

# Canadian Churchman

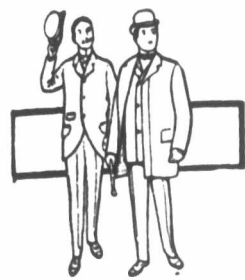
DOMINION CHURCHMAN AND CHURCH EVANGELIST.  
The Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, AUGUST 30, 1900.

[No. 32.]

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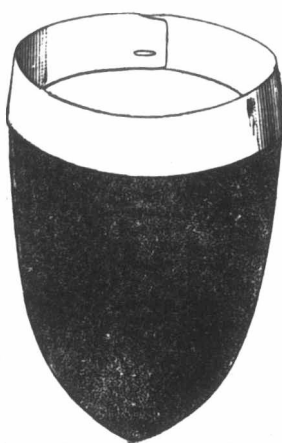
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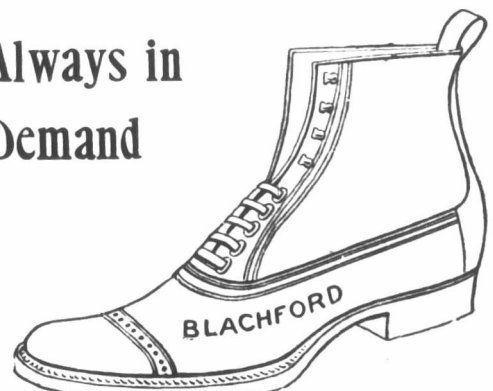
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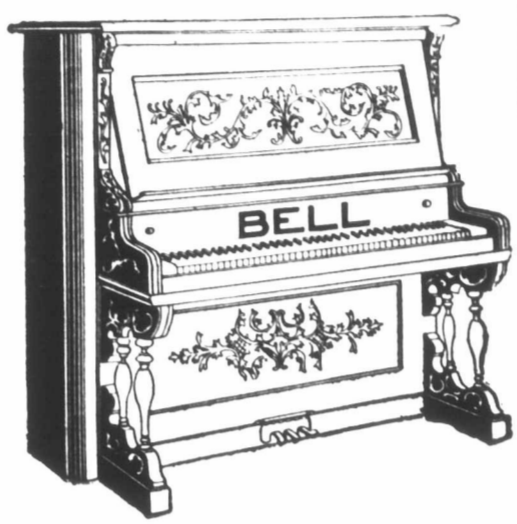


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# Canadian Churchman.

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Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

## LESSONS FOR SUNDAYS AND HOLY DAYS.

### TWELFTH SUNDAY AFTER TRINITY.

Morning—1 Kings xxii., to 41. 1 Cor. xii., 28.  
Evening—2 Kings ii., to 16, or iv., 8 to 38. Mark vi., to 14.

Appropriate Hymns for Twelfth and Thirteenth Sundays 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.

### TWELFTH SUNDAY AFTER TRINITY.

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

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.  
Processional: 33, 165, 236, 393.  
Offertory: 366, 367, 378, 545.  
Children's Hymns: 194, 337, 341, 346.  
General Hymns: 2, 18, 36, 178.

## Religious Census.

If the people of England cannot have a religious census, combined with the ordinary taking of the population by the Government, they seem resolved on following our example in the other way, by having a volunteer census of religion. One of these attempts has been made in the great city of Manchester. There seem to have been insuperable difficulties in the securing of complete returns, but 13,000 visits have been made and tabulated, and the results are thought to be fairly representative. Each visit represents a house. Of these, 4,530 belong to one or another branch of the Evangelical Free Churches, Baptist, Methodist, Congregational, and the like; 3,830 were Anglican, 880 Roman Catholic. Sporadic sects accounted for 190. Thus, 3,500 were left, something more than a quarter of all, who professed no religious connection, though many of them sent their

children to Sunday schools, being indifferent rather than hostile to Church influence. Indeed, the census showed but three aggressive atheists in the whole 13,000 houses visited. As far as we can see, this makes very little difference in the relative numbers of the different associations. The Church of England has by far the largest numbers of adherents, yet it has not a majority of the whole population; and, if we are not mistaken, this is very much in accordance with the facts ascertained when a religious census was taken about forty years ago.

## The Oberammergau Passion Play.

"Whatever may be Oberammergau's purpose in continuing the presentation of 'The Passion Play,' says Ida Shaper Hoxie, in the June Ladies' Home Journal, of one thing I have not the slightest doubt—its influence on the lives of those who have taken the chief parts in it has been a sweetening, uplifting one, working out a gentleness, simplicity, loveliness and purity of character such as are very rarely met in these later days. Be 'The Passion Play' what it may, a personal contact with these simple people cannot fail to do one good." We put these words here on record for two reasons, first that we may confirm them by personal observation and by common testimony; and secondly, that we may protest against an inference that might be drawn from them. The present writer, in common with the great mass of those who have seen "The Passion Play," can confirm every word of Miss Hoxie's testimony. Nothing could be more beautiful than the tone and spirit and life of these dwellers among the mountains of Bavaria. On the other hand, we should tremble to think of any attempt to introduce such an institution among ourselves. Those people live in the atmosphere of "The Passion Play"—looking forward to it, preparing for it, taking part in it, looking back upon it. Any attempt to "get up" such a thing among ourselves would end in the grossest profanity.

## Roman Recalcitrants.

We are generally under the impression that the Church of Rome has a summary method of bringing rebels to obedience, or else driving them from the fold. It would appear that, in these days, some of these unmanageables take their own way, and refuse to be driven out. Thus, we are told, Mr. Robert Dell, until recently editor of the Roman Catholic Weekly Register, still delights himself and an appreciative public by playing the part of candid friend to Cardinal Vaughan and Mr. Wilfrid Ward, in The Nineteenth Century. He observes that "the specious dressing up of facts, so long the method of Catholic apologists, is no longer effective. Nay, it is positively injurious." He quotes with approval Montalembert's description of "that blustering band of Catholic bullies," the modern Ultramontane party, a motley

phalanx of puppets jerked by unseen strings. For his own part, he says he became a "Catholic" because he was conscientiously compelled to, and not from any admiration of the Jesuits or the Curia, and he does not propose to leave the Church to please anyone, even if the system should become much worse than it is now. He says "resistance is a religious duty" to the military obedience claimed by Cardinal Vaughan, and to the sacrifice of religion to the secular ambitions of ecclesiastics. And this is not in America, where insubordination of all kinds may be expected, but in England, where, we are told, there is still some respect for authority in Church and in State.

## The Study of Church History.

The historical method of study has now found its way into every department of human knowledge. But nowhere is it so important as in connection with the study of Christian doctrine and life. Fights over texts, controversies on abstract questions lead to very uncertain results. There is no study so fruitful as that of history. But those who desire to study are too often discouraged by the perplexities which meet them at the beginning. How to choose the right books; how to grasp the important and pass lightly over the trivial facts; how to perceive the relation of one period to another, and the general significance of the whole, seem questions of almost insuperable difficulty. It is to help such students that the Church Historical Society has just issued a pamphlet called Suggestions for the Study of Church History. In the first place, the society suggests that note should be taken of the special characteristics of the English, as distinguished from other branches of the Catholic Church. These characteristics are obviously, first, its freedom and learning; and, second, its nationality. To appreciate them, a careful study of English history is essential. We must see how the national character has stamped itself upon the National Church. The whole history of England may be studied from this point of view. No Church, however, can be properly studied in isolation, and we must go on to regard English Church history in the light of the general history of the Church. We must see the origin of the changes which take place in discipline and government, and trace to their source the influx of new and disturbing theories. With this view, lists of books are carefully compiled and recommended to the student, and, in order that his view may not be limited or coloured by party prejudices, these books are selected from trustworthy sources of all kinds.

## The Church Reform League.

It would appear that not much good is likely to come out of the Round Table Conference; but there are other associations of a more promising nature. At the annual meet-

ing of the Church Reform League, a very hopeful feeling prevailed. Addresses were made by the Bishop of London, who presided, by Sir John Kennaway, by Lord Hugh Cecil and the Bishop of Gloucester, all of whom shared the Bishop of London's hope that a body properly representative of the opinion of the Church of England would in a short time be secured from Government. To prove that reform is urgently needed, says *The Guardian*, is almost a work of supererogation. There has been steady growth of the opinion that Parliament is hopelessly incompetent to legislate for the Church, and that the Church of England should enjoy the same autonomy that the Established Church of Scotland at present possesses and which Mr. Balfour has recently claimed for her. Yet Convocation is now hopelessly unrepresentative of the real feeling of the Church of England, because the Houses of Laymen have no legal status in it, and the unbeneficed clergy no one to represent their aims or their grievances. The representative body, which is needed, should be in close connection with the diocesan synods, which in their turn should be connected with parochial councils. Minor differences of opinion should be subordinated to obtaining whatever may be practicable from Parliament speedily, and to that end the first step is the passage of the Bishop of Rochester's bill or some measure resembling it, that will secure a more representative constitution. At present partisan newspapers and the meetings of partisan societies give expression to sentiments that would not be enforced by votes in a representative legislature. Responsibility sober, irresponsibility invites, exaggeration and extravagance.

#### Theological Education.

It would appear that there is, in these days, a growing tendency to make the university the centre of education in all departments, and to depress the importance of the seminary. We are strongly of opinion that a union of the two methods is likely to yield the best results. It would be a great saving, and it would ensure the work being better done, to give over certain departments to the university, leaving to the seminary the confessional teaching. Such an experiment, we are informed, is being tried by the University of London. It proposes to have a theological school of a general kind, of which different denominations may avail themselves. Five of the faculty are "Free Churchmen," and five are "Episcopalians." They are to examine the students apparently in their power of freedom and are to give degrees of Bachelor and Doctor of Divinity. This university faculty holds two kinds of examinations, one free to all, the other for students of affiliated theological schools. It is easy to make sport of such a scheme; but anyone who knows the difficulties under which the instruction of candidates for the ministry is now carried on, will hesitate to condemn it without consideration.

#### An Ancient Free Library.

The free public library has made such strides during the past generation or two, and has become so important an element of our

life, that we are naturally inclined to think that the idea belongs to the present day, but discoveries have been made in Nineveh, which show that there was a free library open to the citizens of that place in the palace of Sardanapalus. This royal library was discovered some twenty years ago, and the work of recataloguing it has only just now been finished. The original catalogue is in the British Museum, dated about 2,000 B.C., and shows that every book was numbered, and the student, as Dr. Sayce says, "had only to write down the number of the tablet he wanted, and the librarian thereupon handed it to him." The books, of course, were made of brick, and must have been somewhat inconvenient for use, but the material has at least served to keep the library in fair condition during all these centuries up to the present moment.

#### The Cost of a London Fog.

Everyone has heard of a London fog, many have had experience of the same; but few know all that comes of it, or what it costs. A calculation has been made which will surprise most of us. Statistics furnished by one chief gas company showed that 35,000,000 cubic feet in excess were consumed on a single day of fog. This was computed to be a quantity sufficient for a year's supply of gas to a town of 10,000 or 12,000 inhabitants. Adding to this the extra supply demanded at the same time of two other metropolitan companies, the total excess of gas amounted to 150,000,000 cubic feet, or, put in another way, the cost of the day's fog in gas to London could not be put at a less figure than £7,000 or £8,000. Then there is another way of computing the results of the fog—in the injury done to the health of the population. Professor Oliver scraped twenty square yards of the roofs of glass houses and found the deposit to amount to thirty grains per square yard, or six tons per square mile; and the substance of this deposit was not mere carbon but also sulphurous acid and other similar compounds most injurious to the health of those who inhaled them.

