

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

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Vol. 26.]

TORONTO, CANADA, THURSDAY, AUGUST 23, 1900.

[No. 31.

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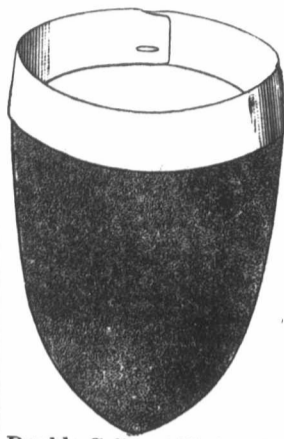
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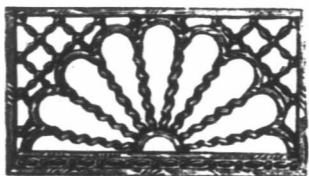
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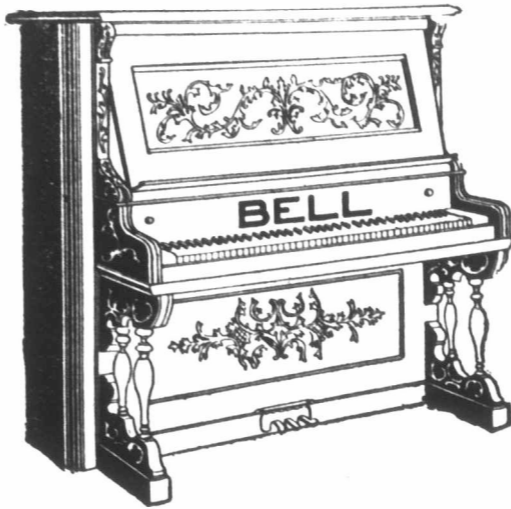


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ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.
Processional: 34, 37, 516, 542.
Offertory: 210, 215, 233, 511.
Children's Hymns: 336, 338, 340, 571.
General Hymns: 7, 21, 36, 288.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 191, 165, 172, 189.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 17, 36, 163, 167.

How to Deal with Drunkards.

A very difficult question and one which has been answered in many ways, yet without a quite satisfactory conclusion. In one respect, however, we think that a good step has been taken by our neighbours. Undoubtedly, one great defect in the punishment of drunkenness, on both sides of the Atlantic, is that the law makes a difference between persons and really punishes the poor man a hundred times harder than the rich man. The poor man, in default of his fine, is sent to jail; where he is confined, practically for debt. Thus imprisonment for debt, which is commonly thought to have been done away with, remains in our criminal courts. A step in the right direction in this matter has now been made in Massachusetts. They have instituted there what is called a probationary fine. The judge is authorized, while imposing a fine as hereto-

fore, to allow the offender a certain limit of time within which to pay it. During this time, he is to be subject to a probation officer. He gets back, accordingly, to his family and his work. And he is under the good influence of a person of authority, whose business is not merely to see that he keeps straight and earns and saves money, but that he is assisted so far as possible to be a decent, self-respecting citizen. We are not quite sure as to the present state of our own law. But our great police-magistrate, Colonel Denison, certainly acts upon the principle here commended, and we doubt not with the sanction of the law.

Bishop Earle.

We referred recently to the resignation of the suffragan-Bishopric of Marlboro', by Dr. Earle, and we now rejoice to learn that he is appointed Dean of Exeter, thus letting him return to his old diocese in which he was Archdeacon of Totnes. Whilst Bishop of Marlborough, Dr. Earle's strength was taxed to the uttermost. He had to deal with a vast and ever-increasing population, and had many difficult problems to face. His side of the diocese started from the Temple, and ran to Hornsey northward, including St. Giles', Seven Dials, and Drury Lane, all the backage of the Strand, parts of Gray's Inn Lane, all the poor, densely crowded district about King's Cross, Somers Town, and Euston Square, Soho and its slums, all the Central London district, Marylebone, and all the backage of Tottenham Court Road, Oxford Street, and Regent Street, Lisson Grove, Fulham, and all the bad parts of North Kensington. No one who has met the Bishop on committees, and especially at those local committees over which he was accustomed to preside, could fail to be struck by his geniality and practical wisdom. Every one of his friends will hope that he may be spared for many years to enjoy the comparative ease which is permitted by the holding of such an office as the deanery of Exeter, and that every prosperity and happiness may await him in this return to his old sphere of labour.

The Church in France.

To ordinary minds it would seem that the falling away of the French people from the Roman Church would herald the acceptance of some form of Protestantism; but this is not the case. Of the falling away from Rome there can be no question. The slow progress of Protestantism is a fact as certain. It does increase, but it gets very little hold on the population generally. On the contrary, we are assured by competent authority that hostility to it among a large mass of the population is rapidly increasing. Indeed, apart from the Jews, the Protestants are the best hated people in France. The very men, says the New York Observer, who profess

contempt for Catholicism, unite with the Catholics in condemning the Protestant, and apparently, because he is not a Catholic. This would indicate that the antipathy is caused not by difference of religious belief, but by different habits of thought. And the theory is borne out by the fact that neither the spread of the doctrine of Voltaire, nor the Revolution, nor the process of secularization, which followed the Franco-Prussian war, ever greatly modified the hatred of Protestantism. The Protestant has never been allowed a place in popular esteem alongside the agnostic. Catholicism is so much a habit of life with the mass of the French people, so much a point of view, that it looks at everything through Catholic spectacles, failing even to discover anything disgraceful in St. Bartholomew. It may ignore the Church and ridicule its rites, but it retains the inherited prejudices of that faith. It is the strangest phenomenon in a people, supposed to be so logical, but it is a fact all the same. There are Frenchmen who declare themselves at once Catholics and Infidels.

The Prayer-Book and the People.

It was the remark of M. Taine, who knew England and the English better than any other Frenchman ever did, that the English character, the strong sense of duty and righteousness, had been fostered and consolidated by the constant recitations of the Psalms of David. M. Taine had a good word to say even for the unpretending sermons of the ordinary Anglican clergyman, but the chief influence he attributed to the Prayer-Book. We do not, in these days, perhaps, think much of that kind of Churchmanship that is satisfied with Sunday matins, as the week's worship of Almighty God; but at least the history of Anglo-Saxon Christianity in the last three and a half centuries demonstrates quite plainly that the theory of Common Prayer and its illustration by the use of the Prayer-Book has produced a sturdy and conscientious people. While it may be claimed with justice that many characteristics are racial, such as truth, honour, generosity, and fair-mindedness, yet it can also be claimed that these elements of character owe their development to the form of Christianity that the Prayer-Book illustrates and promotes. Not a few English Churchmen seem to be coming to think, if they attend an early celebration, they have done their religious duty for the day. Have they not "heard Mass?" But it was not in that way that Englishmen were made what they are.

The Duty of the Hour.

The Bishop of Western Michigan says: We are living in days that, whether the "last" or not, have a strong likeness to their "perilous times." "There shall come in the last days scoffers," "mockers walking after their own ungodly lusts," "even now are there

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many antichrists, whereby we know that it is the last time." Satan hath come into this generation with his masterpieces, and his " cunning craftiness " is " beguiling unstable souls." And more than this, far more to every lover of the Lord, priests of the Lord have turned away from the " faith once delivered to the saints," " traitors, headstrong, puffed up " in their high places. And our own dear Church, that we have felt so strong in its liturgy, its historic prestige, its conservatism, has its pulpits polluted by a mutilated Gospel, and the renegade from some other household of faith has found her door opened with welcome. There are two duties of the hour. To be " valiant for the truth," the priest and pastor to be " grounded and settled in the faith," digging down to its foundations in Holy Scripture, and Catholic consent, to lift up no voice less weak than that of gentle St. John, " from house to house " in every circle, " to teach and preach Jesus Christ," to guard the young and all in their confirmation approach; to apply himself wholly to this one thing, and draw all his cares and studies this way." The parishioner, especially in official relation, to guard the pulpit from him who would " climb up some other way," to stand by priest and pastor ministering in all things, " as this Church hath received the same." And for both, to show the confirmation of the faith in its fruits of pure and holy living. " Thy Word is tried to the uttermost and Thy servant loveth it."

Faith in God.

And let us have faith in God. It is the wonderfulness of God's wisdom and power that He will allow the falsities of man's ignorance and presumption to have their day. It shows that they are under His hand to be crushed at any moment. The world even, ought by this time to be well enough read in history to know how short lived are " the profane and vain babblings and oppositions of science falsely so called," and how rapidly they vanish when God's time has come. And as to the faith, let no man's heart fail him. True, our blessed Lord did say, " When the Son of Man cometh shall he find faith on the earth," but were there no explanation that waives such an interpretation, could we think for a moment, that " that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ," shall be to find the Gospel prostrate under the feet of its adversaries? This were indeed to make the cross of Christ of none effect. No! the faith will live, conserved in the Holy Church, its " witness and keeper." These are only the passing clouds, silver lined with the promise, that " the gates of hell shall not prevail against it." If we may not " laugh the adversary to scorn," we may cheer every despondent soul with our faith; we may bid the fearful to the clinging to Christ and His Cross, that is " as an anchor of the soul."

The E.C.U. and the Dean of Rochester.

There can be no doubt that the fundamental principles of the English Church

Union are such as would commend themselves to all loyal Churchmen; but the action of the E.C.U. is a totally different matter; and we find that a good many thorough going High Churchmen have become restless and restive at the recent doings of the Council. One of the latest protestors is the famous Dean of Rochester (Dr. Hole) who has written a long letter to the London Times, expressing his gratitude to the Dean of Windsor, for his protest in Convocation against societies " taking upon themselves to decide disputed points of doctrine and ritual." He points out that such " unauthoritative decisions countenance and encourage resistance on the part of the clergy to the directions of their spiritual rulers," and now the Dean of Windsor, as Dean Hole remarks, has given an opportunity, to many who desired it, " of publicly affirming their faith in the doctrine and discipline of the Church as set forth in our Prayer-Book." Dean Hole somewhat severely criticizes the policy of the E.C.U., whose more recent departures he finds by no means agreeable, and although he does not doubt its sincerity, he is convinced that its " zeal is not according to knowledge." In the concluding paragraph of his letter, he sums up his position by asking: " Are we not bound, as soldiers of Christ, to follow those who by Divine commission have the rule over us? Are we not bound, as dutiful sons, to be subject to our fathers in God? Are we not bound, as honest men, to fulfil the solemn vows of our ordination to those by whom we were ordained?" This is, indeed, the point which has troubled the minds of some of the clergy, and is the question which many of the laity are asking, who have not been able to reconcile the inconsistencies of promises and performances, in spite of many ingenious explanations of such contradictions, which have left plain men of simple mind as much puzzled as before.

Bible Reading.

The comparative neglect of the Scriptures seems to be generally acknowledged, but various reasons are assigned for the change. For example, when the Bible was first ordered to be set up in churches, there was for all practical purposes no history, no fiction, and hardly any poetry to compete with it. With this has come a social change that has been unfavourable to the line upon line and precept upon precept with which the Bible was impressed on the child's mind in the Christian home of those days, where most Christian children learned considerable passages of the Bible by heart to be a possession for life. Family life has changed, life is more outside the home, the community is more, the social unit less. And so, because the home is no longer doing what it used to do, and the world is making greater demands than it used to make, the need of preaching the Bible from the pulpit and of bringing to the minds of men its philosophy of life is greater than ever. The Public School has in many parts of our country ceased to contribute even its morning mite to the child's knowledge of the Bible. Dissension among Chris-

tians has closed the Book of Life on that desk. The Sunday school is capable of accomplishing much more than will ever be attained by the prevailing haphazard methods of teachers, whose main qualification is youthful zeal.

The Age for Confirmation.

