

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27]

TORONTO, CANADA, THURSDAY, OCTOBER 31, 1901.

[No. 42.

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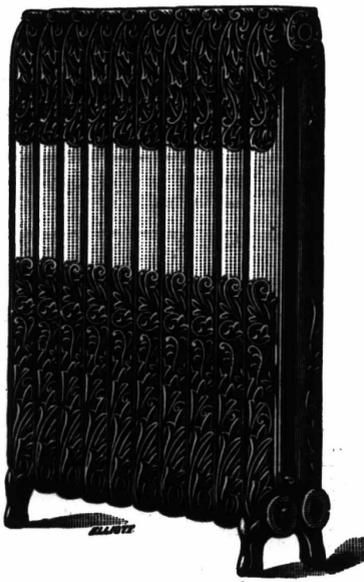
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TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.  
Processional: 239, 362, 445, 604.  
Offertory: 172, 296, 299, 308.  
Children's Hymns: 173, 301, 572, 573.  
General Hymns: 360, 549, 632, 638.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 314, 315, 319, 428.  
Processional: 427, 429, 435, 447.  
Offertory: 222, 223, 234, 235.  
Children's Hymns: 330, 335, 336, 438.  
General Hymns: 228, 437, 445, 550.

## Missionary Bishops.

Dr. Weldon is an energetic man, who has been unable to show his ability as a Bishop, in his own diocese. He had barely taken up his work in earnest when he was attacked with illness which temporarily drove him back to England. His opening sermon at the Brighton Church Congress was read for him by the vicar, as he was again laid up with intermittent fever. It was the frank address of a Bishop who realized what missions meant. The Church, he declared, seemed impotent. She hides her head in formularies, like a child under the bedclothes. If she really believed, she would be zealous for

missions, for missions are the imperialism of Christianity. "I am haunted," wrote Dr. Weldon, "by the horrible practices of unconverted India, and when I am so haunted, I turn to my English religious newspaper to read chatter about vestments and candles and confession, and I feel inclined to cry, 'Leave the dead to bury their dead, but go thou and preach the Gospel.'" The sermon at the opening of the convention in San Francisco was preached by Dr. Morris, the venerable Bishop of Oregon. We have been struck by the similarity between the two. The same necessities, the same remedies, and the same denunciations of certain things as frivolous.

## A Missionary Member.

So much has been said about missions, at these meetings, and so little of other material is to be found in our exchanges, that we are forced to apologize to our friends of the St. Andrew's Brotherhood, and insert a few leading items, such as the following, from the address of Mr. Burton Mansfield, Connecticut: We mark time too much. There are too many of us, earnest though we may be, who fritter time and force in the discussion of unimportant principles. This Church of ours is losing too much time on such trifles. We must realize that there is room for all on the King's highway. We should discuss missions at our clubs and at our firesides. It is one of the great social questions of the day. Christianity is not for us exclusively, though one might judge it from our life and conduct. It is our duty to go, or send. There is no room for us to stand back and discuss. The time has long since passed when we had reason to be on the defensive.

## Home Mission Work Neglected.

The Living Church says: "Our missionary bishops and many of our diocesans even more, are called upon to make bricks without straw, and our missionary work. We do not forget that the hum-drum creased funds, both for new and for old-time work. We do not forget that the hum-drum work of the domestic mission field, whether located in dioceses or in so-called missionary districts, is the most difficult as well as the most thankless and prosaic of all the missionary work done by this Church, and that the missionaries by whom it is accomplished do not even have the opportunity of telling tales of weird and strange interest of foreign peoples and foreign things when they have the opportunity of visiting the stronger parishes of the Church. The home missionary is not appreciated in this Church.

## The Ebb of the Anglo-Saxon Race.

Over a year ago, we published a very outspoken article on the non-appearance of children in sufficient numbers to maintain the supply of our race. Since that, the sub-

ject has been largely discussed in the secular press. On Monday week the Rev. Dr. Langtry reproduced in the daily Globe a sermon delivered by him on Sunday night in St. Luke's, in condemnation of one of the sinful causes of this loss of population. We congratulate Dr. Langtry and the Globe on their courage in following our lead.

## A Missionary Diocese.

The diocese of Algoma is in our own country and needs assistance. There is no halo of romance as in a mission to Japan, but the needs are greater, and the claims are these of our own people. In the present number of the Algoma Mission News, the Rev. A. H. Wurtele, incumbent of Thessalon and Bruce Mines, gives an account of a little village called Desbarats, near Lake Huron, about fifteen miles west of Bruce Mines, where natural beauty, mineral and agricultural wealth attract. This is one of the many stations where a catechist or a circuit rider would be welcomed. Mr. Wurtele says: The great difficulty the incumbent of Thessalon and Bruce Mines has to face is to make arrangements to visit Desbarats and all his other stations and outposts. The distances are so great between the stations, and his time is so taken up with the important work at the towns of Thessalon and Bruce Mines, that it is almost impossible to cover the whole mission regularly. If the diocese could only afford to have a travelling missionary, who would hold services in all the small places north of the railway, visiting among the Churchpeople scattered here and there throughout this extensive region, he would keep them from drifting into any of the surrounding denominations. Many of the new settlers, living perhaps 20 or 30 miles north, belong to the Church of England, and no one has ever looked for them and so the years go by. They are weaned from their first love and lost to the Church. The other day a man, who had driven 35 miles to Thessalon to transact some business, came up to the clergyman and wished to shake hands with him, as he said he had not had the privilege of shaking hands with a clergyman of the English Church for over twenty years. He said that there were a number of English Church families living north of Wellingham, who would rejoice to be visited occasionally by a representative of the English Church. In Wells Township, too, people have asked for a clergyman to visit them, but until a travelling missionary is found to carry on this work of looking up the straying sheep, the Church will suffer year by year. It is utterly impossible for the missionary stationed at Thessalon to do all this work, without neglecting his own, and the funds of the diocese will not permit our energetic Bishop to put another man into this field. Every Churchman who sympathizes with the hard working Bishop and

clergy of this diocese should offer up fervent prayer to the great Bishop of souls that some way may be found to solve the many difficult problems that have to be faced in this diocese.

#### Giving.

Christian giving, like Christian living, is a matter of training and practice. It is not a thing that is given to us like our complexion or the colour of the hair. True, disposition has something to do with it. There are generous and ungenerous natures. Those who will give freely without much pressure, and those who are by nature stingy. Those who reach the helping hand as soon as the occasion presents itself. Those who shut their ears to the appeal and their eyes to the cause for which it is made. In the Jewish polity every man had to give, and it has been well said: "Must do is a good master." For generations the tithe system has been the custom and the law in Great Britain. It is an equitable and wholesome system, in spite of all that has been said against it; nothing better is likely ever to be devised. The setting apart of certain lands in this country by the Crown of England for the maintenance of the Church was a pious and proper thing, and the State had just as much right to confiscate the clergy reserves as it now has to take over the lands it gave to certain railway corporations for opening up the country. Corporations and individuals have rights and no Government dare trifle with them. The Church had rights in the Clergy Reserves, just as good and sound in law. But for reasons, which it is not always good to explain, her members stood aside and looked on while she was being plundered. Our people have never learned how to give. Other systems have had to rely upon themselves, and giving was a matter of life or death to their organizations. There are persons in Canada who believe that the clergy have incomes from the State. Our people require plain and wholesome speaking on the matter of Church finance. Giving is a plain duty. It is also a high privilege.

#### Church Finance.

It is considered by some that to ventilate the subject of Church finance is to make religion sound too much of commercialism. While it is true that commercialism has entered largely into some religious systems, and that offices and ordinances have been trafficked to the scandal of Christianity, and to the damage of immortal souls, it is no less true that the financial side cannot be lost sight of in a diocese, parish or mission, any more than it can be in a banking-house or a newspaper office. When the Founder of our religion sent forth the seventy-two and two before His face into every city whither He Himself would come, He pointed out the greatness of the harvest, the scarcity of labourers, and the necessity of constant intercession for an increase to their number. He did not minimize the difficulties or forget to point out the dangers. He never once promised a large income or freedom from

anxiety; in fact, He would test their faith by sending them forth purseless, and without even saddle bags or grip. That was a test no mercenary could stand. It would leave out the greedy and the lovers of ease. There could be no hangers on waiting for a divide. But none of them lacked; He Who sent them provided for them. Such was not however, to be the ordinary mode of maintenance. This circumstance would illustrate His power to do it in any way He considered best. At a later period an order was issued which was to fit His workers to a higher privilege than sharing His want; it was that of sharing their means in His work. He that hath a purse let him take it and likewise his scrip. The Master, while accepting voluntary poverty for Himself, never despised the few gifts of His followers. Giving of the means to the cause of God is as much a matter of training as prayer and praise are. We of the Church have not been trained. In times past, in the Old Land, the necessity did not exist in such a pressing manner as in this new country, where everything has to be done; where there is a steady increase in population, and where we have continual additions from countries where our system is not understood. Moreover, there are people who still believe that every clergyman of the Church has a Government income.

#### FRENCH MONASTIC EMIGRATION

A remarkable migration of French monastic institutions is taking place from that country to England and other countries both in Europe and America. This has been caused by the passage of the law of associations, whose purpose is to subject monasteries to inspection and Government supervision. There are in France no less than 16,468 monastic establishments, whose inmates total 400,000 souls. One-half of this number have applied for authorization, and the rest will seek to maintain their liberty in exile. The monastic institutions are the standing army of the papacy, and various governments have from time to time sought to regulate them, and failing that, to abolish them. Henry VIII. dealt with them in drastic fashion in his day, ruthlessly abolishing them, appropriating their revenues, and dividing the plunder with his nobles and favourites. A better use of the money could have been made, but England has not suffered the past three hundred years by their non-existence. There may have been a time when religion, and learning, and charity, and to a limited extent, some industries, may have been promoted by monkery, but that day has long passed, and England, without them, will compare more than favourably with France in these respects, though for several centuries they have not to any extent existed within her borders. The effect of the migration will no doubt be felt locally in some districts in France, but as a whole, the country will be benefited, if its sons and daughters become useful members of society, instead of shutting themselves up in monk-

ish seclusion, and in devotion to superstitious practices.

