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Vol. 25]

TORONTO, CANADA, THURSDAY, DECEMBER 7, 1899.

[No. 47

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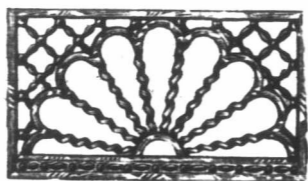
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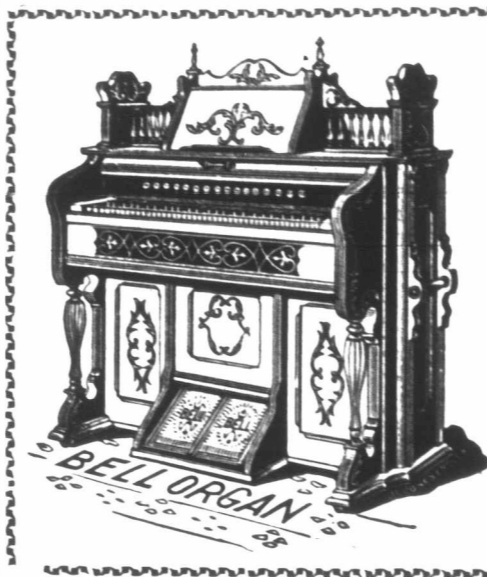
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TORONTO, THURSDAY, DEC 7, 1899.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY IN ADVENT.

Morning—Isaiah 5; S. John 3, 1-16.

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

SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 553.

Processional: 45, 305, 391, 392.

Offertory: 51, 214, 216, 226.

Children's Hymns: 217, 565, 568, 569.

General Hymns: 47, 52, 54, 288.

THIRD SUNDAY IN ADVENT.

Holy Communion: 51, 178, 313, 318.

Processional: 47, 48, 355, 362.

Offertory: 186, 272, 293, 352.

Children's Hymns: 180, 188, 336, 566.

General Hymns: 191, 193, 353, 587.

St. James' Rectory, Toronto.

We are happy to learn that the difficulty about the rectory of St. James' has been satisfactorily settled, by the appointment of the Rev. Provost Welch, of Trinity College. On Sunday last it was announced to the congregation that he had accepted the post. We understand that Dr. Welch's name had been mentioned some time ago, but the Provost's sense of duty to the University prevented his entertaining the idea. Ultimately, however, the wish of the Bishop and the congregation of St. James' prevailed. The Provost has gained the esteem of all classes during his residence in Toronto, and we can sincerely congratulate the congregation on their new pastor. We hope to give an extended notice and portrait of Dr. Welch next week.

Diocesan and Other Meetings.

Reports of diocesan meetings and of Bishops' charges reach us in the columns of our contemporaries. Great attention is given to the Archbishops' judgments. Considering the excitement at the time, one is astonished at the small number of churches affected, and gratified by the general and apparently unreserved submission by the clergy, while the laity have taken Lord Halifax's advice, in a way opposite to that intended, and have "stood by their priests." Touching on this subject, the Archbishop of Sydney said, at the meeting of his Synod in September last: "What is our position? It is comprehensive, Catholic, Protestant. The antagonism of the terms was owing to the political divisions of Europe in the sixteenth century, and it requires thought to grasp the religious significance of the terms as used in harmony; but it is absolutely true that the Church of England, as reformed, is Catholic because it is Protestant, and Protestant because it is Catholic. The name Protestant implies an anti-Papal attitude, but it implies more; it implies the recurrence to Scripture as the supreme rule in religious truth, and it implies liberty of conscience not only from tyrannically exercised ecclesiastical authority, but from superstitious errors." Adding, after numerating the excesses which have taken place: "One great lesson to be learned from our contemplation of this 'Church crisis' is that no clergyman should press his own Church views or tendencies to a narrow extreme, which disregards and forgets what is due to the Church as a whole. Another is that no individual Churchman, cleric or lay, should put his own fancy about the 'Catholic' Church in the place of the actual Church to which he belongs. Another is not to think that bishops, because they have long patience and are trying to be fair, are on the side of extremists."

The Bishop of Edinburgh.

The Bishop of Edinburgh treats it differently, he says: "I lately saw the present Bishop of London described somewhere as 'a flippant Gallio,' and if anyone desires to class me under the same head, as regards many ritual questions, I don't think I shall be inclined to resent it, for I am not ashamed to acknowledge a sense of indifference, touched, it may be, by a feeling of amazed wonder verging towards contempt, when I find Christian men occupying precious time in such miserable contentings for the revival of things some of which are at best the tolerable ineptiae of times long subsequent to the age of the Apostles." He announced that whenever he had occasion to visit any church, the ceremonial practices referred to were not to be carried on in his presence. But in the country, where only one church existed, no service, to which exception could be taken, would be permitted. For an Irish-

man, probably through long residence in the Land o' Cakes, the Bishop shows Scotch pawkiness and humor.

Bishops' Trials.

But when we come to England and English meetings, as a rule, everything is quiet and happy. At the meeting of the E.C.U., the chairman illustrated Bishops' trials by telling a story of a Bishop, who, the morning after preaching a special sermon, received a letter from an aggrieved worshipper? complaining that in his progress from the chancel he made an act of adoration towards the pulpit, and followed it up in another letter by stating that on the carpet to the pulpit stairs he and a friend had discovered some crosses.

Lord Stanmore, who has done much to augment the reduced clerical incomes, pointed out at this meeting, what a tremendous price Churchmen would pay, if they got reform at the cost of disestablishment. And that they were living in a fool's paradise if they thought the result would be to give them their own way, or that it would be satisfactory to them.

Touching upon incense, Lord Stanmore made an interesting statement, which will probably be news to most of us. It had to be borne in mind in how large a number of churches on the Continent incense was never burned ceremonially from one year's end to the other. He was speaking on the authority of two Cardinal Archbishops, in saying that there were not only hundreds but thousands of Roman Catholic churches in which incense was never used. For incense was only allowed to be used at Solemn Mass, and at a Solemn Mass there must be three priests at the altar; and consequently this rule at once shut out from the use of incense all the innumerable little country churches which were served by one priest. So strict was this rule, that no Archbishop or Bishop had the power to authorize any departure from it; only the Congregation of Rites, at Rome, had that power, and such permission was rarely sought or granted.

Extempore Preaching.

The Rev. Fred. G. Jewell has written some pungent notices of common mistakes; here is a useful one in which he points out what is and what is not extempore preaching. It is a mistake, characteristic of little learning and large assurance, to suppose that a rambling, off-hand talk, however fluent, is extempore preaching. The free and easy gamboling of the colt in the pasture is a long way off from a proper trot in the harness, or a finished run in the race course. Few minds are full enough, fertile enough, methodical enough, and self-controlled enough—in short every way intellectually and linguistically masterful enough, to speak wisely and

well impromptu, or even extempore. He who without a fair share of these prerequisites, attempts such impromptu speaking, supposing it to be true extempore preaching, should remember that it is nowhere recorded that the Lord ever opened the mouth of more than one ass in apt and effective speech.

Is Life Worth Living?

The Bishop of Ossory thus sums up a most able address on this subject: "If you and I think only of doing what we each like best, if you and I make up our minds in the ordinary wear and tear of daily life only to do what brings us money or ease, or comfort or joy, then such times of testing will never find us ready, if danger or duty call. The very greatest of the old-world philosophers Marcus Aurelius, has said: "Every man is worth just so much as the things about which he busies himself are worth." You and I are here to be educated, and the world in which we have got to live is neither a garden nor a feather bed, but a busy workshop, and a workshop, too, in which men and women are being trained mentally, morally, physically, socially, and spiritually—not only to do their duty, here as the years roll by, but for a greater and a grander life beyond. The pessimist may tell you that life is a hideous blunder, and that it were better not to have lived at all. But I dare to say that, after all, life is a bright and gladsome thing. "It is pleasant for the eyes to behold the sun,"—and there is no real sorrow in life but the sorrow which sin brings with it. Life is the greatest gift of God, and no man living wishes God had made him like the beasts, without conscience, without morals, without the hope of life beyond. As your aim in life is lofty and unselfish, in the same proportion will constant happiness make glad your hearts and the constant fragrance of the presence of God shed itself on your daily path."

Evening Service.

The Rev. H. Martyn Hart has a very interesting account in the Living Church of his efforts to make evening service attractive in his church, in, we presume, Chicago. The conclusions he draws, are: First, that owing to the servant difficulty, the parents and children have to remain at home at night, that the help may go out. What we call the middle class are deterred from coming to our churches, first, by the form we use, and then, alas, the formalism, which is usually too evident in the pulpit. They do not comprehend the duty of worship; the sermon or instruction does not arouse them, it is not real enough for either one or the other, and therefore forms no attraction. Secondly, they dislike to go to a church frequented by a class with which they do not socially mix. They feel uncomfortable and strangers; they denounce the Church as cold, and avoid it. The Methodists and the Baptists attract all of the same class, and have large evening congregations, and I am sorry to say they have not hesitated to stoop to cater to the masses by attempting entertainment rather than instruction and "plowing up the fallow ground."

Another serious cause of absence from public worship at this end of the century, is the effect Higher Criticism has had in discrediting the Bible with that "mixed multitude" which follows God's people. These higher critics have done more harm in discrediting the Bible than Tom Paine and Bob Ingersoll, and all the rest of that ilk. They have put opinion for certainty, and pulled down what was wholesome, and built up nothing. But they have succeeded in leaving upon the popular mind the impression that the Bible is no longer the Word of God, as it professes to be, and, therefore, its commands and its warnings they have robbed of their strength. The first step by which the Adversary secured the fall of man, was flinging a doubt upon God's Word. "Yea," said the subtle beast, "Hath God said?" The insinuation opened the door, and sin came. I see nothing for it, therefore, but personal visiting, direct application to attend, a warm welcome, a hearty, simple service, a practical explanation of God's Word, an earnest appeal, and if that will not secure a congregation, nothing will. Inconsistency.

An interesting controversy has been proceeding in the columns of the Daily Express (Dublin), with reference to the attitude of the Roman Catholic clergy in Ireland towards the great national movement for the relief of the widows and orphans of the Irish soldiers who have fallen in South Africa. Mr. Dix claimed that the matter is one which should have been left to the conscience of the Roman Catholic clergy themselves; but it can do no harm to call attention to the remarkable arguments with which certain Roman Catholic laymen have come to the assistance of their priests. These gentlemen do not dispute the bravery of our Irish soldiers in South Africa, nor the claims of their bereaved relatives on the general charity of the public; but they maintain that Irishmen who enlist in the service of the Empire, forfeit, ipso facto, all claim to special recognition at the hands of the Irish people. It is only right to say that no Roman Catholic priest has come forward to subscribe to this argument; but, on the other hand, none of them appears to be ready with that denial, which we have a right to expect from colleagues of the brave Roman Catholic chaplain, who was captured in the fighting line at Nicholson's Nek. Such a disclaimer would be hailed with delight by every patriotic Irishman. To us in Canada, where all vie in devotion to the Empire, to fight for it and to aid our troops, such conduct is inexplicable. One extraordinary feature is that Jews and Roman Catholics are equally persecuted by the Transvaal Government, which has made war upon us.

RESIGNATION OF ARCHBISHOP LEWIS.

The resignation of the Archbishop of Ontario comes upon the Church with something of a shock. It is quite true it has been expected for some considerable time, and had become inevitable, and necessary; still the lengthened service of His Grace, and

his conspicuous place in the eye of the Church, have made him to be so identified with its life and history, that it is difficult to imagine his place as being occupied by another. At last, however, the change had to be made. The Bishop of Ottawa has most generously and self-sacrificingly given of his time and energies to the work of the diocese of Ontario, but such an arrangement could not be continued; and deeply as the diocese must regret parting with their Bishop, a man of such eminent abilities, of such administrative powers and of such wide learning, no other alternative seemed open to them. For eight and thirty years the Archbishop has served the diocese of Ontario, and for the greater part of that time, the diocese of Ottawa as well. And many are the changes which these years have witnessed—the parishes of the diocese have trebled in number, three hundred new churches have been consecrated, and a new diocese has been formed. The increase in Church members and communicants has been proportionate, and it is said that in no Anglican diocese of the Dominion does greater harmony prevail. Better proof of the attachment of the clergy and laity could hardly be given, than in the patience with which the Archbishop's frequent and lengthy absences have been borne, in spite of the manifest inconveniences to which the diocese was exposed. We can only hope that the clergy and laity of the diocese will be wisely guided in the selection of a worthy and faithful successor.

