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Vol. 25.]

TORONTO, CANADA, THURSDAY, OCTOBER 12, 1899.

[No. 39.]

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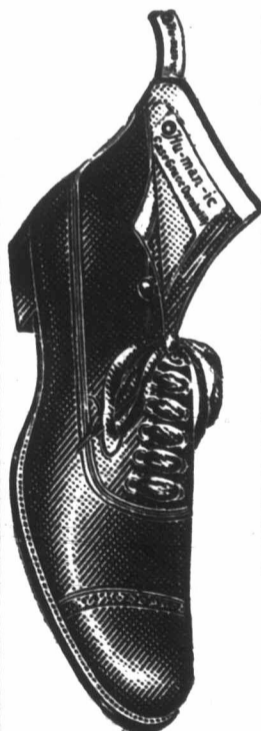
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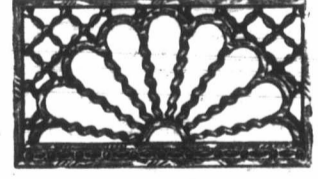
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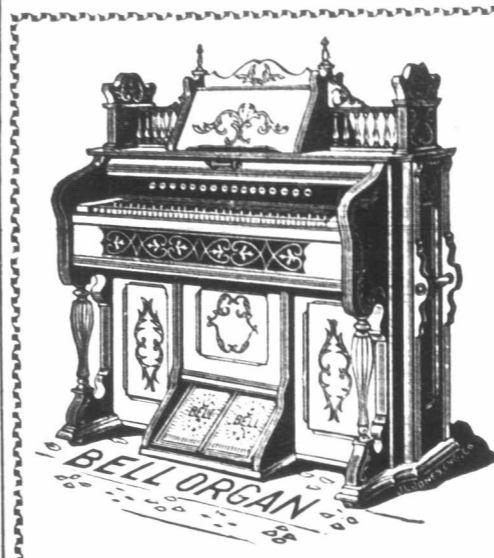
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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWENTIETH SUNDAY AFTER TRINITY.

Morning—Ezekiel 34; Coossians 3, 18 and 4.

Evening—Ezekiel 37, or Daniel 1; S. Luke 12, 1-35.

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

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 307.

Processional: 270, 271, 306, 393.

Offertory: 202, 210, 280, 385.

Children's Hymns: 330, 334, 338, 342.

General Hymns: 196, 271, 203, 285.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Holy Communion: 259, 310, 311, 555.

Processional: 212, 447, 474, 603.

Offertory: 224, 235, 273, 280.

Children's Hymns: 175, 176, 571, 574.

General Hymns: 359, 477, 630, 633.

Peace or War.

As we write, the eyes of all Christendom are strained in the direction of South Africa, and the question of the hour is "Will there be peace or war?" It seems certain that if all efforts to arrive at a peaceful solution of differences are unavailing, and war has to be proclaimed by Great Britain, the fight will be much more far-reaching than was supposed to be probable some months ago, and the contest will be a long one, and must in the very nature of things bring about many disasters to both sides. We can only re-echo the words of Canon Scott-Holland, on the 17th of last month: "Pray that England may be spared a war, which, even if the miserable necessity be forced upon her by the stubborn refusal of reasonable terms, must nevertheless be ignominious by its very conditions—a war in which the inevitable and inglorious

victory cannot but bring in its train consequences so disastrous and so dishonouring." But if there must be war, while we continue praying that it may please God to give to all nations unity, peace and concord, we, as loyal subjects to the Queen, may and ought to join with the Church in the prayer "that it may please God to be her defender and keeper, giving her the victory over all her enemies."

Professor Sanday's Pamphlet.

Those who treat the Archbishops' decision as a death-blow to the Catholic party in the Church of England will do well to read a paper recently put forth by Dr. Sanday, Lady Margaret Professor of Divinity, and Canon of Christ Church, Oxford, wherein he says that the English nation is in danger of committing a serious injustice to the High Ritualists by confounding the terms Roman and Catholic; and states broadly his belief that the High Church party does aim at making the Church of England Catholic; and does not aim at making it Roman. In the learned writer's own words: "Our Church is Catholic in the same sense in which the Church of Rome and the Churches of the East are Catholic; it holds to the same great standards of faith, and has preserved the same Church order. The Church of England has done this from the first, and gloried in doing it. And if the High Churchman thinks it right to emphasize what he has in common with these other great Churches, I do not see where he can be gainsaid."

The Use of Cathedrals.

The Cathedral Church should be something more than a mere principal church among others in a city. It should be the model church of the diocese, not only as an idea, but in fact; and be alive to its responsibility, as it has the opportunity of being ready to encourage every good work; as the centre of Church life in the diocese, round which all the Church agencies should rally, and where each should have its home, and should hold its annual service and convention. It should also be the centre of teaching and training the recruits of the Church for their future work in the domestic or foreign mission field, and where the Bishop can invite his clergy to meet him in devotion, such as "Quiet Days." The late Archbishop Benson sought to make the Cathedral of Truro, of which he was the first Bishop, such a centre and model, and the Bishop of Chester, at a recent visitation of his cathedral, has commenced following out the same ideal. Speaking there of cathedral visitation, he said the exercise of visitorial power had been transmitted by the authority of the Primitive Church, incorporated and inculcated into canon law, and supported by the temporal courts. Cannot this ideal be carried out in our own cathedrals in Canada? Let us make a commencement

with daily services, free and unappropriated sittings, and a staff of teaching clergy.

Thanksgiving Day.

The question is asked whether the State should fix a day as a general holiday, under the name of Thanksgiving Day, following, in Canada, the custom established in America in the early days of her history, when the power of God, as the Supreme Ruler of the world, was more universally recognized than at the present time, when the holiday has been preserved, but without the same universal observance of the day as a holy day; or whether, here in Canada, such a matter should not rather be left to the various churches, to be dealt with in the way of thanksgiving services held immediately after the time of harvest. The duty of setting apart one day of the year as a day for returning thanks to God for giving and preserving to our use the kindly fruits of the earth, is obvious; and we think its observance by the Church should originate with the House of Bishops; and we should rejoice to see the Church harvest festivals observed on one and the same day in all parishes of the Dominion. The holiday might perhaps be fixed for a Monday, soon after harvest-time, preceded by a special observance of the preceding day, as a holy day; and the thank-offerings of all congregations might be devoted to some great Church object, such as Domestic and Foreign Missions, in preference to special offerings for local (parochial), purposes, with much advantage to the Church at large.

Progressive Theology.

"That means progress without an end. By progress we may know what we are leaving; we do not know what deserts we are entering. Probably learning never converted anyone. God is only learned by love, never by intellect. The God of intellect must be a finite God, and that is only an idol." So writes Father Benson, in relation to the recent ordination of Dr. Briggs, a late convert from Presbyterianism, which has given rise to so much discussion in Church papers; and his concluding remarks, contrasting the fixity of Theology with the uncertainty and infinity of the progress of science, are weighty. "A progressive theology can only be progressive atheism. Science progresses because it has its origin and development in the mind of man. Theology cannot be progressive, for it is a revelation from God. It may be more and more apprehended, but it no more admits of progress than the noon-day sun. Its progress is a progress of power, love, faithfulness, as its glow fills the heart of the faithful and quickens the seeds of grace which God has shown therein, but all developments of theological principle can only be obscurations destroying the actinic power of the sunlight, as when we look at the sun through a smoked glass to trace its out-

line the more distinctly. We cannot add to revelation any more than we can originate it. We can only learn what revelation is by seeking in the grace of Christ to live up to it."

Family Worship.

The Bishop of Argyle, in a recent charge to his clergy called their attention to the importance of cherishing family or household religion, as an outward, as well as an inward, recognition in home life of the Holy Trinity, as the source of all blessing. He reminds his clergy that family worship has been a national custom in Scotland recognized throughout all classes, generation after generation, even more faithfully than in England, and that Presbyterians have not been less regular than Episcopalians with regard to this duty. He instances the old-time features of family worship, and "grace" before and after food, and urges that we cannot neglect these without the risk of losing our proper recognition of our dependence upon God for His blessing.

Forms of Family Prayer.

Passing to details, the Bishop recommends the reading of a short passage of Holy Scripture, followed by the General Confession, the Lord's Prayer, the recital of the Creed (as a prayerful act of faith, kneeling), the collect for the day, the two collects for morning or evening, the prayer for all sorts and conditions of men, the general thanksgiving, the prayer of St. Chrysostom, and the grace. These are recommended in preference to other manuals of family prayers. The Bishop refers to words of Dean Luckock, that the priesthood of the laity, spoken of by St. Peter and St. John, belongs to everyone who by baptism became a member of Christ's mystical body; and it restores to him, through this union with Christ, the forfeited privilege of appearing before God, and of offering up "spiritual sacrifices acceptable to God through Jesus Christ."

Profane Swearing.

Mr. Jerome K. Jerome, in his "Idle Thoughts of an Idle Fellow," makes some sort of plausible defence for swearing; looking upon it as "a safety valve through which the bad temper, that might otherwise do serious internal injury to his mental mechanism, escapes in harmless vapouring." This might be plausible, if the existence of the bad temper, and the harmlessness of the vapouring, be admitted as necessary premises, and if there were no third commandment in the decalogue to make it a breach of the law of God. There is, of course, an anger which is righteous "and sins not;" an anger which is just and does not find its vent in profanity; just as there is a profanity which has its origin in custom, and not in indignation, righteous or otherwise. We are none of us beyond the influence of bad temper, in our own selves, and in others; we see the fault readily enough in others, and probably it is as distasteful to us, when we see it in others, as is the habit of profane swearing when indulged in by other people. We who profess and call ourselves Christians should recognize

an even higher standard than a mere conformity to the negative obligation of avoiding a breach of the letter of the third of the Ten Commandments.

A safety-valve to anger.

We are all of us liable to be overtaken by a sudden outburst of angry indignation, when through malice, or mischief-making, our motives are misrepresented, or our words or actions are misconceived. The safest course we can recommend, under such circumstances, and it falls considerably short of Mr. Jerome's remedy, is to sit down at once, while the fit is on us, and pour out our burning thoughts in writing; then seal them up and sleep upon them. The next morning's reflections, especially if we have in the meantime opened our griefs at the throne of grace to Him Who is wiser than ourselves, will give us a clearer conception of our duty; and in most cases will give us cause for thankfulness that, before any harm has come of it, we have been permitted to see for ourselves to what lengths unrestrained anger might lead us, and we shall, in chastened humility, burn our fevered manuscript, and meet our trouble in a calmer and wiser frame of mind, and seek to draw good out of evil.

Civic Christianity.

"There never has been a time when such large demands were made of the governors of the city, never a time when such a heavy burden of responsibility was laid upon them; and never a time when a more splendid career for the good of the people was offered to the public-spirited citizen," so says the Rev. H. Symonds, the rector of Ashburnham, in a sermon preached at his annual harvest thanksgiving service, containing much excellent advice to the civic authorities, who were present officially at the service. We have only space to quote one short portion of the admirable address, which was given on the occasion, bearing on the relation of Christianity to the town. "So far as the relations of men are concerned, the fundamental principle of Christianity is expressed in the one word 'Brotherhood.' We are a family, and every true family seeks not that each should get all it can out of its members, but to promote the general good of the family. All the members of a family cannot be equally strong, or equally clever, or equally rich. But the strong help the weak, and the rich members of the family help the poor. And that, too, is and must be the ideal of the Christian city. One does not ask that every session of the Town Council should open with prayer, or that every councillor in every speech should proclaim his Christianity. The roots of the tree are out of sight in the ground, but their work is seen in stem and branches, in flower and fruit. So the spirit of Christ should be displayed not necessarily in words or forms but in the honest endeavour in all things to manifest the spirit of Him Whom we call Lord and Master. The Spirit of Christ was the spirit of service. 'I am among you as He that serveth,' he cried. I can think of no higher title, nor of any nobler motto to be

sunk deeply into the hearts of all, who, because they are called to rule are called to serve the town, than this."