#### PAROCHIAL SOCIETIES.

Our correspondence shows that there is no little difference of opinion among Church workers, as to the value or benefit of parish organizations. These are societies of various kinds for a great variety of objects, and whilst many use them, and possibly over-estimate what they can accomplish, there are not a few who curse them altogether. We cannot exaggerate what general societies like the S.P.G. and C.M.S. have accomplished for the Church at large, and the necessity that exists for united effort and co-operation. The same thing is evident in the world of art, and science, and commerce. What is found to be good, and indeed necessary generally, and in the larger life of the Church, must, if wisely used, be beneficial also in smaller spheres. Unless the circumstances are very peculiar, we can scarcely imagine any parish in which some sort of society would not be a necessity, if effective work is to be done. For instance, who can estimate the happy results to the Church at large, and to the parishes in which they exist, of the local branches of the Woman's Auxiliary. The chief objection seems to be that they include but a small number, and are generally composed of those who would work in any case, and whose help would be most useful in a larger association. In all parishes there are some who have no social affinities. They feel isolated, and need to be drawn out, and brought in touch with other members of the Church. The fellowship they enjoy in sharing in common prayer and sacraments, leaves them to crave closer acquaintance with those with whom they walk in the house of God as friends. How often is the complaint made, that they go in and out of church, sometimes for years, and yet remain perfect strangers to their fellow-worshippers. This complaint is more frequently made in connection with the Church of England than with almost any other religious body. It would seem, therefore, that a society is needed for social purposes, and to remove this just cause of complaint. Then there are earnest Christians, who are anxious for Church work, and to promote the Church's extension and influence. Alone and unaided by advice or assistance, especially in country parishes, they know not how to be useful, and the Church loses the aid they would cheerfully render, or perhaps they drift off somewhere, where active workers are appreciated and made welcome. The improvement of her members intellectually, and even their recreations are things which the Church may very properly interest herself in, and these can be best furthered by some form of association. It is agreed on all hands that in town parishes we have too many societies, and that they often divide, instead of uniting, the members of a congregation, and when the scope of a society is too limited, its members become too much interested in a

side issue, and lose sight of larger and more important things. What seems to be needed is some common society for common ends, which will embrace both sexes, working under diocesan or more general direction, so that one moving from parish to parish would find in it opportunity for work, fellowship and improvement. It should be conducted with as little possible expense to the members as can be, so that none need be excluded from its benefits. It should be known by the same name, and follow churchly lines and methods. The rector's position in it should be clearly defined, and otherwise the rules and government be as simple as is consistent with efficiency. Generally it would be well, as there is difficulty in sustaining interest, that the meetings should be held only during the winter months, and at other times special meetings should be called if necessary. Societies, secular and religious, abound, and a certain need for them exists, and if the Church does not provide for the necessity others certainly will. The Church has much in her history, in her Prayer-Book, in her practical aims and objects, to interest and employ her members; for more than many others less supine, and more practically wise; and we should not fail for lack of organization to bring home to our people the glorious heritage which is theirs in the Church of their fathers. The conclusion would seem to be in regard to societies, neither to bless them nor curse them altogether, not to expect too much of them, not to suppose that their form will not change from time to time, and meanwhile to combine in such manner as will promote by organization Christian work, fellowship and edification.

#### THE CONVOCATION AT TRINITY UNIVERSITY.

There was a very large attendance at the annual Convocation for conferring degrees and presenting prizes at Trinity University on Tuesday, the 22nd ult. A special feature was the conferring of the honorary degree of D.D. upon Rev. Provost Macklem, the highest honour, as Acting Chancellor, Rev. Professor Clark explained, which has yet been conferred upon a Provost of Trinity. The formality of the proceedings was enlivened by the singing of choruses, glee and part songs by the university students. Acting Chancellor, Rev. Prof. Clark, presided, and among others on the platform with him were the Right Dr. Mills, Bishop of Ontario; Bishop Sweatman, Rev. Provost Macklem, Rev. Canon Cayley, Rev. Canon Tremayne, Rev. Dr. Langtry, Archdeacon Bogert, the Rev. O. Rigby, Mr. Beverley Jones, Dr. Parkin, C.M.G.; Mr. Justice Osler, Mr. N. Ferrar Davidson, Dean Geikie, Archdeacon Dixon, Dr. Worrell, Dr. Ham, Rev. C. Ingles, Professor MacKenzie, Professor Montgomery, Rev. E. L. King, Professor Hutton, Mr. T. Symons, Professor Mavor, Professor Oswald, Professor Smith, Judge Macdonald, Rev. A. J. Broughall, Professor Jenks, Rev. E. C. Carey, Mr. Barlow Cumberland. The Rev. Professor Clark, in opening the proceedings, spoke of the great loss sustained by the university in the death of the late Chancellor, Hon. G. W. Allan. They would see him no more amongst them, but his memory would remain ever loved and honoured. He was one of whom they were all proud; he was a true Christian gentleman. It had always been the aim of Trinity University, he continued, to send forth

into the world young men who should not only be accomplished scholars, but true Christian gentlemen, and the authorities had not altogether failed in this attempt. In saying this he did not wish to be understood as meaning that there were no difficulties to be incurred nor faults to be removed before their ideals were realized. They had, he proceeded, reached a crisis in the history of the university. Not only had they the expectation of a new Chancellor, but they had a new Provost, who so far had fully realized all the expectations held of him. The university, he was glad to say, was starting the year with a larger number of undergraduates than ever before. This was true of St. Hilda's, the Medical School and the University itself. It had never been their expectation to attain to great numbers; they had thought more of quality than of quantity. But of course they could not turn out quality unless they had quantity in a concrete form to work upon. The reverend gentleman concluded with a humorous reference to the "gentlemen in the gallery," whose efforts, he said, added much to the happiness of the occasion. The undergraduates acknowledged this compliment with fervid heartiness. Referring to the degree of Doctor of Divinity, conferred upon the Provost, Rev. T. Street Macklem, Professor Clark said this was the first time that this, the highest degree within the gift of the university, had been given to one holding the position of Provost, although they had received the D.C.L. The various degrees were then conferred, and prizes awarded, after which the Rev. T. C. Street Macklem, the Provost, had the degree of D.D. conferred upon him. In returning thanks for the honour which had been conferred upon him, Dr. Macklem compared his position to that of the small State of Switzerland, which exists, not of its own strength, but because of the combined strength surrounding it. He had been called upon to carry on a work beyond his own powers, but was sustained by the hearty and united support of those associated with him, and of friends outside of the college, and of "our good friends in the gallery." It was the aim of the university to stamp its character upon the Dominion as that of his own alma mater, Cambridge. Well, if he must make some concession to the friends of Oxford, as Oxford and Cambridge stamped theirs upon the national life of the Mother Country, it would not be reasonable to ask the men and women of Canada to support the university, unless they were able to show the public that it was doing work worthy of their confidence and support. If they could do this they would be able to ask for increased and continuous support for the strengthening, extension and development of the university. To do this they must unite as members of the staff, graduates and undergraduates, to attain the personal character. He was proud to receive the honour conferred upon him. The Provost's remarks were received with hearty cheers. The Right Rev. Dr. Mills, Bishop of Ontario, in the course of a brief address made the following remarks: "I have found it, on this occasion, as on others, to be very different here from some seats of learning. There has been an absolute respect for the devotional exercises connected with the convocation, I have been greatly pleased to find that there was not a whisper from the gallery during our devotional exercises. I have been at other institutions in Canada and out of Canada, where that has not been the case, even where they have had the name of being connected with religious work. (Applause). He congratulated the staff upon the increased attendance at and bright future of the university. The following received degrees: B.A.—Frederick Maxwell Burbidge, John Dunning, Frederick Hugh Handsfield, Francis Hamilton Hincks, Frank Weldon Hovey, Thomas William Birchall Marling, William Hamilton Montague Mockridge, Ernest Walter Richards, Frederick Whitney Rolph, Frederick John Sawers, Frederick Dufferin Tyner, William Leslie Waines, Charles Frederick Westman, Adeliza Florence Louise

Greenwood, Belle S. Kittredge, Mary Louise Nevitt, Irene Nourse, Eva Sophia Robinson, Marion Francis Talbot. Mus. Bac.—Thomas Arthur Reed. B.C.L.—James Kennedy Burgess, Frank Ford, Isaac Ernest Weldon. M.A.—William James Brain, Horatio T. Stannage Boyle, Robert Barrington Nevitt, George Oswald Smith. B.D.—Rev. Arthur Whitaker. Mus. Doc.—Charles Rootham Fisher. M.D., C.M.—Thomas William Ferguson, Claude Musgrave Pierson, Albert Roy Routledge, Cecil John Sparrow. D.C.L.—Rev. Robert Henry Cole, William Frederick Lloyd. D.D. (honoris causa)—Rev. T. C. Street Macklem, Vice-Chancellor of the university. The following scholars and prizemen were presented to the acting Chancellor: F. Ford, silver medal in law; F. J. Sawers, Prince of Wales' prize for honours in classics; C. F. Westman, prize for honours in philosophy; G. H. Tomlinson, Governor-General's medal for honours in science; Miss M. L. Nevitt, prize for honours in English; W. H. M. Mockridge, prize for honours in modern languages; A. E. Taylor, Wellington scholarship in classics; A. D. Armour, Bishop Strachan scholarship in classics; T. H. Wilson, scholarship in philosophy; E. M. Sait, Burnside scholarship in history; Miss M. L. Pattee, Burnside scholarship in English; E. T. Owen, Wellington scholarship in classics; A. R. Kelly, Bishop Strachan scholarship in classics; C. R. de Poncier, Dickson scholarship in science; A. M. Bell, Burnside scholarship in history; C. C. Robinson, Wellington scholarship in classics; Miss H. V. Shutt, Dickson scholarship in modern languages; Miss I. A. Brown, Dickson scholarship in English and history; R. B. Nevitt, prize for Greek prose; Miss Nourse, St. Hilda's College medal. Divinity Class Prizes—E. M. Wright, prize for dogmatics and second reading prize; D. T. Owen, prizes for Greek Testament and liturgies, and third reading prize; E. P. S. Spencer, Judge McDonald's second reading prize for Biblical knowledge; R. Turley, third year general proficiency and Old Testament prizes; G. B. Gordon, second year general proficiency, Old Testament, New Testament, patriotic and Church history prizes; T. F. Summerhayes, first year general proficiency prize; E. J. McKittrick, Judge McDonald's first prize for Biblical knowledge; E. W. B. Richards, Judge McDonald's second prize for Biblical knowledge; G. G. Ballard, first reading prize given by Mrs. Doolittle, Hamilton. The annual tea given by the undergraduates of St. Hilda's College, in honour of the graduates of the year, was marked by the bright vivacity with which all the proceedings were carried through. After the conferring of degrees at Trinity, the lady undergraduates escorted their graduate friends to the College, where refreshments were provided. The entrance hall and rooms were prettily decorated with red and black bunting, autumn leaves and flowers. The programmes, executed by Miss Mabel Pattee and Miss Ruby Parker were greatly admired. Tea was followed by toasts and speeches, Miss Nevitt filling the post of toast-mistress most successfully. The proceedings were brought to a close by the singing of "Metagona" and the National Anthem. There was a very large attendance at the choral service held in the chapel at 8 p.m. The Rev. Professor Jenks, the Ven. Archdeacon Bogert and the Rev. Canon Sweeny intoned the prayers and read the two lessons respectively. The Right Rev. Dr. Mills, Lord Bishop of Ontario, was the preacher. The text selected was St. Paul's definition of a Christian in his Epistle to the Romans i. 1, "A bond servant of Jesus Christ." He gave a powerful and very helpful sermon. The annual business convocation of Trinity University was held on the following day, when the election of officers for the ensuing year took place. Mr. David T. Symons, chairman of the convocation, presided, and among those present were Ven. Archdeacons Dixon, Bogert, Rev. Pro. Macklem, Rev. Dr. Clark, Rev. Dr. Jones, His Honour, Judge Macdonald, Dr. J. A. Worrell, K.C.; Rev. Dr. Langtry, Rev. Canon Cayley, Rev. Canon Tre-

mayne, Rev. C. E. Thomson, Mr. Barlow Cumberland, Rev. Prof. Rigby, Rev. Prof. Jenks, Mr. G. F. Harman, Mr. N. F. Davidson, Dr. R. J. Reade, Rev. E. C. Cayley, Rev. C. L. Ingles, Prof. Young, Mr. Kirwan Martin, Rev. A. U. De Percier, Prof. Mackenzie, Rev. John Gibson, Prof. Smith, Mr. H. C. Simpson, Rev. G. F. Davidson, Rev. R. Seaborn, Rev. S. A. Laurence, Rev. W. J. Brain, Rev. H. O. Tremayne, Mr. Herbert Jones, Mr. R. B. Nevitt, Mr. G. L. Smith, Mr. Beverley Jones, Mr. Elmes Henderson. A resolution of condolence on the death of the late Hon. G. W. Allan was moved by Rev. Dr. Clark, and seconded by the Reverend Dean Rigby, and passed, as follows: "That this convocation desires to express its deep sense of the loss the university has sustained in the death of the late Chancellor, the Hon. G. W. Allan, one who has been for many years identified with the interests and solicitous for the welfare of Trinity, giving freely of his best, in thought and word and deed, for the prosperity of the university, and using his wide influence energetically in its behalf. This convocation begs respectfully to offer to the widow and family of the late Chancellor its sincere condolence in the severe trial which they have undergone." Resolutions of regret on the deaths of His Grace, Archbishop Lewis, the Very Rev. Dean Lauder and the Ven. Archdeacon Bedford-Jones were also passed by the convocation.

