, and calls this "swell," or "smart," and a proper expression of her fashionable, or unfashionable, independence. The same spirit runs through the entire social gamut. There is nothing more contagious than bad manners; it is so easy for the selfish instincts to come uppermost when the pressure of a law, written or unwritten, is removed. The insolence of servants is sufficiently emphasized. Even the shop-girl waits upon you with half-disguised impertinence, often impertinence without any disguise, and replies to your civil word with a lofty stare, as much as to say, 'Since you are polite to me, you cannot be of much consequence.' The causes are not far to seek. A potent one is the rush and hurry of life in which everybody is intent upon doing the most in the least possible time. There is no leisure for small courtesies. It is a heterogeneous scramble for the loaves and fishes, in which the survival of the fittest resolves itself into a survival of the strongest. It is something akin to brute force that gains the prize, whether it be a seat in the car or a seat in Congress." There is much truth in this, but it hardly goes far enough or deep enough. Our conception of life, of religion, of conduct, seems to have shifted from the principle of sacrifice to the principle of self. What is wanting among us is some greater degree of consideration for others—present in our thoughts, our words, our conduct; and this can come only from a type of religion which is not apparently becoming more common. But we must return to this again.

#### Words to Remember.

Over the triple doorways of the Cathedral of Milan there are inscriptions spanning the splendid arches. On one is carved a beautiful wreath of roses, and underneath is the legend: "All that which pleases is but for a moment." Over the other is a sculptured cross, and there are the words: "All that which troubles us is but for a moment." But underneath the great central entrance to main aisle is the inscription: "That only is important which is eternal." Not only at Milan, but in many of the Continental churches, Roman Catholic and Protestant, these inscriptions are common and striking. It would be well that such a custom should get more common among ourselves. Often the

eye might rest upon words that would give rise to thoughts and meditations that might sink deep into the heart and influence permanently the life.

#### The Unforgotten.

Our thoughts are so constantly directed in these days to the institutions of society that we are in danger of forgetting that what we call society is only secondarily represented by laws and institutions. It is a more vital thing; it is character, opinion, habit. There is a body of moral and intellectual influence in the world which determines the stability or instability of society, and this body of influence is largely the deposit of the brave, true, generous lives that were once potential and controlling and have now gone out in the last great silence and mystery. We commemorate the days when their farewells were spoken to our desolated hearts; we cherish their memories with a deep and sacred reverence and love; and when we see how soon others stand in their places, and how swiftly the world rushes on in its restless course, we are saddened by what seems the forgetfulness of men. We forget that this great, humming world of work is but a school; and when a boy leaves school the personal recollection of him fades with the going of the boys who knew him. Let him distinguish himself, however, and how proudly his name is spoken by the new generations who sit at the old desks! To the man himself, in the great struggles of the world, and with the deeper insight and wider vision that come with the struggles, it is almost matter of indifference whether he is remembered or forgotten; new duties claim his thought, new tasks demand his strength, a new future broadens before him. In the little community, however, among those whom he never knew, the thought of his large and growing life, once part of the little school life, is a continual inspiration. So, in the larger school of life, the just and the noble survive in conscious recollection and in that sublimer memory which perpetuates all good and true living by making it part of that body of moral and intellectual influence which is the final evidence and product of civilization. It is sweet to live, after one has gone, in the secret thoughts and affections of friends; but there is a touch of the divine and the eternal in the power to live forever in the spirit and character of a world made better by our being in it. The good and true are forgotten.

#### Americanizing.

This is very nearly a new word, and it denotes a rather new thing. This thing has indeed existed for some time in various forms. It has been known as liberalizing or liberalism and it has met with strenuous opposition from all conservative Christians, and, in its extreme form, from all kinds of Christians. But the more recent application of the word Americanizing has reference to the particular form which the Roman Catholic religion is assuming in the United States. For example, we have in Cardinal Gibbons a very remarkable specimen of a writer, who, if we did not know who he was,

might be taken for a Protestant. We think this may be said substantially of the Cardinal's work on the religion of our forefathers. The removal of two or three pages from the whole book would leave the remainder quite unobjectionable to Anglicans. This has not given entire satisfaction at Rome, and Pope Leo has written to Cardinal Gibbons and the other American bishops signifying his disapproval of some of these new methods, and bidding them observe the doctrines and modes of speech of the Church to which they belong. The responses of the American bishops are highly significant of the age in which we live and also of the new spirit of American Catholicism. Several of them gave their adhesion to the papal letter, but with a good deal of vagueness and hesitancy. Only two bishops out of fourteen acknowledged that errors condemned were prevalent in the United States. These were the Archbishop of New York and the Archbishop of Milwaukee. Three Archbishops returned no answer at all—namely, those of Chicago, Dubuque, and Santa Fe. The rest of the Bishops, while accepting the papal definitions in regard to Catholic doctrine, denied their application to the Church in America. The reply of Cardinal Gibbons has not been published and his position becomes more and more uncertain. Are the American Bishops going over to the side of the late Dr. Mivart?

#### Strength out of Weakness.

There are few things so difficult to bear as the consciousness of weakness. It is easy to struggle against our faults so long as they spring from some kind of vigour, and we are always lenient with ourselves in dealing with those offences which have their root in energy of nature. These faults do not discourage us, because we recognize in them a misdirected force, and we have faith in our power to give that force new and wiser direction; but the consciousness of weakness brings a profound sense of discouragement. It involves the recognition of a real defect in character, and it carries with it a sense of uncertainty with regard to the future. The man of strong will has the consciousness that the strength which has been misguided may itself become a contributing force to the reorganization of his life, but the man of weak will knows that he has to struggle against a fundamental defect. For the weak, however, as for the strong, there is the same law of compensation; the law under which every possible defect and weakness may be made a source of strength. To be conscious of one's weakness is to put one's self in the way of receiving that which one lacks; for the consciousness of weakness, if acted upon, means steady protection of ourselves against the temptations which overcome us, and in that very act the creation of a new kind of strength. The real measure of character is the amount of moral force produced, rather than the moral achievement made. There are men of fundamental weakness, who, in the struggle to right themselves, put forth an immense moral force, and by that very act, although to others they seem to achieve little, they lift themselves out of their weakness in-



to strength. The first step toward strength is the consciousness of weakness. If that consciousness be acted upon, as it may be even by the weakest, then what was weakness begins to give way to a new-born strength, and out of the very quality which promised to destroy the hope of achievement often comes that moral virility which makes the very highest achievements possible. It was the hand which signed the recantation that Cranmer held in the flames, that it might be burned first.

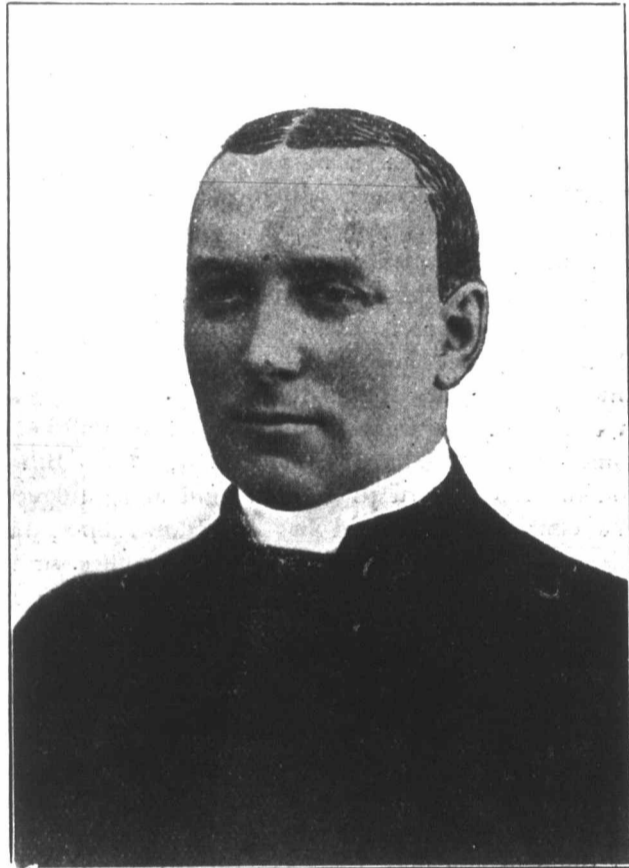
#### THE NEW BISHOP OF KINGSTON.

We hope we are right in thus designating the ecclesiastic who is now elected to be coadjutor to the Archbishop of Ontario. We hope he will take that title, and we hope he will keep it. In all ages it has been the custom for Bishops to take their title not from the State or Province which they administer, but from the city in which the episcopal chair is set up. This, however, is a small detail; and we proceed to offer our hearty congratulations to the diocese on having secured Archdeacon Mills, of Montreal, for their Bishop, a man of many parts and qualifications, and, as we are informed, of great administrative ability—a primary necessity in a Bishop. Dr. William Lennox Mills, Archdeacon of St. Andrew's, in the diocese of Montreal, is the son of the late William Mills, of Toronto. He was born at Woodstock, Ont., about 1849, and was educated at the Grammar School there, from whence he proceeded to the Western University, at London, Ont., taking the degree of M.A. Subsequently, in 1882, he took the degree of B.D. from Trinity University, Toronto; and in 1894 that of D.D.—both by examination. He was ordained deacon in 1872, and priest in 1873. He was incumbent of Trinity Church, Norwich, Ontario, from 1872 to 1874, when he removed to St. Thomas', Seaforth, where he remained for a year; and in 1875 went to St. John, P.Q., where he ministered until 1882. In this year he became rector of Trinity Church, Montreal, a post which he occupied until 1896, when he was made Archdeacon of St. Andrew's in the same city. In 1883 he was appointed to a canonry in the Cathedral Church and in 1885 became examining chaplain to the Bishop. From 1884 to 1885 he was Lecturer in the Sacred Scriptures in the Montreal Diocesan College and became one of the governors. Since that time he has been Lecturer in Ecclesiastical History. The Archdeacon has been a member of the General Synod of the Canadian Church and was nominated for the bishopric of Algoma, after the resignation of Bishop Sullivan. It will be seen that the Bishop-elect has occupied some of the most important posts in the Church, and has had large experience in every kind of work, as an administrator, a preacher and a teacher. He is also a man of broad views and of large sympathies, with a genial, winning address—all of which must be recognized as of primary importance in one who presides over many men of many minds, and be a true Father-in-God to the

people committed to his charge. We are given to understand that the Bishop-elect might suitably be described as an evangelical Anglican, a thoroughly devoted Churchman, but without a taint of party bias—a man, therefore, acceptable to the Church at large, and welcome even to those outside our bounds.