#### The Failure of Giving.

In these days of so many fads and latest discoveries with regard to taking entertainments as means for providing sufficient revenue for the conduct of our churches, the question which irresistibly forces itself upon us is: Is Christianity a failure? It has been predicted of the religion of the Lord Jesus, that, in it, when possessed by individuals, there is sufficient potency and vitality to supply every legitimate need of the Church. We must confess that we are old-fashioned enough to believe the accuracy of such a statement. The employment of so many questionable means to produce a revenue for the support of the churches is of itself a confession that there is something wrong with the kind of religion professed by many who dare hope that they believe in and serve an Almighty and powerful God. The author and founder of Christianity enunciated a fundamental principle of Church support,

which has never been abrogated, when he proclaimed the unchangeable fact that if any man would be His disciple, he must "deny himself," and take up his cross and follow Him. To eliminate this principle of action of the Christian religion is to destroy Christianity itself. To conscientiously and persistently follow such a principle, means a full and sufficient Church support irresistibly springing from a passionate love within which can only evidence its existence by sacrifice for His sake. Who is worthy to receive glory, and honour, and power. We dare assert that it is as much the duty of the Christian ministry to persistently and assiduously set forth the binding duty of giving, as it is their duty to teach the people to pray. In fact, more is said in the New Testament about giving than is said about praying. The very highest incentive to Christian giving is the life and death of the Founder of Christianity. A crucified Saviour is the spectacular and objective illustration of the acme of giving. It is not only a dishonour to the Blessed Lord for a Christian man to refuse to give, but it is a still greater dishonour to the man himself that he should deny himself the absolute blessedness of a visible expression of interior gratitude and sincere appreciation for what Christ is to him.—Church Advocate.

#### THE REFORMATION IN FRANCE.

There are two points of view from which we may regard the religious movement now proceeding in France—namely, the Protestant point of view and the religious—not that we are thinking of these as being opposed. As regards the religious point of view, there can be no doubt that there has been a tremendous depression of religious thought in France during the present century. Whatever may be the case in other countries in regard to attendance at Church, there can be no doubt that, as far as men are concerned, there has been a great neglect of attendance at public worship; and whatever we may think of the influence of the Church of Rome on individuals and communities, it certainly is a very serious reflection that multitudes of men and a good many women, in nominally Christian countries, are living without God in the world. On the other hand, from the Protestant point of view, the question arises whether movements in favour of the Reformation may have the tendency of alienating Frenchmen from the only kind of religion of which they are capable; or of bringing them round to a more rational faith. These are certainly serious questions, and worthy of consideration, even if the decision of them may have little practical effect upon our own conduct; for, of course, we must hold on our way and defend our theological position, whatever may be the effect on French Catholics. These remarks have been partly occasioned by the progress of M. l'Abbe Bourrier, to whose work we have frequently drawn attention. He testifies that the movement is spreading, but that the difficulty is how to assist and take care of the men, and particularly the clergy, who are

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desirous of leaving the Roman Communion. He speaks of the painful confidences he has received at his bureau at the Rue Vivienne, the "prayers which rend the soul," and adds, "Ah, if those who criticize us with the touch- ing expression of their fraternal sympathy would pass a few hours at that bureau, and share at least our agonies and powerlessness, if they cannot undertake the responsibilities of our charge!" He adds that before a priest can throw up his office, he must know how he is to live. "It is," he says, "a question of bread." Here is a very real difficulty. Most feel that it is inadvisable to offer inducements to men to quit their own Church and land; but that the Church of England might, for a few months at least, undertake the maintenance of those who wish to study the working of a purer form of Catholicity than their own. If £2,000 could be raised toward the establishment of a bishopric in Egypt, why could not one- tenth part of that sum be raised for the maintenance in England, for a short time, of priests who, like the Abbe Carre, wish to study or serve the English Church? Some think that if M. Bourrier were to establish Catholic Reformed services in the principal towns in France, he would find a maintenance for many of his priests. But can we blame him if he is not yet quite certain on what lines his work should proceed? His movement is but five years old. Those who remember the difficulty in keeping alive the work of M. Loyson in Paris, will hesitate to be very hopeful about any Reformed movement in France. Yet certainly it would seem to augur a want of faith to shut our eyes to the changes which are being wrought in so many of those who have been brought up under the system of the Church of Rome

REV. D. A. ROCCA, B.A.

The Rev. Domenico A. Rocca, B.A., who is at present officiat- ing as missionary on behalf of the Church of England in Canada, to the numerous colony of Italians in the City of Toronto, was born in Castelle, a village in the ancient and famous district of Calabria, in the Kingdom of United Italy, on the 5th of April, 1866. His parents were Roman Catholics, and he was brought up in the strictest tenets of that faith. His education, under excellent auspices, was begun at the opening of his fifth year, and he remained for six years in the elementary schools; he then entered the gymnasium, where he also spent six years, and in his eighteenth year took the course prescribed in the Lyceum, where much attention is paid to the classics. This course consumed three years, and an equal term was immediately afterwards devoted in the Seminary of Catanzaro, to the study of

philosophy of dogmatic and of moral theology, preparatory to taking orders. His college career was marked with honours, and on the 15th of June, 1889, he was ordained as a priest in the Communion of the Church of Rome. His first spiritual charge was as curate in the large parish of Carlopoli. Precisely one year subsequent to the memorable event of his ordination, on June 15th, 1890, a colporteur of the Scottish Bible Society came to the town of Carlopoli and distributed a very large number of copies of the Bible. Rev. Mr. Rocca's indignation was excited by this invasion of his parish, and he promptly ordered his parishioners to destroy all the copies which they had received. When, how- ever, the faithful colporteur heard of these instructions, he at once went to Mr. Rocca's residence, and the result of the ensuing inter-

formance of this office in an intensely Roman Catholic country with great and most gratify- ing success, during the space of four years and seven months. At the expiration of this period, he came to America, and laboured successfully for about four years in the State of Pennsylvania, as a missionary among his countrymen, on behalf of the American Pres- byterian Church. He then decided upon re- moval to Canada, and arrived in Toronto on the 5th of April, in the year 1899. Here he became acquainted with Rev. Mr. Taylor, the esteemed rector of St. Bartholomew's church, and manifesting a strong desire to enter the ministry under the auspices of the Church of England, he was accepted as a candidate for Holy Orders, and after labouring most ac- ceptably for six months, under the direction of the Rural Dean of Toronto, he was re- ceived into the priesthood by the Right Rev. Dr. Sweatman, the Lord Bishop of the diocese, on the 23rd of November of the same year.

THE LACK OF CLERGY IN ENGLAND.

It can hardly be said that there has been found any considerable deficiency of clergy in Canada so far. It may be difficult to find a man adapted for a particular parish or congregation; but, as far as we know, there has hitherto been more difficulty in finding a parish for a priest than a priest for a parish. Sometimes, indeed, we have felt inclined to wish that the supply were less copious, because, in that case, an effort might be made to raise the stipends of the clergy to an amount sufficient for them to live on. It seems to be different in England. There are actual difficulties in filling the curacies, and the number of candi- dates for ordination is decreasing. In fact the need for an increased number of clergy is being felt in all parts of the country. A very large number of curacies remain- ed unfilled for several months, and this has necessarily caused a

check to the progress of Church work. Re- cruits for the ministry are, therefore, very much needed. At the half-yearly meeting of the Committee of the Ordination Candidates' Exhibition Fund, on, Friday, June 29th, there were applications from ninety men desirings to proceed to Holy Orders. Out of this number, fifty-four had been marked by a special Committee of Selection as thoroughly suitable for the ministry, and in need of pecuniary assistance towards their college expenses. The money at the disposal of the committee enabled them to give grants to forty. These men will be ready for admission to the ministry about the year 1903. A further sum of £980, if contributed at once, would enable fourteen others to commence their college course in October. The matter



REV. D. A. ROCCA, B.A., ITALIAN MISSIONER.

view was that a Bible being left and accepted. Mr. Rocca rose from a careful perusal of its contents with the light of the Son of Right- eousness, ever rising with healing in His wings, shining in his heart. His conversion and renunciation of the distinctive tenets of the Church of Rome followed, and on Nov. 5th, 1890, as a necessary consequence of his new choice, he was obliged to leave his own house, his loved mother, his sister, his brother, his relations and his friends, in order that he might follow Jesus Christ, and take up his cross, in obedience to the command of our Lord. Mr. Rocca proceeded to the beau- tiful city of Naples, and entered the ranks of the historic Waldensian Church. He selected the work of a colporteur, and performed the arduous duties attached to the faithful per-

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has grown dearer and incomes have not in-  
creased in proportion. Curates are paid a  
good deal more than they were fifty or fifty  
years ago but then there are fewer benefices  
for them to look forward to—that is, in pro-  
portion to the number of possible applicants.  
The Bishop of Hereford, while not entirely  
denying the restraining power of poverty,  
thought that one explanation was to be found  
—and perhaps the chief—in the conscientious  
difficulties found, among our more thought-  
ful young men, in accepting the doctrines of  
the Church. Of course, it is a simple matter  
of fact that the Articles of the Church of Eng-  
land are less stringent and exacting than the  
Creeds of any other Church which professes  
to hold the orthodox faith; still even with  
these there seem to be difficulties; and this  
fact points to the need of more careful in-  
struction in the dogmatic teaching of the Church  
and the Creeds. These documents are as true  
as ever they were, and the abandonment of  
them would simply amount to the rejection  
of the Christian religion—a matter more seri-  
ous than even the scarcity of curates. Then  
the Archbishop of Canterbury thought that  
the conflicts and disputes in the Church had  
a deterring effect on young men thinking  
of the ministry. And this, too, seems highly  
probable. It must, indeed, have a very chill-  
ing effect upon an ardent young soul, eager  
to make known the Gospel of the Grace of God,  
and to take charge of a portion of the flock  
of Christ to find that his thoughts and en-  
ergies must at once be distracted by contro-  
versies about the colour and shape of a gar-  
ment, and some minute question of gesture  
or other ceremony. Happily, this kind of  
controversy cannot have a very long life.  
Before long we shall have settled what vari-  
eties of ritual will be allowed, and under  
what conditions; and then we may hope that,  
as far as this matter is concerned, the  
Churches will have rest. One other reason  
has been suggested by a writer in the  
English "Spectator," and that is the doubt  
on the part of many young men as to  
whether they have "a Vocation" for the min-  
istry. And this the writer thinks, is a point  
which should be regarded with great satis-  
faction, as an evidence of growing consci-  
entiousness on this great decision. In former  
days men presented themselves for ordina-  
tion, to a large extent, as a matter of course.  
They had been designated for the ministry  
by their parents, as others were for the army  
or the navy, or for any other profession. It  
did not occur to them to question this de-  
cision, and they presented themselves for ex-  
amination just as they would have gone to be  
examined in law or in medicine. We have  
no need to deal harshly with this class. Most  
of them are gentlemen with a high sense of  
duty, and they are, for the most part,  
very good and faithful clergymen. It must,

however, be regarded as a great step in ad-  
vance when the candidates for ordination  
subject themselves to a period of examination,  
with the view of ascertaining whether they  
really have a vocation to the work of the min-  
istry—whether they are the kind of men, for  
example, who can honestly answer the ques-  
tions proposed to them by the Bishop before  
their ordination. Let us, then, be thankful  
for this token of deeper and richer spiritual  
life in our young men, and let us hope that  
the great Head of the Church may guide His  
chief undershepherds in their endeavour to  
provide for the care of His people.

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

By the Rev. F. W. Goodeve, M.A., Incumbent of  
Hornings Mills.

(Continued from last issue.)