(Continued next week.)

### 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.

#### FIVE MINUTE PAPER NO 4

"Devotional Readings and best methods of deepening the spiritual life of 'Senior' 'girl' and 'Junior' members." Mrs. Baldwin, Bishopstowe, London.

In the five minutes allotted me for this important subject, I will try and condense a few thoughts and suggestions, hoping that in the discussion which is to follow the reading of these papers, practical results may be reached. "Bible Prayer Unions" formed in the diocese of Huron have been found most helpful. As a member of one of our branches wrote: "We cannot put into words the blessings which are resulting all the time from these Bible Prayer Unions." Indeed, we shall only know hereafter how much we owe of progress in our work to their instrumentality." When we sow the Word of God, we know we have the promise that we shall reap a plentiful harvest, because the seed of the Word has life; because the Holy Spirit applying that Word to the hearts and consciences and lives of those who receive that Word, fruitifies and bears much fruit. When we unite in prayer for spiritual blessings upon ourselves, our dear ones, and the world at large, we must expect an answer, because the promises in God's Word are many, assuring us of answers to our prayers. The conditions of successful prayer are found in God's Word, viz.: 1. Praying in faith, or believing prayer; 2. praying in the name of Jesus; 3. praying in the Holy Ghost; 4. persevering prayer, and 5. abiding union with Christ. "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be given unto you." As to methods of conducting these Bible Prayer Unions, I would suggest: First, prayerful preparation on the part of the one who conducts the reading. Second, proceed on a place of consecutive study. Third, read the portion of Scripture responsively, after a hymn and short opening prayer. Fourth, occupy every moment of the time allotted for the Bible-reading, bringing out, by question and answer, thoughts on the lesson, encouraging the plan of

mutual study of the Word of God, rather than of attempts to give a lecture. Whether conducting "senior girl" or junior branches, I would approve of these methods of mutual study, the great object being to arrive at "suggestive thought" from each, so that each member may come to the class feeling responsible for a portion of the teaching in it, and may go away anxious to elaborate the thoughts there suggested; so that instead of a member leaving at the close of the lesson with the feeling, "Oh! what a delightful lesson we have had!" she would rather be engrossed with the living, sanctifying power of the Word of God itself, as revealed of the Holy Ghost, and say: "Oh! I must search in my Bible more, to understand this or that truth more, or I must pray more earnestly for the Holy Spirit to help me to study that Word, and to energize my life that I may work more earnestly for Christ. Fifth, do not encourage discussion upon controversial points. Try to realize that the short hour spent together is for mutual study of God's Word, and mutual deepening of the spiritual life. Exalt Christ and His great salvation, as our Saviour, the work of the Holy Spirit as the source of our sanctification, and the all-wise love of the eternal God, our Father, ready to supply all the needs of His adopted children. Seek, rather, to find great underlying principles in the Word of God to guide our everyday life and actions, than to elaborate a set of rules and slavish obligations. The prayerful study of God's Word, which in the words of one of our beautiful collects, is the one "to mark, learn and inwardly digest it." Then the result will be a character growing daily more like Christ; a life of more earnest prayer and consistent conduct, so that if a little child would ask its mother the question: "Is Jesus like anyone I know?" she may be able to point to some loved one and say: "Yes, I think your sister is, or that friend is," so that we may, as auxiliary missionary women, be worthy of one name and profession. In the words of another, let me conclude with the following quotation: "How may we grow like Christ? Beholding the glory of the Lord, we are changed into the image of the glory; that is, we are to find the likeness of Christ, and are to look upon it and ponder it gazingly, intently and lovingly upon it, and as we gaze we are transformed and grow like Christ; something of the glory of His face passes into our dull faces, and stays there shining out in us. The man is the camera, and the things that pass before him cast their images within him and print their pictures on his soul. Behold! we are changed! We cannot change ourselves. The work is wrought in us by the Divine Spirit. We simply look upon the image of Christ, and its blessed light shines in upon us and prints its own radiant glory upon our hearts. Little by little the glory flows into our lives from the radiant face of the Master, and flows out again through our dull lives transforming them. Michael Angelo slept, and the angel came and painted the picture. We then become mirrors; men see in us the beauty of the Lord. Do we reflect Christ? Too often our lives are like muddy pools, broken mirrors. If one holds the back of the mirror toward the sun, there will be on it no reflection of the orb of the day; the mirror's face must be turned toward the object whose image one wants to catch. We must turn and hold our faces always Christward." May we each be able to say from our hearts: "God Who commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of God in the face of Jesus Christ." 2. Cor. iv., 6.

#### REVIEWS.

Magazines.—The Homiletic Review is full of good and useful things for the preacher. The dominant note of the current number is a warning against the "great sermon" tradition. Avoid the anxiety to preach a fine sermon. Instead study the Bible hard; the Prophets, the Greek Testament, and then deliver the message.

The Critical Review contains reviews of McCurdy's "History, Prophecy and the Monuments," Gore's "Body of Christ" and Moffatt's "Historical New Testament," among other notices of English and German works in Philosophy and Theology.

The Expository Times is very good. Among many good things Canon Gore's recent articles on New Testament criticism which appeared in The Pilot are admirably dealt with. Indeed the notes are rather better than the articles. Special stress is laid on two things: (1) The absence of all traces of the phraseology of even the Epistolary (Apostolic) age is a proof that the Gospels report the very words of Christ. (2) The vagaries of some recent reactionary critics do not represent the grand trunk line of scientific advance. Prof. Gwatkin, preaching before the University of Cambridge, claims that the two great guiding ideas of the 19th century have been, (1) the worth and dignity of man as an individual—as the social unit; (2) evolution which has interpreted nature, history and revelation. An important article by Rev. Dr. Ferrier on "Science and Faith" drives this latter point home in his comments on (1) the value of historical science as interpreting the Bible, and (2) the necessity for a careful reconstruction of our religious ideas in view of that new view of the world "which is only just beginning to assume definite form." A reference to the R.C. Archbishop Miquot's letters on the right attitude of the Catholic church towards the conclusions of Old Testament criticism discloses the fact that the Roman church is not prepared to ignore these results of criticism. The Archbishop of Albi claims that no dogma will be endangered even if many of the critical theories be one day established. He is most careful to point out that criticism is neither Christian nor anti-Christian, neither good nor evil any more than are mathematics and the natural sciences. It is simply a method of work, an instrument of research which is being daily brought to higher perfection; it consists in an examination of the text in the light of modern discoveries, with the resources, historical, scientific, linguistic, etc., put at our disposal by the advance of knowledge. This is admirable and hopeful too.

The International Monthly has articles on the New Poetry of France, American Democracy, by a German. France and Italy, by Salvatore Cortesi, and a paper on French Colonial Expansion in the 19th Century.

The Sanitarian in an article on "The Relation of Animal Diseases to Public Health" admirably illustrates the solidarity of all life. Mankind had better care for the animals. The Humane Society could make great use of this article.

The current number of the American Antiquarian is scientifically interesting to the experts rather than theologically helpful to the Bible student.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

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

Souris.—St. Alban the Martyr.—A convention was held in this church on Wednesday evening, October 16th. Besides the rector, the Rev. J. Godfrey, and a large number of the parishioners, there were present the Ven. Archdeacon Reagh, and the Revs. G. Haslam and Leo Williams. Of the laity there were present Mr. Justice Fitzgerald, the Hon. Judge Warburton, Messrs. F. St. C. Breckon, Percy Pope, Walter Cotton and others. Evening prayer preceded the meeting proper. At the meeting addresses were given by the Revs. L. Williams and G. Haslam, the Hon. Judge Warburton, Captain Jacks, Messrs. Breckon and Pope and the Ven. Archdeacon Reagh.

Springhill.—All Saints.—The Ven. Archdeacon

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1. Archdeacon

Kaulbach inducted the Rev. G. J. Foster, M.A., into this living on Monday evening, October 14th. The Rev. A. J. Cresswell, rector of Amherst, assisted the Archdeacon. The whole of the service was very impressive.

Aylesford.—St. Mary's.—On his return from the missionary conference at Digby, the Bishop instituted the Rev. James Simonds, M.A., into this living. A large congregation filled the church, and the Bishop preached a most appropriate sermon on the relative duties of priest and people.

FREDERICTON.

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

St. John.—St. John the Baptist.—The Rev. C. B. Kenrick, rector of this parish, has resigned the living, and will take up his residence in Toronto for a year.

MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal.

Montreal.—St. James the Apostle.—The Lord Bishop of Niagara preached twice in this church on Sunday, the 20th inst., the occasion being the annual harvest thanksgiving services. The nave and chancel were tastefully decorated with foliage plants, cereals, garden fruits and vegetables. The musical portion of the services was well rendered, under the able direction of Mr. J. H. Lawer, the organist. There were large congregations, and the offertories were very good.

Diocesan Theological College.—At the regular meeting of the Board of Governors of the Montreal Diocesan Theological College, which was held on Thursday the 17th ult., it was unanimously resolved that: "The Board of Governors desire to place on record their regret at the untimely death of the Rev. F. W. Barnes, and their appreciation of the faithful, untiring and valuable services which he has rendered to the college, especially to the class of probationers. His ability as a teacher was marked by the success of his pupils, and above all by the fact, that under his assistance two of the probationers won exhibitions at McGill University. His great intellectual powers and consistent Christian conduct were well known to those who came into close intercourse with him. The governors desire that this resolution should be inscribed upon the minutes and that a copy should be sent to his nearest relatives, accompanied by an expression of sympathy with them in their sorrow and in their loss."

St. George's.—The Very Rev. Rural Dean Carmichael is again suffering from illness and is confined to his house. He is unable to attend to any parochial engagements at present.

St. George's.—The Rev. Dyson Hague, M.A., Professor of Philosophy at Wycliffe, has accepted the offer of the assistant-rectorship of this church, which was recently made to him, and he will take up his new duties in this parish as soon as it is possible, compatible with his present position at Wycliffe, to do so.

St. Matthias.—The Men's League is the outcome of one layman's conviction that some opportunity was lacking for mutual help among the men of the congregation. The attendance at this first meeting was highly encouraging, as there were nearly thirty men present. "Seven men of honest report," including the rector and chairman, were chosen to preside over the meetings during the ensuing six months on alternate Tuesday evenings from 8 to 9.30 o'clock. It was the general impression that much practical work might be found, such as looking after the stragglers from

the Sunday school and Bible class who wander away just because they are not shepherded with requisite vigilance or who slip out of the Gospel net because the fishers are not expert enough in catching men. At all events it was felt that the ministry to the sick in body and spirit might furnish ample material for the energies of the Men's League of this church, and the writer joins with all concerned in wishing them "good luck in the Name of the Lord."

ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Elizabethtown.—The Rev. T. Austen Smith, rector of Sharbot Lake, has accepted the charge of this parish. He was inducted into the living by the Bishop on the 24th inst.

New Boyne and Lombardy.—The Rev. John de P. Wright, M.A., missionary at North Addington, has collected over \$80 in this parish towards the liquidation of the debt on St. John's church, Flinton.

OTTAWA.