BIBLE KNOWLEDGE.

In continuation of our remarks made last week, and in illustration of the ignorance of our young people of the Bible, we may mention that of the 172 pupils examined, thirteen did not know the name of the first book in the Bible at all. Five did not give answers at all, while the following wrong answers were given: Exodus, 2; Exodus, 3; Mathew. Seventy-three had Genesis spelled correctly, while eighty-six approximated more or less, nearly in 23 different ways. Many other examples are given in the article in the "Canada Educational," the writer of which remarks: "They certainly indicate an amazing amount of ignorance among the pupils of the schools tested; but that is not all, they indicate a state of affairs which obtains in all the Secondary Schools of the province, that is, among our more intelligent and better educated boys and girls; they indicate an even greater degree of ignorance among the youth of Canada and the United States generally. The remedies may be readily found, but some of them cannot be so easily applied. First, there should be, and there will be, if an army of earnest men and women can effect it, improvements in the line of Sunday school work itself. A great deal has been done in recent years, but much more remains to be done. Greater attention should be paid, and in some places is paid, to the proper construction of edifices for this purpose, with ample provision for isolating classes. The story books should, for the most part, be

banished from the libraries. The discipline should be improved. The teachers, I think, are fairly faithful to the extent of their own information and ability, and so far as the untoward circumstances amid which they labour will allow; but in numerous instances improvement is quite possible. Efforts should be strenuously put forth to get the efficient co-operation of the home. Systematic memorizing of Scripture should be encouraged, not merely of Golden Texts, not perfunctorily of the memory verses connected with the lesson, but thoroughly of the literary and doctrinal gems of the Bible. Some provision should be made for securing for our young people a sufficient knowledge of the great outstanding facts of Bible history, biography, and literature. And, above all, the spiritual aim of the Sabbath school, the inculcating in the young the spirit of reverence, the saving of souls from sin, should never be lost sight of. In fact, as a matter of theory, I hold that the precious hour a week should be wholly devoted to worship and to moral and religious stimulus, the teaching of facts being largely relegated to the parents and the schools. But we are dealing with conditions and not theories, and we must do the best we can to fall in with these conditions, if we cannot change them. The Church and the home must co-operate in order to carry out these reforms; the former by providing men, money and time to carry on efficient work, attending themselves as a body, even if one of the Sabbath preaching services has to be sacrificed. "The whole Church in the Bible school and the whole Bible school in the Church," should be the motto of all our congregations." This subject we hope to resume. It is of the greatest importance. We are much indebted to Principal Wright and Principal McMurchy for having brought it to our attention.

HOMILETICAL HINTS ON THE COLLECTS.

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

Third Sunday in Advent.

The leading thought is still the preparation for the Coming of the Lord. But the means of preparation is different. In the former Sunday it was the Scriptures; now it is the ministry. And in similar preparation for the two Advents.

i. The Herald of the first Advent.

1. The Divine Method. To prepare His way—to do nothing suddenly, but by gradual processes.
2. Thus in all Divine revelation. No abrupt changes. In the earliest days men treated as children—taught what they can receive. We discern a distinct progress in the pre-Mosaic disclosures—then in the Law—then in the Prophets.

3. So peculiarly in the preparation for the Advent of Jesus Christ. This event the aim of all early history. The Law and the Prophets fulfilled in Him. So John the Baptist the immediate forerunner—The link between the Old Testament and the New.

ii. The Heralds of the second Advent, first the minister and stewards of the Divine Mysteries, that is, those commissioned by our Lord to proclaim His Word and to administer His Sacraments.

2. Their work similar to that of St. John the Baptist to be preachers of repentance.

3. Thus preparing the way of the Lord as he did.

iii. The aim of their work.

1. Has regard to the second Advent, the Advent of glory and of judgment.

2. Therefore of supreme importance as being the time of final retribution.

3. The aim of all, salvation, and not condemnation, that we may be found an acceptable people.

REVIEWS.

Introduction to the New Testament. By F. Godet, D.D. Price, 6s. Edinburgh: T. & T. Clark; Toronto: Revell, 1899.

A new work by Dr. Godet must always find a welcome with students of the Sacred Scriptures, and we give a most cordial welcome to this new instalment of his great work—the Introduction to the New Testament. Our readers may remember that we have already commended the part first published on the Epistles of St. Paul, and we can equally express our satisfaction with the first portion of the Introduction to the Gospels, dealing (1) With the Collection of the four Gospels, and (2) With the Gospel of St. Matthew. The venerable author has presented these subjects with great completeness; giving first the facts connected with their history, next, the various theories founded on those facts, and finally the author's own judgment. This latter we must consider to be entirely satisfactory. In regard to the Collection of the Gospels, he neither pushes it back to a date so early as to be improbable, nor brings it down to a time that we can hardly regard as consistent with known facts. His own general conclusion is conveyed in the words of Professor Bousset, who remarks: "It seems to me not improbable that the Collection of the Gospel Canon was produced in the Johannine circles of Asia Minor, and that perhaps at the time when the publication of the Johannine Gospel took place; to this we are led by the only account we possess on this matter." To this Godet adds: "I would only have to substitute for the vague expression 'in the Johannine circles,' the words, 'by the care of the Apostle John,' to find in this phrase the summary of my own writing." We will direct attention to the portions on St. Matthew hereafter.

The Madonna in Legend and History. By Elizabeth C. Vincent, Author of "The Bible Story of Mary, the Mother of Jesus," etc. With an Introduction by the Right Rev. Boyd Vincent, S.T.D., Bishop Co-adjutor of Southern Ohio. pp., 104. Price, \$1.50. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Sweet and beautiful is the collection of legends that is here presented from the vast treasures of the Early and Middle Ages, regarding her whom all generations have united in calling Blessed. The volume is most artistically finished, and the illustrations happily chosen. We have often tried to account for it that so little attention is given to the field in which the sculptors and painters have found their richest inspiration. The question is not as to the amount of truth in the ancient tale, but as to what secret power has sustained the idea and caught the sympathetic touch of the poetic mind. For ages the Blessed Virgin presented the ideal of womanhood and all the feminine graces, which the world had lost in the craze for martial glory. The emotional side of our humanity went out in search of the pure, benign and affectionate, and the sorrowing mother was the natural refuge for the down-trodden and disconsolate. Another spirit is now prevalent in society, but to interpret the treasures in our picture galleries we have to go back to the medieval forms of thought, and live out the feelings that mould the features of a perfect saint and martyr. It is difficult indeed to realize how much the Christian legends have served to develop the highest inspirations of Christian Art, and to give a lofty conception to the creations of the studio. Bishop Vincent's introductory note is wholly in sympathy with the aim of Miss Vincent,

and forms a graceful prelude to a curious and interesting volume, which we expect to see in many a Christmas present. The printing is perfectly beautiful, and the binding exquisite; the publisher is to be heartily congratulated on his achievement.

The Closing Century's Heritage. By Rev. J. D. Dingwell. Price, 50 cents. New York and Toronto: Revell Co., 1899.

This is a thoughtful and useful book, written in a spirit of Christian optimism, acknowledging and rejoicing in the splendid achievements made by the Nineteenth Century. He quotes Dr. A. R. Wallace, the co-worker of Darwin, as contrasting the twenty-four discoveries or inventions of this one century with the fifteen of all preceding ages. Well may he call it the "wonderful century." In this same chapter, on the State, there are some excellent remarks on the relations of Church and State. In regard to the Church, he declares "the Church was never so magnificently organized as it is to-day." In regard to the Bible, he does not share the fears of many. So with regard to the Pulpit and the Pew. Much of this book we appreciate deeply, even if, here and there, we think the writer might have noted some of the darker signs; but we are quite sure that no one will read it without profit.

Rhymes of the Kings and Queens of England. By Mary Leslie. Price, 75 cents. Toronto: W. Briggs.

The design of this book is excellent and there is a good deal that may be commended in the execution of the design. The whole history is presented in verse, and the pages are lighted up with good wood cuts. The writer has made herself well acquainted with the history of England and generally takes the right side. But the metre is much too rough and irregular.

Jesus Christ and His Surroundings. By the Rev. N. L. Walker, D.D. Price, \$1.25. New York and Toronto: Revell Co., 1899.

Dr. Walker's work differs from the ordinary Lives of Christ in this—that it does not rehearse all the incidents of that great history as it is recorded in the Gospel. Without complaining of the ordinary method, we may yet point out the advantage of that which is here adopted. We are thus left to the Gospels for all the information we need respecting our Lord's history on earth, and there is nothing that can be added from any other source; whilst we receive all necessary illumination respecting all the circumstances of that life, in the history of the people among whom He lived, the Church and State of His day, and all the various classes of people with whom He came in contact. The undertaking is quite successful. The book is very well written and gives exactly the kind of information which is needed by the ordinary student of the life of Christ.

The Kingship of Self-Control. By William George Jordan. Price, 30 cents. New York and Toronto: Revell Co., 1899.

"When a man fails in life," says the author, "he usually says, 'I am as God made me.' When he succeeds, he proudly proclaims himself a 'self-made man.'" This is true and good; and the writer goes on to show that man always has much to do with the making of himself; and that the power of self-control is one of the great qualities by which he is distinguished from the lower animals. In carrying out this thought many wise counsels are offered with reference to the faults by which perfection is hindered and the virtues by which progress is made. We would specially commend the chapter on the Sins of the Tongue, and that on Worry, the great American disease; but we are a little sorry for the one on the "Red Tape of Duty." It is not that we disagree exactly with any of the writer's statements; but we are afraid they may be misunderstood and misapplied.

Magazine.—The Expository Times. Our readers are aware of the high esteem in which we hold this most useful magazine. It is an invaluable aid to Bible students, teachers, and preachers. We have a special reason for offering some words of commendation at present, since we have before us the tenth volume of the serial and the second number of the eleventh volume. "It was in October, 1880, that the first number appeared. There never was a magazine surely that so rapidly received a sufficient measure of reput. And every year it has steadily increased its circulation." Nor is this all, but we are assured that "it has a firmly attached constituency, who welcome its appearance every month as that of a friend." There is much more given to us on the testimony of the eminent publishers and the distinguished editor. But we can say more than this. There are magazines of great excellence, which have failed, and there are some of very slender qualities which have succeeded. But here we have a periodical of the very highest quality, which has attained to a secure place among the magazines of the day. Long may it flourish!

ARCHDEACONRY OF PETERBOROUGH.

(Continued from last issue).

Second Day.—After morning prayer, Rev. H. C. Dixon addressed the meeting on "Rescue Work," which he said could be done by no other agency but the Christian Church, which should devote the surplus energy of its members to this great cause. The bodies of the lapsed masses must be cared for, but they must not be pauperized. Many of them came from refined homes. In North York the other day, when a question was asked of a crowd of men of this class, seven of them confessed they had had a university education. In St. Luke xv. we have the parable of the lost piece of silver—the woman represents the Church, a wife to Christ, a mother to His people, who has lost one piece in some dusty place. Only in deep spiritual thought can we realize what "lost" means. All Christian work is "rescue" work. Many "respectable" Christians are lost. The piece of silver may be lost in a palace as in the gutter. The Church has lost this soul, yet she claimed it! And God claims it! God calls us to go and find it. When the piece of silver is found, and the dust is brushed off, God's image is still stamped upon it. The lost silver never loses its value. Calvary marks the value of a single soul. Workers must be consecrated. They need sympathy, only got at the foot of the cross. Rev. W. Farncombe and Rev. W. E. Cooper spoke on the remarkable suggestiveness of the three parables in St. Luke xv.