PATRONAGE.

There are few subjects of greater importance to the well-being of the Church than that of Patronage, whether we consider the distribution of clergymen in the various parishes, or the influence which it may have on men thinking of seeking for Holy Orders. At first blush, it may seem easy enough to appoint a man suited for the place or post, and all will go well. Yes, but what is the best way to take in order to find the most suitable man; and the variety of methods of Patronage may show us how difficult in practice it has been found. Thus, in the Church of England, the Patrons are bishops, deans, cathedral chapters, rectors, vicars, and private persons, whether clergymen or laymen. It would be useless here to enter into any explanation of these methods of selection. When we say that, on the whole, it answers pretty well, it is evident that this result is attributable more to the quality of the men from whom the choice is made than from the manner of election. It may, indeed, be that the very variety of the methods of appointment may tend to a diversity in the kind of men chosen, which turns out to be advantageous in the Church. In the American Church the appointments are made by the select vestries, the Bishop having no legal power of interference, except to see that the candidate's papers are right. Among ourselves in Canada, the Patronage is in the hands of the Bishop, after consulting with the churchwardens and delegates to the Synod. It might appear that this is an excellent method, the Bishop always being finally responsible for the appointment, but after consultation with the representatives of the congregation. How is it then that this method does not seem to give satisfaction—or rather that it seems to act very well in some dioceses, but not in others? This is a delicate question. Yet certain points may be touched. In the first place, it frequently happens that the Churchwardens and Synod's men have no one to recommend, in which case the whole responsibility is thrown upon the Bishop, and this is not always what the ruler of the diocese quite likes. In the second case, the Bishop may feel constrained to refuse to make the appointed suggested, and this is still worse. As a consequence, several bishops have resolved to give up all responsibility for appointments, and have practically told the people that they would appoint anyone they might agree upon. Now, why should not this be done? For various reasons; but more particularly because the congregation cannot always be trusted to make the best choice. It happens not unfrequently that a young man has become Locum Tenens or curate-in-charge for a few weeks, and has so gained upon the people that they are ready to demand his appointment as rector; in case of the death of the incumbent. Sometimes this answers well enough, sometimes it

does not answer at all well; and we have reason to know that appointments of this kind have been made which have been deeply regretted. We understand that this subject has been put down for discussion at the Toronto Church Congress, which it is intended to hold next May. We would rather not anticipate the proposals and discussions which may then arise; but if any change is to be made in our own method, we think it should be in the direction of giving a Patronage Council to the Bishop—consisting half of clergymen and half of laymen. The number of each might be decided after discussion, and they should be regarded as the advisers of the Bishop. Whether the majority of the Council should decide the appointment, or the Bishop should have the responsibility of appointing, after hearing the arguments and recommendations, may be a point to be considered; and we will not attempt here to decide that point. But there can be no question that, if a body of men could be found, deeply interested in the well-being of the Church, who would take pains to acquaint themselves with the condition of the parishes and with the character of the candidates, a great deal might be accomplished in the way of unsuitable appointments and of getting men into places best suited for them. Another good would result. Men unfit for the work of the ministry would be deterred from seeking orders, because they would come to know that appointments were not open to them.

THE EUCHARISTIC SACRIFICE.

In returning to the consideration of some of the principal questions under discussion at the present day, we take up the Eucharistic Sacrifice, as a subject which is very much controverted chiefly on account of the different meanings attached to the phrase by the combatants. The chief objection to the doctrine is the impression that it implies something like a repetition of the sacrifice of Christ on the Cross. It may be safely said that no school of theology, represented by reasonable advocates, has ever held any such doctrine. When Christ pleads His sacrifice from His mediatorial throne, He does not repeat the offering which He made upon the Cross, He applies it. And so, when the priest pleads at the altar the sacrifice of the Cross, He does not repeat it or add anything to its value, He represents it before God and man. He pleads its efficacy, and He offers Himself and those on whose behalf He ministers. It must be confessed that the action of the reformers, who drew up our present Communion Office, did tend to throw the doctrine into the shade; and this we can easily understand. Before the Reformation, the Eucharist had almost ceased to be a Communion Feast. Men did speak of receiving the Sacrament, or rarely; they spoke of assisting at Mass, and the Mass was the offering of the Sacrifice. It was quite intelligible that, in restoring the idea of Communion, the reformers should depress the idea of sacrifice. And so we find that it is hardly referred to in the whole service. The only explicit

use of the word is in the Prayer of Thanksgiving after the reception, where the service is spoken of as our "Sacrifice of Praise and Thanksgiving." Yet there is no doubt that a sacrificial character was attributed to the Eucharist in the Early Church, and by all the principal Anglican divines. And we can hold such a doctrine without being involved in those errors which have been thought, by some, to accompany the doctrine. What, then, shall we say, is its significance? In the first place, the Eucharist is a commemoration and representation of the Sacrifice of Christ. "Ye do show the Lord's death." In the second place, we may say that in presenting our "alms and oblations," we offer the Bread and Wine to God, that we may, so to speak, receive it back, consecrated to a higher and more sacred use. In the third place, we plead in the Eucharist, the Sacrifice of our Lord, and pray that it may be made available for ourselves. In the fourth place, we offer up ourselves, in Christ, to God, that, in Him the Beloved, we may be accepted as the children of our Father in heaven, to whom we thus consecrate ourselves. We do not suppose that any reasonable, thoughtful, devout Christian will object to any of these statements; and these statements represent fairly the opinion of all who hold the Eucharistic Sacrifice, if we strip their teaching of technical phraseology. It may be worth while to mention that the sacrificial character of the Eucharist has been fully recognized, not merely by Roman Catholics and High Churchmen, but by extreme Protestants. For example, Dr. Cave, an English Congregationalist, in his excellent work on Sacrifice, distinctly asserts its sacrificial character. The showbread offered in the sanctuary, he says, had that meaning; and it is impossible to disconnect the significance of the elements in the Eucharist with that of the earliest offering. He does, indeed, qualify to some extent this concession. But he makes the concession, that the Eucharist has a sacrificial character; and he defines a Sacrifice as something offered to God. May we not, then, accept this Eirenicon and cease to make the phrase, Eucharistic Sacrifice, a bone of contention?

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Twenty-first Sunday after Trinity.

Dan. iii, 18. But if not, be it known . . . set up. Heroic words which have a place among the great sayings of the men of faith. One of those utterances peculiar to no age of the world. A sentiment of which no nation has a monopoly. Nehemiah. Peter and John. Luther.

i. An expression of faith in the divine government of the world. God is able; no doubt or wavering.

1. A superficial view of the world might lead to doubts. Might fancy an evil power ruling.

2. But evil subject to God. "Wrath of man."

3. So these men believed. Not chance or fate, or man ruling; but God.

4. Here the foundation of all faith, and of all true action. (1) None can stay His hand. (2) All weakness explained. "Our God is able."

ii. This faith passes over into the conviction, that God's will is always best. "He will deliver. . ."

1. Quite prepared for the alternative. (1) Believe that deliverance would come. (2) But in any case was sure that all would be right.

2. The secret of peace in the life of man. "What my Father does is right."

3. A lesson and a rebuke. They trusted God. And we have a clearer revelation of His mind. "Let not your heart be troubled." "All things work together for good." But a step further. Faith a power for action.

iii. They proceed to an avowal of absolute and unswerving loyalty to the God of their fathers. "But if not."

1. They saw clearly what they were and what was required of them. (1) Their God Lord of all. (2) An idol nothing; dishonouring to their harmony. (3) Refusal might cost life, but death better.

2. Here the trial of all life, the challenge of the world. (1) Met by faith in all ages. Abraham. Moses, etc. (2) Same now and always. Offering happiness, threatening suffering. (3) Strange that many are not aware of the conflict.

3. What is our answer to this demand? (1) Of many the answer too plain; do the bidding of the world. (2) But the answer of faith; "Our Lord is able." And, if He will not, still all is well. This is the Victory that overcometh the world.

REVIEWS.

The King's Mirror By Anthony Hope. Price, 75 cents. Toronto: Morang, 1899.

Mr. Anthony Hope is a writer of great ability, who seldom fails to entertain, and there is a great deal of very clever writing in this new story of his. Yet we cannot think it quite successful. It is the autobiography of a King from his earliest days, crowned in childhood, understanding very little of his position, and growing gradually to know what it was. Every now and then an episode occurs, such as the marriage of the King's sister, that prepares us for feeling a deeper interest in the story; but the interest is seldom sustained. The reader gets excited over the duel, and only then, and perhaps in the part of the story which relates to the Countess von Sempach. But here again we get very near to the doubtful land of fiction, which may be free to the French novelist, but not to the English. We repeat, the story is clever, but it has not sustained interest throughout.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

HARVEST FESTIVALS.

The harvest festival is now so universally observed that its preparation has become a part of the year's routine of Church work. While the prosperity of the cities and the nation itself depends upon the harvest, the rural districts are so immediately affected by it that if possible greater zeal and heartiness should characterize the harvest thanksgivings in country churches than in the city. Who can so fully appreciate the blessings of a good harvest as the one who has sown the seed and has watched its progress, "the tender blade, the stalk, the ear and the full corn?" Where the fruits of the field and orchard are abundantly produced is surely the first place where the harvest thanksgivings should be held, there the beautiful grains can be used in abundance, and for this festival, at least, the country churches have better opportunities for lavish decorations than those in the cities. A few hints

as to the methods used in decorating may be seasonal, and it is only due to the Chancel Guild of St. Stephen's, Toronto, to mention that the writer is much indebted for the ideas outlined here to their successful decorations on October 1st. Grain and fruit are always the essential features in harvest decorations, and should be the only decorations about the altar; the extensive use of vegetables makes the effect a little too suggestive of markets to be beautiful. Ripe barley, wheat and oats are all effective, if well disposed around the chancel; each will look better if kept in a sheaf by itself and the sheaves should not be fastened too tightly. A good effect will be produced by placing a sheaf of barley and one of wheat diagonally on the front of the reading desk and pulpit. Where the stems cross a large cluster of grapes will show to advantage, the foliage should be combined with grapes of different varieties. If this decoration is used at the front of reading or choir desks a wreathing of grapes and foliage will be harmonious around the top of the desk. The green asparagus top, which always has a sprinkling of red berries, will be found useful for gasoliers, and where it is fastened a few ripe peppers can be introduced without producing an incongruous effect. Abundance should characterize harvest decorations and at the same time those in authority should always remember that a conglomeration of market produce is neither seemly nor beautiful. Flowers are not often used to any great extent in harvest decorations, but a few of the late varieties of garden flowers can usually be found for the altar. Red is preferable, the rich shades of the dahlia or gladioli will relieve the duller tones used in the chancel. If palms can be procured a group at each end of the altar will greatly enhance the beauty of the sanctuary, and their symbolic significance will carry the thought of the hard working harvester from the fields of toil and labour to the land of peace, "where golden fields spread far and wide, where flows the crystal river."

ST. LUKE'S W.A., TORONTO.

The annual service, with which the St. Luke's Branch of the W.A. opened the season for their winter's work, was held in the parish church on the evening of the Festival of Saint Michael and All Angels. The thanksgivings of those who were able to attend were mingled with special prayers for some sick members, one of whom is the much respected honorary president of the branch—while a cross of white flowers in the chancel told of the removal by death, that very morning, of another dearly loved member. And even as we "blessed God for all those who departed this life in His faith and fear," another member was fast nearing the bourne from which none return, but which, to those who truly trust in Him who died and rose again for us, is but a passage to a fuller spiritual life, fit prelude of that

"Resurrection morn, when
Soul and body reunited,
Henceforth nothing shall divide,
Waking up in Christ's own likeness satisfied!"