#### PUBLIC WORSHIP.

There are two uses for our churches which can never be allowed to drop out of sight, which can never be subordinated to anything else without serious evils resulting. One of these uses is the worship of God, the other is the preaching of the Gospel of Jesus Christ. We imagine that there are very few indeed, who have given any serious attention to this subject, who will call these statements in question. Now, at the present time, when there is a widespread belief that the congregations in our churches are diminishing,



THE COADJUTOR BISHOP ELECT OF ONTARIO.

rather than increasing, it becomes a matter of very high moment, indeed, to consider how far this state of things may have been brought about by any defects in the use of these two means of grace. For the present we will confine ourselves to the subject of public worship, and try to find out whether the ordinary worship in our churches is of such a character as to promote devotion in the attendants and draw together worshippers into our churches. It cannot be denied that this subject of worship has very seriously engaged the thoughts of Christian men and women—of clergy and laity—during the last half-century. It would hardly be an exaggeration to say that never, perhaps, in the history of the Church has so much attention been given to it. Some decades ago men awoke to the conviction that our ordinary Church services were very far indeed from being worthy of their aim. Careless, slovenly reading and singing seemed to be almost the order of the day. It was impossible that this should continue when the new life that

began to stir in the Church was diffused abroad. First the evangelical movement and then the Tractarian movement gave a new impulse to worship. The Evangelical movement did much—under its influence Christian hymns began to take the place of the metrical psalms, the canticles were sung instead of being read, and various changes of like tendency were introduced. The Tractarian movement had a similar influence. Latin and Greek hymns were translated, new hymns were written, and a powerful stimulus was given to living Christian worship. By degrees it has become clear, not only in the English Church, but in all Christian communities, that greater care must be bestowed upon the service of the Church, and more particularly, that musical adjuncts must be more largely employed. To what consequences have these convictions led? This is a very serious question, indeed, and deserves careful consideration. In the first place, it has become apparent that Churches in which no additional care has been bestowed upon the musical part of the service are falling behind, not only in attractiveness, but in real Church life. There has fallen upon them a kind of stagnancy, a feeling of unprogressiveness, which can scarcely be ignored. Consequently there has been a widespread effort to introduce improvements into the musical services of the Church; and some of these endeavours have been productive of great good and others have had rather the contrary effect. One broad division of these endeavours may be indicated. With a considerable number of Churchmen the effect has been to improve the worship of the congregation, to make the service more living, more hearty, more religious. With another class the effort has been to make the services more pleasing and attractive. In the one case, it has been attempted to provide a service in which the congregation should take part with heart and voice; in the other case, the greatest part of the music has been left to the choir, while the congregation receive pleasure. We are afraid that the latter kind of services are far too numerous, and we wish to state our conviction, that on the whole, they are very mischievous. The church is a place of worship, not a concert room. People should go there to pray and to praise, not to be entertained. No doubt there are churches to which congregations are attracted by the performances or the choir; but what is the ultimate result of these services? Not the fostering of the devout life, but the gratification of people who may or may not be religious. On the whole, we believe that devout people are repelled from the service of God by such methods, and that others, who are attracted for a time, are likely to go to places where they will get still better entertainment of the kind they seek. It is not very difficult to understand how this kind of thing comes about. A clergyman is told that it is necessary that the services of his church should be improved, and he sees the necessity. He knows very little about Church music himself, so he hands the matter over to a choir-master or organist. This gentleman (or lady), may be a devout person, but the point of view from



which such a one regards the subject is too apt to be that of the musician rather than that of the clergyman. Accordingly, a new system is started with the design of having good music in the Church, and that good music means anthems, services for the canticles and the like, whereby the mouths of the congregation are shut; and the worship of the Church becomes very much like a sacred concert. This is not always the case. There are organists and choirmasters who have a very true and deep notion of the significance of the worship of the Church, and who bend their whole energies to realize their idea. Their ruling thought is public and general worship, and whatsoever does not conduce to this is rejected. Still we dare not say that this is generally the case. In many churches the psalms, in which the whole congregation might easily be taught to join, and which were composed in order to be sung, are still read, whilst the chief part of the singing is made up of elaborate services and anthems in which the congregation cannot possibly join. We have dealt with this subject too slightly, considering its enormous importance; but we hope to return to it again. We are here stating no mere private opinions, but the deep convictions of a large number of devout Christian people; and we sincerely hope that we may draw from many of our readers the expression of their opinions on the subject.

#### CONSCIENCE AND ITS WORK.

Sermon preached in Christ Church, Campbellford, on Sunday, August 26th, 1900, by Rev.

W. E. Cooper, B.D., rector, from the Epistle for the day.

1 Cor., xv., 9—I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God.

We often find people saying, "If I follow what my conscience tells me to do, I am sure to be right."

Now, St. Paul, before his "conversion," as it is usually called, was "following his conscience;" but we know he was wrong all the time. And he was perfectly sincere; so sincere, that he was taking a long, and expensive, and very arduous journey; he was so earnest, too, that the fierce heat of a blazing, Syrian sun at noonday—the very hottest, most dangerous time of all—could not keep him from continuing that journey. There can be no doubt, then, about his sincerity and earnestness. Nor can there be any doubt about his certainty that he was right. He was following his conscience with the very purest conscientiousness. But he was wrong all the time; quite mistaken! But before we go any further, we ought to notice a mistake very commonly to be met with in regard to St. Paul's "conversion." The mistake is in thinking of it as the conversion of a man morally bad; a conversion from a life of sin to a life of holiness. It was nothing of the kind. St. Paul, himself tells us the contrary. He appeals to witnesses who had known him all his life, that in outward keeping of all the law of God, as regarded morality, his whole life had been blameless. He had set the very best example of obedience to the law of God, and obedience to those "who sat in Moses' seat." Yes! he was what everyone who knew him would emphatically call a good-living, God-fearing, God-obeying man. But he was a mistaken man, as regarded his opinions about the lately-crucified Christ, and the Gospel. He was announcing through His apostles. St. Paul's conversion, then, was a conversion of his understanding, and his mind, about the Messiah,

Jesus Christ. It was an intellectual, not a moral conversion. And there are, also, two very important popular mistakes that a true conception of St. Paul's conversion will very emphatically correct. One is that "it does not matter what a man believes, as long as his heart is right." It does matter a very great deal, indeed! Another is that "conscience will always be a sure and safe guide to follow." Now, you will not find a very great number of people who really know what conscience is. The people who talk as I have described certainly do not. They really mean "intention," or first thought; or the first notion, or impulse that comes into their head; or it is, really, very often, nothing else in the world but a mere inclination to take a certain course that they want to take for some selfish reason or other. Their root mistake is that they look upon conscience as a "guide;" just the very thing it is not, and was never intended to be, by itself. The fact is, conscience is a judge, not a guide; a judge in the legal sense of the word. Now, a "judge" implies a law. No rightly acting judge decides anything except according to law; and when he is found to have decided in a way the law will not bear out his judgment is reversed, as such decisions often are. So, too, our conscience is the judge within us, to decide between us and the moral law of God. And as an earthly judge often gives a wrong judgment from various causes, such as want of correct or sufficient knowledge; from bias, or such like; so, too, will our conscience often do the same. Hence, the very first qualification needed by conscience is that it be properly instructed. An ill-instructed conscience will judge wrongly. And, moreover, knowledge will be required, for ignorance will judge mistakenly. We must have understanding to see the full meaning of the law. This is what conscience is, as to its nature; it is a judge to interpret the law of God. Now, what is its function, the duty it has to do for us? It works in this way: We want to do—or leave undone—something. We have God's Law, the Bible, and the Holy Spirit to give us light and guidance. We consider what God has laid down upon the question before us; then conscience comes in to show us whether or not the conduct we wish to pursue would or would not be in accordance with that law. And so with actions that are past, it will do the same thing. It will pass sentence upon our conduct. And then, and not till then, we must act according to our conscience; if it has been rightly instructed it will show us the right way; if it does not, God will reverse its judgment by the consequences that will follow. "But" you will say, "that is just what you denied a minute ago; you said conscience was not a guide, and now what you say shows that it is!" Well! I shall not, just now, go into the difference. I shall leave that to you. I will only say that it will not make much practical difference what you call it if only you will give it its right work. Remember this only, and I beg of you to remember it most carefully, the law of God is set forth most fully in the Holy Scriptures of the New Testament, most of all in the example of our Blessed, Holy Lord, Jesus Christ. There is your Guide; your conscience is to decide whether or not you truly follow that Guide. Remember, again, you must study that law; and the study is not a hard one; it quickly becomes a very pleasant one; the Psalmist tells you that you must study the example set by your Lord Himself, and pray for help to see it better, and follow it more and more, in every dealing of your daily lives. Think of its freedom from all deceit and fraud of every kind. Think of its deep, unselfish love for the Father in heaven, and its devotion to His will, not its own. Think of its self-denying love for others, and doing good to all every day; of its freedom from hatred and revenge; of its righteous anger at all that was base, and bad, and wicked, and hypocritical; and when you go over some one day of your own—take any one you like—your conscience, if you really let it, will show you the difference between you and that example. Do the same for the

coming day's life, to-morrow's life, let me say, and your conscience will do its proper office. And the case is the same as regards what your Lord wants you to believe, "the articles of the Christian faith," as they are called. Our baptismal covenant binds us to believe God, and what He tells us to believe, as much as it binds us to obey His commands. But how can you, if you never read, far less study, the Word of God, talk about your conscience guiding you? You might as well ask the first man in the street you met, who was not a lawyer, some questions of law! No! if your conscience is to be right it must be rightly taught. Your conscience is a faculty of your spirit, your God-nature. No lower animal has such a thing. But your spirit is the seat of your understanding and reason. It is part of you; and you must qualify it. And just in proportion as your spirit is enlightened by the Holy Spirit of your Father, so will your conscience judge, more or less, rightly or wrongly. And just in proportion as you pray your heavenly Father for that Holy Spirit of truth, so will His divine light be given. And just in proportion to your sincerity, your earnestness, your readiness to give up your own wishes and will to His, the more surely, the more fully will that light be given you.