The next paper was upon the "Desecration of the Lord's Day," by Rural Dean Marsh. The trouble arises (1) from amusement, e.g., cycling, Sunday excursions, "high teas;" (2) financial profit, Sunday trains not run for the good of the workingman, Sunday newspapers, delivery of goods late on Saturday night. Sunday rest based (1) on man's necessity—641 London physicians claimed that one day's rest in seven was a physical necessity. It is also an intellectual necessity. We have the testimony of great statesmen. We need time too for rest and contemplation—for social life; there are many men who never see their children except in bed! We need the Lord's Day for the Lord's work. Voltaire has said there is, "no hope of destroying the Christian religion so long as the Sabbath is kept as a sacred day." And J. S. Mill, "If all worked on Sunday, seven days' work will have to be done for six days' pay." Sunday rest was based (2) on God's command, at creation and on Sinai. Christ never abolished the principle of a day for rest and worship. Canon Spragge recommended direct teaching from the pulpit discouraging the giving of orders late on Saturday night. Canon Spragge then introduced the subject of the "Resolution of Synod regarding the division of the Diocese." He said that what was needed now was work, and that if we really want a new diocese we can have it. He regretted that the Synod had made a pledge for only five years to

assist in the missionary work of the proposed new diocese, and only to the extent of \$2,000. An additional \$700 will have to be raised for this purpose. Mr. Wm. Grace reviewed the history of the question. The proposal had always been approved in the arch-deaconry, and was warmly supported by the Synod. What is needed now is to inform the laity in the several parishes, and to enlist their sympathy. Mr. R. M. Dennistoun based his remarks on the Synod resolution of 1898. He recommended that at least \$40,000 of endowment should be raised, and introduced a motion, which was carried unanimously, for the appointment of a committee to wait upon the Bishop with reference to the endowment funds—both of the present diocese and of the proposed diocese. Rev. R. L. Weaver spoke on the "Devotional Life of the Clergy." He referred to the obligations undertaken at ordination. What the clergyman is, to a great extent the people will be. Private devotion is like the training of soldiers for active service. We need the Bible as food for ourselves, and not only as medicine for others. The isolation of the country clergy is a hindrance in the devotional life, and meetings like the present are a great stimulus. Rev. W. C. Allen said that the piety of the clergy was a measure of the piety of the laity. There are three altars where the fire should be continually kept alight, those of the congregation, the family, and the individual soul. The Church's life can only grow by the combined efforts of all. Rev. H. Symonds presented a thoughtful paper on "Unbelief: Its Causes, and How to Meet it." He said that many modern objections were met in the earliest ages of Christianity. Unbelief seems to be more prevalent now because men are more free to publish their opinions. Increase of knowledge often leads to unbelief because theology has drawn wrong deductions from revelation. Evolution, for instance, runs counter to preconceived ideas as to the age of the world, the method of creation, the origin of man, the range and scope of law. Hence biblical criticism has often resulted either in a total collapse of faith or in intellectual confusion. Young men stay away from Church because they have lost belief in the future life, and want to make as much as they can of the present. We ought to deal with these difficulties in the pulpit—to make some concessions to liberty of belief—not to be too much afraid of change, which is a condition of life and growth. After all, the signs of the times are hopeful, and the greatest minds are not agnostic. Rev. John Bushell said that practical unbelief was far more common than professed unbelief. Honest doubts should be met with sympathy and helpfulness. Christianity cannot be mathematically proved. Those who magnify the uncertainties of religion, forget the uncertainties of the world around them. We can meet unbelief by the strength of our own faith; by showing how Christianity has bettered the condition of mankind; most of all by a life consistent with the faith we profess. After a few words of devout thankfulness—that the gathering had proved in every way so helpful, the Archdeacon closed the Conference with the benediction. A public meeting held in the evening in the Y. M. C. A. hall was well attended. After the devotional exercises, Rev. R. J. Carson gave an interesting address on "Foreign Missions." He doubted that we could rightly be called Christians, unless we obeyed the marching orders of our Captain. He contrasted the missionary zeal of to-day with the apathy of the Church 100 years ago, but insisted that there is still abundant room for more enthusiasm, more earnest work, more of the Spirit of Christ in the works which Christ has entrusted to His Church. Rev. H. C. Dixon made a stirring appeal for greater zeal and self-sacrifice in the work at home. He showed how the boy at Bethsaida provided for the wants of a great multitude of people by putting his five loaves and two small fishes into the hands of Jesus. We must give ourselves wholly to him. We should be illustrated editions of Jesus Christ. Our work should be all for the glory of God. After all were filled, they took up twelve baskets full, one for each apostle. There is no fear that the Christian worker or preacher will exhaust himself. Let God take the loaves and the fishes, and God will see that all are abundantly pro-

vided with Spiritual food. Rev. E. Daniel also spoke on Foreign Missions. He pointed to three pictures. The first was a gathering of heathens at a sacred river in India, under British rule, yet as ignorant as any pagans in the world. The second represented heathens engaged in the devil's worship, with the world of God inexpressibly beautiful about them. The third was a small company of people gathered for Christian worship on a hill-side, and a native reading out of our Liturgy. How is it, he asked, that the first and the second are the rule in the world, and the third is the exception? The command of Christ is in our Book, but we have not done it. We have reason to be ashamed, and yet thankful for what has been done. Let us each do what we can, for one day Christ will ask, Have you given My message to the heathen world?

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.

TORONTO W. A.

On St. Andrew's Day the parish of Uxbridge was the scene of a large gathering of members of the Toronto Diocesan W. A. The semi-annual meeting is always held outside the city of Toronto, and this year at the cordial invitation of the Uxbridge W. A. representatives from Markham, Unionville, Beaverton, Toronto Junction, Port Perry, St. John's and All Saints', Whitby, also from twelve branches in the city of Toronto assembled there to hear semi-annual reports, discuss progress, and unite in intercession for missions. The delegations from Whitby and Port Perry showed their interest by driving long distances to be present. From Whitby fourteen ladies attended, and started on their homeward drive of twenty-two miles about 7 p.m.; they were accompanied by Rev. James Broughall, rector of All Saints'; Rev. A. U. DePencier, rector of St. Paul's church, Uxbridge, and the members of his congregation did everything in their power to further the success of the meeting and contribute to the comfort of their guests. The schoolroom was handsomely decorated for the occasion, and a bountiful dinner and tea were served there, as well as refreshments being provided for the visitors on their arrival. At 10.30 o'clock there was a celebration of Holy Communion and sermon by Rev. C. H. Shortt, of St. Thomas' church, Toronto; the preacher brought before his hearers the scenes in the life of St. Andrew, especially designed to stimulate their interest in missions. At the afternoon session semi-annual reports were presented. The corresponding secretary, Mrs. Cummings, reported that since the annual meeting seven new branches had been formed in the diocese, making in all 137 senior branches. Six new life members have been enrolled. Various changes have been necessary in the diocesan officers. The corresponding secretary, Mrs. Newman, elected at the annual meeting, was obliged to resign, and in her place Mrs. Cummings was appointed. Mrs. W. A. Baldwin has taken Mrs. Cummings' place as second vice-president; and Miss Tomlinson has been elected recording-secretary in place of Miss Cartwright, who resigned. From the Blackfoot reserve come encouraging accounts of the mission work being done there, and in the Government returns proofs are given of added prosperity and progress among the Indians. The Dorcas secretary, Mrs. Banks, reported that 117 bales have been sent out since the annual meeting. These contained 3,918 new articles and 650 second-hand. Among the contents were 250 quilts, 2 surplices, 2 communion services, 1 font, one bell, and communion linen. The value of material and freight (not refunded), amounted to \$1,855.73. The treasurer's report, in the much-regretted absence of Mrs. Grindlay, was presented by

the secretary. The total receipts since April 1st are \$4,091.41, given as follows: Diocesan missions, \$579.92; Algoma, \$648.25; Northwest, \$696.15; foreign, \$1,011.23. The extra-cent-a-day fund for the same time amounts to \$291.35. This fund, as the name indicates, is a special self-denial fund, and is voted monthly to some special emergency. The junior branches have raised \$191.01, and the parochial mission collections have amounted to \$1,687.35, being \$264.59 in excess of the same period last year. These figures give a total for the half-year of \$8,110.85, including the amounts expended in materials and freight. Reports from the branches represented showed signs of progress in all directions. The exchange of ideas stimulated the zeal of all who were present, and several bright impromptu speeches were delivered by the delegates. Rev. C. H. Shortt gave a brief address claiming that interest in missions is what the Church of to-day requires. The object of the W.A., and of all missionary associations should be to arouse interest—means to carry on the work will be a result. Rev. W. J. Garton gave a concise exposition of the position of the Church in Rupert's Land; he told how the settlers are striving to help themselves, and that the assistance of the people of Eastern Canada will only be required for a few years. Both speakers received a hearty vote of thanks for their addresses and attendance at the meeting. The offertory, amounting to \$18.70, was voted to diocesan missions. At the close of the afternoon session Evensong was held in the church, the rector being assisted by Rev. W. J. Garton and Rev. James Broughall; this brought to a close a most profitable gathering, one calculated to greatly benefit the parish of Uxbridge as well as further the work of the Diocesan Auxiliary.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Annapolis Royal.—St. Luke's.—At a recent sale, held in the Sunday school-house, the sum of \$51 was cleared for St. Luke's Sewing Society. At LeQuille, an iron fence, with granite posts, has just been erected in front of St. Alban's church, at a cost of \$90. Double iron gates admit carriages to the cemetery, and smaller double iron gates admit to the church. This is a marked improvement. St. Alban's cemetery has recently been enclosed by a wire fence; double iron gates admit carriages, and a single iron gate elsewhere admits passengers. Much labour has been expended on the roads within the cemetery, and several lots here have been enclosed with granite coping. It is encouraging to notice the contagion of the spirit of material improvement. Mrs. J. M. Owen has started a Bible Class for domestics, which is greatly appreciated by the several maids. The rector gives weekly instruction in the New Testament at St. Andrew's School, now full to overflowing. It is very gratifying to notice teachers and pupils at the 8 o'clock celebrations. Fortnightly cottage lectures have been resumed at Lake La Rose.

FREDERICTON.

Bathurst.—The tri-decanal chapter of Chatham met in this place on November 15th. There were present the Revs. Canon Forsyth, R.D.; T. W. Street, B.A.; W. J. Wilkinson, B.D.; P. G. Snow, J. Spencer, G. L. Freebern, B.D. At the chapter meeting Hebrews xi. was read in the original, and carefully studied. Papers were read by Revs. Canon Forsyth and J. Spencer on "The Crisis in the Church of England." At a meeting of the deanery S. S. T. Association, held in St. George's church during the afternoon of the same day, a paper was read by the Rev. P. G. Snow on "The Study of our Scholars." Reports of the different

Sunday schools in the deanery were presented, and officers were elected for the ensuing year. Rev. P. G. Snow was re-elected secretary-treasurer; Mrs. Spencer, Miss Winslow and Mrs. Williamson were elected vice-presidents. A committee was appointed to ascertain what teachers, if any, were going to take the S. S. T. examination next year, and to make arrangements for holding the examination if required. The services held in St. George's during the session were as follows: The Holy Communion was celebrated on Wednesday morning at eight o'clock, the rural dean being celebrant, assisted by Rev. W. J. Wilkinson. Evensong was said the same evening at which addresses were given by Rev. W. J. Wilkinson and Rev. J. Spencer. On Thursday mattins were said at nine o'clock, and the deanery service was held at 7.30 o'clock, the sermon being preached by Rev. P. G. Snow. The meeting was a good one, not only in point of numbers, six out of eight priests of the deanery being present, but in the work done. The papers read were able and to the point. The sermons and addresses were interesting and instructive, and the hymns and chants were heartily sung by the choir and clergy at all the services. The next meeting will (D.V.), take place at Newcastle, February 14th, 1900.

QUEBEC.

