

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 26]

TORONTO, CANADA, THURSDAY, NOVEMBER 29, 1900.

[No. 45

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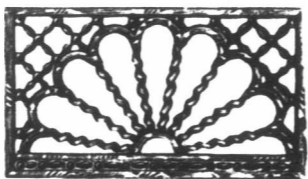
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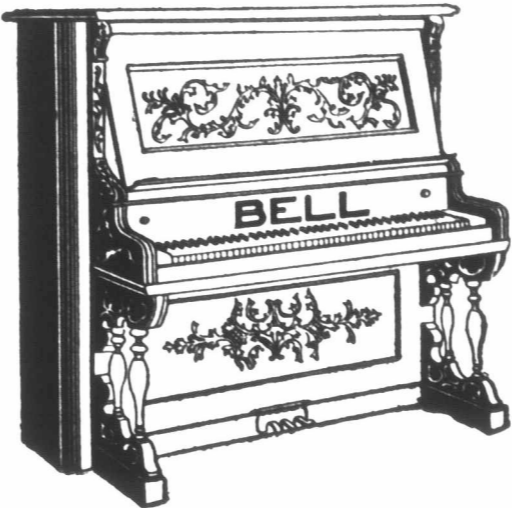


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Processional: 46, 49, 217, 268.
Offertory: 51, 52, 205, 362.
Children's Hymns: 281, 335, 340, 343.
General Hymns: 48, 50, 53, 477.

SECOND SUNDAY IN ADVENT.

Holy Communion: 196, 316, 320, 533.
Processional: 45, 305, 391, 392.
Offertory: 51, 214, 216, 226.
Children's Hymns: 217, 565, 568, 569.
General Hymns: 47, 52, 54, 288.

Plain Song.

Those of our readers who have been interested in the series of articles which have recently appeared in our columns will appreciate this notice. The acoustic properties of St. Paul's Cathedral always seem singularly well adapted for the effective rendering of Plain-song, which is heard there from the choir of the London Gregorian Choral Association three times during the year with both artistic and devotional effect, the anniversary service of the Guild of St. Luke, on the eve of St. Luke's Day, being one of such notable occasions. This important guild, founded in 1864, is for students and practitioners of medicine who agree to practise frequent and regular communion and intercessory prayer, to promote works of mercy, and to exercise personal religious influence and example. The Guild service was attended by about one thousand unrobed members and by 300 doctors in state; and also by a vast number of Londoners who never miss an opportunity to

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Is a charity which we are always glad to say a good word for, it is so thoroughly and unpretentiously useful. We have received the fourth annual report, which is well worth reading and impossible to condense. Suffice it to say that this hospital is for Indians only, and is situated on St. Peter's Reservation, near West Selkirk, Manitoba, and is treating a constantly increasing number of both in and out patients; last year the in being 72, the out 377. As the Archbishop said at the annual meeting: "The Indian is apt to be down-hearted when disease comes to him, and to succumb. At the same time his constitution is unfortunately often very weak. We find he shrinks from strangers, from being thrown entirely among white men, as he would be when placed in our excellent general hospital. He desires when ill to be among his own people. We cannot ignore his feelings, because his recovery depends very much upon his surroundings, and so the hospital is a great boon to the Indian." Gifts of money should be sent to W. R. Mulock, Secretary-Treasurer, Winnipeg; donations in kind to Miss Lockhart, Dynevor Indian Hospital, Selkirk, Man.

Spiritual Life.

From an address to his clergy by the Bishop of St. Andrew's we extract the following: Let every parish priest remember, that if he is successfully to develop the life of his people, he must secure time from the distractions of home life and parochial organizations to strengthen his own inner life by prayer and self-examination, by feeding upon God's word, not as a storehouse of materials for sermons, but as a lamp to his own feet and a light to his own path. A young Wesleyan minister once wrote to a brother in the ministry asking him for some advice as to the best means of quickening the spiritual life of his people. The answer was short and significant:—"Dear Brother,—Excuse brevity; I am hurrying to a train. Revive thyself." I have no wish to press upon the clergy our annual retreat, from which so many here present have in each successive year found blessing unspeakable, but I desire to bear witness that, unless, in some form, this system of quiet times of withdrawal from the outer world has a foremost place in the arrangements of every day and every year, our ministry will be found of little account in the day of the Lord's appearing. In the words of a professor of modern days: "True mental and spiritual progress consists in intensifying the inward life; in passing from that which is without to that which is within; from that which is within to that which is above. The only hope for real progress is in the habit of self-recollection, which gathers the man together and makes him abide steadfast at his heart's core. Evil is it for any man if he allows that mighty central life, which is the abode of the undying spirit, to be left as a forgotten, unheeded and neglected sanctuary—a lost fountainhead." In the words of St.

Augustine: "The inner depths of that man's soul are thrown into his outer life. His life hurries on, spreads itself far and wide, but the source of life dries up. There is abundance of work in quantity, but the quality is poor."

Irreverence.

France in the seventeenth and eighteenth centuries went through a stage of profound irreverence. Courtiers, ecclesiastics, writers, all agreed to make a jest of life. They reduced flippancy to a fine art; they used irreverence to point their wit. Their epigrams, sparkling but profane, took on as time passed a tone ever more and more cynical, the sure sign of the lost power of loving God and man. And we know what followed; how the deluge came, and all that levity and wit was quenched in a sea of blood. It is very noticeable among ourselves that, as the idea of worship loses its hold upon the mind, Society has become less and less serious, more and more irreverent, and its mental and moral state is reflected in its literature, its drama, and the flippant talk of men, women, and even children. If we think of it we cannot fail to perceive that the levity all about us, which affects to be mere lightness of heart, is atheism in the germ.

Childless Marriages.

We hail the appearance of an article with the above caption in the Toronto World as evidence that at last the conscience of the country is being aroused to the wickedness of the sin which has so much enslaved our women. Not only is it a breach of the first commandment of the Bible. "Be fruitful and multiply, replenish the earth and subdue it," but it ruins the physical as well as the moral health of the women, and it must wipe our race off the face of the earth. Medical men now tell us that married women in the prime of life should have a child at least every three years if they are to hope for health, and that Old Book, the Bible, tells us "that righteousness exalteth a nation, but sin is the destruction of any people." The World, among other things, says: "After the revelation of last year that the ratio of births in this province has decreased in the present decade, anything bearing upon the subject has its interest for us. It is, therefore, worthy of note that in France an attempt is being made to deal with the matter. M. Piot, a Senator, has introduced a bill that imposes a tax upon celibates of both sexes after the age of 30. Upon childless couples, married for five years, a tax is also to be placed and maintained until a child is born to them. A nation may have great natural resources and vast accumulated wealth, but the real riches of a people consist in a constantly growing body of healthy men and women. What both France and Ontario really need to secure a normal growth of population is not legislation, but a return to sound principles of morality. We shall be pardoned for mentioning this province in this connection, for we believe immorality is on the increase in Canada, in spite of the Ministerial Association and its slander, we do believe that

there is a growing antipathy among our young women to assume the pains and cares of matrimony. Our trouble arises, maybe, from a vicious selfishness. No legislation, such as that proposed by M. Piot, will bring the results desired by the best among French thinkers and statesmen. The reform both here and there must be radical and begin with individuals rather than with the state at large. Such reforms rarely, if ever, take place from within. Coming from without, they involve mighty political as well as social changes. With neighbours increasing in population, France cannot recede and retain her present advanced position among the nations, nor can we hope to maintain our position as the premier people of Canada. The population of France to day is barely 38,000,000, while that of Germany is rapidly approaching 60,000,000, yet Germany has very little more territory and many more natural disadvantages. As France is to Germany, so seemingly is Ontario to Québec, but the forthcoming census must be left to determine the relative ratio of increase in the birthrate. The World writes under the impression that the French law is responsible for the growth of this evil in that country, but the law of the Province of Quebec is substantially the same. But the law of Ontario is very different, it puts a premium on childless marriages: encourages, to put it bluntly, in nine cases out of ten, women to murder their unborn children so that the husband may die childless. Since the 1st July, 1895, in case a man dies childless leaving a widow, the woman is entitled to the whole estate if it is under \$1,000, and however large the estate may be, and whatever the claims against it, the widow is first to be presented with \$1,000. When we read this enactment we were aghast, but remonstrance was useless; the public conscience was dead, and so deeply was this leprosy ingrained in the body politic that this law was passed by all—Sir Oliver Mowat—with the unanimous consent of the Local Legislature, and without a protest from a single religious body. It would have been not unreasonable to give a bonus of a \$1,000 to a woman who had brought up say six children, but to hold up the childless to honour and gifts of money seems incredible.

The Parish Priest.

Current ideas on most subjects are defective. They are specially so on religious questions. For example what shallow notions are abroad with regard to the ministerial office, its duties and the source of its influence. In country parishes the Priest is commonly called "The Preacher," and his people go "to hear him." Expressions which indicate that in the minds of the average parishioner the sermon is the chief thing, and that his influence and power for good is in proportion to his ability as a preacher. The Priest himself feeling that such views are prevalent, after a few years begins to think that his influence is on the wane, because his preaching is becoming an "old song" to his people both as regards the matter and style, and that it will be better for his people to have a new voice in the pulpit, and that it is his duty to resign and seek another field of labor. But such an exaggerated notion of the place and power of the pulpit is deplorable. It results often in a feeling of despondency and discouragement which leads to a state of stagnation in

the priest and people alike, when the former has no special gifts as a preacher. It is hard to tell how a notion so deep-rooted is to be eradicated. But the people should be taught somehow or other, that it is not the church's idea at all. The church's idea in the first place, is expressed in the very name she gives the parish minister, the Parson, is that one source of his influence as a teacher of the faith is his personal example, and personal intercourse,—his life and conversation" among his parishioners, and in the second place from his fidelity and devotion as a priest, and as the "Father" of his people young and old, and as their leader in every good work for the uplifting of their spiritual life and the building up of the church in their midst. Father Lowder, of St. Peter's, London Docks fame what was he as a preacher? His gift was small, but as a "Parson," as a "Parish Priest," as a "Father" of his poor and miserable flock what a grand success he was. What a great work he left behind him. Such men as Father Lowder never need a change of parish because their pulpit utterances have become stale—nay, as a writer on this subject justly observes the influence and the efficiency of such a priest, so far from diminishing as the duration of his incumbency lengthens, will often increase with the years of his relations with his people. Even his preaching will gain in power with the very familiarity which the clergy frequently complain of. It is because they know what he has to say that the people listen to it. It comes to them backed by their knowledge of his character; it is linked with numberless solemn and tender associations; it finds an entrance into slow minds by the sheer force of old acquaintance. And as they get to know him, he gets to know them, till he can adapt his teaching to their needs, and give them the help, both spiritual and intellectual, that their particular circumstances require. There are thus many, very many, cases in which an almost lifelong incumbency has only made a parish priest's influence more thorough and his work more efficient as time has proved and strengthened it.

CHURCH MUSIC.

Rules for Psalter—Interest in Congregational Singing.

Last week the writer promised a few suggestions for singing the Psalms according to the Solesmes method; which method is simple, practical, logical, and at the same time consistent with the principles governing the relations of words to chants. The Intonation is employed for the first verse of each Psalm, the other verses begin on the Reciting Note. But for the Magnificat (at all times) the festal intonation is repeated at each verse. When the intonation consists of two notes or groups, the first two syllables of a verse are set to those two notes or groups. When the intonation has three notes or groups, the first three syllables are set to those three notes or groups. This rule admits of no exception; the arrangement of the notes of an intonation may not be altered, whatever the syllables which have to be sung to them. The Reciting Note includes all the unisonous notes between the Intonation and the Mediant, and between the Mediant and the Ending. Strict attention must be paid to the rules of good reading and especially to the accentua-

tion of words. No pause is allowed in the course of the recitation; the movement must be so animated as to allow each half-verse to be sung in one breath. Very few exceptions to above rule are marked in the Solesmes Noted Psalter. Medial Cadences close the first half of a verse; there is one such cadence for each mode. Final cadences close the second part of a verse, and they are much more numerous than the mediant. It will be well to remember the following rules:—(a) The last accented syllable of the text is sung to the accented note or group of the tone. (b) The notes or groups preceding this accent are fitted each to a syllable. There is no exception to this rule, which holds good for both mediant and final. In Cadences of two accents: The last two accents of the text are set to the two accented notes of the Cadence. Again, words are of first importance. Do not mistake accent for duration, and remember that no syllable, however strong, should be prolonged (except the final syllables of the Mediant and Ending, which should be slightly and softly sustained) and that no syllable, however weak, should be clipped. Some syllables have more weight than others, and consequently take a little more time to articulate, but, this being duly allowed for, the recitation should be as even, and the syllables as nearly equal in duration, as possible. The pause at the colon should be a very marked one. A good plan is to silently pronounce the words "Father Eternal" at the same rate of speech as when the Psalm is being recited or sung. Many of the clergy have written words of thanks for suggestions contained in this column, having for its object the restoration to the people of their rights in Common Praise; and it only proves that the subject is considered by the majority of our Bishops and Priests to be an important one. A beloved Bishop writes:—"It is lamentable and dreadful to hear on every hand of churches where in responses and singing the people are dumb, and where the choir perform; and it is cheering to know you are endeavouring to influence congregations to do their part, that all together may with heart and voice "in his glad praise unite." A Priest writes:—"It is a step in the right direction," another "The efforts to upset choir monopoly will be difficult, but it must come," another "It is in my opinion of greatest importance that the congregation shall do their part," &c. &c. Some of the correspondents ask for advice in starting this crusade, and the writer has done his best to assist them after learning the facts and particulars of material, &c., and here he wishes to state—"he is open to visit Parishes, instructing choirs and congregations free of charge, expenses only to be defrayed." And now we must conclude these letters on Plainsong. A feeble effort has been made to interest the clergy in this subject, for the writer believes it is the only music to advance the cause of congregational singing, so he leaves it with a prayer that the day will soon come when it can be truly said "Let all the people praise thee." H. C. W.