The Rev. G. F. Davidson preached a heart-stirring sermon on Missionary work; commending what was done by the branch, but showing how more might be undertaken, in the way of home work, while not receding from one iota of work already undertaken. Particularly did he plead for missions in our own diocese; speaking from recent observation of the difficulties and sore needs, both spiritual and temporal, of large tracts of country, at no great distance from the privileged centre in which we have the happiness to dwell. Again, he pointed out a certain danger which might exist if women, in their loving haste, should at any time forget that men ought to be the advance guard in the missionary army. We truly recognize this, and only wish that more men of our congregation had been in the Church to hear the preacher's fervent words as to the duty, and privilege, and honour of thus working for Christ. They surely then would show them-

selves leaders both in working and giving, and we should rejoice in being what we are called, "The Woman's Auxiliary."

OUR ENGLISH LETTER

(From our own Correspondent)

You will perhaps allow me, Mr. Editor, to send my September letter from my Swiss chaplaincy. Here I am again through the kindness of the authorities—at grand, beautiful, breezy, nerve-soothing Murren; there are few places like it for accessibility, for variety of Alpine scenery, for bracing air, and for genial comradeship. More clerical and literary friends are met with here than in any other part of Switzerland. Amongst the latter are Mr. Sydney Lee, editor of *The National Biography*, and amongst the former have been the Archbishop of York. It has been well said that all the world comes to Murren. Fancy meeting ex Judge Pennefather from New Zealand; with him I had many talks of old times and faces. May I venture to say, Mr. Editor, that a pleasant detour was made this year when approaching this holiday chaplaincy. Leaving London at 8.40, I was soon across the silver streak, and ensconced on a whole seat with my Gladstone bag for bolster and pillow. Not till Amiens Cathedral loomed large against the sky did I awake. Then another sleep until "Breakfast ready, Sir," awoke me again. We were going at a spanking rate, and after leaving Belfort, lunch, (on the train), was duly, yes, heartily appreciated, to the music of the speeding train and the keen glimpses of the charming Swiss landscape; the previous part of the journey is dull in the extreme. "La Belle France" is a misnomer for Eastern France. Basle is soon reached, and at Lucerne, as good luck would have it, the Bruing Bass train is caught, and by 7.30 p.m., just 22 hours from London, I sat down to table d'hôte with the parson, whom I wrote I would meet at Meiringen at 7.45, and this was actually done to the minute. Next morning at 6 a.m. saw us two in the diligence starting for the Rhone Glacier, through the Grimsel Pass. Day glorious, scenery grand, companionship pleasant—freedom from letters and telegrams—what more but thankfulness was wanted to make one's cup run over. Never shall we forget the sight of the Handegs' Fall, the whole River Aar dashes over a huge crag, and rumples and thunders into the deep gorge below, the drop is 250 feet. Near Miliord Sound I saw the Sutherland Fall, and last year the Falls of the Rhine, but neither impressed me so much as this magnificent sight. The next new bit of ground was the Little Schiedegg, on which we stood spell-bound at the wondrous panorama of valley, range and soaring peaks. Here it was that the huge painting was made for the Chicago Exhibition. From the Schiedegg we could see Murren on the opposite side of a two mile gaping ravine, and for the last twenty days this has been my recruiting ground. The *Times*, *The Guardian* and *The Spectator* have kept me in touch with Church affairs at home, and most gratifying it is to see so many clergy bowing to the decision of the Primate. Some have done so under protest, and very few have used the incense and moving lights previously to the celebration of the Sacrament; for which evasion honest-minded Englishmen will be profoundly sorry.

SERMON.

By the Right Rev. John Gridale, D.D., Lord Bishop of Qu'Appelle, at the opening of the Provincial Synod of Rupert's Land, 1899.

Text: "Men that had understanding of the times, to know what Israel ought to do."—I. Chron. xii., 32.

Fathers and Brothers in the Lord—Once more it is our privilege to meet in provincial synod. Before we begin our deliberations, we meet together in this mother church, to dedicate afresh our hearts and energies to God's service, and to seek the guidance of the Holy Spirit. The duty of addressing you has been laid upon me by our honoured and beloved Primate. Deeply as I feel the honour and the

privilege, still more deeply do I feel the burden of responsibility. In the discharge of my duty I feel cheered by the consciousness of your sympathy and prayers. On such an occasion as this, the preacher needs at once a wise faithfulness and a cautious boldness. Our subject, if it is to be of any practical use, must be of a specific character. There is no need that to-day I should dwell on the first principles of the doctrine of Christ. I therefore propose to consider with you some of the leading features of our own times, and our own particular relation thereto. Now the ministry of the word is for all times. The wants of men are the same through successive ages. The Church has one eternal, universal message. That message in itself never changes. There is one fixed centre from which all our thoughts must radiate, and to which all our hopes must converge. "Jesus Christ, the same yesterday, to-day and forever." There is for all mankind one only name of salvation. Stability is of the very essence of religion; so that there is that in Church doctrine, worship, and polity, which is unchangeable; and there is that also in these, which under wise guidance can respond with a flexibility which is at once conservative and progressive, to the everlasting environment of times, countries and races. The grace of God is one and yet manifold. Each period of the Church's history has its own primary and pressing questions, its own way of expressing and presenting Divine truth. And methods of Church work should be prudently adjusted and adapted to our own needs, our own circumstances, and our own times. We should not seek to introduce the anachronisms of bygone institutions into an alien condition of society; our endeavour should be not to stereotype the processes, but to revise the mind and copy the spirit of the best days of the Church; we should humbly try to adapt the work of the Church to the divers conditions and changing times in which our lot is cast. On the one side we have, then, the ever-enduring immutable trust of God—the unchanging message; and, on the other, the peculiar necessities of the age—the ever-varying aspects of those needs to which the messenger must intelligently and sympathetically address himself. We should be men of our own day, busy in the tasks of our own times. We should be careful not to live in an ideal past, still less in an ideal present. We should understand the requirements of our own times, and be in touch with the age and country in which we live. Even local peculiarities should not escape our notice. The characteristics of the times and the country in which God has placed us are worthy of our reverent study. We ought to have a lively and intelligent perception of the spiritual dangers and needs which are peculiar to the particular period and country in which our life has been cast. We must be in touch with the spirit of the age, and alive to its special tendencies and difficulties. We should be "men having understanding of the times, to know what Israel ought to do. The men of Issachar referred to in the text were such—men who had wisdom to discern the times, and see the right course to take on each occasion. They were skillful statesmen—men of fine practical sagacity. The funeral dirge of a Church or a nation will never be sung, so long as there are men "having understanding of the times." We may indeed thank God that, at the worst crisis in the affairs of His Church, men of discernment rarely fail to appear—men who have an eye on the motion of the great Leader's hand, and who being divinely led save the Church.

The Reformation.—Such men there were in the great and glorious Reformation. Let us carefully repress in ourselves any tendency to belittle the changes wrought out for good in the English Church by that which we rightly call the Reformation. The lessons of that chapter of our ecclesiastical history ought never to be forgotten. The momentous issues of that conflict, as time goes on, will be more clearly understood and more deeply valued; and he who speaks in dispraise of the Reformation, either does not understand what it was, or feels no gratitude for good achieved. "The Reformation was a ripe and long prepared and ma-

tured movement, in an age of illumination, the greatest even in Church history since the fourth century."—Archbishop Benson. It was the recovery of a national Church, with all the rights of a national Church to adapt itself to the varying conditions of human society. It awoke all the force and fire of our national spirit. As a successful struggle for liberty, and especially religious liberty, as the triumph of freedom over coercion, it was of the greatest value. We may sincerely thank God for that era of revived learning and awakened thought, which shook the Church free from the fetters of ignorance and superstition. It was truly an emancipation. We may well glory in the results of the Reformation, even though we cannot always approve of the motives and procedure by which it was brought about. It might be stimulated, while it was discredited, by the profligacy of the sovereign, or the greed of the courtiers; but the heart and soul of the Reformation, the breath of its life, its motive power, was the free spirit of the English people. Our Reformers were men of sound common sense—saintly, scholarly, judicious, true-hearted Englishmen—"men having understanding of the times." Very thankful ought we to be to God for them, and especially for the sober mindedness, the sound judgment, the wise caution, with which they did their God-given work. Whenever we are tempted to speak disparagingly of the Reformation, it is well for us to remember the benefits which have resulted to us from the wisdom, the courage, and the determination, shown by our forefathers. The Church of England is indeed Catholic, but yet she is Protestant; and the great mass of both her clergy and laity are loyal to the Apostolic character of the Church to which they belong, and to the blessings won for them at the Reformation. It is well that we should be so if we are to be "men having understanding of the times." Well might Archbishop Benson say: "Is this a time to run down the masculine sense, the unsurpassed knowledge, the keen historic insight of our Reformers? If we read the times aright we shall say, 'the Church must stand firm, at whatever cost, in the maintenance of the truth and freedom which she claimed and conquered for herself in the struggle of the Reformation.'"

The Church To-Day.—Surely never were such men more needed than now! For we live in a time of intense religious stir and thought. Our day is full of the superb energy of vitality and revival. The Church is vigorous with re-inked life. This increase of vitality has caused an increase of abnormal life, running out into excesses in various directions. We are told that we live in a time of crisis. This crisis is the evidences of living forces of conviction and feeling. It is a time of life, of movement, of improvement. The Church is full of zeal and enthusiasm. A time of zeal is almost always a time of strife. So the time of anxiety in which we live is an evidence of the vigour and intellectual and spiritual activity that characterizes our day. The symptoms of unrest and uneasiness have caused serious and well-grounded feelings of anxiety. They certainly give serious grounds for concern, but not, I think, for panic and alarm. The crisis is not free from dark foreboding and fear. Let us not, however, indulge in overstrained or exaggerated hopes or fears—for nearness of view often unduly magnifies the proportions of events. We may be perplexed, but not in despair. It is not easy to overrate the momentous issues which hang upon the outcome of the present agitation—they may involve not only the peace but the integrity of the Church—but, we believe there is a divine purpose behind all things—directing and moulding even the products of the unruly wills and affections of sinful men. Every evil that the Church passes through has its keen but useful lesson for her. What the end may be, we cannot yet certainly foresee. But the wisdom of patience is already beginning to be seen. I think we may see a rift in the storm clouds. We have good reason to hope that the final result of the painful agitation will be a clearing and strengthening of the true position of our Church, so that through the divine overruling of our present troubles, it may be that the Church will be all the purer and stronger to do the work

which God has so abundantly placed before her at the present day. The morning cometh—the dawn of a brighter day is near at hand. What, then, should be our attitude and our action as, "Men having understanding of the times."

1. In the first place we should try to realize and understand the present position of the Church, of which we are proud and thankful to be members. We should try to realize more clearly and more fully the transcendent value of the Catholic heritage committed to our keeping, the glory and beauty of our heritage. The Church has a divine origin, and a divine mission to the souls of men. We should entertain no doubts or misgivings as to the competency of the Church, to fulfill the office which has been entrusted to her, of ministering the means of grace, and guiding the people of all classes and races to eternal life. We live in times full of signal proofs of God's blessing. The Anglican Church is to-day more powerful, more influential and more spiritual, than she ever was before. She has flourishing branches in every continent. Her spiritual power shines in dark places and strikes to the edge of the world. Even now she is putting forth signs of new life and vigour in broadened activities and deepened energies. To all human seeming she has a grand future before her, as she has a glorious heritage behind her. She occupies a unique position—a distinct and definite place in the Church Catholic. For in a most remarkable degree our Church has an adherence to the lessons and usages of the past, with a deep and real sympathy with the aspirations of the future. She has a marvellous combination of adaptability to changing conditions of life, with fast hold upon the unchanging facts of history and revelation. She is essentially both ancient and modern. We may well rejoice in her glorious position. The very wealth of our inheritance, the very wonder of our history, the very ground of our confidence, constitute a clarion call upon our love, our loyalty, our unceasing labour. There rests upon each one of us an obligation, a necessity of continuous personal effort, for large and tactful wisdom and sympathy, that we may hand on to the next and future centuries a Church united, comprehensive, varied—true to Apostolic order, true to the Catholic faith, true to the Reformation.

