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ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, OCTOBER 18, 1900.

[No. 39.

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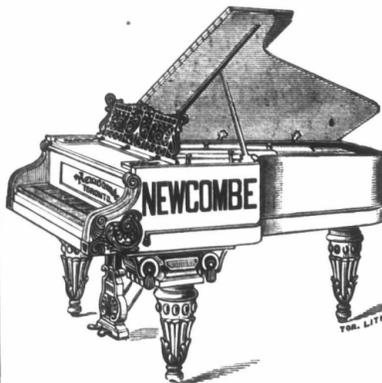
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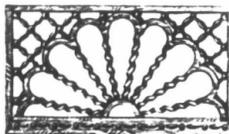
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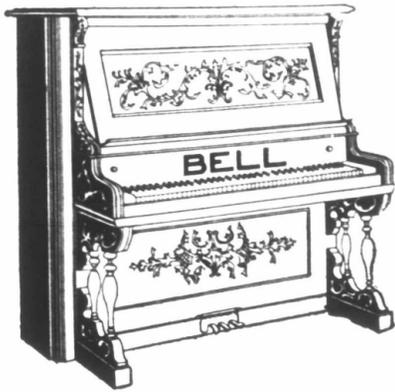


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Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 18, 1900

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN should be in the office not later than Friday morning of the following week's issue.

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

NINETEENTH SUNDAY AFTER TRINITY.

Morning—Ezek. xiv. 2 Thea. 1.
Evening—Ezek. xviii., or xxiv., to 15; Luke xv., 11.

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

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 423, 542, 547.
Offertory: 226, 424, 446, 559.
Children's Hymns: 333, 564, 570, 569.
General Hymns: 206, 540, 541, 546.

TWENTIETH SUNDAY AFTER TRINITY.

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

The Plague.

What a wonderful country our dear old motherland is! How many quaint legends and treasures are unearthed, when the occasion arises. The reappearance of the plague in Glasgow has revived the fact that "when the plague last raged in Scotland, in the latter part of the seventeenth century, the services of the famous Lee Penny, the heirloom of the Lockharts, of Lee House, Lanarkshire, were being constantly requisitioned as a charm against disease. It was also borrowed by the municipality of Newcastle, when the plague crossed the border, and a deposit of a large sum of money was left on it. So convinced were the Newcastle folk of its plague-scaring efficacy, that they actually wanted to retain the Lee Penny, and forfeit the deposit. The Lee Penny is in the custody, in Lee House, of Sir Simon Macdonald Lockhart, the present head of the family." "The story of how the emblem—which is simply a tri-

angular bit of pebble set in an ancient silver coin—came into the possession of the family is curious. When Bruce died, his heart, in accordance with his special wish, was taken in a silver casket for interment in the Holy Land, and one of the Scot's retinue was Sir Simon Lockhart, of Lee. In Spain, Douglas sided with the Spaniards against the Moors, and was killed in battle, and Sir Simon and his comrades made their way to Palestine and buried the heart. There, as a part of the ransom of a captured Saracen chief, Sir Simon obtained a supposed magical stone, which he brought home to Scotland. It has since been known as the Lee Penny, and was long alleged to be a specific for numerous diseases. For his services in connection with the burial of Bruce's heart, in a locked silver casket, Sir Simon Lockhart was permitted to change his name to Lockhart, and also to adopt arms illustrative of the expedition to Palestine."

The Prayer-Book.

Thomas Comber, Dean of Durham, who died in 1600, wrote of the Prayer-Book: "No Church was ever blessed with so comprehensive, so exact, and so inoffensive a liturgy as ours, which is so judiciously contrived that the whole may exercise at once their knowledge and devotion, and yet so plain, the most ignorant may pray with understanding; so full that nothing is omitted which ought to be asked in public, and so particular that it compriseth many things which we would ask in private, and yet so short as not to tire any that have true devotion. Its doctrine is pure and primeval; its ceremonies so few and innocent that most of the Christians would agree in them; its method is exact and natural; its language significant and perspicuous, most of the words and phrases being taken from the Holy Scriptures, and the rest are the expressions of the first and purest ages—and in the opinion of the most impartial Grotius (who was no member of, nor had any obligation to this Church), the English liturgy comes so near the primitive pattern that none of the reformed Churches can compare with it."

What it Means.

Subversive schemes sometimes unwittingly betray themselves. The so-called "Church Unity" project which has been so plausibly urged upon our general convention, has been doing something of that sort. It is aimed in that scheme to relax the rules and usages of the Church in such a way that dissenting congregations can affiliate themselves with the Church so far as to secure episcopal aid and oversight without altering or abandoning their distinctive organizations or practices. If it be right to do this, then contrariwise it is equally right to lower the Church's claims and principles, so that she may associate, hand and glove, with sectarian organizations and conferences, for the

sake of economic wisdom and advantages, only so that she does not formally surrender her Apostolic precedence and prerogative. Hence, it is quite clear that the main result of the continued agitation and possible success of the "Church Unity" project would be, not so much the gradual lifting up of a sect to the level of the Church, as the practical lowering of the Church to the level of a denomination. But the Church can make no concession nor compromises which lead to that result without proving false to her divine trust, and without making a descent at once fatal to her own recovery and that of those she seeks to win from schism and separation.—Church Defence.

Canadians in the British Elections.

Last week there were two elections of special interest to people in Toronto. The one was the election of the son of the late Hon. George Brown, in Edinburgh, over such an opponent as Conan Doyle. Without any reference to party politics, we can sincerely congratulate our young Toronto fellow-citizen on his success. Probably it was the fear of its action being misunderstood that prevented "The Globe," founded by George Brown, from hanging its banners on the outer wall. For a similar reason, probably, the unopposed re-election of the Hon. Edward Blake passed unnoticed. Mr. Blake has shown his independence in his political course in England, whether wisely or not, we do not judge, but we can and do rejoice in his genius and his unblemished, generous personal character.

Much Needed.

It is the clergyman who keeps his own mind fresh and elastic who is best able to sympathize with the mental wants of his parishioners. It is the preacher whose own intellect is well stored with new acquisitions of knowledge who is able to supply his flock with food convenient for them. Nor was there ever a time when people were more willing and ready to be taught. The religious sphere has not escaped the embrace of the great intellectual stir and awakening which has marked the latter years of this century, and men are eager in enquiring about God and the teaching of His Church in a manner that was scarcely dreamt of fifty years ago. Real opportunities are thus opened to the clergy of instructing their people in the way of God more perfectly, and the responsibility of using those opportunities aright is great.

Painstaking Study and System Required.

Two hours a day ought assuredly to be devoted to painstaking study in such subjects as would aid in the edification of the faithful. But in this case, as in others, nothing can be done without system; want of method ruins many well-meant attempts. Now there are certain subjects which a clergyman is expect-

to know essentially and intimately, just as the kinds of practical knowledge are looked for in a physician of the body. They will be found to group under three heads—the knowledge of God's revealed will, the knowledge of dogma or theology, the knowledge of human nature. How may these best be studied? God's revealed will is set forth in the Bible, but it can only be gathered from a comprehensive study of the whole. Half of the errors of heresy and schism arise from concentrating the attention upon some small section or meagre extract from the Bible.

Newcastle Church Congress.

There was an ecclesiastical and art exhibition at the Church Congress, which further illustrates the treasures in the Old Country. Of the old relics shown, we notice that the High Sheriff of Northumberland, Mr. W. D. Adamson, sent a curious old manuscript Bible, illustrated by some 400 water-colour drawings. Other rare manuscripts were sent by the Dean and Chapter of Hereford, amongst them being a Latin version of the four Gospels written in Anglo-Saxon characters; also a fine manuscript, written on stout vellum, by a French hand, about the middle of the twelfth century. There was also a priceless exhibit in the form of the Hexham Bible, which was written by the monks of Hexham, probably in the twelfth century. It has a chain attached. This was lent by the vicar and churchwardens of the Newcastle Cathedral. The vicar of St. John's had a register of the date of 1537; also silver plate; the Rev. F. E. Ainger a pewter coffin paten and chalice, thirteenth or fourteenth century, which was dug up and taken out of a priest's coffin in Sparsholt church, Winchester. The vicar of All Saints', Newcastle, sent the celebrated brass of Roger Thornton, said to be the only Flemish brass of the fifteenth century. Its date is 1411. It was originally on an altar tomb.

Brotherhood Convention.

The Brotherhood of St. Andrew's convention, now being held in Toronto, promises to be a very important one. A large representation of delegates and visitors is expected. There are a number of live and timely subjects on the programme, which ought to attract a good deal of attention. We are fortunate enough to give the pictures of Bishop Potter, of New York, who will speak on "What the Church Offers Men," on Friday evening; the Rev. Charles H. Brent, M.A., St. Stephen's church, Boston, Mass., who will conduct the Quiet Hours on Thursday, October 18th, in St. James' Cathedral, C. Hubert Carleton, Esq., late general secretary of the Brotherhood of St. Andrew, in England, who will give an address on "Helps and Hindrances to the Work of the Average Chapter," at the conference on Friday at noon; and John W. Wood, Esq., corresponding secretary of the Board of Domestic and Foreign Missions, Protestant Episcopal Church, of the United States, who will address the conference on Saturday afternoon on "The Answer of the Brotherhood." The large mass meeting for men, in

the Massey Hall, on Sunday afternoon, at 3.15 p.m., should attract the attention of all who have the welfare of the country at large. Such speakers as Bishop DuMoulin and Bishop Gardiner, of Tennessee, should treat the subject very effectively.

SOLDIERING IN CANADA

It must be confessed that the ordinary Canadian reader of this volume takes it up with a kind of prejudice. Colonel George Denison is a man of so high a character and so greatly respected and honoured among us that any book coming from his hand is apt to raise such expectations as are not quite easy to realize. We wish to say at once that we expected a good deal of the volume before us, and we have not been in the least disappointed. We had heard the book described as being, to some extent, egotistical. The charge is absurd, not because it is altogether untrue, but simply because the volume is mostly autobiographical. We should greatly like to give an outline of its contents; but it is enough to state that it begins with the war of 1812, touches upon volunteering from 1830 to 1855, gives an account of the Fenian Raid of 1860, describes visits to Europe, to St. Petersburg, and to many other places, explains the outbreak of the North-West Rebellion of 1885 and this in a manner not reflecting favourably upon the Government of the day, and further tells the story of Batoche and other engagements in the North-West in such a way as to cast some new light upon those events. The book is full of interest from beginning to end. One thing will be rather painful for most of us to read—the treatment of the author by General Middleton. We fear there is no denying the facts here brought before us. Colonel Denison directs attention, in an excellent spirit, to some of the defects in our military system, and his book from beginning to end is full of interest and instruction.

MISSIONS.