CHURCH SERVICES AT SUMMER RESORTS.

A much esteemed correspondent has favored us with a letter relating to our article in which we condemned the custom of church people at

summer resorts neglecting to assemble in their own church for Holy Communion and other offices. With him we lament the neglect of divine service by young men, which has resulted chiefly from their having been taught loose ideas in regard to church order and discipline. Neglect of Holy Communion, and church attendance generally, are the natural fruits of teaching that the Church of England has no higher authority, nor more obligatory claims, than those possessed by scores of denominations. "A Loyal Churchman" objects to our using the word "Eucharist" because, "it is not found in the Prayer Book." This objection logically implies that, in discussing church questions no word must be used which, "is not in the Prayer Book." The restriction would stop the use of such words and phrases as Ritualist, Evangelical, Conversion, Pulpit, Pew, Christian Union, and many others. Those who raise this objection should set us an example of abstention from the use of words not found in the Prayer Book. That some of our clergy have preached in the Presbyterian edifice at Little Metis is irrelevant. We hope they sounded the Church's trumpet by preaching wholesome Gospel doctrine. A High Church leader was once asked to officiate in a Baptist chapel in England, as there was, unexpectedly, no "supply" that day. He used to tell, with great glee, how he gave the congregation such a sermon on catholic doctrine as opened their eyes and brought him inquiries which led to good results. No clergyman, however exalted his views, objects to preaching anywhere, so long as his action is not likely to be misunderstood. When, however, our clergy systematically officiate in a building dedicated to Presbyterianism, it does create misunderstanding amongst those of that faith, and it also gives offence and scandal to the more earnest minded, loyal and well taught of church people. That it did so at Murray Bay and Metis is known to us. This practice breeds confusion in the mind as to the validity of the claims of the "One Catholic and Apostolic Church," in which we express belief, and destroys reverential respect for the Orders of our ministry. The alternation of services held in a Presbyterian building between a Presbyterian pastor and our clergy involves the entire neglect of Holy Communion. It develops indifference too, as it manifests lax notions respecting the doctrines, sacraments, history, claims, discipline, and order of the Church of England. In plain English, the practice is a phase of Latitudinarianism, or a belief that "one church is as good as another," one set of Shepherds as fully authorized as others, which notions result inevitably in that "No-Churchism" which is responsible for the general neglect of divine service by young men. They are like a ship whose anchors have slipped, as they drift about at the mercy of every "wind of doctrine," or breeze of scepticism, which is blowing. Our correspondent regards the singing of our hymns and psalms by Presbyterians at a mixed service as evidence of their advancing on the lines of, and towards the Church of England. What a delusion! We assure him that Presbyterians, Unitarians, Roman Catholics, and scores of sects, also sing "our chants and hymns." If the common use of the same hymns and psalms by two or more religious bodies is proof of their drawing together, as "A Loyal Churchman" affirms is the case, then it follows that, Presbyterians,

Wesleyans and others of the class are advancing towards Romanism, for, those Protestants continually use the identical chants and hymns which form part of Roman Catholic services. This is a dangerous argument, for, if the identity of two religious bodies is demonstrated by their mutual use of certain liturgical forms, then the mass and vespers of the Roman Church are Protestant services, for in them there are Bible readings and devotional exercises common to Protestant congregations. A "Loyal Churchman" defends the attendance at Presbyterian services because, he says, "Their worship is a worship of Christ as God." Pray, is not the mass "a worship of Christ as God"? Does that fact justify English church people joining their "fellow christians" at Mass? The Christian Scientists, Quakers, Universalists, &c, "worship Christ as God," are they also to be encouraged by our attending their services? This notion reduces the Christian faith to its lowest denomination. A young man so taught necessarily becomes detached from church associations and obligations. He becomes a church tramp without a fixed home, and, as such is a useless member of church society. "A Loyal Churchman" thinks it would heal "our unhappy divisions" were all who "hold the Head," and, "worship Christ as God" to meet at times for praise and prayer. This is "Moodyism," it finds no sanction in the Prayer Book, or Scriptures, and is falsified by experience. Instead of healing divisions it only helps to perpetuate them, for such union services recognize the equality of every so-called church, and thus stamps on every "division" the approval of all the other "divisions." This scheme might be justly styled "a plan for the self effacement of the Church of England." As our correspondent has quoted the great Dr. Johnson, we will give his views on the question before us. Boswell said, "So, sir, you are no great enemy to the Roman Catholic Religion." Johnson replied, "No more than to the Presbyterian, for the Presbyterians have no church, no Apostolical ordination, which, as it is an Apostolical institution, I think it is dangerous to be without it. The Presbyterians have no public worship, they go to hear a man pray, and are to judge whether they will join him." (See chapter 31, Boswell's Life). The judgment of so profound a scholar as was Dr. Samuel Johnson, outweighs the opinion of a myriad of sciolists. Our correspondent appears to have quite misunderstood a remark made by the Bishop of Vermont, who recently said he wished to see bridges built to bring christians into the unity of the Catholic faith. The bridges the Bishop longs for are not, as our correspondent supposes, such as would enable church people to make visits to the assemblies of non-conformists, like a society lady going to the five o'clock teas of her social equals. We have positive proof of churchmen having said they had learnt to enjoy Presbyterian services more than those of their own church by attending such services at a summer resort. Our correspondent says, "I do not believe it," but his incredulity does not destroy the fact of which we have proof. He regards our description of the Eucharist, or Lord's Supper, as being the noblest and truest form of Christian union, as false, because, he says, "controversies over the Eucharist have distracted Christendom." Quite so! The Eucharist and a controversy over it

are, however, things wholly antagonistic, not identical, as is implied by our critic. Whether the 55th Canon does or does not refer to the Presbyterian church is hotly contested. It cannot, therefore, be quoted as a recognized church authority. The "One Catholic and Apostolic Church" certainly includes all true members of Christ. This is one thing, but a different one is the theory that the Catholic Church embraces scores of fully reorganized, independent, self-governing churches which have only a sentimental connection. To us the idea of the One Church including a hundred or more of rival churches states an inconceivable condition, it formulates an impossibility. When we say, "I believe in One Catholic Church," do we affirm our belief in each one of the many scores of so-called churches which openly antagonize the Church of England, many of which are no less openly rivals of each other? What does "A Loyal Churchman" mean by telling us that a Roman Catholic Bishop presides over the papal diocese in which Metis is situated, and that "there is a Catholic priest in the parish." Do those facts justify churchmen in not establishing Church of England services in that diocese and parish? The allusion carries this inference, and also excludes any other when used, as it is, to defend churchmen in their neglect to build an English church at Metis. Our Bishop at Metis is Bishop Dunn, who, we are informed, was sharply censured as "meddlesome" when, as his duty dictated, he sought to draw his flock together in that place for worship as prescribed by the Church. A Presbyterian pastor may be a good man, but he is not a shepherd having any authority over a flock of church people, nor has he any authority as a teacher which we are bound to respect. As frequenting his ministrations implies the recognition of such authority, it is obviously improper for church people, and only leads to ideas becoming entertained on both sides which are a mischievous delusion. When a body of church people frequent Presbyterian services they proclaim that they are too poor, or too indifferent, to maintain the services of their own church. Religious sentimentalism of this order is the direst to church progress. It tends to disintegration; it prevents that cohesion, that devotion to church work and church interests which develop unity, and therefore strength; it salves over and conceals the too prevalent lack of definite convictions; and, worst of all, it excuses and inspires the neglect of the plain duties, and disparages the privileges of church life.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Lunenburg.—The Rev. George Haslam preached his farewell sermon in St. John's church here, on the 28th ult. This parish is now vacant, and the churchwardens would be pleased to receive applications from clergymen who would like the position of rector. The parish is one of the best in the diocese of Nova Scotia, consisting of the parish church, with fine rectory and grounds, and one outstation, about four miles distant. Applications will be received by the undersigned, S. Watson Osner, W. Norman Zwokr, wardens.

FREDERICTON.

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

Richibucto.—Deanery Meeting.—Although several members of the deanery were unavoidably prevented from attending the meeting of the chapter at Richibucto, November 13th and 14th, the meeting was a profitable one in many ways. A discussion took place, with regard to parochial work in general, and upon the subject of Sunday observance in particular, in which all present took part. On Tuesday evening, the usual Sunday school service was held in St. Mary's church, when addresses were delivered upon Sunday School Work, by Rev. Canon Forsyth and G. R. E. MacDonald. On Wednesday there was a celebration of the Holy Communion at 9.30 o'clock, the Rural Dean being celebrant. The chapter met at the rectory at 2 o'clock; 1. St. John, i. and ii., were read in Greek and discussed. It was resolved that next meeting be held at Campbellton, January 29th and 30th, 1901, subject to the approval of the rector. Rev. T. W. Street was appointed preacher, and Rev. H. A. Weeks promised to prepare a paper on "Unfulfilled Prophecy." The matter of camp visitation was postponed until next meeting for consideration. On Wednesday evening, the deanery service was held at St. Mary's church, the preacher being Rev. Canon Forsyth, B.A., R.D. There was a large congregation and the sermon, which was extempore, was a most practical and interesting one.

Bay du Vin.—The usual harvest services were held here, Sunday, October 14th. The church was prettily decorated. Appropriate sermons were preached by the rector, and the collections amounted to \$6. On Tuesday, November 6th, Rev. J. R. DeWolfe Cowie, M.A., organizing secretary of the diocese, visited this parish. Service was held at the parish church the same evening, at which an address, illustrated by lantern views, was given by Mr. Cowie, upon "The Possibilities of an Active Church." The address made a deep impression upon those present, and about \$19 (nineteen dollars), was given to the Diocesan Mission Fund. One or two, who were present, who do not belong to the Church, gladly gave in response to Mr. Cowie's appeal. We hope the reverend gentleman may be able to visit Bay du Vin next summer, so that larger numbers may be led to take a greater interest in the important work of supporting the mission work in our diocese.

MONTREAL.

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

Montreal.—Bishop's Court.—Dear Brother,—At the request of the authorities of the Mackay Institute (for deaf-mutes and the blind), of Montreal, I desire to bring particularly before your notice the work of this most excellent institution, and more especially the fact that its management are very desirous of learning of any afflicted children who may be in your parish or district. If attendance can be secured early in life, the deaf and dumb, or children of defective speech, can be taught to articulate, and the blind so wonderfully aided, that many avenues of usefulness in after life are made possible for them. Whilst the institution is open for all Protestants, the services of our Church are regularly held and always gratefully appreciated by the management. The institution is not an asylum, but the charge for education is regulated by the means of the parents. It is desirable that you should communicate the names of any children known to you, who may need its help, to the Superintendent of the Institute, Mrs. H. E. Ashcroft, who will be ready to enter into communication with the parents or guardians direct.—W. B., Montreal.

St. John the Evangelist—Rev. G. H. Dumbell, D.D., rector of Shelbrooke, preached Sunday morning and evening, November 18th, at the service commemorative of the anniversary of the dedication. Rev. Edmond Wood was the celebrant, assisted by Rev. T. A. Fettelbaum. The services were fully choral. During the course of his morning sermon, on the duty of giving, Dr. Dumbell said: It was right for men to spend part of their income upon the expenses of living and provision for the future, but they must also devote a fixed proportion to God. Such gifts might be divided under three heads, alms giving, the support of Divine service, missions, etc., and free-will offerings. Almsgiving was money lent unto the Lord, but the cost of public worship was a binding debt to God, and if men did not pay it, they robbed Him. From the earliest ages a tithe had been thus claimed by Him from His people, and this sacred obligation still lay upon all men. Only when this was satisfied to the last farthing could free will offerings be made.