2. Then we should have confidence in the outcome of the present unrest. The study of the past should be the corrective of despair. At different periods various trials have assailed the Church; but she has emerged from them all purified and unharmed. Struggle and conflict have ever been the heritage of the Church. Through strife, not by strife, she passes on her victorious way. Her history is a history of perils and disasters, followed by seasons of precious and marvellous revival. "History is an excellent cordial for drooping spirits." When we think of the deliverances of the past, may we not, in spite of some present fears, indulge in brilliant anticipations, as we labor and pray for the peace of Jerusalem. She will still be great, yea, greater than ever, if she remains true to her noble mission, and faithful to her Lord, the Great Head of the Church. In all the past crises of the Church the blessing of God has rested upon her, and preserved her in a wonderful manner. The same Divine help and blessing will preserve her through her crisis to-day, if we keep free from party spirit and party strife. The experience of the past should inspire hope for the future. Again, we are living in a somewhat controversial age. It may be our duty at times to controvert false teaching. Controversy may then be necessary; but the controversial spirit is an unlovely thing. There can be no growth, but rather a counteraction and stoppage of growth, a dwarfing and stunting of the spiritual life, in maintaining the truth in a spirit of controversial bitterness. Every one who has ever engaged in controversy, knows that the atmosphere of it is most ensnaring and damaging to the spiritual life. This is not a fault of the controversy—of the earnest contention of the faith, to which the hand of God calls us—but of the prejudice and narrowness of the human mind, which the controversy is the occasion of calling forth, and which makes us magnify the errors of opponents,

question their motives, distrust their character and too often dislike their persons. Our maintenance of the truth should be a large and loving maintenance of it, a maintenance which is Catholic in the breadth of its sympathies, no less than in the orthodoxy of its dogmas. But, alas! controversy is too often the grave of charity. We should carefully eschew the unguarded temper, the intolerant spirit—that "heresy of temper which is more deadly than the heresy of opinion." We need a spirit that is as wide as it is wise, as reverent as it is truthful, a spirit none other than the spirit of Christ. We should fear to create influences which might curb and narrow the breadth of our English Church. The remembrance that the Catholic faith is a fuller, larger, deeper thing than any personal conception of it, should make us slow in claiming infallibility for our own individual conceptions of truth. Man is finite; truth is infinite. One human spirit, even the most comprehensive, can only grasp a small part of it. Moreover, "Divine truth strikes upon every human mind at a rather different angle of incidence, no two minds being exact reproductions of one another."

3. Then, again, if we be men having understanding of the times, we shall pray for grace to disentangle great issues from very small accompaniments, that we may not confuse the incidentals with the essentials. We shall not exaggerate the importance of minor accessories. We shall beware of exalting methods into principles. We shall not be guilty of the sin of disproportion, in putting into our creed questions of ceremony, or by mistaking our prejudices for eternal truth. We shall remember, too, that in the innocent garb of loyalty to the Catholic faith there may be intense self-will. We shall not forget that small diversities as to the accessories of worship and the non-essentials of the faith are very little as compared with the great essentials in which we all agree, and so we shall fall back on the solidities of faith and life, for the truth has a centralizing and a unifying effect. In all smaller matters there is at this particular time a call for self-scrutiny, self-discipline, self-repression and self-sacrifice. We may differ in opinion without differing in spirit, because the opinions which separate us are not often necessary to be believed in order to salvation, whilst the truths in which we agree are parts of the Catholic faith. Let us rise above those petty narrow jealousies which gender strife and division. Instead of fastening on points of difference with each other, let us seek for points of agreement. Let us not forget our common brotherhood of service in our little dissimilarities of opinion. Let us turn our eyes to the great object of our worship instead of gazing fiercely at some trifling diversity of ritual. Unanimity in constituent principles we may attain, uniformity in particular minutiae we never can. Constituted as we are we must apprehend things in a different degree. Let us then find all the points of contact that we can honestly wish those from whom in matters of opinion we differ, and act towards them with utmost candour, consideration and charity. Seek for the grace of holy charity—that charity which springs from a firm trust in the truth—that spirit of love which is the spirit of Christ—that "charity which is at once the best illuminant of our judgment, and the most effective, because the gentlest restraint upon error. In a word, in all we do, let us make for truth, peace and unity, so shall we keep the unity of the spirit in the bond of peace; and so shall we win that blessing which is the crown of every true peacemaker; yea, so shall we be "workers together with God." If we have the law of love on our lips and in our hearts, we shall soften antagonism, we shall lull suspicion, we shall bind men together in the bonds of the love which Christ breathes from his cross. And here is our ground of hope and confidence for the future. Out of the clash of opinions and the strife of tongues there may spring a holier unity—but this can only be in the light of Christ and in the love of Christ. Herein lies a sovereign remedy for those divisions which hamper our true work, and hinder the realization that we are all members of one body. Let it be our chief object at present to overcome the strifes and antipathies which separate not

only Christian from Christian, but also churchman from churchman, and thus unite in the common and mutual service of our blessed Lord all the forces of religious zeal which at present spend themselves in maintaining each other. My brethren, I have thus endeavoured to bring before you some of the greatest and most important problems of the hour, and have tried to vindicate the attitude and spirit in which they should be met.

Our Special Work.—In conclusion permit me to add a few words on our special work in this country. Well has it been said: "If the Church abroad anywhere places herself merely on the same ground of takes an attitude imitated from that of the Church at home, then she cannot grow in influence and extent. Other communions will outgrow her in which homelier conditions are welcome. When she grips the present day with a Galilean grasp by any of the handles which it offers then she becomes strong." Archbishop Benson. Our provincial synod may seem to some a small thing; a few bishops, a scanty band of clergy, a few faithful laity. But in reality it is a great thing. For on the strength of a sub-structure which we lay will depend the stability of the future edifice, and in our debates and deliberations we have ample scope for the highest powers of ecclesiastical statesmanship. Let us then, in this sense, be "men of understanding of the times." Let us cast ourselves into that line of action which Providence is now pointing out to us. As ours is not an established Church, we have freedom of action in legislation, and can adapt Church work to the varying demands of our position in this new land, and can introduce the special modifications that our situation demands. We need to take into account in all we do the peculiar requirements of western life. We ought to turn our faces to the people and ask that in all the peculiar dangers and the peculiar needs of life here and now, our motto should be Prof. Selwyn's adaptation of an ancient line: "Nec super antiquas stare, sed ire vias." We need to bring an appreciation of the past to meet the needs and enthusiasms of the present, and to adapt the ancient unchanging laws without changing their spirit, with patient care and cautious genius, to the ever-varying needs of the age and place in which we live. It is only by being sensible men in all practical affairs, having a knowledge of men and things about us, that we can administer the affairs of the Church with efficiency and success. We are an old race inhabiting a new country—a country of restless enterprise and toil. May it be ours to help these toiling men in touch with God, to be the bearers of His message, and the ministers of His grace to them, and so to plan and so to work that they may be a great God-fearing and God-loving people. So only can we do our part to leaven this fair land with Christian truth, so only can we, by God's grace, infuse the spirit of Christian institutions into the life of new communities, and train up loyal citizens and loving Christians. We may well be thankful for the great honour put upon us as pioneers of a Church of the living God. We are engaged in a work of great promise for the future. The work of the pioneer some day will justify itself, and receive its crown of honour and recognition. When the history of the Church of England in the ecclesiastical province of Rupert's Land is written, it will contain in its record many a deed of devotion, many a life-long sacrifice. We are planting those seeds of Christian civilization which will grow up to regenerate the nations when our place knows us no more. May the Holy Spirit, whose divine illumination is promised to the Church, give us a right judgment in all things, and bless our deliberations for the greater efficiency and closer unity of His Holy Church.

Archdeacon Sinclair officiated and preached in St. Columba's Episcopal church, Portree, Isle of Skye, on the last two Sundays. He also took part in the inauguration of reading and recreation rooms at Portree, which were opened by Sir Donald Currie.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Springhill.—The Rev. W. C. Wilson, rector of All Saints', preached his farewell sermon on Sunday evening, the 24th ult. He took the appropriate text: "The things concerning me have an end." The church was packed, and great regrets were expressed at his severance of the pastoral tie.

Truro.—Rev. W. J. Armitage, rector of St. Paul's church, Halifax, has kindly promised to speak at the annual meeting of the Truro branch of the British and Foreign Bible Society, on Monday evening, October 30th.

FREDERICTON.

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

The Archdeacon of Fredericton, Ven. Thomas Ncales, paid a visit last week to the Tobique. He spent Sunday at Arthurette, and Rev. H. E. Diblee, rector of Burton, took duty for him in Woodstock.

Grand Manon.—Rev. Dr. Hunter is at present taking the services here. It is reported that he is likely to succeed Rev. W. S. Covert, as rector.

Richibucto.—Rev. John de Soyers spent Sunday, October 1st, here. He assisted the rector, Rev. Mr. Meek, in the harvest festival services.

QUEBEC.

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

Lennoxville.—Bishop's College.—A special convocation was held at the end of last month in Bishop Williams' Hall, when the honorary degree of D.C.L. was conferred upon Rev. W. Cunningham, fellow of Trinity College, Cambridge, and Rev. Dr. Shaw, principal of the Wesleyan Theological College, Montreal. The Chancellor, Dr. R. W. Hencker, presided, and in introducing the two gentlemen, said that one was a distinguished member of Cambridge University, England, and the other was well known throughout Canada and highly respected in the Eastern Townships. In conferring these degrees, he said the university was honouring itself. The degrees having been conferred, Rev. Dr. Shaw addressed the meeting, thanking the university for the honour conferred on him, and making a number of complimentary remarks about the institution. Rev. Dr. Cunningham also extended his thanks to the university for having conferred the high honour upon him that evening. The convocation was then declared closed by the Chancellor. A very interesting lecture was subsequently given by Rev. Dr. Cunningham on "Norman Castles." A letter has been received from Principal Adams, who was then staying on the coast of Cornwall, saying that although he had been seriously ill, since he left home, he was now quite recovered, and is better than when he went to England. Under the arrangement by which Greek has been made an optional instead of a compulsory subject, except for divinity students, an equivalent course in English has been provided and it is probable that other substitutes will be permitted.

St. George's Church.—A thanksgiving service was held on the 28th ult., Rev. Archdeacon Roe, of Richmond, being the preacher. A special programme of music was provided by the choir.

MONTREAL.

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

Montreal.—St. John the Evangelist.—The Rev. Father Langmore, of St. John the Evangelist mission, Cowley, was one of the passengers on the "Scotsman," and arrived here on Saturday, the 20th ult., as the guest of Canon Wood. He celebrated at the 8 a.m. service on Sunday, the 1st inst., and left for the Mission House at Boston on Tuesday, the 3rd.

St. George's.—The Sunday afternoon class for men, conducted by Dean Carmichael, has commenced. The subject to be taken up is, "The Protestant Character of the Church of England," and the course will cover the protesting aspect of the Church during the Anglo-Saxon, Norman and later periods of Church history, and from thence onward to the Reformation. Classes for senior boys have been opened by the Rev. O. W. Howard, in the lower school-room, and by Mr. C. E. Gault, upstairs. A class for women, under Miss Laura Mudge, and one for senior girls, under Miss Brock, will commence on November 5th.

St. Simon's.—The annual harvest thanksgiving services were held in this church on Sunday last, the 8th inst. The preachers were the Rev. Archdeacon Mills, at matins; and the Rev. C. G. Rollit, assistant rector of St. James the Apostle, at evening. The church was appropriately decorated.