#### BISHOP BLYTH'S MISSION.

The following remarks were made by Bishop Blyth at the annual meeting of the Jerusalem and the East Mission, recently held at the Church House, London; the Bishop of Salisbury, the president, in the chair: Nothing could be more satisfactory than the relations of the bishopric of Jerusalem to the Churches in the East, though it was only thirteen years since the bishopric was revived. The condition was far more encouraging than anything that he could have looked forward to. The Greek Church took the lead in its welcome to the representatives of the Church of England, and the friendliness of the other Churches had been quite as marked. A few days before he left Palestine he had an invitation to be present at the consecration of a very large and important church belonging to the Dominicans, at which all the prelates of the Latin Church were present. He was asked afterwards to join them at the luncheon. The representatives of the Churches both of East and West all felt that it was in Jerusalem that our Lord breathed His prayer for the unity of the Church, and that, therefore, His prayer must some day find its fulfilment. The Latins and Greeks and all the Churches said that if they looked less to their points of difference, and more to the points which they held in common, the differences would to a great extent disappear. The visit of the Bishop of Salisbury to Palestine greatly promoted the intercourse of the Church of England clergy with the prelates of the East. The relations of the Mission with the Archbishop of Cyprus had been very much improved by His Lordship's visit, and so had been the relations with the Coptic Patriarch and his prelates in Egypt. Up to the time of the Bishop's visit, the Coptic Patriarch was an exceedingly difficult man to deal with. He had refused to have anything to do with the Archbishop of Canterbury, and he had not even answered his letters. But the Bishop of Salisbury came at a happy crisis, and had caused him (Bishop Blyth) to be put on a better footing. The presence of Mr. Montague Fowler had also done a great deal of good. Last year and this year he (Bishop Blyth), had two pleasant interviews with the Coptic Patriarch, and a great deal passed which he believed would tend to make happy relations between them permanent. It was not everybody that was at present fully sensitive on the duty of Missions to the Jews, though he was thankful to say that the sense of the duty was growing in the Church. It was acknowledged by the Lambeth Conference, in 1897, and it had also been acknowledged by the Convocation of the Province of Canterbury. Still, the feeling was not as general as it ought to be. With regard to the Churches in the East, however, people were more interested. Some persons might



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ask what right the Church of England had to undertake any mission work in Jerusalem, and with the patriarchates of the East? He would meet the question by relating what one of the Patriarchs said to him soon after he went out there. It was: "Missions, on the part of the English Church have my blessing and warm sympathy. They are forbidden to us at present; and therefore your missions, especially those amongst the Jews, have my thorough sympathy." The Mission in Jerusalem had to represent there in the mother city of Christianity not only the English Church, but the missionary spirit of the English Church, and the latter was making a considerable impression at the present time. When the Churches of the East were able to undertake missionary work in the East they would not do so in any spirit of hostility to the work of this mission. No doubt there were points with regard to which the different Churches would foregather and be able to help each other. Since he was last in England they had been building what was called an Anglican college. This was already sufficiently finished to be occupied and used. One side was occupied by himself as warden. The church was completed, and it was a very noble and beautiful building. It was now attended by a very considerable congregation, which was gathered without trenching upon the older congregations in the place. The services were of a very simple and very Catholic character, embracing points which were common to every Christian Church. They were conducted on the standard of the Lincoln judgment. Every Christian Church in Jerusalem brought together a great number of people who sympathized with the services; and at the chief service of the day—that held in the afternoon—representatives of every missionary body gathered in Jerusalem were always to be found. Therefore, the Church had become the centre of unity between the Church of England and other Churches, and the priests, and occasionally the Bishops of the other communions attended the services. He was thankful for the effect which the church that the Bishop of Salisbury came out to consecrate had had upon the work of the bishopric. Attached to the church there was a small free school for boys, which had hitherto been carried on without any cost to the society, but which, no doubt, when it developed, would entail some small expenditure upon the Mission. On the other side there was a corresponding institution for girls. This had been at work for a long time. A plot of ground had been acquired opposite the gate tower of the Anglican college, and as soon as possible buildings would be erected for a girls' home and orphanage. At present that institution was occupying a house which was hired of the Moslems. He could not help taking courage at the prospect which was before the Mission.

RECENT ESSAYS ON THE CHURCH.

Ever since the publication of the famous "Essays and Reviews," and the plentiful crop of "répliques" which those essays produced, it has been customary, from time to time, for some one or other of the great publishing firms to issue a volume of essays by various writers on the principal topics of ecclesiastical interest at the time. It is not surprising that at the present juncture several independent enterprises of this kind should be undertaken. Ecclesiastical and theological questions are being debated with peculiar earnestness to-day, and their outcome is as yet extremely uncertain. It is natural that the leaders of various schools of thought should seek in all possible ways to set before the Church their conceptions of the truth about the topics under discussion. Two such volumes have been recently published, the first entitled: "Church and Faith; Being Essays on the Teaching of the Church of England," and the second: "The Church, Past and Present." The predominant note of the first is theological, and of the second, historical, and the contributors are for the most part men of mark and learning, who prefer to exert their influence in this dignified and

quiet way rather than to resort to the popular platform, or to the correspondence columns of the party organs. The mere enumeration of the authors and of the titles of their essays will be sufficient to satisfy readers of the importance of these books. "Church and Faith" is edited by the Bishop of Hereford, who remarks in the Introduction that "the writers do not belong to any one party in the Church, or one particular school of thought." At the same time they are agreed in viewing with alarm and disapproval the extreme developments of the Ritualistic Party. The Bishop, whilst deprecating these, generously admits that the higher and better influences of the Oxford Movement "have in various ways invigorated and enriched" the life of the Anglican Church. We are indebted to it for an increased and pervading sense of reverence in both religious worship and common life, "for a higher conception of the Church as a continuous and world-wide society of believers held together in a mystical, spiritual brotherhood by a sacramental union in Christ," and for a deepening and enriching of the spiritual life of England. The shape and direction which were given to this movement by its originators "may have modified, but they have in no way destroyed the Reformed and Protestant character" of the Church. It would be good if in all subsequent discussions these frank and cordial admissions of the excellencies of the Oxford Movement were repeated. We should then be spared much of the carping criticism and wholesale abuse which has certainly injured the Evangelical Party, and alienated practical and common sense people from a cause which, I think I am correct in saying, the Canadian Churchman has never failed to speak of with the respect it deserves. It is obviously impossible in a short article to do much more than enumerate the authors and subjects of the books under notice. Dr. Wace discusses: "The First Principles of Protestantism;" Archdeacon Farrar, "Christ's Teaching and the Primitive Church;" Dr. C. H. H. Wright, "The Voice of the Fathers;" Canon Meyrick, "The Confessional." There are also articles by Rev. R. E. Bartlett, Rev. Principal Drury, Rev. Professor Moule, and Messrs. P. V. Smith, Montague Barlow, Sir Richard Temple, E. H. Blakeney, and J. T. Tomlinson. Our second volume, "The Church, Past and Present," is, as has been stated, a volume of historical essays, published under the competent editorial supervision of Rev. H. M. Gwatkin, Professor of Ecclesiastical History in the University of Cambridge. In my opinion, this is a more valuable book both in design and execution than "Church and Faith," and the student, lay or cleric, who desires to get a bird's-eye-view of the history of the Church, composed by first-class authorities, cannot do better than purchase this book, which is published by James Nisbet & Co., London. Professor Gwatkin is not only a brilliant student, but he is a manly and stimulating writer. "We write," he cries in his preface, "not as advocates of this or that party in Church or State, but as students who are persuaded that history as well as science is the message of the Spirit to our time. Our bond of union is the conviction that our Saviour's Person is itself the revelation of which Scripture and the Church are only the record and the witness; but that His Holy Spirit is the Teacher of all ages, revealing more and more of Christ, as men can bear it—to nations in history, to individuals in life. We believe that Spirit speaks in the creative thought and work of every age—in Origen and Athanasius, in Augustine and Gregory VII., in the reformers and the authors of our own Liturgy and Articles, and in the great discoveries of history and science in our own time. We are the heirs of all the ages, and we claim all truth as ours in Him Who is the Truth. The Editor writes four of the essays, those on "The Second Century," "The Latin Church," "The Origins of Church Government," and "Protestantism;" the Bishop of London writes on "The Reformation;" Rev. Llewelyn Davies on "The Apostolic Age;" Dr. Bigg on "The School of Alexandria;"

Rev. G. A. Schneider on "The Age of Councils;" Rev. Professor Collins on "England Before the Reformation;" Rev. J. Hunt on "The Rise of Dissent in England;" Canon Meyrick on "The History of the Lord's Supper;" Chancellor Lees on "Romanism Since the Reformation," and Bishop Barry on "English Christianity To-Day." It would be interesting to quote some passages on crucial points in present day discussions did space permit. One alone shall be given. Bishop Barry describes two hindrances to the progress of English Christianity as a whole. First, "the disintegration and confusion caused by our religious divisions—felt only too keenly at home, but felt even more painfully in the fields of its expansion." "The witness of our English Christianity is therefore confused and discredited, both to the Church and to the world. If only these divisions could be wholly or partially removed—even if the bitterness of conflict and estrangement could be mitigated—no one can doubt that the effectiveness of that witness would be multiplied tenfold. What human probability there is of this who can tell? But at least it is right that the Church of England, from which the secessions of these divided bodies have taken place—on grounds, moreover, which in many cases have been almost entirely removed—should earnestly strive against such division in prayer, and reiterate invitation to consider and promote some measure of reunion." Secondly, looking to the Church of England itself, the Bishop finds a hindrance in the acuteness of party strife, and in "her undoubted difficulty of origination, or even adaptation, to meet new needs, and rise to new opportunities, due mainly to the loss of self-government." He thinks there is a tendency to over-conservatism, a fear of bold ventures, a distrust of new enthusiasms. "If she is to fulfil her obvious mission of expansion, and her possible ministry of reconciliation, at home and abroad, she must unite with this conservatism of the old, some greater elasticity in her methods of thought and action, with a view to the new developments to which she is and will be called."

HERBERT SYMONDS.

REV. IHSAN ULLAH,

Formerly a Mohammedan, Now a Missionary of the Church Missionary Society.