The monthly meeting of the Montreal branch of the Diocesan Sunday School Association was held last week, in the Synod Hall. The Rev. E. I. Rexford spoke on the series of Sunday school lessons selected by the Inter-Diocesan Sunday School Committee of Canada. The lessons are much the same as those of the International Committee, differing from them principally in having only one temperance lesson in the year, and in omitting the reviews. The places of these lessons are filled by lessons from the Prayer-Book. Besides this, each lesson has an appropriate lesson in the catechism attached to it, in such a way that the catechism can be shown to grow up out of the Scripture, and not be a thing entirely separate. Dr. Rexford spoke of the great advantage to the diocese in using a uniform series of lessons.

Abbotsford.—On Tuesday, November 13th, a mission meeting was held in the Parish Hall, when Mrs. Holden, president of the Diocesan Woman's Auxiliary, and Mrs. Everett, its recording secretary, gave addresses. Mrs. Holden spoke on the work of the Woman's Auxiliary, and Mrs. Everett on the progress of missions since the year 1837. Limelight slides were exhibited by the ladies illustrating their respective subjects. Both addresses were listened to with rapt attention by the audience, showing that the speakers were well versed in their subjects. During the afternoon, a meeting was held, when a branch of the Woman's Auxiliary was organized in connection with St. Paul's church, the following ladies being elected to office by ballot: President, Mrs. H. E. Horsey; vice-presidents, Mrs. J. M. Fisk, Mrs. Carter; corresponding secretary, Mrs. C. O. Fisk; treasurer, Miss C. E. M. Bradford; delegates, Mrs. W. J. Gibb and Miss C. Isabelle Craig. The rector, Rev. H. E. Horsey, B.D., who opened the evening meeting with a short service, gave expression, in a few well-chosen remarks, to the pleasure he felt on such a branch being formed in his parish, and trusted it might be productive of much fruit.

ONTARIO.

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

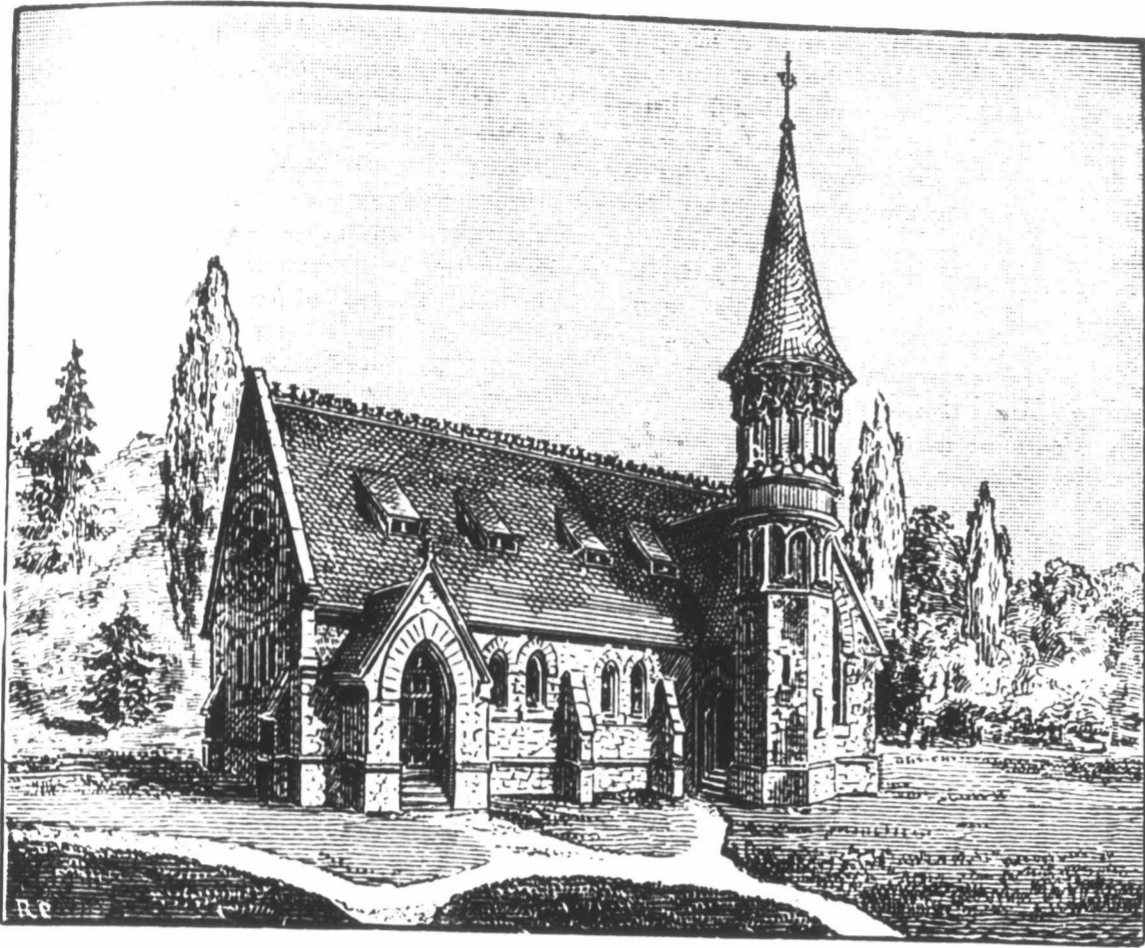
Newboro.—The rural deanery of Leeds County met here on Tuesday and Wednesday, November 13th and 14th. There were present: The Archdeacon of Ontario, Rev. O. G. Dobbs, Rev. G. R. Beamish, Rev. H. H. Bedford-Jones, Brockville; Rev. William Wright, rural dean of Athens; Rev. Canon Grout, of Lyn; Rev. J. R. Serson, of Gananoque; Rev. F. G. Kirkpatrick, of Lombardy; Rev. Thos. Leech, of Lansdown; Rev. G. Metzler, of Westport; and Rev. G. H. P. Grout, of Newboro.

On Tuesday evening a reception was tendered to the visiting clergy by the parish of Newboro. In spite of the driving snowstorm it was largely at-

tended, and very greatly enjoyed. Speeches were delivered by some of the clergy. Mr. J. R. Dargavel and Dr. Preston, which were interspersed with songs and recitations and refreshments were served. On Wednesday morning there was a celebration of the Holy Communion at 8 o'clock and the chapter spent the rest of the day in discussions on business and papers. Arrangements were considered for the missionary meetings to be held throughout the deanery during the winter. The county was divided into three districts to be covered by three deputations. The Bishop proposes to make a tour of the deanery in January, to visit each parish, and have an inspection of his diocese, and thus have a general introduction. It was proposed that he be asked to spend two weeks, and plans were drawn up whereby the whole ground may be covered in that time. If the Bishop approves of the plan, the route with dates will be published later. An interesting discussion took place on the subject of "Parish Finances," from the rector's point of view, opened by an address from Mr. Serson, in which he spoke of the absolute necessity of having everything done systematically and in a business-like way. The Archdeacon read a paper on the general principles to be observed in taking the Church services, pointing out some very common mistakes which are often made by clergymen. The Rev. J. R. Serson invited the rural deanery to meet at Gananoque next May, when he proposes to have the corner-stone of a parish house laid. At 7.30 p.m., there was evening service at St. Mary's. The Archdeacon and Rural Dean took the service, the lessons being read by Revs. O. G. Dobbs and J. R. Serson, and the sermon preached by the Rev. H. H. Bedford-Jones, on the text, Philippians i. 3 and 4. Altogether it was felt to be one of the best and most helpful meetings held for some time.

Amherst Island.—A meeting of the citizens was held in the Town Hall on Monday, 19th, at 10 a.m., to express their sorrow at the death of Corporal Filson, who was killed in action in South Africa, and tender sympathy to his bereaved relatives. Rev. Mr. Tighe offered prayer. The attendance was large and representative. In the absence of the Reeve, at the opening, Mr. Moutray acted as chairman. A resolution was passed expressing the profound sorrow at the death of the gallant young soldier, and that to commemorate the name and gallant deeds of him, a mural tablet is to be placed in St. Paul's church, of which he was an honoured member and active worker, and most respectfully tender their heartfelt sympathy to his sorely bereaved and widowed mother, his brothers, sisters and relatives, and would affectionately commend them to the care of Him Who rules over the destinies of nations and individuals, and who has promised that all things shall work together for good; that these resolutions be placed in the archives of this township, and that a copy be engrossed and sent to Mrs. Filson. Signed by W. H. Moutray, chairman, and James Cumberland, secretary.

Brockville.—The Lord Bishop of Kingston has appointed the Rev. Harold H. Bedford-Jones, M.A., lately Fellow and Lecturer in Divinity in Trinity University, as associate rector of St. Peter's, Brockville, with right of succession to the incumbency of that church and parish. We sincerely congratulate the people of Brockville on this appointment. Mr. Harold Jones has had a most distinguished career, as a student, a teacher, and a clergyman. He took first-class honours, both in Classics and Philosophy during his Arts' course. Subsequently he took first-class honours in Divinity. When appointed Fellow of the College, he proved himself an admirably equipped and highly gifted teacher of Theology, and since his appointment as assistant to his father, the Ven. Archdeacon Bedford-Jones, he has been highly valued in the pulpit, in the household, and among the sick and needy of the parish. It was hoped by many that Mr. Bedford-Jones might succeed his



UNITED EMPIRE LOYALIST CHURCH, ADOLPHUSTOWN.
Erected by the untiring energy of the Rev. R. S. Forneri, B.D.

cousin, Mr. Cayley, as Professor of Divinity, in Trinity College, but it appears that he has decided to keep to parochial work. The need of parish priests, of the first rank, is so great, that, in the interests of the Church, we can hardly regret his decision.

Adolphustown.—St. Alban's Church was on Tuesday, November 13th, consecrated by Right Rev. Dr. Mills, Suffragan-Bishop of Ontario. A very fair representative congregation was present, though very many, who would otherwise have attended, were prevented by the terrible snowstorm that prevailed. The absence of the rector, Rev. R. S. Forneri, B.D., and also that of Rev. A. L. Green, was greatly regretted. Unfortunately, too, Rev. E. Loucks, rector of Picton, was detained by sickness; and Rev. A. Jarvis, Napanee, coming to Hay Bay, found it uncrossable for the storm. The service began at 3 p.m., the churchwardens meeting the Bishop and clergy at the main entrance, and asking him to consecrate. The Bishop signifying his assent, the churchwardens, Messrs. S. Outwaters, and T. Chalmers, the Revs. F. D. Woodcock, F. T. Dibb, W. Roberts, and the Bishop, proceeded up the nave, choir, clergy, and congregation chanting the 24th Psalm. That concluded, the Bishop proceeded with the special form of consecration; at its close, the Rev. F. T. Dibb read the sentence of consecration, to which his Lordship affixed his signature, "W. L. Kingston, Suffragan-Bishop of Ontario." Then Evening Prayer was read by the rector, special prayers being read by the Bishop, and the lessons taken by Revs. F. T. Dibb, and F. D. Woodcock. The hymns were 230 and 395, and the Recessional, part 2, of hymn 396, H. A. & M. Immediately after the service, all wended their way through the deep snow to the lately renovated Church Hall, where an address, signed by the rector and churchwardens, was read to His Lordship. It welcomed him very heartily to parish and diocese, praying that his elevation to the episcopate may result in a general and continued advance, and pointed out that Adolphustown was the cradle of Ontario, that here many Canadian worthies spent their early years, and received their early training. It recounted how on June 16th, 1784, in the little cove hard by, landed the first band of United Empire Loyalists that ever landed on Canadian soil, having given up their properties in the United States, because they wished to live in the British Empire, and under the British flag, and so Adolphustown was first peopled by men

essentially loyal and devoted to the maintenance of the integrity of the British Empire. It is also told how the Rev. R. S. Forneri conceived the idea of celebrating the United Empire Loyalists' landing here by the erection of a handsome stone church to their memory, and how the idea quickly materialized, for on June 17th, 1884, St. Alban's Day, the corner-stone of St. Alban's church was laid by Lieut.-Governor Robinson, and the church was completed and opened for Divine worship in 1890, and the whole cost, \$8,000, was at length defrayed, owing to the immense, untiring energy of Mr. Forneri, backed up by the generosity of United Empire Loyalists throughout the country, and the ungrudging liberality of the parishioners. After a very happy reply from the Bishop, and the introduction of the parishioners, one by one, to His Lordship, refreshments were served, which, being enjoyed, all dispersed to their homes, well pleased that their church, so beautiful in all its parts, was at length consecrated, and thoroughly charmed with their Bishop.

Deseronto.—St. Mark's.—The Girls' Guild have donated to the church a beautiful pipe organ, and the Ladies' Aid have presented a handsome pair of chandeliers, designed and constructed by Chadwick Bros., of Hamilton. The Bishop, on the 14th November, arrived here, and at 4.30 p.m. held a baptismal service. At 7.30 there was a large congregation to witness the confirmation of five persons. The Bishop preached an eloquent and impressive sermon. After the service, a reception, to welcome the Bishop of the parish, was held in the basement of the church. The room had been beautifully decorated by the combined forces of the Ladies' Aid Society and the Girls' Guild. Refreshments were served in the ante-room. An address of welcome to His Lordship was read by Mr. H. R. Bedford, to which the Bishop responded in eloquent and feeling terms. Those present, numbering over three hundred persons, were then presented to the Bishop, who greeted each one kindly. Speeches were made during the course of the evening by the Revs. Rural Dean Bogart, F. D. Woodcock, Dr. McTavish and S. Russell, M.P.P., in each of which a note of joyful welcome to our new Bishop was very evident. At the request of the rector, three hearty cheers were given for the Bishop, and the proceedings were brought to a close by the singing of the National Anthem.