The Prayer Book.—It may seem sacrilegious to  
say that the Prayer-Book is not altogether adapt-  
ed to its purpose, yet the very preface to that book  
and the revision thereof testify to the constant  
need of change. It would, indeed, be wonder-  
ful if an uninspired production of the middle of the  
16th century should be in any way fitted for the  
needs and practical use of the 20th century. There  
is no need for a radical reconstruction. The basic  
principles have no need of revision. It is only the  
modification and enrichment of that which is in  
the main good that is sought. As to morning  
and evening prayer there is little complaint, save  
by those whose congregations are composed of  
many outside the Church unfamiliar with the  
liturgy. Here the difficulty of following the service  
owing to the numerous deviations from the given  
form, turn many from the use of the book. If  
alone the prayer for "All sorts and conditions of  
men," and the "General Thanksgiving," were in-  
serted in their proper place, a great gain would  
be made. Repetition of certain subjects of prayer  
is also a difficulty which might be obviated by  
judicious pruning, e.g., in a communion service,  
preceded by matins, the Lord's Prayer appears  
four times, and the Queen is an object of petition  
at least three times. When the litany is used, the  
Queen also appears three times, and the Lord's  
Prayer three times. One cannot help feeling that  
these different offices were originally not intended  
to be used at one time, but were tacked together  
by unskilful hands. The result of this is the ex-  
treme length of the services, which lose their  
power because of this length. On a Sunday, when  
Communion is administered, even to a moderate  
number, unless the minister "gallops" through the  
service, and gives a ten-minute sermon, the whole  
period occupied is nearly two hours. In country  
places, where many come three or four miles to  
church, the dinner hour is delayed until 2.30, or  
later, much to the discomfort and often total ex-  
clusion of the aged. An ordination service lasts  
three hours and the candidates are usually so  
fatigued physically before it is finished that its  
solemnity and blessedness are diminished by the  
strain involved. Even when only the litany is  
used at morning prayer, the service lasts from  
forty-five to sixty minutes, and the sermon has to  
give way. If worship is the only object aimed at  
in the service, it possibly may be justifiable, but  
gluttony in worship is as bad, if not worse, than  
starvation. The services might easily be shortened  
with no loss to their beauty or utility. Variation  
in some of the petitions might be very appropriate  
for the Canadian Church. The "Lords of the  
Council and all the Nobility" are not objects of  
solicitation in the hearts of many Canadians. The  
High Court of Parliament is not a great matter  
of our concern. The alteration of these and the

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

addition of similar prayers to suit our land is  
surely in accord with the provisions of the 34th  
Article. With regard to the occasional services,  
the necessity of a legal revision is made manifest  
by the constant deviation from the strict letter by  
all parties concerned. Baptisms rarely occur dur-  
ing our Church services. Many are performed  
in private houses and none of these are afterwards  
presented in church. Many clergymen habitually  
shorten the introductory part of the service. The  
marriage service is regularly revised by the ma-  
jority of our ministers. The visitation of the sick  
is practically unknown to the laity. Yet all these  
changes are strictly unauthorized, and their sanc-  
tion leaves the way open for too great changes  
foreign to the spirit and discipline of the Church.  
The burial service stands most in need of addi-  
tion. As it is, it is a bare formula, with great  
possibilities of beauty and solemnity. In two direc-  
tions it might be improved. First by the addition  
of a service for the burial of a child. The present  
service seems certainly out of place. Brother or  
sister is hardly to be applied appropriately to an  
infant, however true as a matter of logic. The  
service for adults is also short of completeness.  
Burials from a church are very occasional. No  
provision for prayers in a house are made, and a  
sermon is usually required in country parishes.  
Addition would enhance, not destroy, the beauty  
of this service.

Sunday Schools.—In her Sunday school work,  
the Church seems also to lag sadly behind the  
times. Nothing has been so much developed in  
the last fifty years as the science of teaching.  
From the kindergarten to the post-graduate in-  
structions of Yale, the method of imparting know-  
ledge has been entirely revolutionized, and  
specialists give all their abilities to the practical  
application of the principles of child-psychology.  
Instead of the old deductive method—cruel alike  
to teacher and taught in the useless labour in-  
volved—the inductive method has become the rule.  
Children are taught by being interested, and are  
led unconsciously up the steps of learning. Reason  
is exalted, and feats of sheer memory are dis-  
couraged. Each grade's work is suited to the ca-  
pacity of the pupil. "Truth for the learner from  
the standpoint of the learner," is the great educa-  
tional maxim. The Sunday schools outside the  
Church of England have not been slow in taking  
advantage of this advancing movement. They  
have realized the value of object lessons and have  
made the personality of the Scriptures the centre  
of their teachings, especially in the earlier grades.  
Doctrinal teaching is reserved for maturer years,  
the Bible and its interesting stories being their  
sole text-book. The Sunday school hour is looked  
upon as too precious to be divided up into too  
many subjects. The Church Sunday school scheme  
is, on the contrary, "marked by its great use of  
Church catechisms." These are said to be graded  
from the Calvary Catechism to Staley's Manual,  
but only the Prayer-Book catechism has official  
sanction, and is ordered to be taught our youth.  
In consequence, our first recollection of Sunday  
school is connected with "who was the most  
patient man?" "What Saint's day comes next?"  
"How did he die?" etc., etc. No connection at all  
between the questions. Moses and Job are com-  
mitted parrot-like to the memory, and long before  
the child knows the months of the year in rota-  
tion, he is duly expected to know that St. Mark's  
Day is the 25th of April, and St. Peter's Day is  
the 29th of June. Yet St. Paul says: "Let all  
things be done unto edifying." Then the child  
graduates from the Infant Class to be asked:  
"Who gave you this name?" and "What is thy duty  
towards thy neighbour?" To be sure, all well enough  
in their place, and in the hands of a skilful and en-  
thusiastic teacher, might be apprehended as well  
as memorized, but in the vast majority of cases is  
but a toil alike to scholar and teacher. The Bible  
is, of course, presupposed, but no place is left for  
it in the general plan of work. How, then, can the  
Sunday schools of the Church be adapted to the  
needs of the time and wherein do they lack? They

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lack organized effort and system in work. This is a strong statement, but is none the less true in a great measure. Up to last year they had been shut out of the International Scheme of Lessons, with the result that teachers were deprived of the great help to be derived from the enormous literature that has grown up around these lessons. Fortunately this has been remedied. But there is no treatment of the subject by competent educationalists. The Sunday school statistics to the rural dean at Easter is the extent to which the authorities recognize the work. There is no systematic pushing forward of the schools, as indispensable nurseries for the Church. The Provincial Sunday School Association have a paid organizer, whose duty it is to organize such in needy localities. The prominence of catechism and Prayer-Book results in the real depreciation of the Bible as a text-book. A Bible lesson there certainly is, but it is to follow the catechism (if there be time). Two series of leaflets are obtainable with corresponding teachers' helps, but these are another evidence taken of the Egyptian bondage of the Sunday school also to traditionalism. The editors are theologians, erudite and clever, no doubt; but with little sympathy or appreciation of the mind of a child. The limited circulation of these leaflets prevents that intensive care in production which would fit them for their function. In consequence, the publications of David C. Cook are extensively used in our Sunday schools. One may look in vain in our leaflets for any real aid to a primary teacher. As to picture-cards or models for instruction, none exist. The music available for Sunday school work is altogether unsuitable for its purpose. There are no recognized hymnals for children's use, and children's hymns in the Church hymn-books are few and have difficult music. In our Public Schools and kindergartens the children are first taught easy songs and then by degrees the music becomes more difficult. In Church Sunday schools, the children are asked to sing Mendelssohn's music from the very beginning, because forsooth, it trains them for singing in church. Yet what is the use of singing "God Moves in a Mysterious Way," when a phonograph would be equally edifying. To be profitable and practicable, the music for children must be simple, both in words and time. To fulfil the great mission of the Sunday school, it is necessary that the Church do not hold aloof from the great advance in educational methods. A policy of splendid isolation outside her bounds is also not conducive to prosperity. If there be so little life in the Church polity and doctrine that it needs a stone wall around the young to protect it from condemnation, the sooner that polity and doctrine is abolished the better.

Patronage.—Two other pressing needs remain to be considered here. The form of patronage vested in the episcopate in this diocese has recently received a very striking illustration. Public attention has been roused to the question of local rights in the choice of clergymen. Elective rights are typical of this continent, but the Synod, so far, refuses to concede them. Not alone does the question deal with rectorships, but the incubus of patronage—a relic of bygone days—is felt by the missions as well. The right to have some choice in the matter of their clergy gives the congregation greater interest in him, and results in more loyalty and unity in the Church. In the Maritime Provinces the rule works well that the parishes may choose. The experiment might be equally profitable here.

Hymn-Books.—The second matter is that of a hymn-book for the whole Church; indeed, the question of music generally. In this diocese no less than six different hymn-books are used, and the confusion resultant is very marked. The General Synod took the matter up, discussed it, and postponed it for six years, until the next meeting. At their present rate of activity in the matter, it will be twenty-five years before anything can be done. It is a great wonder that conservatism and

dislike of change should be so effectual in blocking a much-needed reform. Outside books for Church use, the demand for light, sacred music and anthems, has to be satisfied by the books of evangelists and unauthorized publications. In multitudes of Church families these books are to be found, and have a tendency, because of their public use in other churches, to lead away from the Church of England. Yet the need is there, and if the Church does not fill it someone will. The constant necessity of progress has hardly been recognized as it ought by our Church authorities. The dread of change makes us lag sadly behind the times instead of being abreast of it. The chief attention of the clergy seems to be devoted to holding it fast to the past; in emphasizing the fact that there has been no break with the past. The "push" of the United States is threatening the industrial supremacy of England. The "push" is altogether lacking in the Church of our fathers, and in consequence religious competitors are pushing far ahead. The stagnation lies not in the eternal principles of the word nor in the great lines of ecclesiastical government, but it does lie in the fact that each reform has to be tardily wrenched from the bonds of a system that belongs more to the past than the present.

BROTHERHOOD OF ST. ANDREW.

A meeting of the Toronto local assembly of the Brotherhood of St. Andrew was held in the crypt of St. Alban's Cathedral on Thursday evening, Aug. 23rd. There was a good attendance of brotherhood men, with a sprinkling of city clergy, and much interest was manifested in the meeting. Reports of progress were received from various committees in connection with the forthcoming Dominion convention, to be held in Toronto, Thursday to Sunday, October 18th—21st. It was announced that for the Sunday afternoon meeting for men, in Massey Hall, the chair would be taken by Dr. G. R. Parkin, LL.D., and the subject of the addresses would be "The True Source of National Greatness." Bishop DuMoulin, of Hamilton, and Mr. James L. Houghteling, of Chicago, will be the speakers. Preparations are being made for a good choir and orchestra for the occasion. Bishop Gailon, of Tennessee, and Rev. C. H. Brent, of St. Stephen's, Boston, will also be present at the convention, with many Canadian clergy. A very thoughtful and helpful address was given by Rev. Professor Cayley, of Trinity College, on "The Religious Life of a Man, in Public and in Private." After comparing the first century of the Christian era, and the nineteenth, and showing how similar they were in many points, particularly in their eager questioning, he showed how the criticism and questions that are now so abundant are the very opportunities most to be desired, for him that has an answer for them. Men will not fear the "higher criticism" of the Old Testament, who can see the vein of hope running through it all from end to end; and men will not fear the eager questioning of the authority of the New Testament, who have a personal knowledge of the Christ. The laity should be priests, "whose lips keep knowledge," and should be able to answer the questions of the present day representatives of the critics of the first century. The meeting, although held in a hot month, proved one of the most interesting that has been held for some time.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the 13th Sunday after Trinity.