Ihsan Ullah (formerly Ihsan Ali), was born of Mohammedan parents in Narowal, Panjab, North India, in 1857—the year of the Mutiny. He was married at the age of nine, and afterwards attended a mission school belonging to the Church Missionary Society. He, however, never attended the daily reading of the Bible if he possibly could help it. He used frequently to discuss with Christian teachers, and was, therefore, held in great esteem by his fellow-Mohammedans. The Rev. Rowland Bateman, a missionary of the C.M.S., showed great kindness to him in taking him a distance of forty miles to visit an oculist in Lahore, and there can be little doubt that his influence had much to do with the results that followed. He had read the whole of the Quran in Arabic, but understood nothing of its contents. At this period he commenced to read a translation of it in his own language, with the result that he lost all faith in Mohammedanism and began to believe in Christianity. He was subjected to much persecution from the Mohammedans, but was enabled to stand firm. He was baptized on Easter Day, 1878, and was then sent to the well-known boarding school at Batala, where Miss Tucker, better known as A. L. O. E., was then living and used to teach. He passed the entrance examination of the Calcutta University, and then became a teacher in a mission school in Bannu on the Afghan frontier, where he used to preach publicly. He visited England in 1886, and held evangelistic services in many towns in connection with the Church Army. In 1891 he was ordained deacon, and in 1895 a priest by Dr. Matthew, late Bishop of Lahore. Mr. Ullah was in receipt of a regular salary from the C.M.S., but voluntarily accepted half that amount from a band of Indian



Christians, from the plea that he ought to be supported by his own people. Unfortunately the Indian Christians have not been able to continue this support, and Mr. Ullah has been obliged to apply to the C.M.S. to renew the former financial arrangement. This they have readily consented to do, and the Rev. H. E. Fox, honorary secretary, C.M.S., has just written to him to return to England with the least possible delay. But this he cannot do until the cost of the passages of himself, his wife and three children has been secured. The collection of this sum is one purpose of Mr. Ullah's present tour, for under their rules, the C.M.S. are prevented from paying his passage back to India, as he did not come over on their invitation. The total cost of the passages and journey will be \$250, of which \$111 has already been collected. Last year Mr. Ullah and family visited England en route to the United States upon the invitation and at the expense of a missionary friend, and he took part in the Centennial Commemoration of the C.M.S. Since then he has been speaking at meetings, and preaching in the United States, and in London, Toronto, Hamilton, and other places in Canada. He has also preached and lectured in nearly all the parishes of Montreal, and is now prepared to accept engagements in the country and suburban parishes. The Rev. Principal Hackett, Diocesan Theological College, 201 University street, Montreal, will be happy to give further information and to receive applications for engagements, as well as further contributions towards the passage money and expenses.

#### HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Fifteenth Sunday after Trinity.

A free but exact rendering of the Latin Collect is found in ours. It is of unusual extent and depth.

i. A Prayer for the Church.

Most commonly these prayers have regard to personal needs and desires. Of course these are inseparable from those of the Church. The whole body suffers if a member suffers. The Church rejoices if its members are blessed. Yet it is well to put forward the claims of the whole body, as here.

ii. The prayer here presented.

1. For the keeping of the Church—its preservation from evil of all kinds.

2. A special reference. (1) Preservation from things hurtful; to mind, body, or estate. (2) Providing of all things profitable to salvation. Not a mere petition for deliverance from condemnation. Salvation a large thought, embracing all good for body, soul and spirit—we are saved now when we are made Christlike and Godlike. We shall be saved hereafter, when we are made perfect in glory.

iii. The consideration by which the prayer is enforced.

1. The frailty of man. Here is the universal truth on which all appeals are based. "Without Me," said Christ, "Ye can do nothing." Any assumption of personal power the ruin of the spiritual life.

2. Only one result of human frailty. We "cannot but fall." A lesson ever needing to be repeated—the lesson of humility—of lowliness. To exalt ourselves is to ask for humbling. To humble ourselves is to prepare for God's work in exalting us.

#### REVIEWS.

Come Home; An Appeal on Behalf of Reunion.

By Rev. Dr. Langtry. Price, \$1.25. Toronto: Church of England Publishing Co., 1900.

The aim of this work is to disseminate correct views on the nature of the Church, instead of what the writer says he has found in his parish—"the haziest and most unscriptural views prevailing about what the Church of Christ is, and what are the essential doctrines of the Christian religion. It is held generally," he remarks, with truth, "that the only thing that is of any consequence at all,

is the safety of the individual soul," and this, he adds, manifested in "the assurance of personal salvation, based upon a sensible and generally sudden conversion." We should hardly have thought that this last notion was quite so common, but we doubt not, the author tells what he has found in one particular locality. Now, it is the design of the volume before us to show that Christian men and women have no right to choose the particular society to which they may prefer to belong; but that there is one Church which claims them all alike as its members. "The Church," he says, "to which Christ gave His promises occupies a position in the maintenance and propagation of truth, and so in the work of the world's salvation, which is demanding the serious reconsideration of all Protestant people." To this subject the book is devoted; and the author summons the various Communions, one after another, to "Come Home" to the one Communion in which they will find their proper point of union. In carrying out this design, he considers first, What is the Church? next, Whether the Church of England is this very Church in this realm; then the Reformation of the English Church. After this he appeals to the various Christian Communions—Independents, Romans, Presbyterians, Baptists, Quakers, Methodists, in turn; and finally discusses a number of subjects in which these differ from the English Church. Dr. Langtry's wide reading and varied learning are well known and are amply illustrated in the volume before us. It would be well to have the proofs carefully read before the publication of a second edition; and there are some few slips—of no great importance—which can hardly be attributed to the printer.

Magazine.—The current number of Scribner's Magazine opens with an article from the pen of Frederic Irland, entitled "In the Game Land our Fathers Lost," in which he describes a portion of the Pacific Province of the Dominion, which is but little known to the average reader. W. D. Howells contributes a very interesting paper dealing with the life of Mr. James Russell-Lowell, who is perhaps one of the best-known of modern American politicians. Another paper dealing with American political life is written by General J. D. Cox, ex-secretary of the Interior, and in it he describes the Chickamauga Crisis. A story, entitled "The Daughter of the State," is contributed by Charles Warren. In addition to the above, is a second paper on the Slave Trade in America, by J. R. Speers, and Mr. E. Seton-Thompson concludes his tale of the adventures of that very wise little coyote, Tito. A further instalment of J. M. Barrie's story, "Tommy and Grizzel," also appears, and the department of poetry is represented by two pieces, "Whom the World Calls Idle," and "The Sea-Gull Island," by J. W. Carryl and J. R. Taylor, respectively. "The Field of Art," a study in Japanese perspective, by W. B. Van Ingen, will be read with interest by all those who like to keep themselves in touch with the doings of the people who inhabit the Flowery Kingdom.

The American Antiquarian (September and October), is quite up to its high level. Among the papers we may mention the Native Races of Central Australia, the Progress of Egyptology and Anthropological Notes. But we would direct special attention to a careful and elaborate article on Ancient Aztec Cities and Civilization, which deals with a subject of no small difficulty.

The International Monthly is so remarkably good that we doubt whether it will find a sufficient clientele, so that it becomes doubly a duty to recommend it. M. Rawbaud writes on the Expansion of Russia, and he has long ago proved his ability to write on such a subject by his excellent History of Russia. The Tendency in Trade Unionism, by A. F. Weber is very useful, the American School of Historians is very good, and the Conflict in China, by Professor Buckley, very timely. We wish we could go further into the contents of this excellent periodical.

The Expository Times discusses the subject of Astrology in a learned fashion, and comments upon

Professor Sandy's recent article on the Kingdom of God in the Journal of Theology in a manner that will be very instructive, especially to the younger preachers of the Gospel. Among other articles of interest are those on St. Luke and Josephus, the Missionary Methods of the Apostles, Recent Foreign Theology (We direct special attention to the notice of Wendl's work on the Gospel according to St. John). We also recommend the article on the Study of Christian Ethics and the "Contributions and Comments."

The Homiletic Review begins with a paper by Dr. J. Parker, on "Christ as the Essence of the Preacher's Message," containing much that is good. An article on Browning's Religion will be interesting to many of the elite, and also to some of the Philistines. The Sermonic Section will be useful to many, so will the expository and exegetical section. It is a useful publication.

A number of good magazines for the use of teachers should receive notice from us and general commendation. Among these are the "Teacher's Assistant" (Ketcham), The Bible Class Manual (Whittaker), The Lesson Book and Picture Lessons (Whittaker).

The Methodist Magazine continues Dr. Wallace's excellent paper on Madame Guyon, in which the writer does justice to that devout and admirable woman. The Queen of the Adriatic is an admirable paper on Venice, with excellent illustrations. "Ruskin as a Master of Prose," by F. Harrison, is worthy of study by all who care to write good English. University Life at Cambridge is a very interesting and excellent illustrated paper by Dr. Welch, which appeared formerly in Massey's Magazine.

The Literary Digest is always worth reading, and this month it deals with some subjects of great importance. We have, for example—"Shall America Join in the Partition of China?" A very important question, if not quite so much so as Americans imagine. Then we have Mr. Bryan's address to the Populists, which proves at least that the Democratic candidate for the Presidency is an eloquent man. Also "Guerilla Warfare in the Transvaal." We hear all sides in the "Digest"—especially the side we like the least.

Literary Notes.—A story of mission life in China, by Charlotte M. Yonge, will be published next week by Mr. Thomas Whittaker, under the title of "The Making of a Missionary, or Day Dreams in Earnest." The same publisher will also issue "The Grim House," a new story, by Mrs. Molesworth.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

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

North Sydney.—The Rev. C. W. Vernon, M.A., of the parish of St. John the Baptist, owing to an affliction of the throat, has sent in his resignation to the Bishop, to the great regret of the congregation.

Digby.—On Sunday afternoon, August 26th, after an illness of six weeks, which was borne with saintly courage and patience, the brave young heart of Arthur Covert was called forever, and his pure, sweet spirit went forth at the call of his Elder Brother, to the God who gave it. His departure from among us was the first and only sorrow he had ever caused us, but we know that our loss is his gain. It is hard for his friends to understand why such a bright young life should be taken away, but we know that it must be best, for God doeth all things well. His fellow-students at Wycliffe College and Toronto University will miss his cheery comradeship, and the people of Guysboro parish, where he was student-in-charge



for six months, will grieve for his loss, for he had won all their hearts, not only on account of his faithful attention to his Church duties, but because of the personal affection he had for all of his parishioners, entering into their joys and sorrows as if they were his own. None but the most loving hands were near him in his illness and death, and five of the six surviving brothers, who were able to be with him, carried him to his last resting place, which had been made so beautiful with moss and flowers by his many friends in Digby. The beautiful service was read by his well-loved rector, Rev. H. A. Harley, of Trinity church, assisted by the Rev. Mr. Lockward, of Clementsport, and the choir of Trinity church, of which he was a member, sang one of his favourite hymns, "Abide With Me," and when we who loved him best, turned away, leaving him "safe in his gracious Father's keeping," we felt that his beautiful, though short life, had not been lived in vain, but would be a help and comfort to us in our longer pilgrimage, until the day breaks, and the shadows flee away, and we see

Those angel faces smile,  
Which we have loved long since,  
And lost awhile.

QUEBEC.

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

Quebec.—On Sunday last, the Revs. J. W. Wayman, J. S. Brewer and A. W. Dutton were ordained priests in the cathedral, by the Bishop. The Bishop of Vermont preached the sermon.

St. Matthew's.—The new chancel of this church will be formally opened on September 21st, when the Bishop of Ottawa will ordain his son, Mr. Harold Hamilton, who will become assistant curate of St. Matthew's.

MONTREAL.

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

Montreal.—St. John the Evangelist School.—C. S. Fosberry, M.A., Tr. Coll., Dublin, for the past thirteen years head master of Howden, Yorkshire, England, Grammar School, has been appointed head master of St. John's School, being one of some fifty applicants. He has been most successful in his former position and comes to Montreal highly recommended. In addition to his scholastic ability, he is also a musician of note, being a member of the Royal College of Organists. Mr. Fosberry sails from Liverpool this week.