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

Lennoxville.—Bishop's College.—The Rev. Dr. Adams, who is at present in England, has sent a cable to the Bishop of Quebec, in which he has placed his resignation of the position of Principal of the College in his hands, owing to continued ill-health. Dr. Adams came to Lennoxville in 1885, as Principal, Rector of the School, and Professor of Mathematics. The second position he relinquished in 1891, after which the greater part of his energy was devoted to the college, with remarkable results in the increase, both of students and endowments. His work was cut short by a stroke of paralysis in August, 1898, which left him in a very feeble state of health. It is with the deepest regret that the news of his resignation has been received, as the friends and members of the university never gave up hope of his return. Dr. Adams is now in South Devon, where he finds the climate very favourable. It is probable that steps will be taken shortly towards filling the vacancy thus created.

MONTREAL.

Montreal.—St. George's.—The annual meeting of the Montreal branch of the Brotherhood of St. Andrew was held in the school-house on Monday evening, the 27th November. Mr. D. M. Stewart presided, and there was a good attendance. In the annual report the strength of the various city chapters was given as follows: St. Stephen's, 6; Advent, 6; St. George's, 9; St. James the Apostle, 2; St. Martin's, 11; St. Mary's, 4; St. Thomas', 5. From the chapters at All Saints, St. Barnabas, St. Luke's and Grace churches, no returns were received. The financial statement showed a slight balance in hand, and the statement for the Lenten meetings showed that \$1.52 had had to be taken from the general funds to meet a deficiency. The Rev. G. O. Troop gave a very helpful address at the close of the business portion of the meeting.

St. Martin.—A presentation was made recently to the Rev. W. W. Craig, B.A., curate of this church, who is leaving the parish to take up work at St. John. The presentation was made on behalf of the congregation by Mr. R. Wilson Smith, the present consisting of a purse of gold.

Lachine.—St. Stephen's.—The Rev. Principal Hackett delivered an interesting address on "Missionary Work in India," in the school-house. There was a large number present.

Christ Church Cathedral.—Mr. Hector Mackenzie has decided to make the new celestial organ, to be built in the tower of this cathedral church, still more beautiful by adding a "Cornopean" set of organ pipes, and also by substituting for the manual Bourdon, which was in the original specification an independent "Pedal Bourdon." Both of these stops are to be made by Messrs. Hutchings, of Boston, who are making all the pipes for this instrument. The celestial organ will now contain ten different stops, and also every imaginable electrical convenience for switching it on and off different keyboards of the console. Electrical arrangements will also be used for coupling the various stops of the celestial organ together in many different ways. The stops are as follows: 1. Chimes (Hutchings' patent action); 2. Cornopean; 3. Vox Celeste; 4. Salicional; 5. Quintadena; 6. Dolce; 7. Gedackt; 8. Flute d'Amour; 9. Gross Floete; 10. Pedal Bourdon. Mr. Hector Mackenzie has kindly consented to play the celestial organ himself, at the conclusion of the morning and evening services on the opening Sunday. Mr. Mackenzie has decided to send Mr. Norton, the organist, to New York, where he is to meet Messrs. Hutchings' representative, who will show him the instruments they have built in that city, and then various matters in connection with the celestial organ for the cathedral can be discussed. Work on the new organ has already been commenced, and it is being pushed on as rapidly as possible, as is consistent with first-class work.

ONTARIO.

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

The Most Reverend John Travers Lewis, Archbishop of Ontario and Metropolitan of Canada, is the eldest son of the late Rev. John Lewis, M.A., curate of St. Anne's, Shandon, Cork, Ireland, by his wife, Rebecca Olivia, daughter of John Lawless, of Cloyne Co., Cork. Born at Garrycloyne Castle, Cork, the country seat of his uncle, the late John Travers, June 20th, 1825, he received his early education at Hamblin and Porter's School, Cork, proceeding thence to Trinity College, Dublin, where, on entrance, he obtained the Primate's first Henrybrew prize. In 1848 he graduated as senior moderator and gold medallist in ethics and logic, his whole university course being distinguished both in mathematics and classical studies. Subsequently the university conferred upon him the degree of LL.D. He was ordained deacon in Christ's College Chapel, Cambridge, by the Lord Bishop of Chester, on July 16th, 1848, and priest in September, 1849, by the Lord Bishop of Down, Connor and Dromore. His first curacy was that of Newtown-Butler, in the north of Ireland, where he remained until the following year, when he decided to visit his mother and family, who had in the meantime settled in Canada. Upon his arrival there he was appointed by the late Bishop Strachan missionary at West Hawkesbury, Ottawa river. In 1854, he became rector of St. Peter's church, Brockville. Upon the division of the large diocese of Toronto, Dr. Lewis was elected by the unanimous vote of the clergy and laity as the first Bishop of Ontario, the election taking place at Kingston, June 13th, 1861. The appointment was subsequently ratified by Her Majesty's Royal Letters Patent, constituting Dr. Lewis and his successors Lord Bishops of Ontario. This occasion was, it is believed, the last in which the Imperial authorities caused Letters Patent to be issued. His Lordship was consecrated in St. George's Cathedral, Kingston, which became the seat of the See on March 25th, 1862. The consecrating Bishop was Dr. Fulford, Lord Bishop of Montreal and Metropolitan of Canada, assisted by Bishop Mountain, of Quebec, Bishop Strachan, of Toronto, Bishop Cronyn, of Huron, and Bishop McCosky, of Michigan. The new Bishop was then only thirty-five years of age, and was the youngest of the bishops of the Church of England. Upon the death of

Bishop Medley, of Fredericton, in 1892, the office of Metropolitan of Canada became vacant, and by the vote of the House of Bishops, assembled in Montreal, June 25th, 1893, Bishop Lewis was elected to the dignity of Metropolitan of Canada. In the following year he became Archbishop. His Grace is the author of many published charges and sermons, as well as lectures and articles in the *Journal of Sacred Literature*, London, Eng., and in the *American Quarterly Church Review*. He was the original author and promoter of the meeting of the Lambeth Conference of all the Bishops of the Anglican Communion, including those of the American Church in the United States, and was mainly instrumental in inducing the British Association to meet in Montreal in 1884. In November, 1885, His Excellency, the Governor-General of Canada, in Council, presented him with a copy of the bronze medal, struck in commemoration of the Confederation of the Provinces, 1867, in acknowledgment of his "important services in the cause of literature and science." His Grace is described by a well-known authority as "an Anglican Churchman, whose liberal views have done much towards making the Church of England in Eastern Ontario united and peaceful." He is a man of wide and profound learning, and it is doubtful if there is living an abler defender of the religious system against agnosticism than he. When the Archbishop first arrived in this country there was only one diocese in Upper Canada. Now there are five. At the commencement of his episcopate there were only forty-four clergy in the diocese, but the number has since increased to one hundred and thirty-five, whilst fifty-five missionary clergy are now pursuing their labours." In 1896, the diocese of Ontario was divided, a new See being created out of the easterly portion, which is now known as the diocese of Ottawa, having a resident Bishop at the Federal Capital. Archbishop Lewis remains Bishop of the other portion of the old diocese, having his episcopal seat at Kingston. In addition to being an LL.D. and D.D. of Trinity College, Dublin, the Archbishop is an honorary D.D. of Oxford University, and a D.C.L. of both Trinity University, Toronto, and Bishop's College University, Lennoxville. He is also the senior member of the Corporation of Trinity University, Toronto. He has attended all the Lambeth Conferences. He has been married twice, first in 1851, to Anne Henrietta Marguerite, daughter of the Hon. Henry Sherwood, formerly Attorney-General of Upper Canada (she died in 1886), and, secondly, in 1889 to Ada Maria, fifth child of Evan Leigh, of Manchester, England. This lady, previous to her marriage, founded the British and American homes for young women and children at Paris, and was hon. president of them, 1872-1889. She also built Christ Church, Neuilly-sur-Seine, France.

Lansdowne Front.—The Rev. C. J. Young, B.A., for some years past in charge of this mission, has been offered the parish of Stirling.

Newboro.—The various societies of this parish have been very active of late. At Elgin, the W.A., organized in September, has gone to work with commendable zeal, and under the energetic leadership of the president, Mrs. Dargavel, has a bale ready for shipment. The Portland congregation has recently paid off all indebtedness on the church, and purchased a new burial ground. At Newboro, the W.A. has also a bale of valuable and useful articles to be forwarded shortly. A quilting bee, recently held in the Town Hall, was attended by about forty women, and a profitable day spent. The St. Mary's Guild, an organization started last November, has proved of great value to the parish. There are 55 members, whose work for the past year has been most praiseworthy. A recent fancy work sale added \$100 to the treasury, enabling the guild to pay off all indebtedness on the furnace, amounting to \$215. The members are looking forward to improving the church in view of its

approaching jubilee, which will take place in the summer of 1900.

Napanee.—The Archbishop of Ontario has appointed the Rev. Arthur Jarvis, M.A., rector of this parish, to be rural dean of Lennox and Adlington, in the place of the Rev. R. S. Forneri, B.D., removed to Merrickville.

OTTAWA.

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

Ottawa.—The Bishop of Ottawa has returned from Renfrew, where he presided at the tenth annual conference. In his address, the Bishop stated that he had enlarged the deanery by adding to it the parish of Pakenham, in order to retain the services of the Rev. Rural Dean Bliss. The two important points touched in His Lordship's address were the needs of the Widows' and Orphans' Fund, and the claims of Trinity College. The conference agreed to renewed efforts in the directions indicated by the Bishop. The reports presented, as to the state of the deanery, were very encouraging, and showed steady progress. Miss Greene, organizing secretary of the diocesan Woman's Auxiliary, was present and organized a branch of the Woman's Auxiliary.

St. John's.—The annual committee meeting of the diocesan Synod was held recently in the school-room. The attendance was large, and the reports presented were on the whole of an encouraging character. Following is a complete list of the committees and those in attendance: Executive Committee—The chancellor, the clerical secretary, the registrar, the treasurer, the lay secretary, the dean, the archdeacon, Rev. Canon Nesbitt, Rev. Rural Dean Houston, Canon Low, Canon Muckleston, C. Saddington, J. M. Snowdon, A. H. Whalley, C. E. Sills, Judge Senkler, Col. Matheson, Col. Anderson, and Messrs. F. W. Avery, F. A. Hall, W. H. Rowley, J. P. Whitney, M. Mills, J. R. Armstrong, J. Clark, W. M. Dunham, J. G. Higginson, T. McFarlane, W. L. Marler, R. W. Powell, J. McArton, and F. H. Gisborne. Audits and Accounts Committee—Rev. A. W. Mackey, W. L. Marler and W. H. Berry. Episcopal Fund Committee—Rev. Canon Nesbitt, Rev. Rural Dean Phillips, Rev. T. Garrett, Rev. Canon Muckleston, Rev. J. A. Shaw, Rev. J. F. Gorman, and Messrs. Marler, Avery, Powell, Armstrong, and McFarlane. Clergy Trust Fund Committee—The Dean, the Archdeacon, Rev. Canon Nesbitt, Rev. Canon Muckleston, Rev. Canon Low, Rev. W. H. Stiles, and Messrs. Senkler, Matheson, Avery, Rowley and Mills. Rectory Lands Fund Committee—Rev. Rural Dean Houston, Rev. Canon Muckleston, Rev. R. B. Waterman, Rev. R. N. Jones and Messrs. Powell, Senkler, Mills and Short. Widows' and Orphans' Fund Committee—The Lord Bishop, the Archdeacon, Rev. Canons Nesbitt and Low, and Rev. Messrs. Bailey and A. W. Mackey, and Messrs. Marler, Clark, Hall, Hunter, McArton. Divinity Students' Fund Committee—The Dean, Rev. Messrs. S. G. Poole, A. H. Whalley and T. J. Stiles, and Messrs. Graham, Hayter, Maynard and Fisher. Clergy Superannuation Fund Committee—The Lord Bishop, Rev. Canon Pollard, Rev. Rural Dean Bliss, Rev. M. Gower Poole, Rev. Rural Dean Elliott, the Clerical Secretary, Col. Matheson, G. C. Smith, R. W. Powell, M.D.; F. A. Heney, the lay secretary, the treasurer. Finance Committee—Rev. A. H. Whalley, Rev. G. Bonsfield, Rev. R. W. Samwell, the clerical secretary, F. W. Avery, Col. Matheson, Judge Senkler, the lay secretary, the treasurer. Domestic and Foreign Missions Committee—Rev. Canon Pollard, Rev. Rural Dean Bliss, Rev. Rural Dean Read, Rev. W. M. H. Quartermaine, Rev. S. G. Poole, Rev. Rural Dean Scantlebury, the clerical secretary, Judge Senkler, J. A. Houston, M. W. Maynard, W. M. Dunham, Mason Mills, John McArton, Jr.; the lay secretary, the treasurer. Board of Rural Deans—Rural Dean Bliss, Rural Dean Houston,