Tyendinaga.—Christ Church.—At a reception, held at the rectory, the Bishop was initiated as a full member of the Mohawk tribe of Indians. His Indian name is "Shoe-rih-ho-wa-neh," or "the man with large words," "the bearer of an impotent message." The Communion service used at Christ Church on this occasion, was one presented to the tribe by Queen Anne. Dr Oronhyateka came down from Toronto to be present at the ceremony.

Bishop's Visitations.—Rural Deanery of Prince Edward.—St. Paul's, Marmora, 7.30 p.m. Thursday, December 6th, Trinity church, Marmora, 10.30 a.m.; St. Mark's Rawdon, 12th Line, 2.30 p.m. Friday, December 7th, St. Thomas', Rawdon, 8th Line, 10.30 a.m.; Stirling, 7.30 p.m. Saturday, December 8th, leave Stirling for Trenton. Sunday, December 9th, St. George's, Trenton, 11 a.m.; Glen Miller, 3 p.m.; St. George's, Trenton, 7 p.m. Monday, December 10th, Frankford, 7.30 p.m. Tuesday, December 11th, Carrying Place, 10.30 a.m.; Consecon, 7.30 a.m. Wednesday, December 12th, Hillier, 10.30 a.m.; Wellington, 7.30 p.m. Thursday, December 13th, Gerow Gore, 10.30 a.m. Friday, December 14th, North Marysburg, 10.30 a.m.; Milford, 3.30 p.m. Saturday, December 15th, in Picton. Sunday, December 16th, St. Mary Magdalene, Picton, 11 a.m.; Parish House, Picton, 7 p.m.

TORONTO.

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

St. Anne's.—The mission conducted by the Rev. Arthur Murphy, M.A., in this church, was well attended, and the interest unflagging throughout the fortnight.

St. Jude's.—A branch of the Woman's Auxiliary to missions was inaugurated, in connection with this church, on Tuesday afternoon, November 13th. The vicar, Rev. J. L. P. Roberts, presided. Mrs. Williamson, diocesan president of the W.A., gave a very earnest and practical instruction. The following ladies were elected officers: Mrs. Eden Smith, president; Mrs. Roberts, vice-president; Mrs. DuVernet, secretary; Mrs. Hitchman, treas.; Mrs. Horton and Mrs. P. Thompson being the two ladies nominated by the vicar of the parish. There is every prospect of a very successful and vigorous work being accomplished by this new branch.

St. Alban's Cathedral School.—The parents and friends of the pupils assembled in the gymnasium on the 2nd instant, to witness the distribution of prizes, and hear the report of the working of the school for the past year. The gathering was large and the deepest interest was manifested. The Lord Bishop was in the chair, and in his usual happy manner, handed the reward to the several competitors. Master Ronald Hilton was the recipient, this term, of the Goodman gold medal, presented in the absence of his father, by his son, Master Harold Goodman. Mr. M. E. Matthews, the head master, and his staff of teachers, may well be congratulated upon the efficiency, progress and success of the school, while the chapter of the cathedral may well be proud of the institution that has gathered into the precincts of the cathedral such a goodly number of youths as occupied the seats of the gymnasium on the day of the awards. The number of boys on the roll of the school is now 54.

The Guild of St. Barnabas.—The first meeting of the Toronto branch of the Guild of St. Barnabas for nurses, since the holidays, was held on the evening of November 15th, at St. Stephen's church. The chaplain in charge, Canon Welch, opened the meeting with the usual devotional exercises, after which he gave an impressive address, taking for his subject the thirteenth chapter of 1st Corinthians; an especially appropriate selection, as "Love," should certainly be the motive power of a nurse. The attendance was

say that those interested in the movement should be assured of its success. Eight associate members were received into the full communion of the church. Three new members were received as associates, and three others signified their desire to become members at the next meeting. There was a celebration held at half-past seven the following morning for the members and associates.

Bradford.—The new church, that has been erected on the site of the edifice destroyed by fire last April, will be opened for Divine service on Advent Sunday, December 2nd. There will be four services, 8.30 and 11 a.m., and 3 and 7 p.m.

Shanty Bay.—St. Thomas' Church.—All Saints' Day, November 1st, will be considered a memorable day in the history of this church. On this appropriate day was celebrated the sixtieth anniversary of the opening of the church for Divine worship. The interior of the historic and dignified little white church was becomingly decorated, inside the chancel with white and violet flowers. At 10 a.m. the Holy Communion was celebrated, at which there was a goodly number of communicants. There was no sermon at this service. The memories inspired by the great central act of Christian worship on this occasion gave sufficient food for prayer and holy thought. In the evening at seven o'clock the old church was filled with worshippers. The Rev. Canon Murphy took the first part of evening prayer, whilst the incumbent, the Rev. H. V. Thompson, closed the service. The choir led the congregation in singing the chants and Psalms. The musical portion of the service of worship was admirably done and reflects great credit upon the exertions of the choir. The Rev. C. L. Ingles, of Parkdale, preached a very appropriate sermon on the Communion of Saints, one of the main points of which was the plea for the visible reunion of the Church of God upon earth. The offertory taken up was for the Sunday school library. The congregation then adjourned to the Temperance Hall, where an excellent programme of speeches, hymnal and other sensible music was rendered. The chair was taken by the Rev. H. V. Thompson, who briefly stated the object of the gathering was to pay a fitting tribute to those who more than sixty years ago, and down to the present time, had contributed to the assistance of St. Thomas' church, in her persistent and successful endeavour to be a holy centre of Church life and work. Colonel O'Brien was then called upon to give his recollections, etc., of the settlement of Shanty Bay. This he did by leading his audience back to the war of 1812, to show how this war directly led to the settlement of the Lake Simcoe country by English-speaking people. The Colonel had time to tell several humorous stories, while at the same time he spoke of the families who came to Oro from England, Ireland and Scotland. His Honour, Judge Ardagh, refrained from speaking on the subject assigned him, but he kept the audience very much interested by the recitation of many interesting stories concerning the family life of those who first settled at Shanty Bay. Mr. George Raikes read an excellent epitome of the building of the church and its consecration. The church itself is cob-walled. It was erected slowly. In those days it could not be otherwise. It was consecrated in 1857, by the first Bishop of Toronto, Bishop Strachan. Mr. Raikes then told the story of how the well-appointed little church received its splendid bell, communion table, reredos, font, stained windows, etc. The names of the different donors were given. Mention was also made of the Shanty Bay endowment of £90, which was lost by the failure of the Bank of Upper Canada. The churchyard, parsonage grounds and the extensive glebe of the church was given by the late Colonel O'Brien. Among other interesting information given by Mr. Raikes was the clergy and churchwarden list of the church. The Rev. S. B. Ardagh's incumbency for twenty-seven years was the longest. In the list of the churchwardens who

have been longest in office, Mr. S. Palk's thirty-two years of continuous tenure is noteworthy. Mr. Raikes has been sixteen years in office. Can any parish in the diocese equal the record of service of our present churchwardens? Sheriff Drury was next introduced by the chairman. He gave an excellent speech on the wonderful progress made in the world during the present century. He briefly referred to the great events which led to the moral and economic triumphs for which the present century is illustrious. When so many events of local history were stated one was glad to note that Sheriff Drury mentioned that his father came to Crown Hill in the year 1810. Too much praise cannot be given to the choir for the excellent music with which they entertained the audience. Mr. Giles sang well. Miss Bingham, of Barrie, and Captain Wish, of Painswick, delighted the large audience with their excellently rendered songs. The meeting adjourned with the singing of the National Anthem. Although the hour was late, many of the audience participated in the hospitality of Mr. and Mrs. Thompson, in the parsonage, where some forty guests partook of what must have been midnight tea.

Canadians Appreciated in the United States.—The Rev. Canon MacNab, of St. Martin's, Toronto, has received a unanimous and urgent call from the vestry of St. Matthias' parish, Omaha, to fill again the rectorship of this important church, which he resigned five years ago to become Canon Missioner of St. Alban's Cathedral. As we understand he declined last year to be nominated by his Western friends, as Coadjutor Bishop of Nebraska, it is not likely that even the rectorship of such a beautiful church as St. Matthias, Omaha, will induce the Canon to give up his office of missioner, or forsake the good work that is being accomplished in St. Martin's. On the 22nd inst., Canon MacNab received the following telegram from Archdeacon Marsh, Blair, Neb.: "The clergy of Nebraska, in convention assembled, send cordial greeting, and express the hope that you will return to your former work." A. E. Marsh, secretary.

York Mills.—The Bishop after consultation with the church officials, has offered the appointment of this parish, rendered vacant by the resignation of the Rev. Canon Osler, to the Rev. R. Ashcroft, M.A., of St. James' Cathedral, who has signified his acceptance. The induction service will be held at St. John's church, on Thursday, December 13th, at 8 p.m., and the sermon preached by the Rev. Canon Welch, M.A., D.C.L. Mr. Ashcroft intends to enter upon his duties at the beginning of the new year.

Norway.—St. John's church was crowded last Thursday evening by the members of the congregation and their friends on the occasion of the induction of the Rev. W. L. Baynes-Reed, as rector. The Rev. Dr. Langtry, rural dean, in the absence of the Bishop, inducted the new rector, and the keys of the church were handed over by the churchwardens, Messrs. F. V. Philpott and S. H. Over. Among the clergy present were the Rev. Prof. Davidson, Rev. Dr. Osborne, the Rev. R. J. Coleman, and Rev. J. Maclean Ballard. The evening service of the day was read, and on its conclusion, the Rev. Dr. Langtry addressed the congregation on the reciprocal duties of pastor and congregation.

Conference of the Archdeaconry of Peterborough.—(Second Day).—After Morning Prayer, the Rev. R. Seaborn gave an address on the state of the Church in the archdeaconry. He expressed great regret that we have lost the counsel and help of the Rev. G. H. Webb. He said that until the new diocese can be set apart, (1) the archdeaconry might be made more effective, and the attendance of the laity, as well as of the clergy, be increased. The archdeaconry has it in its power to plan action, if not to make legislation. The visitation of parishes by the Archdeacon is already

productive of much benefit, and, if practicable, this might be extended and made more systematic. He paid a warm tribute to the energy displayed by Archdeacon Allen, and assured him that the clergy would always give him a warm welcome in his official character. This sentiment was warmly applauded. (2) In regard to meetings of the deaneries, the clergy should feel it their bounden duty to attend regularly. At these meetings there should not be overmuch formality, but every opportunity should be given for brotherly intercourse, and the subjects brought forward should be such as directly affect the work within the deaneries. (3) In the parish, the personal work of the clergy is all-important, and these have a right to regard all who live within their parish bounds as being under their pastoral care. Lay helpers should be utilized as far as possible. Rev. W. H. A. French presented a report on the state of the Church, practical and suggestive, and containing much valuable information. He said that the work was decidedly progressing, in spite of many drawbacks in the decrease of population, etc., in the rural districts, and of the fact that it is more difficult to open up new work in old settlements than in new missionary districts. The number of churches is a better test of strength than the census returns, as isolated Churchpeople are seldom active members. He gave a detailed account of eight new churches, and twenty stations, opened since 1891. We should honour the memory of the pioneer clergy, and take a hopeful view of the future. Our chief needs at present are: (1) A new diocese. Our Bishop is overworked, and it is only his wonderful power of making the work systematic that enables him to keep up with present requirements. The recent action of the diocese of Ontario shows what might be done here. (2) Reconstruction of parishes. (3) Above all, greater consecration to Christ's service. The Rev. E. Daniel introduced a resolution in favour of having a form of family prayer as an appendix to the Prayer-Book. He spoke of the widespread neglect of family worship. An authorized form, similar to that in the Prayer-Book used in the United States, would remove a difficulty which is felt by many of the laity. The Rev. H. C. Allen advocated the addition of a number of forms of service for special occasions. No less than ten such services, all of them excellent, are to be found in the American Prayer-Book. The Rev. W. E. Cooper pointed out that Convocation, in England, is moving in the direction of an authorized form of family prayer. After an interesting discussion, it was resolved to memorialize the Synod of the diocese to take such steps as may be necessary to secure these proposed additions to the Book of Common Prayer. Professor Mavor, of Toronto University (who was received with great enthusiasm), next addressed the meeting on "Social Progress and Spiritual Life." He desired to stimulate the study of social problems; the so-called practical view is one-sided. It disregards the unity of life. Men are not machines, and spiritual impulses are at least as powerful as those which spring only from the needs of the body. He showed how action and character react on one another; how social progress, which is intimately bound up with spiritual life, involves a constant diminution of the power which comes only from authority; and a democracy may be as tyrannous as a despotism. The true work of the clergy was the leavening the lump of public opinion. They should not speak dogmatically on subjects which they had not studied. Those who wished to study these great and complex problems, were recommended to take up one specific branch and master it. He pointed out that the attacks of Carlyle and Ruskin on the teachings of the Political Economists, were now at least out of date. The true principles of economic science were contrary to the ordinary maxims of trade, which are dictated by self-interest. The best economic writers approach the subject from the social side. Political economy cannot give a definite basis of action. Its chief object is the building up of character. Referring to