St. Andrew's.—The announcement of the death of Major Wanless on the evening of Sunday, September 24th, caused a great shock. The funeral took place from his late residence to Christ Church, where many friends assembled to show that love and sympathy which comes with years of friendship and familiar association. Major Wanless was a man of native integrity of principle and determination to succeed in the business walks of life. No one doubted his honesty or honour, and his kindness of heart led him to do generous things every day of his life. He will be sadly missed by all who knew him, and to his circle of friends, his family in particular, the sympathy and prayers of this entire community go out in tenderness and love.

Westmount.—A new pulpit has been erected in St. Matthias' church. It is of quartered oak, beautifully carved and polished, and cost in the neighbourhood of one hundred and fifty dollars, which amount was drawn from what is known as the Pulpit Fund.

M.D.W.A.—The 1st meeting of the season was held this evening (5th inst.), in the Synod Hall library, which was largely attended, and augurs well for the future of the W.A.; the interest in the work being well sustained.

Verdun.—A lot of land at the corner of Wellington street and Gordon avenue has recently been given by Mr. Jos. Rielle for Church purposes. Two adjoining lots have also been secured on very favourable terms. It is hoped that early next spring a neat church will be erected, to be known as the Belcher Memorial, in honour of the late Canon Belcher, formerly rector of Grace church, Point St. Charles. During the intervening months, Sunday school, Bible class and evening service will be held every Sunday in the mission rooms at the residence of Mr. Steggle, Gordon avenue. Mr. C. Caruthers, student of the Diocesan Theological College, will conduct these. His duties began October 1st. The incumbent does the entire pastoral work. On Friday evening, the 29th ult., the Dean of Montreal gave an admirable address in the mission rooms, based on St. Luke ix., 62. A pleasing feature of the evening's proceedings was the reading by the incumbent of a letter from Mr. John Crawford, of Verdun House, giving his

hearty endorsement to the purport of the meeting, and promising fifty dollars to the general maintenance fund.

ONTARIO.

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

Merrickville.—The Rev. Rural Dean Forneri, B.D., who has been rector of Adolphustown for a number of years, where his ministrations have greatly endeared him to his congregation, has been appointed rector of this parish. He will assume his duties here at once, and we heartily congratulate Churchmen of this town in having secured so faithful and devoted a servant of his Master for their rector.

Adolphustown.—The Rev. W. Roberts, who has been rector of Merrickville for the past eight years, has been appointed to this parish.

OTTAWA.

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

Billings' Bridge.—The annual harvest thanksgiving services of Trinity church were held on Tuesday, September 26th, and despite the state of the roads and weather, the church was filled to the doors. The church was most tastefully decorated with fruits, grain and vegetables by the young people of the congregation. The services were conducted by the Rev. George Bousfield, assisted by Rev. F. W. Squire, of Ottawa East. Rev. Canon Low, the new incumbent of the church, read the lessons, and Rev. W. M. Loucks, curate of Christ Church Cathedral, preached the sermon, which was a most able one. Special music had been prepared by the choir, which added not a little to the brightness of the service. After the services, the congregation adjourned to the basement, where Mr. Charles A. Abbott read a nicely worded farewell address to Rev. Mr. Bousfield, Miss Smyth presenting him with a purse containing a good sum of money. Mrs. Bousfield was presented with a beautiful basket of roses by Miss K. McCann. Mr. Bousfield made a very feeling reply, thanking the congregation for remembering his services in such a substantial manner. Mr. George Aird then read an address of welcome to the Rev. Dr. Low, who made a happy and suitable reply. Short addresses were also made by Revs. Messrs. Squire and Loucks, and a most pleasant evening closed by singing the Doxology.

Harvest festivals were held in two city and two suburban churches on Thursday, September 28th.

St. Alban's.—At the annual harvest thanksgiving service a fairly numerous congregation were present, to whom the Rev. R. F. Taylor, of Aylmer, preached from the words: "First the blade," then the ear, and after the full corn in the ear." The music, as usual at this church, was bright, hearty and good in character. It included Tours' Magnificat and Nunc Dimittis in F., Simper's fine anthem "He Giveth Food," a carol, and Redhead's beautifully expressive hymn, "Holy Offerings," as well as special hymns and Tallis' festal responses, all of which, with additional carols, were repeated on Sunday evening October 1st, instead of a sermon. The choir, under the mastership of Mr. J. Clement Walsh, merits much commendation on such an excellent rendering of its portion of the function.

St. Matthew's.—The harvest festival was well observed. There was a goodly attendance at the communion services in the morning, and at evening the church was crowded. The decorations were most beautiful. The altar was banked on either side with palms, camoe, and other foliage plants and flowers, while over the altar were

bunches of varied grasses, and rowan berries. Around the sanctuary were the fruits of the field and the tree. The nave of the church was tastily dressed with sheaves of grain and the beautifully coloured leaves. The service commenced with the processional hymn, "Come, Ye Thankful People, Come," after which festive evensong was sung by the rector, Rev. J. A. Tancock, the psalms were chanted to old Mornington; the canticles being Predgewaites' service. The anthem was Stainer's "Ye Shall Dwell in the Land;" the rector taking the bass solo, and Masters H. Taylor and George Coyle, the soprano solos. Before the sermon the congregation joined the choir most heartily in singing "Praise, O Praise Our Lord and King." Rev. Mr. Tancock preached a most impressive sermon. During the offertory the hymn, "A Sower Went Forth Sowing," was sung, and at the presentation of alms, the hymn "Holy Offerings, Rich and Rare," to Redhead's setting. The recessional hymn was, "Now Thank We All Our God," from the hymn of praise. Mr. Hedley Bridge ably presided at the organ. The festival was continued on Sunday, October 1st.

Ottawa East.—A large congregation attended the harvest thanksgiving service in Holy Trinity church. The little church was beautifully decorated with flowers, fruits and vegetables. An appropriate sermon was preached by Very Rev. Dean Lauder, and Revs. W. Squire and T. Bailey conducted the service. Miss Benbow presided at the organ, and the augmented choir rendered special music, Messrs. H. Ackland and C. Sharpe taking the solos in the anthem.

Janeville.—St. Margaret's Church.—On Thursday evening, September 28th, the congregation of St. Margaret's held their annual harvest thanksgiving service, every seat in the church being occupied. The rector, Rev. W. P. Garrett, read the prayers; the Rev. W. M. Loucks, M.A., curate of Christ Church Cathedral, reading the lessons, and preaching an impressive sermon on thanksgiving and offering the best of gifts to God, the text being taken from Malachi, 1st chapter, 8th verse: "And if ye offer the blind for a sacrifice, is it not evil?" The singing of the choir was exceptionally good, and the congregational singing very hearty. Simper's anthem "Make a Joyful Noise Unto the Lord, all ye Lands," and Bridge's Magnificat and Nunc Dimittis, were sung. The choir was ably assisted by an orchestra of three pieces. The decorations were handsome and profuse, the altar, with its beautiful white frontal, was banked up with choice flowers and fruit, the font also was very prettily decorated. The offertory was devoted to the parsonage fund. After the service, the choir were entertained by Mr. J. W. H. Watts at his residence, and a happy time spent by all. The musical portion of the service was repeated on the following Sunday evening to a large congregation. Among the many beautiful presents which have been placed in St. Margaret's recently might be mentioned an alms basin, of chaste design, from Mr. Watts, and two brass offertory plates from Mr. H. T. Pritchard. They were used for the first time on the occasion of a visit of the Bishop of Ottawa for confirmation service, when eleven candidates received the apostolic rite.

Cornwall.—The officers and teachers of Trinity Church Sunday school, together with the members of the Brotherhood of St. Andrew, met at the rectory recently for the purpose of saying farewell to George Pettit, who is leaving town to practice his profession in Welland. The rector, on behalf of the Sunday school and Brotherhood, presented Mr. Pettit with an address, accompanied with a handsome silver soup tureen, suitably inscribed. Mr. Pettit will be sadly missed by many in the town, especially by those who have been his co-workers in the parish of Trinity church. The address was signed by Rural Dean Houston on behalf of the Sunday school, and by W. A. Graveley on behalf of the Brotherhood of St. Andrew.

TORONTO.

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

Wycliffe College.—The annual meeting of the Alumni Association opened on the 4th inst. in the college building. There was a large attendance of graduates. The president, Rev. E. Daniel, opened the meeting at 9.30 a.m. The first business was ordinary routine, in connection with the association. The first paper "The Church and Social Question," written by the Rev. F. B. Hodgins, of Detroit, Mich., pointed out the line which the Church should take in trying to deal with the present social difficulties. Rev. Mr. DuVernet, of Toronto Junction, said his work had largely lain among the working classes, and he had been an interested observer in two strikes. It was the Church's duty to study social problems. He recalled an incident where a crowd of poor men had cheered at the name of Jesus and hissed when the Church was mentioned. This illustrated the feeling existing among the working classes that the Church was unsympathetic in its attitude toward them. Undoubtedly Christ had a message for the individual, but He had also one for the mass. His constant reference to a kingdom suggested the thought of a body of people who would live out Christianity in the everyday duties of life. Cooperation among all classes was needed, the cooperation of manufacturers in the formation of trusts was teaching men to abandon competition, and if the trusts of the present day were controlled by men actuated by Christian principles, the social problems would be half solved. Rev. Mr. Gadd made an earnest speech on "Discrimination in the Churches." He condemned rented pews and all else in the church that discriminated in favour of the rich. "Christian Science" was treated by the Rev. N. I. Perry, M.A. "Christian Science," he said, "bases itself on the primary assumption that God is all, God is good, God is spirit; therefore there can be no matter, no evil, no sin, no disease." Mrs. Eddy's four propositions were taken up one after the other and criticized. Her theology was severely criticized. God is reduced to a principle. The Jesus of Christian Science was a man merely. The second coming of Christ to bring peace and good-will is the discovery of Christian Science. The atonement is the exemplification of man's unity with God. There is no such thing as sin, sickness, or death. The knowledge of this science would abolish all that seems to be sin, sickness, or death. The Holy Ghost is Divine Science. This surely comes very near the blasphemy which merits no forgiveness. The discussion was led by the Rev. Carl Smith, of Berlin, a town in which Christian Science is strong and spreading. He characterized it as "one of the rankest heresies the Church has ever had to meet." The evening meeting was presided over by Mr. S. H. Blake, Q.C., and with him on the platform were Principal Sheraton, Rev. Prof. Hague, Rev. Mr. Armitage, Rev. T. S. O'Meara, and Rev. Canon Sweeney. Mr. Stapleton Caldecott delivered a brief address on "The Noble Inheritance of the Church of England." He referred to the beauty of its literature and the purity of its doctrine. He also referred to the falling off in the attendance at the churches. The women attended Divine service, but the men were getting out of the habit of doing so. This was due largely to the quality of the preaching. Too many ministers dealt in idle platitudes. There was nothing in their sermons. Rev. T. R. O'Meara spoke briefly on the responsibilities of the laymen to the minister. He urged on them to back up both by sympathy and counsel the theological students and those engaged in the ministry. He said the trouble with the men, who had been brought out from England, was that they were not in touch with the people. What was wanted was a Canadian ministry for Canadian people. Rev. Prof. Hague followed eloquently along the same line, pointing out that the ministry presented a wide and inviting field for men of brains and action. At the morning meeting on Thursday, the

Rev. G. A. Kelting presented the report of the Toronto Church of England Clergy Association in Canada, and a statement of the business transacted during the year. This latter part he was glad to be able to report an increase in the number of applications for membership. The first paper at the afternoon session was read by the Rev. W. J. Armitage, rector of St. Paul's church, Halifax, upon the subject of "The Crisis in the Church in England." Rev. T. A. Wright, of Brantford, read a paper on the "Life of Power," in which he pictured the two forms of life manifested in nature—the weak and delicate, the strong and vigorous. He showed that these have their analogy in the spiritual domain. Some Christians are weak to resist sin or do work for Christ, and others are strong. The Church was thirsting after greater power. The life of power was simply the life of the living Christ acting in and through the yielding and believing man. The Rev. Principal Sheraton read a paper on "the Real Presence."