Rural Dean Read, Rural Dean Phillips, Rural Dean Elliott, Rural Dean Scantlebury. Mission Board: Ex officio Members—The Lord Bishop, the Dean, the Archdeacon of Ottawa, the Chancellor, the treasurer, the lay secretary, the clerical secretary. Appointed by the Bishop—Rev. Canon Pollard, Rev. Canon Nesbitt, Rev. Rural Dean Scantlebury, Rev. R. B. Waterman, T. M. Clark, J. P. Nutting, F. W. Avery, John McArton, Jr. Elected Members—Rev. Rural Dean Elliott, Rev. Rural Dean Bliss, Rev. Rural Dean Read, Rev. Rural Dean Houston, Rev. Rural Dean Phillips, Rev. A. W. Mackey, Rev. Canon Muckleston, Rev. R. W. Samwell, Judge Senkler, Lt.-Col. Matheson, M.P.P.; J. A. Houston, M.A.; C. Macnab, W. H. Rowley, W. L. Marler, Wm. Graham, T. W. Shore. Committee on State of the Church—The rural deans, the clerical secretary, the lay secretary, the treasurer, J. A. Houston, Col. Matheson, W. M. Dunham, F. A. Hall. Committee on Sunday Schools—Rev. Canon Pollard, Rev. D. T. Clayton, Rev. Canon Low, Rev. W. M. H. Quartermaine, Rev. J. F. Gorman, the clerical secretary, John McArton, Jr.; Mason Mills, James Fletcher, L.L.D.; F. Hayter, J. E. McClenaghan, the lay secretary, the treasurer. Committee on Mountain Memorial Canopy—Rev. Rural Dean Houston, Rev. S. G. Poole, Rev. T. J. Stiles, the clerical secretary, G. C. Smith, Alex. Cunningham, Mason Mills, the lay secretary, the treasurer. Committee on Deceased Members—Rev. Canon Pollard, Rev. W. M. Loucks, Rev. Rural Dean Bliss, the clerical secretary, the treasurer, J. R. Armstrong, W. M. Dunham, L. M. Fortier, M. W. Maynard, the lay secretary.

Cornwall.—Trinity.—The seventh annual conference of the clergy and laity of the rural deanery of Stormont was held in this parish on November 15th, 1899. There was a celebration of the Holy Communion in Trinity church at 8 a.m., the Lord Bishop being the celebrant, the Rev. A. H. Whalley, epistoler, and the Rev. C. E. Sills, the gospeller. There were sixty communicants. The conference met in Trinity Hall at 10 a.m., the Lord Bishop in the chair. There were present the Revs. Rural Dean Houston, G. S. Anderson, C. E. Sills, W. A. E. Butler, R. W. Samwell, G. S. Poole and A. H. Whalley. There was also present a good representation from the various parishes in the deanery, there being in all about one hundred present. The Bishop addressed the conference strongly and forcibly regarding the precarious condition of the Widows' and Orphans' Fund. His Lordship also spoke regarding the claims that Trinity College possessed on the sympathy and aid of all Churchmen in the diocese. The rural dean presented his report on the state of the Church in the deanery and referred to the consecration of St. George's church, Gallingertown, and to the improvements to Church property generally throughout the deanery. At the afternoon meeting of the conference the following papers were read and discussed, viz., by Rev. C. E. Sills, "The best illustrations of the fact that at the Reformation the Church of England sought to release herself from doctrines and practices which were modern and peculiar to the Church in Western Europe; while she carefully retained all that the Catholic Church in her purer centuries, prior to the Papal system, had been wont to observe everywhere and always." By the Rev. J. N. Hunter, "The most promising and effective methods of extending the Church and her influence in our cities and rural districts," and by the Rev. A. H. Whalley, "The relationship of the Church to the various Christian bodies around us; our true attitude and bearing towards their members, and the best ways of winning them to share with us our advantages and privileges." A conference service was held in Trinity church at 8 p.m. Evensong was read by the rector, the Rev. Rural Dean Houston, the prayers, after the third collect, being read by the Rev. R. W. Samwell. The Rev. C. E. Sills read the first lesson, and the Rev. W. H. Greene the second lesson. The Revs. G. S. Anderson and A. H. Whalley delivered ad-

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dresses on the Holy Communion. The Rev. W. A. E. Butler acted as Bishop's chaplain. The Bishop pronounced the Blessing. There was a good congregation present and a liberal offertory. Every year the interest in these conferences seems to be growing, and in the rural deanery of Stormont they are certainly an important factor in the spiritual and temporal life of the Church.

TORONTO.

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

The Brotherhood of St. Andrew in Toronto observed St. Andrew's Day, Thursday, November 30th, by a celebration of the Holy Communion at 7 o'clock in the morning at St. James' Cathedral. The Lord Bishop officiated, assisted by the Rev. Street Macklem, Rev. G. C. Wallis and Rev. Richard Ashcroft. About eighty men were present. In the evening Rev. H. J. Cody preached a special sermon to the Brotherhood. He took as his text the words of our Saviour, as recorded in the Gospel of St. Matthew: "Follow me, and I will make you fishers of men." The words, he pointed out, were taken literally by those to whom they were addressed, but since the death of Christ they have necessarily been interpreted in a spiritual sense, and as addressed to all men. Obedience to this call was shown by progress from the life of sense to the life of the spirit, as to how a man might know when the call of Christ had come to him, the preacher established three tests; first, that it would probably entail some worldly sacrifice for the sake of Christ; secondly, that Christ always calls a man to something higher; third, that the call is accompanied by a drawing which is felt in the soul.

Cameron.—The Rev. R. McNamara, rector of this parish, has been elected rector of Gagetown, N.B.

NIAGARA.

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

St. Catharines.—Ridley College.—A new wing of this college, which is to be used as a preparatory department for the larger school, was formally opened on Saturday, Nov. 25th, by Mr. N. W. Hoyles, Q.C., president of the board of directors, who used a gold key upon the occasion. Many hundreds of visitors were present on the occasion from all parts. At the formal opening meeting speeches were delivered by Messrs. T. R. Merritt and J. H. Mason, President Loudon, Mayor Keating, and the Minister of Education, the Hon. Richard Harcourt, as well as Principal Millar. At the close of the exercises a beautiful Union Jack and a handsome pennant of Ridley colors were presented by the lady friends of the school. The new building is a massive three-story structure of stone and pressed brick, and is in every way well suited to the objects for which it is designed.

Burlington.—St. Luke's.—This church was re-opened on Sunday, November 26th, when the Lord Bishop of the diocese preached at both the morning and the evening services. On last Sunday the Rev. Canon Clarke, M.A., preached at both services.

COLUMBIA.

Right Rev. William Willcox Perrin, Victoria, B.C.

Albani.—The Rev. S. Asquith is shortly removing from here, and begs to express many and sincere thanks to all who have forwarded papers and publications. Thanks are especially due to T. C. J. Racey, Esq., Dundas; Mrs. Noyes, Windsor; Mrs. Domville, Kingshurst; Mrs. Appleyard, Grand Valley; Mrs. Morris, Toronto; Mrs. Elliott, Bradford; Miss Holliday, Guelph, and the Rev. D. F. Bogert, Belleville. The despatch of papers may now be discontinued. It has been a real help and privilege to receive these publications.

British and Foreign.

The Lord Bishop of Limerick was enthroned in St. Mary's Cathedral on Saturday, November 11th, after morning prayer.

Bishop Richardson, of Zanzibar, accompanied by a small party of the mission workers on furlough, arrived in England lately.

The Duke of Westminster has given £5,000 to the Bishop of London's Fund, and has doubled his annual subscription of £1,000.

The sum of £2,500 has been anonymously given towards the £10,000 still required for the Walsham How Memorial, at Wakefield.

The bell in the parish church, Downpatrick, having become cracked, Lord Dunleath has most generously given the parish £100 to provide a new one.

We understand that the Duke of Westminster has given £1,000 to the building fund of St. Oswald's College, Ellesmere, one of the Woodard Schools.

From two independent sources we hear that the Rev. Handley C. J. Moule, D.D., late Principal of Ridley Hall, has the refusal of the Bishopric of Liverpool, when vacant.

The Editor of Church Bells has received an offer of £1,000 from an anonymous donor towards the Egyptian Bishopric Fund, conditional upon nineteen similar sums being contributed by the end of the year.

The parish church of Garvagh, Ireland, has been re-seated and renovated throughout at a cost of some £200. A handsome carved oak pulpit with descriptive tablet in memory of the late Misses Moore, of Clintonville, has been erected.

An interesting series of services, in celebration of the 400th anniversary of Bath Abbey Church, has been arranged. On a recent Sunday morning, the Bishop of Bath and Wells was the preacher. So far, £1,600 out of the £2,000 required for the restoration of the west front has been subscribed.

The well known parish church of Chalfont, St. Giles, Bucks, has just been enriched by a very beautiful and costly gift of choir-stalls, presented by Colonel R. W. Phipps, Royal Artillery, in memory of his wife, who died on October 25th, 1885.

The church of St. Mary Magdalene, Sandringham, which the Prince and Princess of Wales and family attend on Sunday mornings, when residing on the estate, has been thoroughly renovated. A new clock has been placed on the square tower, with a neat and distinct dial on each side.

The parishioners at Withington, Manchester, made a special effort to raise £700 in order to clear off the debt upon the new parochial buildings. At the morning service, more than the sum required was raised. At the close of the day the rector announced that the total collections amounted to £829.

The death of Miss Margaret Janet Anderson took place on Sunday, the 12th November, at Clifton, Bristol, Eng., at the age of 87. She accompanied her brother, on his appointment as Bishop of Rupert's Land, and resided with him from 1849 to 1864, at Red River, where Winnipeg now stands.

Miss Harriet Spike, of Holme Mead, Lymington, who died in Ceylon on March 22nd, aged seventy-seven, having personal estate valued at

£28,565, bequeathed £4,000 for the endowment of a district church in Lymington, if within three years after the death of her sister, Mrs. Haldane, a like sum of £4,000 shall have been otherwise subscribed.

At a meeting of the Archbishops and Bishops of both the English Provinces, held in Lambeth Palace on Tuesday, the 14th ult., the following resolution was unanimously passed: "That the closing year of the century should be observed, on the part of the Church, as a year of special collective prayer for the blessing of God upon the Church and nation."

During a thunderstorm, which broke over Eskdale and Liddesdale lately, the lightning struck the spire of the parish church at Rockliffe, a prominent object in the district, and standing 170 feet high, completely demolishing it down to the belfry. Great stones were thrown tremendous distances, damaging property 150 yards off. The church was also much damaged.

The recent ordinations show a total of 204 men ordained (135 deacons and 69 priests), as compared with 201 at the corresponding period last year. The graduates of Oxford and Cambridge numbered 136, and the number who possessed a university degree of any sort was 168, or 82.35 per cent., an unusually high percentage. There was a small increase in the number of deacons ordained.

Mrs. Stern, widow of the celebrated Abyssinian missionary, formerly Miss R. Goff, of Horetown House, Co. Wexford, has left for work in the Holy Land, having as her travelling companions Miss Barlee, Miss Foaker, and Miss Carnegie, of Dublin, all going out for missionary work. Mrs. Stern was formerly engaged in missionary work in Safed, and was obliged to return home owing to an accident.