Though the word "mission" goes far afield, and acts a very comprehensive part, yet it is mostly now confined to the duty of appealing to Christian men and women to contribute of their means for the purpose of supplying the necessary support for him who goes forth, commissioned by the Church to discharge all the duties of an accredited ambassador of Christ. The idle and illogical objection is often made: "Can't you let them alone? as the heathen are now, they are as happy as the Christian, etc., etc." Well, take the highest type of heathen we can possibly get (Acts x.), we find two special miracles wrought, not to let the good Centurion "alone," but to give him more than he could desire, and probably more than he could deserve. In conducting the operations of the army of light against the powers of darkness, none should become faint or weary. The great marching orders of our Captain and Commander have been handed on down to us through the cycles of time. Their

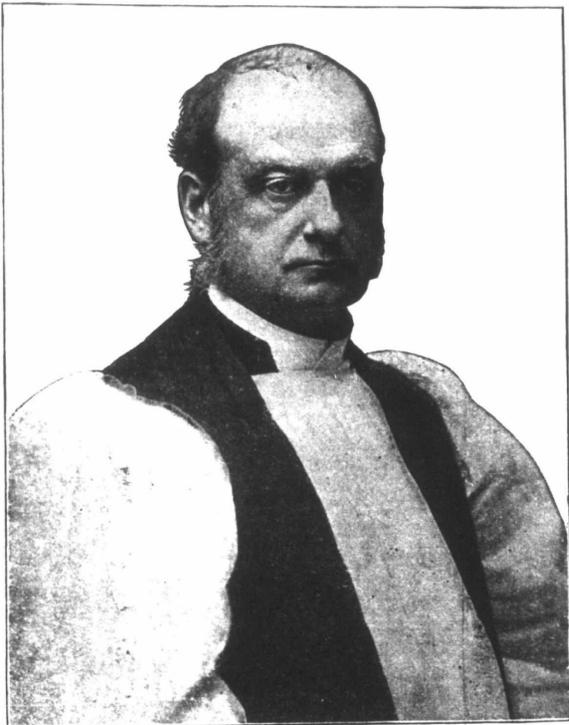
clarion note rings out in the ears of the army of the Lord, as clear, as sharp, and as definite as ever; yea with the greater force and power, as the soldiers of the cross see what has been accomplished, under God, by those who solely and simply relied on the potency of those wondrous words. The gentle might, the persuading force, that have always made people willing in the day of His power, are still ours to appeal to, to command and draw upon; the inexhaustible commissariat provided by the providence of God, for the soldiers battling under the banner of Christ, is ours also. With all the suitable and adjusted equipment, which the Catholic Church possesses, and which we, the English branch of that Apostolic Church, enjoy, we have nothing to fear, except our own apathy and indifference, and the terrible outcome of our heartless coldness; the removal of the candlestick. "One soweth and another reapeth," but some of us are granted to feel the hand of the Unseen helping us, and the blessing of our fathers' God supporting us. Fifty, or a hundred or a thousand years are but a speck in the calendar of Him Who inhabiteth eternity. They are periods, much to man, the merest jot in the years of the Infinite, yet fifty years ago, in this young western land, the Church had just six bishops; now there is no spot from the Atlantic to the Pacific which is not covered by a Church of England diocese. The energy, the means, the watchfulness, the prayers, which have brought about these glorious results, are not exhausted. The Author and Giver of all these precious gifts to man has a boundless store of blessings waiting to be scattered, with a lavish hand, upon His Church and people. It is a bright inheritance we have come into; be it ours to keep it in all its beauty and entirety; be it ours to use and employ it for our own spiritual advantage; show to mankind that what we have got—what we hold. We also allow it not to rust and lie idle, we use it for our own benefit and the benefit of others, we have it, we keep it, we hold it; not to keep it from others, but through fear we might lose it ourselves. "The Church is a great fact which every man ought to measure. Probably we Christians are too familiarized with the blessed presence of the Church to do justice to her as a world-embracing institution, and as the nurse and guardian of our moral and mental life. Like the air we breathe, she bathes our whole being with influences which we do not analyze, and we hold her cheap in proportion to the magnitude of her unostentatious service. The sun rises on us, day by day, in the heavens, and we heed not his surpassing beauty, until our languid sense is roused by some observant astronomer or artist. The Christian Church pours even on those who love her least, floods of intellectual and moral light; and yet it is only by an occasional effort of the intellect that we detach ourselves sufficiently from the tender monotony of her influence to understand how intrinsically extraordinary is the double fact of her perpetuated existence, and of her continuous expansion."

CONCERNING CURATES.

The question of clerical supply is becoming acute in the Old Country. The value of benefices is decreasing in a degree which would hardly be intelligible to us in Canada. Very few incumbents receive enough from their parishes to provide a mere maintenance for them, and the numbers offering themselves for ordination seem to be steadily decreasing. As far as numbers are concerned, we do not suppose the case is the same with ourselves. But we have other difficulties, and one of these is the subject of the assistant clergy. Curates are not so abundant in Canada as in England. We suppose they must number close upon a third or a fourth of the clergy in England. Here the proportion is much smaller. Yet we imagine that the difficulties between incumbents and assistant curates are greater in this country than in the Mother Country. It is quite a rare thing, in England, to hear of disputes or misunderstandings between a rector and his assistants. It is, unfortunately, not a very uncommon thing in Canada. And for this there must be reasons—some, perhaps, inevitable as in the nature of the country and the sentiments of the people—others personal and avoidable. We are a free and independent people, and subordination does not come quite natural to us, and perhaps neither incumbent nor curate quite understands the meaning of it. One thing should be made clear at once to both—that the incumbent is supreme, that he is invested alike with authority and with responsibility, and that he cannot delegate either of these functions to his subordinate. It may be said that the curate is often willing to assume responsibility on condition of being allowed to have his own way. But any such agreement would be immoral, and would prove unworkable. This should be made quite clear. In all questions of doubt or difficulty, the incumbent's fiat must decide to be final.

The writer remembers making an enquiry of the curate of a certain church, what was the usage in a certain part of the Communion service. "Oh," said the young gentleman, "the rector does so and so; but I do so and so." And such was the fact. Now, it may be questioned which of the two was here more in fault; but there should not be much hesitation on the point. The rector was to blame. He had no right to engage an assistant who would not conform to the usages of the Church. He was introducing confusion into his service. No doubt, the curate was guilty of a gross impertinence. His conduct revealed a character that sadly needed chastening. But the responsibility lay with his superior, and he was first to blame. How far this discord extended the writer does not know. But no one would be surprised to hear, after this, that the two gentlemen quarrelled, that the curate left, and that each thought the other had behaved very ill—which was probably true.

We lay this down as fundamental; the rector must be supreme. But this being conceded, there should be the greatest kindness and cordiality shown by the superior to his assistant. He should never be spoken of as "my curate;" he should as little as possible be reminded of the authority of the rector, unless he, by his own conduct, should render that necessary. He should be treated as an equal, a companion, a fellow worker for Christ—rather than a subordinate. Then, again, a rector should give such hints as to the work to be done in the parish as should help him to understand his duties. Better still, he should show him by example what work had to be done in the parish and among the sick, and assign to his assistant such portions of that work as he might reasonably accomplish. Any over-loading of the curate proves every way mischievous. It leads not merely to discontent, but to



THE RIGHT REV. BISHOP POTTER, D.D., NEW YORK.

despondency and failure. It is hardly necessary to refer here to the subject of jealousy. It is said that incumbents are sometimes jealous of their curates, and that their wives are so more frequently. Well, we cannot here give advice to clergymen's wives, except to say that, in such cases, they will be wise to conceal their jealousy, and to hold their tongues. With regard to a clergyman who is himself jealous of his assistant and shows it, we fear that Ichabod must be written upon his work. Such a case is too lamentable to dwell upon. We fear it may seem that we are here assuming that the fault (where fault there is) must generally be placed to the credit (or debit) of the superior. But this we do not hold to be the case. Often a great part of the blame is with the curate; sometimes even the whole of it. A rector of an English parish remarked once: "I could get on very well in my parish, if it were not for the young bishops." The young bishops, it turned out, were the young curates. They

come down, he said, fresh from the hands of the Bishop, and take it for granted that a man who has been in orders 30 or 40 years knows nothing; and they want everything turned upside down to suit their tastes. Doubtless, this was an exaggeration. Moreover, a curate has a perfect right to point out, respectfully, to his incumbent anything that, in his judgment, might be altered for the better. But that is all. When the superior has said yes or no, the case is settled, or ought to be settled. And it might be well for some of the young men, who complain of their incumbents, to ask themselves whether they have shown the humility and meekness required in a disciple and especially in a minister of Jesus Christ. One thing, however, may be said as applicable to both—that we should do to others all that we should expect others to do in like circumstances. Most incumbents have, in earlier days, been curates. Let them ask themselves this question: Do I expect of the curate anything which I should have resented when I was a curate myself? And as every curate looks forward to the time when he is to be an incumbent, it may be well for him to ask: Do I render to my superior all the respect and subordination which I shall think it proper to demand of my assistant, when I am in a superior position? Questions like these, sincerely asked and honestly answered, would put an end to many a dispute in society and in the Church.

DEATH OF MRS. JOHN CAYLEY.

The deepest sympathy is entertained for the family of the Rev. Canon Cayley, Rector of St. George's, Toronto, on account of the much regretted death of Mrs. Cayley. She had been ailing for a good many months, but hopes had been entertained that she might recover, and she actually did rally more than once. For the last two or three months, however, it has been apparent that the end was not far off, and on Wednesday last, October 10th, at 9 o'clock in the evening, the spirit passed peacefully away. The funeral took place on the following Friday afternoon. Service was held in St. George's church at 3.30 o'clock, a congregation which filled the church being present. Among them were the Sisters of St. George's branch of the Woman's Auxiliary, and many members of the Diocesan Board, W.A., the boys from the Orphans' Homes, and also a number of poor old people, who sat quietly crying as they thought lovingly of the friend they have lost. Many prominent clergymen and laymen were also present, including Rev. A. Williams, Rev. Rural Dean Langtry, Rev. Canon Sweeny, Rev. Canon Tremayne, Rev. Charles Thompson, Rev. C. L. Inglis, Rev. Mr. Hartley, Rev. G. A. Kuhring, Rev. Mr. Wallis, Rev. T. Paterson, Rev. A. Hart, Rev. B. Andrews, Prof. Jones, Rev. J. Pearson, Rev. Herbert Broughall, Rev. Canon MacNab, Rev. A. H. Baldwin, Rev. J. P. Lewis, Rev. D. A. Rocca, Rev. W. H. Clarke, Rev. T. C. S. Macklem, Rev. E. J. Wood, Rev. C. A. Seager, all the former churchwardens, Mr. S. M. Jarvis, Prof. Goldwin Smith, Dr. Grasett, and many others. The service in the church was read by Rev. Prof. Clark, assisted by Rev. R. J. Moore, and the Rev. Dr. Marmaduke Hare. The choir of the church were present, and the hymns, "The King of Love My Shepherd Is," and "Peace, Perfect Peace," were sung. Vases of white flowers were on the altar, and the oak coffin was covered with flowers, among them

...a "Winchester Cross" in flowers, sent by the Diocesan Women's Auxiliary. The commitment service in St. James' cemetery was read by the Rev. A. J. Bronghall, after which the choir softly chanted the "Nunc Dimittis." The pall bearers were Mr. Christopher Robinson, Q.C., Mr. Frank Cayley, Mr. Charles Heath, Mr. Chris. Boulton, Mr. Elmes Henderson, Mr. H. Beck, Mr. Stuart Heath, Mr. Beverley Jones. The mourners were Canon Cayley, Rev. Edward Cayley, Mr. James Cartwright and Mr. John Cartwright. On Sunday morning the sermon at St. George's was preached by Rev. Prof. Clark, who took his text from St. Luke viii, 52: "Weep not; for she is not dead, but sleepeth." After enlarging upon death as a universal fact in nature and as connected with sin in man, he spoke of the victory over death by Christ, and of the new hope which Christians derive from His work. Referring to the changes which had taken place in the parish, he spoke of the death of the Hon. William Cayley, beloved and honoured, and the esteem and affection in which the Rector and his family were held by the parishioners, and finally of the beautiful life and character of the departed. If of anyone, said the preacher, it might be said of her, that "even her failings leaned to virtue's side." Hers was a nature so pure, so single and transparent that she could conceal nothing, and there was nothing that she needed to conceal. Of superior intelligence, but, above all, full of affection for her kind, and of care for all that concerned the well-being of humanity and the extension of the Kingdom of God, she too little considered her own strength in her eagerness to bring help and comfort to others. Even already, when her loss is scarcely known, and but partially felt, there come testimonies from all sides of the help which she brought to the poor and the needy, and the distressed in this parish which she loved so well. But what do words avail? Or how should my imperfect utterances satisfy the emotions which arise in the hearts of those who knew and loved her." She was a pure, unselfish Christian gentlewoman, full of affection, abounding in self-sacrifice; and I know not what more or better could be said of a disciple of Christ. She is not dead. She sleeps in Jesus, waiting for the glory of the resurrection morning.