Friday morning session opened with a devotional meeting, at which Rev. C. C. Owen delivered an address on "Temptation and the Power of Overcoming it." A number of papers were read during the afternoon. The first paper, by Rev. W. H. French of Graton, was entitled, "Preaching: How shall we increase our power in preparation?" Many thoughtful and helpful suggestions were included and in the discussion which followed these were commended. Rev. F. Wilkinson of Dartmouth, N.S., followed with a paper on hints as to improving the power of delivery in preaching. The question of baptism was ably dealt with in a paper by Rev. J. W. J. Andrew, of Aylmer, Ont. Principal Sheraton's paper, entitled "The Real Presence" (of Christ), was well received. He defined the term as meaning "present to our spirit," and in concluding denounced what he termed "the gross materialism of the real presence, and its poor, unsatisfying character." The series of meetings closed with the annual meeting of the Gleaners' Union, a branch of the Canadian Church Missionary Association. Mr. N. W. Hoyles, Q.C., occupied the chair. Miss J. Thompson, central secretary, read a report showing that during the past year satisfactory increase in membership had been made, and the work had progressed considerably. Addresses on missionary topics were delivered by Rev. W. J. Armitage of Halifax, N.S., Rev. F. E. Howitt of Hamilton, and Rev. J. Osborne Troop of Montreal.

The Toronto Church of England Sunday School Association.—The opening service (for the season of 1899 and 1900), of intercessory prayer, will take place in St. James' Cathedral, on Monday, October 16th, 1899, at 8 p.m. (being one of the days of intercession for Sunday schools appointed to be observed throughout the Anglican Church by the Archbishop of Canterbury). Addresses will be delivered by the Reverend Principal Moody, M.A., of the Toronto Church School, and the Rev. Prof. Coady, M.A., of Wycliffe College. Teachers, officers, and senior scholars are urged to attend. The musical portion of the service will be under the direction of Dr. Ham, assisted by the cathedral choir.

The Bishop arrived in the city on Wednesday, the 4th inst., having crossed the Atlantic in the "Bavarian." His Lordship is in excellent health, after his stay in England.

At the meeting of the rural deanery last week, the Rev. Dr. Langtry was elected Rural Dean of Toronto for the ensuing four years, and the Rev. A. A. MacNab was elected secretary of the deanery.

Bowmanville.—St. John's.—The harvest thanksgiving festival was held on Friday, the 20th ult., and Sunday, the 1st October. At the Friday night service, the Rev. C. Sydney Goodman preached. The Sunday services were taken by the rector, the Rev. R. Seaborn. The church was beautifully and appropriately decorated by the ladies of

the parish, who spared no pains, and showed no small amount of artistic skill and taste in their work. Special thanksgivings were read at all the services toward the Church Improvement Fund. At the celebration of Holy Communion on the three communions, an exceptionally large number for St. John's. On Sunday afternoon, the Sunday school children held their harvest thanksgiving service, and a very nice service it was. The children contributed \$11.04 towards the Church Improvement Fund, as their thank offering.

Brighton.—St. Paul's.—The annual harvest festival was held on September 29th, when the Rev. Mr. Armstrong, of Trenton, preached a very suitable and practicable sermon. Several of the neighbouring clergy assisted in the service, which was bright and hearty. The church was prettily decorated with grain, fruit and flowers. The offertory, which was for Church expenses, was very liberal.

Ashburnham.—St. Luke's.—The annual harvest festival was held on Thursday evening, 28th ult. The decorations were beautiful, the display of fruits, flowers and vegetables being large and very artistically arranged. The clergy present were: Rev. J. C. Davidson, Rev. F. V. Stevenson and Rev. W. L. Armitage, of Peterborough; Rev. Mr. Bushell, Norwood; Rev. Mr. Carson, Haydock; Rev. Mr. Creswell, Young's Point; Rev. Mr. Hedley, Brantford; Rev. Mr. Mackenzie, Lakefield, and the Rev. H. Symonds, the rector. The congregation was a very large one. The civic bodies were well represented. The Ashburnham Council attended in a body, and the Peterborough Town Council was represented by Mayor Davis and Aldermen Hall, McWilliams, Sawers and Denne. Of the Board of Education, there were a number of members present, among them Messrs. Fair, Ferguson, Hayes, McBain, and G. W. Morrow, secretary. The members of the Ashburnham School Board were also present. Mayor Davis read the first lesson of the service, and Reeve Adams, of Ashburnham, the second. The rector preached an able sermon on "Christianity, in Relation to the Town," taking for his texts Acts xxi., 30, and Phil. i., 27. The collection amounted to \$72.80.

Pinkerton.—St. Luke's.—Harvest thanksgiving services, in connection with this church, were held on September 17th. This was the first harvest thanksgiving ever held in this church. The Rev. G. B. Morley, rector of Bradford, was the special preacher. The day was begun by a celebration of the Holy Communion at 11 a.m., and sermon, followed by evensong at 3 p.m. The services were bright and hearty and large congregations attended. The church was tastefully decorated for the occasion. The free-will offering—considering it was the first ever asked of this congregation—was very encouraging.

Cookstown.—St. John's.—A new furnace has just been built in the basement of this church, and was used for the first time last Sunday. Much praise is due to the Woman's Auxiliary, who bought the furnace and placed it in at their own expense. The total cost will be about \$130.

NIAGARA.

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

Caledonia.—The death is announced of the Rev. Henry Frederick Mellish, rector of this parish, and rural dean of Haldimand, on Saturday, the 30th ult., at the age of 71.

RUPERT'S LAND.

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

Winnipeg.—All Saints' Church.—Interesting services took place at this church on Sunday, 1st October, to commemorate the completion of the

work of restoration and improvement that has taken place during the past summer. The church is a well proportioned frame building of gothic design, 115 feet in length, and was built about fifteen years ago. The first need was to place it on a solid stone foundation, as the sills throughout were showing signs of decay. The new foundation wall is seven feet in depth, and eighteen inches in thickness, and in the crypt thus formed have been placed three large furnaces of the best construction. The floor, walls and roof have been thoroughly overhauled and repaired, a new chimney stack has been built, the walls kalsomined, and the woodwork revarnished. The church thus restored will, it is hoped, resist the storms of many years to come. The cost of the new work has been over \$3,000; all of which was in sight on the day of the festival except \$170 for which the wardens appealed. The services began with early celebration at 8, followed by Mattins and choral celebration of Holy Communion at 11 a.m. This was a beautiful and joyous service. The rector, Rev. F. V. Baker, preached from Ezra iii., 12: "When the foundation of the temple was laid many wept with a loud voice and many shouted aloud for joy." He alluded to the mixture of feelings with which we regard every good work accomplished, especially work done for God. We long that it might be better, and accomplished with greater success. Nevertheless they had good reason to thank God that day both for the permanent improvement made to the church, and for the cheerful spirit in which so many had come forward to help. In the evening His Grace the Archbishop of Rupert's Land was present and preached to the large congregation of parishioners who came to welcome their father-in-God. His text was: "What think ye of Christ?" from which he delivered a most impressive discourse, prefacing his sermon with kind words of congratulation to the rector and congregation upon the excellence of the work. The choir sang very well at both services, the music at Evensong including a fine Magnificat and Nunc Dimittis by Henry Gadsby, and the anthem, "Lift up your heads, O ye gates," by J. L. Hopkins. The collections amounted to \$110.

SASKATCHEWAN AND CALGARY.

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

Calgary.—The Bishop of Saskatchewan and Calgary wishes to point out to Church people in Eastern Canada that the amount payable to clergymen working among settlers in the diocese of Calgary from the Home Mission Fund cannot be paid in full, when in the meantime the sum of \$230 at least, reaches the treasurer, in addition to funds now in sight; and he earnestly pleads that donations and offertories to make up this small sum be sent at once to the treasurer of the diocese, M. Morris, Esq., Imperial Bank, Calgary.

COLUMBIA.

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

Cedar Hill.—There was a large attendance at St. Luke's hall, to bid farewell to Miss Ettie Tolmie, who is leaving to take up work on the nursing staff of the Jubilee Hospital, and who, in common with all the members of her family, has been a shining light in the choir of St. Luke's church, and all departments of Church work for many years past. During the proceedings the rector, on behalf of the congregation, made a presentation to Miss Ettie Tolmie, consisting of an elegant set of silver hair brushes, comb and hand-mirror, suitably engraved with monogram, the inscription on the handsome leather case reading: "Presented to Miss Ettie Tolmie by the congregation of St. Luke's church, as a slight token of appreciation of her long and valued services in Church work." Much regret is felt at her departure, but the young lady carries with her the best wishes of the whole community for her future welfare and success in the noble work she is undertaking.

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British and Foreign.

The Life of Archbishop Benson by his son is announced for publication in the early autumn by Messrs. Macmillan.

A site has been bought for an English Church in a central part of Marseilles. The trustees have now £700 in hand; about £2,000 more is required.

The death is announced of the Ven. E. A. Salmon, Archdeacon of Wells; he graduated at Oxford in 1854, and served all his life in the diocese of Bath and Wells.

The Rev. Father Osborne has returned from Cowley, England, and become the provincial of the Society of St. John the Evangelist in the United States, residing in Boston.

At St. Saviour's Collegiate Church, Southwark, on Sunday evening, the 24th ult., the anniversary of the death of Bishop Lancelot Andrews was observed. The Bishop died on September 25th, 1626.

A new eight day clock, constructed for four dials, has been placed in the tower of St. James' church, Shaftesbury, through energetic work on the part of Mr. I. Grayson Smith, the rector's warden, at a cost of £65.

We understand that the S.P.G. will endeavor to raise a sum of £250,000 in connection with the keeping of its bi-centenary. Some 9,400 churches in England, Wales and Ireland are associated with the support of the society.

The Bishop of Liverpool (Bishop Ryle), who has been staying at Lowestoft for three months to recruit his health, has been advised to spend a few weeks in the Lake district before he attempts to resume his diocesan work at Liverpool.

The Archbishop of York will, on October 19, dedicate the new reredos to be erected in Bristol Cathedral as a memorial of the long episcopate of Bishop Ellicott, who hopes to be present on the occasion. The design was furnished by the late Mr. Pearson, and is a very fine piece of work.

The Rev. Dr. Cobb, curate-in-charge of St. Ethelburgha's, Bishopsgate, has resigned the secretaryship of the English Church Union, giving as his reason for doing so, "the possibility of being compelled to act in his capacity of curate-in-charge in a way which might be supposed popularly to commit the E.C.U."

The Bishop of Peterborough is now making the round of the 580 parishes in his diocese. He has now visited all the 192 parishes in the Archdeaconry of Northampton, and hopes soon to complete the round of 250 in the much larger Archdeaconry of Leicester. Speaking at Lockington, he said he was the first Bishop who had visited the parish for forty years.

A service was held in the chapel of the S.P.G. at the end of last month to bid farewell to fourteen of its missionaries who are to sail shortly for India and Japan. These included the Bishop of Madras, the Bishop-designate of Lahore, three priests, two laymen, and seven women, one of the latter being a fully qualified doctor.

The ancient Priory Church on Caldey Island, near Tenby, South Wales, which since the Reformation had been used for secular purposes, has been again restored to its former sacred use, and the chancel renovated, and a new altar erected. The history of the Church goes back to the days of the early Celtic saints, who were the predecessors there of the Benedictine monks.

