

Canadian Churchman

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TORONTO, CANADA, THURSDAY, NOVEMBER 27, 1902.

[No. 46.



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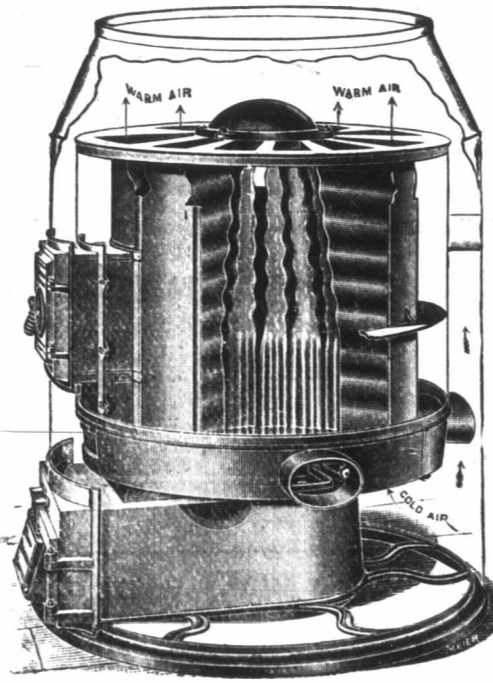
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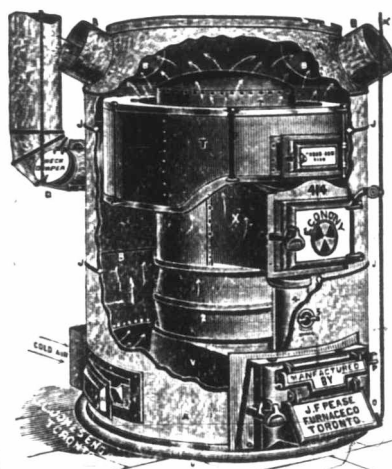
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SECOND SUNDAY IN ADVENT.

- Holy Communion: 106, 310, 320, 553.
- Processional: 45, 395, 391, 392.
- Offertory: 51, 214, 216, 226.
- Children's Hymns: 217, 565, 568, 599.
- General Hymns: 47, 52, 54, 288.

An Unbalanced Intellect.

An incident, which escaped being a dreadful tragedy, has failed to attract much notice from our purveyors of news, and yet it is full of interest. While the Royal procession was passing the church of St. George the Martyr, in the Borough, a clergyman, the Rev. George Martin, was arrested for having a quantity of gunpowder in his possession, intending with it to blow up the stand erected in the churchyard. Mr. Martin is one of the enthusiasts who live a self-centred life, which is little understood by their fellows. Formerly a rector in Cornwall, he gave it up and adopted the work of a labourer. To his brother clergymen he suggests that as ministers of the

Working-Man of Nazareth, they give at least a fortnight a year to live and work among the labourers, as he is doing. A sympathizing young friend, writing in his defence, says: Mr. Martin has laboured since last March in the Borough Market as a porter on precisely the same footing as folk long inured to market ways and conditions, and his procedure, save for an uncommon kindness and a gentle refinement of speech and character, is that of one to the manner born. There in his corduroys, from 4 a.m., or so, this clergyman, thirty-eight years of age, and M.A. of St. John's College, Cambridge, works for his daily bread and the furtherance of a spiritual ideal, bearing his lot and burden as naturally as if he had been born and reared in an adjacent court, and had never known the sweetness and light of any realm beyond seething South-wark.

Who Are the Rich?

One result of the interest taken in the Coal Commission in Pennsylvania will probably be a re-adjustment of our ideas, and possibly of our language as to what is and what is not labour. We hope also for a change in the common ideal of education in Canada. We have too much of that training which just fits a man for the lower ranks of the so-called liberal professions, or to be a Government official of some kind, or to be able to fill a newspaper with sensational paragraphs, and to have acquired a distaste and disdain for any industrial occupation, especially farming, which entails steady, hard work; or which drives our young women from the country, not to well-paid, domestic service, but to underpaid, light (?) work. Of such education we have more than enough. But of that which makes farmers and farmers' wives, artisans or miners, there is too little. Hitherto, in our conventional language, all who are not "wage-earners" are classed as "rich." That absurd expression, "the working-classes," suggests that all who do no manual labour live in idleness. As a matter of fact, the first-class artisan, who often spends all the margin over and above his household expenses on personal luxury, knows far more about "the deceitfulness of riches" than the poor professional whose scanty margin just suffices to keep up his life insurance or to provide against the dreaded "break-down" which stares the tired brain-worker in the face. A re-adjustment of language and of popular thought is necessary to the proper understanding of our Lord's sayings regarding poverty and wealth.

The Use of the Revised Version.

A correspondent of our English con-

temporary, "Church Bells," in a recent issue, reminds its readers that the movement in favour of the use of the Revised Version in the Anglican Church in Canada originated in the Synod of the diocese of Toronto as far back as 1886, when a resolution was carried by a good majority of that body to the effect that a memorial from the Synod of the diocese should be presented to the Provincial Synod, praying that the Provincial Synod should consider the expediency of authorizing the use of the Revised Version in reading the lessons in all churches in the Ecclesiastical Province of Canada. The Bishop nominated the Rev. Professor Clark, of Trinity College; the late Rev. Dr. O'Meara, S. G. Wood and N. W. Hoyles a committee to prepare a memorial to that effect to the Provincial Synod, which was done, but its prayer was not granted until, after the lapse of sixteen years, the General Synod at its recent session, in Montreal, came to a different conclusion, and enacted a canon which makes provision for the use of the Revised Version in reading the lessons in Divine service. It may be of interest in future years to remember that this movement originated in the Synod of Toronto.

The Slav Nature.

We undoubtedly fail to understand the Slav nature. There are elements in their religious tendencies which dominate them and are unconnected with reason. The Russian authorities tried punishment on self-mutilators, called Skoptsi, on the Mennonites, the Doukhobors, and other fanatics, of whom we hear little. While in our own Territories the Doukhobor pilgrimage has been judiciously suppressed, the Russians have themselves had to deal with another phase of this exigency. The reverence felt for "Father John," of Cronstadt, who preaches powerfully, has become so intense that he is hailed in his own church as a reincarnation of Christ, his portrait takes the place in some villages of the sacred ikons and receives similar adoration, and sects are forming which have for their central idea his worship. The good man himself feels only anger at these manifestations, and threatens his devotees with punishment for blasphemy, without the slightest result.

Algoma.

Miss Tucker chooses the columns of Church Bells in order to give needed information to English people of our needs. We have over and over again pointed out that to the number of English emigrants there should be an English provision for the Church, clergy and missionaries, who labour among them. That it is truly labour is apparent to those who look into the mat-

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ter, and that the labourers are too few is largely owing to the failure of our English people to send money. Miss Tucker thus refers to it: "It must not, however, be forgotten that these 'great communities' are composed very largely of emigrants and settlers from Great Britain; and whilst we rejoice to see the Church in Canada showing, by the formation of this one great society for the whole of the Dominion, her deep sense of responsibility, we must never allow ourselves to forget that we are responsible for our fellow-countrymen and women, and that it will be many years yet before these rapidly growing settlements can dispense with the aid from us which is their due."

Russia.

Some weeks ago a writer in the "Spectator" drew attention to the terrible and widespread discontent existing in Russia. It was pointed out, how, on the one hand, it seemed impossible for the Czar to create an Imperial representative system, and equally impossible on the other, to satisfy the needs of his people by means of the existing system of bureaucracy. A possible via media was suggested in a reformed and liberalized bureaucracy framed after the Indian model—combining autocratic power with the "freedom of the subject within certain clear and definite limits, and with absolute certainty in the operations of the civil and criminal law." Since this article was written, an unusual and important event has happened in Russia. It is known that the Czar has been keenly interested in the problems troubling his Empire, and he, whose voice, unlike that of English sovereigns, is seldom heard, has made three public utterances, which from their very rarity may well have come with something of startling effect to their hearers. The Czar's first speech was addressed to the representatives of the nobility at Kursck. He reminded them that his father, in order to perfect the social movement involved in the enfranchisement of the serfs, in 1861, had confided to them "the superintendence of the peasant institutions," pointing out further that "agriculture has a special claim on our solicitude," and that the social system of the peasantry was "to a certain extent in disorder." The tone of rebuke was unmistakable. The Czar proceeded: "By my orders the measures necessary to meet these difficulties are being studied at the Ministry of the Interior. Provincial committees, in which the nobility and Yemstvos will participate, will be called upon in good time to co-operate in this work." The second speech was delivered to the representatives of the Yemstvo of the same province, and was a careful development from the first one. "The work of the Yemstvos," said the Emperor, "is of prime importance, and I hope you will devote to it all your energies. I shall be happy to give you every protection, while at the same time taking steps to secure the unification of the various local authorities.

Remember that your work lies in the sphere of local questions of an economic character;" the point evidently being that the Yemstvo is to be "liberalized" and made a practical as well as a nominal organ of local government. The third deputation, who came to listen, consisted of the elders, namely, the executive heads of the councils of the various mirs or village communities. To them the Czar spoke sternly and threateningly of the local disturbances and bade them listen to the advice of the great landowners. In conclusion, however, came the significant words "I will not leave your real needs unheeded." The writer in the Spectator points out that, theoretically, the system of local government in Russia is admirable, not in reality unlike that in force in England. Practically, the system has become an instrument of oppression and evil—a fact with which the Czar has evidently made himself fully acquainted. The reforms that he has promised will, if faithfully carried out, prove, it is hoped, that the ideas so admirable in theory are capable of practical working. These three speeches are evidently the result of clearly outlined plans of reform: will it be possible for the Czar to carry them out? Has he himself the necessary strength of character? Has he about him men who can understand and develop his ideas, and men also who understand the history, theory, and practice of local government in both England and Russia? The early history of local government in England is peculiarly applicable to the present stage of growth in Russia, and an adequate knowledge of the development of the former country would be of immense use in the latter at the present time. Russia has her workers if she may but use them. We are told that "there is one great Russian jurist, M. Paul Vinogradoff, who is so closely familiar with English developments that he has produced a standard work on our early system of villeinage in England." In the closing words of the article: "The Czar has great conceptions, and has now a marvellous opportunity of unifying not only Russian institutions, but Russia herself. If he succeeds in realizing his conceptions, he will take rank as one of the great Emperors of Russia, a veritable liberator of his people." "If he succeed"—what if he but sow the seed of which other hands shall reap the harvest?—but hew out the path that other men shall convert into a broad highway? The courage that can face such a task, such possibilities, claims surely our warmest sympathy.