"Synod Hall," on University street, is in the hands of decorators and painters, and the place is being thoroughly repaired and overhauled. It is now some four years since it received any attention at the hands of the architect and renovator, and repairs were urgently needed. The walls are being thoroughly plastered and tinted, while the woodwork in the various rooms and libraries will be prettily grained in imitation oak. Every portion of the building is receiving the attention it requires, the aim of the Synod authorities being to make the place as bright and attractive as possible. Nothing will be omitted to render the "Hall" a fitting part and parcel of the parent edifice beside it. The work has been extended to the residence of the clerical secretary, the Rev. J. G. Baylis, which was for many years the episcopal palace of Bishop Fulford. Mr. James Nelson has charge of the improvements.

Knowlton.—The Woman's Auxiliary and the Parish Guild held their monthly meetings on the last Tuesday of August. It was decided by the former organization to get off a missionary bale at once.

Westmount.—Your correspondent having recently spent a most enjoyable fortnight at the "Clergy House," Cacouna, desires to express his keen and cordial appreciation and grateful thanks to the noble-hearted founders of this unique Chris-

tian work; and he trusts that the Ladies' Committee of Management may see their way to continue this great boon for many years to come.

Aylmer.—The Lord Bishop of Montreal held confirmation service in Christ Church last Sunday morning, assisted by the Rev. R. F. Taylor, B.D., rector, and Rural Dean Smith. Thirteen candidates were presented by the faithful and energetic rector. A very large and attentive congregation filled the church, which was tastefully decorated. The service will always be remembered by those present as the most solemn and impressive ever held here. The Bishop, in the course of his address, referred to the great work accomplished by the rector, Mrs. Taylor and the ladies, pointing out the wonderful improvement in the spiritual tone of the parish since the rector's appointment four years ago, and urged upon his hearers the great necessity of co-operation with the rector in his work in God's vineyard. A large congregation was present in the evening, when the Bishop preached a very powerful sermon, taking for his text the 17th verse of the 22nd chapter of the Revelation of St. John the Divine, "And the Spirit and the bride say, Come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Simper's evening service was sung, also the anthem: "I Will Feed My Flock;" Mrs. J. Dennis and Master Maurice Nelson sang a duet during the offertory. The impressive services will undoubtedly materially assist the indefatigable and earnest efforts of the rector in raising the spiritual tone of the parish in the future. The Rev. R. F. Taylor B.D., returned from Montreal on Tuesday evening, where he was a guest at Bishop's Court.

ONTARIO.

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

Kingston.—Ven. Archdeacon Carey and Mrs. Carey left Ireland for Canada on Wednesday. On account of extreme hot weather and fatigue of travel, they had to shorten their continental trip.

After the election of Archdeacon Mills as coadjutor Bishop, the Synod having received his acceptance, a reply was ordered on motion of E. J. Reynolds, expressing Synod's gratitude to the bishop-elect for cordial acceptance. A committee to make arrangements for the consecration on St. Luke's day, October 18th, was appointed: The Dean, Chancellor, Rev. Prof. Worrell, Rev. Canon Spencer, Edward J. B. Pense, E. H. Smythe, R. V. Rogers. The archdeacon for the clergy and Mr. Pense for the laity, moved a resolution of gratefulness to the Lord Bishop of Ottawa for valuable assistance in presiding at the session, a continuation of many kind and highly acceptable services to the diocese. This was carried by a rising vote. On motion of the archdeacon, deep distress was expressed at the critical illness of Dean Lauder, of Ottawa, one of the oldest clergymen of this diocese, before separation. Esteem was accorded and it was hoped that God in His good Providence would mercifully comfort him. Synod was closed with the doxology and benediction.

OTTAWA.

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

Renfrew.—Wanted 800 subscriptions of \$1 each, towards the rebuilding of St. Paul's church, destroyed by fire on February last. Already received 270, required 530. The rector will be pleased to receive additional subscriptions.

TORONTO.

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

By the announcements of the various churches we notice that the provost of Trinity College has

promised to preach in the following places during the next fortnight: Norwood, Thorold, St. Mark's, Parkdale; St. Simon's, Toronto; Sutton West and Belleville.

St. Simon's.—This important benefice, vacated by the appointment of the rector, D. Street-Macklem, to the Provostship of Trinity College, is, we trust, about to be filled by a very satisfactory appointment. As the Bishop of the diocese, who is patron, has not yet given notice of his intention, we abstain from suggestion or information.

St. George's.—We understand that Canon Cayley has announced the advent of an able coadjutor at St. George's, the Rev. Dr. Marmaduke Hare. Dr. Hare was ordained deacon at Oxford in 1879, and priest at Cape Town in 1881. He ministered in the diocese of Cape Town from 1879 to 1881, and was acting chaplain to the forces in the same colony in 1881-2. He ministered at Salt River, Cape Colony, 1882-4. Returning to England he was curate of Battersea, 1884-5; vicar of Clay Hill, Enfield, 1885-9; Christ church, Enfield, 1889-92; rector of Bow, 1892-1897. Subsequently Dr. Hare has ministered in the diocese of Albany, N.Y. We sincerely wish all success to his work in Toronto.

St. Philip's Silver Jubilee.—The congregation of St. Philip's church, Spadina avenue, began the celebration of the twenty-fifth anniversary of the foundation of the parish on Wednesday, the 5th September. Divine service was held in the church, and the rector, Rev. Canon Sweeny, delivered a sermon, reviewing briefly the history of the parish, and pointing out the lessons which were to be drawn from it. The church was artistically and profusely decorated. The music was of an elaborate character, the choir being assisted by the parish orchestra. Madame Waltz sang the offertory solo. Canon Sweeny took his text from I. Samuel, vii., 12. He showed its application to the parish of St. Philip's, and traced the various steps of the progress of a quarter of a century. He rejoiced that so many persons had availed themselves of the opportunity of worshipping God there, but regretted that even more had not done so. He stated that during the twenty-five years 1,225 children had received holy baptism, 553 persons had been confirmed, 235 marriages had been celebrated and 465 burial services had been held. Three ministers had had charge of the parish—Rev. George Moxon, Rev. Dr. Stone and the speaker. The latter had spent eighteen years in the discharge of his duties. He closed with an appeal to his hearers to invoke God's help, to present themselves a living sacrifice, holy, acceptable unto Him. On Sunday morning the Lord Bishop of the Diocese preached to a large and attentive congregation from the Gospel for the day, "Blessed are the eyes which see the things that ye see;" pointing out the blessedness of those who heard the Gospel from Christ himself, in comparison with those under the old covenant, and our blessedness and responsibility in hearing and seeing the same through the Spirit. In the evening the sermon was preached by Professor Clark, from Nehemiah vi., 3: "Why should the work cease?"

Balmy Beach Pavilion Church.—In connection with the summer services held by the Rev. H. C. Dixon this season a feature of special interest and success has been the Thursday evening lantern services at which the attendance reached the large number of 280 in one evening, the people being unable to get into the building. The Gospel stories, The Prodigal Son, "Christie's Old Organ," "A Peep Behind the Scenes," etc., proving of intense interest. It would be difficult to bring the Gospel message better home to the heart than in this way, both to adults and children, and over 750 people have been reached at the Pavilion alone this summer.

Emily.—A very interesting series of services has been held in the township of Emily, which is now



under the care of the Rev. E. A. Langfeldt, M.A. Mr. Langfeldt has seen, for some time, the necessity of a new church at a point about seven miles from Omencee, and he has laboured with great energy and success to supply the need. The result is St. James' church, a very pretty structure, capable of containing a congregation of 150, the whole expense of which has been very nearly met before the opening of the church. The dedication services were held on Sunday, September 2; the morning sermon being preached by the Rev. Mr. McCann, of Georgetown, formerly rector of Omencee, the evening sermon by Rev. Dr. Clark, of Trinity College. Congregations of about 250 were crowded into the church at both services. On Monday a congregational tea party was held, followed by a concert, at which addresses were given by the Ven. Archdeacon Allen, Rev. J. C. Davidson, Rev. Mr. Thompson (Methodist), Rev. Mr. Brown (Methodist), Rev. Mr. Kamawin (Presbyterian), and Rev. Dr. Clark. About 450 sat down to tea, and there were even more present at the meeting. Mr. Langfeldt has evidently won the confidence and co-operation of his people and the prospects of the Church of England in Emily are most bright.

#### NIAGARA.

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

Orangeville.—Miss Mabel Henderson, daughter of Rev. Canon Henderson, the esteemed rector of St. Mark's church, starts for London, Eng., this week, where she intends to pursue her studies of vocal music for several months. Miss Henderson will be very much missed in the social circles of her native town, where she has always been a great favorite, but more especially by the members of the church, where she has for a long period, with most conspicuous ability and with great acceptance by the congregation, filled the position of leader of the choir. Last week Messrs. W. L. Walsh and A. Turner waited on Miss Henderson, and on behalf of a few members of St. Mark's, who were hastily called upon, presented her with a well-filled purse as a small token of the esteem in which she is held by them, and expressing their regret at her leaving, and wishing her a safe and pleasant voyage to the Old Land.

Hamilton.—Much sympathy is expressed for the rector of St. Thomas', Rev. C. J. James, at the rather unexpected death of Mrs. James. She had just returned home from Muskoka, and was taken ill Wednesday evening. On the advice of her physician, she was at once removed to the city hospital, where she was operated on Thursday morning. After the operation she seemed much better, and no serious results were anticipated, but at an early hour next day she grew suddenly worse and died about 8 a.m. Mrs. James was born in Hamilton 33 years ago, being the youngest daughter of the late Wm. Berkett. She was married in 1887, and moved with her husband to St. John, N.B., and afterward to Montreal. Two years ago Mr. James was appointed to St. Thomas' church, and he and his wife have resided here since. Mrs. James was very popular with the members of the congregation, and it was with deep regret that they learned of her death.

#### HURON.

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

Thorndale.—The harvest supper of Grace church (the outstation), was held Tuesday evening, Sept. 4th, at Mrs. McMurray's beautiful lawn. In the absence of the rector, Rev. R. S. Howard, the chair was taken by Rev. T. G. A. Wright. The Ingersoll A.O.F. band was in attendance, and a good programme was furnished by members of Thorndale and Thamesford congregations, and by Miss Taylor and Miss Parker of London.

London.—Rev. C. C. Owen, of the Memorial church, is one of the newly appointed vice-presidents of the Boys' Brigade. The Hon. President is Lord Minto, and acting president, Hon. G. W. Ross.