OUR LETTER FROM ENGLAND.

(From our own Correspondent).

The Church Congress has come and gone. With the exception of the Kensit episode, it has been one of the steady, plodding, useful kind. It was wise, as well as fair, to let Kensit have his say. Every loyal, thoughtful Churchman must have nothing but abhorrence for his Church-brawling methods. But being an Englishman he has every Englishman's right to hold and air his opinions. Dr. Jacob made a capital president. I once heard him at Exeter and he impressed me with having most of the gifts of an accomplished orator, added to which was the spirit of unmistakable sincerity. His most notable contribution to the debate was his insistence upon the Church as a social power. From him came also the imperative demand for a self-governing Church. What would not many English Churchmen give to have your colonial liberty and consequent vigour? Public opinion is getting riper than ever for the change, and may the day be not far distant when the Mother Church shall enjoy what the daughter churches have had so happily and freely! The Archbishop of York has handled the delicate theme of the Real Presence in a masterly way, and in a spirit of loving tolerance, which ought to go a long way towards bringing peace and unity. The whole sermon is exhaustive, coherent and convincing. As was to be expected, the Bishop of Ripon was eloquent and impressive, when dealing with the progress of Christian thought during the century just expiring. It was just the very theme to suit his imaginative, poetic temperament. He mentioned the striking fact that since S.P.G. petitioned the bishops in 1872 to re-



JOHN W. WOOD,
Gen. Sec. Brotherhood U.S.

commend a general intercession for missions, there had been wonderful progress in every direction. He has also keenly discerned a cheering feature of the time—the thoughtful focussing of men's minds on the person and the life and the teaching of the Lord Jesus. Dr. Loek, of Koble, treated the theme of the Reformation with freshness, as witness these sentences: "A clever lecturer has compared the Reformation to a spring clearing; there was a great ridding up, a burrowing of old rubbish, the loss of a few valuable things, which were put away in the wrong place and discovered afterwards; but it was the same house, the same family in the main, the same fur-



REV. C. H. BRENT, M. A.,
St. Stephen's Church, Boston.

niture. Certainly the Reformers aimed at securing a continuity of organic unity, and secured it by the ordinal, and the preface prefixed to it. On the other hand, they clearly wished to break with much that was mediæval; they went behind the school authors to the fathers; behind the Papacy to the original episcopate. Such an appeal to the earliest ages of the possibility of development; but it was an assertion that development must always be true to the original roots. The whole mediæval background, therefore, remained in so far as it could show a true continuity with the earlier ages, and in so far as it was not explicitly or implicitly denied. The Reformers did not at-



C. HUBERT CARLETON,
Gen. Sec. of Brotherhood in England.

tempt to lay down all details of change—that was well-nigh impossible, and taciturne science does not necessarily mean prohibition. Each detail has to be considered by itself, whether it is a detail likely to have been omitted on the principles on which it is acted, or likely to have been omitted because not challenged. We are not committed by them to the principles that continuity means the historic continuity of organized life, and that true development means an entering into the deposit of the past, and a loyal deduction from that. Readers and lovers of The Sowers, and in Kedar's Tents, will warmly welcome Merriman's new novel, The Isolation of Unrest. There is a decided advance of the author's power, which is now more concentrated and realistic. Now and again one is reminded of Balzac's intense visualisation and profound insight into native and human nature. I can promise real pleasure to those who sit down to follow the fortunes of Venice and de Vassalot, while the glimpse of Corsica and Provence will give the purest delight. Although Sir Joshua Pritch has been some years retired from the profession he adorned so well, he, nevertheless, from time to time, steps into the old arena and renders great service to the cause of education, the result of these efforts is embodied in a new volume with the accurate title "Educational Aims and Methods." Leading off with methods of instruction, as illustrated in the Bible, the writer deals with Socrates and his methods of teaching, with sketches of Edward Thring, Joseph Lancaster, and Pestalozzi. Chapters are devoted to the evolution of character, the training of the reason, hand work and head work, the university extension movement, and women and the universities. There is also a very valuable paper on the "Future of Sunday Schools." The book is a veritable gold mine of educational suggestions, which no parent or teacher should miss. It is issued by the Cambridge University press.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

FOR STARVING INDIA.

With grateful thanks, I acknowledge the following contributions to the India Famine Fund: Rev. E. Warren, St. John's church, Lakefield, \$1.25; St. Alban's church, Odessa, per Mr. F. T. Dibb, \$2.16; Mrs. E. S. Moore, S. London, \$2.50; Miss Lonsdale, Niagara Falls South, \$1; A friend, Niagara Falls South, \$1; J. De C., Niagara Falls South, \$1; per Rev. Canon Bull, \$1; Widow, Ashburnham, 25 cents; A friend, \$5; Anonymous, Toronto, 50 cents; Lillian Ailure, \$2; Anon, Port Erie, \$1; Mrs. Collard, Toronto, \$2; C. H. G., \$5; M. Van Valheaburg, Toronto, \$1; M. A. Shepherd, Toronto, \$1; Mr. A. Shepherd, Toronto, \$10; Mr. Daniel Lamb, Toronto, \$10; Mr. S. Stewart Jarvis, St. John the Evangelist's, Montreal, \$3; Anna B. Yielding, Ottawa, \$1; E. M. P., 25 cents; Mr. Pellartier, Listowel, \$5; Jessie Burns, 25 cents; "Hamilton," \$1; James Fitzgerald, St. Catharines, \$5; V. C., \$1; St. Luke's church, Price's Corners, \$7; "A mite in the name of the Lord," from a well-wisher in Home for Incurables, 17 cents; Friend, Parliament street, \$5; Rev. H. Plaisted and friends, Dunham, \$8.85; Miss Barbara Jeffries, (one being for leper famine), \$2; Children's friend, \$10; member of W.A., Windsor, \$1; Miss E. Grott, Collingwood, \$1; Miss C. Merritt, St. Catharines, \$1. My last appeal, describing Dr. Klopsch's awful visit to the Baneda Poor House, has called forth many kind responses, and I am sure awakened great pity in the hearts of many. One amount noted

change—that was more science does not does omission each detail has to it is a detail likely principles on which omitted because committed by them means the historic that true develop- the deposit of the m that. Readers in Kedar's Tents, s new novel, The led advance of the more concentrated ne is reminded of nd profound in- nature. I can who sit down to and de Vassalot, nd Provence will ough Sir Joshua ed from the pro- nevertheless, from arena and renders ucation, the result new volume with nal Aims and thods of instruc- the writer deals of teaching, with osephe Lancaster, devoted to the iming of the reas- s, the university n and the uni- valuable paper on s." The book is ional suggestions, uld miss. It is rsity press.

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nowledge the fol- ia Famine Fund: urch, Lakefield, a, per Mr. F. T. 5. London, \$2.50; ith, \$1; A friend, C., Niagara Falls \$1; Widow, Ash- Anonymous, To- 2; Anon, Port \$2; C. H. G., \$5; 1; M. A. Shep- Shepherd, To- amb, Toronto, ohn the Evange- elding, Ottawa, artier, Listowel, lton," \$1; James C., \$1; St. \$7; "A mite in a well-wisher in Friend, Parlia- nd friends, Dun- (one being for d, \$10; member Grott, Colling- tharines, \$1. My sch's awful visit alled forth many awakened great e amount noted

above of 17 cents was the all of a poor patient in the Toronto Home for Incurables. He begged me not to refuse it, being so small a sum, and said it made his heart bleed to read of the sufferings of poor people; that he had this money lying away, and felt it would do more good sent off to India. We may most of us learn a lesson from this. The distress will doubtless be great for some time, and there will be many orphans to support in the various homes. Now, the great work before us is the saving and supporting of the orphans in the various homes. \$15 a year supports one, and some may like to undertake this work of love, and hear regularly, every three months, concerning the little one. Further particulars can be obtained by addressing, "India Orphan Work, care of Christian Herald, 91 to 100, Bible House, New York City. I shall be glad to forward names and addresses to the above, if so desired. I hope the suggestion that Church harvest thanksgiving services should appropriate their offertories to this purpose will be remembered and as widely as possible acted upon. Please address any further subscriptions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for Twentieth Sunday after Trinity.

We note here a variation in the address. In the last few Collects it was "O God," or "O Lord," simply. Here we have an appeal to divine attributes. "Almighty and most merciful." It is good that we should thus set the Most High before us; when we begin to pray; and remind ourselves of His character. He is Almighty—otherwise He could not answer prayer. He is most merciful or prayer would be of no avail from creatures like ourselves.

i. An appeal to God's bountiful goodness. 1. Oiten and properly the appeal to His mercy. And this always assumed. Included in His bounty and goodness.

2. Yet this aspect also full of encouragement. God is love. He delights to pour out His love upon all creatures. It is because He is full of love that we can come to Him with confidence.

ii. The petition. Keep us from hurtful things, etc.

1. Two views of human life. (1) A state of existence surrounded by dangers. (2) A sphere of duty.

2. First here we ask to be protected. We are in dangers. Many things may hurt us, and we cannot protect ourselves; but God can, and we pray that He will.

3. But more than this—not only protection, but help that we may be ready for service. (1) In Body and Soul. Both are servants of God, and He alone can fit them for His service. (2) And thus accomplish God's will—those things, etc. Nothing else is worth doing. (3) And we pray that we may do this "cheerfully." God loveth a cheerful giver and doer. There must be a ready and loving mind.

REVIEWS.

True Imperialism. By Rev. T. G. Wallace. Price, 1s. London: Skeffington, 1900.

This is a very interesting little book—not at all of the jingo character which some might expect from its title; and yet, with the true ring of imperialism from beginning to end. The writer traces the colonial extensions of the British Empire, points out some of the errors committed, protests against the giving up of the colonies by the Mother Country, and shows how our duties to our dependencies should be discharged. The writer is jubilant over the patriotism displayed by Canada, Australia, New Zealand; but he points out that the real bond of union is not commerce or self interest, but our brotherhood in the family of God. We cordially recommend this little book.

As It Was in the Beginning. By Edward Cridge, D.D. Price, 75 cents. Toronto: Revell, 1900.

The subject of these pages, the author tells us, is the testimony of Jesus, and their object to draw from the very beginning of the Bible the truth that by Him, Jesus, were all things created, and also that through Him God ruled in the affairs of man in their different dispensations. It is, of course, a familiar idea; but it is here very well worked out, and the successive chapters, although short and capable of further expansion, furnish excellent heads of meditation or subjects of instruction.

Christianity in the Apostolic Age. By George T. Purves, D.D., LL.D., recently Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. With Maps. 12mo., pp., 343. \$1.50. New York and Toronto: Charles Scribner's Sons.

Historical study has come to be one of the special features of our day, and a favourite field in recent years has been the Apostolic Age. In area the field is small as embracing little more on either side than the second half of the first century, but what it wants in area it gains in religious importance, and it is well that the best students of the day should devote themselves to its elucidation. The general results obtained are wonderfully uniform, and yet there appears to be ample room for each faithful worker, and there is no meretricious interest in controversy. Dr. Purves writes as a careful and painstaking scholar, who seeks to trace out the rise and development of the Christian body, its initial motives, and the advance of its beliefs and active principles at different points. The Church of Christ was evidently in every sense a subject for growth, and we see it proceeding as in the evolution of the truth to the mind of St. Paul. The Pauline theology is plainly a favourite system with Dr. Purves, who sees in every Epistle the doctrine of salvation by faith alone. His synopses of the Epistles are always concise and clear, and none more so than that of the Epistle to the Hebrews; this Epistle he prefers to attribute to Barnabas. The general tone of our author is a reasonable conservatism based on honest study. There are few points left untouched, but many are only lightly alluded to when they are sufficiently dealt with by others. The difficult question of Chronology is relegated to an appendix, which closes with the results in a tabulated form along with other schemes for comparison. The collections of "Selected Bibliography," are most valuable, especially for those who wish to devote themselves to further study of the subject and period. A short but useful index completes a very interesting volume.