A controversy has been going on for a good many years respecting the proper age for confirmation—one side holding that the recipient should have come to years of discretion, the other that the child should be fortified, at a tender age, against the temptations of the world. Mr. Athelstan Riley has advocated the latter principle, while the *Guardian* newspaper, as usual on the side of common sense and Anglican principles, pleads for a more advanced age, on grounds of utility and also as being in conformity with the requirements of the Prayer-Book. Most of the correspondents upon the subject object to some particular age limit. They would like to have children confirmed at a more impressionable age than now, but Mr. Riley would have infants confirmed, who are capable of no impression at all, a thing possible only by radical alterations of the directions of the Prayer-Book. If the competency of the Church to make conditions for the reception of sacramental rites, which is claimed in the preface to the Prayer-Book, be admitted, the change in the practice of the Western Churches may be defended as one of the consequences of the strong sense of personal responsibility, which has distinguished Western Christianity under the influence of Roman law. The Anglican view, says *The Guardian*, is not connected solely with the renewal of the baptismal vows, but may be amply justified by reference to the nature of the grace bestowed in the rite and to the teaching of the Church on the operation of the Holy Spirit. Age need not be insisted upon, but moral capacity ought to be.

IN MEMORIAM.

The deepest sympathy will be felt by many of our readers for two families, who have been plunged into grief by a double bereavement within the space of a week, and under the saddest circumstances. Miss Elma Arthurs, daughter of Mrs. Arthurs, of Ravenswood, had been staying for a few weeks at Penetanguishene in company with her sister, Mrs. Sidney A. C. Greene; but feeling in ill-health was brought home the week before last. The trouble was heart weakness, aggravated, probably, by the extreme heat of the weather. No serious issue was anticipated before Sunday, the 12th inst., when she grew rapidly worse and quite suddenly expired at about half-past nine in the morning. Her death was a most happy one. When made aware that it was near, she declared that it was no occasion for tears, she felt no fear, was happy at the thought of re-joining those who had gone before, and frequently expressed the wish that the end would come soon. There was difficulty in finding a clergyman in the haste; but the Rev. J. W. D. Cooper, of Stouffville, who was

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in town for the Sunday, was fetched in time to administer the Holy Sacrament to her before she passed away. Mr. Sidney Greene, who was staying with his father on the island, was the only male member of the family whose services were available at the time, and upon him fell the sad task of making the funeral arrangements. Little could anyone predict that within the week he would follow his sister-in-law to the grave. On Saturday evening, 18th inst., returning to the island from town, he went out after tea to bathe, alone, his father going down to the beach to watch him. After swimming out about 100 yards, he was suddenly seized with heart paralysis, and instantly sank, never to rise again. The body was taken out without delay, and medical aid was on the spot; but every effort, perseveringly continued for some two hours, was without avail to restore life. This calamity has fallen upon Mr. Columbus H. Greene when he was already bowed down with many sorrows and cares, including the recent loss of a beloved wife. All who know the affectionate kindness of his heart, his many generous benefactions to the Church, and to charities, and the sterling worth of his Christian character, will pray that God will sustain his faith and comfort his soul with the consolations of His grace under this heavy blow. Mrs. Arthurs, too, has been called to bear much sorrow; and now she is bereaved of one daughter, who was her stay and comfort, and mourns with another daughter, who is suddenly widowed. She, too, has been a most devoted worker and open-handed supporter of every scheme for the advancement of the Church and all philanthropic objects. For these, her wise counsel and her artistic talents have been freely at the disposal of all, together with the cheer and stimulus of her bright courage and warm heart. In this season of bitter trial, many prayers will ascend for her that the dark clouds may roll away and the smiling face of the heavenly Father shine out, that is now hidden under the frown of a dark Providence.

ORDER!

It is a great matter of regret, but it is undoubtedly a matter of fact, that nearly all men are ready to make an appeal to Law, and to express their indignation that men should resist the law, when the law happens to be on their own side, and that a great many, unfortunately, of those same men, should be ready to resist the law, when it happens to resist them. This is very sad but it is equally indisputable; and examples of it occur every day. For example, Mr. Kensit and his son, "Mr. Kensit, Junior," and his "Wycliffe preachers," all profess a zeal for the law, and, according to their own account, are merely doing their best to see that the law is kept; but apparently they have no hesitation in being law-breakers when it suits their purpose. Now, we are not writing here as assailants or defenders of Mr. Kensit. As far as we can see, no respectable party stands up for Mr. Kensit. The most respected of the

Evangelical school wash their hands of him, and decline all responsibility from his methods. Well, it seems that this kind of thing is not to be allowed any longer. In the first place, Mr. Kensit, Junior, and his friends have been fined for brawling in church, and, on appeal, the penalty has been confirmed, so, one may hope, there is an end to that sort of thing for some time to come. But another kind of offence has been committed. Those eager Protestants have laid hold of crosses and other ornaments of the Church, and have actually carried them off; and, as there is no saying to what extent this kind of thing might go, the Archbishop of York brought forward a question in the House of Lords as to what the law could do to prevent or punish such offences. The Archbishop asked the Lord Chancellor whether his attention had been called to the proceedings of a gang of disorderly persons, who, in Yorkshire and elsewhere, have been entering into churches and removing the ornaments and furniture of the Church, as well as destroying or defacing memorials erected in churchyards; and whether there is any law under which such persons can be brought to justice. In reply, the Lord Chancellor was careful to disavow any feeling of partisanship. He had no sympathy, he said, with any law-breakers of whatever party. For example, he had no sympathy with a clergyman who thought proper to assume to himself the power of the State, and make a brawl in church by forbidding a marriage which Parliament had authorized, and which he had no authority or power to prevent. Neither had he any sympathy with a layman, who took upon himself the character of an iconoclast and destroyed what he held to be an improper thing in a church. He was astonished to find that any body thought such offences were not punishable by law. An Act of Parliament provided that any person who should maliciously or contemptuously pull down tables or spoil crucifixes or crosses in any church or chapel, might be arrested then and there, and might get three months' imprisonment with hard labour. That was one of the remedies, but it was not the only one. He added that, if magistrates and constables would do their duty, outrages of this description might easily be put down. There seems to have been some conflict of evidence as to the share that Mr. Kensit had in these assaults upon Church ornaments. Lord Halsbury, the Chancellor, read a letter from that gentleman, in which he disavowed any responsibility in connection with the destruction of the large wayside crucifix at Hensall. On the other hand, Lord Halifax quoted from one of Mr. Kensit's addresses, in which he referred to the destruction of a particular cross, and expressed the hope that a similar fate might befall the cross in the churchyard of Hensall. After that he could hardly be held to have no responsibility for what had been done. The outcome of all this is very plain. Will men keep the law? Will they preserve and help to preserve the order of the kingdom? Not in one way or in another

but in every way? Will they keep the law, when they dislike it, as well as when they approve of it? One thing is now clear, that law-breakers will be brought to justice—and this is good.

BISHOP WILSON.

We have no intention of following up the list of writers and extracts which are attached to the now notorious Declaration on which we have already commented. But there is one name which is very sacred in the hearts of all Anglicans, which we should be sorry to see misrepresented or misunderstood. This is the saintly Bishop Wilson, of Sodor and Man. The Bishop of Edinburgh has followed up his previous letter in the Guardian with another on Bishop Wilson, and we will make use of a few of his extracts in order to set right any of our readers who may have been led astray or perplexed by the scraps from his writings presented in the "Catena." The passage quoted from Wilson is as follows: "Beseeching Thee to send down Thy Holy Spirit upon this sacrifice that He may make this Bread the Body of Thy Christ and this wine the Blood of Thy Christ." Wilson's opinion on this subject under the influence of the non-jurors, and the passage here quoted, occurring in more than one place in Wilson's writings, occurs in the non-jurors' "Communion Office," of 1718. Now, there is no difficulty in ascertaining what the non-jurors and Johnson, the author of the "Unbloody Sacrifice," who was one with them in doctrine, meant by such words as "make" and "become," in this connection. It is agreed that they contended that, after consecration, there was no other Body and Blood of Christ than the bread and wine, rendered by the power of the Holy Ghost as "energetical" in "virtue," "power," and "effect," as would be the "substantial" Body and Blood of Christ, if they were present. But the substantial presence of Christ's Body and Blood they denied. Johnson writes plainly: "We do not believe Him to be personally there present in His human nature." The bread and wine, in their judgment, "became" or "were made" the Body and Blood "in power and effect," or, as they sometimes put it, "for all the purposes of religion." So far for the non-jurors, who, in this respect, were Wilson's teachers. We turn now to his own utterances. Here is a sentence from his sermons (lxx., vii.; works, Vol. III., p. 294): "It is not mere bread and wine, but bread and wine made the Body and Blood of Jesus Christ in effect and power, though not in substance, that can procure us the blessing we desire." Again, he says (Works iv., p. 129): "The bread and wine are to represent the sacrifice of the Body and Blood of Christ. And being consecrated and received by us, they are the Body and Blood of Christ in virtue and power. The material bread and wine do become the Body and Blood of Christ in a spiritual manner by prayer and the operation of the Holy Ghost; and as such we are to receive them, as we hope to receive benefit by them." In another place (Works iv.,

p. 119), he makes actual reference to Johnson's work, evidently using the phrases already quoted in the same sense as Johnson does. But perhaps one of the most important passages is Bishop Wilson's note on the Church Catechism, explaining the phrase, "verily and indeed taken and received." On this he remarks: "Verily, and indeed, viz., as to its spiritual power and effect"—in entire agreement with the passages already examined. The position of Wilson was evidently that which has been described as Virtualism, since the Body and Blood are not regarded as substantially present, but are present in virtue, grace, and efficacy. The Scottish non-juring bishops evidently attached the same meaning to these statements as to the bread and wine "becoming" the Body and Blood of Christ. In his "Short Introduction to the Lord's Supper," Wilson says: "These being pledges [and this word in italics], to assure us that, as certainly as bread and wine do nourish our bodies, so do these seal to us all the benefits which Jesus Christ has purchased for us by His sacrifice and death." And again, in his "Notes on the Holy Scriptures," he quotes a passage from Sharp, Archbishop of York, as follows: "When, therefore, our Church speaks of the Real Presence of Christ in the Sacrament, she means that the Holy Spirit of Christ is present in that ordinance, to apply to every faithful communicant all the benefits of Christ's sacrifice." As we have said, the name of Bishop Wilson is among Anglicans a name so venerable and sacred that his opinions should not be misrepresented in any degree; and we are glad to have had the guidance of the learned and able Bishop of Edinburgh in setting forth the truth of his views.

"THE ADAPTATION OF THE CHURCH TO PRESENT-DAY NEEDS."*

By the Rev. F. W. Goodeve, M.A., Incumbent of Horning's Mills.