Huron College. The alumni meet Tuesday evening, Sept. 25th, and Wednesday, Sept. 26th, just previous to next executive committee meeting, which falls on Sept. 27th.

Princeton. Oxford deanery meeting is set for Sept. 20th at this place. An attractive programme has been prepared. Morning, 11 a.m., Holy Communion with sermon by Rural Dean McKenzie; afternoon, addresses by Revs. T. G. A. Wright and James Ward, and Miss Kate Galbraith; evening, addresses by the rector, Rev. W. V. McMillan, Mr. Crysler, and Rev. Canon Brown. The programme includes some practical ecclesiastical questions of deep interest at the present time, and it is hoped a good meeting will be forthcoming.

Owen Sound.—The rector, Rev. J. Ardill, Mrs. Ardill and child, returned home last week from a visit to Ireland and England.

#### ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

Port Arthur.—It is good news to hear that our worthy and hard-working Bishop will (D.V.) be amongst us on the 30th. More particularly as from now till then or nearly till that date we shall miss the ministrations of our good rector, who takes with the rector of Fort William, his much needed holiday this month. Our Sunday school picnic took place last Thursday, and all seemed thoroughly to enjoy the pleasant sail to Amethyst Harbour, about 18 miles across the beautiful lake which was quite calm, providentially. The good tug "Siskilvit" looked like some fairy boat with its freight of happy-looking children, under the care of the rector and many able assistants, including the parents of the scholars, and Miss Bowell. Another tug, the "Inez," from Fort William, called at Port Arthur at 2.30 p.m. for those who could not go in the morning, and lively were the greetings when the boats joined. The scenery was lovely, the trees scarcely tipped with their autumnal tints and the orange lichens on the gray rocks adding to the effect. Some of the party crossed to Cariboo Island, others gathered shells and various specimens of greenery, stones, etc. Of course there was a short race between the two vessels coming home, but as the "Inez" began to land her passengers the "Siskilvit," with her bright lights and streaming flags entered the dock, and thus ended a very pleasant day. The pearl of picnics, however, was held on the 16th Aug., when the adult members of the congregation sailed on the "Dixon" to Washington Harbour, Isle Royal. The day was perfect, the lake like a mirror, the company and the boat good and the scenery fine. One realized the expression, "Sailing over a summer sea," and was thankful for a happy day.

#### CALGARY.

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

Pine Lake.—A parish has been organized with Walter Charley and J. E. Pope as wardens. The erection of a new church is under consideration.

St. Mark's.—Very handsome pulpit and prayer-desk hangings have been received from Miss E. C. Simonds, of London, England. The vestry expressed their thanks to the donor for her handsome gifts, and thanks to Miss Nicholson for her kind interest in obtaining them were duly expressed in a motion unanimously passed.

Calgary.—Subscriptions are being collected among the Church of the Redeemer congregation

for the following objects: 1. For \$100 towards erecting a brass tablet to the memory of Rev. H. P. Lowe, the late rector. 2. For the erection of rectory house. 3. For the diocesan endowment fund and the See House fund. It is earnestly hoped that church members will endeavour to give according to their means.

The Rev. W. F. Webb, who has lately been confined to the hospital with a severe attack of tonsillitis, is quite restored to health.

Pincher Creek.—The stone foundation of this church is now finished, and gives it a more solid appearance. It is the intention of the congregation to reseat the church as soon as sufficient funds are collected for that purpose.

### 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.

#### THANKS.

Sir.—I beg to acknowledge with hearty thanks, the following subscriptions in response to my appeal, which recently appeared in the Churchman, previously acknowledged, \$1; anonymous, Guelph, Ont., \$3; A. H. Rowe, Victoria Harbour, Ont., \$2; F. B. Miller, Salsgirth, Man., \$1; total, \$7.

J. F. Cox, Missionary.  
Sioux Mission, Griswold, Man., 3rd Sept., 1900.

### British and Foreign.

An obelisk, twenty feet high, is to be erected in Africa, to mark the site of the hut in which Livingstone died.

In the missions of the English Church Missionary Society there were baptized last year 8,200 adults and numerous children.

Sweden is said to be the most Protestant country in the world. Out of a population of over four and a half millions there are only 810 Roman Catholics.

The Baroness Burdett-Coutts recently celebrated her 85th birthday by making large gifts to various philanthropic institutions. These gifts raise the total of her benefactions to five million dollars.

St. Peter's church, Sitka, Alaska, was consecrated on Easter Day. The erection of the church was made possible by the gift of a New York Churchwoman, who visited Sitka three years ago.

The Rev. G. D. Grundy, vicar of Hey, near Oldham, although in his 94th year, and the oldest vicar in the kingdom, still discharges his duties. He has served under seven bishops, and was vicar of the parish in the reign of George III.

The C.M.S. Gleaner says: We doubt if there is a single parish in Great Britain where every communicant is doing something for Foreign Missions; and in the great bulk of the parishes the missionary interest is confined to a small minority.

Three stained-glass windows and a memorial brass, the gift of Dr. Kenny, of Treeton, Rotherham, Yorkshire, have been erected in the chancel of Clonfert Cathedral. The windows are rich in color and beautiful in design. They represent David, Solomon, and the Good Shepherd.



At the annual meeting of the Society for the Propagation of the Gospel, the Archbishop of Canterbury said: "We are beginning, I think we are only beginning, to apply to our own consciences the great commission of our Lord, 'Go ye into all the world.'"

There are to-day, according to accurate statistics, over one hundred and twenty thousand women stenographers in the United States. Their annual salaries amount to over \$70,000,000. There are about twenty thousand women stenographers in New York City, and about twelve thousand in Chicago.

At the C.M.S. anniversary, the Rev. G. R. Blackledge, of Uganda, in relating the marvelous story of that mission, said: "Catechumens are now so numerous that there will probably be 7,000 baptisms this year. We have there a people gifted with an intellectual soil, which is capable of infinite possibilities of cultivation."

The best lighted city in the world is Hammerfest, in Norway, which is also the most northerly town in the world. Even the smallest cabin has its electric light, and during the polar night, from the middle of November to February 1st, the town is all aglow. The power is derived from three rivers, so rapid that they do not freeze in midwinter, and so near the city that the light can be furnished at very little cost.

In the city of Kuwana, Japan, by no means one of the large cities, there are no less than forty-two Buddhist temples. The American Church Mission in the same town has twenty-one communicants. That better things are in store seems to be evidenced by the reception given to Bishop Partridge and the Rev. J. C. Ambler, on a recent visit, when at a Sunday evening preaching service the attendance was in the neighbourhood of four hundred. The average congregation ministered to by the native clergyman in charge is about sixty.

Be it known that the Orthodox Church of Russia is the wealthiest in the world. As evidence of this, it is stated "that it could easily pay the national debt of the empire, amounting to about £200,000,000, or nearly \$1,000,000,000, and yet not be impoverished." This seems almost incredible, but it must be remembered that it has some very lucrative sources of revenue. One of the most profitable is the sale of candles. Being "consecrated candles" there is an enormous demand for them during the Easter season.

One of the most quaint little churches in the Vale of Glamorgan is now undergoing restoration—the parish church of Eglwys Brewis. It is, perhaps, the smallest in the county, it being 24 feet long. On the north side of the chancel-arch is a 15th century opening, now walled up, presumably intended for an entrance to a rood-loft. The church is said to derive its name from William de Breuse, Bishop of Llandaff, A.D. 1265. Its restoration is being carried out under the auspices of the Society for the Protection of Ancient Buildings, who have appointed an architect for the work. The cost is estimated at £500, of which half has been promised.

The number of circular churches which are known to have existed at one time in England must now, says a London correspondent, be increased by one. A faculty was recently granted for somewhat extensive alterations to be carried out at the ancient and interesting Church of St. John, Clerkenwell. Together with the ancient gateway on the opposite side of St. John's square, this church forms the only remaining portion of the Grand priory of St. John at Clerkenwell. It was the mediaeval headquarters of the Knights of St. John of Jerusalem, who also built the circular church at Little Maplestead, Essex. It has once or twice been suggested by archaeologists that the original shape of the

nave of the Clerkenwell Church may have been round, and the recent excavations have confirmed this theory. The plan is exactly the same as at the Temple church, and the fact is now recalled that both churches were built at exactly the same time and were both consecrated in 1185 by Heraclitus, Patriarch of Jerusalem. That some difficulty should have been experienced in discovering the original of the church is not strange. It has been practically rebuilt several times, and has passed through strange vicissitudes. The whole priory was besieged by Wat Tyler, who, after beheading the Chief Prior, set fire to the building. It was burning seven days.

In a postscript to a recently received letter the Archbishop of Capetown gives us a delightful glimpse of the Church's work progressing as if there were no troubles around her: "I am having a most interesting confirmation round through Swellendam, Heidelberg, Riversdale, and Mossel Bay. It is wonderful to think how the work has grown since I first came to these parts, just twenty-five years ago. This journey I shall have visited no less than ten mission stations which did not then exist. The work then was almost entirely concentrated in the towns; now one of the stations has become a town parish, and another will shortly, I hope, have a resident priest. In these four districts I shall have confirmed about five hundred persons, of whom I suppose four hundred and fifty or more are coloured people of the country labouring class. It is work full of hope, but it needs a tender fostering care, and as the people are so exceedingly indigent, it needs much external support. Earnestness is most visible. An old man of 83, with his wife over 70, were confirmed this day fortnight at Slang River; the next morning they both walked over eight miles to the early celebration. At the same place a coloured laundress walked over in spite of her work eight miles and back before her confirmation at 3 p.m. Here, an old woman of over 70, who was working seventeen miles away, and being ill, tried to get a cart to convey her, came to-day to say that she had failed, and had walked all the way for her confirmation to-night. And yet they say that the Gospel is not for such people as these!