The Bishop of Stepney does not spare himself, either mentally or physically. He told a crowded meeting in the People's Palace, Mile End, that he was the busiest man in London, and proved the assertion in this way. He averred that he prepared his speeches on the tops of omnibuses; composed his sermons in trams; and partook of his lunch in underground trains. When on a holiday trip through the Midlands he collected £500 for the East London Church Fund.

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.

CHRISTIAN AND CHURCH UNITY.

Sir,—The article "Christian and Church Union" in your issue of the 16th inst. was a somewhat remarkable one chiefly, as it seems to me, because of the peculiar intention therein attributed to the purpose of Divine Worship. Is not the basis of Christian Unity the love for Christ and His work? If so, one can conceive a unity of humanity (who in their worship differ), in the grand principles of "Fatherhood of God and brotherhood of man." This unity is now being preached by many so-called secret societies, which nevertheless, are secret in their manner of carrying out their objects. But it seems impossible for us to unite in this fulfilment of Christ's law without bringing in our many and various modes of worship, and so much good is lost to the world. But unity of worship appears to be based on different grounds, and the article in question breathes the spirit of "any place of worship being sufficient." This impresses one as being a wrong idea of what worship is. For instance do not

we Churchmen agree that to worship God we require a Priesthood and certain Sacraments:—Is this so how can we assist in a worship which ignores the necessity of a Priesthood and regards the Holy Communion, not as an essential to spiritual life, but merely as a remembrance of the Last Supper? Our mere presence in a place of worship is surely not sufficient, but it must include the act and spirit. Then again, another vital objection to the suggested combination should be, one would think, the different manner in which we Churchmen regard our churches, and in which the Dissenters regard theirs. We look upon our churches as sacred buildings set apart for the worship of God, is it right then for us to allow others to have possession in order that they may carry out services which we feel convinced are not in compliance with Christ's institution. Then, again, Dissenters seem to regard their places of worship as merely convenient buildings for their services, and as buildings which may be used for secular purposes. Let every one of us worship God according to our lights, and may we always be anxious and willing to help in erecting churches to his worship. Until such buildings can be put up should we not assemble at one another's houses and worship even in the absence of a Priest. Unity will be accomplished when Dissenters come back to the fold of the Church.

SKULL.

A WORK OF MERCY.

Sir,—You will be pleased to learn that Bands of Mercy are being rapidly formed under the able generalship of the zealous humanitarian, Mrs. H. Soitley. Two are already organized, with another in view. Mrs. Brereton has also enlisted in the work, having a band in prospect of formation. The undersigned has given already this season two highly successful lectures or "talks"—more properly speaking—illustrated with views, and inculcating kind treatment to our friends and co-workers the animals and birds.

ANNA GREGG SAVIGNY,
Member of Austrian and English Leagues for Protection of Birds, 49 Isabella street.

SPIRITUAL CONFERENCE.

Sir,—Are we to have a renewal of the Spiritual Conference of last year?—Last year about this time, as a lay delegate, I received a mysterious notice to be present at a meeting to be held at the St. James' school-house. When I got there I was surprised to find the room full of clergy and laity; the spiritual leaders of our Church. The first conference was so successful that it was followed by two others. Personally, I may say, that I never was so impressed by three such meetings, revealing as they did the deep hidden spiritual earnestness of members of our Church of all schools of thought. The meetings showed that, however, much we may differ in minor matters, that there is no difference in our estimate of the efficacy of earnest prayer. Do not our spiritual natures again yearn for such another conference? Do our present circumstances not demand it? Our country engaged in a bloody war; our Church not doing her duty either to the widow or orphan, whose care we assumed, or to the missionary whom we have sent out into the mission field. From whence do the people seem to be drawing their inspiration? Is it from the Christian assembly, or from the flare and glare of the music hall?

Lord, God of Hosts, be with us yet,
Lest we forget—Lest we forget.

LAY DELEGATE.

A SUNDAY SCHOOL PAPER.

Sir,—May I call the attention of your readers to the fact that we are in sore need of a weekly Sunday school paper. Such a paper would be of great service to the teachers in our Sunday schools, and be a means also of bringing the influence of the Church into many a home from which it is now

absent. If our children are to grow up interested workers in the Church, they must be acquainted with what the Church is doing. This is impossible under present circumstances. We have no paper of our own, although the Young Churchman is an excellent publication it cannot fill the place of a Canadian paper. Just now the Rev. Grasett Smith, Deseronto, is endeavoring to secure help in the establishment of such a paper. He has issued sample copies of a little magazine, replete with items of interest, and definite in its tone. He has sent copies of it to every priest in the ecclesiastical province of Eastern Canada, and so far, he has only secured about fifteen hundred subscribers. To make the paper possible at all he would need at least double this number. The need of such a paper is great. He cannot maintain a high level of efficiency in our Sunday schools without it, and I trust the clergy and Sunday school superintendents of the Church will give their willing aid in an enterprise which promises to help us in bringing the teaching of the Church into every family connected with our Sunday schools.

RECTOR.

A PRAYER DURING WAR.

Sir,—I noticed in a late issue of your paper a prayer "to be used through the province of Ontario, during the war in South Africa." Is it through some misunderstanding that this prayer is not used in our country churches (no other being authorized)? Surely it is the privilege of the Church Militant to join with heart and voice in supplication for our brethren fighting in the cause of right and justice, and to pray for the speedy return of the "blessing of peace."

A FRIEND OF THE SOLDIERS.

CHRISTIAN AND CHURCH UNION.

Sir,—As you have invited discussion upon this subject, I would like to make a few remarks in reference to the article in your paper under the above heading. 1. The chief difficulty in our country parishes is not the erection of a church edifice, which would involve a very small outlay, say \$600, and once built the annual expense of keeping it in repair, etc., would not be large, but for the support of each minister it would be necessary to raise \$500 annually, and where, as in our little village of two hundred to three hundred inhabitants, there are four ministers (and I believe there are many such), \$2,000 would have to be raised annually from some source or another. 2. There was only a union church in this mission when I was appointed to it, and first the Anglican then the Baptist left it, but neither of us have a district of less extent than when preaching in the union building, the boundaries remain exactly the same. My Sunday travelling is as follows: Morning, 12 miles from my residence for morning service; at an outstation 8 miles further south for afternoon service, and 10 miles back again to the village for evening service. On the alternate Sunday, morning service in the parish church; 6 miles north for afternoon service; 6 miles west for evening service. I fail to see how I could cover more ground by sharing in a union church in the village. 3. I believe there are somewhere about 200 different denominations on this continent, but the advocate of this union scheme does not specify whether all, or which of them, that have a certain number of followers in any locality, he would propose to admit to this union scheme. If he draws the line at what are called the leading Evangelical denominations, I would ask what more right has he to draw the line here and thus "unchurch" Swedenborgians, Universalists, Unitarians, Christian Scientists, etc., than the Anglican has to draw it at the historic episcopate. If the right of private judgment be insisted upon, have not the followers of the denominations last mentioned just as much claim upon this so-called right, as anyone else? 4. The clergy of the Anglican Church are bound by the most solemn obligations taken upon them at their

ordination, to believe and teach the doctrines that pertain to salvation, as they are revealed to us in Holy Scripture, and as "this Church hath received the same," and this is to be gathered from the 39 Articles and the doctrinal statements of the Prayer Book. Our Lord has taught us that we must be born again of water and of the Spirit. That we must eat the flesh of the Son of Man and drink His Blood, without which we can have no life in us. We read that He gave to His Apostles authority to remit and retain sins, and that whoever will not hear the Church is to be accounted as a heathen man and a publican. Now our Liturgy refers the first of these statements of Our Lord to baptism, the second to the Eucharist, the third to the ordination of priests. The 33rd Article refers the last to excommunication from the visible Church. Now, if a clergyman in the fulfilment of his manifest duty preaches these Church doctrines, which are also Bible truth, at the morning service in the proposed union church, he would be contradicted and probably scoffed at as a sacerdotalist, in the afternoon by the Baptist and in the evening by the Methodist. By this arrangement our people would be absolutely encouraged to attend systematically the ministrations of those who teach contrary to the doctrines of the Church. Surely the average church member is more likely to be bewildered than edified by this diversity of teaching, and from believing all religion to be equally true would not be long before arriving at the conclusion, that all are equally false, or at least uncertain, and so would find himself landed in infidelity. 5. The scheme would involve the recognition of every Protestant sect, as a branch of the Church of Christ, and everyone who claims to be a preacher of the Gospel, as a lawful minister of the Word and Sacraments. This is diametrically opposed to the teaching of the Church of England, which has never acknowledged the status of any who have "separated themselves from the communion of saints as approved by the Apostles' rule in the Church of England," but on the contrary has denounced them as guilty of a "wicked error" and "excommunicated them ipso facto." And in the preface to the Ordinal, endorsed by our own provincial canons, it is stated, that none are to be accounted as lawful ministers unless they have been episcopally ordained. 6. I have also my scheme to propose, which is a very simple one, viz., that every parish priest should honestly and consistently preach the doctrines of the Church as set forth in the Prayer-book, and conduct public worship and minister the Sacraments strictly according to the Rubrics as far as local circumstances will permit. Let him do this, preaching the truth in love, in meekness instructing those who oppose themselves, marking those that cause divisions and avoiding them; and the Church in his parish will prosper, and true religion be advanced, more by such a scheme than by any other that can be devised.

ANGLICAN.

Family Reading.

IS "WAR THE ONLY THING THAT HAS NO GOOD IN IT?"

They say that "war is hell," the "great accursed,"
The sin impossible to be forgiven—
Yet I can look beyond it at its worst,
And still find blue in Heaven.

And as I note how nobly natures form
Under the war's red rain, I deem it true
That He who made the earthquake and the storm
Perchance makes battles, too!

The life He loves is not the life of span,
Abbreviated by each passing breath,
It is the true humanity of Man,
Victorious over death.

The long expectance of the upward gaze,
Sense ineradicable of things afar,
Fair hope of finding after many days
The bright and morning Star.

Methinks I see how spirits may be tried,
Transfigured into beauty on war's verge,
Like flowers whose tremulous grace is learnt beside
The trampling of the surge.

And now, not only Englishmen at need
Have won a fiery and unequal fray,
—No infantry has ever done such deed
Since Albuera's day!

Those who live on amid our homes to dwell
Have grasped the higher lessons that endure.
—The gallant Private learns to practise well
His heroism obscure.

His heart beats high as one for whom is made
A mighty music solemnly, what time
The oratorio of the cannonade
Rolls through the hills sublime.

Yet his the dangerous posts that few can mark,
The crimson death the dread, unerring aim,
The fatal ball that whizzes through the dark,
The just recorded name—

The faithful following of the flag all day,
The duty done that brings no nation's thanks,
The "ama nesciri"* of some grim and gray
A Kempis of the ranks.

These are the things our common-weal to guard,
The patient strength that is too proud to press.
The duty done for duty, not reward,
The lofty littleness.

And they of greater state who never turned,
Taking their path of duty high and higher,
What do we deem that they, too, may have learned
In that baptismal fire?

Not that the only end beneath the sun
Is to make every sea a trading lake,
And all our splendid English history one
Voluminous mistake.

They who marched up the bluffs last stormy week—
Some of them, ere they reached the mountain's
crown,
The wind of battle breathing on their cheek,
Suddenly laid them down.

Like sleepers—not like those whose race is run—
Fast, fast asleep amid the canon's roar;
Them no reveille and no morning gun
Shall ever waken more.

And the boy-beauty passed from off the face
Of those who live, and into it instead
Came proud forgetfulness of ball and race,
Sweet commune with the dead.

And thoughts beyond their thoughts the spirit lent,
And manly tears made mist upon their eyes,
And to them came a great presentiment
Of high self-sacrifice.

Thus as the heaven's many-colored flames
At sunset are but dust in rich disguise,
The ascending earthquake dust of battle frames
God's pictures in the skies.

—William Armagh,
Primate of Ireland.

*The heading of a remarkable chapter in the
"De Imitatione Christi."

THE CURSE OF IDLENESS.