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

There have been many changes among the clergy recently. Rev. J. H. R. Warren, mission priest at Douglas, has left the diocese, having been appointed rector of Dawson City; Rev. J. Arthur Tancock, the rector of St. Matthew's, Ottawa, has also left the diocese. The Rev. A. H. Coleman, rector of Iroquois, has been superannuated, and has taken up his residence in Hintonburgh, one of Ottawa's growing suburbs. The Rev. C. E. Sills has resigned the mission of Winchester. The Lord Bishop has made the following appointments: The Rev. A. H. Whalley, mission priest at Lancaster, to be rector of Iroquois; the Rev. W. H. Green, of Crysler, to be mission priest at Lancaster; the Rev. Robert Orr, of Navan, to be rector of Crysler; the Rev. W. Samwell, of Osnabruck, to be rector of St. Matthew's, Ottawa; the Rev. C. O. Carson, of Stafford, to be rector of Osnabruck; the Rev. R. B. Waterman, of Franktown, to be rector of Stafford, and the Rev. C. E. S. Radcliffe to be mission priest at Winchester.

Christ Church Cathedral.—A most enthusiastic meeting of men was held in the school-room on Monday evening, October 14th. The rector, the Rev. Henry Kittson, M.A., presided, and in an address explained the object of the meeting, and at length described the condition of the parish. Four main ideas were emphasized: (1) The necessity for an immediate increase in the revenue of the parish by means of the weekly system of envelopes; (2) The arrangement for the final payments on the church debt, and the consequent consecration of the cathedral before or during the session of the General Synod to be held in Ottawa in October, 1902; (3) The erection of the "Lauder Hall," as a worthy memorial of the late Dean; (4) The formation of a men's association. After an interesting discussion, the Men's Association was formed with the following officers: President, the Rev. Henry Kittson, M.A.; vice presidents, Messrs. Plunket, B. Taylor, and A. E. Fripp; secretary-treasurer, Mr. James P. Nutting. These officers, with a strong executive committee, are to formulate plans for immediate action in regard to all matters connected with the development of the parish and extension of the Church. Since his appointment to the rectory of this Cathedral the Rev. H. Kittson has received the warmest of welcomes from all the members of his congregation and the warmest expressions of brotherly kindness and fellowship from the clergy of Ottawa and suburbs. During the past few weeks he has preached special sermons at harvest festivals, and on other occasions at the following churches: St. Matthias', Hintonburgh; St. James', Hull; Christ

Church, Bell's Corners; Trinity Church, Billing's Bridge; and St. Alban's, St. John's, and St. Barnabas' churches, Ottawa.

Moulinette.—Christ Church.—A large gathering of the members of this congregation took place in the Church Hall, Moulinette, on Monday evening, October 21, for the purpose of tendering a farewell reception to the Rev. R. W. Samwell, before his departure to Ottawa. The reception was to have taken place on October 2nd but was postponed on account of Mr. Samwell's illness. During the evening the following address was read by Mr. W. G. Bennett: "To the Rev. R. W. Samwell—Reverend and Dear Sir,—We, your friends, and, for the past nine years, your parishioners of Christ Church, Moulinette, desire first of all to thank Almighty God for your speedy recovery from your recent severe illness, and to express to you our great pleasure at your being able to be with us again in your accustomed good health. We further desire, on the occasion of your departure from us as our clergyman, to express in our humble way something of the appreciation we have always felt for the good work which you have carried on amongst us during your incumbency of this parish. We feel that your labours amongst us have always been of a self-sacrificing nature; that you have never spared time or patience in your endeavours to lead us to that ideal life—to which your words and example have ever drawn us—the life of Christ on earth. We are not unmindful of the many blessings you have brought to us in our home life, rejoicing with us in our happiness, and extending to us sympathy and consolation in all times of trouble and sorrow. These blessings, though perhaps unknown to you, we have deeply appreciated, and shall ever remember with the greatest thankfulness of heart. We extend to you, Mrs. Samwell and your family, our heartiest good wishes for your welfare and success in your new and important field of labour; and as a token of our appreciation, we ask you to accept this purse, and we earnestly pray that God's special blessing may ever be with you and upon the labours of your hands. Signed on behalf of Christ Church congregation, Moulinette, Thos. W. Carpenter, W. G. Bennett, George W. Kezar, H. Waldorf. The purse, accompanying the address, contained the handsome sum of \$123. In accepting the kindly gift, Mr. Samwell, who was much moved at such an evidence of goodwill and affection, expressed his sincere thanks and said that there was no congregation in the diocese that he knew of that showed greater consideration for the happiness and comfort of their rector than the congregation of Christ Church. He had had many evidences of that whilst he had been among them, and he said that such kindly acts did more than they could realize to encourage and gladden the heart of their clergyman in his work. He thanked the congregation for their loyal and willing co-operation in all that had been undertaken for the benefit of the Church, and trusted that they would go from strength to strength, and under the earnest and sympathetic guidance of their new rector, continue to do all they could for the advancement of true religion among them. He would ever remember them in his prayers, and cherish the memory of his happy ministry among them. The Rev. C. O. Carson, the new rector, was present and gave a short address. Refreshments were served, and a very pleasant evening was spent.

Wales.—St. David's.—The women of this congregation have presented Mrs. Samwell with a life membership in the Woman's Auxiliary, as a mark of their appreciation of her untiring work amongst them for that association.

Carleton East.—Mrs. Samwell has been elected secretary of the Woman's Auxiliary of this rural deanery.

The death is announced of the Rev. S. H. Lewis, rector of Castlejordan, diocese of Meath, in his 92nd year.

## TORONTO.

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

St. Luke's.—A beautiful brass tablet has been erected in this church to the memory of the late Mr. Alan Scholfield Burritt, of the 12th (Royal) Lancers, who died at Kimberley on the 4th April, 1900, from an attack of enteric fever. The tablet, which has been erected by his father, Dr. Burritt, and Mr. Clarence Burritt, his brother, bears the following inscription: "Sacred to the memory of Alan Scholfield Burritt, 12th (Royal) Lancers, who died at Kimberley, South Africa, 4th April, 1900; aged 28 years. Dulce et decorum est pro patria mori." The late Mr. Burritt served for three years in the Northwest Mounted Police force, in which he attained the rank of lieutenant. He then went home to England and was given a commission in the 12th Lancers. The regiment was in all the fierce battles of the early days of the war, and went with General French to the relief of Kimberley.

St. Peter's.—On Thursday evening, the 24th October, a large number of the parishioners gathered together in the schoolhouse in order to welcome their new rector-in-charge, the Rev. W. Carey-Ward, M.A. The schoolroom was prettily decorated with a number of flags. The Bishop of Toronto presided, and speeches were made by the Rev. Professor Clark, Septimus Jones, J. Langtry, rural dean; Canon Sweeny and Messrs. Scott, E. T. Carter and W. S. Lee. The speeches were all of a very felicitous character. Mr. Carey-Ward in his address asked all present for their hearty co-operation with him in the work upon which he had just entered. Mrs. Ward and Miss Ward, the mother and sister, respectively of the new rector-in-charge, were also present. At the close of the reception proceedings light refreshments were served. Nearly four hundred people were present, and it is safe to say that Mr. Carey-Ward has entered upon his new duties under the happiest auspices, judging from the very hearty welcome which he received on Thursday evening last.

Trinity University.—In the report of the Board of Endowment and Finances presented to the Corporation of Trinity last week it was decided: 1. To make an appeal for \$500,000, naming one-half of this sum as the first stage to be aimed at. 2. Subscriptions to be conditional upon not less than \$250,000 being subscribed by Dec. 31, 1903. 3. Subscriptions to bear interest at 4 per cent. up to the end of 1903, or until such earlier time as the \$250,000 be subscribed, when the capital shall become payable in instalments. The following subscriptions on the conditions named had already been secured: Rev. T. C. S. Macklem, \$5,000; James Henderson, D.C.L., \$10,000; W. R. Brock, M.P., \$10,000; E. B. Osler, M.P., \$10,000; Lieut.-Col. H. M. Pellatt, \$25,000. Of this total of \$60,000, the sum of \$45,000 was made payable towards the first quarter million, and \$15,000 towards the second quarter million. The subscriptions had already yielded interest amounting to \$2,000, and the board had received besides a subscription for income of \$500 from Mrs. Becher, Rosedale, and two smaller subscriptions amounting to \$35. The entire management, investment and control of the new fund will remain permanently in the hands of the board, which is composed of six members, namely, E. B. Osler, W. R. Brock, Joseph E. Seagram, James Henderson, T. C. S. Macklem and H. M. Pellatt; Mr. Macklem being secretary of the board and Col. Pellatt treasurer. The Provost presented a report on Federation, which concluded with the following resolution: "That the Commission on Federation be continued with instructions to watch the progress of affairs, and to take such action along the main lines of their original instructions as they may deem necessary in the interests of Trinity University and of higher education in Ontario." The Venerable Archdeacon Boddy, of Toronto, and the

Venerable Archdeacon Allen of Millbrook, will be given the degree of D.C.L.

Bowmanville.—St. John's.—Harvest Thanksgiving services were held in this church on Sunday, October 20. The service in the evening was fully choral, and was well rendered by the choir who were under the direction of the rector. In the absence of the regular organist, Miss Armour presided at the organ, and proved herself to be a most efficient substitute. The church was tastefully decorated by the ladies of the congregation. Both sermons were preached by the rector, the Rev. R. Seaborn. The offertories of the day were very liberal, and amounted to the sum of \$80.80. On the following evening a harvest supper was held which proved a great success in every way. Amongst those who were present were a number of people from Newcastle, including the new rector.

Orillia.—St. James'.—A meeting of the Rural Deanery of East Simcoe was held in the vestry on Oct. 22nd and 23rd. Members present, the Revs. J. H. Teney, rural dean; Wm. Burns, C. H. Brooks, H. V. Thompson, Canon Greene, and J. H. Sheppard, secretary. In response to a letter received from Archdeacon Boddy, the Rev. C. H. Brooks and Mr. George Raikes were appointed representatives of this deanery on a council which is to arrange the programme for the next Archidiaconal conference. The Rev. J. H. Teney resigned the position of rural dean, and the Rev. H. V. Thompson was elected in his stead. On Tuesday evening the members of the parochial branch of the C.E.T.S. held their annual meeting. The Rev. Canon Greene, the rector, presided. Mr. A. B. S. Webber read the annual report, which was of a satisfactory character. Speeches were made by the Revs. Dr. Grant and John Locke. On motion, the following office-bearers were chosen to carry on the work of the society during the ensuing year: President, the Rev. Canon Greene; vice-presidents, the Rev. C. H. Brooks, the Rev. Wm. Burns and Mr. N. Baker; secretary and treasurer, A. B. S. Webber; assistant secretary, Wm. F. Channen; librarian, G. H. Hale; executive committee, R. H. Robinson, D. H. Church, Thos. Coe, Miss Hale, Miss Stewart, Mrs. R. H. Jupp, Mrs. Greene, Miss C. M. Stewart, Mrs. Brooks, and Miss Maude Boyes. It was pointed out that the work was heavy because those engaged in it were few, and the committee pleaded for more workers. This branch was organized on the 21st January, 1881.

## NIAGARA.

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

Hamilton.—St. Luke's.—The annual harvest thanksgiving was held in this church on Sunday, October 20. The sacred edifice was appropriately and tastefully decorated with fruits, flowers, etc., and the services, which were of unusual interest, were attended by large congregations. The preacher in the morning was the Rev. E. N. R. Burns, the rector, and in the evening the pulpit was occupied by the Rev. John Fletcher, of Barton. The offertories of the day were devoted to the fund for clearing off the mortgage and floating debt of the church. On the following Thursday the annual parochial tea was held.