The thoughts of men change with the age, and no two ages are alike. New conceptions and ideals mark each period, while new conditions of life are steadily developing. Yet, with all these evolutions, there is one thing that changes not—the fact of sin and the need of redemption. To satisfy this need the Creator provided a remedy in the death of His Son and the salvation wrought thereby. For the proclamation of this truth, the administration of this remedy, He guided the formation of a Church Catholic, entrusted with the dispensation of the Gospel. But although the remedy is a universal panacea, yet the manner of administration must of necessity alter. All cases are not alike; the physician does not treat all patients by the same rule, but suits the medicine to the individual. In a wider sphere this is also strictly true of the Church. While the root of the disease is the same, yet the evolution of man constantly brings fresh phases of it to light, necessitating fresh varieties of application. The progress of science and knowledge has put the Church in a far different position to what it was when it dictated terms to a German Emperor in the snows of Barbarossa. It can no longer threaten men with the pain of the inquisition to enforce its religious ideals. It is well it cannot. But in this day of ours the very popularity of the Church in society is its chief

* A paper read before the deanery of South Simcoe, and published at their request.

danger, and is reacting in the indifference of the masses to the subject of religion. But it is not to a discussion of the relation of the Church Catholic to the problems of the day that this paper is directed, but to that of the Church of England. Even this also is a very debatable question. Individual Presbyters have taken active part in the social and economic struggles of the day, and are devoting all their energies to solving its problems. This they conceive to be the special mission of the Church to the world. Others, again, hold strictly aloof from these conflicts, believing that the simple preaching of the Word will be effective in curing the evils complained of. The two conceptions may be compared to the treatment of two doctors, one of whom regards tonics and system builders as the sovereign remedy for all disorders, and the other treats locally, each disease, not afraid to use drastic measures if the case so requires. Here there certainly is room for legitimate divergencies of opinion. Still this is a different matter to the Church as an organization. Though having its root in apostolic times, and from its insular home, somewhat national in character, yet its Reformation settlement left it with many of the characteristics and impediments of the Middle Ages. Centuries have passed since then, yet it has not grown as it ought with the times. Transplanted to a new world, it has fallen in this country far behind its competitors in the contest for numbers and influence. What is the trouble? Surely the magnificent liturgy of the Church is suited to Canada as well as to England? Surely the threefold ministry, with apostolic sanction and direction is as effective as can be constructed? It is sheer ostrich-like fatuity to say it is "the Church," and therefore all is well. The Church is fallible as well as individuals therein. What is the remedy? A policy of still further isolation? A closer adherence to the rule, as they do it in England? A return to mediæval doctrines and practices? Conservatism has always been the mark of the Church of England, yet the pushing of this doctrine to an extreme is a grave danger. Primarily, of course, this stagnation of the Church in Canada is largely due to the personality of the clergy, but this must in a great measure be attributed to the English ideals impressed upon the Church. The relationship of clergy to congregation is much different here to what prevails in the mother land. There is a much more free religious atmosphere in Canada. To attempt, therefore, to impose old-fashioned garments upon what must be a growing National Church is to court decay and extinction. The genius of the Canadian people is democratic. Her political and educational system, though perhaps taking their basic principles from England, have yet been clothed in national, and, therefore, suitable form. Is, then, the Church going to attempt to turn back the tide of time, and make its being an alien existence on Canadian soil? Or is it going to shake itself free from the traditional bondage which now fetters its movements, and rise with the country to the dignity of a National Church? The answer to this question involves the existence of the Canadian Church. Deeper spiritual life is the first great necessity of a vigorous Church, but even this may often find itself hampered by a canonical law bound by oath upon its members. Even this is too wide a question to be discussed here, and this paper will, therefore, be directed to pointing out a few obvious handicaps which young Canadian clergy feel they have to bear.

The Episcopate.—To mention first the episcopate. It is not the intention to lay violent hands upon the episcopal office, or to make any particular Bishop the text of a critic sermon. Rather it is to bring to mind the ideal intended for the office at its inception. The Bishop's office was certainly intended to be one in which the spiritual function predominates. He was to be a chief shepherd or overseer of his flock. But the trend of the past age and the force of circumstances separated him from his people, and he became, what to many now seems his chief business, a mere executive

officer, autocratic in power and devoting nearly all his energies to transacting the temporal business of his diocese. He appears regularly at ordinations; once in three years he visits each parish for confirmation, but this ends his spiritual functions. There lacks that unity of Bishop with his clergy and peoples that should exist if the threefold ministry is to be a source of life and power to the Church. He has been obliged to leave the Word of God and serve tables. Only in the case of a few exceptions (chiefly missionary), do they seem to be able to act their part of true nursing fathers to the Church. The cause lies not in themselves but in the system. Secular work has been imposed on them, or has been aggrandized in the past, until time is wanting to do all and something suffers. The Bishop should be able to visit each parish in his charge at least one Sunday in the year, and thereby become known to the people. Frequent confirmations would be conducive to increased church membership. Then he would be available for consultation with his clergy. Again and again do young clergy in particular feel a desire of counsel and exhortation, but writing is a poor substitute for a personal interview. Many difficulties between clergy and people might be smoothed out by the authoritative mediation of a tactful overseer. The clergy in remote regions would be encouraged and cheered by the visit and help of their superior; above all, the people would be benefited. The episcopate would not be a mere name to them, but a pleasing reality, and his annual visits a bright spot in their memory. Two things would do much to accomplish this most desirable end; first, the increase of the episcopate, and second, the allotting of many duties now performed by the Bishop to others. The matter of the first has already received official recognition. The stipend required, if not excessive, would be easily met by assessment on the parishes benefited, and there would be greater willingness to pay the assessment than at present. As to the second, the difficulty lies in the surrender of prerogative and power involved. There are, indeed, lesser executive officers appointed, but their powers are so limited as to make them mere appendages to the episcopal throne. An order of archdeacons exists, what for, nobody knows. Canons of the Church, indeed, give them extensive duties and powers, but they are seldom permitted to exercise them. The Church provides no substitute to take their work while engaged in such duties. A similar state of affairs may be said to be the case with regard to rural deans. Like a chip in porridge, they are not empowered to do either good or harm, but are to be the Bishop's eyes for the deanery (through which he seldom looks). All power is centred in the Bishop, and this concentration with the responsibility involved has resulted in the secularization of the Bishop's office. Is it any wonder, then, that the bishops do not exercise the beneficial effect that they should because of the multifarious tables they are required to serve?

Synods.—A second direction in which the Church might receive profitable modification is the synod and its legislation. The outcome of the week's work of that body is usually a very crude mass of laws. Two hundred or more clergy and laymen gather there, and a mere handful of them talk away the time. Reports are received and acted upon, canons are torn asunder and patched up again, and when all is over, and the smoke has cleared away, what has been done? The Bishop of Toronto said of the last session of the Provincial Synod, that he failed to see that any measure of general importance to the Church, worthy of mention, was adopted. It might be said with equal truth of that body over which he annually presides. Measures of importance (e.g., the appointment of a missionary secretary for the diocese), are introduced by some member, are discussed by the regular talkers for a long time, are carried with a hurrah, and the Synod is satisfied. Next year, with an equally loud hurrah, the report of a special committee, that nothing has been accomplished by such legislation is received. Is it any

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wonder that many clergymen and more lay representatives habitually do not attend the Synod, as they find no benefit thereby? The committees of the Synod are chosen largely because of their theological proclivities, and not because of their special fitness. The business is not discussed beforehand, for the convening circular is the first intimation of what is proposed. A suggested remedy for this is the enlargement of the powers of rural deaneries. Matters might be threshed out there which now receive little discussion, and the initiation of legislation could well be entrusted to these bodies. The interest aroused in a deanery by this power could not but react to the benefit of the Church.

(To be continued).

OUR LETTER FROM ENGLAND.

(From our own Correspondent).

A very remarkable utterance has just been made by the Archbishop of Canterbury in the House of Lords. Lord Portsmouth called attention to the "Lawlessness still prevailing" in the Church of England, and this gave the Primate the opportunity to report progress. In his own clear and emphatic way, the Archbishop said: "It is not the case that those opinions of the Archbishops have been disregarded by the clergy altogether. It is not the case that they have been disregarded by a majority of those who had previously continued in the practice. The great majority have already conformed to what the Bishops have urged upon them (cheers). We hope that in the course of time we shall succeed in bringing all those clergymen to submit to the law of the Church to which they belong." It is the duty of the Bishops, continued the Primate, to do all they can as fathers in God to win the clergy to the path marked out for them by the formularies of the Church. His Grace recalled the famous Bennett case, and said that it should not be forgotten that the great question, as to the character of the Holy Communion in that case, was decided in favour of refusing to condemn language of a very strong nature; this language spoke of believing and teaching others to believe that the Lord was Himself in the consecrated elements of the Holy Communion. On the question of solitary communion by the priest, the Archbishop said wherever he had found such a practice, he had interfered, and in every case he had been obeyed. Patience, very great patience, was needed in handling so serious, delicate and difficult a matter, and His Grace trusted that this would be given to him and the Bench of Bishops. Concluding, the Primate said: "The Bishops are quite in earnest, but they are bound—the Church at large would hold them to be bound—I am quite sure every one of your Lordships would hold them to be bound to do their utmost in the way of conciliation (hear, hear)—before recourse is had to any legislation on the subject." Following the Archbishop, the Bishop of Winchester said that the clergy in his diocese had to a man obeyed his request to discontinue the use of incense and the practice of reservation. In the course of my many journeys in the West of England, I find very few, indeed, who have firmly refused to submit to the ruling of the diocesan, but some have submitted under very earnest protest, until the law can be altered in their own favour. So far, I have not heard of a single case where the matter is going to be brought before the law courts, it being hoped and believed that conciliation and persuasion will in time bring all the clergy into line. With the highest spiritual authority, we now have, namely, that of the opinion of the Archbishops of the two provinces of our Church.

The S.P.G. bi-centenary is now in full swing. A great impulse was given to the movement by the services in St. Paul's and Westminster, with two American Bishops and the Primates of England and Ireland for preachers. Nothing could have been more graceful or grateful than the recognition

of the society's work by the Bishops of Albany and Kentucky. At one of the meetings, the following week, the Prime Minister stood by the side of the Archbishop and eloquently referred to the greatness of the occasion. The secular and the spiritual Empire were thus significantly represented. The Bishop of Kentucky said he had come three thousand miles to commemorate the occasion, and he would go three thousand miles more, if need be, to acknowledge the value of the work done by the S.P.G., in planting the Church in so many lands beyond the sea. At the Exeter celebration, I had the happiness of hearing the Bishop of Kentucky both preach and speak on the same theme. In both there was a blending of argument and sentiment of thought and emotion which at once satisfied and roused the audience. Truro had the privilege of hearing the Bishop of Bath and Wells (formerly of Adelaide), and I was struck with His Lordship's clear grasp of his subject, and the passionate appeal made for greater support for the venerable, yet vigorous, society. Capital use was made of Sir Henry Parkes' admission that the federation of the Australian colonies was suggested to him by the federation of the Church, as shown in the double synodical system, obtaining on the Island Continent, now by a stroke of the pen made into the great commonwealth of Australia. It is not the first time, said Dr. Kennion, that the Church has given the State a lead in the world. It is inspiring to read that while the S.P.G. at home is keeping her fourth jubilee, the Australian Church is keeping her first jubilee of the Board of Missions. It has been long since so original and thought-provoking a book has been published as is *Pro Ecclesia et Deo*. It very nearly approaches the late Professor Seeley's *Ecce Homo*, in style and power. It is written by a layman and published by MacMillan.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Twelfth Sunday after Trinity.

A Collect of wonderful fulness and beauty. Consider:

i. The address to God.

1. More ready to hear than we to pray. (1) Relief to our fears. Will God hear? Is He willing to bless? (2) Yes, more ready to grant than we are to ask.

2. And this thought still more strongly expressed. Want to give more than we desire or deserve. (1) Deserve? Yes, for we deserve nothing, and He ever ready. (2) But desire? Surely not more than we desire? Yes, for we do not know what is best for us to desire, and He does. Waiting to be gracious. Sometimes blesses in withholding.

ii. The Prayer.

1. Pour down upon us the abundance of Thy mercy.

(1) Ever mercy needed. Can come to God only as sinners.

(2) An abundance of mercy, for we need abundance. Our sins and shortcomings are manifold, and our needs perpetual. Nor does a little satisfy us. Nor is our Father in heaven unwilling to pour forth of His fulness. So far general.

2. But the prayer becomes more particular. Forgiving and giving.

(1) Forgiving the things of which our conscience is afraid. When we examine ourselves in the presence of Him Whom we are commanded to imitate, then do we become aware of our sins and shortcomings. Then well may our conscience be afraid, for we know that we have offended.

(2) But we also ask that God would give, as well as forgive. We need many blessings and supplies. He knows best what we need.

3. And the medium of prayer and blessing is Christ.

(1) We are not worthy to ask any good things,

as though we deserved them or could claim them.

(2) But we have an Advocate with the Father, and we may ask "through the merits and mediation of Jesus Christ."

REVIEWS.

The American Antiquarian is a periodical of real value, dealing especially with the antiquities of this continent, but also taking up topics of interest in connection with the Eastern Hemisphere. In the number before us we have papers on "Some Relics of the Stone Age from Puget Sound," the "Problem of the Hittites," the "Progress of Egyptology," and other subjects of permanent interest.

Infidelity Disarmed. By E. Stephens. Price, 50c. Toronto: Methodist Book Room, 1900.

Mr. Stephens writes with force and vigour, and has received commendations of his work from all sorts and conditions of men. Mr. Stephens is what some people would call ultra-orthodox, and has very little sympathy with half-measures of defence, looking upon those who would adopt measures of conciliation with rationalism as themselves giving up the defence. There is a great deal that is true and effective in this book, and there are some positions which it would not be quite easy to defend.