Magazines.—The Critical Review (September), has careful notices of all the principal recent publications on Theology and Philosophy. Among these we would notice Muirhead's Chapters from Aristotle; Stevenson's Robert Grosseteste; Schweitzer on Kant's Philosophy of Religion; Stout's Psychology, and several other works, on the same subject; Noesgen's Symbolik, and Duhm's Exposition of the Psalms (in German). For students and readers of new books in theology and philosophy this review is indispensable.

The Expository Times (October), begins with a favourable notice of the new volume of the Dictionary of the Bible; it could not be otherwise, to be just. Our attention is drawn to several articles of great interest. We may here note one on the Moabite Stone. We are also prepared for some remarkable articles in the fourth volume. Favourable notice is given of Canon Winterbotham's sermons—particularly those on some of the miracles. There are some good remarks on the preaching of the Atonement, and some good comments on the subject itself. The expository notes generally at the beginning of this number are unusually good. Canon Bernard, of Wells,

writes on the Judaean Ministry of Jesus. Professor Cameron, of Aberdeen, comments on a new exposition of Deuteronomy, given by Dr. Duif, of Bradford. Other articles deal with the great Text Commentary, Harnack on the Nature of Christianity, Biblical Archaeology, etc.

The Methodist Magazine (October), begins with a thrilling narrative of an accident on the Matterhorn, entitled the Tragedy of the Dent Blanche. Among many other articles of various degrees of excellence we may mention "Glumpses of the Azores, and Chaucer and Wycliffe," an excellent paper, by Professor A. H. Reynar. But, unless we are greatly mistaken, the engraving given as a likeness of Wycliffe, is no other than that of John Knox.

Home & Foreign Church News FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Perotte.—St. Mark's has recently been presented by Mrs. W. S. Gray with a complete set of blinds. A gracious promise of a font has been received. Everything surely comes to him who waits, even if patience be exercised for over 60 years! The sale at Lake La Rose, on 25th ult., cleared \$85 for proposed improvements in St. Mark's. The harvest festival, at S. Alban's, Le Quille, on 30th ult., was a great success. The church never looked more lovely. The new matting and crimson chancel carpet were universally admired. The service was repeated, by request, the following evening, when Rev. T. E. Warner, of Granville, preached a forcible and appropriate sermon to a congregation that filled the church. St. Luke's Mite Society has appropriated \$100 towards the shingling of this church, which will be forthwith begun. St. Andrew's School is in full swing. It is pleasant to see the front pews in St. Luke's filled by the reverent scholars.

Halifax.—The Bishop of Nova Scotia has created, even in a field of twenty other bishops, great enthusiasm in Australia, wherever his eloquent utterances have been heard. Extracts from a letter received from Sydney, Australia, by the last mail, written by a Nova Scotian: "I was at the cathedral here this morning, and heard the Bishop of Nova Scotia preach a grand sermon. I have heard him preach twice and speak at two meetings. On Friday night he was advertised to speak in the Town Hall, which was crowded with between 4,000 and 5,000 people. He kept the attention of the whole house all the time, and was enthusiastically received. The chairman had to remind him that his time was nearly up; still he went on, and finished a splendid speech amid great applause. He is, no doubt, a splendid speaker, and I was proud of Nova Scotia, for though there were twenty bishops here, none had the attention of the audience more than Bishop Courtney. On Wednesday, when the Bishop rose to address the Synod, the whole Synod rose to greet him. So you see he is appreciated here. He is a fine man in every way."

His Lordship's Address to the Church Synod.—The following is from the Sydney Herald: The Bishop of Nova Scotia said he conveyed from Canada and the United States a message of greeting to the Church in Australia. When he looked back upon the country, he had just left, and then remembered the events that had recently occurred in South Africa, he could not help recalling the fact that Australia's example in raising the first contingent, suggested to Canada to raise a Canadian contingent for South Africa—and to supplement that by a second and a third contingent, enhanced by the magnificent patriotism and generosity of Lord Strathcona, who had raised a splendid body of cavalry at his own expense. The Canadian and Australian boys had stood shoulder

to shoulder with Imperial troops, and by God's grace had established the right of England to establish that rule of justice consistent with their inherent sense of liberty in a country that for some time had been administered in. When he thought of how the Canadian ranchmen and Australian ranchmen had managed together to show to the Old Country and her soldiers some of the advantages of their different modes of scouting and warfare, by means of which reverses had been avoided and disasters put on one side, he could not forget that the Canadian Church and the Australian Church were engaged in a warfare for a still more glorious Monarch, and for the attainment of nothing less than the kingdoms of this world being brought into the Church of Christ. It might be that these two new churches might show to the Mother Church, from which they sprang, the new policy by which success might at last be achieved. There was a great co-operation possible between Canada and Australia. The meetings they were now holding would be a power for good in the future. Additional people would take an interest in their work, and the interest of those now labouring would be deepened and intensified."

FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop,
Fredericton, N.B.

A meeting of the rural-decanal chapter of Fredericton was held in Doaktown, a thriving village on the banks of the Miramichi river, in the mission of Ludlow and Blissfield. A cordial welcome was extended to the members present, and a very pleasant and profitable session of the chapter was held. St. Andrew's church was very prettily decorated by a faithful layman, Mr. Wm. Whyte, and a corps of willing assistants, for the harvest thanksgiving service, which was held in connection with the deanery meeting. The service was choral, and heartily joined by the large congregation present. An able and appropriate sermon was preached by the Rev. R. W. Colston, rector of Maugerville. A considerable part of the session of the chapter was taken up in the discussion and revision of a paper, written by request of the chapter, by the Rev. H. Montgomery, rector of Kingsclear, on "Some Facts in Connection with the History of the Church of England in New Brunswick." The writer deals with the subject under the following divisions: "The Church, What It Is;" "How Founded in England;" "How There Came to be a Church of England in New Brunswick;" "Its Founders;" "An Appeal to Their Descendants;" "Answers to Some Popular Objections and Misunderstandings About the Church of England." A consensus of the opinions of able and eminent men of the leading denominations on the Church of England as the rallying-ground for the reunion of Christendom. It is suggested by the chapter to publish this paper in pamphlet form for circulation in the diocese, as soon as the revision is completed. The paper is written, with a view to instruct, without giving offence to a reasonable mind, and ought to be productive of good results for the Church.

QUEBEC.

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

Lennoxville.—On Tuesday, the 2nd inst., the new principal of Bishop's University was duly installed by the Bishop of Quebec, at the 5 p.m. Evensong in the College Chapel. The service was solemn and beautiful, and the scene a very impressive one, the chapel being crowded. Precisely at the hour appointed, the chapel choir led the way from the robing room, singing the hymn, "The Church's One Foundation." Following the choir, were the clergy present, and the professors, including the Rev. J. P. Whitney, the new principal. The office was then sung down to the end of the third collect, when, during a solemn pause, the Principal was conducted from his stall by the

Vice Principal and the Professor of Pastoral Theology up the nave of the chapel, to the Bishop, sitting in his chair before the altar. Then, all kneeling, "Veni Creator Spiritus" was sung, after which, in a suitable address, in Latin, the Bishop admitted the Principal, who replied in Latin, in fitting words. The Bishop then escorted Mr. Whitney down the chapel to his stall; and, taking him by the hand, placed him in his official seat. Then His Lordship addressed the congregation in English, in a few eloquent and well considered words, to which the Principal made a feeling and very appropriate reply. The remainder of the office was then sung, and a hymn, in procession, closed the very beautiful and appropriate service, after which the students, and the boys of the school, loudly cheered their new head, outside the chapel. "Ad Multos Annos!"

MONTREAL.

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

The annual thanksgiving services and missionary meeting were held in the mission of Glen Sutton, on Sunday, Monday, and Tuesday, Sept. 30th, October 1st, and 2nd. The church of the Good Shepherd, Glen Sutton, was beautifully and tastefully decorated with flags, flowers, corn and fruit. Rev. J. M. Coffin, on Sunday, September 30th, based his remarks on Jer. v., 24, and stated that the annual harvest was significant of the great ingathering, "when the saints should be brought in free from sorrow and from sin." Monday, 1st, at 7 p.m., a missionary meeting was held, when the Rev. Percy Judge, Brome Corner, and Rev. Rural Dean Brown, Potton, and Rev. J. Simonds, Richford, Vt., gave addresses. On Tuesday, matins were held in the same church, which was helpful to all who attended. Tuesday evening, at 7 p.m., the deputation went to West Potton, which brought two bright services and days to a close. The attendance was very good, and the collections were applied to Home Missions.

Montreal.—St. James the Apostle.—At the choral celebration of the Holy Communion, Sunday morning, the Rev. Canon Ellegood made a strong appeal to the members of his congregation to remain throughout the entire Communion service, whether they intended to communicate or not. The habit of non-communicants leaving the church after the recital of the prayer for the Church Militant could not be too severely condemned, as it caused an interruption in the service, annoying alike the clergy and those who intended to communicate. "Now that we have a beautiful choral communion service in this church twice monthly," said Canon Ellegood, "I would earnestly ask the congregation to remain throughout the entire service. The music and the prayers and the thanksgivings cannot but prove edifying to all, even if there should be some who do not intend to communicate. If you find that you have to withdraw, kindly do so during the singing of a hymn in order that the other portions of the service may not be interrupted."

St. Martin's.—It has been decided to do away with the boys in the choir in this church, and to allow women to take their places. They will be vested in surplices and small black caps.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The harvest thanksgiving services held in the Cathedral Sunday, Oct. 7th, were very bright and hearty, and the congregations large. There was a plain celebration at 8; matins was said at 10.15, and the choral celebration began at 11, the celebrant being the Dean, assisted by the curate, who also preached. At Evensong, Clare's beautiful setting to the Mag-

nificat and Nunc Dimittis were exceedingly well rendered. Too much praise, however, cannot be bestowed on the rendering of the anthem, Stainer's "Ye Shall Dwell in the Land." The solo parts in this were taken by Mr. C. B. S. Harvey and Masters Dowsley and Low. The Very Rev., the Dean, was the preacher. The decorations, consisting of flowers, fruit and grain, were very tasteful.

Prescott.—At a meeting of the congregation of St. John's church, which assumed the form of a social festival, an address was presented to the Rev. Wm. Lewin, by F. J. French, Esq., Q.C., in the name and on behalf of the congregation. Mr. Lewin has been in charge of the parish during the absence of the rector, the Rev. H. B. Patton, on a trip to England with his family since the end of June. He was rector of this parish for twenty-one years, and resigned in 1895, being broken down in health. Mr. Lewin, in reply to the felicitous remarks of Mr. French, thanked the large and crowded audience for their kind appreciation of his services during the summer, and also thanked them for their large and liberal response to his thanksgiving pastoral, which now reached the sum of \$450 (four hundred and fifty dollars). Of this sum, the St. John's Guild had contributed \$200, which was a proof of the zeal and unflagging industry of that admirable organization. He also complimented the Sunday school on its contribution of \$25 to the thanksgiving offerings and also on its efficiency and able management. Nor should the Junior Guild be forgotten with its contribution of \$5 to the same object. The following is the address presented to Mr. Lewin, to which was appended the names of seventy six contributors to the gift:

Reverend and Dear Sir,—On behalf of the subscribers whose names are set forth in the accompanying copy of list, please accept the sum of fifty dollars, the aggregate of subscriptions to a small donation to you on your surrendering the temporary charge of St. John's parish. Had time permitted, a large addition to the number of names would have been the result. Mr. White, one of the Churchwardens, who had charge of the collection of subscriptions, found approval universally manifested with the manner in which the duties of your sacred office have been performed by you during the rector's absence; no more cheerful responses have ever been made to one asking for Church subscriptions than on this occasion. It was only "to ask," and the collector "received." On behalf of the subscribers, yours sincerely, F. J. French, chairman.