All Saints'.—Sunday, October 20, was observed in this parish as a day for special intercession on behalf of Sunday schools. The day commenced with a celebration of the Holy Communion, which was attended by a large number of the teachers and scholars of the Sunday school. At the midday service the Sunday school scholars attended the church in a body. The Rev. Canon Forneret, the rector, gave an address on the words "Dare to do right," and urged the children to attend the services in the church on Sunday as well as the Sunday school.

St. Peter's.—The ninth anniversary of the opening of this church was observed on Sunday, Oct. 20. The services, which were of a bright and hearty nature, were well attended. At 8 a.m. Holy Communion was celebrated, and a large number of members partook. The principal service was held at 11 o'clock. There was a high celebration of Holy Communion, with service, by the rector, Rev. Thos. Geoghegan, who took his text from the epistle of the day, Ephesians v., 15-17, "See that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." He emphasized the necessity of a straight and consistent walk, and the application of the law of love to the doings of everyday life. He said the church had existed for nine years, and, in spite of difficulties, had more than accomplished the anticipation of those who had formed the new parish eleven years since. He said that a city might be overdone with play houses, pleasure resorts, or even business houses or banks, but never with churches. If the churches were there to carry out the Master's work—the salvation of men and women—in the light of the value which the Redeemer of mankind placed upon one soul, there could never be too many churches. But if they existed for any other purpose, even one great central building would be more than enough for a city. Few, if any members of the church ever hurt their knees by too frequently bending them in prayer, or their pocketbooks by too frequent and liberal giving for the maintenance of the ordinances of religion. There was far too much pretence and show in the religious world, and not enough honest work or personal sacrifice. Much of the Christianity of to-day was only galvanized paganism. The heart of a hero, cold, cruel, unsympathetic, could be found in the breasts of leading professional Christians. What the world and the Church required was a little more love and a great deal less hypocrisy. He did not pretend to say that the ministry was blameless. There was much need to-day to ponder the words of the prophet Ezekiel, "Woe to the Shepherds of Israel that do find themselves. Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe ye with the wool, ye kill them that are fed, but ye feed not the flock." There was a special Children's Service in the afternoon and a catechetical instruction on "The Boyhood of Daniel." The offertories of the day, which were liberal, were devoted to the Building Fund. On the following evening a most enjoyable social gathering was held in the schoolroom, which was packed to the doors. The Rev. Father Geoghegan, the rector, occupied the chair. A highly creditable programme of vocal and instrumental music, interspersed with recitations, was given by the young people, in which the following and others took part: Misses Edith and Alice Males, Gertrude and Maud Marshall Myrtle Burgess, Ada French, Gladys Clark, Lillian Jaggard, Daisy Niblock, Lizzie McKinley, May Shaw, Jennie Ford, Sadie Snoddy, May Clark, Violet Devine, Barbara Ayers, May Green, Samuel Anderson, S. Hull, George Clarke, Garnet Anderson, Arthur Males, Robert McKinley, H. Marshall, Thomas Barrett, Hugo and Albert Oder. Complimentary speeches were made by J. Theobald, J. Christian and Wm. Hazell.

Omagh.—Christ Church.—Messrs. Eli Askin and H. O. Dent, of Glenosky recently filled the oat bin at the rectory with oats, a present to the rector from the members of the congregation. The annual harvest thanksgiving service was held here on Sunday, September 29th. A very appropriate and interesting sermon was preached by the Rev. J. K. Godden, M.A., of Acton. The concert on the Monday following was very successful. The Bishop is expected to visit Christ church on Sunday, 27th, for Confirmation.

Milton.—The people at the brick works, locally called "Terra Cotta," have bought a lot, and are busily engaged in erecting a small brick church. The bricks for the building have been given by

the two brick companies, and the Church people in the mission have taken up the work very enthusiastically. A week night service was held regularly all last winter in different houses. With the beginning of June a Sunday service was started. This, for some weeks was held in James Hamilton's barn, and, after the harvest was gathered, in a house. It is hoped to have the new church ready before Christmas.

Orangeville.—St. Mark's.—An event of unusual interest was the celebration on the evening of the 17th October of the 40th anniversary of the Rev. Canon Henderson's entrance upon the charge of this parish. After service in the church the congregation repaired to the Town Hall, which was soon filled to overflowing with a large number of persons desirous of tendering their congratulations to Canon and Mrs. Henderson. An excellent musical programme had been provided, and at a suitable opportunity Canon Henderson was presented with an illuminated address and a purse of \$200 in gold as a token of the esteem of his many friends. In a few well chosen words the Canon expressed the feelings which had always bound him to his people, feelings which plainly were shared in by many present, and which explained the ground of his long incumbency. Addresses were made by a number of visiting clergy and prominent citizens who had come to do honour to the occasion. Refreshments had not been overlooked and when the company dispersed it was evident that while some thought chiefly of the pleasant evening they had spent many felt deeply the solemnity of such an occasion, how great the cause St. Mark's church had for thankfulness and to how few the honour falls to retain a charge for so many years, and with it to retain the affection and esteem of his congregation and the community in such a marked degree as has Canon Henderson. In the course of his forty years' ministry in Orangeville, Canon Henderson has performed 2,315 baptisms, officiated at 829 funerals, solemnized 456 marriages, presented 855 candidates for Confirmation, and made 21,000 pastoral visits.

Harriston.—St. George's.—On Sunday, Sept. 29th, the members of this congregation held their annual harvest thanksgiving service. The church was tastefully decorated with grains, fruits and vegetables. The choir rendered the harvest music in a specially bright manner, whilst the congregation joined with a heartiness which expressed their thankfulness for the blessings of the past year. The lesson of the sermon was the joy of harvest, whilst in the evening the incumbent dwelt upon the thought of man's dependence upon God for all good things. The offering for the day exceeded that of any other year in the annals of the parish, being over \$55. This amount just about clears off the balance of debt incurred by the improvements made to the church a year ago.

Guelph.—St. George's.—The harvest festival services were held in this church on Thursday, October 17th, and Sunday, October 20th, and were attended by very large congregations. There were two celebrations of the Holy Communion on the Sunday, at which there were 153 communicants. The preachers were the Rev. J. C. Farthing, of Woodstock, and the Rev. J. S. Broughall, of St. Stephen's, Toronto. The decorations were very beautiful and the music, under the direction of Mrs. Gardiner-Harvey was excellent. Services have been resumed in Farnham church, Puslinch, and are now held every Sunday at 3 o'clock. At present they are being conducted by students from Trinity University, but after Advent Sunday there will be two clergy in the parish, as the Rev. V. E. F. Morgan, at present junior curate of Holy Trinity, Toronto, is coming to assist Mr. Davidson.

Georgetown and Norval.—A course of lectures

on the Gospel according to St. Mark has been commenced by the rector of this parish, in Georgetown, every Tuesday evening, and in Norval every Wednesday at 8 o'clock p.m. It is hoped to extend these lectures to Glenwilliam. Mr. W. MacFadden, Phm.B., has been appointed leader of the choir at St. George's church. A very great improvement has been observed in the singing and the choir has been much strengthened. Miss McConnell, one of the oldest teachers at St. George's, has accepted the office of assistant superintendent of the Sunday school. She has thrown herself enthusiastically into the work of the school. The rector has been making a special appeal to the parents for greater support of the Sunday school.

Jarvis and Hagersville.—These two places which for many years have been associated together as one parish, have been formally separated and now constitute two distinct and independent parishes. The bishop of the diocese has expressed his cordial approval of the action taken by the congregations. The Rev. P. L. Spencer has cheerfully co-operated with them, and has in every way possible shown his sympathy and consideration. He retains the charge of Jarvis with its beautiful church, commodious Sunday school building and substantial parsonage, the congregation of St. Paul's cheerfully augmenting by \$120 per annum the incumbent's stipend, so as to compensate him to some extent for the relinquishment of the income hitherto received from Hagersville. This action of the congregation, in view of the circumstance that the debt on St. Paul's is still a heavy burden, is highly commendable. The congregation of All Saints', Hagersville, has undertaken to increase by \$200, the sum hitherto paid for stipend. This procedure places the congregation among the most liberal congregations in the diocese. The bishop has been pleased to appoint to the charge of All Saints' church the Rev. L. W. B. Broughall, third son of the Rev. A. J. Broughall, of St. Stephen's church, Toronto, and brother of the Rev. G. H. Broughall and the Rev. James S. Broughall, of the Toronto diocese. The first incumbent of the parish of Hagersville thus brings with him a name well known to the members of the Anglican Church in Canada. Not often are a father and three sons found serving as officers in the army of Christ's church, and all occupying important positions. Hagersville is to be congratulated upon obtaining as its first resident clergyman a member of this remarkable family. The zeal and energy displayed by the Rev. L. W. B. Broughall as one of the associated missionaries at Minden are a guarantee that the work at Hagersville will be carried on with enthusiasm. The evidence of growth and improvement afforded by this division of an old parish is cheering to all concerned. Each congregation will have two services every Sunday instead of one service and two services on alternate Sundays as the rule has hitherto been. Thus the work will be less physical than heretofore, but more pastoral and spiritual.

HURON.

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

Ingersoll.—St. James'.—Harvest thanksgiving services were held in this church on Sunday, the 20th inst. The Rev. James Thompson, the rector, preached at both services. The services were of a specially ornate character, and the congregations were large. The church was tastefully and appropriately decorated with the fruits of the harvest.

Galt.—Trinity.—The resignation of Mr. George Brown, the rector's warden, owing to his removal to Brantford, is heartily regretted on all sides. As a worker in the church and parish his services have been invaluable. What is Galt's loss will be Brantford's gain.

Brooke.—The annual harvest thanksgiving services were held here on Friday last. In the afternoon the prayers were read by the rector, the Rev. J. Downie, the sermon being preached by the Rev. W. J. Taylor. The church was tastefully decorated. In the evening service was again held by the rector, the preacher of the afternoon giving the address. Both sermon and address were characterized by the rector as "able, instructive and unique." This was the first parish which Mr. Taylor had on leaving London, England, 23 years ago, and the congregation was exceedingly pleased to see him. The offertories of the day were very good.

Chesley.—Holy Trinity.—Harvest thanksgiving services were held in this church and Grace church, Sullivan, on Sunday, October 6. Both churches were beautifully decorated with grain, fruit and flowers. The preacher of the day was the Rev. R. J. Seton-Adamson, rector of Southampton, who occupied the pulpit at both services. The special offertories were for the church debt. The congregation of Grace church hope to worship shortly in their new church, which will be opened D.V. some time during the present month.

Tilsonburg.—St. John's.—The Rev. E. W. Hughes, rector of this parish, will resign this living at an early date. Mr. Hughes will go to England and he will be accompanied by his wife. Both Mr. and Mrs. Hughes are held in very high esteem by the people of this town, who will be loth to part with them.

Berlin.—St. John's.—The Rev. C. Smith, M.A., left for Washington, D.C., on Oct. 1st. Since his resignation of this parish many applications for the vacant position have been made by clergy within and without the diocese. It is but just to the clergy of any diocese—when vacancies occur—especially in important parishes—that their claims upon the diocese should be considered, as one such change naturally creates many more, whereas if one from another diocese is brought in, it prevents this, and causes confusion and dissatisfaction. Concerning this the following from the pen of the Rev. Rural Dean Ridley in the Waterloo Deanery Magazine is both timely and to the point: "The parish of St. John's, Berlin, became vacant on October 1st. We hope that in securing a clergyman for this rapidly growing parish, arrangements will be made whereby one of our own diocese may be appointed. At this juncture in the history of Berlin, and of the diocese in general, it would be a very graceful and becoming thing for Berlin to do this—'Exempli-Gratia.'"