Every man was made with this design, to
"go forth to his work and to his labour until
the evening." So alone can he fulfil his
natural destiny, so alone does he display his
capacities and resources and gifts. Only
under the pressure and discipline of work do
these find their bearings and put themselves
to proof. To proof! Life is intended, as

we say, for probation. It tests a man's worth,
it estimates his value, it sets a hall mark on
his powers, it evokes and measures his force
of character, it allots him his place among
his fellows. But all this can only be done if
he will submit himself to some strain upon
will and skill. Without this there is no
evidence to go upon as to what he is or what
he can achieve. He must have some fixed
task set him or else he is never sifted, never
qualified, never brought to trial. That is the
curse of idleness, that it wrecks the primary
intention with which a man is alive; it robs
life of its purpose. The man who has no
work has missed his mark as a man.—Canon
Scott-Holland.

"A WISP OF HAY."

A certain king wished to build a cathedral;
and, that the credit of it might be all his own,
he forbade anyone from contributing to its
erection. When it was finished a tablet was
placed on the side of the building, and on it
his name was carved as the builder. But that
night he saw in a dream, an angel, who came
down and erased his name, and the name of
a poor widow appeared instead. This was
three times repeated. Then the enraged
king summoned the woman before him, and
demanded, "What have you been doing, and
why have you broken my commandment?"
The trembling woman replied: "I love the
Lord, and longed to do something for His
Name, and for the building up of His church.
I was forbidden to touch it in any way; so
in my poverty I brought a wisp of hay for
the horses that drew the stones." And the
king saw that he had laboured for his own
glory but the widow for the glory of God;
and he ordered that her name should be in-
scribed upon the tablet instead of his own.

NOT HERE.

It is not in this life that Christians are to
find their true reward, and the sooner they
realize this fact the better it will be for their
piece of mind. The injustice and inequalities
of the present world are too manifest to
escape observation. Evil men often win the
prizes while the good go unnoticed or
are even made the victims of cruel wrong. If
God means to right matters, He must do it
elsewhere; for He certainly does not do it
here. St. Paul puts the case most profoundly
in the second letters to the Corinthians: "For
our light affliction, which is but for a moment,
worketh for us a far more exceeding and
eternal weight of glory. While we look not
at the things which are not seen; for the
things which are seen are temporal; but the
things which are not seen are eternal." The
long view is the only true view. Whoever
leaves eternity with its issues out of the count
is sure to misinterpret the meaning of time.
Even the white hands of our Lord were nail-
ed in derision to the bitter cross. May we
expect to escape unhurt? "It is enough for
the disciple that he be as his master, and for
the servant that he be as his Lord."

JENNY LIND AND GRISI.

We have recently read a beautiful incident.
Jenny Lind and Grisi were rivals for popular
favour in London. Both were invited to sing
at a Court concert before the Queen. Jenny
Lind, being the younger, sang first, and was
so disturbed by the fierce, scornful look of
Grisi that she was at the point of failure,
when suddenly an inspiration came to her.
The accompanist was striking his final
chords. She asked him to rise, and took the

vacant seat. Her fingers wandered over the
keys in a loving prelude, and then she sang a
little prayer which she had loved as a child.
She hadn't sung it for years. As she sang it
she was no longer in the presence of royalty,
but singing to loving friends in her father-
land.

Softly at first the plaintive notes floated
on the air, swelling louder and richer every
moment. The singer seemed to throw her
whole soul into that weird, thrilling, plaintive
"prayer." Gradually the song died away
and ended in a sob. There was silence—
the silence of admiring wonder. The audience
sat spellbound. Jenny Lind lifted her sweet
eyes to look into the scornful face that had
so disconcerted her. There was no fierce ex-
pression now; instead a teardrop glistened on
the long, black lashes, and after a moment,
with the impulsiveness of a child of the
tropics, Grisi crossed to Jenny Lind's side,
placed her arm about her and kissed her,
utterly regardless of the audience.

TRUST IN GOD.

Obedience to God, a simple unwavering
trust in Jesus Christ, our Redeemer, is the
essence, the true and firm foundation of all
Christian belief. Now it is easy to trust God
in prosperity, when all is bright and our
spirits serene, but do we trust Him in the
dark?

When clouds gather thick and black above
us, and we feel ourselves in a pitiless storm
of perplexities, misfortunes, disappointments,
and sorrows, then are we still looking up to
our Heavenly Father in trusting confidence?

It is our only hope of peace. Perhaps in
struggling to face our troubles we can only
whisper to our hearts, amid our tears and
growing fears: "He knows—He knows. All
is right. My God is a God of love and wis-
dom. All that He sends to me must be
right. Thy will be done."

The Psalmist gives us this precious prom-
ise, "Commit thy way unto the Lord, trust
also in Him, and He will bring it to pass."

EVIL SPEAKING.

The injury which the evil or false tongue
does to others is not so great as that which
it brings on its possessor. His own tongue
makes him fall. In the enemies that he
makes, in the friends that he loses, in the
habits that he fosters, in the remembrances
that he stores up, the man reaps in and for
himself a far sorer punishment than any
which he brings on others. We put bits in
the horse's mouth, says St. James, whereby
we turn about his whole body; and so the
tongue in our mouths can turn about our
whole life—turn it into the sunshine of hap-
piness or into the gloom of wretchedness.
It may seem a trifling fault not to refrain
our tongue from evil, our lips from guile—
like the cloud no bigger than a man's hand;
but like that cloud, if this fault be not kept
in check, it will soon spread itself over the
whole sky of our life, and deprive us of the
warm and cheerful rays of that fellowship
one with another which more than anything
else is the sunshine and joy of existence.—
Rev. A. S. Brooke, M.A.

—There is no life so humble that, if it be
true and genuine and obedient to God, it
may not hope to shed some of His light.
There is no life so meagre that the greatest
and wisest of us can afford to despise it. We
cannot know at what sudden moment it may
flash forth with the life of God.—Phillips
Brooks.

CARES AND PLEASURES

St. Luke viii. Ps. xvi. 11
 Cares and pleasures not alone,
 Hearts in palaces must own,
 Pleasure is a snare,
 If it close the heart to love,
 Hiding sunshine from above,
 Pleasure oft leaves care.

Not alone, in squalid homes,
 Where the sunshine never comes,
 Where the hearth is bare;
 Where the mother strives in vain
 All the loved ones to sustain—
 Not alone dwells care.

Cares and pleasures in each heart
 Ever take the largest part,
 If God dwells not there,
 Only can His heavenly peace
 From the tyranny release
 Of earth's wealth and care.

Not on earth dwells perfect peace,
 Not on earth may trial cease,
 (Then were life all fair),
 But there is a heavenly home,
 There—where sin can never come—
 Pleasures banish care.

"HE SHALL SUSTAIN THEE."

The promise is definite, it is full and covers all our needs: "He shall sustain thee." There is but one condition, a condition possible to everyone: "Cast thy burden on the Lord." This is all, it is everything.

Who is burdenless? We see many with bowed shoulders and unsteady steps; we see the care, the suffering, the sorrow that is crushing them. Their days are full of toil, their nights of tossings. They feel themselves sinking, sinking into deeper despondency, and we are moved with pity for the burden we cannot remove. But there are many whose sorrows we do not see. They utter no cry, they make no complaint, but they have no rest at heart. Questions of duty press them, struggles of soul destroy their peace. By day and by night they feel the burden and find no relief. Anxiety concerning loved ones, perplexity as to the future, the fear of impending evil, cares in unnumbered forms press them, although no word is spoken, for there is that of which the heart refuses to speak. Indeed, there are few who have come into the activities and responsibilities of life who are not carrying burdens. To every such one the gracious words are spoken: "Cast thy burden on the Lord, and He shall sustain thee."

THE GOD OF NATURE.

The fountain is better than the stream, the giver is dearer than the gift, the best of all is to see in them the fruit of God's benevolence. Up and up your mercies rise, one above another; and they come and pass and repass in quick succession, but as angels ascend and descend the ladder, let your eye, your ear, your heart be on Him, Who stands to bless on the top, "Thy God, thy glory." When you walk out in this beautiful world, and when you feel the influences of the scenes around you, when the flagging spirits are roused, or the tumult of thought is hushed, or the bloom comes back to the cheek, or the mind soars away on the inspiration of the project, do not talk of nature's hand, or of nature's work, or of nature's processes. Give God His own. Think of Him. Of Him, of whom are all things, and by Whom are all things, and by Whom all things consist, of Him, Who

breathed that sweet refreshing air, Who reared that mountain, Who pencilled that flower, Who arched that sky, let Him be thy praise, and Him be thy joy, "Thy God, thy glory."
 Rev. James Vaughan.

WHO IS OUR NEIGHBOUR?

What is meant by "our neighbour" we cannot doubt; it is everyone with whom we are brought into contact. First of all, he is literally our neighbour who is next to us in our own family and household; husband to wife, wife to husband, parent to child, brother to sister, master to servant, servant to master. Then it is he who is close to us in our own neighbourhood, in our own town, in our own parish, in our own street. With these all true charity begins. To love and be kind to those is the very beginning of all true religion. But, besides these, as our Lord teaches, it is everyone who is thrown across our path by the changes and chances of life; he or she, whosoever it be, whom we have any means of helping—the unfortunate stranger whom we may meet in travelling, the deserted friend whom no one else cares to look after. . . . How many are the sufferers who have fallen among misfortunes along the wayside of life! "By chance," we come that way; chance, accident, Providence, has thrown them in our way; we see them from a distance, like the priest, or we come upon them suddenly, like the Levite. What are our feelings, what are our actions toward them? . . . Who is thy neighbour?" It is the sufferer, wherever, whoever, whatsoever he be. Wherever thou hearest the cry of distress, whenever thou seest anyone whom it is in thy power to help—he, stranger and enemy though he be—he is thy neighbour.

GOD GOES BEFORE.

"And the Lord, he that doth go before thee, he will be with thee; he will not fail thee, neither forsake thee; fear not, neither be dismayed." Who can accept these as the words of his God, and be discouraged, no matter how black the sky may look? Surely if God goes before us there can be no real misfortunes in our front. Suppose appearances do threaten; God is with us, and nothing can happen that will not bring us a blessing. And then God is not going to forsake us; let us remember that. Our best friends may turn from us, but God will stay with us. Our prosperity may forsake us, but God will remain. We may lose our health, but we can never lose God. He is to be our eternal help and hope. Remember that it is God who tells us not to fear or be dismayed, and this he would never do if there were any cause to fear. So long as our hearts are true to God, we can count upon it that all things will work together for our good.

PATIENCE WITH GOD'S LEADING.

If we will only have patience with God's leading, he will always show us the way as fast as we are really ready to go on. The trouble with most of us is that we want to see the path through to the end before we take the first step. We want to know before we start how we are to come out. But this is not God's way for us. A man who is travelling in a dark night on a country road does not have the whole way lighted at once by the lantern he carries. It shows him only one step; but as he takes that, the lantern is borne forward, and another step is lighted, and then another and another, until in the end of the whole way has been illumined, and he is safe at his destination. God's word, as

a guiding light, is a lamp unto our feet, not a sun flooding a hemisphere. In the darkest night it will always show us the next step; then when we have taken that it will show us another; and thus on, till it brings us out into the full, clear sunlight of the coming day. We need to learn well the lesson of patience, if we would have God guide us. Many of us cannot wait for him, but insist on running on faster than he leads, and then we wonder why there is no light on the path, and we complain, and are discouraged because we stumble so often. If we stay back with the lantern, it will be all right with us in our journeying.

A WHITE DOVE IN CHURCH.

A Newton, Mass., young lady saw a peculiar feature in a church in a Maine town, which she visited this summer. Hearing the cooing of a dove, she looked around and saw a white dove perched on the organ and listening to the music with great appreciation. She learned afterward that the dove had been a regular attendant at church for eight or ten years, being attracted by the music, of which it was very fond. It was twelve years old, and was the pet of a lady who lived near. After church the dove was taken to his Sunday school class by a boy, and seemed to enjoy the proceedings. Unlike many church-goers, the weather made no difference to the dove, but every Sunday, summer and winter, he was at his post on the organ.