Paris; Its Monuments and Sights; Described by Great Writers. Edited by Esther Singleton. Price, \$2. Toronto: Publishers' Syndicate, 1900.

This is a very beautiful and a very excellent volume, which we can confidently recommend to those who have seen Paris, and to those who have not. Our readers may remember the ungrudging praise that we bestowed upon two volumes, one on the great buildings of the world, and the other on the great pictures. The present volume is on the same plan but is larger and handsomer. In the first place, we have most excellent engravings—photogravures, perhaps—of all the most remarkable objects and sights in Paris. Of the beauty of these illustrations anyone can judge who looks at them for a moment. To their perfect accuracy all can testify who know Paris. We need not say that Paris is worth knowing, being one of the brightest and most beautiful cities in the world. These illustrations will be almost equally welcome to those who have been there and to those who have not. But these illustrations, excellent as they are, hardly constitute the most striking feature of the volume. That is found in the descriptions of the objects represented—descriptions which are furnished by some of the most eminent writers of France and England. Thus on Old Paris and Notre Dame we have the transcendent word pictures of Victor Hugo and Balzac; on the Hotel de Cluny, Prosper Merimee; on the Pantheon, P. G. Hamerton; on the Institute, Renan; on the Madeline and the Bibliotheque, etc.; Thackeray, and so on. What could be better than this? History, Art, Literature, united. Such a book is a priceless possession. Only one bit of criticism and very slight. It is the printer, no doubt; but he should not print Palais Royale!

Wesley and Methodism. By F. J. Snell, M.A. Price, 3s. Edinburgh: T. & T. Clark; Toronto: Publishers' Syndicate, 1900.

This volume of the series of the "World's Epoch Makers" is not unworthy to be the companion of the volumes already published on Cranmer and Luther. Although we may not give it precisely the same high place that we assign to its predecessors, it is certainly a very clever book, indeed, and shows that the writer possesses an intimate acquaintance with the history, the character, and the work of Wesley. Indeed we do not know where so complete a view of Wesley and Methodism could be obtained in the same compass. It appears that fault has been found with the writer for the

prominence which he has given to some of the less dignified aspects of the great man's life, and this may be true. But it is not quite easy, in a book of this size, to preserve the due proportions of the representation.

The Knights of the Cross. By Henry Sienkiewicz. Volume II. Price, \$1. Toronto: Morang, 1900.

Some months ago we gave a favourable notice of the first volume of this striking novel. The completion is now before us. At the end of the previous volume the wife of the hero had been carried off by the Knights of the Cross. Her recovery forms the first part of the present volume. But alas! it was the recovery of a wreck; and of all that followed upon this the story gives a minute and interesting account, which we will not here impart. One might say there are three crises in the story, one the recovery of Danusia, the second the story of Yagenka, and the third the history of the great battle of Grunwald or Tannenberg. Sometimes the reader feels inclined to weary of the prolixity of the writer. We think this will hardly be the case with regard to the description (lengthy as it is), of the battle. It is singularly graphic and interesting.

Magazines.—The Literary Digest keeps on its useful course, giving a selection of articles of the most miscellaneous character, on Topics of the Day, Letters and Art, Science and Invention, the Religious World, and Foreign Topics; so that there is something to suit every taste. China now takes the prominent place recently occupied by South Africa; and as the United States are here in the same boat with the British, we expect a little greater fairness in the representations of the conflict.

The Methodist Magazine (August), is an excellent number. We have a continuation and completion of the article on "Britain's Most Ancient Colony," i.e., Newfoundland. Professor F. H. Wallace gives us a most interesting and sympathetic sketch of a Roman Catholic Saint, who has always been very dear to Protestants—Madame Guyon. The Rev. W. Spiers has some instructive comments on Sir W. Dawson's articles on the Origin of Man. An article that many will be glad to read is, "Methodism a Hundred Years Ago." The other papers are generally quite up to the high standard of the magazine.

The Expository Times (August), has some notes on the perennial question connected with the striking phrases in the Epistle to the Romans—"just and the justifier." In passing, we would recommend some comments on the same subject in the current number of the Journal of Theological Studies. Then comes a notice of the Declaration of the E. C. U., upon which we must not here enter. Next there is a discussion of the locality of the Tower of Babel. There are many other notes and almost all of them of superior excellence. Of the longer articles, we would specially mention one on the early visits of St. Paul to Jerusalem by Professor Falconer, a Nova Scotian, a continuation of a discussion of the Question of the Exodus, and some short papers on topics connected with the Old Testament and the Talmud.

The Critical Review (August), gives us careful and trustworthy notices of all the more important recent publications on Theology and Philosophy. Many of the books reviewed are for scientific theologians; but we can recommend to all such notices as those on Gore's Scientific Basis of Morality, Boehmer's Kingdom of God, etc., Kittel on the Theology of the Old Testament. We would specially recommend to readers and particularly to Scotch readers, Dr. Salmond's review of Mr. Andrew Lang's History of Scotland, of which the first volume has just appeared. The reviewer does justice to Mr. Lang, in commending his excellences, and in warning against his prejudices.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

The deanery of St. George (Guysboro and Antigonish counties), met in St. James church, Melford, N.S., on the 9th of August. There were present, the rural dean (Rev. F. C. Mellor, of Guysboro), Rev. Geo. Howcroft, Mulgrave; Rev. A. E. Andrew, Bayfield; Rev. H. C. Aylwin, Queensport; Rev. D. Edwards, Country Harbour, and Rev. P. R. Soanes, Liscomb. At 10 a.m. the deanery service was conducted with the celebration of the Holy Communion. Rev. A. E. Andrew, the ad clerum preacher, took as his text, Phil. i. 10: "That we may approve things that are excellent, that ye may be sincere and without offence till the day of Christ." The office and responsibilities of the Christian minister were eloquently set forth. The deanery met again in the afternoon at 2 o'clock. After the usual opening exercises various matters of business were transacted. A paper was then read by Rev. P. R. Soanes on "The Lord's second coming, and the events following." The writer set forth the vital importance of this truth, and its practical bearing on every Christian. "He may come any time; He will come some time." It will be before His Millennial reign over the earth. After the discussion, in which all took part, the session closed to meet at Haliway Cove or Boylston, on Oct. 30 and 31.

The Summer School of Science for the Atlantic provinces of Canada has closed its sessions at Bear River, N.S., with an enrolment of 204 members, nine of whom were residents of the United States. This school, which is partly supported by the provincial governments of Nova Scotia and New Brunswick, was established some fifteen years ago, to afford the teachers of the Maritime Provinces an opportunity for the study of natural science, combined with a pleasant summer outing. Field work, therefore, has always been regarded as an essential part of the course, and direct contact with nature is the key-note of the science teaching. The next meeting will be held at Lunenburg, N.S., a beautiful spot on the Atlantic Coast, between Halifax and Yarmouth, and a place of great historic interest. Ontario teachers who may attend the school will find the climate delightfully cool, and the work of practical value. An important feature of the programme for this year was the course of lectures and readings for the evening sessions, including an evening with Dr. Drummond, the author of "The Habitant."

QUEBEC.

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

Quebec.—The Bishop has just returned to the city after a journey to the Labrador coast, having visited Cumberland and Harbour Bonne Esperance, Point St. Peter, Gaspé, Magdelene Islands, Cape Cove, etc.

Roberval.—Rev. Philip Callis has just held a mission among the Indians of this village. During the mission services the greatest interest was exhibited, and the Indians listened most intently to the loving and simple words of the sermons. There was a celebration of the Holy Communion with a large number of communicants. It has been the custom at this service to present at the altar the skins which the Indians gave to the church. But this year, owing to the exchange of all their skins before the opening of the mission, they ungrudgingly gave the money value of the usual gift of skins.

The Rev. George Pye, missionary-in-charge, writes to the Diocesan Gazette as follows: Sun-

day, the 1st of April, found me enjoying a quiet day at Wolf Bay with ten of our people, holding services morning and evening, while I was on my return trip from Natashquan. Best of all was the fact that, following the practice of the first Christians, all who were old enough gladly joined in the Holy Communion and eagerly received the Bread of Life. During this trip eastward I spent many a lonely hour travelling alone with my dogs, following a trail over the barren hills and lakes of this rocky coast, for although the winter was very rough there was very little ice and no bay ice, i.e., ice on the sea across our great bays, a fact which renders the travelling all the more tiresome and difficult, as I was obliged to take a course more inland than usual. On Monday, April 2nd, I travelled upwards of fifty miles, and reached Harrington Harbour before night. Here we have a very beautiful little church, and I spent a pleasant week with our lay reader and teacher, Mr. H. P. Boyle, B.A., of Bishop's College, Lennoxville, who has been one of my assistants during the past two years, and has conducted the services here regularly since October last, besides holding day school for some fifteen children. I started out again on Monday, in Holy Week, and, after going three miles, had to put up for the night. On Tuesday it was still storming, but I continued my journey, and after a very toilsome day slept at Whalehead. Next day, Wednesday, I reached Mutton Bay, and thus brought to a close for the season my long journeys by cometic or dog sleigh. On thus reaching my headquarters I took for my rest, after travelling, a change of employment, and at once set about building our new mission house, which had to be erected as quickly as possible, so that Mr. Willis—another of our lay readers—might be able to begin teaching the children in this part of the mission. And by taking the lead myself I managed in the course of a fortnight with the help of some of our people, to render the building habitable. As soon as school began I could only work at the mission house on Saturday, but before I left, a certain amount of work had been done, and we postponed the remainder until we could procure some new material; for thus far the lumber for this building had come from the old mission house, that we had pulled down. It would be difficult to describe how glad the people were to have services again, after the long quiet winter, when they were quite left alone, for I was on my journeys, and the lay reader had also been obliged to be absent. Thus the time passed until May 26th, when I again began to move up the coast, passing through all the places whence I had come in the winter, and this time I travelled with Her Majesty's mail courier, Joseph Hebert, to visit our people, and meet our Bishop. The first day was windy and rough, and our boat was small; consequently we had to make a harbor until the evening, in order to save some lady passengers from sickness. On Sunday, the 27th, we arrived at Harrington Harbour, and passed a pleasant day holding Sunday school, and an earnest, hearty service. From Harrington we worked our way along the coast to Casco, which was reached on Sunday, June 3rd. Here I met Mr. Boyle, who had been removed from Harrington to prepare some of our people for confirmation, and to teach school. Three days later, after a visit to Mr. Foreman's on the Casco River, we arrived at Natashquan, and I once more received my long looked for mail, and got some news from the outside world. I spent four days here, answering letters, and on Sunday held services with some people who come here from the Gaspé shore to manage the fishery business for Messrs. Robin, Collas & Co., a Jersey firm, which has stations at many places on our coast. On Trinity Sunday evening, June 10th, I left Natashquan by a little schooner, the North Shore Packet, and, after calling at Fox Bay, near to the East Point of the Island of Anticosti, I landed on Thursday, the 14th, at Mingan Harbour. Here I held service in Mr. Scott's, and then walked up about six miles to Long Point,

where we had daily services, until I felt obliged to return to Mingan to be ready to meet the Bishop, who arrived on Friday morning, June 22nd.

Cookshire.—The annual meeting of the Chapter of the Rural Deanery of Cookshire was held here last month. The clergy present were the Revs. Rural Dean Robertson, C. B. Washer, Adcock, Moore, Bishop, Husband, Wayman and Whatham; and the Rev. L. C. Wurtele of Acton Vale was an honoured visitor. The meeting opened with a celebration of the Holy Communion in St. Peter's church. The morning session was taken up with a devotional study of the Greek Testament, 4th chapter of Romans. Mrs. Robertson entertained the clergy at dinner in the rectory. After dinner the clergy discussed various matters of deanery and parochial interest. This was followed by the reading of a paper by the Rev. A. E. Whatham, "On the Origin and Significance of Aaron's Golden Calf." This paper, which showed a great amount of careful research, gave rise to a most interesting discussion, not only upon the immediate subject of the paper, but upon the "Higher Criticism" generally. The next deanery meeting will be held at Marbleton in October, and two papers are promised for that date in addition to the usual Greek Testament study.