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Petrolia.—Christ Church.—On Sunday, Sept. 20, the annual harvest home services were held in this church. The church was prettily decorated with grain, fruit, flowers and autumn leaves. Interesting sermons were preached by the Rev. W. T. Cluff, rector of St. John's church, Strathroy. Intercession services for Sunday schools were held on Sunday, Oct. 20. There was a celebration of the Holy Communion at 8 o'clock a.m., morning prayer and litany with special collects and suffrages at 11 o'clock a.m., and evening prayer with special collects at 7 o'clock p.m. The rector preached on "The Religious Training of Children."

Strathroy.—St. John the Evangelist.—Harvest home services were observed in this church on Sunday, Sept. 20. The sermons were preached by the Rev. W. Craig, rector of Christ church, Petrolia.

#### RUPERT'S LAND.

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

Alexander.—St. Paul's.—Sunday, Oct. 6th, was a red letter day in the history of this parish when this church was consecrated by His Grace, the Archbishop of Rupert's Land, in the presence of a large congregation. His Grace preached a very appropriate sermon which was listened to with close attention. The consecration service was held at 11 o'clock in the morning, and was followed by a celebration of the Holy Communion. The church was packed again at the evening service at 7 o'clock, when the Rev. A. Cook, B.A., presented nine candidates for Confirmation. The musical portion of the services were well rendered and the incumbent and congregation are to be congratulated upon the good work which they have accomplished. The Rev. A. Cook has accepted the incumbency of Treberne, for which place he left Alexander on the 7th inst. The Archbishop has appointed the Rev. J. F. Cox, missionary at the Sioux Reserve, as Mr. Cook's successor. Despite unfavorable weather a fair congregation assembled to meet their new pastor, on the evening of the 13th, when Mr. Cox conducted the service for the first time.

#### CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—Work in this important parish is progressing steadily. The congregations at the Pro-Cathedral are large and emphasize the need of soon undertaking an enlarged and permanent structure. The Sunday school is in an excellent condition with a fine staff of teachers. The Ladies' Guild and W.A. are bent upon vigorously prosecuting their autumn campaign of work. Sunday, Oct. 13th, was observed as the harvest thanksgiving. The decorations were profuse and most tasteful, being largely designed and carried out by the Rev. H. M. Langford, recently ordained deacon for Missions in the diocese. The wreaths of wheat and oats, the vegetables and flowering plants were all supplied by the Church families of the neighborhood, and testified to the abundant harvest at Alberta. Large congregations thronged the church; the music was excellently rendered and heartily sung by all. The Very Rev. Dean Faget preached at both services.

A novel building scheme, in connection with the parish of St. Margaret's, Leeds, has already met with a considerable measure of success. The foundations of the new wing to the school-room have been laid, without a single sixpence being expended in labour, and lately voluntary bricklayers commenced work. The plans, bricks, and a four-light leaded window have all been given gratis, and the building of a new church on the same lines is now mooted.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### ADVANCE.

Sir.—You published in your issue of Oct. 17th a letter signed "Missionary," dealing with the general subject of Young People's Movements in the Church. Kindly allow me to comment briefly upon that part of it in which direct reference is made to the St. Andrew's Brotherhood. In justice to the many members of that valuable organization, such a radical misconception of its purpose must not be allowed to pass unchallenged. Your correspondent says: "Prayer and service is the duty of every member of the Church. No man should require to join a society in order to force him to do his duty." True, but what prayer and what service? Does "Missionary" claim that such prayer and service as are demanded by the Brotherhood rules are in any absolute sense the duty of every member of the Church? Does he insist at all times that each and every Christian entrusted to his charge shall "pray daily for the spread of Christ's Kingdom among young men," and shall further "Make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ?" And if he so insists does his experience lead him to conclude that these duties are fulfilled? It must surely be manifest to any serious thinker that the specific duties demanded by the St. Andrew's Brotherhood of its members are in no sense identical with those whose fulfilment is incumbent upon every Christian. But further, "Missionary" says, "I have had St. Andrew's Brotherhood men who could tell me my duty, and knew better how to do it than I did, who could take a service, preach a sermon, conduct a Bible class, address a missionary meeting, but never one who could light a fire and fill the lamps for a service, or pull the bell-ropes, or dust the altar and pulpit, or put the books in order when the sexton was away." So far as the first part of this indictment is concerned, one would think that "Missionary" should receive congratulations rather than sympathy. Fortunate indeed the clergyman who has lay-helpers competent and willing to so materially assist him in departments of his work so essential to the well-being of his parish. If the St. Andrew's Brotherhood is producing such men as these, then her vocation has not been missed. So far as the latter part of the paragraph is concerned, it is only necessary to point out that the Brotherhood was not formed for these purposes. It has happily come within my own experience that many of its members are willing to do such work, but they do not regard it as in any sense a fulfilment of their promises of prayer and service, and the most strenuous insistence upon this distinction has constantly been characteristic of convention speeches. One more quotation let me give: "The St. Andrew's Brotherhood men are grand in parade and in convention. But the man who depends upon them for any useful help in his parish is leaning on a broken stick." Such a sweeping generalization from a single man's experience is hardly worthy of serious attention, did it not constitute what I can only term a shameful slander upon the character of earnest and devoted men. One can only meet it with an unqualified denial. It is simply untrue to the facts of an experience common to many parishes and one is tempted to say in reply that Brotherhood men who can depend for sympathy upon the rector of their parish are the men upon whom the rector can depend for help. The St. Andrew's Brotherhood does not claim to be perfect—its leaders are not blind to

its faults and failings, but they do feel themselves to be entitled to the Church's sympathy, and they do think they see in the Church a place that they can fill and a part that they can play. I believe that I am only speaking for many other clergymen, when I assure the members of the council that "Missionary" has not expressed the opinion of the Church.

J. A. RICHARDSON,  
Trinity Rectory, St. John, N.B., Oct. 22nd.

## British and Foreign.

The Hibernian C.M.S. committee has lately received from "J. C. S." a donation of £1,000.

A Capetown cablegram says that the new Bishop of St. John's, Kaffraria, will be consecrated on All Saints' Day.

On October 15 the Bishop of London dedicated a new peal of bells, eight in number, at the Parish Church, Sunbury-on-Thames.

The old and historic church of St. Werburgh, Dublin, is at present being restored, the stonework having, through old age and decay, become unsafe.

Mr. J. F. W. Deacon has promised £1,000 in memory of his father, the late Mr. John Deacon, towards the £30,000 required for the new Home and Colonial Training College.

The committee of the "Mrs. Goe Memorial" fund have decided that some suitable memorial shall be placed in St. Paul's Cathedral, Melbourne; the alternative forms suggested being a monument, a mural brass or chancel window and tablet.

A memorial window has been placed in Bangor Parish Church, county Down, to the late Captain C. J. K. Maguire, who fell at the battle of Diamond Hill, outside Pretoria, on the 12th June, 1900. The window has been unveiled by the Marchioness of Dufferin and Ava.

A very remarkable limited liability company has just been formed. It is nothing less than a trust company for working the various diocesan agencies of the Lichfield See. The memorandum and articles of association are signed by the Bishop of Lichfield, the Bishop of Shrewsbury, the Archdeacons of the diocese, and other Church dignitaries. It is expected that considerable economy in management will be effected, and that a very large number of Churchmen in the diocese will become shareholders.

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WRITE FOR CATALOGUE

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## GOD IS LOVE.

In spite of all the protests of the sages  
In face of darkest thunder clouds above  
I hear a voice that echoes down the ages  
And answers in my heart that God is Love.

The mists of darkness round His footstool  
meet  
And on the winds of Heaven the King of  
Glory rides.  
The myriad angels worship at His feet  
And countless worlds await His word be-  
sides.

The human heart still hears a still, persis-  
tent voice.  
And all our being answers to the call,  
With no uncertain sound let us rejoice,  
For "God is love," above and over all.

We hear of hard things happening every  
day.  
Of breaking hearts, sad homes, and bitter  
tears  
Of dreary lives that plod their weary way  
With no sweet love to share their anxious  
fears.

Can God, a God of love, know and see all?  
The heartaches of the souls whom He has  
made.  
The Father, who can note each sparrow's  
fall,  
Has He such anguish on His children  
laid?

Does He not care? that lightning bolts fall  
down,  
That strong men die, and weak ones live  
apace?  
That wars continue, that ships go down,  
And that the little ones are left to face

The loneliness and hardness of this earth,  
Where many turn their faces from the  
poor,  
Where sin and coil haunt them from their  
birth  
And God and love seem strangers to their  
door.

Does He not care?—Ah! still that voice I  
hear,  
Although like distant music far away,  
The God of love to every soul is near,  
And sometimes turns their darkness into  
day

## CHRIST IN US.

St. Paul believed that there was a resident Christ in the soul of every man. He believed that you could not escape from the spiritual influence of Jesus Christ if only you will allow yourself to lie open to it. What does he say? "My little children, let Christ be formed in you." The development of Christianity is nothing more than the formation of a Christ in the man. The power of Christianity is no more than the life of Christ in the man. The life which I live in the flesh I live by faith in the Son of God. And so true and universal is that that he is afraid to say: "Know ye not your own selves that Jesus Christ is in you, except ye be reprobate?" That is what he writes to the Corinthians with their lives stained, as you know, by unmentionable crimes: to these he would say: "Know ye not that Christ dwelleth in you?" There is a spiritual Christ. Take that thought of the Christ Himself: "Lo, I am with you always, even unto the end of the world." He said that a supreme loyalty to the indwelling Christ means the victorious spiritual Christ in every soul of man, and that, remember, is the consequence of the ideal of Christ through what we call His

Ascension. It is the moving away from our minds of the mere physical, local, temporal presence. It is the realization of the perpetual spiritual presence; it is the realization, not that the Godhead was changed into man, but that the manhood was changed into God in Jesus Christ. So that what he wanted us to realize was what Christ wanted us to realize, that the whole of our life was a life bathed in the very presence of the Eternal, and that within us, and without us, and around us, there was God—God everywhere.

## SELF-SACRIFICE.

Self-sacrifice is at the root of all the blossoms of goodness that have survived the wreck of Paradise. There never was a heart but had gleams of it. Shining at times in some royal natures, diffused as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great-hearted, for the love we bear to our Master, and an imitation of Him, is the ideal Christianity, for it is the religion of Him whose life and death were self-sacrifice. If we are to follow, we must, like Him, bear a cross. It has been so from the beginning. Call the dead-roll of the world's worthies—its prophets, apostles, martyrs, and saints, the greatest teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels, who have blessed the poor, the sick, the dying, the helpless. Has not the measure of their goodness been that of self-denial? They have suffered that others might suffer less; they have died for the truth that others might live; they have defended human rights by enduring unspeakable wrongs, the tears and blood. Love, like the fabled bird, pierces its own bosom to feed its loved ones. Is not heaven itself to be reached through death? The blessed one entered not into His glory until He had been crucified. The leaders of mankind have had to tread a blackened and scorched path of suffering. White robes of earthly saintship, like those of heaven, are only gained through much tribulation. Everything good costs self-denial.—J. D. Geikie.

## MAN'S OFFERING.

What is man's offering? What his holy service? Surely this, the offering of himself. Man has the power to contemplate, to lay hold of himself; he looks himself all over and sees himself, and all that he is, to be in no sense his own, but entirely and altogether a created thing, existent in and by another. This created thing, which is himself, his whole self, his whole body, his whole passions, his whole force, his whole mind, his whole will, his whole soul—the whole of it—he, by the power of the Spirit, which is in him, can lay hold of, can embrace all round,

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can take up in his hands, and lift and raise on high before God, and offer, and present. He is himself the offering; he is, by the Divine Spirit in him, himself the priest. This is religion; this is its root-life. Religion is man's recognition that he himself, with all that he possesses, is entirely and absolutely the possession of God. Hence religion is, primarily, an act of homage, an act of dedication, a sacrifice—not of blood or agony, or overwhelming dismay, but the sacrifice of a delighted and exultant confession in the glad lordship of God.—Canon Scott Holland.