practicable, this systematic. He displayed by that the clergy welcome in his was warmly ap- of the dean- bounden duty meetings there but every op- rotherly inter- forward should within the personal work d these have a their parish al care. Lay s possible, Rev. ort on the state estive, and con- He said that ng, in spite of of population, the fact that it rk in old settle- ts. The num- f strength than urchpeople are a detailed ac- twenty stations, l honour the d take a hope eeds at present shop is over- erful power of enables him to s. The recent o shows what ruction of par- onsecration to iel introduced a form of family yer-Book. He family worship. in the Prayer- ould remove a the laity. The addition of a ecial occasions of them excel- erican Prayer- ointed out that ig in the direc- family prayer. was resolved to se to take such re these pro- ommon Prayer- iversity (who m), next ad- Progress and ulate the study practical view ity of life. Men mpulses are at rring only from d how action er; how social ound up with diminution of authority; and as a depotism- he leaving the ould not speak they had not idy these great mended to take it. He pointed Ruskin on the lists, were now principles of the ordinary d by self-inter- roach the sub- economy can- Its chief ob- Referring to

some of the extreme movements of socialism, he said that they spring from a deep moral impulse, and that even a mistaken enthusiasm is better than much contemplation of accepted common-places. The Rev. W. E. Cooper, in a very able speech, presented the subject from a Christian standpoint. He spoke of the effect of the Incarnation in social problems. Neither this, nor the supernatural gift of the Holy Spirit, nor the fallen condition of man, can be left out of the question. Membership in Christ is the true basis of social progress, as may be seen in the influence of Christianity on the abolition of the slave-trade. The Rev. H. Symonds explained why the Council had given prominence to social science. He said that it was an encouragement to find that special-ists recognize spiritual and moral factors in human life. Professor Mavor, in reply to a vote of thanks for his paper, held that the charge of materialism, so often brought against economists, was not justifiable. Neither Adam Smith, Malthus, nor Ricardo, said that self-interest was the only motive. Even the Utilitarian school was not materialistic. Though it may be claimed that social progress has its germ in the Sermon on the Mount, yet the student of Political Economy has for his field not Christianity, but humanity. A motion was here introduced, and accepted with great manifestation of feeling, expressive of regret at the removal of the Rev. G. H. Webb from the archdeaconry. The Rev. H. Symonds spoke briefly on "Modern Imperialism, and Its Relation to Christianity." He pointed out that modern (unlike ancient), Imperialism is democratic, and aims at the extension of liberty. Being a movement towards the confederation of nations, it is in this respect at least in accord with Christianity. The dangers to be guarded against are (1) lest the older conception of Imperialism should corrupt its later and better form; (2) making too much of force; (3) jingoism. He believed the fundamental idea of the extension of the British Empire is the diffusion of light and liberty. This being the last of the subjects appointed for discussion; after the rector and Church people of Cobourg had been warmly thanked for their kind hospitality, the Ven. Archdeacon brought the conference to a close with the Benediction.

The death is reported, at Petrington, in the East Riding of York, Eng., of the Rev. Henry Edward Maddock, Canon of York, formerly Professor of Classics, at Trinity College, Toronto. His stay in this city extended from 1875 to 1879, during which period he several times occupied the pulpit of St. George's church. After leaving here, the reverend gentleman filled the position of chaplain and tutor of Cavendish College, Cambridge, for nine years. In 1891 he was appointed rural dean of Hedon, and in 1898 became Canon of Barnby, in York Minster.

NIAGARA.

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

Hamilton.—The Bishop of Niagara accompanied his son, the Rev. Frank DuMoulin, to Chicago, on the return of the latter to his parish in that city. The Bishop intends to take a rest for a short time, whilst residing with his son.

Milton.—The purse presented to the Rev. E. W. White, on leaving this parish, contained \$76, instead of \$26, as mentioned in our last issue.

Bowling Green.—On Sunday last, (18th), the Church of the Good Shepherd was opened, after being for three weeks in the painters' hands. During this time, its interior has been decorated throughout, the walls painted in dark terra-cotta, and gradually shaded up the sloping roof till they become a light cream in the ceiling. The ceiling is sparsely studded with groups of stars, the roof-sides each divided into two large panels and the walls lined out in blocks, formerly made in the rough plaster. A fine scroll overhangs the chancel windows, while the balance of the east wall is

richly coloured and decorated by appropriate symbols. The stencillings are in ecclesiastical design, and the whole interior presents a warm, gratifying and churchly appearance. The wood-work outside has been painted, also the fence; a bell and small belfry tower added; and altogether, it is now a very complete and attractive country church. It is a matter of much regret that the devoutness and churchly tone of nominal members of the congregation were not more in keeping with the appearances of the church.

Colbec.—St. Clement's church has recently undergone similar treatment at the hands of the painter; the colouring, tinting and paneling being most fortunate and artistic. The very high ceiling, high altar, and rood-screen, lend effect to the decorations, and make this church an exceptional one in a rural district. The expenses of these improvements have all been met, and money is in hand for the purchase of choir seats for the chancel.

Grand Valley.—The little church here, built under the skilful eye of the Rev. R. Radcliffe, has always been admired in its prettiness; a short time since, it, too, was put into the hands of Messrs. Irvin & Son, of Orangeville, for interior renovation. This was carried out at considerable expense, and the skill displayed everywhere, in colours, stencillings, and symbolism is very gratifying. The best work has been done in the sanctuary, where a rich red background, lined and ornamented in gold leaf, gives pleasing effects. A handsome brass altar rail, two brass electroliers, a new pulpit, prayer-desk, and chair complete the improvements. With the exception of the electroliers (the gift of the Misses Appleyard) the whole expense has been borne by Dr. and Mrs. Hea. Needless to say, such munificent gifts are deeply appreciated by the congregation, and they wish that more parishes were blessed with such devoted donors. The Revs. T. W. Powell, rector of Eglinton; F. A. P. Chadwick, of Arthur, and the Provost of Trinity College were, relatively, the special preachers at the reopening.

Erin, Hillsburg and Reading.—Rev. H. C. Dixon conducted harvest thanksgiving services in this mission on November 11th. On Monday evening, he gave at Hillsburg, one of his readings, entitled: "Led by a Child," illustrated by beautiful lantern views. The following day, Mr. Dixon went to Fergus, where, he gave another reading: "Home, Sweet Home;" or "Christie's Old Organ." These readings made a very deep impression on all present, and would seem to be of the greatest value in connection with a parochial mission, or for a special evening. Young and old gave fixed attention to what would be as profitable, in many cases, as the best of sermons.

Bullock's Corners.—The Sunday school workers of the rural deanery of Wentworth met in semi-annual convention here last week. The delegates were cordially welcomed and hospitably entertained by Rev. S. and Mrs. Bennetts, and their zealous band of workers. Rural Dean Irving presided. The first paper was read by Rev. John Fletcher, M.A., on "General Sunday School Work." He objected to giving prizes in Sunday school, as tending toward unchristian rivalry and jealousies and fostering pride. The sense of duty should be inculcated as the motive for work, and not the hope of gain. He thought children should be taught to attend church, as well as Sunday school, and dwelt upon the importance of the Church Catechism, and the necessity of reviewing work, and laid stress upon punctuality and reverence. While children should be taught to give to charity and missions, he did not think they should bear the running expenses of the school. In the general discussion, which followed, Rev. Joseph Fennell took exception to two points in the paper. He thought a collection should always be taken up in Sunday school; as it would train the children in the habit of giving.

With regard to prizes, a child could not understand the highest motives, so we must use such as they did understand, and so lead them on to higher. Rev. Canon Sutherland thought the objections to giving prizes would vanish, if they were given according to the percentage of marks gained. No one could be jealous of a percentage. Our Lord adapted motives to the individual's spiritual and intellectual capacity; so must we. Rev. Joseph Fennell followed with a thoughtful paper on a similar subject. He said the object of Sunday school teaching was similar to the work of the Sacred ministry, i.e., saving souls. He spoke of the small number of men attending church, and thought the best way to counteract this would be to train up the young aright. Teachers must be in sympathy with their scholars, and be in earnest. Children were quick to discern whether a teacher is in earnest and spiritually-minded. He appealed to teachers to lay the work to heart, and in the same proportion would it succeed. Rev. Canon Sutherland objected to the phrase "saving souls," as used in the last address. He said no man can save another's soul. He feared to discourage teachers if they were led to think they had such a responsibility. The children are saved. The teacher is to bring them up in the fear and nurture of the Lord. Canon Sutherland then read an excellent and suggestive paper on "Teaching." He urged the teachers to make their teaching attractive, and so retain the scholars' attention. The Church Catechism was only an outline of Bible truths—a skeleton—and skeletons were never lovely. He suggested the study of some book on the art of teaching. Teachers should be able to prove the Catechism from the Bible; also to illustrate the truths taught. Lastly, he spoke of the teachers' spiritual life, their devotional reading, and cautioned them to think as well as read. On motion of Mrs. Bennetts, seconded by Rev. J. Fletcher, a standing vote of thanks was given to the Canon for his excellent paper. In the evening, a lecture on the English Reformation, illustrated by magic lantern, was given by Rev. Canon Bland, of Hamilton, which proved both very instructive and very enjoyable. The next convention will (D.V.), be held at Waterdown, in May next.

HURON.

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

Watford.—The fifth annual convention of the Order of the Daughters of the King, in Canada, was held here November 7th to 9th, 1900. The proceedings were opened with Divine service in Trinity church, when a most eloquent sermon was preached by the Lord Bishop of Huron, from the text, Titus ii., 14. On Thursday, after the celebration of Holy Communion, at 9 a.m., the convention assembled, and reports from the Council and chapters were presented. The reports showed eighteen active chapters in Canada, who are working for the spread of Christ's Kingdom among women, as well as assisting the rectors of the parishes in which the chapter is situated. The first week in Advent having been set apart as a week of self-denial for foreign missions, it was decided that the amount now in hand, as well as that to be contributed in Advent, 1900, should be used to assist in sending out Miss McKim, who is leaving for Persia to work in a hospital at Julfa, under the C.C.M.A. An interesting conference on visiting was then held, papers on visiting the sick, and in the parish, being read. Bible study in chapter meetings, the responsibilities of a Christian woman, as wife and mother, and women's part in the evangelization of the world, were subjects discussed at the afternoon meeting. At the evening meeting, which was largely attended, the annual address was given by Miss Downie, president of the Council, then followed an address on "Our Witness for Christ," by Rev. C. C. Owen, Memorial Church, London, and Rev. R. Sims, Chatham, spoke on the subject of "Missions." A Quiet Hour, Friday morning, conducted

by Rev. R. Sims, closed the meetings of the convention, which was, throughout, of an intensely spiritual and practical nature. The officers of the Council, from whom any information as to the Order may be obtained, are Miss Downie, Watford, president; Miss Harris, Strathroy, treasurer; Miss Sadler, Hamilton, secretary; Miss Thomson, Hamilton, treasurer, and Rev. J. Downie, Watford, chaplain.

MOOSONEE.

Jervois A. Newnham, D.D., Bishop, Moosonee.

A recent letter from Bishop Newnham brings news of his safe arrival at Moose Fort, on Sept. 15th, after an absence of sixteen months in the northern part of his diocese. He was well satisfied with the work done during his absence by the Rev. R. Renison, who has proved himself an untiring worker, and a great favourite with the people. Mr. Renison was assisted during the winter by Rev. G. Richards, now stationed at Fort Hope, in the Albany district. The day following his arrival (Sunday, 10th), the Bishop ordained Mr. Fred. Swindlehurst, deacon; Mr. Swindlehurst has been working faithfully and well for the past three years, as lay missionary; first, at Moose Fort, and latterly at Rupert House, studying at the same time to acquire the language and fit himself for deacon's orders. He left Moose the following day, by the Bishop's returning canoe, and is at present studying at the Montreal Diocesan Theological College, before presenting himself for priest's orders and returning to his work next year. The Sunday following (23rd), the little church was again filled to witness the ordination to the diaconate of Mr. Wm. Renison. Mr. Renison studied at the Toronto University, and is a B.A. of St. John's College, Winnipeg. He has been appointed to Rupert House. The "Renison brothers" are valuable additions to the work, not only because they can "endure hardness, as good soldiers," and are untiring and zealous in their labours, but because they can speak both Cree and Ojibway well. The Rev. R. Renison has taken up the work at Albany, so long the centre of Ven. Archdeacon Vincent's labours, our veteran missionary, who has just retired, after a service of some forty-five years. Here Mr. Renison will have Roman Catholic opposition to contend with, and as he must visit outlying places, where the Indians meet for goose hunting and fishing, his task is no light one. Again, the Bishop pleads for two ordained men, and one layman or catechist. Applications may be made any time between now and April, to Dr. Hackett, of the Montreal Diocesan Theological College, or Dr. Sweeny, of 267 College street, Toronto. The Bishop himself can receive and answer applications sent to 30 Wellesley street, Toronto, from April till June. He hopes to leave Moose Fort in February, on snow shoes, and reach the railway sometime in March. The object of his visit is to settle business in connection with the division of the diocese.