Consider:

i. The Address to the Hearer of Prayer.

1. Almighty and merciful. Expressions varied. "Lord of all power and might," etc. This always suitable. We could not pray with hope unless God were: (1) Merciful, and (2) Mighty.

2. The source of good. Special exemplification. (1) His faithful people. (2) Do Him service. (3) True, genuine; the right kind, in the right spirit. In the Latin Collect it is "worthy." The translators perhaps shrank from this, yet put true. (4) Laudable. We have no "merit" in the full sense, yet God accepts and commends the service of faith and love. (5) This service, rendered to God, is a result of God's grace and gift. Without Him we could do nothing.

3. And He is the only giver. "Of whose only gift?" The word "only" is an addition in the English version. We know that the reformers were very jealous for the honour of God in the bestowal of His grace upon men.

ii. The Prayer for blessing.

1. That those gifts bestowed by God upon His faithful servants may be imparted to us.

2. That we may render faithful service in this life. It will be one of the great blessings of the state of perfection, that we serve God: "His servants shall serve Him." (1) In worship. (2) In ministering to fellow men. (a) In the Church. (b) In the world.

3. And thus prepare for the blessings of eternity. Two things to be here noted. (1) The Christian life is not for the future only; it is also for the present. (2) But the present and the future are one. The life now lived goes on. The blessings now secured are continued.

REVIEWS.

Bible Studies on Sanctification and Holiness. By Rev. J. D. MacGillivray. Price, \$1. Toronto: Revell, 1900.

The writer of this volume is right in asserting that its subject is too little considered. Probably our conflicts with Rome have made prominent the importance of the doctrine of Justification, so that the subject of Sanctification has been thrown into the shade. "In its nature," says the author, "it is essentially a work of separation to God for His service and glory . . . by which man is trained to seek the full exercise and development of his powers. The end of this training is Holiness, which unites with the idea of separation to God that of complete development in the image of God, in which man was created. It is in this end the glory of God is fully manifested." The work is not so much a systematic treatise as a series of "Studies," and it can hardly fail to be helpful, if rightly used. It is but right to add that, in regard to the Sacraments and means of grace, it is very defective.

The Shepherd Psalm for Children. By Josephine L. Baldwin. Price, 35c. Toronto: Revell, 1900.

A very beautiful exposition of a poem, which, says the writer, "I think is the most beautiful poem in all the world;" namely, the twenty-third psalm. It is here treated, for the use of children, in relation to the Life of David, and in relation to human life in general.

Legalized Wrong; A Comment on the Tragedy of Jesus. By Robert Clowry Chapman. Price, 50c. Toronto: Revell Co., 1900.

Some time ago we noticed a discussion of the Trial of Christ, by an Edinburgh barrister, and here we have one in shorter compass by a member of the Chicago bar. It is conducted in a very interesting manner, and helps to make the whole story more intelligible. The notes are of peculiar value, and will greatly aid the student in his examination of authorities.

The Ferringdons. By Ellen Thorneycroft Fowler. Price, \$1.25. Toronto: Morang, 1900.

The heroine of this story is a very interesting young lady indeed; and the hero, if not as interesting, yet has qualities which are very attractive. Of course there is love-making here and even cross love-making; and successes and failures. It is not quite easy to go into the story without

destroying part of its interest to future readers, but we may say that Miss Fowler has the power of interesting us in her characters to such an extent that we get quite anxious about the result; and we are happy to add that she dispels our anxiety. There is a very well managed surprise towards the end, and the conclusion will not be found fault with.

Confirmation. By the Lord Bishop of Vermont. Price, 5s. London and New York: Longman's, 1900.

Those who are acquainted with Bishop Hall's previous writings will be prepared for the very complete, thorough, and satisfactory treatment of the great subject of Confirmation, which is given to us in the volume now before us. For one thing, we wish to say that, in our judgment, Bishop Hall has returned to the true doctrine of the relation of Confirmation to Holy Baptism. Our readers are probably aware that, according to a review recently promulgated, the Holy Spirit is represented as being bestowed for the first time in Confirmation. Bishop Hall regards the grace of Confirmation, on the contrary, as the completion of baptism. The treatise is a very complete one in all respects, and may be safely recommended to clergymen desirous of instructing their flocks on this subject, and even to many bishops, who will find here suggestions which may usefully be worked up into Confirmation addresses. The Bishop considers, first, the identity of the Rite with the Laying on of Hands by the Apostles, the Mode of Confirmation, and the Minister of Confirmation. He then proceeds to consider the gift of Confirmation and its relation to that of Baptism—a section to which we direct special attention. Then comes Holy Communion and next the age for receiving the Rite, the preparation, etc. As we have said, readers will find here all they can reasonably desire.

Sacred Books of the East. Vol. VII. Price, \$3. New York: Scribner's, 1900.

Our readers may remember that the last (the sixth), volume of this valuable series contained the Khuran. The present volume takes up the series of Buddhist writings where they were left in the fourth volume. The series of Vinaya Texts contain the regulations for the outward life of the Buddhist Monks. The reader should refer to the beginning of the fourth volume for an account of the origin and development of this remarkable literature. The first half of the seventh volume now before us is a completion of the rules contained in the fourth. The latter half of the volume contains a translation of the "Buddhist Suttas"—or rather of a selection from that very extensive collection of books—a very difficult task, which, however, the present translator and editor, Dr. T. W. Rhys Davids, is probably more competent to execute than any other living man. Out of these Buddhist "Scriptures," he has given not merely those relating to the "Noble Eightfold Path," the "most essential, the most original, and the most attractive part of Gotama's teaching," given in the Sutta of the Foundation of the Kingdom of Righteousness, but also six others, probably of less interest yet of equal historical value. Another contribution relating to the Discipline of the Buddhist Mendicants will follow in a subsequent volume. Probably the division here presented will give the best general notion of Buddhism. Two things may be said confidently. These books are essential for all who would study the religions of the East; and they are here presented to us in a thoroughly trustworthy form.

Luther and the German Reformation. By Thos. M. Lindsay, D.D. Price, 3s. Edinburgh: T. & T. Clark; Toronto: Publishers' Syndicate, 1900.

Whether we consider the fulness of the information, the impartiality of the point of view, the living sympathy with the great subject, or the brilliant power of expression, it is hardly possible to imagine anything better than this second

volume of the "World's Epoch Makers," by Professor Lindsay, of Glasgow, devoted to "Luther and the German Reformation." We have spoken in the highest terms of Mr. James' volume on Cranmer, and, without instituting any comparison between two works very different, yet each most excellent, we may say that Dr. Lindsay's book accomplishes, within its brief compass, the task of giving a fair and impressive description of the German Reformation, such as could hardly be excelled. Of the many lives of Luther already given to the public very few survive as holding any place in ordinary human regard. Kostlin's, of course, facile princeps. Plitt's has great merits, Michelet's has its own special charm, and will never quite be forgotten. But who remembers any others? Dr. Lindsay's we may confidently assert, will not be forgotten, even though larger and fuller works may claim our attention. Readers of this volume will certainly get to know Luther, the man, as he lived and worked.

The Healing of the Nations. By Dr. J. Rutter Williamson. Price, 40 cents. New York: Student Volunteer Movement for Foreign Missions, 1899.

This is a treatise on Medical Missions, and has been written primarily to provide an outline of medical missions for the use of students and young people in missionary student classes. The aim of the book, the writer says, is to "present facts that ought to be pondered in the hearts of Christian men and women in the Church of Christ," and he adds, "the subject makes a special claim upon the consideration of those who are members of the medical and nursing professions." We are well assured that this volume will be read with great interest by all who appreciate the immensity of the subject with which it deals. Another little pamphlet, put forth by the same publishers (15 cents in paper), is entitled "New Testament Studies in Missions," by Mr. Harlan P. Beach, educational secretary of the Student Volunteer Mission for Future Missions. The first part deals with passages in the Gospels, referring to missionary work; and the second with St. Paul and the Gentile world. A very useful set of notes for missionary addresses.

A Woman's Paris; A Hand-book for Every-day Living in the French Capital. Price, \$1. Boston: Small, Maynard & Co., 1900.

We have already some first-rate guide books to Paris, such as Baedeker's & Murray's, besides some excellent ones, such as those of Joanne, published in French. But we think the present volume fills a gap, inasmuch as it avoids the copious detail which few have the patience to wade through, whilst it gives sufficient information respecting the various objects to be seen in Paris, together with a large number of admirably executed engravings. Of the various topics treated, we may mention Manner of Living, Language, Marketing, Climate, Tips, Cabs, Sight-Seeing, Museums and Galleries, Churches, Theatres, Shops and Money, Dress-makers, Sport, Trips, Society, the Exhibition, etc. Every kind of object is represented in the engravings—the principal buildings in the city, the curiosities animate and inanimate, the great Avenues and Boulevards, Versailles, Fontainebleau, etc. For a book which shall serve at once as a Guide to Paris and as a memorial of what has been seen, this is the best, in convenient form and size, that we know.

Bird Homes. By A. Radclyffe Dugmore. Price, \$2. Toronto: Publishers' Syndicate, 1900.

A glance at the volume before us will convince us that it is a very beautiful book, and a further examination will show that it is one full of interest and replete with information. It is intended, says the author, to describe the nests, eggs, and breeding habits of the land birds breeding in the Eastern United States, including most of the Eastern Canadian species. When we mention that there are nearly 800 different kinds of birds de-

scribed here, the extent of the work will be partly understood. It may be a little puzzling to the reader to find the numbers not consecutive; but this arises from the author having given the number before each bird in accordance with those adopted by the American Ornithologists' Union check list; whilst the book is so arranged that all the birds that build in a certain fashion are in the same chapter. This is explained in Chapter VI, at p. 27, to which we direct the reader. The book is got up with surprising care and minuteness. For example, the author tells us of nests and of eggs, and of the photography of these and of the rearing and keeping of birds; and he bids us remember that "all notes should be made on the spot and not from memory;" and suggestions are given as to how this should be done. As regards the illustrations, which are numerous and beautiful, and some of them coloured, they were taken from nature by the author. For bird lovers, this book is invaluable.

Magazines.—Everybody's Magazine, for August, is full of interesting reading matter, and each article therein is well worthy of perusal. The magazine opens with an article entitled: "Where We Get Our Salt, and How," and it is the sixth of a number of articles in the "Great American Industries" series. The frontispiece is the copy of a painting by Blair Leighton, and is called: "A Summer Shower." The whole magazine is copiously illustrated throughout.