Wellington.—The Harvest Festival services held in the church here last month were unusually bright. The musical part of the service was well rendered and highly appreciated by the congregation. Much credit is due to the young ladies and men of the congregation for their labour bestowed upon the beautiful decorations of the church. The Rev. A. L. Geen, who has taken charge of the services here for the past two or three months, preached morning and evening, and delivered an address to the children in the afternoon. The sermons were appropriate and instructive, and were listened to with marked attention.

Shannonville.—Thanksgiving services were held in Trinity last month. The church was tastefully decorated and the sermon on Sunday was preached by the Rev. Edward Costigan. On the following Tuesday evening, Revs. W. G. Swayne and J. L. Holah gave short addresses. The offerings at these services amounted to \$15, which will be spent on improvements to the church.

Deseronto.—St. Mark's.—This church was, as usual, most beautifully decorated by the members of the Girls' Guild, under the able leadership of Miss Tait, for the annual harvest festival. The services were very bright and the congregations large. The rector preached excellent sermons at both services.

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OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont. Pakenham.—The Bishop visited this parish on Sunday, October 7th, and administered confirmation in St. Mark's and St. John's churches. Fifty-eight candidates were presented for the apostolic rite. His Lordship warmly commended the parish on having enlarged and beautified St. Mark's church, and for other improvements made since his visit last year.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto. St. Paul's.—The Rev. Principal Hackett, of the Montreal Diocesan Theological College, preached last Sunday morning and evening in this church, two most able sermons, which were listened to with marked attention by the large congregations present.

St. Thomas'. Harvest Thanksgiving services were held in this church on Sunday last. The church was beautifully decorated for the occasion and the Rev. John Davenport preached most appropriate sermons to the crowded congregations present.

Richmond Hill. Thanksgiving service was held in St. Mary's church on Tuesday evening the 2nd inst. The church was beautifully decorated and an excellent sermon was preached by the Rev. J. P. Lewis, rector of Grace Church, Toronto. The singing of the choir was excellent, and much appreciated by the congregation.

Bellebore. Christ Church.—On Sunday, Oct. 7th, special harvest thanksgiving services were held in this church at 10.30 a.m., and 7 p.m. The Rev. G. A. Field, of Gore's Landing, preaching at both services. The church was tastefully decorated. The festival was continued on the following Tuesday. The Rev. E. A. Langfeldt, of Omemece, and H. A. Ward, Esq., of Port Hope, in addition to the clergy of the parish, and local talent, taking part. The proceeds of the festival amounted to \$75. The choirs of all the churches assisted at both St. John's and Christ Church.

Days of Intercession for Sunday Schools.—On Monday, the 22nd inst., there will be held in St. James' school house at 8 p.m. a devotional meeting to observe the Days of Intercession for Sunday schools. The chair will be taken by the Bishop of Toronto, and addresses to Sunday school teachers and others will be given by the Right Rev. Thomas Gailor, D.D., Bishop of Tennessee, and the Rev. J. A. Richardson, M.A., of St. John, N.B.

Cavan.—St. John's.—Special Harvest Thanksgiving services were held in this church on Sunday, Sept. 30th, both morning and evening. The church was suitably decorated. The Rev. H. Symonds, M.A., of Ashburnham, preached on the occasion. The offertory was by envelope, and amounted to \$75.

Millbrook.—The regular fall meeting of the Ruridecanal Chapter of Durham and Victoria was held here on Tuesday and Wednesday, Sept. 18th and 19th, 1900. With the exception of three all the clergy of the deanery were present. The following arrangements for Missionary exchanges were made: Revs. Canon Farncomb and E. A. Langfeldt; Ven. Archdeacon Allen and Rev. J. Creighton; Revs. Wm. Farncomb and F. H. Burgess, Revs. E. Daniel and R. Seaborn, to exchange on January 27th, 1901. The Rev. W. P. Allen to preach at Lindsay on February 4th. Perrytown, a meeting on January 28th, address by Ven. Archdeacon Allen. Bobcaygeon and Cobowick to be arranged for by their incumbents. There was service in St. Thomas on Tuesday evening at which the Rev. E. A. Langfeldt preached a very earnest sermon, and on Wednesday morning the

Holy Communion was celebrated, the Rev. Canon Farncomb giving a short but impressive address. The next meeting will be held (D.V.) at New-castle on Tuesday and Wednesday, Jan. 29th and 30th, 1901. W. J. Creighton, secretary.

Dunsford.—Friday, Sept. 7th, was a red letter day for Dunsford in the parish of Bobcaygeon and Dunsford. Eight years ago on Nov. 26th the new church of St. John's was opened for Divine service; and on Sept. 7th of this year, being free of debt, it was solemnly consecrated by the Lord Bishop of the Diocese. The consecration service took place at 11 a.m., and immediately afterwards dinner was served. After dinner there were short addresses in the grounds by the Ven. Archdeacon Allen, the Revs. J. Creighton, C. H. Marsh, R.D., E. A. Langfeldt and others. The Rev. Wm. Farncomb, a former incumbent, was also present. The day will long be remembered by the people of Dunsford, as a very solemn and yet a very happy one.

Ashburnham.—The annual Harvest Festival held in St. Luke's church last month, was attended by an immense congregation, composed to a great degree of all denominations. The church was most artistically decorated, and evidences of an abundant harvest were everywhere set forth in appropriate groupings of fruit, vegetables and grain, with a conspicuous and pleasant display of flowers. The usually handsome appearance of the altar and chancel was brightened by a superb arrangement of cut flowers and grain, every vantage point furnishing testimony to the skill and untiring zeal of the decorators. The rector was assisted in the service by Revs. Messrs. Davidson and Armitage and Rev. Dr. Torrance and Rev. Mr. Thompson, who read the first and second lessons, respectively. The choral service was excellent. The rector, the Rev. H. Symonds, preached a powerful sermon on "Civic Reform." In closing he brought home to the members of civic boards present the fact that their work was a Christian one, and exhorted them to ever have the will of God as their guiding star, believing that He is the source of all light, life, help, goodness and truth.

NIAGARA.

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

Thorold.—St. John's Church.—The Bishop paid his annual visit to this parish on Oct. 1st. Confirmation was held in the evening when 28 received the Apostolic Rite. The Bishop gave a soul-stirring address on the life of Samuel, which will not soon be forgotten. The church was decorated with flowers from the Fonthill nurseries. The service was very bright and hearty. Notwithstanding the fact that it was "Fair Day" the church was filled with worshippers.

Milton.—The Rev. A. J. Belt, rector of St. James Church, Guelph, has been appointed rector of this parish. The Rev. W. E. White, the present incumbent, who has been very popular with his parishioners, did not feel able to undertake the extra work, by the addition of Palermo, to this parish.

Dundas.—The regular quarterly meeting of the Wentworth Rural Deanery was held at Dundas yesterday, Rev. Rural Dean Irving in the chair. All the members of the deanery were present with the exception of Revs. Canon Clark and G. B. Bull, who were absent through illness. The deanery took up thoroughly the study from the Greek text of the latter part of the eighth chapter of the Acts of the Apostles, viz., the baptism of the Ethiopian Eunuch. They decided to join with the Deanery of Lincoln and Welland in issuing a circular to the Church people of the deanery regarding the sanctity of the Lord's Day. Arrangements for missionary meetings were made as follows: Bartonville, Monday, Dec. 3; Stoney Creek, Tuesday, Dec. 4; Glanford, Wednesday, Dec. 5; Dundas,

Thursday, Dec. 6; Bullock's Corners, Friday, Dec. 7. The clergy of the deanery will all, if possible, attend and address all the meetings, and missionary subjects were allotted as follows: China, Rev. Jos. Fennell; Japan, Rev. C. E. Belt, M.A.; South Africa, Rev. John Fletcher, M.A.; Australia, Rev. S. Bennetts; Diocesan Missions, Rev. Canon Clark, M.A.; Domestic Missions, Rev. R. Corder and Rev. Rural Dean Irving. The next Sunday School Convention will be held on Thursday November 8, afternoon and evening, at Bullock's Corners. Papers will be contributed by Revs. Canon Sutherland, M.A., Jos. Fennell and John Fletcher, M.A., and in the evening a lecture, illustrated by magic lantern, will be given by Rev. Canon Bland, of Hamilton, his subject being The English Reformation. Evening service was held in St. James' church and a sermon was preached by Rev. S. Bennetts. The next meeting of the deanery will be held at Bartonville on Tuesday, January 8, 1901. Rev. G. B. Bull will be the preacher at evening service.

Niagara Falls.—Bishop Dumoulin administered the Holy Rite of Confirmation to eight candidates at St. Stephen's Mission Chapel on Sunday, Oct. 7th. In the evening he preached in Christ church, taking for his subject, "Ministering Angels," from the text, Matt. xviii, 10: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." There was a large congregation, many from the sister churches being present to hear the distinguished divine.

HURON.

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

St. Mary's.—The annual Harvest Thanksgiving services in connection with St. James' church, St. Mary's, were held on Sunday, Sept. 30, when the Rev. Charles O'Meara, a past rector of the parish, preached, the rector conducting the services. The church was tastefully adorned with fruits, vegetables and flowers. The singing of the choir was very good, the solos of Misses Annie Allen, Jean Hawkshaw, Amy Taylor and Mr. Bert Lancaster being all well given. Miss Howard officiated at the organ with her usual skill. The offertories of the day were a little over \$85.

Thamesford.—Harvest Thanksgiving sermons were preached here on Sunday, Oct. 7th, by Rev. Wm. Johnson, of Zorra.

London.—Canon Richardson visited Guelph recently to attend the Christian Endeavor convention. He was in England for the same purpose earlier in the summer.

Huron College.—A notable feature of the recent Alumni meeting here was that the two first speakers on the programme were Bishop Baldwin and Dr. Bethune, who graduated in the same year at Trinity College, Toronto. Their addresses were on missionary subjects. Several excellent addresses were given next day, viz.: "St. Luke," by Rev. G. M. Cox; "Church Matters in Canadian History," by Rev. S. F. Robinson; devotional paper, by Rev. John Downie; "Christian Doctrine," by Rev. R. S. W. Howard, and "The Quiet Hour," by Rev. F. G. Newton. The business meeting in the evening was thinly attended, but very hearty and full of promise. A lively discussion took place as to best means of advancing the best interests of the Alumni Association and of the College.

London.—Archdeacon Mills of Montreal, Bishop-elect of Ontario, accompanied by the Bishop of Huron and the Archdeacon, last week paid a visit to Huron College, of which he is an alumnus. The Bishop-elect was presented with an address on behalf of the faculty and students, which he acknowledged in a few happy remarks. Archdeacon Davis

to the Bishop's friendship with the Bishop elect, extending over more than thirty years. Bishop Bull was elected to the honor conferred upon Huron College in the election of one of its alumni to the office of Bishop. The Bishop also expressed his conviction that Bishop Mills had been called to his office by Divine Providence, because he had always been an earnest witness for the truth of Christ, and had uniformly upheld the Book of God as the inspired record of eternal truth, and because he had not sought to advance himself but his Master.

Stratford Home Memorial Church.—The order of Chosen Friends visited this church Sunday, Oct. 7th, and were addressed by Rural Dean Deacon.

Petrolia—Christ Church.—The annual harvest home services in this church were held on Sunday, Sept. 30, and in addition to the good sermons delivered, and the splendid and attractive services of praise and prayer, the church was profusely and handsomely decorated with the results of the harvest. Grains, fruits and vegetables were artistically arranged in the vestibule, on the window ledges, and around the pulpit, reading desk and font. The choir furnished special music at both services, and the solos rendered by Miss Hicks in the morning and by Dr. Colter in the evening were exquisitely executed. The rector preached two very interesting sermons. The sermon on Sunday morning was filled with great and inspiring patriotism. The evening discourse being his eighth anniversary in this parish.