SELKIRK.

William Carpenter Bompas, D.D., Bishop Upper Yukon River.

A tract of land, situated at the mouth of Moose Hide Creek, about three miles below Dawson, in the Yukon, is reserved for the use of the Indians residing in that locality. Representatives have now been made, that prior to the creation of this reservation, the Church Mission Society of England, erected upon land included therein, a church and a school-house, also a dwelling in which Right Rev. Bishop Bompas lives, and that the society is most anxious not to be disturbed in their possession of the buildings. An order-in-Council has been passed, excepting from the reservation, the land, including the buildings, erected by the Church Mission Society.

COLUMBIA.

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

The Ven. Archdeacon Scriven has undertaken the charge of Tilare in the diocese for six months, and left Victoria on October 27th. During his absence, the Rev. W. B. Allen, rector of Chilliwack, in the diocese of New Westminster, who has obtained leave of absence for six months, will officiate in his diocese.

On All Saints' Day, in addition to the regular services in the churches, there was a special evensong at the cathedral, when the choirs of the city churches were invited to attend. The sermon was preached by the Right Rev. W. M. Barker, D.D., Bishop of Olympia, in the State of Washington.

A special effort is being made to extinguish a debt which has been a burden upon the diocese for several years. It now amounts to \$12,500, and in response to the appeal about \$3,000 has already been promised. It is hoped that the end of the century may see the end of the debt. Subscriptions have been received from Eastern Canada, and any help will be thankfully acknowledged, if sent either to the Bishop or to Percy Wollaston, Esq., Victoria.

The Rev. M. Jukes has left the diocese, and undertaken the charge of Chilliwack temporarily.

The Rev. G. W. Taylor has resigned the charge of Cedar District, and undertaken the mission district of Wellington, Northfield and French Creek.

Alberni is still vacant, and the Bishop would gladly hear of any clergyman who could afford to accept a small stipend and give himself earnestly to the work.

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.

LITTLE METIS.

Sir,—I must ask you, in all fairness, to allow a layman, who has a perfect acquaintance with the facts, to make a few remarks on the article, in a recent number of the Churchman, referring to summer resorts in general, and to Little Metis, in particular. It is good that attention has been called to the matter of attending Divine service at the summer resorts of our country, for it is only too painfully evident, that at many of them, the habit of such attendance, on the part of young men especially, is in danger of dying out altogether. Yachting, boating, golf, cricket, tennis, are in evidence all day on Sunday, and Christian families, attending Divine service, are shocked and grieved at the manifest godlessness and secularity of numbers of those about them, and the irreligious atmosphere pervading these places of rest and recreation. This, however, I am thankful to say, has no application to Little Metis, where Sunday has always been most devoutly kept, and is so still. Amusements on that day are put aside. It is time, then, that both the Christian press and the Christian pulpit should enter protests against the desecration of the holy day of God. But what is stated in your article, as to this summer resort, is founded, to some extent, on misapprehension. 1. Any clergy of the Church of England, who were known to be staying in the

village, have almost invariably been invited to conduct service in the Presbyterian church, and to use the English Prayer-Book in doing so, exactly as it is used generally in Anglican churches, (I use the word Church in describing the Presbyterian house of prayer, as it is used in common parlance). This invitation has been availed of by one and another of our clergy, nearly every year since the building was erected; amongst others by the Bishop of Huron, the rector of Christ Church Cathedral, Montreal, and by the rectors of other churches. To enable such services to be carried on efficiently, the Presbyterian choir have practised, not only our hymns—for many of these they have in their own hymn-book—but our chants and canticles, and I affirm, as a matter of fact, that the congregation so sang, and so responded, and entered so heartily into the spirit of our liturgy, that no one, who was unaware of it, would suppose that he was not in an Anglican church. The very last service held there this summer was in our Anglican form, and I never heard a heartier service in a city church. 2. As for the clergy, it must be remembered that for the most part, they only remain in Metis a few weeks, and that the very object of their coming is to obtain rest. If they conduct service on one Sunday, it is an act of kindness on their part. It surely cannot be maintained that a hard-worked Bishop or city rector is bound to conduct services every Sunday during his vacation. Only one clergyman remained in Metis during the whole of the present summer, and he, to my knowledge, had been expressly charged not to undertake any services whatever; as he needed, and required to have, an absolute rest. Yet he yielded on one occasion to the pressure put upon him by the Presbyterian congregation, and conducted Anglican service with such strength as he had. 3. I am very sure that every one of the clergy, who thus ministered, has an absolute conviction that the liturgical service of the Church of England, as a mode of worship, as a vehicle of instruction, and as a means of edification, is, when rightly used, far superior to the mode of worship of other Protestant Communions, and that they are doing these communions service by using it amongst them. Whether they are doing harm to the Church of England, in carrying her admirable methods to other spheres, any reasonable person can judge; I think the contrary. 4. But there are other things on which convictions are entertained, probably by most of the clergy referred to, and certainly by some of the laity, who have attended these Presbyterian services. We are very sure that the persons with whom we worship there are fellow-Christians; that they believe all the articles of the Christian faith, and that they are part of "the blessed company of faithful people;" also that their worship is a worship of Jesus Christ, as God; such as is described by Justin Martyr as prevailing in early times; and that, as they are assembled in the Name of Jesus Christ, He Himself is present in the midst of them. We can, therefore, assemble with them as Christian brethren, with satisfaction, and a clear conscience, glad to join with them in prayer and praise after their own manner; but more glad, when, in the manner we consider more edifying, all join in following the order of our own liturgy. But more than this; we are convinced that these Presbyterians are in the unity of the Catholic Church, and we think that their spiritual ancestors are referred to as such, in the 55th Canon. The "Church of Scotland" is there specially referred to in the direction to "pray for the whole congregation of Christian people, dispersed throughout the whole world." I am aware that this is denied to be the true meaning of that canon. But it is with equal seriousness affirmed to be the true meaning by others; and it cannot, I think, be doubted, that the inclusion of the Church of Scotland within the bounds of the Catholic Church is in harmony with the whole course of the Church of England in the long Reformation period. At any rate, so we believe, and we think, with good reason, though others may view the matter differ-

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invited to church, and doing so, ex-ican churches, g the Presby-d in common availed of by rly every year ght others by Christ Church stors of other to be carried r have prac-ny of these ok—but our is a matter of and so re- to the spirit is unaware of an Anglican here this and I never hurch. 2. As red that for Metis a few their coming ervice on one their part. It hard-worked nduct services

Only one the whole of y knowledge, undertake any d required to elded on one him by the ducted Angli- had. 3. I am gy, who thus tion that the England, as a struction, and rightly used, hip of other hey are doing it amongst arm to the er admirable onable person But there are re entertained, rred to, and have attende e very sure ship there are ll the articles r are part of ple;" also that s Christ, as Martyr as , as they are rist, He Him- m. We can, as Christian clear con- prayer and more glad, more edifying, r own liturgy. ced that these the Catholic tual ancestors Canon. The cially referred whole congre- d throughout this is denied on. But it is be the true I think, be Church of tholic Church of the Church n period. At k, with good matter differ-

ently. 5. As to promoting Christian unity, I am not aware that the Church of England people, who have casually met at Metis, have any such ambitious project as the establishing of unity between the Church and the Presbyterian body. But we all profess to deplore "our unhappy divisions," and certainly one way of lessening them is for Christians, "holding the Head," and who "worship Jesus Christ, as God," to meet together at times in praise and prayer, singing the same hymns, and offering prayer in the same Divine Name; the petitions being identical in substance, although in the one case they may be in a settled form, and in the other the free expression of experience or from memory. Many of these divisions arise, it is more than probable, from simple ignorance. "Ignorance, madam, pure ignorance," said Dr. Johnson; and the way to break down ignorance, and to promote unity, is to meet together as Christians. The coming together as Christians must certainly precede any coming together as churches, an object that has long been sought for by the Bishops of the Church in England, as well as by able and learned clergy in Canada. None who heard the eloquent utterances of the Bishop of Vermont, in Montreal, lately, could fail to sympathize with him in his desire, as he expressed it, to build bridges over the chasms that separate Christians from each other. And he was one of the Cowley Fathers. 6. As to the assertion that some Church people have said that they enjoyed the Presbyterian services more than those of our own Church, I do not believe it, as it is broadly stated. I have not heard everything that everybody has said during these summers at Metis; but what I have heard is exactly the contrary. But I must be permitted to say this, that it is quite possible to have our noble service so rendered (and I speak from experience), as to be a simple travesty of what is sacred and venerable. And if any person, in any place, has said that he would rather join in a Presbyterian service than in such a rendering of our liturgy, he was, in my humble opinion, justified in so saying. But this has never been the case with any rendering of it in the Presbyterian church at Metis. 7. You observe that common prayer and the Eucharist manifest and develop unity. As to common prayer, that is undoubtedly true, and this is precisely what we have with the Presbyterians of Metis in summer. But as to the Eucharist (not a Prayer-Book term, by the way), is it not a most lamentable fact that controversies respecting it have distracted Western Christendom for more than three hundred years; that such controversies are raging with virulence and troubling the Church in England, even now, and that such are not unknown in Canada. In course of time, if Church attendance increases, and a sufficient number of Church people gather regularly to Metis to make a congregation, it is probable that a church will be erected for them; and in such a church, Holy Communion, if celebrated as directed in the Prayer-Book, will doubtless be welcomed. But if so celebrated as to become a mass, or assimilated to it, divisions will inevitably arise. And, in any case, to have the service of the Church of England rendered in a private house, or in the public room of an hotel, where dancing had taken place the evening before, would hardly conduce to edification. The "Churchman" being published in Toronto, you may not realize, possibly, that Metis is in the diocese of Rimouski, the seat of a Catholic Bishop; and that there is a resident Catholic priest in the parish. These things have been so for generations; and were so long before any members of the English Church visited Metis. It may be a matter of serious consideration to Churchmen, who claim above all things to be Catholics, whether it is agreeable to Catholic unity to introduce another form of Catholic worship into that parish, without the Catholic Bishop's consent? That, however, must be left to themselves to determine. Such a question cannot trouble us, for our position, and our idea of Catholicity, are essentially different from theirs. And now one final word. This letter

has been written, not to provoke controversy, for that would be interminable, but in simple self-defence. I have stated what our views are, and what are the grounds for our action. I have, however, not consulted anybody, clergyman or layman, about it. Well aware I am that large numbers of Churchmen hold opposite views. They, of course, are convinced that they are right. It may, perhaps, not be deemed presumptuous for others to hold contrary opinions, and, holding them, to be in accordance with both Bible and Prayer-Book; to act on them. But may it not be possible, with all this, to live in the unity of "godly love."

A LOYAL CHURCHMAN.

THE INTERPRETATIONS OF THE ABSOLUTION IN THE HOLY COMMUNION OFFICE.

Sir,—Canon Spencer's appeal to the Latin version of the Prayer-Book settles, beyond question, the application of the word "Pardon." The words are: "Peccata vestra vobis omnia condonet ab iisque vos liberet." The Canon's "Clerical Brother" has done a service in disclosing the full scope of "pardon" in the Communion Absolution. It is satisfactory to find "pardon" and liberation from, so indubitably identified.

PRESBYTER.

THE OBJECT OF PARDON.

Sir,—Mr. Spencer asks for the Latin version of the Absolution in the Communion Office, in order to decide whether or not the word "pardon," as well as the words "deliver you from," is to be connected with "all your sins." The Sarum Missal, with which agrees the Latin version of our Prayer-Book, by Bright and Medd, makes two sentences: "Pardon you all your sins, deliver you from every evil," which we have shortened into: "Pardon and deliver you from all your sins." This shows that "sins" is properly the object of "pardon." The words are "Misereatur vestri, et dimittat vobis omnia peccata vestra, liberet vos ab omni malo, etc."

T. W. PATERSON.

LATIN A "PARDON."