## TRUE COURAGE.

The greater part of the courage that is needed in the world is not an heroic kind. Courage may be displayed in everyday life, as well as on historic fields of action. The common need is for courage to be honest, courage to resist temptation, courage to speak the truth, courage to be what we really are, and not pretend to be what we are not, courage to live honestly within our means, and not dishonestly upon the means of others.

## HINTS TO HOUSEKEEPERS.

Apple Pudding.—One pint of flour,  $\frac{1}{2}$  teaspoon salt, 1 cup milk, 1 egg, 1 tablespoon melted butter, 1 teaspoon Royal Baking Powder, 1 cup sugar, 2 quarts pared and quartered apples. Place the apples and sugar in a pudding dish, leaving out 2 tablespoons sugar. Pour over 1 small cup of water. Cook 20 minutes in moderate oven.

Mix the baking powder and salt, 2 tablespoons of sugar with the pint of flour; put through a sieve and add the egg, well beaten, with the milk and melted butter. This makes a soft mixture. Pour the mixture over the apples and bake 15 or 20 minutes. Serve with hard or a cream sauce.

White Fruit Cake.—One cup of butter,  $1\frac{1}{2}$  cups of pulverized sugar, 6 eggs (whites only), 1 wineglassful

of white wine,  $1\frac{1}{4}$  quarter-pounds citron, cut fine,  $\frac{1}{2}$  pound of chopped almonds, 1 teaspoonful of prepared cocoanut, 3 cups of sifted flour, 3 level teaspoonfuls of Royal Baking Powder.

Beat the butter into a cream, then add sugar and wine. Beat the eggs to a stiff froth. After adding the wine, add the fruit and eggs. Sift the baking powder into the flour. Mix well. Bake in two loaves for 40 minutes in a quick oven.

Spanish Puffs.—Put into a saucepan a teacupful of water, a tablespoonful of salt, and two ounces of butter; while it is boiling add sufficient flour for it to leave the saucepan; stir in one by one the yolks of four eggs, drop a teaspoonful at a time into boiling lard; fry them a light brown. Eat with maple syrup.

Creamed Oysters.—Take one and one-half pints of oysters, three gills of milk or cream, one tablespoonful of flour, one teaspoonful of salt, one-fifth teaspoonful of pepper, a tiny piece of mace, one-half teaspoonful of onion juice; put the milk and mace in a double boiler, and set on the fire. Mix the flour with three tablespoonfuls of cold milk reserved from the three gills, and stir into the boiling milk. Cook for ten minutes. Heat the oysters to the boiling point in their own liquid; then skim and drain them and put with the salt, pepper and onion juice into the thickened cream, and serve. If milk be used add a tablespoonful of butter to the thickened milk.

Fricassee Oysters.—Drain well four dozen oysters, putting the liquor into the kettle of the double boiler, with a generous half pint of boiled milk, when this comes to a boil add two tablespoonfuls of flour, and two of butter, which have been well blended. Let cook for about five minutes, add a tablespoonful of chopped parsley and cook for three minutes longer; add the oysters, let come to a boil for a moment and then put in the well beaten yolks of two eggs; stir thoroughly and remove from the fire. Mushrooms may be combined with the oysters, being cooked in the milk before they are added to the oyster liquor.

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LOOKING OUT FOR MOTHER.

One matter which all young girls should consider, which is perhaps almost hackneyed, and yet never unnecessary, is the question of reverence, all that is implied by the injunction to honour our parents. To honour them is not only to obey them! It goes further and deeper than mere obedience.

You cannot possibly understand the love that your mother bears you; it is a law of nature that you should not understand. It is like no other love; peculiarly interwoven with every fibre of her being, not to be comprehended by any daughter of you all until the day when you perhaps hold your own children in your arms. You must take it on trust. But remember that this love of hers makes her acutely conscious of every touch of hardness and coldness in your voice; she misses the kiss that you are in too great a hurry to bestow; she winces at the argumentative voice with which you labour to get your own way; she dreads unspeakably to lose your affection and respect. Don't grudge the tender word, the long caress, even if you feel a little impatient of it all the while. You will long for it with a heartsick longing when it can never be yours again. And remember that hardness is one of the faults of youth; you should strive against it as much as you strive against your faults of bad temper, or inaccuracy, or sloth. Be hard on yourself if you like; that won't hurt you. But you may regret it all your life that you have been hard on anybody else.

SMALL THINGS.

"And now tell me how you like the new teacher."

Mr. Dudley had been away from home for several weeks and so had many questions to ask.

"Oh, not so very well," John answered, slowly. "She's too particular."

"I am glad to know she is particular; all persons worth knowing are. But 'too particular' is another matter. Tell me what you mean."

"About small things," answered John. "She says the little faults are the ones that count most;" and John's manner showed how differently he felt.

"I'm beginning to like her more and more," laughed Mr. Dudley. "Tell me something else she says."

John looked a bit disappointed. "She says," he answered, "that if a person corrected every little fault, as soon as it was known, there would never be any big ones, just as if anything wrong could grow out of a little thing like carelessness in keeping a fellow's desk in order!"

"I remember once hearing you say you were interested in Holland. You have heard of the dykes that surround the country to keep out the sea?" Mr. Dudley asked.



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"Yes," said John, surprised at the sudden change of the subject.

"When I was in Leyden some years ago, I was shown several bits of corroded wood, full of holes, and looking somewhat like pieces of sponge. I was told they were pieces of piles and sluice gates, that keep the people in memory of a great danger that threatened Holland about the middle of the last century. A species

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of shell-fish or wood-worm, called the taret, was brought by some ships returning from the tropics. These, so small as to seem unworthy of notice, multiplied marvelously in northern water, and so ate into the wood of the dykes that, had it gone on for a short time without discovery and care, the sea would have broken through, and Holland would have been flooded. But by care a horrible calamity was averted.

"Now, all that trouble started from one little wood-worm, and do you know, that as I look over the lives of many people, I think I can see that often their troubles might have had their beginning in something even smaller than 'carelessness in keeping a fellow's desk in order.' Fortunately, though, good habits grow faster than bad ones. Try keeping your desk in perfect order for one solid month, and see what the result will be. You'll like order so much better than disorder that you will practice it in other directions. Don't look doubtful—try

it, and, at the end of the month, you will agree with me that the new teacher is not one bit 'too particular.'

THE THANKS HE VALUES MOST.

Have you ever heard a little child bidden to say "Thank you," when his spirit was anything but grateful? How reluctantly the words fell from his pouting lips! How resolutely his eyes looked in any direction but that of the one to whom he was supposed to be speaking! The form of the words may have been all that politeness dictated, but it was unpleasantly plain that the thanksgiving was purely formal, a thing of words, not of spirit.

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October As o draws r calls int our tor to say, but rea easy. and a natural stormy ter, or fast set clear tl in our may sa Let though prayer: season sees tl the he things tent v speak. that h sings, gladne lips a give l most. You variou can' s have some There each, only other, name "Th know about tell y quote astro Prof "I lies n Pola tail, Thre men a tra worc seve trap thre N Ir time whi catt spri all ( wer bro wer whi clo: tha lon ( out ho: Sh dig he: chi wa thi sh Gr w di

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As our day of Thanksgiving draws near, we should see that it calls into activity something beside our tongues. It is an easy thing to say, "We thank Thee, Father;" but real thankfulness is not always easy. When the face is gloomy, and a sighing breath is more natural than a smile, when a stormy morning, or a delayed letter, or an accident to the breakfast sets us to fretting, it is very clear that there is no thankfulness in our hearts, whatever our lips may say.

Let us be careful about the thoughts that mingle with our prayers at this Thanksgiving season. For the listening Father sees the peevish questionings of the heart, the fretfulness over little things that go wrong, the discontent which denies the words we speak. It is not formal phrases that he asks for, but a heart that sings, and a life blossoming in gladness. Sunny eyes, smiling lips and the spirit of good cheer give him the thanks he values most.

A LEGEND OF THE  
"LITTLE BEAR."

You will, no doubt, know that the various groups of stars which you can see shining on a clear night have proper names given to them, some of which are very curious. There are two groups of seven stars each, very much alike in appearance, only one is much larger than the other, which have received the names of "The Great Bear" and "The Little Bear." Everybody knows these groups of stars. It is about the Little Bear that I want to tell you a story. But first let me quote the description of it from an astronomer's account. This is what Professor Olmsted says:—

"Ursa Minor (the Little Bear) lies nearest the pole. The Pole-star, Polaris, is in the extremity of the tail, and is of the third magnitude. Three stars in a straight line, commencing with the Pole-star, lead to a trapezium (never mind the hard word) of four stars, and the whole seven form together, a dipper—the trapezium being the body and the three stars the handle."

Now this is a legend about it:— In a far-off land, and a very long time ago, there was a season in which no rain fell, and people and cattle were dying of thirst. The springs, and brooks, and rivers were all dried up; the plants and flowers were all withered, and the grass was brown and parched. Day after day went by, and the sky was everywhere blue; there was no sign of cloud or rain; and so the people of that country went mourning all day long and many died.

One night when the stars came out a little girl crept out of her house into a wood near at hand. She carried in her hand a small tin dipper. She was very sad because her mother was seriously ill, and the child longed to give her a drink of water, for she was in an agony of thirst. When she reached the wood she kneeled down and prayed that God would send rain, even if it were only enough to fill her little dipper, so that she might quench

her mother's thirst. And then all quiet and peaceful in mind she fell asleep, quite sure that God would answer her prayer. When she awoke, lo! the dipper was full of clear, cool water.

With great joy she took it up and hastened home to her mother, not waiting even a moment to moisten her own lips. But alas! in her haste she stumbled, and the cup fell out of her hands. She gave a cry of sorrow, and stooped to pick it up. As she did so something at her feet moved. She looked closer and found it was a little dog, panting for want of water. When she picked up her cup she expected to see it empty—but no, none of the water had been spilled, and so she poured a little of the water into the palm of her hand, and let the dog lick it. The creature was much refreshed and looked his thanks.

Again she took up her dipper, when lo! it shone with a silvery sheen. The tin dipper had been changed into silver.

When she reached her home she handed it to the nurse that she might give the water to her mother. But her mother said, "No, my child, I am dying, and others need it more than I do."

Then the nurse took the dipper that she might give a spoonful of the water to each of those in the house. And lo! as she took the dipper in her hands, she found it was pure gold.

Just then a knock was heard at the door, and on opening it a stranger stood there—he was old, travel-stained, and very weary. The child said, "The stranger needs the water more than we do," and the dipper was handed to him.

As he took it he said,— "Blessed is he that giveth a cup of cold water in the name of Christ."

Then lo! as they looked at him a radiant glory shone all about him, and the golden dipper became studded with seven sparkling diamonds. Then suddenly the dipper burst into a glorious fountain which drenched the thirsty land with water, and the seven diamonds rose higher and higher until they were set in the blue of the sky.

And there they are still, shining down night after night upon the earth to tell the story of the beauty of an unselfish deed.

JEWELLER'S DAY.

"Yes! She must get the sea-air," said Dr. Burton, decisively, and he gave a final nod and left the room.

Ethel Dennison looked anxiously up into her father's smiling face. "We can't do that father," she said.

"You have already had so many expenses with me!" Mr. Dennison laughed. "That is just the reason I am so ready to pack you off and get rid of you," he said.