THE SEASON OF ADVENT.

The Church's year begins with the thought of Advent, of the coming of the Lord Jesus Christ, and with a retrospective glance she takes in the Christ of history, Him who came in meekness and lowliness, and left His impress on human life and character, and also with a prospective look

she anticipates the time when, as Christians have ever asserted in their confession of faith, He will come again with power and great glory to judge both the quick and the dead. The past and the future are alike with Christ and His Church, and as Christ's power and influence have been most potent in the centuries that are gone, so also in an ever-increasing degree will that power and influence be exercised and felt, till the time of the restitution of all things, when kings and nations shall bow before Him and do Him service. The past guarantees the future, and the facts of history warrant the conviction that history will be continuous and consistent, and that He who died and rose again and ascended into heaven will so come in like manner as ye have seen Him go into heaven. God's providential dealing with mankind has been but partially unfolded; we know in part only, we anticipate the day when we shall know even as we are known, and then shall be revealed to a still greater extent things that are unseen and eternal. Whatever may be the time or manner of Christ's further manifestation to His waiting Church, of one thing we are assured, that He will triumphantly prevail over all His enemies, and that the kingdoms of this world shall become the kingdom of our Lord and of His Christ. Christ has so influenced men's minds and actions that all the greatest literature, government, philosophy, eloquence and science has no higher designation than that of Christian, and the same is true of all that is best, truest, purest, and loveliest in the possible achievements of man. This being so, we can only long for the time when the little leaven, small, but all powerful, shall leaven the whole lump. The emotions which the thought of Christ's Advent should awaken in the breast of every Christian are varied, but touch the very depths of human thought and feeling. First, we cannot contemplate what He has done for us in His life and death and continuous influence upon human history and destiny without deep thankfulness to God for His unspeakable gift of His only Son. As we shudder at the thought of what the world would be without the Gospel, and the elevating and purifying influence it has exerted, and recall the state of mankind anterior to Christ's birth, the moral degradation, cruelty and oppression that then existed, and would without the life and teaching of Christ have continued, and not unlikely have increased, we must lift up our hearts in thankfulness to Him who is the source of every blessing, the author and giver of all good things. Then mixed with our thankfulness must be a feeling of penitence, that we have so little appreciated all God's mercy and love in Christ, and have responded so inadequately to the claims and calls He makes upon us for love and service. Repentance is the grace above all others that Advent specially demands, and the clarion call of the Church at this time upon all her members, and specially on the careless and erring, is that of the

Baptist preaching in the wilderness: "Repent ye, for the kingdom of heaven is at hand." And with Advent is also the future, and hence hope undying and eternal animates every Christian breast. For man there is a life beyond and to come, if his existence be not purposeless, and an insoluble enigma. All our hopes are fixed on Christ, for if He be eliminated from human life and destiny, we see naught but misery and death. He is our ideal, and to see Him and be like Him meets all expectation and transcends all hope. This hope and its proper effects are grandly stated in one of the few collects of the Carolinian period in which it says: "Grant us, that having this hope, we may purify ourselves, even as He is pure; that when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom."

OUR DUTY.

We took pleasure last week in inserting, as prominently as we could, an appeal to young men. The energetic Bishop of Calgary and Saskatchewan calls for volunteers for service in the fast-settling, but yet new and rough regions in his vast diocese. Great as is his necessity, an equal necessity exists for representatives of the Church in New Ontario; a necessity accentuated by the announcement by the Ontario Government of an arrangement with a society in the United States whereby a large district will be opened for settlement, and an early addition directly and indirectly of a hundred thousand souls to the population of this province. How to cope with this incoming tide of people, how to feed them spiritually, how to do our duty to our Church, so far as this migration and immigration is concerned, is a problem. Miss Green, in connection with her visit to Algoma, has emphasized in her impressions of Canada the wealth and administrative machinery of the other religious bodies compared to our own. Too true, how little do our wealthy men realize needs which their neighbours gladly meet. What makes it worse is the reluctance of our Church people to embark in the work. The young men's service and the rich men's wealth are not the only needs of the Church. Let us look at what other religious bodies do in the new country. Take, for instance, what happened when some two years ago pioneers were exploring the Temiskaming district, they found far and long in advance of any organized settlement a farming mission, established by the Romanists, and not only one but branches from the parent settlement. These men, acting up to their motto, "to labour is to pray," are worthy of all honour. And we thought that some similar work would appeal to members of our Church filled with spiritual zeal, men of the class which crowds the ranks of the Salvation Army, and so we asked, but we asked in vain, the Church Army and the

St. Andrew's Brotherhood to examine into the farming mission scheme and to take up a somewhat similar enterprise. We thought then, and we still believe, that such farms would be to a great extent self-supporting, that the services of the Church could be supplied in new districts and the missionaries acquire a training of more value to themselves and to others than the best efforts of a lonely young man could possibly do. While some of the men who joined might develop into good parish priests, those who had no such vocation would still be valuable Church members of a growing neighbourhood. Think how little a solitary young missionary can accomplish alone, compared to work by and with a community of Church people. Another want in new settlements are female sisterhoods, ready and able to give much needed aid to their own sex, to children, and the sick. We need dilate no further on the work to be done, but where are the workers to do it for the Church? In the country they say that life in the cities and towns in the front is too attractive to the clergy, and if that is the case to them, it is possibly so to our young people. Parish work is undoubtedly bright in large centres. The innumerable parish societies, under all sorts of names for all sorts of work, supply townspeople with continuous, nightly interests. The very multiplicity of such good works leads many to overlook a call to harder and rougher and more solitary toil. Our country missions have nothing apparently great or romantic to appeal to the imagination, as foreign missions do, yet it is the real mission work which lies at the hand of our Canadian Church, and which it is reluctant to take up and leaves to other religious bodies. Mentioning, as we have done, the number of earnest people who flock to the standard of others, we are reminded of our acknowledged remissness to the outlying portions of our own rural districts. We may admit our duty to the immigrating and migrating people in the new lands, but how are we adequately going to perform such duties if we have not got in our older counties the class which now, alas, supplies so many recruits to all bodies but our own? Only last spring our columns overflowed with correspondence on the vital question of how to stop the decline of the Church in these counties. The Synods took up the subject, deplored the facts, and that of Toronto determined that at least three things should be done. First, as far as possible, exchanges should take place among the incumbents. Second, that clergy should be detailed and other means taken to build up the Church in districts between the present parishes, and third, that a society on the general lines of the Christian Endeavour should be established. What has been done to carry out these resolutions? So far as we have heard, nothing; what is being done? Nothing. This is Advent season, the beginning of the Church year. What is likely to be done

before the Synod meets? Nothing. Is it all a farce, has the great ice age settled again here, chilling all life out of the country, and instead of attracting the young, forcing them to seek for Christian warmth out of the Church? Whose fault? The fault lies at the doors of the leaders of the Church.

ENGLAND.

(From our own Correspondent).

The 42nd Church Congress has come and gone. Though in numbers and interest the gathering this year at Northampton has not been a very remarkable one; yet it has not by any means been a mere "parsons' picnic." The Bishop of Rochester's opening sermon was one of quiet strength and usefulness. His demand for stronger pulpit power and more respect for the same was as forcible as it was timely: The Bishop desired to see people turn from the consideration of a sermon, not as it can be travestied and as a declamation, but as the utterance of a man commissioned by the Lord and the Church. Let them think of it as St. Paul, that great minister, far-reaching organizer, that great instructor of the Church upon the Sacraments, thought of it. Remember his dying message to St. Timothy: "I charge thee, before God and the Lord Jesus Christ, Who shall judge the quick and the dead, preach the Word." Reflect upon the positively supreme place which the English Church, so profoundly differing from the Roman, gives to the work of preaching in the commission to her priests. In the name of the Bible, the Ordinal, of prophets and apostles, of an innumerable company of witnesses and messages all down the long walks of Christian history, and in the supreme name of the Master, were they not right in making all the appeal they could to the Church and all the prayer they could to God for a great revival of the pulpit? At another church the scholarly and eloquent Bishop of Raphoe touched well on the wider outlook now opening out to our Church. Her young men may well see visions if her old men are dreaming dreams. They listened to the demand, almost hysterical in its intensity, for a better planned education of the people lest trade should leave us, so that we might overtake Germany in manufacturing chemicals and America in forging tools; but they dreamed of an education that would produce yet higher things, and they never would believe that from a Christian nation justice or common sense required that such an education should be withheld. Visions of a world-wide Christendom, a Church whose mighty dome should cover all nations, kindreds, peoples and tongues, all chanting in unison the praises of the Giver of every good gift, has made the Church the greatest and most practical power on earth. Forever dreaming, but never sunk in day dreams, the repeller of Islam, the emancipator of Africa, the educator of the poor, the champion of the masses, the one teacher of a reasonable socialism. What they had done was the earnest and evidence of yet greater things to come, and they were workers together with God for great ends. The discussion on the Church's work in South Africa was most opportune, and the remarks of the Rev. J. S. Morris are well worth transcribing, as presenting the present situation in a nutshell: There was, however, power which exercised great influence upon the self-restraint of the natives, and that was the influence of Christianity. He appreciated his new religion to a great degree, and as a Christian he did all he could to make others become converts. He became, in fact, a missionary among his own people in trying to convert them to his Lord and Master. They should not measure the work of the missions by the natives who

live away in the heathen centres, as the locations and centres where Christian services were held were infinitely better socially than the heathen centres. He knew of no other way of raising the tone of the natives than by the work the teachers and missionaries were carrying on. The whole of the civilization and progress among the natives was due in a great measure to mission work. The true Christian native was an upright man, and virtually free from crime, but it was not so with the heathen. The Basutos during the late war, Mr. Morris said, would never have been kept in order but for the influence of the Christian missions. He was glad they had their own native clergy, and true Christian men they were loyal to their God and their Church. The whole thing, which made a native depart from his old ways, was Christianity. The labour question, the black peril, and other evil things had their solution in that one word, Christianity. The Prime Minister's and the King's first Church appointments have given much satisfaction. In the case of Professor Beeching, perhaps, there has been a little surprise. I met him at Murren four years ago and found him a most agreeable companion. He and Mr. Sidney Lee foregathered a good deal, and the favorite discussion was poetry; as to which I need not say Mr. Beeching was not only an adept, but also an enthusiast.