MONTREAL.

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

Mansonville.—The Right Rev. W. W. Miles, D.D., Bishop of New Hampshire, U.S., preached and officiated at the celebration in St. Paul's church, Mansonville, on Sunday, August 5, assisted by the incumbent, the Rev. Rural Dean Brown.

Verdun.—On Saturday, the 28th of July, the corner stone of the Belcher Memorial Church was laid by the Bishop, to the memory of the Rev. Canon Belcher, who was one of the most devoted clergymen that the Church in the diocese ever possessed. He began his ministerial work in Point St. Charles in 1871 and laboured there continuously until his death in 1887. His memory is still held in affectionate remembrance by the people of the Point, and ladies like Mrs. Millington and Mrs. Geo. Stone speak of his many kind and noble deeds. He was revered for his conscientious Christian work and for his warmhearted and generous sympathy, which ever went out to those in trouble or distress. So endeared did he become to the Church people of the "Point" in general, and especially to Mr. Joseph Rielle and family, that this gentleman conceived the idea of giving a desirable lot at the corner of Gordon avenue and Wellington street, Verdun, on which a church in memory of his kind pastor and friend might be erected. In connection with the ceremony, the Bishop addressed the assembly for his text the words of the prophet Haggai: "Build the house and I will take pleasure therein." "I assume," he said, "that in this house Jesus Christ will be lifted up. In the Lord's Supper we are reminded as 'oft as ye do this ye do show the Lord's death,' keeping his second coming in mind. The word declared will ever be lifting up Jesus that all may be drawn to him. 'I will fill this house with my glory,' saith the Lord. Conversion, salvation and sanctification come by and through the power of the Holy Spirit. A work far greater than creation is the salvation of one human soul. Remember, I am assuming that the Word will be fitly preached in this church, and disseminated. The prophet winds up with this: 'From this day will I bless you.' God has declared He will be with you. He will be present for a blessing, and my hope is that you may go on being a blessing to others. I cannot close without a reference to a departed friend, faithful in his day. He bore testimony from the beginning, Christ was lifted up in him. The result was, souls were saved all around him continually. Those now present can bear testimony to his life. It may be thought little that a penitent sinner should turn. It

may not concern the world very greatly, but I can tell you that those who have seen the wife and the children of the man who has been so rescued, appreciate it. 'There is joy in heaven among the angels over one sinner that repenteth.' You will at once appreciate the grandness of the work before you, and may God grant you his blessing." A collection taken in aid of the Building Fund amounted to \$93. After the service the company adjourned to partake of refreshments provided for the visitors.

Longueuil.—St. Mark's Church.—After an absence of over 20 years your correspondent was privileged to minister once again in his former church. In addition to the enlarged school-room on the east and the new rectory on the west of the church, which latter building was erected during the rectorship of Rev. J. G. Baylis, B.D., the church edifice appears to be in a good state of preservation, as both the exterior and interior show that considerable renovation has been effected. The handsome brass lectern is the gift of H. J. Gear, Esq., in memory of Mrs. Gear, and the new railings for Holy Communion are in memory of the late Mrs. Baylis, presented by the Women's Guild. It is a new experience in the parish to see boys and girls clustering round the rectory, attracted by the rector's growing olive branches, and the people like the lively scene.

ONTARIO.

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

Kingston.—The Archbishop of Ontario will leave England for Canada about the 1st of Oct.

Athens.—The regular meeting of the Chapter of the Rural Deanery of Leeds was held at this place on August 7th and 8th. Several of the clergy were unable to attend, but there were present: Rev. Wm. Wright (rural dean), Athens; Rev. Canon Grout, Lyn; Rev. J. R. Serson, Gananoque; Rev. J. W. Forster, Lyndhurst; Rev. G. H. P. Grout, Newboro'; Rev. F. G. Kirkpatrick, Lombardy; Rev. H. H. Bedford-Jones, Brockville. Owing to the departure of the Rev. A. L. McTear to Cardinal it was necessary to elect a new secretary, and the Rev. H. H. Bedford-Jones was duly appointed. A conference of the clergy was held on Tuesday at which church matters pertaining to the diocese and the deanery were discussed. On Wednesday morning at 8 o'clock the rural dean was the celebrant at the Holy Eucharist, a number of the parishioners attending, in addition to all the clergy. Wednesday morning was devoted to business and discussions, and it was decided to take steps towards holding a joint meeting with the deanery of Grenville once a year, if possible. It was also decided to request the Archdeacon to consider holding a general meeting of the clergy of the archdeaconry with as many of the lay workers as cared to attend. A paper was read at the afternoon meeting on some studies in the Book of Jeremiah, followed by a discussion of the topics raised. In the evening, service was held at Christ Church, Athens—a very well appointed country church—an excellent sermon being preached by the Rev. J. W. Forster, of Lyndhurst, on the text: "Give an account of thy stewardship," St. Luke, xvi., 2. The next meeting of the Chapter will be held at Newboro' in November.

OTTAWA.

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

Pakenham.—Sunday, August 12, was a red letter day in the annals of the Church in this place, as on that day St. Mark's church was reopened, after being closed for three months for enlargement and repairs. The enlargement consists of transept and tower with spire in the south side of nave. The transept is so built as to be shut off from the nave at will, a handsome Gothic screen being used for this purpose. It is thus available as a school-room,

and only opened out for congregational use when further seating capacity is desired. Over the transept is a guild room for use of the Woman's Auxiliary. The vestry is in the tower, and is ten feet square. The chancel has been richly carpeted, the woodwork oiled and varnished, and the walls painted in buff and terra cotta, crimson being added for the enrichment of the sanctuary. New and powerful lamps replace the old, and the church is now brilliantly lighted. The cost of the improvements amounts to about \$1,700. There were four services on Sunday, 7 a.m., 10.30 a.m., 3 p.m. and 7 p.m. The Archdeacon of Ottawa preached morning and evening, and the Rev. W. A. Read, of Almonte, at the 3 o'clock service. The church was well filled at three services, all not being able to gain admittance at the evening service. The seating capacity of the church is now 350. The communicants numbered over one hundred, and the offerings amounted to just \$100. The Archdeacon warmly congratulated rector and people on the happy results of their united labours, and commended the zeal of the parishioners in having also extended their improvements to the rectory, which has been thoroughly renovated, and new outbuildings erected at a cost of over \$700.

Renfrew.—The laying of the corner stone of the new church to replace the one destroyed by fire in February last took place on Wednesday, August 8th at 11 a.m. The following clergy of the surrounding parishes were present, viz.: The Revs. M. G. Poole, of Cobden; P. N. Jones, of Eganville; George Bousfield, of Pembroke, and G. R. Warren, of Killaloe. The Revs. T. Stiles, of Arnprior, and Foster Bliss, of Pakenham, were unavoidably absent. The stone was laid by Mr. J. Brydger, the oldest member of the congregation, who is now in his 86th year, the special hymns used for the occasion were most heartily sung. The Rev. G. Bousfield in his address congratulated the congregation on the work undertaken; spoke of the value of building beautiful churches; expounded the spirit which should emulate the congregation in their work of building, and exhorted that they should let reign within the walls of the edifice that true liberality with which the empire of which they were a part sought to govern all sorts and conditions of men. Mayor Moss, the rector's warden, and Mr. S. J. Dempsey, warden of St. Mary's church, Calabogie, one of the out-stations of Renfrew, also gave addresses. The rector, the Rev. W. M. H. Quartermaine, with the congregation, have been making great efforts in connection with the rebuilding of the church; \$800 is yet to be raised; the congregation have done all that is possible for them to do, and the rector is now asking for 800 subscriptions of \$1 each, to enable them to have the church free of debt at the opening, on All Saints' Day. His Lordship the Bishop of Ottawa states, "The fact that the church was fully insured for \$2,000, and the further fact that the members of the congregation are putting forth great efforts to restore their church, justify the Bishop of Ottawa in commending this appeal warmly to their Brother Churchmen in the Diocese."

TORONTO.

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

Toronto.—Church of the Ascension.—Thieves entered this church on Wednesday night, August 15th, and stole the Communion service and wine, and destroyed the locks on every door of the church and in other ways destroyed property.

Conference of the Archdeaconry of York.—We have received from the acting secretary, Canon Sweeny, an outline of the proceedings of the proposed conference of the Archdeaconry, to be held in Barrie on Sept. 25 and 26 next. After morning prayer on the 25th (Tuesday), the "Quiet Hour" will be conducted by Rev. F. H. DuVernet, B.D. The Archdeacon's address will follow to 12.30. Papers and speeches on the "Retrospect of the

Vanishing Century," and the "Church in Town and Country," will occupy the balance of the morning and afternoon. In the evening a missionary meeting will be held, at which it is hoped the Bishop of Algoma, the Rev. H. Hamilton, and the Rev. F. Kennedy, and others will be the speakers. On Wednesday after an early celebration, the morning session will be devoted to considering the questions of "Systematic and Proportionate Giving" and "Christian Science." The afternoon will be taken up with considering "Our Children, in relation (1) to the State, (2) the Church, (3) Society, and (4) the Family." A closing service will be held in Trinity church in the evening, at which Rev. S. Jones, M.A., will be the preacher. When we notice such names on the programme as those of the Provost of Trinity, the Principal of Wycliffe, Prof. Clark, Prof. Hague, Dr. Langtry, Prof. Cody; and among the laity, Mr. A. M. Dymond, Mr. Biggar, Mr. Hodgins and Mr. Morgan, we think the programme has been arranged with due regard to a representation "of all sorts and conditions of Churchmen." It is earnestly hoped that the conference will prove a great success.

Church of St. Anthony.—The Church of England Mission to the Italians in Toronto is making great progress; the Rev. D. A. Rocca, B.A., the Italian missionary, is doing all in his power to propagate the Gospel to his countrymen. A surpliced choir of boys has been engaged, with very good success, and on the last Sunday of July a great festival was kept on account of the dressing of the boys. On Sunday last a special commemoration was held as a memorial service for the death of King Humbert of Italy. On that occasion the young pastor had a special address on Anarchism, and his words were well appreciated by everyone who was present at that meeting. This work must be well appreciated and supported by all Christians of Canada, being a noble effort for the welfare of this nationality of the country and of the Church.

Programme, Seventh Conference of the Archdeaconry of Peterborough, to be held at Cobourg, Tuesday and Wednesday, November 13 and 14, 1900.—Tuesday, Nov. 13—8 a.m., Holy Communion; 10 to 11.30 a.m., morning prayer and devotional service; 11.45 a.m. to 12.45 p.m., Archdeacon's address, election of officers; 2 to 4.15 p.m., the Post-Reformation Period of the Church of England; I. Causes of the division of Christianity in England in this period. (a) From Henry VIII.—Hampton Court Conference. (b) From Hampton Court Conference to the Evangelical Revival; 4.15 to 5.30 p.m., II.—(a) The Evangelical Revival; (b) the Oxford Movement; (c) the Outlook for the Twentieth Century; 8 p.m., evening prayer and sermon. Wednesday, Nov. 14.—9 a.m., Morning prayer; 10 to 11.30 a.m., the Church in the Archdeaconry. Under present circumstances how can we as an Archdeaconry best serve the interests of the Church. 11.30 a.m. to 1 p.m., Consideration of Resolutions from the Deanery of Durham regarding the addition of (1) a form of family prayer, and (2) forms of service for use on special occasions as an appendix to the Prayer Book; 2.30 to 5.30 p.m., Modern Imperialism and its relation to Christianity; Modern Democracy and its relation to Christianity. The Archdeacon requests that all members of the Archdeaconry will be prepared to enter into the discussion of one or more of these topics.

HURON.

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

Thamesford.—This parish has just been canvassed for a new parsonage with the result that some \$1,600 has been subscribed. A contract was closed on August 1 with Cowper Bros., builders, of this village, to do the work, and there is every indication that the parish will be able to fully pay for the new parsonage, and for the repairs that are going on at Thamesford and Lakeside; so that

there will be no outstanding liability on the completion of the work.