Forest and Thedford.—Harvest Home services were held in Christ Church, Forest, and St. Paul's, Thedford, on Sunday, Sept. 23rd. The churches were tastefully decorated with flowers, fruit and grain. The Rev. W. Craig, rector of Christ church, Petrolia, preached. These two parishes are advancing steadily with the diligent work of the incumbent, Rev. A. L. Beverly.

Sarnia.—The annual Harvest Thanksgiving services were held in St. George's church on Sunday, Sept. 30th. The church was tastefully decorated. There were large congregations and a bright musical service rendered by a choir of thirty voices. There was an early celebration of the Holy Communion. The rector officiated at all the services and preached both morning and evening. The offertory amounted to about \$190. At the close of the evening service the rector presented Mrs. Blunden with a purse of gold on behalf of the congregation. Mrs. Blunden has been organist of the church for several years, and has with her family removed to Detroit. A few weeks before, her sister, Miss McMullen, who has gone to live in Cleveland, was presented by the King's Daughters, with a gold watch. They were both faithful members of the church and good workers. They will be missed very much. Mr. C. H. Cleworth of Walkerton has been engaged as organist, and commenced his duties last Sunday.

Dutton.—The Harvest Home Festival was held in the Church of the Nativity, Sept. 30th, when Provost Watkins, of the Western University, London, delivered a very eloquent and feeling address to an audience which filled every seat of the prettily decorated church. He took for his text, "Thou crownest the year with Thy goodness," dwelling on the different points with great fervour and simplicity. Miss Jean Atkinson, a pupil of Mr. Haslam, Toronto, who has lately come to live in our village, added not a little to the beauty of the service, by her touching rendition of Cutter's arrangement of "Just as I am." The sum of \$22.50 was the offering. On Monday evening a supper was given by the Woman's Guild, which realized \$23.

It is said—and the statement is supported by reliable statistics—that the attendance at Sunday schools, both Church and Nonconformist, is falling off.

ALGOMA.

George Thornclow, D.D., Bishop, Saint Ste. Marie.

Bracebridge. The interior of St. Thomas' church looked very pretty on Sunday, Oct. 7th, decorated for the annual Harvest Thanksgiving services with autumn leaves, flowers, fruit, vegetables, grain, etc. The services were as follows: 9 a.m., Holy Eucharist; 11 a.m., Matins and Holy Communion; 7 p.m., Evensong and sermon. The choir, under the able leadership of Mr. W. Kirk, rendered its part with precision and elation. At Evensong, during the collection of the offerings, Miss Ebbert, of Galveston, Texas, U.S.A., a visitor at Dr. Bridgland's, rendered in a most pleasing and affecting way a sacred solo, entitled, "There is a green hill far away." The Rev. J. Pardoe, incumbent of Novar, was the special preacher for the day, and delivered two most appropriate and able sermons on Thanksgiving. Mr. Pardoe also officiated as celebrant at the 9 o'clock service in the absence of the rector, who was celebrating Holy Communion at Falkenburg, the outpost of Bracebridge. Sunday being observed there also as a day of thanksgiving. The church of St. George, Falkenburg, was very prettily decorated for the occasion, and at 3 p.m. the incumbent officiated at Evensong, and Mr. Pardoe preached a very suitable sermon. All the services at both places, considering the unpleasantness of a drizzling rain, were very well attended.

Port Arthur.—On Thursday evening, Sept. 13th, St. John's dedication and harvest festival took place. Its first-fruits consisted of grapes, peaches, apples, bread, cakes, etc., together with a variety of fine vegetables, and also an offertory for the organ fund. Rev. S. D. Middleton, of Oliver, read the prayers; Mr. George Reinson, the lessons, and Mr. McKitterick preached an exhaustive sermon. The anthem was, "Ye shall dwell in the land," by Sir John Stainer; the Psalms were chanted; the offertory sentence, "If we have," etc., also, and the choir was excellent. The texts were, over the east window, "Thou crownest the year with Thy goodness;" across the screen and over the lectern, "The seed is the Word of God;" above this, in small gilt letters, from which a basket of grapes depended, "I am the True Vine," and beneath the west window, "He filleth thee with the flour of wheat." The font looked sweet in its festal array of white flowers and tender green. The altar was adorned with flowers and fruit, likewise the pulpit, reading desk, lectern and windows. After Evensong a very enjoyable choir social was held in the Rectory.

NEW WESTMINSTER.

John Dart, D.D., D.C.L., Bishop, New Westminster.

Meeting of Synod.—The Synod was summoned to meet in St. Barnabas' Parish, New Westminster, on Wednesday, Oct. 17th. On the preceding day the Lord Bishop of Columbia conducted a "Quiet Day" for the clergy, and in the evening there was a choral service in St. Barnabas' church, the sermon being preached by Rev. L. N. Tucker, M.A., of Vancouver. On Wednesday night a missionary meeting was held to commemorate the bicentenary of the S.P.G. This is the first meeting of the Diocese of New Westminster, since the separation from it of the Diocese of Kootenay.

Vancouver.—The Rev. C. J. Brenton, M.A., who was at one time principal of Lorne College, New Westminster, has returned from the United States to the diocese, and opened a Collegiate School for boys in the city. A school for boys has also been opened in connection with St. James' church. The Rev. H. G. F. Clinton is assisted in this work by Messrs. E. O'Callaghan and F. Vernon Venables. The latter is a candidate for Holy Orders.

Fairview.—Trinity Mission.—Work was begun in this suburb of Vancouver a little over a year

ago, and the Rev. John Anth was placed in charge last October. Services have been held in a room of the public school. Gratifying progress has been made. A neat church will be finished by the end of October, and the small grant of \$200 from the Mission Fund will be relinquished at Easter.

North Vancouver.—Here again in this suburb of the city, across the Inlet, the Church has been the first to occupy the ground. The Archdeacon of Columbia organized the Mission last year by the name of St. John the Evangelist, and services were held by Rev. Mr. Anth, and later by Rev. D. D. Moore, M.A., of South Vancouver. A small church is nearly completed.

Yale.—All Hallows' School.—There are thirty-five girls in the school for white children. The applications have been so numerous that enlargement became imperative, and a new wing is now being added at a cost of \$3,000, towards which the Sister Superior has \$2,400. The Indian school for girls also needs enlargement. There are 30 scholars. The Government gives a capitation grant of \$60. The New England Society, of London, the oldest missionary society in England, has made a grant of \$1,680 towards this enlargement, and work will be begun in the spring. The Sisters are rejoicing over these greatly needed additions to their buildings. They began work among Indian girls at Yale in 1885, and opened their white school in 1890. Girls in the latter come from British Columbia, the United States and Alberta. The teaching is excellent and the fees lower than in any Church school in Canada.

KOOTENAY.

John Dart, D.D., D.C.L., Bishop in charge.

Vernon.—The Bishop of New Westminster held an ordination service in this parish (Rev. J. H. Lambert, M.A., Vicar), on the 23rd Sept., when Rev. C. Arthur Mount, of Enderby, and Rev. Wm. Clarke, of Trail, were advanced to the Priesthood. The candidates were presented by Ven. Archdeacon Pentreath, acting Archdeacon of Kootenay, and the sermon preached by the Vicar. Mr. Clarke remains as Vicar of St. Andrew's, Trail, and Mr. Mowat has been appointed Vicar of New Denver, in place of Rev. C. F. Yates, transferred to the vicarage of Golden. In the evening ten candidates were confirmed. The Bishop has held confirmations at Rossland, Trail, Kaslo and Kelowna.

Revelstoke.—Rev. C. A. Procuier, M.A., has been transferred from Fort Steele to this parish in the place of Rev. Dr. Paget, who has gone to the Cathedral Church, Calgary.

CALGARY.

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

Calgary.—The Synod proceedings began on Tuesday evening, the 11th September, with Choral Evensong in the pro-Cathedral. The service was sung by the Rev. W. Freemantle Webb, and the lessons were read by Canon Stocken and Archdeacon Tims. The Bishop then delivered his address to the Synod. He reviewed the conditions of the Church, and spoke of the change amongst the clergy, making special mention of the death of the Rev. H. P. Lowe. He referred in feeling terms to the death of Mr. Colles and General Elton. Perhaps the most interesting part was that which dealt with the grant of the S.P.G. In spite of earnest representations, the Society remains fixed in its determination to reduce the aid to Canadian dioceses steadily. The separation of the dioceses of Saskatchewan and Calgary is still far from an event of the near future. Mr. Webb's visits to eastern Canada have been productive of much good in increased help and interest. Indian work is increasingly hopeful, a large number of baptisms being recorded. A feature of interest was the presence at Synod of a Blackfoot Indian, a lay dele-

October 18, 1900

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gate from Canon Stocken's congregation at St. John's Mission. The whole address was of great interest, and the fact that it was given at an evening service instead of at a morning one as in the past enabled a larger number than usual to hear it.

On Wednesday morning at 8 a.m., there was a celebration of the Eucharist at which the new rector of Calgary, Dr. Paget, gave a singularly lucid address on "Our Membership in Christ." Afterwards at 10 a.m., the Synod assembled in the parish schoolroom for business. The following members were present: Clergy, Archdeacon Tims, Canons Stocken and Smith, the Revs. Webb, Hincliffe, Webb-Peploe, Andrias, Gray, Connel, Hogbin, Owen, Cubitt and Paget; Laity, Messrs, M. Morris, Markley, Brown, J. H. Morris, Smart, Conybeare, Sandeman, Stames, Stocken, Rogers, Oldham and Almon.

The Rev. W. F. Webb was unanimously re-elected to the secretaryship of Synod and Mr. F. M. Oldham to the lay secretaryship.

The report of the Synod of 1898 was adopted, and on the motion of Archdeacon Tims and Rev. G. H. Hogbin, a committee was nominated by the Bishop to consider and report on the address. The report of the Executive Committee was received, and a request made that the report of the Gancian commission be read at an early session. The resignation of the solicitor of Synod was received with regret by the members, which was expressed in a motion embodying their thanks for his long service to the diocese, unanimously passed. The treasurer's report, which in printed form was in the hands of the Synod, was adopted with an alteration of the title. Mr. Webb on behalf of the delegates to the last Provincial Synod reported with particular reference to the memorial sent down by the Synod of 1898 with regard to the election of Bishops. No decisive action was taken, the matter being left over until the next meeting of the Provincial Synod. Mr. Webb was elected treasurer of Synod, although in the past the office has always been filled by a layman. But the difficulty of procuring one who can devote to it the time necessary for its proper fulfilment was evident to the Synod, and Mr. Webb kindly consenting to add to his already heavy duties in connection with the secretaryship it was felt that such an appointment had many advantages. According to the constitution the two offices are quite distinct although the same person may hold both. A lengthy discussion took place as to the proposed amendments to the constitution which were contained in the agenda paper. That providing for the election to vacancies in the Executive Committee by the committee itself from the delegates to Synod was passed unanimously, and so comes in force at once. The addition of "Dean" to the list of diocesan dignitaries was passed, though a strong feeling was manifest that such an appointment would be premature and injudicious at present, owing to the fact that the possession of a full cathedral establishment might place the diocese in a false position in the eyes of those upon whose liberality it is more or less dependent. The Synod then adjourned till 4.30 p.m.

(To be continued).

British and Foreign.

The memorial stones of St. Mary's church, Cockerton, a suburb of Darlington, have been laid. The late Mr. E. T. Pease left £4,000 in connection with Trinity parish, and about £1,500 of this will be devoted to building the new church, which will be capable of seating 200 people.

The Bishop of Liverpool, replying to a letter from Mr. W. G. Finch, of Orchardscroft, Battle, on the subject of the Communion, wrote, saying that a Bishop had no power to allow the laity of his diocese to communicate standing or in a sitting posture, except in cases of physical infirmity. The

words of the rubric, he added, were definite—"all meekly kneeling."