REVIEWS.

"Priestly Blemishes, or Some Secret Hindrances to the Realization of Priestly Ideals." By Canon Newbolt, Chancellor of St. Paul's Cathedral, London, Eng. Upper Canada Tract Society, Toronto; Messrs. Longmans, Green & Co., London and New York. Price, 2s. 6d., net.

This book contains the sequel of former lectures delivered to "Our Society," and other clergy, in St. Paul's Cathedral. The "blemishes" come from the defects in character arising from vanity, sloth, despondency, impatience, self-neglect. Of course it goes without saying, that any writing by Canon Newbolt must be of the highest order of usefulness for the purpose intended to be served. Every lecture is at once searching and instructive. For example, in speaking of sloth, the Canon instances, under the head of "moral sloth," the "neglecting to aim at the refinements of Christianity." The lecture on "Despondency" is very good, as is also that on "Impatience." That on "Self-neglect" is full of advice and suggestion most necessary in these days of outside hurry, leaving so little time for spiritual work in the study. We had occasion to notice a book by Dr. Foster, entitled "Life Secrets." We should put Canon Newbolt's book with it; the Canon's giving negative lessons, as it were, as to things to be avoided; faults to be amended; Dr. Foster's teaching the positive requirements of the spiritual life. The former might be profitably used, from time to time, at the morning private devotions of the clergy, the latter in the evening. The two together would thus be found exceedingly serviceable as practical "Manuals for the Clergy."

Catalogue of Books; Recommended for Public School Libraries by Education Department of Ontario.

This gives a good list of books on the various subjects interesting to pupils in the school. The lists are very full and varied. Many of the favourites of our own school days are counted worthy of being included, as we are glad to see; others, very good ones, of more modern date. We should be glad to know that the suggestions offered as introduction to the catalogue were universally adopted.

"A Christian Apologetic." Such is the Title of a Book by Rev. W. L. Robbins, D.D., Dean of the Cathedral of All Saints, Albany, U.S.A.

Longmans, Green & Co., London and New York. Price, 3s. 6d.

This book, one of a series of "Handbooks for the Clergy," is intended to meet modern difficulties in the way of belief in the New Testament revelation. It is written in a thoroughly fair and considerate spirit, considerate for a doubter's perplexities or even those of a sceptic. It takes the ground now considered the most effective, of resting the best defence of the Christian revelation on the unique personality of Christ. It sets that personality in a most striking light, and gradually unfolds its wonderful character, meeting, fairly, ably, and candidly, various potent objections. The chapters on "The Divine Claim of Christ," and on "The Resurrection," are well worked out; as is also that on "The Witness of Prophecy." The book concludes with an excellent resume, under the heading, "The Demonstration of the Spirit."

The Death of Christ: Its Place and Interpretation in the New Testament. By James Denney, D.D., Professor of New Testament Language, Literature, and Theology, United Free Church College, Glasgow. Price, \$1.50. Upper Canada Tract Society, Yonge St., Toronto.

This is a most timely and valuable book, most suitable in view of the almost wholly Germanized condition of so many of the Protestant ministers, especially the younger ones, in the "Old Country," and largely here in Canada. The author has given an exhaustive syllabus of the teaching of the New Testament upon the subject of the "Death of Christ." We think, however, the author is too one-sided in the "interpretation" he grounds upon his quotations. The Crucifixion was certainly not the principal, far less the only subject matter of the earliest apostolic preaching; the Resurrection was the special point urged. St. Paul says: "If Christ be not raised, your faith is vain." As regards the Apostle's saying: "I determined to know nothing among you, save Jesus Christ and Him crucified," those who quote this quite overlook the reason he gives for so doing, viz., that they were "babes," who had to be fed with milk. As regarded the Galatians, they were almost in a semi-apostate state, and needed again to be taught the rudiments of the Gospel. The New Testament teaching is always directing us forward, not backward. It is not the crucifix, but the empty cross, that is the true symbol to-day, as it was for six hundred years after the Ascension. Again, the expression, "Christ's finished work," is not scriptural. His atonement work was finished on the cross; but at His Ascension He entered on an eternal work as Priest and King. He ordained a special ordinance for enabling His people on earth to join Him in His great intercessory work. We are sorry to see Dr. Denney calling the Holy Communion "the Supper," as the Germans do. Every scholar now knows that the term "Lord's Supper," in 1. Corinthians refers to the Agape, and indeed any attentive reader of St. Paul's words must see that it could not possibly refer to the Sacrament of the Lord's Death. Dr. Denney also makes more than one slip in speaking of the Holy Ghost as "it." We should like to have been able to say more about this excellent book. We can heartily recommend it, with these limitations, to the earnest study of all, both laity and clergy.

The Temple Bible. (1) An Introduction to the Study of the Scriptures, by the Lord Bishop of Ripon; (2) The Book of Joshua and the Book of Judges, Edited by A. R. S. Kennedy, D.D.; (3) The Book of Jeremiah and Lamentations, Edited by E. Tyrrell Green, M.A.; (4) The Later Pauline Epistles, Romans, Ephesians, Philippians and Colossians, Edited by the Lord Bishop of Durham. London: J. M. Dent & Co.; Cloth, 1s. per Volume; Roan, 1s. 6d. Toronto: Upper Canada Tract Society.

These attractive little volumes complete the

series of the "Temple Bible," with the exception of the Apocryphal Books, which will follow immediately. To those who are unfamiliar with this series, it may be said that the volumes are in every particular uniform with those of the "Temple Shakespeare." Each contains a photogravure frontispiece and decorative title page; an introduction dealing with the scope, style, authorship, date, etc., of the books, and brief, explanatory notes and tables at the back, while the text is that of the Authorized Version, printed in paragraphs, instead of being broken up into chapters and verses. The introductory volume by Bishop Boyd Carpenter, treats of such matters as the credibility of the Bible, methods of interpretation, the theories of the Higher Critics, the meaning of inspiration, etc. While it is written in a reverent spirit, it will be thought by many to yield much more than is necessary to the attacks of modern criticism. The chapters on Inspiration and Revelation are perhaps the best in the book. In the volume on Joshua and Judges, the editor accepts in the main the theories of the critics concerning these books and questions as to their historical value, but he takes the ground that the spiritual value of the books is not lessened by setting aside the traditional belief. Professor Green's volume on Jeremiah and Lamentations is in every way satisfactory. There is no attempt to belittle prophecy, but the introduction is temperate in tone and helpful to the understanding of the books. The printing of the prophecies, too, and of the whole of Lamentations in poetical form is a great gain. The frontispiece of this volume is a beautiful reproduction of Michael Angel's "Jeremiah." It is hardly necessary to say that Bishop Moule has edited his volume of the Pauline Epistles in a scholarly and painstaking manner. The introduction is brief, and does not attempt to discuss theological points, but the notes here are much fuller than in the other volumes. We have no doubt the volumes of this series will be in demand during the Christmas season.

Thoughts in the Cloister and the Crowd, and Companions of my Solitude. By Sir Arthur Helps. London: J. M. Dent & Co. Price, 2s. 6d. Toronto: Upper Canada Tract Society.

Those who are familiar with "Friends in Council" will welcome this latest addition to the "Cloister Library." The first part consists of a collection of Aphorisms, extending over 74 pages, replete with wisdom and admirably expressed. "Companions of My Solitude" contains short chapters on social and other subjects, expressive of the thoughts which come into the author's mind during his walks over the downs and along country roads. They are suggestive of the philosophy of Holmes' "Autocrat," but their wit is more restrained. It is a delightful book to pick up during a leisure half-hour, and its external appearance and typography leave nothing to be desired.

Magazines.—Scribner's Magazine.—The opening article in the November Scribner's, "In the Paths of Immigration," is by J. B. Connolly, who recently made a trip to Europe for the purpose of making a careful study of a problem that is of constantly increasing interest to Americans. Colonel Curtis Guild, Jr., who was a well known speaker during the last Presidential campaign, writes of the work of "The Spellbinder." "The American Ship in 1902," by W. L. Marvin, is a very clear statement of the present condition of the merchant marine of the nation to the south of us, including the effects upon it of the recent great shipping combinations. Amongst several stories, Mrs. Wharton contributes "The Lady's Maid's belly" and Miss Julia Magruder one entitled, "Harry of England." Mr. J. M. Barrie's beautiful story, "The Little White Bird," is concluded, and it will take its place among the very best work which Mr. Barrie has as yet done.

with the exception of the first volume which will follow in the next issue. The volumes are in the same style as those of the first issue, and contain a phototype title page; an ample and brief explanation of the text; and the chapters are arranged in the same order as the first issue. The chapters are written by many of the best writers of the day, and are of a high order of merit. The illustrations are by some of the best artists of the day, and are of a high order of merit. The price is \$1.00 per volume. The publisher is the Canadian Churchman, Toronto.