At Ely, an old lay clerk named Thomas Kempton, has just died after devoting sixty of the seventy-three years of his life, first as chorister, afterwards as lay clerk of the Cathedral. More than 150 years ago one of his ancestors sang in the Cathedral, and ever since that period a descendant has sung in the choir. The eldest son of the deceased is a member of the choir of the Chapel Royal, Windsor.

The Princess of Wales and Princess Victoria attended the harvest festival at the Anglican Church in Copenhagen on Sunday, the 17th ult. Bishop Wilkinson of North Europe, who is on visitation of the Scandinavian chaplaincies, preached the sermon. The church, which was beautifully decorated for the occasion, was crowded with English and Danes. A Confirmation was held by the Bishop in the afternoon.

A valuable manuscript Latin Bible has been placed in Buckingham Parish Church. It belongs to the fourteenth century, and was given to the chancel of the church by John Rudyng in 1471, being attached to the chancel desk. The vicar, the Rev. P. P. Goldingham, has replaced it in the parish church, where it is to be seen in a handsome oak box, with glass lid, resting on an oaken bracket affixed to the south wall of the church.

Canon Benham, rector of St. Edmund the King, Lombard street, has been appointed by the Bishop of Madras as his commissary in England. Dr. Benham is, perhaps, the only survivor of those who played cricket with Cardinal Manning in a match at St. Mark's College, Chelsea, when the Cardinal was Archdeacon of Chichester. He is a well-known contributor to The Church Times under the name of "Peter Lombard."

Rev. Eyre Chatterton, B.D., the head of the Dublin University Chhota-Nagpur Mission, has been paying a visit to Belfast, where he preached on behalf of the S.P.G., on the 10th ult., in St. John's church, Malone. Mr. Chatterton showed how completely the oldest of the great missionary societies fulfils its claim to be the handmaid of the Church, ministering to her children in our different colonies, and, at the same time, presenting Christianity to the heathen and Mohammedan peoples.

The Rev. Samuel Wild, vicar of Barlings, near Lincoln, unaided by a single skilled workman, by the help of one or two friends has rebuilt a mission church in the village of Langworth. Previous to Mr. Wild's arrival there had been no church at Langworth, the parish church at Barlings being a mile and a half distant. About two years ago the vicar heard there was an iron church for sale, and went over with Mr. Lewis, his schoolmaster, and purchased it, and a few days later he and a youth went to Burton, took the church to pieces, and carted it over to Langworth. Before erecting it Mr. Wild decided that, with the help of Mr. Lewis, he would enlarge and improve on the "shell" of the building by adding a choir at one end and a porch at the other; consequently, only the side "walls" were put up. But discouragement was in store for the amateur builder. With the help of one or two labourers in some of the heavy work, Mr. Wild managed to get the walls up and the roof on when one night a fearful gale blew the whole structure over and seriously damaged it in parts. To make matters worse, next morning the rain fell pitilessly; but, nothing daunted, Mr. Wild set to work, and very soon had the building up again. New windows have been put in, the walls boarded, and then covered with a light lincrusta. Seating accommodation for the congregation is provided by chairs, but the choir-stalls are the work of Mr. Lewis. The altar-rails were the work of one, who, at the ripe age of four-score, devoted his last days to this sacred work, of which many a young man might be justly proud. The panels of the altar are exquisitely painted, while the candlesticks are the work of Mr. Wild. Finer specimens of woodcar-

ing it would be difficult to find. Adjoining the church is a parish-room, constructed last winter by the vicar and Mr. Lewis; the materials came to them rough, and they did the whole of the work. Mr. Wild is also putting up a lych-gate at the new burying-ground, to be consecrated on October 10th.

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.

"A MEMBER OF THE CHURCH OF ENGLAND."

Sir,—In the diocese of Montreal, I might say, that the official name and title of the Anglican branch of the Church is "The United Church of England and Ireland in Canada." In attempting to give a satisfactory answer to "B.'s" question under the above caption it will be conceded that in a duly constituted society there are several degrees, and in the Church catechism every learner is instructed that in Baptism he was made a member of Christ, by virtue of which Sacrament the receiver thereof is duly constituted a member of the Church in the first degree. The same time-honoured Prayer Book manual informs us that the catechism is "to be learned of every person before he be brought to be confirmed by the Bishop." Confirmation, then, introduces Church people into the second degree of membership, which Apostolic rite has been spoken of by some authors as the complement of baptism. The next all-important step in Church membership is admission to the Holy Communion, which may, it seems to me, be fairly regarded as the third or sublime degree of a mature member of the Church. In a recent Synod session of the above diocese, it was agreed by the Church Advocate, and unanimously conceded by the Synod, both clerical and lay delegates consenting, that the correct definition of a communicant is set forth in the last Rubric but one in the communion office: "And note, that every parishioner shall communicate at the least three times in the year, at which Easter is to be one." In conclusion, I may add, that "B." will find in paragraph 6 of the constitution of the Synod of Montreal, that the proof he demands "shall consist of an extract from the register of communicants required to be kept in every parish or charge, said extract certified by the incumbent or curate in charge."

L.S.T.

THE SECRET OF MOSES' POWER.

The secret of Moses' power did not lie in statecraft, nor in adroitness, nor in what we call resource. He had carried up his burden to the top of Sinai. He had communed with God. His early hopes, his plans, his dreams of usefulness—these sanctioned with Divine authority, he came down authorized and empowered to carry through. He came down to live with his people; if needful, to die for them; to invoke for them the Divine energy in the morning and to commit them to the Divine protection at night. It is a splendid spectacle—it is the beau-ideal of the leadership of men in the fear of God. And this great leader never faltered, never once truckled to his people, never suffered them to lead him. When they murmured he bore it, and only turned away from them to lay down his intolerable burden at the feet of God.—Canon Edmonds.

—Shun idleness; it is the rust that attaches itself to the most brilliant metals.—Voltaire.

Family Reading.

THANKSGIVING HYMN.

We thank thee, Lord,
For all the garnered riches we have stored
The ripened fruits that generous autumn yields
From sunny fields.

In many hues
Sustained upon earth's bosom, fed by dews,
And ripened by the sunlight, waves the grain
O'er hill and plain;

And patient toil
Which sowed the seed upon the fertile soil,
And watched and tended through the summer days,
Thy name doth praise.

Could we complain,
If frost had blighted, or bad wind and rain
Left devastation on their stormy track,
And fields were black?

Nay, these are still
The messengers thou sendest to fulfill
A purpose which we may not clearly see,
Yet trust in thee.

Thy gifts sustain
The body's need, but poverty and pain
Oft minister to higher wants than these
The spirit sees.

Then come what will,
Prosperity or failure, good or ill,
Unknown or understood, still be adored
Thy ways, O Lord!

WHAT RELIGION IS.

It is well to go to church, but religion does not consist of going to church. You go to church because you hope that you may be helped into a deeper conviction of the nearness of God to you in all departments of your life. The going to church is not the end of religion, and there is no phrase which is more hopeless or more likely to destroy religious advancement than, "I am very attentive to my religious duties." Your religious opportunities are in church. Your religious opportunities lie in prayer, your religious opportunities lie not in your Bible, but your religious duties are to your fellowmen. Your religious opportunities, religious privileges, are those things which help the soul into the realization of how near God is to them. These things you may find in the Church of God, these things you may find in united prayer, these you may find in a patient study of the Word, but the real meaning of it is, that you can go beyond these things and express in consecrated life, in a life of absolute unselfishness, by a life which is Christ-like, the force of what religion is.—Right Rev. Dr. Boyd Carpenter.

JESUS' CAPACITY FOR FRIENDSHIP.

The capacity for friendship Jesus possessed in a pre-eminent degree. In what relationship of human love can we imagine him bringing disappointment? The friends of his childhood were companions of his fame and witnesses of his resurrection. "Having loved his own, which were in the world, he loved them to the end." His dying care joined mother and friend in a tie of loving adoption, whose immediate urgency turned thought away from crushing sorrow. He drew men to him and held them fast. His friendships were never broken by ungracious words or

thoughtless acts. Those whom he lost he lost because he made too high a claim upon them, not because he gave too little for their need. Even to Judas he appealed upon the highest levels of his nature, and only when the lowest motives of his soul prevailed could even Judas persuade himself to the betrayal.

Our Lord maintained his hold on men through their most spiritual thoughts. He met them always at their best. His companionship was an uplifting. He not only found men in the highest places of their soul, but drew them upward to likeness with himself. What began as wonder continued as obedient trust. In the records of his life, broken and imperfect as they are, we see men changing visibly by life in touch with him. John comes from the vivid preaching of the Baptist aflame with enthusiasm, eager for swift and drastic measures with the wicked world. Nothing will satisfy him but to become prime minister of a militant kingdom, able to call down fire from heaven upon despisers of his king. Yet this son of thunder graduated from the school of Christ a foremost teacher and example of the power of love. No one stands still who lives with Jesus. His presence is like June rain and sunlight, which bring growth to every living thing.

THE TEN COMMANDMENTS.

It is most desirable to understand the right position of the Ten Commandments in our Christian system. They contain and assert the germ-thoughts out of which Christian morality grows; they are not the full expression of Christian duty towards God or towards others, but they are the germ-thoughts which implicitly contain that full expression. They cannot and ought not to be quoted, or taught, as, in their letter, expressing anything final, but they have assumed their right place when they become laws for the heart, when we ask God to "incline our hearts to keep this law." Their letter has undoubtedly ceased to apply to all who have learned the law of love; but they are not, therefore, obsolete. They contain the germ-thoughts that lie at the root of all that is best and noblest in Christian conduct. Moreover, if we forget or ignore the law of love, we may need them still in their severe hardness, we may have to go back to their stern and rugged, "Thou shalt not," and let it begin its work of restraint within us—for any of us that work of restraint may again become the most absolute of necessities. But because we may have to go back to it, because we may find that we need to put ourselves under the stern discipline of "Thou shalt not," and to remain there till we have learned restraint, we must not think for a moment that that prohibition represents God's full claim on ourselves. They are His first words for those who can bear nothing more; His final words are, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself."

CROSS-BEARING.

Cross-bearing calls for strenuous effort. And by cross-bearing we do not mean chastisement. Cross-bearing is doing for others. The cross is the pre-eminent symbol of altruism. The cross of Jesus represents a voluntary work which He took up in behalf of suffering men. The cross of the Christian is participation with Christ in the great propaganda, in his effort to build up the kingdom of truth and righteousness on earth and so to deliver the race from sin. It was with

this intent that our Lord said: "If any man will come after Me, let him deny himself, take up his cross and follow Me." The work of the universal Church is cross-bearing. To do good at the sacrifice of personal preference and convenience. To do good as fishers of men. Oh! the blessedness of this service—to grow weary in toil beside the Son of God!

THE WORLD TO COME.

To think that almost within the reach of the arm, separated from us by scarcely a hand's-breadth, is a realm where all goodness springs up spontaneously and without obstruction; where all the body's hindrances, as well as helps, shall be laid aside; where aches and pains and losses and troubles shall be unknown; where lower temptations, which take hold of us through the portals of the flesh, shall be done away; and where everything that is gracious, and pure, and true, and beautiful in manhood shall lift itself up as the plants in the tropics lift themselves toward the sun, that "mortality might be swallowed up of life"—to think of this is enough to wean one from the world. Who that does think of it does not long for the world to come?

HINTS TO HOUSEKEEPERS.

Oyster Pot-Pie.—Have ready nice, light-raised biscuit dough cut into small squares; season the oysters well with butter, pepper and salt, and thicken the liquor with a little flour; place all in a pudding-dish and cover over the top with a layer of dough. Bake half an hour.

Broiled Oysters.—Drain select oysters in a colander; dip them, one by one, into melted butter to prevent them sticking to the broiler. Broil quickly over a live bed of coals. When nicely browned on both sides, season with salt and pepper and plenty of butter, and lay them on hot, buttered toast; wet with a little hot milk. Serve very hot or they will not be nice. Oysters cooked in this way and served on broiled beefsteak are nice.