The Cathedral authorities at Lincoln have decided to commemorate on November 17th the 700th anniversary of the death of St. Hugh. Hugh of Avalon was Bishop of Lincoln from 1186 to 1200, and rebuilt a great portion of the Cathedral, which had suffered seriously in 1185 from an earthquake. He also extended it to its present dimensions.

The Archbishop of York opened a new church at Denaby Main in the presence of a crowded congregation. The site was the gift of the late Mr. Andrew Montagu, of Melton Hall, near Doncaster. The total cost of the structure is £3,500, and towards this £1,000 has been contributed by Lieutenant F. J. O. Montagu, and £1,500 has been obtained from the Marriott bequest.

Canon Carter, Tait missionary for the diocese of Canterbury, sailed for South Africa to take up his duties as Dean of Grahamstown, to which position he was recently appointed by the Bishop. Before his departure from Canterbury, Canon Carter was the recipient of a set of silver Communion vessels from the members of the Novae Novae Band of Mission Preachers of the diocese, of whose society he has for some years past been warden. The presentation was made by the Archbishop of Canterbury.

A Parliamentary paper has been issued showing the gross liabilities of the State as represented by the funded debt and other claims at the close of the last financial year. During the past year the funded debt was reduced by £30,579,407, and now stands at £552,006,898. On the other hand, the terminable annuities, which now amount to £60,238,885, show a net increase of £23,995,605, and the unfunded debt, returned at a total of £16,133,000, presents an addition of £8,000,000. Other capital liabilities, given at £10,186,482, show increases to the extent of £34,703,707. This makes, on balance, a net increase of £4,124,300 in the gross liabilities of the State.

At a public meeting attended by 400 missionaries, representing twenty societies, held lately at Shanghai, Bishop Graves mentioned that 167 missionaries were known to have been killed in the recent outbreak in China, many with frightful atrocity, and that over a hundred are still missing. Resolutions were adopted appealing to the home Governments to secure an adequate and permanent settlement of the present crisis. The missionaries emphasize the fact that the anti-foreign movement, with the resultant outrages, was planned, ordered, and directly encouraged by the Dowager-Empress, and that the origin of the troubles was official, not popular, the progressive and friendly disposed natives being afraid to show their sympathies in the absence of support, and they urge a settlement on the following basis: (1) The restoration of the Emperor to full power; (2) guarantees that China will hereafter fulfil her treaty obligations towards Missions; (3) that official protection be extended to native law-abiding Christians, who should be exempted from the observance of the customs of any religion other than their own; (4) the prompt and adequate punishment of all official instigators of outrages, from the Empress downward; (5) that a proclamation embodying the terms of the settlement be posted for two years throughout the Empire.

South Africa.—The annual Church Synod, which was held at Grahamstown in August, has taken a step which may have very far reaching consequences. For some time past requests have been received from some of the leaders of the native body of Christians known as "The Ethiopian Church"

to be received into the unity of the Church. The chief leader in this remarkable movement has been the Rev. J. M. Dwane, who has been in succession a Wesleyan minister and then an Ethiopian "Vicar-Bishop." This latter title he received from the "African Methodist Episcopal Church," a body of coloured Christians in the United States, who have been devoting much attention of late to South Africa. The Ethiopian movement has spread very rapidly in some parts of this country, and some of the Protestant Missions have lost large numbers of their adherents to it. Mr. Dwane has, it seems, been led to consider the position of his sect, and his own claims to ministerial authority, and, as a result, has petitioned to be received into the Apostolic Fellowship. Negotiations have been going on for more than a year, and the end has been that Mr. Dwane was received into the Church publicly in Grahamstown Cathedral, and subsequently received the Sacrament of Confirmation from the Archbishop of Capetown. On the next morning he made his first Communion in the Bishop of Grahamstown's private chapel. It is said that some thousands of "Ethiopians" are anxious to follow Mr. Dwane's example. It is evident from a perusal of the resolutions of the Episcopal Synod, with what extreme care the Bishops have dealt with this strange and unexpected movement towards Catholic Unity. They dared not evade the responsibility of receiving these converts; on the other hand, there was the danger of accepting indiscriminately masses of native Christians, ignorant of the Church's doctrine and life, and who might be the cause of great embarrassment to the several diocesan Bishops. We cannot be too thankful that our Fathers in God have taken the true line of sympathetic caution. They are not going to admit bodies of men into the Church, but individuals after instruction and examination by priests appointed by each Bishop. How far the expedient of an "Ethiopian Order," adapted to present, as far as may be, the corporate character of the community, will succeed, remains, of course, to be seen. There are obvious difficulties connected with it. But Churchmen, both here and in England, will not dwell upon them. They will, rather, thank God that He has turned the hearts of so many of our native brethren to long for the blessings which the Catholic Church can alone bestow, and they will pray earnestly that the efforts of the Bishops to deal wisely and lovingly, on lines loyal to the faith and order of the Church with these little ones of Christ, will be abundantly blessed by Him.—Church Times.

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FAILURE?

In a garret dark and dreary,
 All alone an old man lay;
 At the silent hour of midnight,
 Passing from earth's cares away;
 Only angels heard the whisper
 From his lips in dying pain:
 "All my work has been a failure;
 I have lived and died in vain."
 For the old man was a poet,
 Who had missed the crown of fame;
 After years of hope and toiling,
 Leaving but an unknown name.

Death claimed for his own a painter,
 Standing on life's threshold fair,
 Dreaming of the wondrous picture
 Which his hand should paint with care;
 But upon the snowy canvas
 He had only time to place
 A small bit of dark-blue back-ground,
 And against it one fair face.
 As in death his sad eyes rested
 On the picture just begun,
 Low he murmured, "I am dying,
 And I've nothing—nothing done."

Mighty throngs with wild acclaiming
 Gather round a hero's feet;
 Bringing him the crown of laurel
 For the patriot-victor meet.
 Pride and glory of his country,
 Loving hearts inscribe his name,
 As their champion and deliverer,
 On the pinnacle of fame.
 And the seed which bore such fruitage,
 Waked to power his heart and brain,
 Was a song writ by the poet,
 Who had "lived and died in vain."

'Mongst the heroes who have carried
 Christ's dear cross to realms afar,
 One name shines from out the number,
 Like a glorious guiding star.
 Millions hold in love and reverence
 That long, brave, unselfish life,
 With the diadem of martyr
 Crowned the victor in the strife.
 And the spark which waked the fire,
 To such a widespread radiance grown,
 Was the face the artist painted,
 Who had "nothing—nothing done."

CHINESE CLOTHING.

The Chinese Empire covers so many degrees of latitude that there are to be found all shades of temperature, from tropical heat to Siberian cold. All parts of the Empire have very hot summers, although there is much variation in the length.

The clothing has been thoroughly adapted to the demands of the climate; that for summer being delightfully cool, whereas that for winter can be made as warm as may be necessary.

In the course of centuries the details have been very much altered, but the main ideas remain about the same. It is not true to say the Chinese have no fashions, although changes in styles of clothing are not so frequent and radical as in other countries.

The long robe or coat, which garment is of Manchurian origin, is universal as outer covering. According to the season, it varies in thickness.

As the cold grows more and more intense, the Chinaman piles on more robes and warmer. Children are so wrapped up in wadded clothes in winter that they are often as broad as long, and present a most comical appearance. It often happens that a child falls and lies in helplessness until picked up and set on its feet. That is one great disadvantage for the little Chinese, but it has its compensations, for in winter all blows fall harmless. It is no uncommon thing to see, in a Chinese village, an old woman savagely cudgel a

little Chinese without making the least impression.

The Chinese know nothing of the care we have to exercise in discarding heavy underclothing for that of lighter weight. All the Chinaman does is to put on or leave off another coat or two.

From a Western standpoint, one of the great disadvantages of the Chinese method of dressing is that it renders quick motion impossible. But, to the Chinaman that is no drawback. He does not want to move quickly, and would not if he could. Everyone who can afford it rides—in the North in a carriage, in the South in a sedan.

When the American or European is sweltering in his tight-fitting clothes, the Chinaman, in his long, loose, thin robe of the thinnest of material—light green or white—is quite comfortable.

Similarly, in winter, foreigners in China suffer much more than the natives from intense cold. The Chinese themselves make up for lack of stove warmth by piling on furs, which are universally worn, and to an extent which is surprising.

Even among the poor, every man has his sheepskin (just as was pictured in "Robinson Crusoe"), without which the cold would be unbearable.

The favourite furs for robes are those which are light weight but have close hair, such as that of the white fox, and the throat of other foxes.

The costliest of all furs are the sea-otter and the black fox, both of which are growing rarer and rarer.

Certain furs may only be worn by mandarins of a certain rank; others may be worn by anyone who can pay for them.

There is a very curious fashion prevalent among the mandarins, who come to Peking from the provinces for an audience with the Emperor. They are required, after the first occasion, to wear a chocolate-coloured robe, on which dragons are embroidered in gold. It might be thought that the robe for first audience would have to be of particular magnificence, but such is not the case. He dresses very simply for the first time. The idea is that he shall go straight in to see the Emperor, exactly as he came from his journey, without stopping to make preparations or change his clothes.

HINTS TO HOUSEKEEPERS.

Pickled Pears.—Make a syrup, allowing six pounds of light brown sugar, one quart of good cider vinegar, five teaspoonfuls of ground cinnamon, and two of cloves, (put the spice in small cheese-cloth bags). Peel the pears very carefully, leaving the stems on. Some housekeepers prefer to leave the skin on if the fruit is in perfect condition. Steam until nearly tender, then put them in the boiling syrup, and let them cook three minutes. Skim out and put in two-quart jars, pour

the syrup over them and screw the covers on.

Baked Pears.—In baking pears, select large, evenly shaped fruit. Wipe with a damp cloth and leave the stems on. Place them in a granite or earthen baking dish and pour round them two tablespoonfuls of white sugar and a cup of boiling water, cover with another dish and bake slowly until tender, basting occasionally. Do not disturb them until perfectly cold; then arrange in a fancy glass or china dish with the liquor poured around them. Serve for luncheon or supper with cream and sugar.

Pickled Cucumbers.—When cucumbers are plentiful, it is a good plan to pickle a quantity to be served during the winter when they are so expensive. Slice four dozen large cucumbers which have been peeled, and four large onions, sprinkle them in layers with salt, and let them stand eight hours or over night. Drain off the liquor the salt and cucumbers will make, add a teaspoonful of whole black pepper, one of whole mustard seed, and cover all with

cold cider vinegar. These will keep all winter, and the taste of fresh cucumbers will be perfectly preserved.

French Rolls.—One pint of milk, one egg, one tablespoonful sugar, a little salt, three cupfuls flour, three teaspoonfuls baking powder; put gem pan on top of stove to heat and drop in each a little butter; then put in your batter and bake until brown.

BECAUSE OF THE ASSOCIATIONS.

There was a girl we heard of not long ago, whose natural artistic taste had been developed by several years of schooling in a large city. When she went back to her country home, she became painfully aware of the ugliness of a large oil-painting which hung in the front parlour. She had never liked it, and now it gave her an uncomfortable feeling whenever she looked upon it.

The girl decided to ask her father to let her hang it in an unoccupied room upstairs. It was such a large picture that it was

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impossible to conceal it in any way. It challenged the attention the moment you entered the room, and then it fascinated you by its glaring faults. "It really spoils everything," said the girl to herself.

One day she broached the subject to her father. She began very cautiously by asking him some questions about the picture, and she received more information than she expected. The old farmer's weather-beaten face grew strangely tender as he told her about his dead sister, who had painted it as a present for their mother. He had saved his money to buy the frame, and his voice grew husky as he described his mother's pleasure over the gift.

"Lizzie only lived about a year after that. She was a promising girl. I always thought you took after her some. If she'd lived and kept on painting, I shouldn't wonder if she'd have got to be famous. That's a wonderful picture for a beginner."