The poems of the number are by H. P. Spofford, J. Russell Taylor, John Finley and R. M. Watson. "Bookishness in Books" is discussed in "The Point of View," and "The Field of Art" has an illustrated paper on American pottery.

Everybody's Magazine.—Amongst the contents of the December number of this magazine will be found "The Story of Vashti," by George M. Baxter, "Jefferson's Great Day," a pregnant scene from the drama of American Independence, by Alfred H. Lewis, and "Luella Miller," a New England ghost story, by Mary E. Wilkins. The fourth of the series under the caption "The Woman that Toils," by Marie Van Vorst, describes life in the Southern cotton mills. There is also a further instalment of "The Journey's End," Chapters IV. to VIII., by Justus M. Forman, and a collection of short stories by various writers entitled: "A Christmas of Good Deeds." Poetry is represented by two pieces contributed by Carolyn Wells and Albert W. Barker. "El Reservao," by W. Balfin, describes a phase of Mexican life. The cover of this number was designed by G. Alden Pierson.

The Bible in Brazil. By H. C. Tucker, Agent of the American Bible Society. The Fleming H. Revell Co., Toronto. Price, \$1.25.

The writer of this bright volume landed in Rio de Janeiro on 4th July, 1886, and after serving for fourteen months as pastor of an English speaking congregation, and teaching a boys' school, he entered the service of the Bible Society. His object in writing the book is to reveal to the people of the States and England the condition of the 17,000,000 souls in Brazil, and to give some idea of the work being done and its real progress. Brazil has a length of 2,000 miles by a breadth of 2,500 miles, and in the space of 300 pages, the author fairly carries out his purpose. Travelling as he did the length of the land, he gossips over his journeys, detailing the efforts of Christians for nearly 400 years, the population of the various provinces, and the natural features of the country. With the aid of illustrations, he gives an excellent idea of the country he has travelled in so long.

BOOKS RECEIVED.

We have received from T. Nelson & Sons, Publishers, London, Edinburgh and New York, the additional following excellent books, which are most appropriate at this season of the year for suitable Christmas gifts for young and old:

"The Last of the Cliffords." By Eliza A. Pollard. Price, 5s.

"Fifine and Her Friends," illustrated. A story for girls. By Shiela E. Braine. Price, 1s. 6d.

"Ralph Wynward," A story for boys. By H. Elrington. Price, 2s. 6d.

"Stanhope," illustrated. A romance of the days of Cromwell. By E. L. Haverfield. Price, 3s. 6d.

"The Lost Squire of Inglewood" or "Adventures in the Caves of Robin Hood." By Thomas Jackson. Price, 2s.

"The Children's Treasury of Pictures and Stories." Price, 1s.

"Cock Robin and Jenny Wren and Other Rhymes and Stories." Illustrated. Price 1s.

"Can't You Talk." Illustrated. Price 1s.

"Sunday Afternoon or the Sweet Stories of Old Retold." Illustrated. Price, 2s.

In Lambeth Palace Library an interesting reception has been held by the Archbishop of Canterbury, at which the Venerable Archdeacon A. S. Moule, of Mid-China, was presented with an address on behalf of the Anti-Opium Society. Dr. Moule returns to his missionary labours after 52 years' service in Asia, 41 of which have been spent in China.

The Churchwoman.

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

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

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

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

INDIA FAMINE AND ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: J. and E., Barrie, orphan work, \$5; Miss Mary Hilton, Peterborough, \$2; Miss Reid, Peterborough, \$1; J. D. H., Manitoba, \$1; Mrs. J. M. Campbell, St. John, N.B., \$2; Friend, Stittsville, 50c. As there are still so many thousands of the little famine orphans to support, and as the work in their behalf proves so beneficial and satisfactory to the missionaries in charge, I hope all who can give a dollar or more will come to their assistance. Saving these orphans is certainly God's work, and I am sure many of us count it a privilege to be allowed to help in placing one of these little ones where he or she can be saved from bodily neglect; can be given care and home life, and above all be moved from the awful heathen superstitions and customs of child life in India, and brought into Christ's fold, the little heart of the child filled with the tender love of God; so new and blessed a sensation to a child of India; a Saviour God to love, not a terrible power to fear and to propitiate by heathen worship. Let us come quickly to their aid, and may God speed the work. \$15 is required for one year's maintenance. We could not wish it to be less. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

INGERSOLL.

St. James'.—The annual social meeting of the Woman's Auxiliary of this church was held in the school-room on Wednesday evening, the 19th inst., and the attendance was quite large. The genial and popular rector, the Rev. James Thompson, M.A., presided, and the audience had the pleasure and edification of listening to an appropriate address by Mrs. Baldwin, of London, who gave some instructive and interesting facts and incidents in connection with missionary work. Dainty refreshments were served at numerous small tables by the ladies and an impromptu programme followed. The chief feature was an address by the rector on the work being done by the women in promoting the spread of the Gospel among the heathen, as well as in local charity. The Woman's Auxiliary was instituted in Ottawa in 1885, with a membership of seven. In the following year a branch was organized here during the time the Rev. J. Saunders was rector. The local branch now has a membership of about fifty ladies, who are doing a noble work unostentatiously, but none the less efficiently. They have raised large sums of money to aid missionary work in Algoma, the North-West, China, Japan, India and among the Jews. This fall they had collected and sent out eight bales of goods to people who were in actual want. The president is Mrs. Thompson, wife of the rector; Mrs. W. Beckes is secretary, and Miss Saunders is treasurer. The interior of the school room was profusely and artistically decorated with flags, bunting, etc., and a beautiful portrait of His Majesty, King Edward VII. The decorating was done under the supervision of Mrs. H. E. Johnston, who displayed a high degree of artistic taste in the arrangement of the material at her disposal. The meeting was brought to a close by the singing of the National Anthem. Mr. Newman presided at the piano.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Truro.—St. John's.—On Monday evening, Nov. 17th, an informal "At Home" was held in the crypt of this church for the purpose of giving an opportunity to the members of the congregation of taking farewell of the Rev. T. and Mrs. Davies, who are moving to Colorado. The Rev. T. Davies has been curate to the Ven. Archdeacon Kaulbach for the past two years. During the evening a purse of gold containing \$130 in American money was handed to Mr. Davies, as a parting gift to himself and his wife from the members of the congregation, together with the following address, which was signed on behalf of the subscribers by the two churchwardens: "Truro, November 17th, 1902.—To the Rev. T. Davies, M.A., Curate of St. John's Church, Truro.—On behalf of the parishioners of St. John's church, we wish to say that we are all sorry that you are leaving us, after filling the position of curate in this parish to Ven. Archdeacon Kaulbach, our revered and honoured vicar, for the past two years or so. You have endeared yourself to us by your even conduct, and faithful discharge of the duties of your ministerial position, and we have often noted the fact that your public addresses have been of a high order, acceptable to the parishioners, and well calculated to elevate our moral and religious standing; and socially, we have ever enjoyed the intercourse of yourself and Mrs. Davies, and we will miss your hearty handshake and friendly visits in and out among us. We are glad to think you are going to an equable and milder climate than this Northern, and variable, and rigorous one of ours; and we hope, indeed, that the change may prove beneficial to your health, and that in your religious labours you will there meet with at least the same measure of success you have in these initial years of your ministry among us. You take away with you our best wishes from one and all, for your welfare, and that of your estimable wife, in the years that are before you; and we wish you God-speed in the noble work you have, under His permission, mapped out here for your self—your life's work; and we recall for your encouragement that beautiful prophecy of Daniel, uttered so long ago, that they who are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. May your work be ever indeed blessed by God, and may you ever stand fast in the sacred tenets of our holy religion, for "neither freedom, nor virtue, nor knowledge, has any vigour or immortal hope, except in the principles of the Christian faith, and in the sanctions of the religion of Christ," of which you are an armour-bearer. The congregation have made up this slight token of esteem, and in presenting it to you, for your acceptance, which we now do, on their behalf, we repeat again their best wishes for yourself and Mrs. Davies; hoping you may have a safe and pleasant journey to your new station in Colorado, and that your work there may be blessed. Signed on behalf of the parishioners of St. John's church, Truro, W. G. Smith, H. Chase." The reverend gentleman was deeply affected by this token of the continued goodwill of so many of his friends in the congregation, where he had laboured for the past two years, but he replied in appropriate and sympathetic words, thanking all for this additional expression of love and esteem. This pleasant little function was brought to a close by all present saying "good-bye" to Mr. and Mrs. Davies, and then uniting with them in singing loyally together for the last time: "God Save the King."

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.
James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—The Board of Management of the Missionary Society of the whole Canadian Church, in session in Montreal, November 12th, 1902, carried with the utmost good feeling the following resolution: Moved by Rev. E. P. Crawford, of Halifax, and seconded by the Bishop of Calgary, "Resolved, that this Board receives with gratitude the greeting of the Canadian Church Missionary Society, and their statement of willingness to act in full harmony with the Board, and this Board will with great pleasure recognize its missionaries as missionaries of this missionary society."

St. George's.—The Executive Committee of the Diocesan Choral Union met on the 17th inst. and decided that its next festival should be held in this church, and that it should take place some time during the autumn of 1903, probably the first week in November. Mr. Percival J. Hilsley was appointed conductor and with him will rest the choice of the music to be rendered and the selection of the solo and accompanying organists.