Tomato Mustard.—One peck of tomatoes and one teaspoonful of salt. Boil in preserve-kettle half an hour; strain it through a colander, and return it to the kettle with the following: One dessert-spoonful of ground cloves, one dessert-spoonful of allspice, one dessert-spoonful of black pepper, one dessert-spoonful of ginger, one dessert-spoonful of cayenne pepper, some onions, and a little curry powder. Let it boil down considerably; then strain it through a sieve, and add flour of mustard until the proper thickness is obtained, and simmer for a short time. Bottle for use.

A Nice Soup.—Peel and slice some potatoes, cut up a Spanish onion and some celery. Put two ounces of butter in a saucepan, let it melt, then add the vegetables. Let them cook for five minutes, stirring all the time. Pour a quart of boiling water into the pan, add salt and pepper, and let the whole boil to a mash. Pass it through a wire sieve, and put back into the saucepan with a pint of milk. When it boils, scatter in a tablespoonful of tapioca while stirring the soup quickly, boil till the tapioca is clear, then serve.

To keep flowers fresh allow cold water to run freely over their stems, removing any decomposed matter that may be adhering to them. Be careful not to allow the water to touch the petals. Then place the flowers in a bowl filled with strong soapsuds. In the morning replace them in fresh water after snipping a small portion from the end of each stalk. A few drops of ammonia in each vase will assist in keeping them fresh.

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Children's Department.

TO THY BEST SELF BE TRUE.

Follow thy better heart,
Follow thy better will,
And so thy better self
In thy best self fulfil—
To thy best self be true.

Give thou thy better hand
To all who needeth thee,
And to the better world
Thy better angel be—
To thy best self be true.

To hold an honest hand,
To own an honest name,
To feel an honest heart,
Is more than wealth or fame—
To thy best self be true.

As thou to others art
In help and charity,
So time and circumstance
One day will be to thee—
To thy best self be true.

Whate'er the world may say,
However pride may boast,
That thing is best for thee
That helpeth others most—
To thy best self be true.

Go, face the future, then;
Obey thy soul's best word;
'Twill lead thy steps to peace,
'Twill lead thy eye to God—
To thy best self be true.

So shall thy influence bless,
And when thy years are past,
So shall thy better self
Thy angel be at last—
To thy best self be true.

GOT HIS GOOSE.

During the Crimean war, Gen-
eral Herbe, who was at that time
a captain, was in the trenches,
whilst a sharp musketry fire was
being carried on between the
French and Russians. Suddenly,
in the midst of it, a flock of wild
geese, apparently confused by the
tumult, swooped down between the
opposing lines, and veered close to
the Russian entrenchments.

Some of the Russian soldiers
ceased shooting at their fellow-
men, and began to fire at the geese,
but not one of the birds was hit.
They then fled towards the French
lines. A young lieutenant, Cullet
by name, took a rifle from a
soldier's hand, fired, and brought
down a goose, which wavered and
fell not more than fifteen paces
from the Russian trenches. At
once a shout arose from the Rus-
sian entrenchments: "Good
Frenchy! Good Frenchy!"

Lieutenant Cullet wanted the
goose, which he had shot, but it
would be certain death to under-
take to get it. However, he had
an inspiration. He went to his
captain and asked his permission
to go and get his game.

"And be shot like a goose your-
self?" said the captain.

"Well, sir," said the lieutenant,
"you saw that they didn't hit the
geese, and perhaps they wouldn't
have any luck with me. But I
don't think they would shoot me."

"Well, go ahead, if you can
manage it."

The lieutenant took a ramrod,
tied his handkerchief to it, and
held it up above the ramparts.
Then rising up into view himself
he shouted, "Give me my goose!"
Presently a handkerchief on a

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ramrod appeared above the Rus-
sian entrenchments, and the
French heard one of the Russian
officers call out, "Agreed!" which
indicated that the armistice was
agreed to.
The lieutenant then stepped
boldly out into the space between
the armies, walked to the very foot
of the Russian lines, picked up
his wild goose, made a profound
bow to his "enemies," and went
back to his own entrenchments.
During all this time not a shot
was fired from either line within
the distance commanding the
space; but as soon as Cullet had
got under shelter the murderous
fire was redoubled,
—Without reverence for God
and for that which is most noble
and God-like in man, and a
humble, teachable spirit, how can
we assimilate anything which is
truly great, good, or wise, or make
any real progress, either moral or
intellectual?
—"Worry in the Christian is a
sure sign that he doesn't trust
enough."

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IN TIME OF DANGER.

Once upon a time, not so very long ago, there was a little boy named Alan Morris, who was spending a month at his uncle's farm in the country. He was a regular town boy, and his cousin Maggie, who was several years younger, and had been brought up on her father's farm, looked up to him, and went about over the fields with him very proudly indeed.

Alan, though not old enough to enlist and go to Manila with the United States troops, was quite as warlike as if he had been older, and almost every day when he was out farming with Maggie he told her how bravely he would fight if he ever got a chance. As for his cousin, she listened, and was sorry that she was not a boy so that she could be brave too, and when Alan told her how he would dash into the midst of danger with a revolver in one hand and a drawn sword in the other, cutting down natives right and left, she sighed, while her heart beat faster at the gallant picture.

They were walking across the clover pasture one afternoon in July, and Alan was talking as usual while Maggie listened. The news of a hard battle had reached them that morning, and the boy was excited and talking very fast.

"I wish I'd been there," he said, throwing his shoulders back, and emphasizing each word with his head. "I wish I'd been there! It takes somebody to ride ahead and charge to make the enemy run. It's no way to stand off and shoot at long range. But it's always the way! There won't be any war by the time I can go! If I'd been there with a regiment I'd have said, 'Now, boys, we'll—'"

Alan paused as he noticed Maggie looking about rather anxiously. "What are you looking for?" he asked—"Filipinos?"

She laughed.

"Oh, no! Not so bad as that. But there used to be a cross bull over in that next field, and once he broke the wire fence down and got in here. I thought maybe he might be in that little wood over there."

Her cousin looked sharply towards the plantation, and then laughed, too, very loudly.

"Why," he said, "what if he was? A bull can't hurt you if you know how to handle him. It isn't like an army shooting at you. There is only one bull and you can wait and when he comes close enough throw a handful of dust in his eyes. He can't see a wink then, and you can get out of his way as easy as anything. But it's different in battle. There they are all shooting at you at once, and if you stand still and wait for them they can hit you easier than if you were moving. That's what I'd do. I'd say, 'Now boys, we'll give it to 'em!' and then we'd charge right in where the bullets were flying as thick as humble bees!"

"Oh, Alan, suppose one should hit you!"

"Pshaw! They're not half as apt to as while you stand still. Even if I did get hit on the arm, I wouldn't stop. I'd keep right on, with my sword in the other hand, and I'd rush right into the cowards, and I'd wave my sword and shout:

"Surrender or die!"

At this exciting point, Alan wheeled in the direction of the wood to wave an imaginary sword in the face of an imaginary enemy. As he did so the arm which was supposed to be un wounded, and which was high in the air, suddenly dropped to his side, and, turning a white face to his companion, he screamed:

"He's coming! He's coming! Run, Maggie, run!"

The little girl glanced fearfully towards the wood, then suddenly turned to the brave soldier beside her, only, however, to see him flying towards the boundary fence at the lower end of the field.

"Alan!" she called after him, as loudly as her fears would allow. "O, Alan, stop!" But her cousin, for some reason, did not seem to hear, but appeared to be looking wildly about for a possible place of escape. The red chaser wheeled, too, and was gaining on its prey. Alan realized this as he turned and made a last desperate effort. He was throwing dust now.

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

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sure enough, but he was throwing it with his feet, and not waiting for his enemy to get any closer. All at once Maggie saw him leap high into the air, throw his hands wildly about, while he screamed in a way that curdled her blood. She had been almost laughing up to this time, but now she, too, grew quite white, and redoubled her speed. She saw the boy jerk off his hat as he ran. Then she saw his pursuer halt suddenly, and with a fierce snort plunge its nose into a bunch of bushes. She realized now what had happened. Running through the taller grass near the fence, he had stumbled into a wasps' nest! For a moment Maggie hesitated. Then seeing Alan, blinded and confused by the fierce assault of his new enemy, running first one way then the other, she hurried to him, and began whipping off with her sun bonnet the few tormentors that still followed him. They were all gone presently, and Alan stared about wildly until his eyes fell on his old enemy, who was now going rapidly in another direction. He seized his cousin by the arm.

"Come, quick, Maggie," he said, eagerly, "before he turns this way again."

"O, Alan," was the half-laughing and half-tearful answer; "that isn't the bull at all! That is our

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young heifer, Bess, and the poor thing is stung by those horrid wasps! She was only trying to play with you. She always does that, but she wouldn't hurt a baby! Oh, poor Bess!"

"And you ran into ambush, too," added the child, slyly. "They're awful, those wasps—worse than Filipinos, a good deal, I know! Come, let's go to the house and put some soda on that sting."

"I don't mind the sting," he said very meekly, "nor about the bees; but if—if you won't tell about—the heifer, I'll send you a splendid box of nougat as soon as ever I get back to New York."

He began to say something more, then he hesitated, and his face began to grow red all over—redder even than the swollen place with a white spot in the middle of it, where one of the wasps had stung him. The sting hurt, but the sting of his pride was a hundred times worse.

"I—I was taken by sur—surprise—" he started to say sheepishly, then stopped.

"Oh, I won't tell anyone," said kind Maggie. "Of course you didn't know Bess, and it was all so sudden. I was frightened myself for a minute."

But Alan sent the nougat the day he got back to town, and his little cousin kept his secret faithfully. He doesn't boast of his bravery now, however, and he told me the whole story himself. It was too good, he said, to keep to himself, for which reason he has given me permission to tell it also.

ACKNOWLEDGE THE DEBT.

When Haydn was composing "The Creation," he began each day by asking God to strengthen him for his great undertaking, and if at any time his inspiration flagged, he went again to his chamber and prayed. "Then," said he to a friend to whom he was describing the habit, "the ideas return." But perhaps his readiness to seek help from on high was not so unusual as the fact that, after aid was given, he was willing to acknowledge the indebtedness. His last appearance in public was at a performance of "The Creation," and an immense audience, together with many representatives of the Austrian royalty and nobility, vied with one another in doing honour to the white-haired composer. When the passage, "And there was Light," was rendered, and the audience broke into thunderous applause, Haydn raised his hands toward heaven, and said, "It came from thence." And so almost his last public utterance was an admission of the debt his genius owed to God's blessing.

Probably most young people, who are Christians, pray over their work, especially when it is hard and perplexing. But are they equally ready to acknowledge the aid they receive? If you expect God to help you in your daily duties, it is no more than fair that

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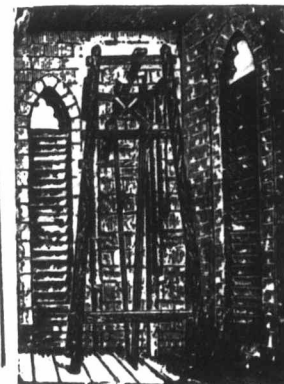
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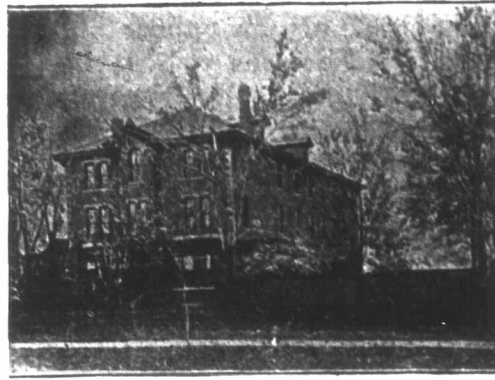


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