But however much he smiled, Ethel knew he could ill afford the expense of sending her away, and that day was one of the few in her young life spent in bitter reflections. "If I were only strong like other girls!" she sighed to herself. But strong she was not, and to her a life of seeming uselessness looked hard to bear.

There were many good-byes to be said when the day of parting came. Cousin Joyce ran in for a few mo-

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ments in the early morning, on her way to the office. "Why you're almost rosy!" she said briskly, pinching Ethel's flushed cheeks. "And to think you are off to the sea shore for the summer, while I, in the meantime, have the delightful prospects of working a typewriter, However"—and she stopped and gently kissed her cousin, whose wistful eyes followed her as she turned away. And Joyce went back to the old work, thanking God for her strong young body and the ability to make her way in the world.

The doctor stopped in for a last word: "No reading, mind!" he said, and Ethel answered with a joyless little laugh. There were so many "no's" in her life, that she was becoming somewhat accustomed to them.

"Fresh air" was the most important thing in Ethel's rules laid down for her by Dr. Burton. And she found herself one of a great crowd that daily thronged the sunny beach. "How happy they all are!" the young girl said to herself as she watched them. But gay clothes and laughter do not always bespeak happiness, and, upon closer observation, Ethel saw many a care-worn face and anxious eye. Sitting in her armchair, somewhat apart from the others, she could see without being much noticed herself. She liked to watch, without being watched in turn, and felt somewhat sorry one day, when a woman and a little boy sat close beside her. The woman's face was more dissatisfied than sad, and she looked with restless eye at the quiet figure of the young girl near at hand. Perhaps because she was so quiet, so different from the fashionable folk beyond, the woman began to speak.

"You never join the others!" she said plaintively. Her very evident unrest made Ethel desire to be cheerful for her sake, so she said brightly: "No! I am quite alone, but I watch you all, every day, and have often seen you and your little boy." The boy, as pale as Ethel herself, came shyly forward and stood beside the chair.

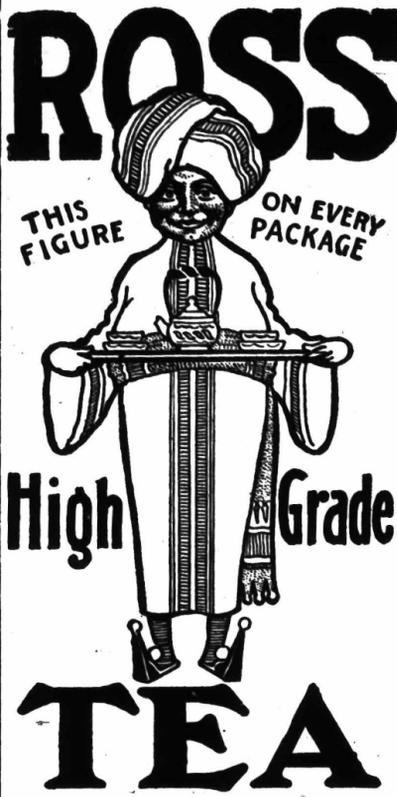
"There is not much to watch here, said the lady. "We had hoped to go to Europe this summer, little Harold and I, but instead we are here in this tiny place." She was plainly dissatisfied with herself and with everything, but Ethel was so cheerful and merry that at last the woman's peevishness gave way, in spite of herself, and she actually looked smiling and happy, when she rose to go. "We shall come and talk every day, if we may," she said, and Ethel assented gladly.

But she was doubly lonesome when her new friend walked away, and she again thought of her useless, inactive days. She could neither read nor sew; only sit and watch the glint of the sun on the waves. Then, finally, one day, a letter came from Joyce and awoke her.

"Do-nothing days!" she wrote in her cheerful way. "Why, I should think you would only have do-everything days. There must be ever so many people there, and little children, and I can tell you I would find many things to do. Shall I make out a programme for you? Or, perhaps, you will see one for yourself, to-day, if you look about."

After all, Joyce was Joyce, and a queer girl at that. Nevertheless

To play golf on the links one must have a tee, And a caddy as well, and between you and me, When you've finished the game, be it won or a loss, Have a cup from a caddy of tea packed by ROSS.



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Ethel sat nearer the other people on the beach that day. Little Harold came up and sat beside her. He was not strong enough to play like the other children, but would sit uncomplainingly for hours at a time and watch the sport he could not join. Other days, Ethel had sat quietly also, and thought of her wasted minutes. But now there was a "programme" somewhere. Joyce had written, so she turned to the lonely child and said: "Suppose we make jewellers of ourselves, Harold, and you bring me pearls of shell, and we will string a necklace for mother."

The flash of happy light that shone in the boy's eyes made that day the happiest that Ethel had had



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at the sea-shore. Long, green grasses are wonderfully beautiful things on which to string shells. So beautiful they looked that most of the children left their sand piles to come and play "jeweller" too. And while they strung their pearls of shell, Ethel remembered many a story to tell the little ones.

It was on the next Sunday afternoon that the young girl found her programme. The children came to her as usual, but they strung no beads that day; only wore their pink necklaces—their work of the past days. And Ethel told them another story—the Christmas story that every little Christian knows, of the star that stood above the manger. "And we will have more next Sunday?" they asked, as they reluctantly turned to go.

"Yes, next Sunday," said Ethel, and closed her eyes wearily, as they ran away. She was sitting thus, silent, when she heard voices back of her behind a clump of rocks. Harold's mother was speaking.

"Yes, she is a daily lesson to me," she said. "So weak that she can't do as other girls, but has to sit still. And then, no moping for her, my dear—just cheerful smiles for each one who comes to her, for every child who plays 'jeweller' day after day. I don't suppose that she knows she strings a jewel of joy and happiness in each child life, as she slips the shells on the grasses, but she does, God bless her for it, and she has made a more contented woman of me. After all, one's life is only what she chooses to make it. God gives us free wills and we can make the best or worst of our opportunities."

If Ethel's father had seen her at that moment he would have thought the sea-air had certainly done wonders for his little girl. Smiling, tearful, and very rosy she half stood up, as though to call out and deny the kindly things which must, she knew, have been said about her. But the voices had passed on, and only left behind a kindly memory and a new meaning of life for Ethel. She buried her face in her hands for an instant. "If my life is to be as I make it, with God's help I shall make it a useful one, to others as well as myself."

Then she thought of the words of Harold's mother—of how unhappiness was so often created by one's self—the same woman who some weeks before was painfully dissatisfied because her summer was to be spent in America instead of Europe. "And God overhead everywhere!" said the young girl gladly. It seemed to her that happiness lay spreading before her, alluring and wonderful, ready to be gathered by any who wished it.

No more dark days at the sea-shore after that! And the girl's sweet nature shed its influence on the parents as well as the children. And Ethel's programme of helping on the lives of others and living her own life gladly, did so much for her that when, in September, she went home, stronger and better, Dr. Burton said: "Sea-air! I knew that would do it!"

Ethel laughed, and said to her mother somewhat incoherently: "I think a life-programme could be carried out in any air, don't you, mother, dear?"

## ITS TRUE CHARACTER.

**Catarrh is Not a Local Disease.**

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe that it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion, but it returns in a few hours as bad as ever, and the result can hardly be otherwise, because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure."

For some time past I have used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50 cents, but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacol and other safe antiseptics, and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession.

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Childhood turns to youth.  
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For the time will come.

**THE LITTLE TERRIER AND BIG RETRIEVER.**

A little black-and-tan terrier dog, named Beau, and his owner were at Penmaenmawr. They were one day on the sands, and were overtaken by the tide, which cut them off from the shore by a belt of water. A bathing machine came up and took off the dog's owner, Beau refusing to enter the machine, of which he seemed to be suspicious. The owner gives the following account of what happened. "When I found myself on the beach, I looked for my dog, thinking that he would probably come swimming after the machine. But no; the little idiot was still on the island, yelping and barking in great distress, and I called to him for a long time, bidding him swim across, as I knew he could use his limbs almost as well in water as on land. But the naughty animal would not come, and meanwhile the sea was gaining on the sand, and Beau had scarcely space to stand and whine.

"Playing near me on the beach was a large, rough haired brave dog—a sort of half-bred retriever, I should suppose. He perceived the fix we were in, and suddenly dashed through the water and went up to Beau, and said something to him, but my little dog would not heed, so the big dog returned to shore alone. By this time the sea had risen round my little terrier, and he was himself like a tiny black-and-tan island. Now what did the brave dog do? For the second time he dashed through the water, and stood beside the shivering, yelping creature; then he went behind Beau, and very gently but firmly pushed him through the water towards the place where I was standing. As soon as they were both fairly in the deep sea and it seemed to be a case of sink or swim with master Beau, the wise brave dog let him go, and with a few vigorous strokes brought himself to shore. Beau having received such an impetus, very soon presented himself dripping and breathless at my feet, amid the applause of the assembled multitude. The brown dog, like a true hero, made no fuss about what he had done, and I had nothing to give him but a pat on the head."

**PATIENCE.**

Holy Scripture bids us run with patience the race that is set before us. One might have anticipated that energy or zeal would be the word; but, no, it is patience. Our race is for life or death, yet it must be run peacefully. Patience is its own reward. It preoccupies the

soul with a sort of satisfaction which suppresses insatiable craving, vain endeavour, rebellious desire. It keeps the will steadfast, the mind disengaged, the heart quiet. Patience, having little or nothing, possesses all things; for through faith and patience the elect inherit the promises. Draw freely, generously, hopefully, upon patience; for the more we draw upon it, so much is the strain upon it lessened.

**HAPPINESS.**

Dreams of happiness we all indulge. But too many of us seek this happiness outside of ourselves—in riches, in learning, in adventure, in excitement, in fame, in novelty, in friendship, flying to the very ends of the earth in search of it, when lo, it was to be found all the time at home. "The kingdom of God is within you," and the happiness men desire can only be found under that kingdom. Happiness is not something that can be manufactured and then

pressed upon one as a bargain. It is not obtainable from the outside, it is from within, and in this fact lies the great desirability of being a Christian, and the highest type of a Christian, coming entirely under the dominion of the spiritual.—D. L. Moody.

**IMMORTALITY.**

Before Jesus Christ came man saw immortality in a mist, it was a thin speculation, it was to a large extent hypothetical; Moses suggested it, Job discussed it, but Jesus revealed it. And ever since Jesus Christ came, what a force the spiritual universe has been amongst men! Why, immediately it caused to flourish decaying civilization, immediately it gave to the poor slave the sense of a more imperial dignity, it reconciled the world weary of suffering, it reconciled men to the suffering whilst it spake of an exceeding and eternal weight of glory. As a great writer says: "It put a whole

system of nerves into every virtue." It was Jesus Christ who flashed upon us the eternal, the perfect, the Divine, who brought life and immortality to light by the Gospel, and it is only as you keep in fellowship with Jesus Christ that you can maintain your spirituality. The world has a sad influence upon us. They say if an angel visits this world it cannot fly after it has been here seven days; ah, the world materializes us, sensualizes us; how are we to withstand it? Walk with the Master, talk with Him, taste His grace, feel His secret, follow in His steps, and, however great temptations are, we shall look through the things that are seen and temporal to the things that are unseen and eternal.—Rev. W. L. Watkinson.

—O, go to Christ at once, and take your cares with you and lay them on Him! The more trials you have in this world the more you should be looking to the world to come.—Bishop Ryle.

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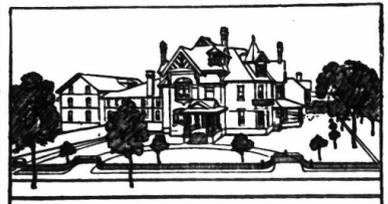
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