Sir,—I do not know whether I am too late to give an answer to Mr. Spencer, who asks for the Latin of the phrase, "Pardon and deliver you from all your sins;" but, as in days gone by I took much interest in the various editions of the Latin Prayer-Books, I venture to send you an answer. The Latin of Queen Elizabeth's Book, of 1560, is here the same as in the editions of 1574, 1594, and 1604, and is, "remittat et condonet vobis omnia peccata vestra." Mocket (warden of All Souls, and chaplain to Archbishop Abbott), in 1617, has the same in his book. In the first Latin version, after 1662, by John Durel, this is all altered. This version, published in 1670, has "peccata vestra vobis omnia condonet, ab iisque vos liberet." The issue, under William III., in 1696, is a reprint of Durel in this point; as is also the issue of 1703, which is beautified with a portrait of Queen Anne at her prayers. This last edition contains the prayers to be used at the opening of Convocation. The ingenious Thomas Parsell, Headmaster of Merchant Taylors' School, in 1727, issued his own version; and in this place he has, "remittat vobis peccata omnia et eorum vos absolvat;" the genitive is judicial. Lastly, in 1865, Messrs. Bright and Medd strike out a new line, "dimittat vobis omnia peccata vestra; liberet vos ab omni malo." This is a paraphrase, introducing variation in punctuation and language. Then for Greek translations. In 1638, the priest, Elias Petley, by command of Archbishop Laud, translated the book into Greek. He omits the word "pardon," and only translates the second clause. Oddly enough, in 1665, Dean James Duport, of Peterborough, in a perfectly new translation, still omits "pardon." The renowned Cornishman,

Davies Gilbert, in 1820, issued a Greek version for the use of Oxford undergraduates; but he does not seem to have expected them to communicate; so he stopped with the prayer for the Church Militant. Still, as far as he goes, he merely reprints Duport. All seem to agree in, connecting "pardon" with "all your sins," and not with "you understood." This is clearly the meaning of the version of 1560, which is, perhaps, the only one of authority.

TULLIUS.

British and Foreign.

Rowland Hill used to tell a good story of a rich man and a poor man in his congregation. The rich man desired to do an act of benevolence, and so he sent a sum of money to a friend to be given to this poor man as he thought best. The friend just sent him five pounds and said in the note: "This is thine. Use it wisely. There is more to follow." After a while he sent another five pounds, and said, "more to follow." Again and again he sent the money to the poor man, always with the cheering words, "more to follow." So it is with the wonderful grace of God. There is always "more to follow."

According to the Greater Britain Messenger, Archdeacon Lofthouse recently stated that the new diocese of Keewatin takes in the whole of the country on the west side of Hudson Bay, and also a great part of the Indian work in Rupert's Land. His own little parish covers 300,000 square miles. The nearest of the outlying parishes to which he has to minister is just two hundred miles away. He thinks nothing of snowshoe tramps of five or six hundred miles, sleeping at night in the woods, with the thermometer from twenty to forty, or even fifty, below zero. There are some flourishing stations in the new diocese.

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THE MONEY WE EARN

There are some special temptations which belong to the time when we first begin to earn for ourselves. Some of you young folks, who within the past few months or weeks have joined the ranks of wage-earners, know that this money seems very different from any other money you ever handled. Not infrequently we hear positive young voices saying, "Well, I earned this myself. I have a right to spend it as I please."

In a very narrow sense this is true. But in a higher sense, we never have a right to do a thing just because it pleases us. Right and wrong are matters we cannot leave out of consideration in deciding the most everyday question. We cannot use our time or our talents or the money we have earned "just as we please," regardless of what will please our Heavenly Father.

Usually this statement is made to excuse an expenditure which you feel is extravagant. After considering the matter, your good sense does not justify the outlay, and then, in a somewhat defiant mood you declare, "Well, I earned this money, and I have a right to spend it as I please." And you do not know that you are opening a door which leads into unsuspected difficulties. After you have once indulged yourself in this way, it will be easy to do it a second time, and almost before you know it the habit of extravagance will be fixed upon you. This habit, along with the craving to have more than you can afford, is oftentimes the direct route to dishonesty.

We must give account for money as well as time, talents big and little, as every dime and dollar which passes through our hands will bring results either good or bad. Your little possessions will go farther, and will contribute vastly more to your own happiness as well as that of others, if they are used in a way to bring the best harvest.

ASKING GOD'S BLESSING

Charlie was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. These little beds are called berths. When it was time to go to bed Charlie undressed himself.

"Make haste and jump into your berth, boy," said his uncle.

"Mayn't I first kneel down and ask God to take care of us?" asked Charlie.

"We shall be taken care of fast enough," said his uncle.

"Yes, sir," said Charlie; but mother always tells us not to take anything without first asking."

Uncle Tom had nothing to say to that; and Charlie knelt down, just as he did by his own little bed at home.

God's bounty and goodness and grace you live on day by day, my children; but never take it without first asking.—Selected.

BEAUTY OF SPIRIT.

The people who win their way into the innermost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness and that indefinable faculty of eliciting the better natures of others.

Most of us know persons who have appealed to us in this way. We have many friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose quality of human goodness makes up every other deficiency.

And if it came to a time of real stress, when we felt that we needed the support of real friendship, we should choose above all to go to this plain-faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties and a readiness to assist us beyond what we ought to take. If you could look into human hearts you would be surprised at the faces they enshrine there, because beauty of spirit is more than beauty of face or form and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.

FRIENDSHIP.

Show your children that you are their best friend, as well as assert it. As your boys and girls grow up put off to some extent your paternal authority, and make them your confidants as to business plans, &c.; let them feel that you regard their cooperation and even advice as worth having. Teach your children that friendship is one of God's most precious gifts, not to be lightly entered into. Encourage them to make friends, and give them opportunities of meeting. Watch carefully the companions they choose, and discourage fickleness; teach them, "a man that hath friends must show himself." Friendship is more or less at the basis of every other relation in life. One of the best things that can be said about parents is that they are the friends of their children. Lay much stress on the friendship of Christ as a guard and guide for the young.

THE PRAYER BOOK.

The late Archbishop of Canterbury, after a fortnight of very severe illness when in his fifty-sixth year, wrote in his diary:—"Allowed to walk out for half an hour for the first time. . . A terrible felt sense of how impossible it would be to give God a heart, or care about heart or God, if it has to be done in illness. . . Wife and children, perfect in sweetness, and the prayers very deep and soothing. But it is a thought little short of panic to think where one would be without the Prayer-book, where one would be if one had only an extempore prayer-man, and had to walk in his shallows instead of its depths." Such an experience from so clever, and simple-minded, and devoted a Christian is well worth our attention.

HINTS TO HOUSEKEEPERS.

To prepare "Shredded Wheat" for breakfast—Dip the Biscuit in cold water; allow the water to drain off; then place in a soup plate; cover over with another plate, and place in a hot oven for three or four minutes; remove, adding hot or cold milk and sugar to taste.

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Orange Marmalade.—Twenty sweet oranges, six bitter oranges and two lemons. Wash the fruit and slice as thinly as possible, removing every seed. Measure and weigh, add an equal quantity of cold water and let stand over night. Next day boil for one hour, then skim out the fruit. Add one pound of sugar to one pound of fruit (as weighed the day before); add it to the boiling liquid, skim and boil for half an hour. Add the fruit and boil slowly and steadily until the rind is clear, then bottle and seal.

Croquettes or cutlets.—Drain a can of salmon thoroughly, pressing out the liquid. Mince it fine and season with one teaspoonful of salt, one-half teaspoonful of mustard, a speck of cayenne, one tablespoonful of lemon juice, and one teaspoonful of chopped parsley. Make a heavy white sauce, using two tablespoonfuls of corn starch and one pint of milk. Mix sauce and fish thoroughly and spread on a platter to cool, and when well chilled shape like croquettes or cutlets. Roll in crumbs, or egg and crumbs, fry in smoking hot fat; or dip in melted butter and toast.

Whole Wheat Muffins.—Sift thoroughly with one and a half pints of whole wheat flour, two teaspoons of Fraser's Baking Powder, half a teaspoon salt, and one tablespoon of sugar; add to this three quarters of a pint of sweet milk, to which has been added the well beaten yolk of an egg and two teaspoons of melted butter. After these ingredients are

well mixed and just before putting into well greased muffin rings, add the white of an egg well beaten.

PHIL'S EXPERIMENT.

"Have I got to rake up these leaves every day?" asked Phil, with a whine in his voice.

"Yes, every day."

"But what is the use? They keep on falling, and make as big a litter as before."

"Your room has to be set in order every day," said his mother, smiling.

"I wouldn't care if it wasn't," said Phil.

"And your shirts have to be washed every week. And the dishes you eat from have to be washed three times every day. You keep on eating, you know."

Phil could not forbear a smile as he slowly raked away at the leaves.

"Seems to me I have to do a good deal of work for other folks," he went on mournfully. "I have to pile wood and cut kindlings and drive the cow and water the flowers—and things."

"Do you have to do more for others than others do for you?" asked his mother.

"Yes, ma'am, I guess so. Anyway if I could stop doing things for folks, they might stop doing things for me."

"Do you really mean that?"

"Yes, indeed," said Phil eagerly. "May I try it, mamma?"

"If you like. You may try it for one day."

"Remember, mamma, nobody's to ask me to do a single thing, and I'll remember my part. Hurrah!" Phil dropped the rake over the small pile of leaves and rushed away to look at his fishing line, for he had made up his mind to go fishing in the afternoon and have a pleasant time.

Running hastily to the barn he fell and tore a hole in his trousers. "Mamma," he cried, picking himself up and running toward the house. But he suddenly remembered that mamma was not to be called upon. He ran upstairs to change his torn garments.

"Ah! Two buttons off my other pants, and I forgot to tell about it. Never mind, I can sew them on myself; I often have. It's easy enough to sew on buttons."

It took him a long time to thread the needle, and then every stitch was a separate trial. But as he sprang to put on his trousers he found that they were sewed to the skirt of the coat he had on. The schoolbell was ringing, and he rushed away with his torn trousers on.

But he was late, to his regret, for he had begun school with a resolution not to have one tardy mark during the year.

The tear in the trousers kept catching in things and tearing larger, until he was very much ashamed of it, and was glad at length to hurry home. As he again sewed on the buttons, he could not help wondering if mending one's clothes were not a little harder than cutting kindlings.

"Never mind," he said to himself. "Nobody will ask me to do anything after dinner, and I can do just what I please all day, when I get out of school."

Returning home, he went to the dinner table with a boy's appetite.

"Where's my place?" he asked, seeing no place ready for him.

"Have you forgotten your agreement?" asked his mother.

"Why, no, mamma. I said nobody need do anything for me. I am going to wash my own dishes when I'm done."

"But do you expect anyone to cook for you?"

Phil stared at her for a moment, then gave rather a blank look at the roast beef and sweet potatoes.

"I did forget, that's a fact," he said with a laugh, as he turned and went out.

But there was little spirit in the laugh, and mamma looked after him with a sober face.

"I can't see him miss dinner," she said.

But his father said: "Let him learn his lesson well. It will not hurt him."

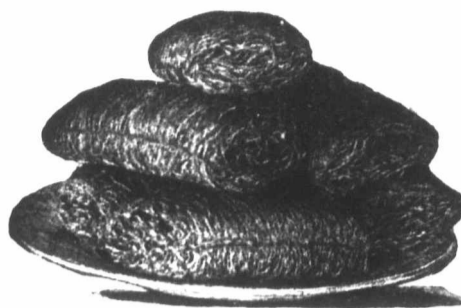
Phil went out to the orchard and ate apples, not troubling himself to think whether anyone had raised them for him, and rejoicing in the reflection that when picking time came he would not have any part of that work to do.

He went fishing, and on the way home he had the satisfaction of sitting on the fence to watch his brother Ben drive the cow home. Ben hailed him:

"The Pratts have come to tea."

"That's jolly!" shouted Phil, springing from the fence and running home, leaving Ben to plod along with the cow.

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He hurried to his room. The bed was not made, and everything he had touched that day lay just where he had left it, which did not trouble him.

"Hello—no water!" he exclaimed as the empty pitcher flew up in his hand. But, bethinking himself, he ran for his own water.

"Now for a clean collar. But his face fell as he saw none in his drawer. What did he want of a collar, anyway? No one would expect to see him at the tea-table.

But as he lay awake, after going to bed restless and a trifle hungry, he began to wonder if his bargain was altogether a satisfactory one. He recalled something he had heard his mother say about it being impossible for anyone to live unto himself, or to escape the duties and responsibilities owed by each to others, and that all peace and harmony and happiness depend upon the good-will and cheeriness and loving-kindness with which these duties are performed.

Next morning he awoke at the sound of the breakfast bell to a keen perception of the delightful smell of mutton-chops, buckwheat cakes and other good things.

"Well," he exclaimed, jumping up, "I'm not going to live another day on apples if I know myself. After all," he went on as he dressed himself, "it's a mean, sneaking thing to try and shirk things. I get all I want to eat, and good, too—and he sniffed eagerly as the appetizing smell came stronger—

"and it's a pity if I can't do a little to help on."