Christ Church Cathedral.—The Rev. T. S. Boyle, who for the past 18 months has been curate at this cathedral church, has resigned that position and his resignation will take effect on New Year's Day. Mr. Boyle's departure from the Cathedral will be a source of regret to the congregation, to whom he has endeared himself during the past year and one-half. He has been a most acceptable preacher, as well as a painstaking parochial visitor and a successful Sunday school organizer and worker.

Synod Hall.—A very pleasant social was given recently in this hall by the Diocesan Sunday School Association for all the teachers and workers in the Anglican Sunday schools throughout the city. It was largely attended. In the absence, through indisposition, of Archbishop Bond and Bishop Carmichael, the superintendents of the various schools introduced their workers to Dean Evans. Among those present were the Rev. T. S. Boyle, secretary of the association; Principal and Mrs. Rexford, Canon Ellegood, Canon Renaud, Mr. Davidson, K.C.; Rev. L. N. Tucker, Rev. Mr. Whitley, Rev. E. Bushell, Mr. Reginald Buchanan, Rev. G. O. Troop, Miss E. Cole, Rev. H. A. and Mrs. Brooke, Mr. Everett, Miss Pangman, Mr. Tippet, Mr. H. J. Mudge, Miss L. Mudge, Rev. A. J. Doull, Miss Reddy, Miss Norris and others. The music in great part was furnished by a pianolo, but Miss Henderson and Miss Adams contributed very agreeably some vocal music. Several short addresses were given during the evening. Principal Rexford urged teachers universally to adopt for their scholars the scheme of daily readings that the association is preparing, and which will elucidate the intervening Sunday lessons. Mr. Davidson spoke of the united children's service, which will be held in Trinity church on New Year's Day. He said that he would like the teachers to begin now and interest their scholars in this service; the specified hymns should be practiced and every Sunday school should have its banner present. The Rev. L. N. Tucker spoke of the missionary society, of which he is secretary, and stated his intention to further the interests of the Sunday schools in every way possible. Mr. Tippet made an earnest appeal for a better attendance at the teachers' class, which Principal Rexford conducts in the Synod Hall every Tuesday evening. The entertainment was brought to a close with the serving of ice cream and coffee.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Sharbot Lake. The semi-annual meeting of the Rural Deanery Chapter of Frontenac took place in this parish on Tuesday and Wednesday, Oct. 14th and 15th. Evening prayer was said in St. Andrew's church, and a sermon preached by the Ven. Archdeacon Carey from the words, "Concerning Christ and His Church," Ephesians v. 32. The Holy Communion was celebrated in the church next morning at 8 o'clock, followed by Morning Prayer at 10 o'clock. The clergy present and who took part in the business of the Chapter were Rev. C. J. Young, R. D.; Ven. W. B. Carey, Archdeacon; Rev. D. Jenkins, Rev. Jas. Williams, and Rev. J. W. Forsythe, M.A., hon. sec. After the reading and confirmation of the minutes of the preceding meeting, letters and reports from members of the Chapter were read by the secretary. The Rev. J. O. Crisp, prevented from attending by an engagement in Toronto for the meeting of the Alumni of Wyckliffe College, and other business, reported as the principal matter of interest from his parish the reduction of the parochial debt from \$630 to \$380. The Rev. J. Forster, of Wolfe Island, unable to attend by reason of a wedding, reported improvement in church attendance, and number of communicants as well as in the matter of temperance. The crops had suffered much from severe hail storms. He thought an assistant should be given him and the mission grant increased from \$100 to \$150. The Rev. James Williams read a report of his work from Aug. 3, 1901, to October, 1902. Holy Communion was celebrated in his mission every Sunday. He catechized in the Sunday schools in the Plevna, Ardoch and Ompah churches for thirty minutes before the services began. Improvements had been made in the Ompah and Ardoch churches. Week day harvest festivals with good offertories had been held, the Rural Dean being the preacher. Occasional services had been held at other places. The Rural Dean had successfully canvassed the mission with this result: Plevna, \$100; from Ardoch, \$60, instead of \$22; Ompah, \$40, including the offertory. The Rev. D. Jenkins, Pittsburgh and Storrington, reported regular services in the churches by the catechist during his absence, renovation of St. James' church, erection of a church boundary fence by the churchwardens, to which was applicable \$50 left by the Rev. Mr. Robinson in the hands of Miss Hutton in trust. Venerable Archdeacon Carey reported improvements in the interior of St. Paul's and the inauguration of a vested choir. The Rev. J. W. Forsythe reported regular Sunday services in all the churches of his parish and at Stack's schoolhouse, the reduction of the parochial indebtedness of over \$1,100, including the debt on St. Peter's, Harrowsmith, when he took charge in 1901, to \$675, and a bequest by the late Mr. Geo. Denison, Harrowsmith, of \$500 in trust, the interest to be annually paid the minister of the Church of England, who gives the services of the Church to St. Peter's, Harrowsmith. The Rev. C. J. Young, R.D., Sharbot Lake, reported verbally that there was no debt now in his parish. That since the last meeting of the Deanery the sum of \$194.50 net had been made, which it was proposed to expend in improving Christ church, Oso, and St. Paul's, Lealand. He also said that a sum of \$118 was paid over to the credit of the latter church by the late incumbent. The Lord Bishop of the diocese visited the mission in July and confirmed nine persons, at the same time consecrating St. Andrew's church. The following resolutions were adopted: Moved by the Rev. D. Jenkins, seconded by the Rev. J. Williams, "That in view of the importance of the Rev. Canon Macmorine's paper on Sunday-schools and transmitted to the meeting, and the small number now present, this paper be not now read, and that the writer be asked to attend the next meeting

and read it himself." Moved by the Ven. Archdeacon Carey, seconded by the Rev. Jas. Williams, "That this Deanery Chapter records its profound regret that so large a number of its members absent themselves from the meetings held outside of Kingston. The Chapter feels constrained to express its sorrow that so many inadequate excuses are given for non attendance and expresses the hope that the deep obligation of attendance laid upon all members be in the future more conscientiously discharged." It was unanimously resolved, that while for many reasons the holding of an Advent Mission in all the parishes was impracticable, and while in each parish some special effort should be made to revive and strengthen spiritual life, the method to be adopted should be left to the judgment of the incumbent in respect to the carrying out of the wishes of the Bishop. It was unanimously agreed that when a church building belonging to a religious community other than the Church of England is temporarily used by a missionary for occasional services of the Church, the same should be rented for the purpose. It was further agreed that the next meeting of the Chapter, to take place in April, 1903, be held in Kingston. The meeting then adjourned, the Rural Dean pronouncing the Benediction. The Rev. J. W. Forsythe, M.A., was appointed honorary secretary.

TORONTO.

Rev. Arthur Sweetman, D.D., Bishop, Toronto.

The monument erected by the Veterans, in the old military cemetery, used in connection with the Fort, was formally unveiled on Saturday last. We congratulate the old soldiers, and especially the hard working Mr. John Nunn on not only having erected this tasteful memorial, but in having rescued from disgraceful neglect the graves of the brave and often forgotten dead. We trust their efforts to restore the newer one on Strachan avenue, consecrated in 1864, will be successful. Such self-sacrifice deserves to be so.

The Rev. H. C. Dixon has been appointed to the new office in connection with the Diocesan Mission Board. His duties, we understand, will involve his travelling through the diocese and visiting all the parishes in connection with the Mission Fund, doing, in fact, systematically, the work which the delegates had endeavoured to accomplish. Mr. Dixon has always been an indefatigable Church worker, whose zeal and fitness so impressed his clerical friends that they persuaded him some years ago to be admitted as deacon, and this year he was one of those who took priest's orders. The selection is an excellent one.

The Synod of the diocese of Toronto has forwarded a communication to the Ontario Government, outlining the following reforms the Synod considers necessary in the Public School Act of Ontario: "Freedom and facility for every child to be taught the religion of its parents, or that which the parent desires it to be taught. The actual average cost of the secular education of every child in every public elementary school be defrayed out of public funds. Voluntary schools, equipped as public schools, to be affiliated and recognized as an integral part of our Public School system. Religious instruction to be imparted in every Public School during the first half-hour of each day—such religious instruction to be non-denominational in all common Public Schools, and the managers of voluntary Public Schools to be free to provide whatever religious instruction they may desire in the schools under their control. A proper conscience clause to be applicable in all schools." The communication also asks for an opportunity for representatives from the special committee of the Synod to present the matter more fully

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before the Government whenever it was con-
venient for the council to receive such a deputa-
tion.

St. Alban's Cathedral.—At the quarterly meet-
ing of the Cathedral Chapter, held on the 21st
inst., an interesting ceremony took place for
the first time. On the chapter having assembled,
it was announced that certain boys of the choir,
being now in the position of "choir scholars,"
it was desired that they should be presented to
the chapter in accordance with the Cathedral
statutes. Upon the chapter being prepared to re-
ceive them, fourteen boys were brought in by
Mr. Kemp, the choir-master, and presented by
Canon Cayley, as precentor. The Bishop stated
that he would appoint a time shortly, when
these boys might be "admitted" to the office of
chorister in due form, as prescribed by the Cath-
edral statutes. The "choir scholars" are those
boys who are being educated in the Cathedral
School, and at the same time are members of
the choir; the school corporation having made
official arrangements by which they are encour-
aged to take up the duties of choristers in the
Cathedral; and from which they will undoubtedly
derive much benefit.