HINTS TO HOUSEKEEPERS.

Broiled Chicken.—Only young, tender chickens are nice broiled. After cleaning and washing them, split down the back, wipe dry, season with salt and pepper, and lay them inside down on a hot gridiron over a bed of bright coals. Broil until nicely browned and well cooked through, watching and turning to prevent burning. If chickens are large, steaming them for one-half hour before placing on the gridiron will better insure their being cooked through.

Boned Turkey.—Boil a large turkey in as little water as possible until the meat falls from the bones; remove all the bones and skin; pick the meat into small pieces, and mix dark and light together; season with pepper and salt; put into a mould and pour over it the liquor, which must be kept warm, and press with a heavy weight.

Quail on Toast.—Clean, wash, slit down the back, sprinkle with salt and pepper, and lay them on a gridiron, the inside down. Broil slowly; when nicely browned, butter well. Serve with cream gravy on toast. Omitting the cream, gravy, and toast, you have the ordinary broiled quail. Pigeons, woodcock, and small birds may be broiled in the same manner, and are delicious and nourishing for invalids.

Apple Jelly.—Take twenty large, juicy apples; pare and chop; put into a jar with the rind of four large lemons, pared thin and cut in bits; cover the jar closely, and set in a pot of boiling water; keep water boiling all around it until the apples are dissolved; strain through a jelly-bag, and mix with the liquid the juice of four lemons; to one pint of mixed juice use one pound of sugar; put in kettle, and when the sugar is melted set it on the fire, and boil and skim.

The resistance of glass jars that refuse to open can be overcome by setting them, top downward, in an inch or two of hot water.

Do not put cloth of any kind on bird cages; it is stifling to the birds. For screens or seed protectors, use wire netting.

Children's Department.

A FAMILY STORY

There was a family gathering
Of insects, small and great;
And some were sure to be on time,
Though some were always late.

The great old lazy bumblebee
Came darting up the way;
Said he, "I've on my Sunday coat,
And I have come to stay."

A little cricket dressed in black,
Skipped blithely by his side;
A katydid, in fair green gown,
With gauzy wings spread wide.

A daddy, long-legs, clad in brown
(He scared the children so);
A wasp, in gaudy yellow dress,
Was buzzing sweet and low.

A dragon-fly, in brilliant blue,
Came darting from the hay;
And by and by a lady-bug
Walked slowly up the way.

Just then a horse-fly, old and grey,
Hummed as he came along;
A dandy young mosquito-bug
Completes the happy throng.

The ball room was a grape-vine leaf;
The feast, 'twas fresh and new,
With honey from the clover white
And early morning dew.

They sang and danced as best they could
From early morning light
Until the sunset's fiery glow
Had melted into night.

Then homeward all they wend their way,
To get a wink of sleep,
But leave that young mosquito-bug
His tireless watch to keep.

SING AT YOUR WORK.

When the sailors heave the anchor
they start a song, to the
music of which they keep time.
When a regiment marches to battle
the band plays martial airs to
stimulate and strengthen them.
When the machinery of our daily
occupation runs smoothly and
without friction, the wheels must
be well oiled with cheerfulness.
"Give us, oh, give us," cried Carlyle,
"the man who sings at his
work! Be his occupation what it
may, he is equal to any of those
who follow the same pursuit in sul-
lenness! He will do more in the
same time—he will do it better—
he will persevere longer. Won-
drous is the strength of cheerfulness;
altogether past calculation is
its power of endurance!" The
task may be heavy and full of
drudgery, but if it be filled in a
brave and cheerful spirit it will lose
the grayness of its monotony and
shine with a new lustre. The dull
day grows bright, and the dreary
burden grows light with the com-
ing of cheerfulness.

THE LESSONS OF SICK-
NESS.

There is a story told of a young
girl who lived in a beautiful home,
where the touch of want never
came. So full of gladness was her
life that nothing seemed wanting
to perfect it. By and by a dreary
sickness laid her low, and, while
life was spared, she was many
months an invalid. It was then the
comforts of God's Word really be-
came her own. Promises, beauti-
ful before, but meaningless to her,

now flashed before her, bearing
such wondrous peace and comfort.
In the night seasons, so full of
weakness and pain, God's love be-
came doubly precious to her.
Those who entered the sick room
often found a smile on the wan
face. "I am learning a beautiful
lesson," she said, "that God is able
to supply all my need. I only
knew Him in part before." So
she left the sick room a new crea-
ture in Christ, consecrated anew
to His service. She had tested
the promises of God through
Jesus Christ, and they had become
her own. Like gold, which needs
the refining furnace to purify it,
so we often need to pass through
the furnace of affliction. The dia-
mond, unpolished, possesses little
beauty; it is only after it has left
the skilled workman's hands that
eyes are drawn and centred on it.

A GOOD JOKE.

He was a new boy, and we didn't
like him very well. Maybe he was
too good. Anyway, he was always
studying in school-time, and he
had such a sober look that we
just named him "Old Solemnity,"
and let him alone. He scowled
his forehead into wrinkles when
he studied, and had a fashion of
reading his history lesson and roll-
ing his eyes around to see where
the places were on the map, till
he did look funny enough to make
anybody laugh. Dick drew a pic-
ture of him on the slate one day,
and the fellows nearly went into
fits over it.

At recess we let him to himself.
You see there were enough of us
for our games without him, and
we didn't believe he would be
much good at playing anyway. He
used to stand and look at us, and
he looked pretty sober sometimes;
but we didn't think much about it.

One morning Ted brought a big
orange to school. He was always
bringing something, but this was
more than common; we didn't get
oranges very often. He had it all
wrapped up in paper, but he
promised to divide it with Dick
and me. Then he showed us
something else—a big potato that
he had cut into a likeness of Tom's
face. Tom was the new boy, you
know, and it really did look like
him. It was the shape of his head,
with a knob on one side for a nose;
and Ted had scored queer little
lines in the forehead, and given the
mouth and eyes just the right
twist. Just then the bell rang, and
we hadn't a chance to show it to
anybody else; but Dick said:
"We'll put it on a stick and pass
it around at recess. Won't Tom
be mad?"

Ted rolled it up in a paper—
"so its fine features wouldn't be
rubbed off," he said—and dropped
it into a drawer under the seat,
where we kept our pencils and
traps generally. After we had
been busy over our books a little
while another idea struck him, and
he whispered it to me: "Say, let's
slip that into Tom's pocket where
he'll find it at recess. We will tell
all the boys, so they'll be watching,

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and it will be the biggest joke out Dick can manage it, he sits nearest to him."

So I told Dick, and he slipped his hand into the drawer, and when he got a chance, dropped the little bundle into Tom's pocket. We three hardly dare to look at each other, for fear we'd laugh aloud. But that was every bit of fun we got out of it; for the minute recess came, before we had a chance to tell anyone, Tom rushed up to us, with his face like a full surprise.

"I'm ever so much obliged to you fellows, for I just know you're the ones that did it," he said; and I hadn't thought he could talk so fast. "It was real good of you, and I mean to take it home to my little sister Sue. You don't care, do you? She's sick, you know."

And there he stood, holding up our nice, big orange! Dick had made a mistake in the package, and we knew pretty well who had the best of that joke. We'd have made good models for potato heads ourselves just then, for we stood and stared for a minute, with our mouths open.

"Why, we didn't—," began Dick; but Ted gave him a pinch that stopped him.

"We hope she'll like it," said Ted, grand as a prince. Ted isn't selfish, anyway. "Is Sue the little lame girl I've seen at your house?"

So Tom told us all about her—I suppose he thought we must be interested, or we wouldn't have given the orange—how the scarlet fever had left her lame, how worried his mother was about it, and how he was trying to help all he could. We did get interested, sure enough. We put that potato where nobody ever saw it, and we got into a way of bringing some little thing for Sue nearly every day after that. We like Tom first rate now; he's tip-top when you get to know him. I never told anybody but grandma how we came to get acquainted, though, and she laughed a little and said: "A good many of the people we dislike, dear boy, would look very different to us if we only took the trouble to be kind to them."

GOOD WORDS FOR BOYS.

Be gentle, boys. It is high praise to have it said of you, "He is as gentle as a woman to his mother." It is out of fashion to think if you ignore mother and make a little sister cry whenever she comes near you that people will think you belong to the upper stratum of society. Remember that, as a rule, gentle boys make gentle men (gentlemen).

Be manly, boys. A frank, straightforward manner always gains friends. If you have committed a fault step forward and confess it. Concealed faults are always found out sooner or later. Never do anything which afterwards may cause a blush of shame to come to your face.

Be courteous, boys. It is just as easy to acquire a genteel, courteous manner as an ungracious,

don't-care style, and it will help you materially if you have to make your own way through life. Other things being equal, the boy who knows the use of "I beg your pardon," and "I thank you," will be chosen for a position, three to one, in preference to a boy to whom such sentences are strangers.

Be prompt, boys. It is far better to be ahead of than behind time. Business men do not like tardiness. They realize that time is valuable. Five minutes every morning amounts to half an hour at the end of the week. Many

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DIVIDEND No. 81.

Notice is hereby given that a dividend at the rate of 6 per cent. per annum upon the capital stock of the company has been declared for the half-year ending December 31, 1899, payable on and after the 2nd day of January, 1900, at the office of the company, corner of Adelaide and Victoria streets, Toronto.

The Transfer Books will be closed from the 16th to the 31st of December, both days inclusive.

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To Our Readers



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

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things can be done in half an hour, Besides disastrous results often follow lack of punctuality. Be thorough, boys. Black the heels, as well as the toes, of your shoes, and be sure that both shine. Pull out the roots of the weeds in the flower-beds. Don't break them off and leave them to spring up again when the first shower comes. Understand your lesson. Don't think that all that is necessary is to get through a recitation and receive a good mark.

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DEPARTMENT OF CROWN LANDS, (Woods and Forests Branch) Toronto, Nov. 1st, 1899.

Notice is hereby given that under authority of Order in Council, Timber Berths as hereunder mentioned in the ALGOMA, NIPISSING and RAINY RIVER DISTRICTS, viz.:—The Townships of Bowell, Foy, Harty, Lumsden, Ryan and part of Moncrieff, in the District of Algoma; the Township of Norman, part of Capreol, Berth No. 4 Davis and the north part of the Township of Widdifield, all in the District of Nipissing, and certain small areas in the District of Rainy River, will be offered for Sale by Public Auction at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p.m., on WEDNESDAY, the TWENTIETH day of DECEMBER next.

Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lands, or to the Crown Timber Offices at Ottawa and Rat Portage.

E. J. DAVIS, Commissioner of Crown Lands.

THE Illustrated Christmas number of the Canadian Churchman this year is handsomely and artistically got up. It is a finished work of high art. It will be sent free to all new subscribers.

And the Canadian Churchman from 1st December, 1899, to 31st December, 1900, for \$1.00. Subscribers in City of Toronto, \$1.50, paid strictly in advance — or if not paid in advance \$2.00 per year.

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Our givables will be of the exclusive kind—special lines that will appeal to the best tastes of the people—and all at prices that will bring them within the reach of 'most everyone. The second floor, or what you know familiarly as the Drapery and Curtain Section, is being specially set apart for one of the largest and choicest Christmas displays ever made in Toronto.

In the meantime let us ask you to visit our large and well lighted basement, where will also be found Christmas givables in the shape of Oriental goods and rugs.

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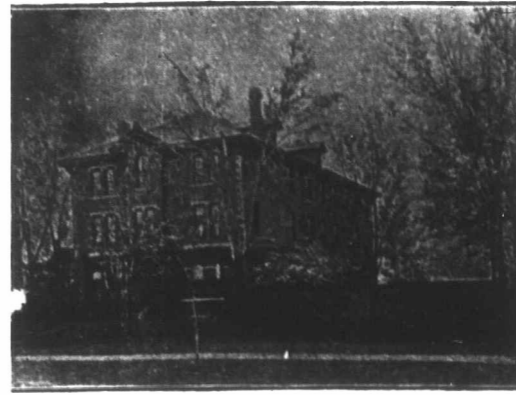
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