St. Helens.—This church was temporarily closed prior to the advent of the new incumbent, Rev. C. H. P. Owen. The people have all been visited and Church work revived with every promise of hearty, vigorous work in future.

ALGOMA.

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

The Bishop of Algoma will arrive in Canada from England about the 1st of September.

NEW WESTMINSTER.

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

New Westminster.—St. Barnabas.—Sunday, July 8th, was a red letter day in the history of our church and parish. The special occasion was the opening of the new chancel. There was a choral celebration at 8, the rector being celebrant. After matins, a sermon on Church Music was preached by the Ven. Dr. Pentreath, Archdeacon of Columbia. After evensong, the sermon was preached by the Rev. L. Norman Tucker, rector of Christ Church, Vancouver. Owing to the absence of many parishioners who spend their holidays this time of year, camping out by the seaside and elsewhere, the congregations were not so large, nor the church so inconveniently crowded as has been the case on several recent occasions. For the same reason, amongst others, the consecration of the church has been deferred to some convenient season in the fall. The cathedrals and ancient parish churches at home bear the marks on their fabrics of the growth of the Church life of their times from the Saxon period until this day. So on the fabric of St. Barnabas' may easily be recognized the original mission church with two extensions. The first building is now the west end, and measured about 33 by 22 feet. The three westernmost windows approximately show in the interior its length, whilst outside, a perpendicular board covers the joining of the new with the older work. A bell-cot caps the western gable, and a small porch adjoins the south wall at its western limit. The first addition was an eastern extension of about 27 feet, with a south transept about 15 feet in length. This provided a small extension of the nave and a short sacristy for the altar, the transept being seated stall-wise like the choir seats in front. Part of this transept is now screened off for a vestry, the old vestry opposite being converted into an additional porch. The last addition extends the choir 10 feet, and provides a new sacristy 10 feet long by about 18 feet broad, with an apsidal end of five facets. The three innermost facets are pierced with small decorated double-lancet windows of "cathedral" glass, the central one containing the sacred monograms of the Holy Name and Alpha and Omega. These windows were the gift of the children of the Sunday-school of St. Barnabas. New choir seats have been provided with quatrefoil piercings at the end. The church has an opened-timbered roof throughout, and a cross surmounting the eastern gable marks the sacred character of the building. The new chancel has been entirely paid for out of the voluntary contributions subscribed by the parishioners, with the exception of a small grant of \$70 from the S.P.C.K. The building is to be consecrated some time in October, being quite free of all debt.

Holy Trinity.—The rector of this church is far from well, and has been ordered by his doctor a complete rest. He is at present away seeking to recuperate after a trying year of hard work. This church, with its new organ just completed, makes a fine addition to the numerous edifices that have been built since the disastrous fire of 1890. The Ven. Archdeacon of Columbia officiated last Sunday during the rector's absence.

MOOSONEE.

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

The Bishop of Moosonee's Difficult Journey.—Bishop Newnham is paying a flying visit to his family after his extended visitation in the northern part of Moosonee diocese. He only arrived a week ago, and will have to leave again before the end of the month. Meanwhile he is staying at Rosemere, where Mrs. Newnham and the family are spending the summer. After nine or ten months spent between Fort York and Churchill, the Bishop returned by Trout Lake and God's Lake, instead of the direct route. This involved a canoe journey of eight weeks, much of it being over exceedingly difficult country, hardly ever travelled by a white man, not even by a white fur-trader, but only by Indians going to their hunting and fishing grounds. From Trout Lake to God's Lake only the smallest canoes can be used, as there are many tiny creeks, not more than ditches, to be travelled, and numerous portages, mostly deep swamp, or thick bush, where the path is not cut, and only the small canoes carried by one man can follow the turnings and twists between the trees. Out of two hundred adult Indians at Trout Lake, there were only two that knew this road. It is also a difficult journey for provisions. Very little can be carried in the small canoe, and very little, if any, can be obtained at Trout Lake or God's Lake, and the Bishop and his party had to depend mainly on gun and net, and, in fact, lived chiefly on fish for a fortnight. The Bishop's object in taking this route was to visit Trout Lake and to meet as many Indians as possible in the God's Lake country. It is just twenty years since Trout Lake was visited by a Bishop, and the work has made good advance in that time. Bishop Newnham confirmed 124 there, and there were 163 at the sacrament of the Lord's Supper. Indeed, the church would not properly hold the communicants alone, and in fine weather all services were held outside. Very little has been done for the numerous Indians around God's Lake, owing to lack of men and means. Most of them are practically heathen, though many are nominally Christian; but they rarely see a missionary. Bishop Newnham hopes to open a new mission here as soon as he can obtain a man for it. But this may probably be the first work for the Bishop of Keewatin, as soon as that diocese is organized and the bishop appointed. "Keewatin" as a diocese will largely correspond with the province or territory of Keewatin, and will consist of the northwest of Moosonee, and the Rainy River district of Rupert's Land. Bishop Newnham is busy, in conjunction with the Archbishop of Rupert's Land, in preparing for the necessary legislation by the Dominion Parliament to this end, and for the obtaining of the necessary funds. Bishop Newnham reports a very hard winter both as to food and fur hunt for the poor Indians everywhere he went without exception. Rabbits, deer and fish all seem to have failed, and though the bishop knew of no cases of deaths of starvation, he found the Indians in the veriest rags and old skins, and very thin and weak from want of food. He has since heard of seven or eight deaths from starvation in one district. Bishop Newnham is anxious to return to his work at Moose Fort, which has been under-manned for some time, but expects to return here in connection with the required legislation next spring. He will probably go up in March a five hundred mile walk on snowshoes.

British and Foreign.

After ages of neglect the traditional resting place of the remains of Ireland's patron saint in the Cathedral graveyard at Downpatrick has been covered with a memorial stone.

After undergoing thorough restoration, the fine old church of Lakenham, Norwich, has been re-

opened. The various ornaments were dedicated by the Bishop, who preached the sermon.

The Dowager-Countess of Harewood laid the foundation stone of a new church in the parish of St. Luke, Thornaby. The late Earl of Harewood gave the site of the church. The estimated cost of the building is £6,000.

Lord Roberts has settled the controversy in the religious papers as to the denomination to which he belongs (the strict Baptists especially claiming him), by writing to a correspondent that he belongs to the Church of England.

The Bishop of Manchester opened a new church, dedicated to St. Luke, at Slyne, a village near Lancaster, between Hest Bank and Bolton-le-Sands. The site was given by the late Colonel Dawson-Greene, of Whittington, and the total cost of the building is £2,358.

Canon Hurst, B.D., secretary of the Colonial and Continental Church Society, has received from the Western University of London, Canada, the degree of Doctor of Divinity. The degree was conferred, honoris causa, at the June annual convocation, in recognition of Dr. Hurst's services to the Colonial Church.

The United States Government has been active in its efforts to increase the intelligence of the people of Puerto Rico, and has opened 620 schools at an expense last year of \$330,000. The children are generally eager to attend school, and especially to learn the English language.

Teachers from the Uganda have carried the Gospel to a new country, N'kole, to the southwest of Koki. The circumstances repeat, with suitable variations, the story of St. Patrick. Four years ago a young native of N'kole was carried off into Koki as a slave. While there he learned something of Christianity. He turns out to be the son of one of the four most important chiefs of N'kole. He has now returned to his own country, and is a candidate for baptism. At the request of the young King of N'kole, teachers are to be sent from Koki.

The income of the Bishop of St. Albans' Fund for 1899 amounted to £24,314, or £5,000 more than had been received in any preceding year. There was, however, a deficiency of £234, this being due to the great demands made upon the fund. It is stated that a population equal to that of Oxford, with its eighteen churches, or that of Cambridge, with its sixteen churches, is added to "London over the Border" every year, and that scarcely one church a year is built to meet the spiritual requirements of the ever-increasing people.

Last Christmas there took place in Mashonaland what may be called the turning-point in its religious history. The first-fruits of the Native Church, to the number of no fewer than forty persons, were baptized. As the Bishop says, fifty centuries of witchcraft, slavery, polygamy, and what he calls Baal-worship, now bow down before the Babe of Bethlehem. "On Christmas Day last, in St. Columba's school chapel, Bulawayo, 40 natives were baptized (by immersion) and confirmed by the Bishop of Mashonaland. Of these thirty-seven were Amandebele (Matabili). Three women are Fingoes. One woman was a wife of Lobengula and is a person of influence amongst her people. She walked eighteen miles every Sunday for months, for instruction. For a baptism, we spread a large buck-sail from the porch across two waggons, and for the 'Laver of Regeneration' used a large tin bath. After the immersion, the candidates were robed in white, and entered the chapel filing past the Bishop who signed each with chrism. They were then confirmed. After the confirmation Te Deum was sung. 'I was in the dark; now I am in the light,' said one of them to the Bishop when all was over. Laus

Deo! Two years ago five black men were seen at the door of the church, Bulawayo, during matins. Brought in to the Bishop, he found them to be Pondo Christians come to work in the mines. They had been looking for the church. 'Now we have found our true Kraal and the Shepherd,' said they. A hut was built. Fingoes and then Matabili came round, sent their children to school, and came themselves to hear. Then 'hearers' were received, Catechumens made, and now after two years we have our first-fruits—in the chapel—far too small now for our requirements, besides three out-stations. Oh, when will England's eyes be opened to see its Empire—and the Church's eyes to see the vision of opportunity—far and wide?"

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.

SEND ONE DOLLAR.

Sir,—With reference to the report of the laying of the corner-stone of our new church to replace the one destroyed by fire, I should be glad if some of your numerous readers would kindly send me one dollar to help me in the scheme that I have devised. As has already been stated in your columns, owing to a heavy debt upon the lately built rectory, it is impossible for us to incur any more, for with our small numbers the burden would be greater than we could bear, so every effort is being made to open the church free of debt. Will you kindly help us in this most laudable endeavour.

W. M. H. QUARTERMAINE,
Incumbent of the Mission of Renfrew.

THE FUTURE OF THE DIOCESE OF ONTARIO.

Sir,—In your issue of July 16th appears an excellent letter, signed by Rev. F. D. Woodcock, who is one of the most successful missionary priests of the Diocese of Ontario. While agreeing with Mr. Woodcock's premises as to qualifications that are desirable in a Bishop, I cannot fall in with his conclusions, which will lead me to think that all these qualifications may only be found in some imported priest, who would necessarily be taken and accepted by the diocese upon the recommendation of one or two men, upon whose judgment the rank and file of the Synod representatives must necessarily depend. I think that, for many reasons, it is equally desirable to have qualifications for a Bishop in Ontario, which cannot be found in any but Canadian trained men. These qualifications consist largely in an absorption from youth up of Canadian democracy, as expressed in the social, domestic and religious character of the Canadian nation. No man, unfamiliar with these, can hope to get in touch with them after he has attained an age that would make him a desirable candidate for a Bishop, without absorbing in this attempt the greater portion of the period of his useful years as Bishop. A foreign Bishop, no matter what his scholastic or spiritual qualifications may be, it is more than likely will make many serious mistakes and blunders, which would result in more injury to the Diocese of Ontario than could be rectified in two or three generations. We are now suffering in this diocese and throughout Canada, as a Church, from the honest and conscientious mistakes of well meaning clergy in the Church. My first suggestion would be that, by all means, let a Canadian from the Canadian priesthood be selected. The laity are asked to support theological colleges, giving their sons to the sacred