The Cathedral has just closed a successful
year, the existing condition being such as to
greatly encouraged the Bishop, and all those who
have the Cathedral interests at heart. The
Bishop's Envelope Fund from the different par-
ishes in the diocese, shows a slight increase on
the previous year, and by personal subscription
a further sum of \$1,000 a year has been secured
for the interest for four years, by which time it
is hoped that some more important movement
may be made towards paying off the debt. The
congregations have steadily increased, and the
average Sunday offertory amounts to over \$40.
An increase in Canon Macnab's stipend has been
arranged for and a telephone service provided
for his house. Also the services of Mr. H. T.
Archbold, one of the masters in the school, have
been secured, as lay reader attached to the
Cathedral staff, and as an assistant generally in
works of a local or semi-parochial nature. The
Cathedral Chapter has given permission to the
congregation to carry out certain changes and
additions to the interior fittings of the fabric,
which will be of much improvement in the con-
duct of the services, viz., a much desired altera-
tion in the seats, an addition of an oboe stop
to the organ, and also an electric motor, and a
greatly needed sounding board for the pulpit (a
special thankoffering from a member of the con-
gregation). The Cathedral School has now an
attendance of some eighty-nine scholars. With
the notable increase of building in the neigh-
bourhood, it cannot be doubted that the Cath-
edral prospects will in every way be materially
improved, and it may also be confidently ex-
pected that local progress will assist in estab-
lishing greater confidence in the Cathedral
scheme, and promoting a better diocesan sup-
port than has been accorded to it for some
years past.

NIAGARA.

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

Hornby.—The members of the Rural Deanery
of Halton met at this place on November 17 at
the residence of the Rev. R. F. Nie. There were
present the Revs. the Rural Dean, R. F. Nie,
Hornby, E. F. Hockley, Louisville, and T. G.
Wallace, Georgetown. The Rev. J. K. Godden
tendered his resignation of the secretaryship, and
it was accepted. A resolution of regret at his
removal from the deanery was passed, and a
hearty vote of thanks was returned for his un-
tiring efforts as secretary. The Rev. T. G. Wal-
lace was elected secretary-treasurer. The fol-

lowing missionary exchanges were arranged for
the first and second Sundays in February, viz.,
Lowville and Oakville, Burlington and Georget-
town, Hornby and Milton. Arrangements were
also made for special Advent services. The
Rural Dean and secretary were appointed a com-
mittee on the question of a Diocesan or Rural
Deanery magazine. After the meeting a service
was held in the Parish church at which the Rural
Dean preached the sermon.

Damascus.—St. Paul's.—During the past month
this beautiful brick church was rendered more
chaste still by having its interior brightened
beneath the magic wand of the painter's brush. The
re-opening services were conducted very accept-
ably by Mr. T. F. Summerhayes, of Trinity Col-
lege, Toronto, who took as the text of his sermon
in the morning the motto on the ribbon over the
altar, "My House is the House of Prayer." The
choir, though in existence only since last May,
led the singing at both services very acceptably.
Their rendering of a very difficult anthem was
really very fine. As there was a slight balance
to be made up that every dollar of debt might be
paid the offerings were asked to be as liberal as
possible. The people rose to the occasion and
complied with the request. The thanks of the
congregation are due to Dr. and Mrs. Hea of
Grand Valley for their liberality in providing for
one-third of the cost of the painting and decora-
ting, as also to Mr. Craig of Grand Valley for
the present of a hymn board outfit.

HURON.

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

Desboro'.—Death claimed one of the earliest
pioneers of this township in the early hours of
morning on Friday, November 14th, in the per-
son of Mrs. Joseph Wright, who died at the
residence of her son-in-law, Mr. Charles Mil-
burn, at the age of 83 years. Mrs. Wright was
one of the best known women of this section
in the early days of settlement and was revered
by all for her many noble acts of heart and hand.
In the early fifties, when the settlement was
only dotted here and there with settlers' clear-
ings and small log cabins, bishops and clergy at
all times partook of the kind hospitality afforded
to so many at the home of Mr. and Mrs.
Wright, who were devoted members of the Eng-
lish Church. The deceased lady leaves a family
of three children, viz., the Rev. T. A. Wright,
rector of St. Jude's church, Brantford; Mrs.
James A. Thompson and Mrs. C. Milburn, of
Sullivan. The funeral took place on Saturday
the 15th inst., the remains being conveyed to
St. John's church, Desboro, where the impressive
Office for the Burial of the Dead was held and
a very earnest address delivered by the rector,
the Rev. W. G. Reilly, and her remains were
laid beside those of her husband, who prede-
ceased her some years ago. Notwithstanding
the short notice, the funeral was largely at-
tended. The pall-bearers were Mr. C. Milburn,
Mr. James A. Thompson and his son Oscar, the
Rev. T. A. Wright and his son, the Rev. H. A.
Wright, B.A.

Woodstock.—New St. Paul's.—The Bishop of
the diocese held a confirmation service in this
church on Monday evening, the 17th, when he
administered the Apostolic Rite to thirty candi-
dates. The Bishop was assisted in the service
by the Rev. W. Johnston, rector of Huntingford,
and the rector of the parish, the Rev. J. C.
Farthing.

A movement is on foot to restore the parish
church of Danby-in-Cleveland as a memorial to
the late Canon Atkinson, who laboured for 53
years in this remote parish.

ALGOMA.

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

Port Arthur.—St. John's.—The Church's Year
culminated in this church with the celebration of
the festivals of Ascension Day, Whit-Sunday and
Trinity Sunday—would that these great festivals
were more generally kept. Then after the holi-
days came the flower service, when the children
decorated the church themselves, and on the fol-
lowing day, Sunday, marched in procession, each
holding a bouquet, and James Dillon carrying
the school banner. The flowers were afterwards
taken to the hospital. Next Sunday was the
harvest festival, followed on the next Sunday by
the presence of the Westminster Coronation
choir—once heard, never to be forgotten. Oct.
16th was kept as Thanksgiving Day, and so we
are now nearing Advent. That the town is pro-
gressing is shown by the fact of the increase in the
number of weddings. For more than a decade
there were not so many as have taken place this
year at St. John's church; notably those of Mr.
Burrows to Miss Langworthy, both long-stand-
ing members of the choir; Mr. McKippin to Miss
King, Mr. George Arthur to Miss Maggie Smith,
and Mr. Samuel Arthur to Miss Gamble. The
Band of Hope, the Junior Auxiliary and kindred
societies are flourishing. The Woman's Auxiliary
has undertaken to raise \$300 for the general reno-
vation of the Sunday school furnace and choir
vestry, under the energetic presidency of Mrs.
Gibbs, who on Thursday the 13th gave us all a
delightful tea.

Huntsville.—All Saints'.—A visit to this Chap-
ter by Mr. N. F. Davidson, a member of the
council, brought together a hearty meeting of 20
men, half of whom are members of the local
Chapter. This is a very young Chapter, situate
in the Missionary Diocese of Algoma, but it has
already found a good deal of practical work to be
done amongst the stores, mills and hospital of
this vigorous town of some 2,000 people. At the
above meeting a report of the Brantford conven-
tion was given by the Chapter delegate, Mr.
Duncan, and a most vigorous address was given
by the Venerable Archdeacon Llwyd, who, though
by no means a young man, still retains all the
vigour and enthusiasm of youth, and has a strong
conception of the possibilities and work of the
Brotherhood, and shows every desire not only to
lead his men, but to encourage them in deepening
their efforts. A most attentive hearing was given
to Mr. Davidson, who spoke on the history of
the Brotherhood movement, and its possibilities
in such local surroundings as obtained in Hunts-
ville. A talk at the conclusion of the meeting
with the members of the Chapter alone showed a
great willingness to work and an appreciation of
the fact that the Brotherhood rules require both
regular prayer and systematic effort to touch and
influence the men and growing boys of the sur-
rounding locality by each member. We look for
the Chapter to give a good account of itself, and
should expect that its useful work would encour-
age the formation of Chapters in similar places
in the same diocese, such as Bracebridge, Graven-
hurst, North Bay, Sudbury, etc.

Novar.—The Rev. J. Pardoe begs to acknowledge
with many thanks the following sums received by
him for the Novar church, which is now being
erected: Mr. Daniel McPhail, Novar, Ont., \$5;
Novar Church W.A., per Mrs. Henry Paget,
treasurer, \$9; Mr. Michael Riddell, Burks Falls,
Ont., 50c.

The condition of Canon Maclear, warden of St.
Augustine's Missionary Training College, Can-
terbury, is very serious, and, from the nature of
the malady, all hopes of his recovery have been
abandoned.

Bishop, Toronto.

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Correspondence.

All letters containing personal allusions should 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.

THE COLONIAL CLERGY ACT.

Sir, In your report of the discussion on the Colonial Clergy Act at the General Synod, in your issue of Sept. 18th, p. 597, you say "The Colonial Clergy Act was next considered, and though a motion, standing in the name of Mr. Matthew Wilson, K.C., appointing a committee was passed, it was evident that the House regarded the grievance as of no great moment, and that the precautions imposed by the act were on the whole necessary and reasonable." Will you allow me to say that this statement is entirely misleading, and likely to interfere seriously with any attempt on the part of the Synod to remove the existing regulations. The mistaken views of the reports in the daily papers occurred in this way. The debate on the Colonial Clergy Act took place on Saturday afternoon, when only one reporter was present, the others apparently being required to report ball games and other Saturday amusements of far more importance to the secular press than the doings of the General Synod. The reporter evidently lost the drift of the report the committee submitted, a copy of which I enclose; and when speakers defended the act (not the objectionable mode of enforcing it, in the case of visiting clergy), he thought they were opposing the report itself, which was not the case, since it was adopted, I believe, unanimously. The evening papers on Monday evidently took their account of the proceedings from the one morning paper whose reporter was present, and consequently a very misleading impression of the whole affair went abroad. To say that "the result of the discussion was to make it evident that the grievance was more apparent than real," and "that clergymen going to England from the colonies for a temporary sojourn had little to complain of," is to make the whole Canadian Church look ridiculous. Memorials were presented to the General Synod, on this subject, from the Provincial Synod of Rupert's Land, the Diocesan Synods of Nova Scotia, Montreal, Toronto, Niagara and Ontario, as well as informal requests from the Pacific Coast dioceses, not one of them asked for a repeal of the act, but only for a modification of the requirements exacted by the Archbishop of Canterbury in enforcing the act. The committee appointed to consider these memorials reported: "The provisions of the act itself cannot, in the opinion of your committee, fairly be regarded as objectionable. The Church in England is justified in adopting every reasonable precaution to prevent improper or unauthorized persons from obtaining employment as clergymen in England. There are, however, several questions embodied in the particulars referred to, which seem to be in some respects objectionable, so far at least as they affect colonial clergy seeking temporary employment. The authorities in England are quite justified in imposing such regulations as seem proper to them as regards clergymen seeking permanent employment; but the case of a visitor who asks for a license for a short time seems to the committee to stand upon a different footing."