The current number of Scribner's Magazine opens with an article from the pen of the well known author of the book, "Wild Animals I Have Known," Ernest Seton-Thompson. The story is about the adventures of a coyote, named Tito, who in his generation was a very wise little animal indeed. The American war correspondent, Richard Harding Davis, contributes an article in which he describes "Pretoria in War-Time." Other interesting articles are "The Duchess at Prayer," "Loches," "The Green Pigs," and "My Love Story." There is also a further instalment, Chapters XXV.-XXVI, of "Tommy and Grizzel," by J. M. Baine. The magazine abounds with illustrations and in this connection an article, made up entirely of illustrations, numbering eight in all, drawn by H. McCarter, and entitled "Midsummer," is especially noteworthy.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

Melford.—The third annual Sunday School Teachers' Convention of the deanery of St. George was held in St. James' church, on August 7th, 8th, and 9th. All the clergy of the deanery were present; also quite a number of teachers from the various Sunday schools. The first session was held on Tuesday evening, August 7th, when two very interesting addresses were delivered; one on "Woman's Work for the Church," by the Rev. R. M. Leigh, of Canso; and the other on "A Layman's Work for the Church," by the Rev. Rural Dean Mellon, of Guysboro. On Wednesday morning, August 8th, there was a celebration of the Holy Communion at 9 o'clock, when Rev. Mr. Mellon gave a most helpful address. At 10 a.m., the first session of the convention was held, the Rev. R. M. Leigh, in the chair. After an address of welcome by the chairman, the minutes of last convention were read and approved. Officers and committees for the ensuing year were then appointed. The Rev. R. M. Leigh, Miss Bernasconi and Miss Reeves were reappointed president, secretary and treasurer, respectively. Satisfactory reports were read by Rev. George Howcroft, chairman of the committee on Sunday School Statistics, and Rev. T. C. Mellon, chairman of Finance Com-

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mittee. A very helpful paper on "Thoughts for Sunday School Teachers," was read by Miss Bernasconi; and another by Miss Reeves on "The Infant Class," which proved very interesting and called forth very favourable comments. A resolution was then passed that Miss Reeves be asked to give a model lesson, demonstrating the theories set forth in her paper, at the next convention. The second session was held in the afternoon at 2.30 o'clock. The Rev. G. Howcroft gave a lesson in catechizing, which was both interesting and instructive. It was decided that a lay delegate be duly appointed to attend the next convention from each parish in the deanery, and that his expense be paid in part by the convention. The Rev. P. R. Soames, rector of Liscombe, invited the convention to meet in his parish early in September, 1901, which invitation was unanimously accepted. After some minor business was transacted, the session was brought to a close, and so ended a most profitable convention.

#### FREDERICTON.

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

Springfield.—The quarterly meeting of the deanery of Kingston was held at this place on the 8th and 9th of August. Eight clergy (including the Rev. T. R. DeW. Cowie), were present throughout the entire session. On the matters of business that came before the meeting, two, at least, were of general interest. The programme for the annual meeting of the Kingston Deanery Sunday School Teachers' Union (held at Sussex, on Thursday, August 23rd), was laid on the table. It included papers or addresses by Very Rev. Dean Partridge; Rev. J. A. Richardson, rector of Trinity church, St. John; and Rev. T. R. DeW. Cowie, the newly appointed organizing secretary for D. M. F. The next annual meeting of Kingston Deanery Choral Union was also appointed to be held at Rothesay on Wednesday, January 30th, 1901. When the business had been concluded, the Rev. T. R. DeW. Cowie spoke at some length concerning his work as organizing secretary of the diocese. After consideration, a committee of the deanery was appointed to arrange for a visitation of each parish in the deanery by the secretary. At each centre it is proposed to organize a meeting, when the secretary will have an opportunity of speaking to the people on the state of the work in the diocese. The remainder of the session was spent in the reading of papers and discussions thereon. The rural dean and Rev. C. D. Schofield read papers on "Eternal Punishment." The chapter addressed itself to the subject with the seriousness the topic demanded, and a lengthy discussion ensued, in which everyone took part. It was felt that the subject should receive more notice from the pulpit than is customary in these days. The Rev. A. T. Cresswell read a paper dealing with the matters treated of in the second portion of "Pastor Pastorum." The members of the deanery still continue their interest in reading this work in common. Public services were held in Trinity church on Wednesday evening, when Rev. H. I. Lynds was the preacher; and on Thursday morning, when the rural dean was celebrant at the service of the Holy Communion.

#### MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal, Que.  
Montreal.—The jubilee of this diocese will be observed with appropriate services in this city on October 17th and 18th. In connection with the event, a grand choral festival will be held on the evening of October 18th, in Christ Church Cathedral, in which the leading Anglican organists of the city, as well as soloists and choristers from the different Church of England choirs, will take part. An elaborate programme is now in course of preparation. The organists who will take part are

Mr. Horace W. Reyner, Mus. Bac., A.R.C.O., organist of the church of St. James the Apostle, who will play the accompaniment for the solos, anthems and canticles; Mr. Percival J. Illsley, Mus. Bac., A.R.C.O., organist of St. George's church, who will play the organ voluntaries and a number of additional selections at the close of the service; and Mr. J. B. Norton, A.R.C.O., Lic. Mus., organist of Christ Church Cathedral, who will conduct. The Lord Bishop of Montreal, and, it is expected, a large majority of the Anglican clergy of the diocese, as well as the Bishops of Toronto, Niagara, Quebec, Ottawa, Algoma, Nova Scotia, Fredericton, Burlington, Vt.; Albany, and Western New York, will be present. The Primate of all Canada, the Most Rev. Dr. Machray, Lord Archbishop of Rupert's Land; and His Grace, the Metropolitan of Canada, the Most Rev. Dr. Lewis, Archbishop of Ontario, have been invited to attend.

St. Luke's.—A very successful concert was held in the school-room in aid of the Sunday school picnic. There was a very large attendance, and the event was very successful.

Bishop Bond's Recent Visit to the Gatineau District.—A brief account of the Bishop's recent trip will be very interesting to Churchmen, to say the least; for the Bishop is eighty-six years of age. A drive of thirty miles, from Gracefield to the Desert, over rough roads, and in inclement weather, was undoubtedly a venturesome journey, which might have frightened many a younger man. In the extreme limits of the Gatineau Valley, three missionaries, in connection with the Church of England, Revs. Mr. Brewer, and Mr. Larviere, and Mr. Ball, are working with zeal and self-devotion for the cause of Christ. These three missionaries have a very wide territory. Mountains and lakes abound in this picturesque valley, and though thinly inhabited, yet everywhere, over mountains and dales, precious souls are to be found, who are hungry and thirsty for the life-giving Word of the Lord Jesus Christ. His Lordship, accompanied by the rural dean, the Rev. F. R. Smith, arrived at Gracefield, from Hull, on the 6th instant, at 10 p.m. After a night's rest, under the hospitable roof of Mr. Bainbridge, a confirmation service was held in the forenoon, in St. James' church, Pickanock. Four candidates received the apostolic rite of the laying on of hands. The service was hearty, the singing was good, and the Bishop's address was most impressive. The service over, many shook hands with His Lordship, and all went home delighted and thankful for having heard the voice of the Chief Pastor of the diocese. In the afternoon of the same day, the Bishop and the Rural Dean drove to Northfield, where a public reception was given to His Lordship. On the next day, the terminus of the journey was reached, River Desert. The Rev. Mr. Brewer is in charge of this mission. His field is a very laborious one, and his visits to the shanties are not attended without danger, even to life. At River Desert a new church is now in course of construction, and the imposing ceremony of laying the corner stone took place on the 8th inst. A confirmation service was also held, and eleven candidates were confirmed. On Sunday, the 12th inst., the Bishop was at Alleyne. Here the church was too small to accommodate the large number of devout and attentive hearers. The Rev. Mr. Ball presented to His Lordship seven candidates to be confirmed. On the next day, the 13th, the Bishop drove to Kazubazua, a distance of nine miles. St. Stephen's church was taxed to its utmost capacity, yet many could not gain admittance. The church, which is now free of debt, was consecrated. Three services were blended in one. The consecration of the church, a confirmation service, at which eight candidates were confirmed, and the consecration of the graveyard. The Bishop spoke with his usual warmth and earnestness, and the Rural Dean gave also a very able and impressive address. In the afternoon the Bishop and the Rural Dean took the train for Wakefield.

The parishioners of Onslow, or Quyon, recently manifested their affection for their incumbent, Rev. W. FitzGerald, by handsomely painting and furnishing his parsonage for him. On Thursday, the 16th August, the Lord Bishop held a confirmation service in St. John's church, Quyon, when the Rev. W. F. FitzGerald, M.A., presented a class of 31 persons, all from his own parish, and specially prepared by him for confirmation. The Lord Bishop delivered a very touching and beautiful address in which he thanked the parishioners and the Ladies' Guild for all the tokens of love and esteem shown to Mrs. FitzGerald; he also spoke in warm and hearty language of Mr. FitzGerald's good work in the parish, and of the most interesting class presented for confirmation. It may be interesting to mention that in the class were many of the leading laymen and their wives. There was a celebration of Holy Communion, afterwards, at which 120 persons communicated. The Rev. R. F. Taylor, B.D., rector of Aylmer, preached a very interesting sermon. The following clergy were present: The Lord Bishop, the Ven. Archdeacon Naylor, M.A.; Rev. R. F. Smith, rural dean, rector of Hull; Rev. R. F. Taylor, B.D., rector of Aylmer; Rev. J. J. Lowe, L.S.T., rector of Bristol, and Rev. W. F. FitzGerald, rector of the parish. His Lordship also held confirmation services, which were hearty and bright, at Bristol Mines, on Friday, 17th, when the Ven. Archdeacon Naylor, M.A., addressed the candidates, and on Sunday, 19th, at Shawville, when the Rev. W. F. FitzGerald delivered the address. On Sunday, the 26th, the Bishop was at Aylmer, and on Saturday next is to be at Eardley.

#### OTTAWA.

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

Ottawa.—It is with sincere regret that we hear of the serious illness of the Very Rev. Dean Lauder, in New Brighton, England. His son, Mr. Fred. Lauder, left for England immediately upon receipt of the cable announcing that the Dean was in a very dangerous condition. Dean Lauder left for England in July, in search of health.

The Ottawa diocese sustains 25 missions, and yet has a surplus in that special fund of \$1,082. Last year it had an increase of eighty-four families and 407 communicants. The congregations, fully 150 in number, have a total debt of only \$62,458.

#### TORONTO.

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

St. Alban's Cathedral.—The Rev. E. N. English, principal of Hellmuth College, London, has taken the services in the Cathedral the last three Sundays in August. His sermons have been much appreciated by the congregation.

Grace Church.—Rev. J. Pitt Lewis, M.A., rector of this church, has returned from a few weeks' holidays at the seaside, much benefited in health. He will preach at the morning service in Grace church on Sunday, September 2nd.

Balmy Beach.—On Thursday evening, last week, the Church of England pavilion here was crowded to the doors. The lantern service for the evening was "Christie's Old Organ," which was read by Mr. Dixon, and profusely illustrated by lime-light views. The choir interspersed it with sacred hymns.

Emily.—St. James'.—The new church is completed and its dedication and opening for Divine service is to take place (D.V.), on Sunday, September 2nd. The Rev. Professor Clark, D.C.L., of Trinity College, very kindly promised to be the special preacher on the occasion. Rev. Wilson McCann, B.A., former rector of the church, has

has promised to preach at one of the three services to be held this day. The church, an old Gothic structure, was designed and built by the reputed architect, E. Belcher, C.E., of Peterborough, and is a neat brick building, the nicest church in this part of the country. The congregation will hold a tea social and concert on the Church grounds on Monday, September 3rd. The programme, in which prominent singers of Peterborough will take part, promises to be very good, and a large gathering is expected. Among the speakers are expected to be the Ven. Archdeacon of Peterborough, Rural Dean Marsh, Rev. Messrs. J. C. Davidson, M.A.; Herbert Symonds, M.A.; W. C. Allen, M.A., and others. Rev. Mr. Fthangfeldt is rector of the parish. It is regretted by all that His Lordship the Bishop will not be able to be present.

**Omenee.—Christ Church.**—The Rev. Professor Clark, D.C.L., who is to be in the parish on the occasion of the dedication of the new St. James' church, Emily, will preach in Christ church on Sunday, September 2nd, at the morning service. The congregation urgently requested the rector to secure the consent of Dr. Clark to give them the privilege of hearing him while in the parish. Other churches in the neighbourhood of St. James', Emily, will dispense with their services to attend the services at St. James.