He went out and had the leaves raked before breakfast, at which he appeared with a glowing color and a side-long glance at mamma.

"I think I've tried it long enough, mamma," he said with a smile. "I believe I'll do chores and board with you, if you'll take me back."

"I will," said mamma, passing him the hot cakes.

CHOOSING WISELY.

"Ho, hum! I should like to do more for them. But how can I command the time?"

And Nettie Harland folded the note she had been reading.

"What is it?" asked the pleasant-faced woman near.

"Aunt Mary. She wants to go shopping to-morrow, and no one to leave the baby with."

And a cloud settled over the face of the one who had been so bright but a moment previous.

"It seems at best a sort of weary life; so many things, after all one's trying, have to be left undone at the last."

And at that moment the face of the girl in her teens looked as full of care as the one near by that had seen thirty summers.



TENDERS FOR SUPPLIES, 1901

The undersigned will receive tenders up to noon on Tuesday, 4th December prox., for supplies of butchers' meat, creamery butter, flour, oatmeal, potatoes, cordwood, etc., etc., for the following institutions during the year 1901, viz.: At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville, and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene; the Institutions for Deaf and Dumb, Belleville, and the Blind at Brantford. Exception—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston, Hamilton and Mimico, nor for the Central Prison and Mercer Reformatory, Toronto. A marked cheque for 10 per cent. of the estimated amount of the contract, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides. Two sufficient sureties will be required for the due fulfilment of each contract, and should any tender be withdrawn before the contract is awarded, or should the tenderer fail to furnish such security, the amount of the deposit will be forfeited. Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the Department will not be paid for it. J. R. STRATTON, Provincial Secretary.

Parliament Buildings, Toronto, Nov. 19, 1900.



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All cases of DEAFNESS or HARD-HEARING are now CURABLE by our new invention; only those born deaf are incurable. HEAD NOISES CEASE IMMEDIATELY. Describe your case. Examination and advice free. You can cure yourself at home at a nominal cost. 596 La Salle Ave., International Aural Clinic, Dept. 120 CHICAGO

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention **The Canadian Churchman.**

"That depends!" was the reply. "There, that's what you are always saying: as though there was a way for us to adjust things to our liking, if we only knew how."

"Maybe it's rather adjust our likings to things, if we only know how," was the smiling rejoinder.

"I sometimes wonder whether you have any preference as to how the days go by. You do take every one of them so just the same."

"I have a great preference!" was the somewhat startling emphatic rejoinder, at which the younger person looked up a little surprised. And seeing this the elder gave still another nod, to make it known she meant what she said, even though it might be a little off from the ordinary run.

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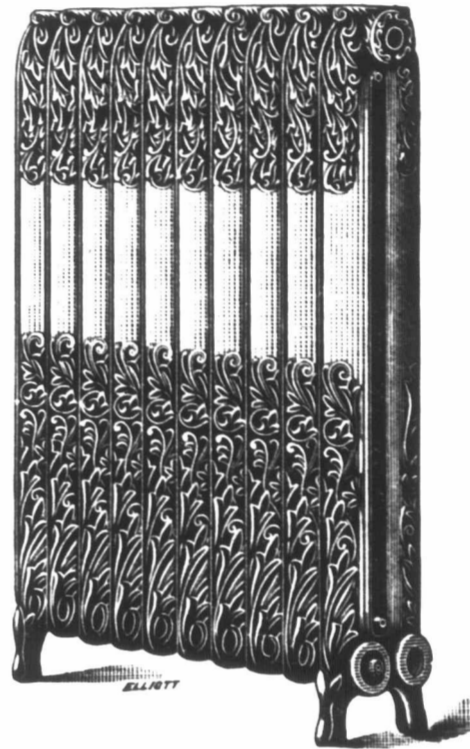
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In ladies' secretaries and library furniture we have some very select goods. The invitation is to come and see the goods—there being nothing to compare with the range anywhere in Toronto.

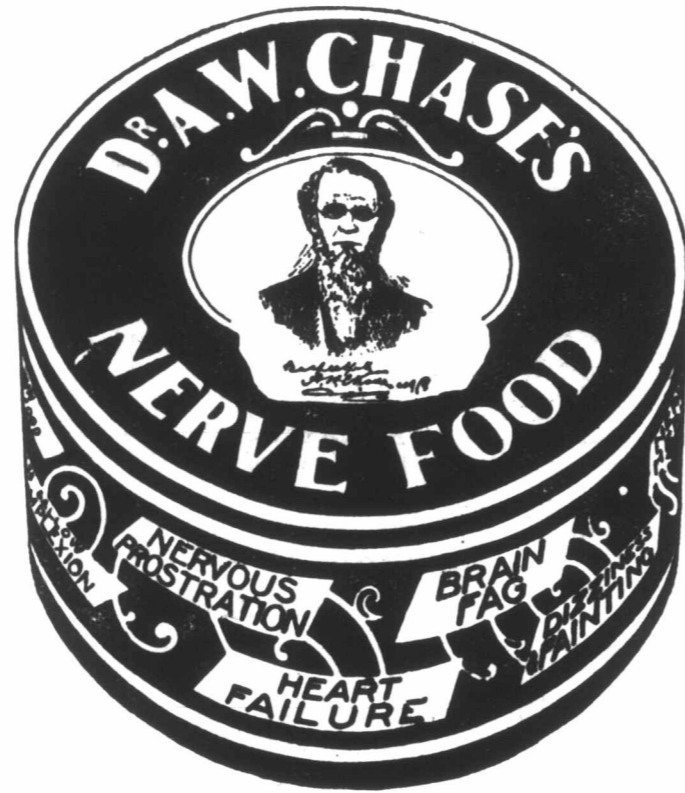
JOHN KAY, SON & CO.
LIMITED
36-38 King St. West, Toronto

"I have so much preference that I will have anything rather than a hurried, jostling, getting-over kind of day. Anything, my love, but that kind for me."

"But how is one to help it, pray?" asked Nettie, a little quickly. "It is something that we learn farther on in life, perhaps; but when once learned thoroughly, what

The Human Body a Bundle of Nerves

Without that vital force supplied by the nervous system, the heart, lungs, stomach,



liver, kidneys and bowels are powerless to perform their functions, and hence it is that weak, starved and exhausted nerves result in such derangements as cause indigestion, nervous dyspepsia and headache; tired, languid and despondent feelings; loss of energy and ambition; fear to venture and incapacity for business; nervousness, weakness, debility and general break-down of the body.

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As you value your life and health, beware of these worthless imitations. On every box of the genuine will be found a portrait and signature of Dr. A. W. Chase, the best guarantee as to quality which any preparation can possibly have. This cut of the box is given for your guidance. Insist on having the genuine, and do not, under any circumstances, accept substitutes of any description. 50 cents, all dealers, or Edmanson, Bates & Co., Toronto.

one willingly would not do without. The discriminating between what we should do and that which may be passed by as belonging more to some other person; also, choosing between what it pays to do, and that which pays better to leave undone. Perhaps it has paid you to spend so many precious hours on the embroidery of those slippers, for the sake of telling John you worked them yourself; but you could have purchased slippers ready to slip one's feet into for what your materials cost you, and just as durable too. But then it is nice to say a gift is made by our own hands."

Nettie drew the scarlet silk several times through the canvas before she spoke, and then it was with regret in her tone.

"But it makes life seems so hard, to live by rule always."

"But if I think it is not living by rule, as you call it, that makes life hard, what then?"

"I would take your word for it, if anybody's," said Nettie, with a laugh that almost had a tear in it. "But I have enjoyed working these so much!"

"But how can you know, until you have tried them, that there are not other things you would have enjoyed as well?"

"Taking care of Aunt Mary's baby, for instance," said Nettie, a trifle tartly.

But her companion was not moved.

"Yes, even that, if the not doing it must be a little thorn to prick constantly while about other things."

"Aunt Mary is one of the best persons in the world—I know that!" said Nettie, her hands lying idly in her lap.

"And the most appreciative one, I have often heard you say."

"Yes. It pays to do for her if one can."

"Well, then, how do you know it would seem like living as by rule, if you, in your fresh, glad springtime, saved some of yourself to help her with her heavier load? You see we make the mistake oftentimes of thinking that only that which we have enjoyed doing, would we have enjoyed, when perhaps we chose the poorer way unknowingly. Sift carefully what is to be done, and try to choose wisely. Our time is our capital, out of which we must coin our pleasure and our own worth. Some things when completed bring us tenfold harvest in return; others fall like apples of Sodom—tempting to look upon, but worthless to eat at the end."

MAKING FRIENDS.

"No wonder Martha makes friends, she herself is such a good friend to everybody," said the post-mistress, as she handed out a large number of letters for a girl who had lately moved to the town.

The letters were from the different places where Martha had lived and showed that she retained her friends when absent from them.

"How do you know her well enough to say that?" asked a listener to the post-mistress' remark.

"Well, during the few weeks she has been here I have found out that she is my friend. I have told her all my heart already. And I am

only one of half a dozen who would do anything for her."

A faculty for making friends who would do anything for you is certainly worth possessing, if you mean to have success or influence for good. So, as I know something of the girl who has won so many, I am going to tell my readers her secret. It appears in quite a number of ways.

First: Martha carries a pleasant face. She, I know, does not find everything smooth in the world. She has had much sorrow, but never lets trouble master her hopeful heart. At the sight of friends her eye kindles, and her countenance is covered with smiles. They feel that she is glad to see them. Unconsciously they begin to smile also, and the place where they are is lighted up, as when you let the sun into a darkened room. The attraction of a pleasant face, the pleasure of the mere presence, give Martha a happy introduction. A child in her class at the Sunday-school said of her, "She is the comfortablest teacher!"

Second: Martha always gives a cheery, happy greeting. She is never cold and distant. She does not speak to people as though it was a form to be observed, but as though it gave her pleasure to meet them. She never grumbles at the weather, never introduces anything unpleasant, but comes and goes leaving you lightened and lifted up for your next task. A successful man was once asked what made the difference between him and a rival

whom he always beat when a candidate for office.

"It is my hearty 'Good-morning!' turns the scale," he said.

Martha's hearty greeting leaves people better and wins them to her.

While others may pass without leaving any noticeable impression, she leaves a pleasant picture and a voice that lingers like the tone of a bell.

Third: Martha shows personal interest and sympathy. She cares enough about acquaintances to learn of their surroundings and needs, of their trials and pleasures, then lets them know that she cares. Of course they "tell her all their hearts," as did the post-mistress. And they find that when they want help, she is ready with all the power she can command. At church, in the Young People's Society, although a new comer, she is already in demand; when any helpful work is needed, she is apt to be appointed. She is a capital solicitor, for people will do anything for her.

Again: Martha never talks about herself. If people know of her personal troubles and difficulties, it is because they have found them out for themselves. She never displays them. Not only does she keep herself out of sight when others might obtrude personal feelings and wishes, but she does not make you feel that she is repressing self. She leaves you believing that she is satisfied like all those whom she tries to help.

The strong and lasting influence which this young girl has gained is powerful to help any cause in which

she is interested. The cause can count not only her efforts, but the efforts of all her friends. They will follow her leadership. As she grows older a noble career of usefulness and help is sure to open to her.

I have said that Martha's secret appears in all of these ways to her acquaintances. The real secret is the thorough love of Jesus, not only as a Saviour, but as a Pattern. She means daily to be like her beloved Lord, and in the common walks of life makes her religion comfort and sunshine to her companions.

DOLLIE, AND DICK, AND MARJORIE.

Dollie, and Dick, and Marjorie,
Kneel sober-faced at Mother's knee,
Some well-known words to say;
"Our Father," low and reverent,
With folded hands, and heads down-bent,
The white-robed children pray.

Dollie, and Dick, and Marjorie,
Rise sunny-faced from Mother's knee;
And standing hand-in-hand,
"Sun of my soul, Thou Saviour dear
It is not night if Thou be near,"
Carol the little band.

Dollie, and Dick, and Marjorie,
Cluster once more round Mother's knee;
"Some stories now," they plead,
"As still as little mice we'll sit,
And will not interrupt a bit;
Dear Mother, if you'll read."

Dollie, and Dick, and Marjorie,
A blessed place is Mother's knee.
When you have older grown
Mem'ry will bid you live again
Those hours, that had no touch of pain,
And sigh that they have flown.

CHRISTMAS BOOKS

It is difficult at times to decide what to give; true enough, but a good book is an acceptable gift. Look through the following list:

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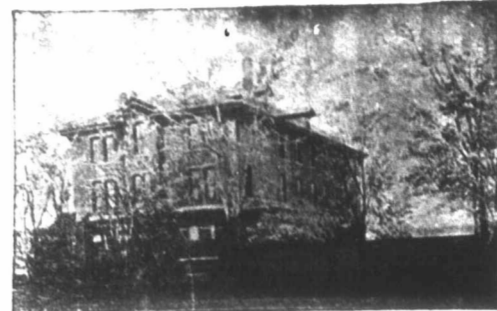
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