"All the memorials express a desire that the General Synod should take action with a view to having the objectionable regulations removed or modified. The committee begs to suggest that (the Upper House concurring) a joint committee of both Houses be appointed, and be continued, till the next session of this Synod, to endeavour

to secure by such means as may be available, the objects sought for by the memorialists. All of which is respectfully submitted." This report was adopted by the Lower House, and carried in by the Upper House, and a joint committee was appointed to confer with the Archbishop of Canterbury, and take such other steps as might appear advisable for the removal of the disabilities placed upon the colonial clergy seeking temporary duty in England. Now, Mr. Editor, you have given a good deal of space to the discussion of this subject during the past year, did it appear there that "the grievance was more apparent than real?" Would nearly every diocese of the Canadian Church memorialize the General Synod on the matter if "the grievance was of no moment?" Would both Houses of the General Synod concur in appointing a committee to confer with the Archbishop of Canterbury, simply because one or two cranks thought they had been slighted when visiting England? Would the Bishops of Saskatchewan and of Niagara, and the Conductor of Montreal, the Dean of Fredericton and such leading lawyers as Mr. Matthew Wilson, K.C., Mr. J. A. Worrell, K.C., and Mr. Chancellor Walkem, K.C., allow their names to appear on a committee to deal with the workings of the Colonial Clergy Act, and meet time after time to discuss the matter, if there were not some solid grounds for protest. The Dean of Fredericton stated that on one occasion he did not obtain the Archbishop's license until about two months after he had applied for it, and just as he was returning to Canada; others have testified to even longer delays. The committee considers that, "the presentation of letters commendatory from his ordinary, together with his letters of orders and satisfactory identification of his person, is all that should be required from any colonial clergyman applying for temporary license to officiate in England," and it hopes to obtain the consent of the English Archbishops to these requirements, instead of the present more exacting ones.

JAMES SIMPSON,
Secretary of the Joint Committee.

THE FUTURE STATE.

Sir, After carefully reading the article appearing in your issue of the 23rd inst., regarding the "Future State," and agreeing in nearly all the conclusions at which Mr. Whitcombe arrives, I wish to point out to him that this parable of Dives and Lazarus, which he refers to as "the words of Jesus Christ," is now, by no means generally accepted as such, by modern advanced scholars. Some even of the older commentators admit this, and others say Our Lord merely quotes it as an illustration. Dean Stanley wrote a sermon on the subject, in which he states this view, which I have read. Others say it is as clearly an interpolation of some Hebrew transcriber, as the acknowledged one of the woman taken in adultery. And the wording does much to establish this, as for instance, the expression "Abraham's bosom." Others again say it would be as reasonable to deduce doctrine from it, as from St. Jude's Talmudistic illustration of Jannes and Jambres contending with the Archangel over the body of Moses. The Roman church has, however, used the parable as justification for their false delusions of purgatorial torments, and the invocation of Saints, which are justified, if our Lord had really either said or meant that Dives had called upon Father Abraham, and been answered by him. But in fact, this story is, according to a letter in my possession by an eminent Rabbi, taken from one of the Gemaras (or commentaries) upon the Talmud. Notice that the 19th verse, which has a paragraph mark before it, implying the commencement of a fresh or new subject, begins with not "Jesus said," or "He said," but with "There was a certain rich man," etc. I have heard the subject discussed in the diocese of Oxford by a learned licensed lay reader, a highly graduated

member of that University, an Ellerton Hebrew scholarship holder, before a clerical meeting at which one other member was a B.D., and no one related this opinion. The chapter heading does not say that, Jesus tells or recites "The rich glutton," etc.

Dunham, Quebec.

E. L. WATSON.

THE PROPOSED ADVENT MISSION.

Sir, It is gratifying to see that the proposal of the Metropolitan that a special effort should be made throughout the Church in Canada to awaken and deepen the spiritual life by means of special service during the first week in Advent is being widely accepted and acted upon. Pastorals have already been issued to the clergy of three dioceses, Montreal, Quebec, and Ottawa, and in each of them the Bishops have lent the influence of their personal desire and encouragement. While recognizing that it is not feasible to have an organized parochial mission in each parish to be conducted by a selected missionary, they have pointed out the great spiritual advantage of special services for prayer and instruction, and evangelistic effort, in single and combined parishes and missions, and suggested that after expectant and earnest prevention prayer, such services be held as often as possible. In carrying such a proposal there are of course difficulties that are unknowable to any but the parish clergyman himself. But of this we are sure, if all the clergy rise to the height of what seems to be a special opportunity, and stir up their people to the point of expectation and desire, that rich blessing will come from Him who is able to do exceeding abundantly above all that we ask or think. Deep down at the bottom of our spiritless life, writes a modern author, is the need of the forgotten secret of prevailing, world-wide prayer, and the very effort to have a series of such services in simple reliance upon the God of all grace, and in simple faith that He is able to do great things through the agency of the ordinary pastor, will of itself be a test of faith, and a source of power. It has been suggested that throughout this month the Wednesday evening services in our churches be specially utilized in the way of preparation and anticipation, the hearts of the people being stirred up, by continual reminder, and by the use of special prayers. This has already been done in some of the churches of our diocese. As Advent Sunday this year coincides with St. Andrew's Day, a grand effort might be also made by the Brotherhood men to gather in the young men, and make their presence at the services a feature of the movement. Of course in an effort like this there are not few who feel that it is almost impossible in their circumstances to attempt anything. Yet surely it is better to make some effort, however imperfect, to have even one service, however scantily attended, than to allow a time which may be the impulse of a Divine agitation to pass by without interest and without profit.

DYSON HAGUE.

British and Foreign.

The Dean of Belfast has been elected a Canon of St. Patrick's Cathedral, Dublin, in the place of the late Canon Sadlier.

The Rev. Edward E. Maxwell Phair, B.A., curate-in charge of Stowting, Kent, has been appointed tutor and lecturer at St. John's College, Winnipeg, Man.

The Countess of Dundonald, in memory of her mother, Mrs. Bamford Hesketh, has given to the Bishop of St. Asaph the sum of £1,000 for the St. Asaph Clergy Sustentation Fund.

Dr. W. H. Longhurst, who for so many years held the position of organist of Canterbury Cathedral, recently celebrated his eighty-third birthday.

By the King's command two memorial tablets are to be erected beside the Royal transept in Cratlife church. One is to the memory of Queen Victoria, and it is expected that it will take the form of a handsome marble tablet. The other is to the memory of the late Duke of Saxe-Coburg and Gotha.

The Bishop of Mississippi, Dr. Hugh Miller Thompson, died at Jackson, Miss., from cancer of the throat on the 18th inst. He was an Irishman by birth, having been born at Londonderry in 1830. He came to America with his parents when a child. He was consecrated Bishop of the diocese of Mississippi in 1866.

The autumnal meeting of the Church Pastoral Aid Society attracted to Exeter Hall an immense gathering of supporters, under the presidency of Mr. John Henry Buxton, J.P. The Society has built literally hundreds of new parish churches throughout the country; it has provided additional curates for 700 populous parishes; and maintains wholly or in part no fewer than 1,008 ordained clergy.

There has lately been erected in St. Mildred's church, Lee, a light oak chancel screen, of fine workmanship, designed by the architect to suit the church, as a memorial to the late Mr. W. D. Beard, by his daughters, and dedicated by the Rural Dean, the Rev. Canon Moberly. The work has been carried out, under the supervision of the architect, by Messrs. Jones and Willis.

Of late years Christianity has made considerable strides in Japan. There are at the present time no less than 47,000 adult converts connected with the Protestant missionary societies working there. The Church Missionary Society commenced work in 1869, and at the close of last year there were over 5,000 Christians in its Missions, half of whom were communicants.

The Bishop of Rangoon has resigned his See. Dr. Strachan has served for 42 years in the East, 22 as S.P.G. missionary in South India and 20 as Bishop in Burmah. During his 20 years' episcopate he has seen the clergy increase from 19 to 47 of whom 17 are natives, and the educational work has been largely developed. He has erected a beautiful cathedral which is not yet finished, and 25 churches have been built during that period.

The Dean of Chichester and Mrs. Hannah were recently presented at the Royal Pavilion, Brighton, with various gifts subscribed for by the inhabitants as mementoes of their long association with the town. The Mayor presented the Dean with his own portrait painted by the Hon. John Collier; he also asked his acceptance of a silver-mounted travelling case, and Mrs. Hannah received a screen. All the gifts were suitably inscribed, and recorded the Dean's vicariate of Brighton from 1887 to 1902.

Thanksgiving services have lately been held at Wrexham parish church, which has just been restored at a cost of £10,000, the preachers including the Bishops of Bangor, St. Asaph and Lichfield, and others. The north porch, which has been restored solely by members of Yale University, in memory of the founder, whose body lies close by, was dedicated on Monday, as were also the west porch doors, a memorial to the late Duke of Westminster, whose munificent gift of £2,000 enabled the work of reparation to be begun.

The Bishop of London has appointed the Rev. A. J. Poynder, M.A., vicar of St. Michael's, Burleigh street, Strand, W.C., to be rector of Whitechapel.