He looked at the picture on the wall reverently, and as he left the room he drew his hand across his eyes. His daughter held her breath. She had a heart as well as artistic taste, and she saw that she had come near making a terrible mistake.

Some other daughters, and sons as well, may learn a lesson from her experience. As you come home from travel or from school with new ideas and new standards, do not be too eager to bring about changes. Do not criticize unguardedly that which father and mother have cherished for years. Some of the things which seem to you most commonplace and unattractive may be beautiful to older eyes, yes, sacred even, be-

cause of the associations which have gathered about them. And to ignore the value of such associations is to betray a greater deficiency than a lack of artistic taste.

ITALIAN BABIES.

Babies seem to be no trouble in Italy, and one cannot but be struck by the number of them. These bambinos are often hung upon pegs in the front of the house, where they look out of their little black, beady eyes like papooses. I unhooked one of these babies once, and held it a while. Its back and little feet were held tightly against a strip of board, so that it was quite stiff from its feet to its shoulders. It did not seem to object or to be at all uncomfortable; and, as it only howled while I was holding it, I have an idea that, except when invaded by foreigners, the bambino's existence is quite happy.

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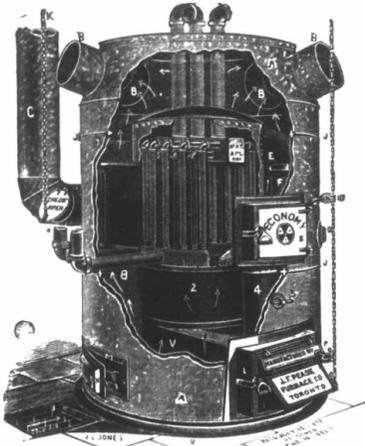
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EA EVENINGS AT HOME.

I have very vivid memories of home evenings, spent in a farmhouse living-room. We were all together in that room. Winter storm and cold were kept out by the great kitchen stove. Around the table, father, mother, brother and sister were all busy. The father had his paper, which he had found no time through the day to read. The mother was always sewing, but ready to listen or to help, if she was asked to do either. The brother and sister were at work with their books, but often found leisure for merry chat or games, before the evening ended. If any neighbours came in, the fire of logs, with plenty of pine knots to give light, was kindled in the long sitting-room, and the cellar apple barrels furnished a treat.

The value of such home evenings cannot be measured. The love of quiet, the habit of reading and study formed there, are life-long treasures. They are a capital better than money, bearing interest continually. The temptation which boys will have, in many cases, to turn away from such quiet evenings calls for some words of counsel.

All that can be said in praise of reading and study is on the side of these home evenings. If you are in school during the day, here is your chance to master your lessons and conquer their hard places. The problems worked out around the kitchen table have been the foundation on which most of America's best men have built up their education. You may live in the village or city and easily find attractions outside the home. Don't heed them. Don't lose the mental advantage of home study. Don't risk the mental injury that comes from constant society and from evenings spent on public amusements. The only way to make anything out of books is to stick to them. Any excitement, interesting enough to draw away your thoughts, hurts your progress. There is nothing usually to be found outside home, on any evening, in any village or city worth leaving your books to enjoy. When it is found that so many of our strongest men have come from country homes, the explanation is not far to seek. They had leisure for home training. They spent the evenings with books; they had no temptation to waste these precious opportunities of getting ready for life's busy service. You can easily reckon how many hours, how many terms, and how many years, even a boy could secure for study, by saving his evenings. You can start at the age when boys often begin to work in shops and factories, and get the equivalent of a college education

long before you are thirty. The evenings spent away from home will leave you nothing to show at that age but an empty mind and sometimes endless regret.

There is another value to these home evenings that does not come from books. I have often heard boys complain of home because it was dull; because there was nothing going on there. If you will learn to enjoy the society of father and mother, and will find out, before it is too late, what their experience and wisdom have discovered, you will have a start in life that can come in no other way. When a boy knows how to listen to these best friends, he will find no hours spent with them dull. The mutual help of brothers and sisters and the affection that grows up between them, born and fostered at home, has no parallel in the later attachments of life. Guarded by home love, disciplined by home wisdom, a boy can bravely face every trial and disappointment.

The home is usually the place where God is honoured, and where there is leisure for religious thought and for forming plans of future usefulness. Home quiet, a mother's presence and the thought that she is offering a silent prayer for you, are a good setting for the picture that recording angels witness, when over your open Bible you choose the work God has for you to do. You may choose well under excitement. You may enlist with the enthusiasm of many to help you. But the time to make lasting plans is when you are in quiet. Start for the stirring service of Jesus in his world from the careful thought and resolve which home has hallowed. I would not have you neglect the public place of prayer or undervalue the services of God's house. But they are no substitutes for home study of your Bible or home thought and prayer.

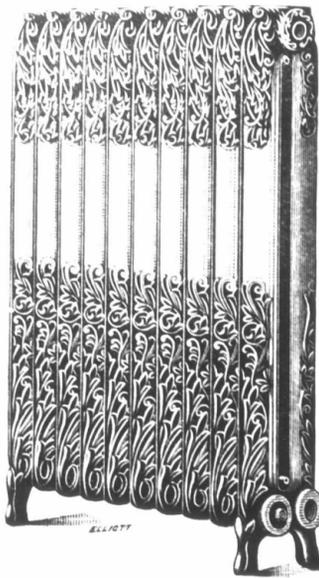
THE GRACE OF OVER-LOOKING.

"What shall I do with her?" said an anxious member of a look-out committee, as she glanced toward a young lady who sat apart from the rest of the young people on the evening of a social gathering. "I have taken a great deal of pains to introduce her, but she is fresh from the country, very bashful, and as you see, not attractive; so all unite in thinking that it is not worth while to cultivate her acquaintance."

Just here, however, there was a smoothing of the brow as the speaker held out both hands to erect one on whose face was the stamp of both sweetness and depth of character. "Why, Marion!" she exclaimed, I am so delighted to see you home again. You are just in the nick of time, too, for I knew of no other who could fit into the niche I have awaiting you this moment."

Then the one on whose heart was resting the burden of knowing that a lonely stranger was in their midst told the one addressed as

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"Marion" about the shy girl who had impressed others so unfavourably, and closed by saying in loving tone: "But I know you will like her; so come and let me put her under your protecting wing and then I shall feel at rest about her."

"I am curious to know why your friend can be relied on to like the girl who seems to be shunned by all the other young people," said one who had heard the foregoing, a moment later. "Is it on the principle that people are inclined to like their opposites?"

"Oh, no," was the quick rejoinder. "Marion has a keen sense of what is beautiful; but the secret of her fitness in a case like this is that she has the rare grace of overlooking defects. That is why I did not hesitate to say, 'I am sure you will like her;' for while the verdict of others has been the reverse of complimentary, Marion will be on the alert to see something praiseworthy."

Later in the evening this member of the lookout committee and the one whose query called forth the foregoing, chanced to be together again when Marion, with face aglow, rushed up to the former, saying: "I cannot understand what our young people were thinking of to shun Miss Davis. I think her a delightful person. True, she is so modest I had to make the first advance, but I have learned enough of her to know that she has many lovable traits."

Saying this the tactful girl again joined the stranger, whose face lighted up at her approach as if greeting a long-time friend; seeing which the one who had judged aright sighed as she said: "Ah, what a mighty army for good our young people would be if all possessed her happy grace of overlooking faults."

TRUST IN GOD.

Some years ago, by the seashore, there was a party of a father and three children—two boys and a girl. The children had been searching for shells, and their father reading, when suddenly he saw the great waves curling up to within a few feet of where he sat under the cliff. They could not go back the way they had come, deep water was over the strip of yellow sand. In about half-an-hour water would be washing over the foot of the steep cliffs, and they would be drowned.

The father in his desperation looked round and saw on the face of the cliff, going upward to a place of safety, a narrow path, or rather ledge. In one place it was not a foot wide but by creeping around the face of the cliff he saw they would get on a higher path and be saved. He called to his children to follow, and he himself went first, followed by the boys and girl. When it came to the very narrow part, the boys refused to follow. He held his stick back to make a sort of hand to help them. Still they hesitated; but the little girl said: "Let me

pass, I will go;" and then the father, spreading himself along the face of the rock—it was too narrow to walk straight-sided along, holding his stick. The little girl held one end; and so, with the waves roaring below them and the blue sky so far above, father and child passed securely to a safe place. The father went back to the boys, who were now ashamed by their sister's courage into following.

Later in the day her mother, who was holding her tight, overjoyed at her having escaped the danger, said:

"How was it you were a brave, good girl and not frightened, but did what father told you?"

"Oh," said the child, quite simply, "of course, I knew it was all right. I knew I could walk there. Father never tells me to do what I cannot."

If we had that belief and trust in God, how much easier life would be!

INTERESTING ITEMS ABOUT ANIMALS.

In France there exists an order of merit founded by the Society for the Prevention of Cruelty to Animals, of which the members are dogs who have distinguished themselves by deeds of bravery. A tastefully designed "collar of honour," is awarded to the nominees of the order. Among the animals decorated in this way one of the most celebrated is Bacchus, a large bull-dog, whose specialty it is to stop runaway horses by jumping up and seizing them by the bridle. Bacchus' master resides in the Rue Biscornet. It is calculated that the intelligent animal has already saved the lives of eight persons, if not more, in this way. Pautland, another bull-dog, received a collar in 1877 for saving his mistress from the attack of a footpad; and Turk, a splendid Newfoundland, has had a

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similar honour for saving three young children from drowning on different occasions.

It is worth while to know that many animals and plants can tell us when a storm is approaching. Young people who are in the country should watch the horses and cattle stretch their necks and sniff the air, see the chickens huddle together, and hear the cackling of the geese and ducks, telling as plainly as they know how that the storm clouds are not a long way off. If you are well provided with umbrellas, overshoes, and mackintoshes, you might go out of doors and watch the wild birds. The sea-gulls will not venture out to sea. They fly inland, or they hover over the fields. The swallows and martins fly very low when a storm is coming, skimming the water with their wings.

THE FIRST FROST.

The frost which kills the flowers brings the nuts rattling down. Nature seems to be constantly trying to teach us the law of recompense. God never takes from us without giving back something as good or better.

Some of these mornings in early October you look out on your garden and see the blackened, drooping flowers that were so bright yesterday, and you feel a pang at your heart. But look toward the hills where the maple boughs are gorgeous in red and yellow draperies. Think how the frost has set your blood to tingling. This morning you feel equal to anything. The last vestige of the summer's lassitude is gone. These fall days may take something from our pleasures, but they give back, let us be sure, far more than they take away.

WHEN THAT BOY'S AROUND.

"I can't help but keep good-natured when that boy's around," we heard a mother say; and knowing the rather habitual fretfulness of her nature, we wished the boy happened round oftener. When we stop to realize what a rare thing cheerfulness is, why do we not all cultivate it oftener? Do we find this such a hard world that we need to frown upon it? One would hardly think so, from what

he sees scattered here and there for man's benefit. And yet, how seldom do we see downright cheerfulness stamped upon the faces that pass us by! If only in childhood we could all learn to acquire a cheerful disposition!

—Prayer is needed, not to prepare God to bless us, but to prepare us to receive God's blessing. In carrying to Him our want, we carry to Him an open heart, and not even Almighty grace can give help to the soul that is closed against the great Father's loving help.



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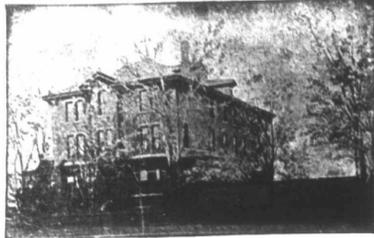
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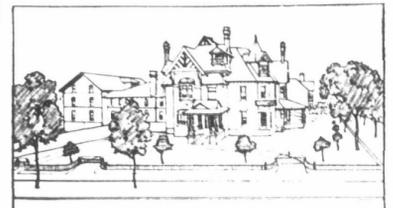
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