**St. Philip's Church.**—Before leaving for his holiday, on the evening of Sunday, July 29th, at the close of the service, the rector, Rev. Canon Sweeney, was presented with a substantial cheque, the contribution of a few friends and well-wishers. This parish will (D.V.), celebrate the 25th anniversary of its foundation on September 5th. Great preparations are in progress to mark the event. An octave of special services has been arranged from the 5th to the 12th, and the commemoration will close on the 13th, with a congregational gathering, to which all past, as well as present members of the congregation, will be invited. Invitations, to the number of 1,000, are being sent out, and it is hoped the occasion will be a memorable one in the records of the parish.

#### NIAGARA.

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

Hamilton.—During the absence of Canon Bland, the services at Christ Church Cathedral have been taken by the Rev. Canon Sweeney, of St. Phillip's church, Toronto.

#### British and Foreign.

The new church of St. Saviour, Folkestone, was consecrated by the Bishop of Dover.

The Dowager-Countess of Harewood laid the foundation-stone of a new church for the parish of St. Luke, Thornaby. The entire outlay in connection with the new church is estimated to be £6,500.

In the city of Madras, recently, in the presence of the Governor of Madras and Lady Havelock, Archdeacon Elwes dedicated a magnificent building which is to be the central home of the Young Men's Christian Association in that city. The building, which has cost nearly two lakhs of rupees (\$100,000), has been completed without debt.

The Earl of Mexborough has promised to give within five years or less £1,000 to the fund for the formation of a new parish and the building of a new church at Mickletown, Methley. His lordship has written that he is in entire sympathy with the endeavour to raise the church as a memorial of his uncle, the late rector of Methley, the Rev. the Hon. P. Y. Savile.

The Duke and Duchess of York recently opened the new nursery which has been erected by the Islington Guardians. Board, on a vacant hill, to accommodate 800 inmates. The site, of about nine acres, is that of the old Smallpox Hospital, and allows ample air space for the wards of the new building, which has cost £220,000, including the land, £273,000.

An English commissioner who recently visited Uganda, Africa, says that on Christmas morning he attended the native service in the large church at Mengo. There was an enormous congregation, and six hundred communicants. The entire service was taken by two of the native pastors. A new hospital has been built at Mengo, which is so large that it has taken 112 tons of grass to thatch the roof.

In reply to a correspondent, who wrote to the Bishop of Ely, asking if "incense is lawful and confession permitted," in the Church of England, His Lordship writes: "The rules for Divine service are not contained in the Thirty-nine Articles, which refer to doctrine, and do not say anything about incense or confession. Confession certainly is lawful in the Church of England, and incense, if not used ceremonially, is most likely lawful also. No clergyman promises to "obey" the Thirty-nine Articles; he accepts them as true statements of doctrine."

The Bishop of Wakefield laid the foundation-stone of the new church of St. Barnabas, Crosland Moor, Huddersfield, in the presence of a large number of persons. The new church is for a new parish which has been taken from three adjoining parishes, and it is endowed with £10,000 given by an anonymous donor. It is to cost between £11,000 and £12,000. The Bishop, after laying the stone, said that that was the first additional church that had been undertaken in the Borough of Huddersfield or in the diocese since the diocese was established in 1888.

Bishop Tucker has sent a detailed statement of the book sales in the Uganda Mission for 1899. The total number of books sold was 60,338. The cowrie shells received for the same numbered 7,358,300, or "as many as 368 men could carry at 70 lbs. each." These shells realized £1,026. In the previous year £1,483 was received for books, the shells numbering 6,800,000. The Bishop says: "You will notice that while the amount in sterling is less than the previous year, the amount in shells is considerably larger. The fact is, shells have suffered a great depreciation in value." During the last two years the people have bought 10,266 New Testaments and 16,005 portions of the Old and New Testaments.

**Growth of the Church in Capetown Diocese.**—During a recent visitation of the parishes of Swellendam, Heidelberg, Riversdale, Mossel Bay, and their various out-stations, the Archbishop of Capetown confirmed more than 500 persons, all but fifty being coloured people. In the parish of Riversdale alone there were over 500 communicants. His Grace says that wherever he has been he has been struck with the simple and unaffected piety of the great bulk of our mission people. Looking back twenty-five years, he is almost startled at the marvellous increase of our work among the coloured people in these districts. "The coloured people in these parts are almost entirely members of our Church, poor, simple, humble and ignorant people, if you will; but members of God's family, and citizens with us of Christ's Kingdom; some of them, too, knowing more than ourselves perhaps of our true relation to God. What God hides from the wise and prudent, He reveals to babes. Certainly in many of these poor, simple folk, I find much to learn." Some of the old people walked from distances of eight to seventeen miles in order to receive confirmation.

#### 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.

#### MUSICAL FESTIVALS.

Sir,—The moral contained in your editorial, a "Musical Festival," in the issue of August 15th, is excellent. From the standpoint of one who has observed how frequently (though perhaps in a slightly more indirect manner), our churches throughout the Dominion are turned into "houses of merchandise," permit me to say, that I sincerely trust the article may be read by everyone of your many subscribers, and perhaps I may add, specially by the clergy and lay officers of our parishes, in such a manner as will bring home the conviction that in too many instances the methods adopted for raising Church revenues are far from being what they should.

"A CONSTANT READER."

#### AN IMPERIAL CHURCH CONGRESS.

Sir,—Some of the sects are very active just now, and I cannot but think setting us, in that regard, a good example. I do not conceive that it would be any injury to ourselves to hurry up a bit, just now, and endeavour to get on something like a twentieth century gait in time for its arrival. Look at the Christian Endeavour Association, for instance, what a big meet they have had in England. The Church is the authorized Christian Endeavour Society, but I do not know that we ever do things on so large a scale. We have our decennial Lambeth Council; and those meetings have done untold good, but we need something in which the laity would have part also. Why not petition His Grace, of Canterbury, to inaugurate, for next year, an Imperial Church Congress? My suggestion is that certainly of only a private individual, an insignificant unit of the Catholic Church, but if some others, who are less insignificant, would take the matter up, and work out (unless something better can be proposed), much good might result, for God's blessing would be with us.

HARRY PRINGLE.

#### THANKS.

Sir,—I desire to acknowledge, with hearty thanks, the sum of \$1, from "A Member of Christ," Kingston, Ont. The above is the only sum received in response to my appeal, which appeared in the Churchman recently.

J. F. COX, Missionary.  
Sioux Mission, Griswold, Man., 16th Aug., 1900.

#### THE FUTURE OF THE DIOCESE OF ONTARIO.

Sir,—To-day, August 24th, I have been handed a copy of a letter received by Rev. Arthur Jarvis, which, in fairness to Rev. Professor Roper, I think, should be published in the Churchman. The letter is to the following effect:

General Theological Seminary,  
Chilsea Square, New York,  
August 6th, 1900.

Rev. and Dear Sir,—I can only say, in reply to your enquiry, that there is not a particle of truth in the statement that Professor Roper is in poor health or in any sense an invalid. Since he has been with us, he has not only filled all the duties of the chair, which are quite heavy, but has frequently aided the parochial clergy by preaching for them.

His trip to the Pacific Coast was taken largely at my suggestion that he ought to avail himself of our long vacation to see the grand scenery of the Rocky Mountains and the wonders of Yellowstone Park. He is in as good health as any member of the Faculty.

You may make any use of this letter you deem wise. I am very faithfully yours,

(Sgd.) E. A. HOFFMAN, Dean.

The Rev. Rural Dean Jarvis,  
Napanee, Ont.

And nobody is more pleased than I that the Rev. Professor was in good health when attending to his duties at the General Theological Seminary. I presumed that the report in the Churchman, which appeared in the same issue as that in which Mr. Woodcock's letter was published, was correct, that he had been ordered to the Pacific Coast on account of ill-health, and in fairness to the Rev. Professor Roper, I wish to have the above letter published. LEX.

Napanee, Ont., Aug. 24th, 1900.

#### VOLUNTARY v. BOARD (RATE SUSTAINED) SCHOOLS IN ENGLAND.

Sir,—As an old Englishman, and one who dearly loves, and who for more than fifty-five years has worked for and supported his Church, in every branch of work in which a layman may lawfully engage—and has not been quite a drone since coming to Canada—I have been more than usually, if not painfully, deeply interested in the contents of your issues for the 12th and 19th inst. Referring to the issue of the 19th and the question of elementary education, in the promotion of which I have had some share, and am very glad indeed you have furnished your readers, though in a brief space, with so much valuable information respecting the position of the Church in relation to the education question. I am the more rejoiced thereat, inasmuch as, I am sorry to say, I have found in many quarters, even among professing Church people, how comparatively little is known as to the educational work done by the Mother Church, and how incredulously the facts when presented to them are apparently received. That the Church, after she has for so long a period, done so much, should now, to use a striking illustration, be like a sheep surrounded by a multitude of hungry wolves, seeking to devour her, seem to them altogether beyond belief. They, however, rage and howl—not because she has not, but because she has—done in the past and is still doing her best for the genuine education of the people committed to her care. The figures in your concluding sentence will show one form of injustice, under which the Church suffers. These figures are not "cooked" and speak for themselves. There is, however, another, and even more serious injustice from which she suffers, to which her sons and daughters are subjected. The following bonafide example will sufficiently illustrate it. About twenty years ago an attempt was made to induce the then conservative vice-president of the Council of Education to sanction the erection of a Board School in Higher Broughton, where I then and for many years resided, under the usual pretence, want of sufficient accommodation in the existent schools—the Board, having previously hired on lease for ten years a Wesleyan Methodist Sunday school building, greatly to the pecuniary gain of the Wesleyans, pleaded this and the approaching termination of the lease, and the fact, as they said, that the lease could not be renewed, as additional reason to justify them in making the application. The vice-president, Sir John Gorst, Bart., asked for particulars to be furnished. "The cat having been let out of the bag," as to what the Board was doing sub rosa by a political dissenting member who was a little "too previous" in his boasting as to what they would do—put Churchmen on the qui vive at once. It was soon demonstrated to the satisfaction of Sir John that, not only was there ample accommodation provided by the Church up to date, but making a liberal allowance for the increase of population

there would be ample accommodation for the next twenty five or thirty years. This provision covered the district in which the political dissenters pleaded insufficient accommodation in justification of their plea for a new school with room for from 1,200 to 1,800 scholars. Further, it was pointed out on behalf of the Church that while she had provided voluntarily all the educational machinery needed no Dissenter had contributed one penny directly towards it, and that if the application was complied with, the burden would be imposed upon Church people for the next twenty years, an increase in compulsory rates of 20 per cent., aggregating several thousand pounds sterling which they would have to pay during the period. The petition of the board was not then granted, as their plea of want of accommodation had been sufficiently disproved. Unhappily soon after there was a change in the Government, and the Hon. A. J. Mundella, a reputed political dissenter, became vice-president of the council. The enemies of the Church, who seem never to slumber nor sleep, and agreeing as I suppose in Shakespeare's theory, "A fellow-feeling makes us wondrous kind," lost no time after his appointment in again applying for permission to build the big new schools. Plans, etc., were asked for, and sent in, and in spite of all the evidence to the contrary, sent in by the representatives of the Church, the school was declared to be a necessity. The plans were passed, and in due time the school was built, and we had to pay the extra 20 per cent. in rates. Further, was it a coincidence? The plans were scarcely past ere the lease of the school buildings, for which it was said there would be no renewal, as the Methodists needed it for their own exclusive use—was again renewed at not only an increase in rent, but with other advantages as to gas, cleaning, etc. The point to be noted in this case, and in nearly all others, is this, the Church having voluntarily, as in the case at Broughton, taxed herself there to the extent of not less than one hundred thousand pounds sterling—was, nevertheless, compelled to pay not less than from 60 per cent. to 70 per cent. of the cost of the huge new and unnecessary school building, costing with site, furnishing, etc., considerably over thirty thousand pounds. Notwithstanding this the pious and liberal minded men who had a majority of one on the board were highly indignant that the Church should dare to put any of her own members on the School Board, and asked the question, "Why can't she keep her hands off" what they were pleased to call "our school? Why can't she mind her own business?" I've stated this case in Broughton as but an illustrative one. I shouldn't like to say how many, but there are large numbers of similar ones throughout the country. The injustice, the cruel wrong, inflicted upon the Church throughout England, and by which she is sorely crippled in building and maintaining her own schools will be manifest when it is known that from twelve to fifteen shillings in every pound for the purpose of building board schools is paid by Churchmen in addition to building and maintaining their own.