The Growth of the Church in the Diocese of Adelaide.—"The last five years have," said the Bishop of Adelaide, in his recent pastoral address, "witnessed some excellent legislation on the part of Synod—a new Model Trust Deed, new Regulations for the Clergy Annuity Fund, a simpler process governing Grants-in-Aid and the Endowment of Churches, and the franchise to women for voting in vestries. The Church Office has been reorganized and its expenses curtailed. The place and the time of meeting of the Synod have been changed to suit general convenience; and connected as it is now both with the annual meeting of the Home Mission Society and a quiet day for clergy, our session will be in a better position to repudiate the criticisms levelled at it in the past, that finance claims its main attention to the exclusion of more directly spiritual objects. Statistics are proverbially untrustworthy unless they cover wide areas, but a continuation up to date of the diocesan figures treated in the quinquennial periods which were drawn up by Archdeacon Morse, and published in the Year-book of 1891, shows that, making every allowance for the increase of population, the Anglican Church holds her own in this colony. Taking 1888 as a convenient basis for a comparison, since the population of South Australia increased two-elevenths in the next ten years, in order to maintain our position, the numbers of communicants at the end of 1898 should have been 6382; as a matter of fact, they stood at 8,478. Sunday-school teachers should have been 1119; they stood at 1123. Scholars should have numbered 11,936, they were 13,000; persons confirmed in the five years ending 1888, numbered 4,511; in the five years ending 1898, 5,365—a few, though only a few, above the proportional increase. To-day these figures stand as follows: Communicants, 9,051; Sunday school teachers, 1,102; schol-

ars, 12,709; confirmed (return for fifteen months), 1,241. Voluntary offerings are difficult to tabulate, but exclusive of grants, endowments, and also of moneys raised for building and school purposes by special efforts outside the offertory, £116,000 was raised in the quinquennial period ending 1893, £114,000 in the five years (years of general drought) which followed. The figures for the five years ending 1888 (£121,000), afford no comparison, including as they do all voluntary efforts for Church purposes, whether made through the offertory or by outside exertion. In 1888 there were 60 licensed clergy; to-day 85—two on leave in England. This brief retrospect of the work of the Church in this diocese is intended to place before us the facts of our present position. We must remember that the last five years have been years of exceptional difficulty. The unparalleled drought which has spread over this colony has crippled the funds at the disposal of our organization, and checked that development which more sanguine minds may have anticipated, for even in the spiritual campaign money constitutes in a great degree the sinews of war. But for the wonderful self-sacrifice shown by the clergy, content to have their small stipends further reduced by failures of local contributions; but for the Christlike spirit with which they have, especially in the country districts, consented to open new spheres of labour, and at the same time to accept less remuneration than before, the progress chronicled above would have been impossible. I rejoice to think that under the new Grant-in-Aid regulations a few of the stronger mission districts will advance into the quasi-independence of the Grant-in-Aid condition; but the new appeals for aid would at once swallow up ten times the amount thus set free for mission purposes. All honour to the clergy for their noble battle throughout these miserable years of drought. Thank God, no post has been abandoned; but now that the five years' famine siege appears to have been raised, I trust that an advance all along the line will not be delayed through insufficiency of transport or commissariat. Give us the means, we will provide the men. No twentieth century special fund has been started in this diocese; we need no fresh lines on which to work. The sagacity of Bishop Short and the enthusiasm of Bishop Kennion have laid down channels eminently suited to our requirements. Surely Church people need no reminder that 'charity begins at home.'

## Family Reading.

### A PRAYER.

God of my life, to Thee I call,  
Afflicted at Thy feet I fall;  
When the great water floods prevail,  
Leave not my trembling heart to fail!

Friend of the friendless and the faint!  
Where should I lodge my deep complaint?  
Where but with Thee, whose open door  
Invites the helpless and the poor

Did ever mourner plead with Thee,  
And Thou refuse the mourner's plea  
Does not the word still fixed remain,  
That none shall seek Thy face in vain

That were a grief I could not bear,  
Didst Thou not hear and answer prayer;  
But a prayer-hearing, answering God  
Supports me under every load.

Fair is the lot that's cast for me;  
I have an Advocate with Thee;  
They whom the world caresses most  
Have no such privilege to boast.

Poor though I am, despised, forgot,  
Yet God, my God, forgets me not;  
And he is safe, and must succeed,  
For whom the Lord vouchsafes to plead.



## A WISE OLD SPIDER.

Two spiders went into a church one Saturday and parted at the door. The next Monday they met again on the steps, and one said to his friend: "Why, what is the matter? You look so thin and tired. Have you had the 'grippe?'"

"No," he answered, "but I am convalescing from my excitement in the church since last Saturday. You see, I went up to the lectern and the altar committee brushed me off. I went to the pews and the sexton dusted me away. I went to the pulpit and the preacher nearly pounded me crazy. At last I escaped, more dead than alive."

"Why," said his friend, "you're a foolish fellow; you have no judgment. Don't you know that the only safe place to weave your web in a church is over the opening of the contribution boxes at the door?"

## WORSHIP.

Faith and works have been written about, and preached about, and talked about, and discussed in a thousand ways, until the human race has accepted it as familiar knowledge that both are necessary to make a Christian. St. James puts the doctrine in very few words: "As the body without the spirit is dead, so faith without works is dead also." Neither faith by itself nor works by themselves will save a man.

Worship is the realization of the present God and pouring out our hearts to Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth. It is not merely kneeling, bowing the head or prostrating the body before Him. That is a form of worship, an outward and visible expression of the deep reverence and affection that ought to possess and swell the soul. In worship the soul of man meets the soul of God; spirit meets spirit; truth springs out of the earth, and righteousness comes down from heaven.

Worship is the highest level of religion. Faith and works are things of mortality. They are first principles; they are primary. Worship stands upon them, rests upon them; but opens the soul to the light and life and love of God. It is the highest exercise and enjoyment and largest and most exalted expansion and lift of our being. In the Holy Communion we are exhorted: Lift up your hearts! The response is: We lift them unto the Lord. Soon after, devoutly kneeling—with angels, and archangels, and all the company of heaven we laud and magnify the glorious name of God. The human mind knows nothing in this mortal state higher than that.

St. John gives us his vision of worship in the 4th chapter of Revelations. St. Paul tells us how his soul was lifted up to witness unspeakable things.

True, hearty, intelligent, whole-souled worship is the nearest that we can come to the life of heaven—the nearest we can draw to God. It is the occupation of the saints in glory, the glorious privilege of the children of light.

Where human art and effort, the impressive and spectacular, betray themselves, all is under suspicion; most likely of the earth earthy, pious entertainment, neither meant for, nor reaching heaven. And the whole thing is in danger of being like the passion of the player, manufactured: Stirred through the senses, not springing from the heart. There may be tears and groans and anguish

without a spark of honest and sincere devotion.

It is possible for a great religious show to be only a pomp and vanity of this wicked world. Monumental Messenger.

## IN TUNE AND OUT.

Some time ago a great poet suggested that it would be a very good thing if we could see ourselves as others see us. And we would learn just as important a lesson if we could hear ourselves as others hear us. We grow so used to our own voices that we really know less about them than people do who have only heard us speak a few times.

Frequently when we have had a little trouble, or have not been feeling well, a whine creeps into our voice, and the whine stays on after the trouble goes. We do not realize it, but everybody else does. The most beautiful music is spoiled if the instrument on which it is played is badly out of tune, and the pleasantest words lose their sweetness if spoken in a fretful, complaining tone.

There are other defects in our voices which a little thought and care would remedy. Many of us speak too loudly, and that mistake causes a harshness and roughness as unpleasant as they are unnecessary. Now and then, amid the chatter of shrill, sharp, loud or fretful voices, we hear one that is sweet and low and musical, and we wonder that so little attention is paid to cultivating a grace which adds so much to the charm of the possessor, and to the pleasure of the rest of the world.

## WHAT IS WANTED.

We want more Christians; but our supreme want is better Christians. It is the "more life and fuller that we want." We want the men who will put into commerce and into politics the same spirit of disinterested sacrifice and service that has distinguished thousands during this last year upon our battlefields. We want absolute consecration and indifference to self-interest if only the greater and sublimer interests may be served. We want a few—just a few—heroes of the market-place. We want to learn, as Ruskin said, that trade has its heroisms as well as war. We want men and women, who, on the press and behind the counter, on the floor of the House of Commons, and in the crowded drawing-room, will speak and act and live for the kingdom of God and His righteousness firstly, lastly, and altogether.—C. S. Horne, M.A.

## TAKE CARE OF YOUR TEMPER.

At the most important meeting of the series held at the Alexandra Palace, the Bishop of London, in an address which made a very deep impression, gave some timely advice to the young enthusiasts. He reminded them of their responsibility in regard to conduct. He said it was eternally true that they would be judged by their temper more than by their objects; that what they were was more important than what they strove to accomplish. They must win back the temper and the spirit of their Lord and Master before they could win anything else. The Bishop said that great mischief was done by little faults and the limitations of good men. He called on them to rise to the highest of which they were capable—looking to Christ and Christ only, and striving to embody His spirit in their life. "Take care of your temper," said the Bishop at the

conclusion of his address, "and your energies will take care of themselves."

## HOW TO LIVE IN PEACE.

In order to be satisfied even with the best people, we need to be content with little and to bear a great deal. Even the most perfect people have many imperfections; we ourselves have as great defects. Our faults combined with theirs make mutual toleration a difficult matter; but we can only "fulfill the law of Christ" by "bearing one another's burdens." There must be a mutual, loving forbearance. Frequent silence, habitual recollection, prayer, self-detachment, giving up all critical tendencies, faithfulness in putting aside all the idle imaginations of a jealous, fastidious self-love—all these will go far to maintain peace and union. How many troubles would be avoided by this simplicity! Happy is he who neither listens to himself nor to the idle talk of others.

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.

## HINTS TO HOUSEKEEPERS.

Apples with Figs.—Cut apples in halves, core and pare, and lay in baking-dish. Into each apple cavity put a prepared fig and a few bits of crystallized ginger. Make a syrup of three-fourths cupful of water and one-half cupful of sugar and pour over the apples. Bake until they are tender, basting several times. Carefully lift them out into a pretty glass dish, pouring any syrup that remains into the fig centres. Serve very cold with whipped cream, or a soft custard. If preferred, instead of cutting the apples into halves, they can be pared and cored whole, being careful not to remove quite all of the apple from the bottom, and proceeded with, as above.

Grape Rolls.—Grape rolls are delicious. Use very ripe purple grapes, and wash them before they are picked off the bunches. Stew the picked grapes with half their weight of white sugar and a very little water, just enough to keep them from scorching. While they are cooling, make a dough of two eggs, one cup of milk, one-half cup of butter and just enough flour to make it stiff enough to roll. Cut the rolled dough into ovals and spread the upper side thickly with the stewed fruit. Roll up each piece, press the ends well together, and bake in a buttered dish. While they are baking pour over them a sauce made of butter and sugar mixed with boiling water. Serve the rolls with the same sauce made thicker and flavoured with lemon or any flavouring preferred.

Peach Shortcake.—One quart flour, sifted twice, heaping tablespoonful of baking powder sifted into it, each time. Two tablespoonfuls of melted butter, cut into it with a silver knife; an egg, well beaten, white and yolk separately; a pinch of salt; enough rich sweet milk to make a soft dough, knead as little as possible to get into shape. Bake in two layers, one over the other, having rolled out thin and to fit a round tin. A bit of dry flour, less than a teaspoonful, sifted on the lower layer, and a tiny bit of butter, dotted over that, help separate them at the right time. While that is baking half an hour in a hot, not warm, oven, pare the peaches to use as a "filler," cut in tiny pieces; sprinkle with sugar, and set in the ice box, or down cellar. Have enough peaches, so that one will not need to ask what is inside.