office of the priesthood of the Church in Canada, and having them trained at these theological colleges, and we find, that, after all, the clergy of the Canadian Church are willing to condemn the ability of the Canadian priesthood and the scholastic training which the Canadian colleges can give them by refusing to select a Canadian for the highest office in the Church. One of the strongest arguments in favour of the independence of the Church of England had for its basis the fact that foreign monks and priests were sent to England to hold the best livings there to the great injury of the national church. When Canadians wish to select a representative for the Privy Council of England, Lieutenant-Governor for a Province or judge of one of the Superior Courts of the land, Canadian trained men have never been found deficient in all the qualifications necessary for these high and responsible positions as well as for such positions as Ministers of the Crown in the Dominion or Provincial Government, why then, is it necessary to belittle our priesthood by passing over it, when a small diocese of five counties requires a co-adjutor Bishop? Do the clergy of the diocese agree with the spirit of the mother church, when she was not recognized in the granting of livings in England to the canonically ordained priesthood, if they are content to accept a man as Bishop, who would not leave the old country or the country in which he lives, unless he has settled to his own satisfaction "What is there in it for me?" and emigration would better his position temporarily; one, to whom it makes no difference, when he cuts away from his home, whether he goes to Australia, Africa, the United States or Canada. If he were sure of attaining success at home, he would never leave his native land, and as soon as better prospects open up for him, it is an easy matter to shift from one country to another. Such a man seldom or never gets in touch and sympathy with the feelings and aspirations of the people of his adopted country before he becomes incapacitated for work, by age. The laity are taught, from their youth up, that one of the offices of the Third Person of the Blessed Trinity is to guide and direct the Church, and lead her into all truth, and that from Apostolic days down to the present the mode of election to the highest office of the Church has been by secret ballot under the guidance of God, and St. Matthias was selected from those who had had practical experience in the field of labour in which he was called to work. Lately the custom has crept in, that when at an election of a Bishop, any considerable differences arise in following the Apostolic usage, open discussion, caucuses and conferences are held to compromise the situation, and perhaps much against the intention of that Divine Guiding Power, a man is selected, who appears to be a candidate, upon whom the clergy and laity agreed without giving a moment's consideration. It does seem to the ordinary observer, and with all due reverence, that the most important Person, who is to guide the selection, is side-tracked to please the whims and notions of poor, weak, sinful men, when the old plan of selection, by secret ballot, fails by a lack of harmony between both orders, the Holy Ghost must be dropped entirely and a haphazard selection, by open vote, made to meet the difficulty. At the last meeting of the Synod of the Diocese, the strongly expressed opinion, by the secret ballot of the Synod was in favour of two men, one of whom, the favourite of the clergy, has since become incapacitated through ill health, and two compromise candidates have not accepted. It would seem almost as if Divine guidance had intervened and taken the strongest means, by taking away the one, to force the Synod to take the other candidate or make a selection by ballot, in the proper way, independent of and freed from the improper influences of conferences. Let us not make a farce of this Divine method of election, and even if the result does not agree with our peculiar opinion, let us unite upon that result to make the Church what she ought to be in the diocese and would be if no mistakes were made in asking for and accepting the Divine Guidance.

LEX.

Family Reading.

WHAT IS LOVE?

"The greatest of these is Charity."
Thou that askest, "What is love?"
Look and read in heaven above;
Sun and moon and stars agree,
Praising God and blessing thee,
Sin may turn thy day to night;
Never they withhold their light!
Look to earth; her thousand flowers
Gladden e'en thy wasted hours;
And her richest fruits she gives
Still to him who thankless lives.

Thou that asketh "What is love?"
Seek thy King in heaven above;
There our nature still He wears,
There our human heart He bears,
There the depths of mortal woes,
He, by sweet compassion, knows;
There for man, who made Him die,
Still He lifts His pleading cry;
While His pierced hands declare
What the sinner's heart could dare.

Thou that askest, "What is love?"
Look no more to heaven above;
Tell not what thy mind believes;
Boast not what thy heart receives.
Learn of Jesus, that to give
Life for others, is to live.
Give, like Him, thyself to God;
Shed, like Him, thy grace abroad;
Then each passing hour shall prove
What it is like God to love.

—L. Tutiett.

THE STREAM OF LIFE.

Life, says Heber, bears us on like the stream of a mighty river. Our boat at first glides down the narrow channel, through the playful murmuring of the little brook and the winding of its grassy border. The trees shed their blossoms over our young heads, the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us, but the stream hurries on, and still our hands are empty.

Our course in manhood is along a wider and deeper flood, amid objects more striking and magnificent. We are animated by the moving picture of employment and industry passing before us; we are excited by some short-lived disappointment. The stream bears us on, and our joys and our griefs are alike left behind us.

We may be shipwrecked, but we cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roar of the ocean is in our ears, and the tossing of its waves is beneath our feet, and the land lessons from our eyes, and the floods are lifted up around us, and we take our leave of earth and its inhabitants, until of our farther voyage there is no witness save the Infinite and Eternal.

SYMPATHY.

There is nothing that so kindles love in the suffering soul as the sympathy which shares, which sometimes more than shares, the suffering. If we sin, and another tries to bear the pain of it; if we sin, and another out of love tries to set the wrong right at the cost of much pain to himself; if we do wrong, and that wrong bears evil fruit, and another out of love tries to lessen the evil to us by his labour, by his privations, by his endurance of consequences that otherwise would have fallen on our heads; then, if we have

left in us a spark of true or generous feeling, it is impossible that we should not be touched at heart. And so we rise to the conception of the pain which has redeemed us. The pain was needed to set the world right, and all our highest instincts, and all the tenor of human experience, and all the teaching of revelation, continue to say that without such suffering the wrong in the world could never have been set right. And still it is only by the power of that pain that the much evil in the world is so held in that at the last the good shall triumph. And it is only by the power of that pain that all that accumulation of wrong that each one of us stores against himself in the records of God's creation, is prevented from being an everlasting burden on our own souls. But more than that, it is the love which we read in that pain which reconciles the soul to God, and makes all pain that we have to bear a medicine for our sins by the spirit which it breathes into our hearts. Are we then to have no pain? Has He so borne the pain that we have none to bear ourselves? Not so. If He was crucified so does the Apostle teach must we be crucified. If He bear His Cross, so, as He says Himself, must we, too, bear the cross. The true Christian feeling is assuredly this; to welcome any pain, any privation, that shall purify the soul and make us more like our Master.—Archbishop Temple, D.D.

BOYS "KEPT" CLEAN.

The Archbishop of Canterbury recently visited St. Edmund's School, St. Thomas' Hill. In his address to the boys, he alluded to a "very good school" he attended in Devonshire, when he was boy, but said it was of a rougher kind than was to be found in England now. He always had to wash at the pump in the morning, and in some respects it was not so pleasant as washing in one's own bedroom, but it had this advantage, that if a boy had not the inclination to wash himself the others would wash him till he was quite clean. He had helped to hold another fellow under the pump because they did not consider he was clean enough.

EDUCATED FOR BUSINESS.

The receipt of the new and handsome prospectus of the British American Business College, of Toronto, is a reminder of the attention that is paid in the present day to educating young men and women in the principles and practices of business. This college, now in its 41st year, stands out as, perhaps, the best representative of a commercial college. The well-known principal, Mr. David Hoskins, C.A., a trained business teacher of many years' standing, has always been possessed of high ideals of what should constitute a business education. How these ideals have worked out in practice is very much in evidence in the fact, noted in the college prospectus, that over 200 students of the British American Business College are annually placed in situations with Toronto firms.

The college success is built on the thoroughness and practical nature of the teaching. The theory of business studies, such as book-keeping, stenography, type-writing, penmanship, are by no means overlooked, but it is remembered that young men and women, when they enter business, must go equipped with that practical knowledge that will enable them to at once fit into their positions. The success of the pupils of the British American Business College and the testimony that comes from leading firms

in Toronto and elsewhere, shows the success of the effort in this direction.

The college is very up-to-date in all its methods. A year ago, recognizing the important relationship of good advertising to business, the management established a department for the teaching of advertising writing, in charge of one of the best known experts in Toronto. In office management, what is known as the loose-leaf method is very much in vogue just now, and commencing this term, the British American will give special attention to the use of the loose-leaf system of accounts.

We have no doubt that Principal Hoskins will gladly send a copy of the new prospectus, from which we have gleaned these thoughts, to anyone who may drop him a postcard. The book contains a mass of useful, practical information for all who contemplate following a business career.

HINTS TO HOUSEKEEPERS.

Spiced Pears.—Make syrup of two cupfuls of sugar, four sticks of cinnamon broken into bits, one dozen whole cloves, and one tablespoonful of whole allspice; let all boil together ten minutes, then add two pounds of pears, pared, cut in halves, and cored; let cook together until the pears are tender; place pears in jars, pour the spiced vinegar over; they are ready to eat as soon as cold.

Canned Peaches.—Peel and quarter choice peaches. To peel, place them in a wire basket, dip into boiling water a moment and then into cold water, and strip off the skins. Have a porcelain kettle with boiling water and another with syrup made with granulated sugar; drop the peaches into boiling water (some previously boil the pits in the water for their flavour), and let them cook until tender; then lift them out carefully into a can, pouring over them all the syrup the can will hold, and seal immediately. Cook only peaches enough to fill one can at a time.

Canned Tomatoes.—Pour boiling water over the tomatoes to loosen the skins. Remove these; drain off all the juice that will come away without pressing hard; put them into a kettle and heat slowly to a boil. The tomatoes will look much nicer if all the hard parts be removed before putting them on the fire. Rub the pulp soft with your hands. Boil half an hour; dip out the surplus liquid, pour the tomatoes, boiling hot, into the cans, and seal. Keep in a cool, dark place.

To stuff tomatoes take six ripe tomatoes of equal size, cut circles off the top of each, and scoop out the inside. Press the pulp through a sieve and mix in with it a little salt, cayenne, two ounces of butter, broken in bits, two tablespoonfuls of bread crumbs, one onion minced fine, a teaspoonful of parsley and two very large tablespoonfuls of grated Parmesan cheese. Fill the tomatoes with this mixture, put on the tops again, and bake in a moderate oven. Serve with mushroom sauce.

Fried Tomatoes.—Slice the tomatoes thick, sprinkling a little salt over them, then dip them in the cornmeal and fry slowly in butter.

Ice in the Sick Room.—A bit of ice is often desired in the night. A good way to keep it is to cut a piece of white flannel about 10 inches square. Place this over the top of a tumbler, pressing the flannel down half way or more into it. Then bind the flannel fast to the top of the glass with a string. Put the ice into the flannel cup and lay another piece of flannel five or six inches square upon the ice. Arranged thus, ice will keep many hours.

Children's Department.

DO ONE THING WELL.

BY JOSEPHINE POLLARD. Do one thing well, And it will tell, If you will only wait a spell; Nor courage lose. Nor e'er refuse Your best endeavors still to use.

Though at the start You may lose heart, And tear your crude designs apart, Still keep right on Until you've done Your task, and own a victory won.

The stubborn will Toils on, until It meets success and proves its skill: The fight maintains, Nor e'er complains, And is rewarded for its pains.

Tasks well begun, If left half done, Are not much good to any one; Who thus misspends His time intends His life to fill with odds and ends.

The master-hand Can fame command, And make its impress on the land; Who would excel Must doubts dispel, And labor to do one thing well

THE CANDLE-FISH.

Along the Alaskan shores is found a remarkable fish, which, it is said, will furnish food, light, heat, and medicine to the prospectors who have gone into the Klondyke. This fish is of the smelt variety, but larger and fatter.

They are caught in nets easily, and on being caught are found to be of a rich green colour on the back, variegated with blue, and with golden reflections on the belly. On being held up to the light, they are almost transparent. On being caught these fish are dried and stored.

When the Alaskan is snowed in and without a light he simply inserts the tail of one of these fish in a crack in the table and touches a match to its nose. It gives out a clear three-candle-power light. The backbone is largely formed of phosphorus, which not only causes it to ignite easily, but also accounts for the strength of the flame and the heat developed.

The substance of the fish, largely fat, retards the rapid burning, as the tallow acts as an ordinary candle. The fish also is valuable as food. Still another use to which it may be put is as a substitute for cod liver oil, which, aiding the natural heat of the body, serves to protect against the severe cold.

THE EARTHEN POT AND THE POT OF BRASS.

A river having overflowed its banks, two pots were carried along in the stream, one made of earthenware and the other of brass. "Well, brother, since we share the same fate, let us go along together," cried the brazen pot to the earthen one. "No, no!" replied the latter in a great fright: "keep off, whatever you do, for if you knock against me, or I against you, it will be all over with me—the bottom I shall go."