GEORGE WARD.

#### THE COMMUNION PLATE.

Sir,—In 1776 Dr. Caner, rector of King's Chapel, Boston, fled with the British, taking with him the Church register, plate and vestments. Two boxes of Church plate and a silver christening basin, he writes, were left in the hands of the Rev. Dr. Breynton at Halifax, to be delivered to me or my order, agreeable to his note receipt in my hands. It would be interesting to know what has become of this silver. Below you will find an extract from the Annals of the King's Chapel—Foote.

J. H. BUCK.

"The ancient Communion Plate of King's Chapel was the gift of the following Sovereigns: William and Mary, George II., George III. A portion of it was given by the Church before the Revolution to other parishes of the Church of England, on receiving later royal gifts. But that which was

carried away by the last royalist rector on the evacuation of Boston by the British troops in March, 1776, amounted to twenty-eight hundred ounces of silver.

"Boston, August 5, 1781.

"At a meeting of the proprietors of Chapel Church at the Vestry—Present, &c.

"Whereas there was a large quantity of Plate, Damask & other Linnen Belongin to said Church, & deposited in the Care of the Revd. Doctr. Caner, & he the said Doctr. Gowing of with the Refugees, & taking the Plate & Linnen with him Therefore

"Voted That the Church Wardens and Vestry be desired to Use their Endeavour to Ascertain the quantity & Value of said plate and linnen as near as may be, & lay in a Clame (in behalf of said Church) on the Estate of the Revd. Henry Caner for the same—

"To 3 Sett wrought Plate Vizt. 6 Flagons, 6 Cups, 4 large Basons, 6 Dishes, 2 Xtening Basons, 6 Salvers, 4 Tankards, &c., estimated at 2,800 ozs. A quantity Dammask Linnen Belongin to the Communion & Sex Surplis, &c."—Annals of King's Chapel. Foote, 1896.

### Family Reading.

#### THE WAR.

"Yes, let us own it in confession free,  
That, when we girt ourselves to quell the wrong,  
We deemed it not so giant-like and strong,  
But it with our slight effort thought to see  
Pushed from its base; yea, almost deemed that we,  
Champions of right, might be excused the price  
Of pain, and loss, and large self-sacrifice,  
Set ever on high things by Heaven's decree,  
What if this work's great hardness was concealed  
From us, until so far upon our way  
That no escape remained us, no retreat—  
Lest, being at an earlier hour revealed,  
We might have shrunk too weakly from the heat,  
And shunned the burden of this fiery day?"

—Archbishop Trench.

#### SLEEP NOT.

"Think what thou art spiritually born for,  
called to, and art just going to take possession of. Verily, if thy soul is broad awake, thou seest things as they really are. Time, with all its joys and pleasures, how short! Eternity, with all its rich glories and inestimable blessings, how long! Jesus, with all His endearing amiableness, in His adorable Person, precious offices, blessed promises, and glorious work and finished salvation for thee, as the best object of all thy hope, love, peace, and joy. For shame, sleep not when the delightful presence and heavenly fellowship of such a friend may be enjoyed."

#### TO BRING OUT THE MUSIC.

"Yes, I suppose Mary has a great many good points, but I don't happen to see that side."

It was very clear that the girl who made the remark had no idea of criticizing herself. She was aware that Mary had fine qualities, lovable traits which she showed to certain people. That entirely different characteristics cropped out in her intercourse with herself was something for which the speaker took no responsibility.

One person sits down to a piano and strikes the keys and at once the room is filled with ear-splitting discords. Another takes his place, and from the same instrument come strains so sweetly beautiful that the glad tears start to the eyes of the listeners. The difference is not in the piano, but in the skill of the performer. The true artist can produce wonderful effects even from a poor instrument.

The human heart will usually make music if the right keys are touched and touched in the right way, and if our efforts result in discord, it is due in part at least to our lack of skill. If we seem to draw out the worst traits instead of the best in the people we meet, we may be sure that something is wrong with ourselves. There is no art which better repays study than that of touching the lives about us so as to bring out the hidden harmonies.

#### THE BOOK OF COMMON PRAYER.

Many traditions and interesting facts connected with the origin of all these different forms and ceremonies are handed down, which could be enumerated with much interest and instruction to the Bible scholar, but we cannot give them now, and will reluctantly close these brief notes on our blessed Prayer-Book, in the beautiful words of Dr. Thomas Comber, Dean of Durham, England, who died in 1699: "No Church was ever blessed with so comprehensive, so exact, and so inoffensive a liturgy as ours, which is so judiciously contrived that the whole may exercise at once their knowledge and devotion, and yet so plain, the most ignorant may pray with understanding; so full that nothing is omitted which ought to be asked in public, and so particular that it compriseth many things which we would ask in private, and yet so short as not to tire any that have true devotion. Its doctrine is pure and primeval; its ceremonies so few and innocent that most of the Christians would agree in them; its method is exact and natural; its language significant and perspicuous, most of the words and phrases being taken from the Holy Scriptures, and the rest are the expressions of the first and purest ages—and in the opinion of the most impartial Grotius (who was no member of, nor had any obligation to this Church), the English liturgy comes so near the primitive pattern that none of the reformed churches can compare with it."

And again he says: "In the prayers a scholar may discern close logic, pleading rhetoric, pure divinity, and the very narrow of the ancient doctrine and discipline and yet all made so familiar that the unlearned may safely say, Amen."

#### GETTING A VIEW.

Some people have a curious idea of what is meant by "seeing life." Since life is God's gift, and blessed like all His gifts, it is well worth our while to see as much of it as possible. But it is important to understand from what position we can get the best view.

If you want to get a view of any part of the world you do not think of getting down into some dark cellar, where the sunshine never comes, where the air is foul and heavy with disease germs, and where you stumble over heaps of decaying rubbish at every step. Instead, you want to get high up. The house-top is better than the first floor, and the tower is better than the house-top. But you never know how beautiful God made this earth of ours until you stand on some mountain top and look about you. Rivers, lakes, hills, valleys, fields of yellow grain and thrifty orchards all lend completeness to the picture, and perhaps in the distance you can see the white line of surf marking the boundary line of the restless ocean. A minute of such a view gives one a better idea of the world than a century of exploration in some dark, damp, unhealthy hole in the ground.

To the boys and young men who are anxious to "see life," we give our heartiest ap-

proval. But we want you to remember that it is important to see life from the right point of view. If you look at it in scenes of dissipation, you will get as good an idea of its beauty and value as a mole gets of the beauty of the earth through which he burrows. If you want to really see life you must climb; and the higher you climb, the more sublime and beautiful will it appear.

#### SEEN THROUGH SHADOWS.

Things viewed in a dim light often seem to assume curious shapes. We have known children to be frightened half out of their small wits by the fallen trunk of a tree, which in the heavy shadows looked like some wild beast crouching for a spring. In a dark room the most commonplace objects are likely to take on a terrifying aspect, at least to little folks with vivid imaginations.

Half the things that worry and distress those of us who are older do so because we view them in an imperfect light. How seldom we suffer over that which is taking place just now! Either we are regretting something which has happened and is shadowed by the obscurity of the past, or we are fearing something which may happen by and by—something we see only dimly in the uncertain light of the future.

It is not worth while for us to look backward and forward, straining our eyes to make out the shapes almost indistinguishable in the half darkness. God has given us light enough for the present, and all that is necessary is for us to walk straight on, without troubling ourselves in regard to what lies back in the shadows. The coming days will have sunshine of their own sufficient to light up the dark places through which we may have to pass, and meanwhile the thing for us to do is to make the most of the sunshine of to-day.

#### THE WAY TO LIVE.

Be patient. Keep sweet. Do not fret or worry. Do your best, and leave the results with God. Believe firmly in God, in the fulfilment of His purposes, and the march of His providences. God's laws are immutable, and work with undeviating regularity. Walk in fellowship with God, and every year you will be a stronger, better, happier, and sweeter man. Do not mar your peace or power by needless worry. Live by faith in the Son of God, Who loves you and gave himself for you. On some bright to-morrow you will come to anchor under a haven of sapphire and in a harbour of calm, with chimes ringing their welcome from the spires that sentinel the city of God, while from the battlements millions will shout, "Well done!" while God Himself will say, "Enter thou into the joy of thy Lord."

#### TWO IMPERFECT CHARACTERS.

There are persons who prove themselves agreeable companions so long as all goes well. But let trouble come and their strength fails and their good temper vanishes. They are fair weather companions—nothing more. And there are persons who are more or less irritable and disagreeable in ordinary times who mellow and grow sweet in times of adversity, as the fox grapes sweeten at the touch of frost. You forget their acid tempers and unpleasant tones in admiration of their strength and cheerful courage under stress of trial. Of these two kinds of people the latter are, of course, much the stronger, and yet is there not something to be said in favour of

the others? It is only a qualified praise which can be given to either, but in most lives the times of real trouble are mercifully infrequent and the happiness of life is made up of unmarked, every-day relations. Much as we want strength in special trial, perhaps we want daily cheerfulness even more. Life is made up of little things—words and tones that soothe or rasp, acts of thoughtful consideration or of thoughtlessness. In times of trouble we may wish one friend might show more strength of self-control, but between the troubles we have time to forget how strong and helpful another is capable of being in the hour of need. Both are imperfect characters, and need to be rounded out in the direction of their imperfection.

#### OUR SHORT LIFE.

None of us really finish anything in our short life. We only begin things, and then leave them for others to take up and carry on. It is better, therefore, that we should work as for the longest life, though our days be but few. Hence it is better we should not know the time we are to live. It keeps in our hearts all the while the element of expectation and hope, for we may live to reach fourscore. At the same time it holds upon us perpetually the pressure of urgency and haste, for any day may be our last.—Dr. J. R. Miller.

#### HINTS TO HOUSEKEEPERS.

Tomato Soy.—One-half bushel of green tomatoes, three onions, three green peppers, one-quarter pound of mustard-seed, three cupfuls of sugar, three cabbages. Chop the tomatoes and onions together fine; add to one gallon of the tomatoes one cupful of salt, let stand twenty-four hours, drain, and add the peppers (chopped fine), mustard-seed, sugar, and other spices to taste. Moisten all with vinegar and cook until tender. Before bottling, add the cabbages (chopped), and one cupful of chopped horse-radish.

Chow-chow.—One quart of large cucumbers, one quart of small ones; two quarts of onions, four heads of cauliflower, six green peppers, one quart of green tomatoes, one gallon of vinegar, one pound of mustard, two cupfuls of sugar, two cupfuls of flour, one ounce of tumeric. Put all in salt and water one night; cook all the vegetables in brine until tender, except the large cucumbers. Pour vinegar and spices over all.

Grape Marmalade.—Put green grapes into a preserving-pan with sufficient water to cover them. Put them on the fire, and boil until reduced to a mash; put the pulp through a sieve which will strain out the seeds; to each pound of pulp add two pounds of the best loaf sugar and boil to the consistence of a jelly.