THE CHILDREN'S FACES

Winsome little faces,  
Every one a flower,  
Gathering life's graces  
From its sun and shower.

Babies—darling treasures  
Of the "Cradle Roll."  
Cooing to love's measures;  
Mother's arms their goal!

Rosy toddlers, singing  
Of our Father's care;  
Bird-like voices ringing  
On the balmy air,

Juniors, bravely climbing  
Up the shiny way,  
Stepping to the chiming  
Of the joy-bells gay.

Brothers, older growing,  
Gentle sisters, too,—  
Are they daily sowing  
Precious seed, and true?

Young lives, in their gladness,  
Helping other lives  
Up from gloom and sadness;  
Hail to him who strives!

Can you tell the reason  
Of this bright array?  
Roses know the season:  
This is Children's Day!

Children's faces greet us,  
And from realms above,  
Smiling angels meet us,  
Bearing gifts of love.

SOMEBODY FORGETS.

A little boy, living in the most poverty-stricken section of a great city found his way into a mission Sunday school and became a Christian. One day, not long after, someone tried to shake the child's faith by asking him some puzzling questions: "If God really loves you, why doesn't He take better care of you? Why doesn't He tell somebody to send you a pair of shoes, or else coal enough so that you can keep warm this winter?"

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The boy thought a moment and then said, as tears rushed to his eyes, "I guess He does tell somebody, and somebody forgets."

The saddest thing about the answer is the truth. God is not unmindful of His little ones. Whether they are in want of fire or food or advice or sympathy, He calls us to supply the things that are needed. He tells us that every act of kindness or helpfulness done to the least or lowest of His creatures, He will count as done to Him. But not all of His purposes are carried out; often because we choose our own pleasure rather than His will, often because somebody forgets.

Somebody forgets! That is one of the reasons for the pinched faces we see sometimes, and which haunt us for days after, for half-clad, shivering bodies and for cheerless homes. That is one of the reasons why there are children in this dear land of ours, who have never heard Christ's name except in curses. It is the explanation for more than half the sin and sorrow of this world. Is it not high time for each of us to ask the question: "Am I among those who forget?"

**NOT TO BE PASSED ON.**

Edith and Carrie, who had stayed a few minutes after school, were putting on their coats and hoods in the dressing-room, when Carrie, with a little laugh, asked Edith a question, which seemed to be all right, but whose answer carries an unkind little stab.

Edith's face flushed, and for a minute an angry light showed in her eyes, but an instant later this was put out by something very like tears for Edith was sensitive, and such words hurt her.

"You needn't feel bad about it," Carrie said in surprise, noticing that Edith's eyes were brimming full. "Somebody said that to me yesterday, and I was just passing it on. You can pass it on to somebody else."

For a minute Edith said nothing. Then she found her voice. "I just won't do it, Carrie Chapman! I won't want anybody to feel the way I did when you said that to me, and I won't pass it on at all. And if you minded it yesterday, I don't think it was very nice for you to say it to me. Maybe it's funny, but I'm sure it would make anybody feel bad."

At home that night, Carrie told her mother that Edith was "such a queer girl." But I am sure you will see that Edith was only following out the Golden Rule. We can never heal the hurt that we have suffered from unkind words by passing them on to somebody

**THE GIRL NOBODY LIKED.**

She was sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain. And then she had tossed her head and set her lips in a defiant little smile. Nobody should know that she cared. Never!

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea—so like Aunt Elizabeth!

"Then I'm to 'hold up' everybody I meet till I've said something brilliant?" she observed.

"Not exactly," and Aunt Elizabeth smiled, unruffled. "But I've noticed that you pass your acquaintances with a mere nod or a curt 'good morning.' I wish you would try the experiment of saying something pleasant to each one, unless there is some good reason against it."

"It will grow rather tiresome."

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**DAVID HOSKINS, Chartered Acct., Principal.**

**Queen Top Draft Stove**

Patented February 1st, 1896.



Heating machine saves fifty per cent. of fuel.  
 Remove ashes twice during season.  
 Will keep a good fire all night.

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**The North American Life is a Strong, Reliable and Progressive Home Co.'y**

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Pamphlet Free from your local Agent or our nearest house.

London, Toronto, Montreal,

**THE McCLARY MFG CO. Winnipeg & Vancouver,**

said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and, rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street the next morning. In fact, she had passed with her usual uncompromising nod, when the recollection of her



# \$100.00 PRIZE IN GOLD FOR A NAME

The Oxford Mfg. Co. will give prize of one hundred dollars for a name for a high-class Laundry Soap they are about to place on the market. The conditions for competing for the prize are as follows: Each competitor must enclose ten cents together with the name they select, and mail them to the Oxford Mfg. Co., Toronto. By return mail they will receive a box of delicately perfumed, pure brand toilet soap for the complexion, or to those who prefer it we will forward a box of the best shaving soap in the world, "The Barber's Favorite."

The prize-name competition will close October 23rd. Address, DEPT. C. C., Oxford Mfg. Co., Toronto

had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another. It is not a new discovery, since long ago it was written in a certain wise book: "A man that hath friends must show himself friendly;" yet this is one of the truths that each person must rediscover on his own account. And the girl who was learning to love everyone, and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself.

## MANY WAYS OF TELLING TIME.

The story is that King Alfred had no better way to tell the time than by burning twelve candles, each of which lasted two hours, and, when all the twelve were gone, another day had passed.

Long before the time of Alfred, and long before the time of Christ, the shadow of the sun told the hour of the day by means of a sun dial.

The old Chaldeans so placed a hollow hemisphere, with a bead in the centre, that the shadows of the bead on the inner surface told the hour of the day. Other kinds of dials were afterward made with a tablet of wood or a straight piece of metal. On the tablets were marked the different hours. When the shadow came to the mark IX, it was 9 o'clock in the morning. The dial was sometimes placed near the ground, or in towers or buildings.

The clock on the east end of Faneuil Hall, in Boston, was formerly a dial of this kind, and on some of the old church towers in England you may see them to-

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Feeble Nerves are Aroused to New Vigor and Life by the use of Dr. Chase's Nerve Food (Pills).

The movements, the functions and the very life of each and every organ of the body are under the direct control of that great organism—the nervous system.

Whether weakened and exhausted by overwork, worry or disease, the effect is always to produce derangements of the most serious order, and the result is usually paralysis, locomotor ataxia, prostration, epilepsy or insanity.

When nervous, irritable, sleepless and despondent, revitalize the wasted nerve cells by using Dr. Chase's Nerve Food (pills). Don't wait for neuralgic pains and nervous headache and dyspepsia to drive you to the use of the great nerve restorative.

The longer you delay treatment the more distant will be your recovery. Nervous diseases never wear away, but gradually get worse. Dr. Chase's Nerve Food (pills) is the only preparation which is certain to cure you, and it is certain because it contains in condensed form the very elements of nature which go to form new nerve tissue. It cures by building up the system. 50 cents a box at all dealers, or Edmanson, Bates & Co., Toronto.

## The Most Healthful and Delicious Tea in the world. Your grocer will give it to you when you ask for it.

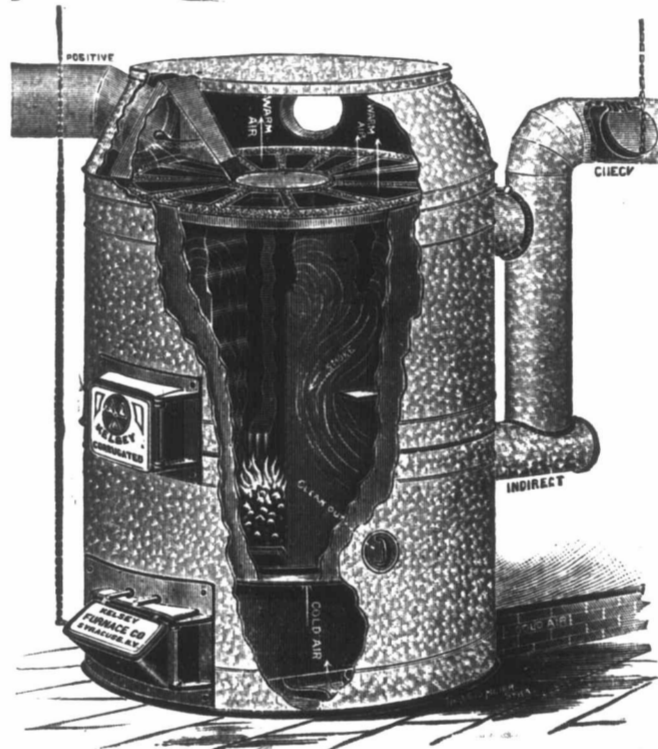
25, 30, 40, 50 and 60c. per pound.

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Heat Makers. Fuel Savers. Made in Six Sizes. 5000 to 90000 Cubic Feet Capacity



Patented

- Assure to the users the following advantages:
  - Most heat with least fuel.
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  - Good ventilation, freedom from gas and dust, cool cellars.
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  - Hot water attachment for conservatories and kitchen range boilers.
  - No solid, caldron fire-pot to crack or burn out!
  - More than twice the weight of the ordinary hot air furnace.
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Note particularly—How fire-pot is formed. Great Heating Surface. Large Air Capacity.

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- 204 Welleley St.
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- 415 Spadina Ave.
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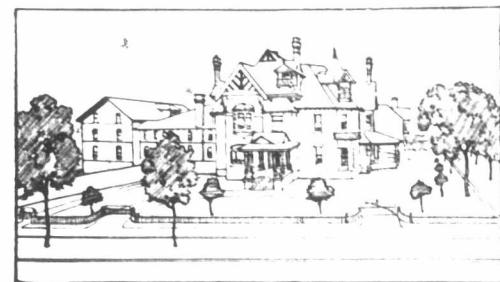
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For terms and particulars apply to the SISTER IN CHARGE, or to  
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MAJOR STREET, TORONTO

School will re-open (D.V.) Tuesday, 11th September, 1900.

**The Harding Hall Girls' School**

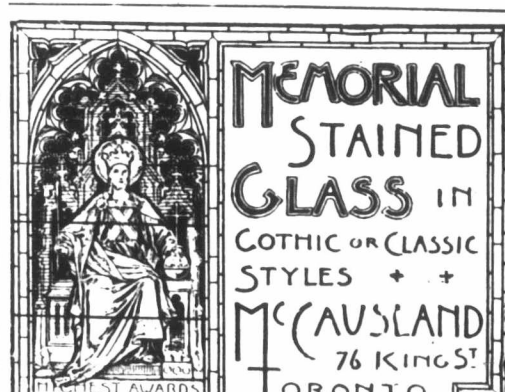
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