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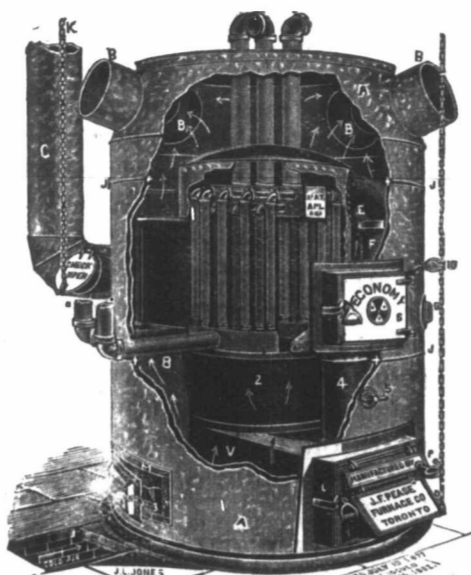
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A TRANSFORMED SORROW.

A little girl, who had been looking forward for some weeks to a visit in the country, was kept home by sickness. She had been unusually brave until the decision was reached that she would not be able to go. Then every vestige of self-control vanished, and she moaned and wept and complained until the entire household was exhausted by its efforts to soothe her.

"Ethel," said the tired mother, at last, "don't you think you could be a little more patient?"

There was a moment's silence, then Ethel's natural candour got the upper hand. "Yes'm, I could be patient," she sobbed, "but I'm having such a bad time myself—I want other people to be sorry, too."

Probably a good many of our readers will recognize something familiar in that attitude. How many of you girls have cherished a feeling of injury because a sister went to the party, and enjoyed herself, when you were sick and had to stay at home? How many of you boys have spoken crossly to your mother because the teacher at school or the man for whom you are working was harsh with you? If we feel unhappy ourselves we have a most unreasonable desire to make other people share our unhappiness.

But sometimes grief and disappointment are received with just the opposite spirit. In the extreme west of this big land of ours, near the blue water of the Pacific, stands a great university which has sprung into existence during the past ten years. No tuition is charged, and students flock to it, not only from all parts of our own country but from other lands. This great institution of learning is a memorial of an overwhelming sorrow. The only son, whose name it bears, died just as he was entering manhood, but the heart-broken father and mother did not grow bitter and resolve that others should suffer with them. Instead, they turned their vast fortune into something that should constantly

benefit the world, so that from their sorrow, joy and blessing should flow out to thousands.

If this is the right course to take with a great grief, why not with a little disappointment? If it is noble to use a terrible bereavement as a means of blessing others; why should we not use our little hurts and griefs and sorrows for the same end? Instead of resolving to sadden others because our hearts are aching, let us try to use our own sorrows, big and little, for the help of those about us, transforming our own heaviness of heart into happiness for others, through the magic of love and self-forgetfulness.

BIRDS THAT CRACK NUTS.

In one of the islands of the Indian Ocean, near New Guinea, is found a wonderful cockatoo.

It is as large as a full-grown pheasant, and it is of a jet-black colour. The bird is remarkable for its immensely strong bill and the clever manner in which it is used. The bill is as hard as steel, and the upper part has a deep notch in it.

Now, the favourite food of this cockatoo is the kernel of the canary nut; but there is wonderful ingenuity required to get at it, for the nut is something like a Brazil nut, but it is ten times as hard. In fact, it requires the blow of a heavy hammer to crack it. It is quite smooth and somewhat triangular in shape.

The cockatoo might throw the nut down, but it would not break or it might hold it in its claws like parrots usually do with their food and attempt to crush it, but the smoothness of the nut would cause it to fly out of the beak. Nature appears to have given the possessor of the wonderful bill some intelligence to direct its powers, for the cockatoo takes one of the nuts edgewise in its bill and by a curving motion of its sharp lower beak, makes a small notch on it. This done, the bird takes hold of the nut with its claws, and, biting off a piece of leaf, retains it in the deep notch of the upper part of the bill. Then the nut is seized between the upper and lower parts of the bill and prevented from slipping by the peculiar texture of the leaf. A sharp nip or two in the notch breaks off a tiny piece of the shell of the nut. The bird then seizes the nut in its claws and pokes the long, sharp point of its bill into the hole, and picks out the kernel bit by bit.

The cockatoo has a very long tongue, which collects each morsel as it is broken off by the bill.

This is a wonderful process, for it is quite clear that without the leaf nothing could be done, and it proves how certain structures in birds are made to destroy certain parts of plants.

THE FIDGETY BOY.

Sometimes the fidgety boy is very little, and then he gets scold-

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ed and sent out of the room if he does not keep quiet, and older people say with a sigh that he seems to have discovered the secret of perpetual motion. Sometimes he is not little at all, and then things are much worse. Nobody outside his own family ventures to scold him, but ladies look anxious when he comes near a small tea-table, or anything else which upsets easily.

As for the boy himself, he wonders why the rugs roll up when he comes in sight, and the tidies drop off from chairs and lie in little heaps on the floor, and why general disorder reigns when he is present. Naturally he does not feel comfortable.

Perhaps some one of the boys who reads this is of the fidgety, restless kind, and if so, it is prob-

ably a real ordeal for you to spend an evening in company with others. You are sure that if you do not stumble over a rug you will upset a piece of bric-a-brac or step on somebody's trailing skirt. So you say savagely to yourself that you will keep away from people until you know how to behave, and you refuse to go into the parlour when your mother has company, or your sister is entertaining her young friends. Since you shut yourself out of this sort of society, you are very likely to seek the companionship of those who are below its standard, and so never make you feel ill at ease and embarrassed.

What would you think of a boy who said he would never go near the water till he had learned to swim, or of another who declared

that he could never touch a rifle until he could hit the centre of the target at every shot? But after all, this is no more foolish than to declare that you will keep out of the society of ladies and gentlemen until you can enter it without embarrassment. This, too, is something that comes by practice.

Resolution will do much toward checking your nervous ways, but custom will do more. Instead of letting the realization of your awkwardness make you more awkward, try to copy the well-bred composure of the people you admire. You can never learn good manners by shutting yourself away from the society of ladies and gentlemen; and, however hard the lesson may be, remember that it is a very necessary part of your education.

THE FOX AND THE BRAMBLE.

A fox, hotly pursued by the hounds, jumped through a hedge, and his feet were sadly torn by a bramble that grew in the midst. He fell to licking his paws, with many a curse against the bramble for its unkind treatment.

A SMALL OPPORTUNITY.

"Ah, you have brought home the sewing. I will take it up. Nora has stepped out for a few minutes."

Chancing to be in the kitchen, Miss Agnes lingered to notice further the child who had come in—a small, neglected-looking girl, who stood with an expression too sober for her years, warming her hands.

"You live near here, don't you, Susy?"

"I live just round the corner, in the little brown house."

"With your mother?"

"No; I haven't any mother." She still stood with her unsmiling face turned toward the stove, speaking with a forlorn tone, which moved all the young girl's sympathies.

For her heart was very tender with the touch of a new influence which had come to her—the touch which transforms the life, turning it from absorption in self and filling it with the spirit of the Master's loving thought for others. It was so new to her that she felt shy and backward about speaking, but was warm with the desire to pass on, even with a slight and feeble way, the blessing which had come to her.

But what could she say? Was it always going to be difficult to speak, even to a little child, of the love of Jesus!

"Is this one of my opportunities?"

The word was to her full of significance. She had lately read an article in which lovingly and strongly had been urged the duty of seizing on such small chances as may come in our way. "It may be wondered if among all sounds of

woe in the future the wail which goes up over lost opportunity—the word which was not spoken—the act not performed—may not be the saddest, most despairing."

The words touched her deeply. She turned to the child. It was not whether to speak, but how to begin.

"If you have no mother, you need all the more someone to love you and care for you."

"But there isn't nobody," said the child, "except my aunt, and she doesn't care much."

"I care for you, little one."

"I like that," turning toward her with a smile breaking through the soberness.

"But—there's some one better than I who watches over you all the time, and who will love you all your life. He will keep close beside you—and—I mean Jesus, God's Son. You know about Him, don't you?"

"Yes, but He is so far off."

"No, dear; He is near you. He loves you—more than your mother loved you. He wants you to love Him." The child's eyes were fixed upon her.

"I'd like to," wistfully.

"Would you? I'm very glad. Then you must try to be good, because He loves you and you love Him. You will be His own little child, and never say bad words, or take anything that is not yours, or tell what is not true. Will you think of it, Susy?"

Hastily, half breathlessly, she finished, for steps were coming near. Nora was coming in, but that was not the worst, for her mischievous brother Jack stood near the door, wearing the most teasing expression.

"Preaching, Aggy?" he said, as Susy passed out. "You do it well. But now, do you really think it will do any good? Don't you suppose that poor little morsel is so surrounded with all sorts of ill doing that it's just as natural for her to steal and lie, as it is for her to breathe?"

"If she is, isn't that the best reason for trying to teach her something else?"

"Oh, yes, if you can. Go on. It will do you good, I'm sure; even if it does no other good."

He was most provoking, but Agnes stood bravely by her colours.

"I'm not the one who is to insure its doing any good."

"Bravo, Aggy. You've got it all at your tongue's end, haven't you?"

Two or three days later Agnes stood at a window as twilight was closing in. The street outside was brilliant with electric light and lively with passers-by.

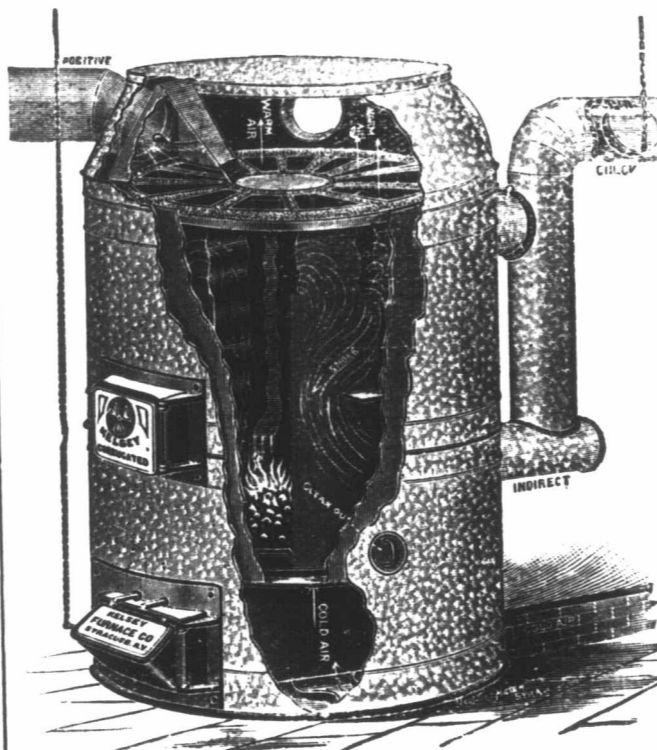
The young girl watched as a small boy waited for the passing of a cable car in order to cross the street. He did not see the one coming the other way, and Agnes' heart beat violently as she saw him going on without heeding the danger.

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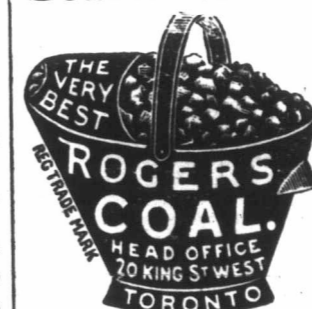
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"Oh, I am not at all sure of that," said Agnes. But there was a glow of happiness in her heart that she had not let her small opportunity slip.—Sidney Dayre, in S. S. Visitor.

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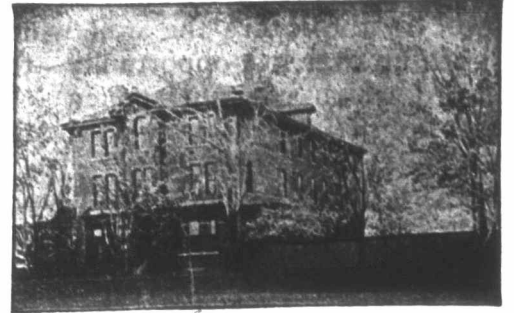
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