Peach Marmalade.—Select peaches which are quite ripe; pare and cut them in small pieces; to every pound of fruit add one pound of sugar; put the fruit and sugar into a preserving-kettle, and mash well together; place it over the fire, and when it begins to boil, stir until it becomes quite thick.

To remove fruit stains from white goods, pour boiling water through the stains till they disappear, which usually occurs in a few minutes if the stains are fresh.

A solution of chloride of lime, allowing four ounces to a quart of water, will also remove fruit stains. Wet the stains in the clear liquid, and rinse before drying, using no soap, to prevent the cloth becoming stiff.

Children's Department.

THE SLAUGHTER OF THE INNOCENTS

The bonny, bonny little birds! It is their hour of need. They have no power to beg for life, It is for them I plead.

The human cry to God is still For "mercy, mercy" solely; The birds sing only "God be praised" And "holy, holy, holy."

Could ye but see the bright wings torn From birds alive and bleeding, And note their quivering agony, I had no need for pleading.

The wingless form flung in the dust, Its deathly pain and terror, Would wake in every woman's heart A bitter sense of error.

Ten thousand thousand little birds, In cruel hands a dying, Have heard, with breaking mother hearts, Their hungry nestlings crying.

The nestlings starve, and God's command Has been defied and broken, For He who made the universe In their behalf hath spoken.

The bonny, bonny little birds! It is their hour of need, They have no power to beg for life, It is for them I plead.

ELIZABETH FREELAND.

YOURS FOR THE TRYING.

An erect carriage, a firm step, eyes that look one directly in the face—these are things that every boy and girl can have for the trying. Yet instead, we frequently see stooping shoulder, a hesitating step that does not seem to be directed anywhere in particular, and a shifting glance, which shrinks from a direct gaze as from a blow. Some of the helps to success are beyond the reach of many of you, but these three can be cultivated by anybody. And they are better helps than you think, perhaps. A straightforward pair of eyes is a recommendation to which no employer is indifferent. A step that neither shuffles nor pounds is worth more to a boy in search of a position than several years of experience which have not overcome these bad habits. It is strange that young people who complain that they have no money to dress well, and no friends to push them along, do not so much as strive for the things which are truer helps to success, and which are within the reach of anyone who will make up his mind to get them.

THE HARPER.

A man, who used to play upon his harp, and sing to it, in wine shops and other small places of entertainment, was led by the applause which his efforts met with there to desire a larger sphere in which to display his talents. He fancied if he could only be once allowed to play and sing upon the stage of the public theatre, renown and fortune must assuredly follow. He tried long and hard, and at last gained the necessary permission, but in such a vast place his strains seemed so weak, thin, and wretched that he was unanimously hissed off the stage.

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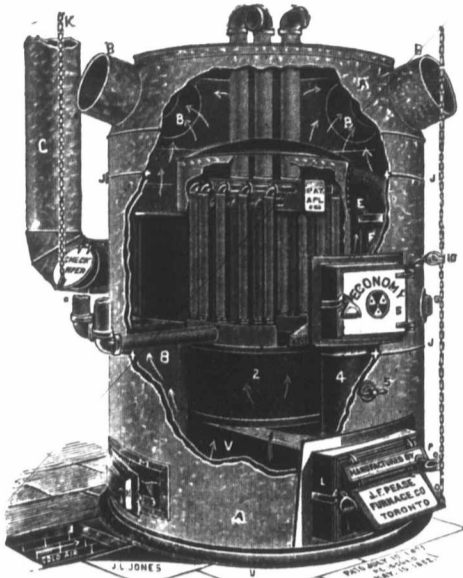
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The people who cannot bear to wait for things are frequently very thoughtless about making others wait unnecessarily, and the reason is that they never consider anything but their own pleasure. If they should practice putting themselves in the place of others, they would grow more patient when they are obliged to wait, and also more thoughtful about compelling other people to wait for their convenience.

"ANOTHER MOTHER."

Without thinking much about it, Beth had fallen into the way of making little complaints about her mother.

"I wish mamma wouldn't be so particular about everything I do!" Beth said, fretfully, one morning, as she sat in her small rocking-chair ripping out some hemming she had done the day before. "She always makes me take out my sewing when I don't do it right, and there's ever so many things I want to do that she won't let me do; and I don't believe she cares a bit when I feel bad because I can't do something I want to. She just smiles sometimes."

"Why don't you get another mother?" asked Aunt Nettie, who was sitting near by, "as long as this one has so many faults?" Aunt Nettie spoke in her usual quiet voice, and Beth looked up in quick surprise.

"Another mother! Why, Aunt Nettie, what are you talking about? I don't want another mother. Why, you know how much I love mamma!"

"But she has so many faults," Aunt Nettie went on in the same quiet tone. "I should think you'd be glad to find another mother who didn't have those faults."

"But, Aunt Nettie," said Beth, almost ready to cry, "she's the dearest mother in the world, and I wouldn't change her for anybody's mother! I don't see what makes you say she has so many faults."

"I thought I heard you talking about them yourself, Beth, a moment ago," said Aunt Nettie, in mild surprise. "I certainly thought I heard you finding fault with your mother, though perhaps I was mistaken."

Beth's cheeks were like peonies, and there was something bright and glistening in her eyes as she answered, bravely, "No, Aunt Nettie, you weren't mistaken. I was finding fault with my mother, with the best and dearest and sweetest mother in the world. But I didn't think how it sounded and you won't hear me doing it again. Another mother? No, indeed."

Are you, like Beth, thoughtlessly finding fault with father or mother, never thinking how it sounds, and so giving others the chance to ask you the question that was put to her?

POLITENESS.

Speak politely when you are spoken to, that is one of the very first rules of politeness. A person who takes no notice of the speaker when he is spoken to, is either ignorant, sullen, or wilfully rude. No one who has feeling or refinement would care to plead guilty to any of these indictments.

It is said that politeness costs nothing; it is equally true that impoliteness frequently costs a great deal. A rudeness on the part of a young person to an elder sometimes costs the young person the loss of a valuable friendship. There are circumstances under which it is almost impossible to overlook rudeness. The rudeness

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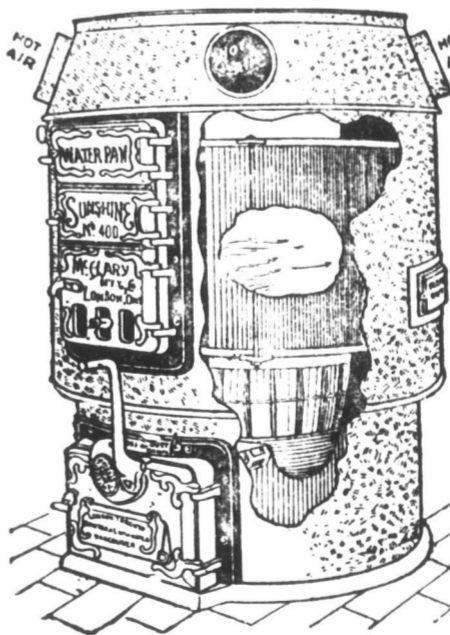
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of a young person to his or her experience, is very hard to overlook, superior in age, culture, and especially when the elder person

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is desirous of being the younger's protector, guide, and benefactor. In such cases there can only be one excuse for the young person, and that is ignorance, and he is very fortunate if his rudeness is attributed to that only.

Youth is very apt to think too highly of itself, and to over-rate its attainments, its excellences, its power and ability, hence young people are afflicted with an over-weening sense of their own importance, and this makes them arrogant and sometimes rude. It is well for them to know that real knowledge makes its possessor modest; that experience makes people tolerant and charitable, and patient, and that culture makes its possessor broad-minded, urbane, and dignified.

It is more than impolite to notice any person's deformity, peculiarity of dress or speech, or failing of any sort. It is barbarous to make sport of or to ridicule a person's infirmity, or to nickname anyone because of an infirmity or peculiarity.

Young people are very apt to ridicule people who have ideas, and to call them "cranks." Youth is often so full of a sense of superiority that it falls into many errors and forgets that it has really had no time as yet to acquire learning, experience, and culture, and that it should show respect to those who have attained them.

Youth should be reverential to old age, respectful to superiors in age and acquirements.

## WHOM GOD HELPS.

Once, in Rome, there were two blind men, one of whom cried in the streets of the city: "He is helped whom God helps;" the other on the contrary cried: "He is helped whom the Emperor helps." This they did every day, and the Emperor heard it so often that he had a loaf of bread baked and filled with gold pieces.

This gold-filled loaf he sent to the blind man, who appealed to the Emperor's help. When he felt the heavy weight of the bread, he sold it to the other beggar when he met him. The blind man who bought the bread carried it home. When he had broken it and found the gold, he thanked

God, and from that day ceased to beg through the city. The Emperor summoned him to his presence and asked him, "What hast thou done with the loaf that I sent thee?"

"I sold it to my friend because it was heavy and did not seem well risen."

Then the Emperor said, "Truly he whom God helps is helped, indeed," and turned the blind man from him.

## THE WOOD AND THE CLOWN.

A countryman entered a wood and looked about him as though he were in searching of something. The trees, moved by curiosity, asked him what it was he wanted. He answered that all he wanted was a piece of good tough ash for a handle to his axe. The trees agreed that if that was all, he should have it. When, however, he had got it, and fitted it to his axe, he laid about him unmercifully, and the giants of the forest fell under his strokes. The oak is said to have spoken thus to the beech, in a low whisper: "Brother, we must take it for our pains."

## MORE SUNSHINE.

The winds of early November had stripped the big maples, and their bare branches looked grim against the sky. "Isn't it melancholy when the leaves fall!" sighed one of the occupants of a little cottage under the shadow of these same maples.

"Why, I don't think so," said the other, cheerily; "we get so much more sunshine now."

The girl who made that answer had found out one of life's precious secrets. She had discovered that when pleasant things go, others as good or better take their place, and no heart has room for this beautiful truth and for morbid

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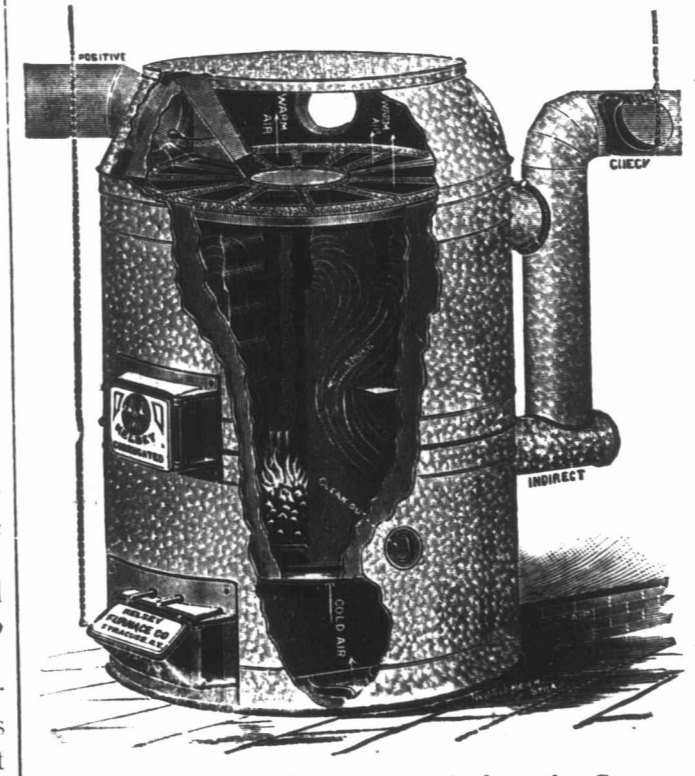
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