The Rev. Frederic Jackson, vicar of Parson Drove, Wisbech, in the diocese of Ely, is the senior incumbent in the diocese in continuous length of service in one benefice. Mr. Jackson was appointed to the living in 1844, and has had but three predecessors in the benefice during more than 200 years.

OLD FRIENDS.

Where are they scattered now
The old, old friends?
One makes her dwelling where the maples grow,
And mighty streams through solemn forests flow;
Yet never from that pine-crowned land of snow
A message sends.

Some meet me oit amid
Life's common ways.
And then, perchance, a word or smile declares
That warm hearts throb beneath their load of
cares;
For love grows on, like wheat among the tares,
Till harvest day.

But "Some are fallen asleep"—
The words are sweet;
Oh, friends at rest beneath the blessed sod,
My feet still tread the weary path ye trod,
Ere yet your loving souls went back to God,
When shall we meet?

Oh, then, divinest Friend,
When shall it be,
That I may know them in their garments white?
And see them with a new and clearer light,
Mine old familiar friends—made fair and bright,
Like unto Thee!

HINTS TO HOUSEKEEPERS.

Celery Salad.—Three stalks of celery cut small, one-half small hard head of cabbage sliced fine. Mix thoroughly, lay upon lettuce leaves and serve with dressing made as follows: Rub together a piece of butter size of a walnut, and one spoonful of vinegar, and scald for a moment. Add the beaten yolk of one egg and two tablespoonfuls of flour. Stir in two tablespoonfuls of cream, a half-teaspoonful of salt and a scant saltspoonful of pepper. A delicious dressing, especially pleasing because of its freedom from mustard.

Oyster Fritters.—Stir one and one-half cups of sweet milk into two well beaten eggs; add flour until it makes a thin batter. Chop a generous pint of oysters rather fine and add to this batter. Have a kettle containing boiling lard and drop this mixture in by the spoonful and fry a delicate brown. Drain on brown paper and serve hot, garnished with sliced lemons.

Spiced Apple Tarts.—Stew the apples, sweeten them and flavour with mace and cinnamon; add the juice and grated rind of one lemon if the apples have not much flavour. Line pie dishes with paste, fill them with the prepared apples, and bake until the tarts are thoroughly done. Bars of paste, a quarter of an inch wide, crossing the top of the tarts, are quite ornamental.

Old Virginia Ketchup.—Take one peck of green tomatoes, half a peck of white onions, three ounces of white mustard seed, one ounce each of allspice and cloves, half a pint of mixed mustard, an ounce of black pepper and celery seed each, and one pound of brown

sugar. Chop the tomatoes and onions, sprinkle with salt and let stand three hours; drain the water off; put in a preserve kettle with other ingredients. Cover with vinegar, and set on the fire to boil slowly for one hour.

Borax-water will not only remove soils and stains from the hands, but will heal all scratches and small hurts. By always adding a little borax to the water in which you wash (enough to make it very soft), your hands will be kept smooth, soft and white.

A small piece of borax dissolved in the mouth relieves hoarseness, and often allays a cough induced by throat irritation. Used often as a gargle, it is healing for a cankered mouth or throat.

Drop a little lump of sugar among the turnips while cooking; it improves them wonderfully.

Salt should always be washed from butter before it is used for puff paste, as it retards its rising.

Scatter salt over soot when it falls upon a carpet. The soot will adhere to the salt when brushed up lightly, and leave the carpet perfectly clean.

SELF-SURRENDER.

"If He has done so much for me, what can I do for Him?" is the question which a Christian life should answer. He may ask little or much. He may demand heroic sacrifices, or He may require only punctual attention to daily and prosaic duty. But He has a right to make any demand He will, and it should be a point of honour with every Christian to satisfy Him. It is this simple Self-surrender, in a spirit of love for God and for the souls of men, which makes life strong and noble, as was the life of St. Stephen. It is this self-surrender which makes death, whenever or wherever it may come, a "falling asleep in Christ."—Henry Parry Liddon.

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... an Ellerton Hebrew ... a clerical meeting at ... was a B.D., and no one ... chapter heading does ... or recites "The rich ... E. L. WATSON.

ADVENT MISSION.

... see that the proposal of ... special effort should be ... in Canada to awaken ... life by means of special ... week in Advent is being ... upon. Pastorals have ... clergy of three dioceses, ... Ottawa, and in each of ... at the influence of their ... agement. While recog- ... e to have an organized ... parish to be conducted ... ey have pointed out ... age of special services ... and evangelistic effort, ... parishes and missions, ... expectant and earnest ... rvices be held as often ... such a proposal there ... hat are unknowable to ... yman himself. But of ... he clergy rise to the ... e a special opportunity, ... o the point of expecta- ... blessing will come from ... exceeding abundantly ... think. Deep down at ... ss life, writes a mod- ... the forgotten secret of ... ver, and the very effort ... services in simple re- ... l grace, and in simple ... o great things through ... pastor, will of itself ... ource of power. It has ... oughout this month the ... es in our churches be ... ay of preparation and ... of the people being ... mander, and by the use ... as already been done ... of our diocese. As Ad- ... eides with St. Andrew's ... t be also made by the ... in the young men, and ... e services a feature of ... in an effort like this ... l that it is almost im- ... nances to attempt any- ... better to make some ... to have even one ser- ... ended, than to allow a ... ulse of a Divine agita- ... interest and without ... DYSON HAGUE.

Foreign.

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... Maxwell Phair, B.A., ... ting, Kent, has been ... rer at St. John's Col-

... ald, in memory of her ... esmeth, has given to ... the sum of £1,000 for ... entation Fund.

Children's Department.

HOW TO MAKE FRIENDS.

You might prune yourself well and not have a serious fault or disagreeable trait left, yet not have friends. You might only be not disagreeable, but have nothing to draw others to you.

In a "seminary for young ladies" the girl with the sweetest face, the most graceful carriage, the finest figure, and the best manners, had no friends. She knew it, and felt bad over it, but when she asked one of the teachers why it was, had to hear a reply that hurt her like a wasp's sting. It was not sharp in manner, for the teacher was glad to be asked and meant to be kind. The reply was, "What did you ever do that looked as if you wanted any friends?"

To make friends one must seek to make others happy, try to be helpful to them, study their tastes, wishes, and other peculiarities, and, so far as one can without doing what is wrong, agree with them.

Some do not know the difference between friends and acquaintances. An acquaintance can be made in a minute, but "friendship is a plant of slow growth." If you were drowning and a stranger at the risk of his life were to save you, you would be very thankful. Some might say that you should and would be the friend of your rescuer for life. In one minute he had, indeed placed you under a great obligation to him, but it might not be possible for you to be friends. There might be no sympathy between you; you might dislike everything the one who saved you liked.

Mere acquaintances are without strong affection for each other; friends are joined in heart. This it is which makes the passing out of acquaintanceship into friendship so delightful.

"Last year," said a merchant, "was one of the best years of my life."

"Why?"

"Because I found a true friend."

"How long had you known him?"

"Five or ten years. First I

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knew him, then I liked him, next I found he liked me, and this last year each of us woke up to the fact that we were fast friends. Oh, it was a great year for me."

Enquiry showed that these two business men—though rivals—had cultivated agreeableness; had appreciated every kindness, and had shown that they did by returning kindness with kindness; had not sought to injure one another, and had borne patiently what at first they could not understand in each other's conduct, sure that all would be right in the end.

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These narrow gates—First, "Is it true?" Then, "Is it needful?" In your mind Give truthful answer. And the next Is last and narrowest—"Is it kind?"

And if to reach your lips at last It passes through these gateways three, Then you may tell the tale, nor fear What the result of speech may be.

A THANKSGIVING COUSIN.

Janie was holding the yarn for mamma, and the two were talking about Thanksgiving.

"I wish I could have a cousin to eat Thanksgiving dinner, the way Katie Dow is going to!" said Janie.

"But my little Janie hasn't a single cousin in the whole wide world!" with a look at her ball of red yarn, which kept growing larger and larger.

"Wish there was a store where I could buy a cousin," said Janie.

"What a funny girl to make such a funny wish," said mamma with a laugh. Then she added, "as long as you can't buy a cousin for Thanksgiving, as you can a turkey, you might borrow one."

"Where?" asked Janie, so much interested that she didn't get the yarn over her fingers straight at all.

"You might try Dan Carleton," answered mamma. "His people do not have money enough to buy a turkey for Thanksgiving, but I think he'll be willing to lend him-

self to you for a cousin, to help eat yours."

"Oh, I know he will," exclaimed Janie; "can't you go and invite him now?"

"What! Would my little girlie

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go to do one thing before she has finished what she now has in hand?" asked mamma.

"Course not," answered Janie, "and I'm glad we're most through with the yarn."

Dan was only too glad to lend himself as a cousin. His clothes were generally ragged, but his mother had patched them up all nicely for Thanksgiving. His face was often dirty, but since he had been a cousin he had scrubbed it until it fairly shone.

And how the poor little fellow did enjoy his visit to cousin Janie's; looking at the picture books, playing with her games, swinging in the swing papa had just put between two doors, watching the great logs burning in the fireplace and popping the corn over them.

But, best of all, did he enjoy the dinner. Why, this was the first time that he had ever tasted of any turkey; and it did mamma and papa and Janie good to see him eat it.

No wonder he said to his mother that night, "I wish some one would borrow me for a cousin every day."

"DO YOU SUPPOSE?"

"Do you suppose," said Freddie, as his little cousin laid away her largest, rosiest apple for a sick girl,

"that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much."

Fannie pointed to mamma, who had just lifted baby from his crib. "Do you think mamma is so busy with the big folks that she forgets the little ones? She thinks of baby first, 'cause he's the smallest. Surely God knows how to love as well as mother."

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OUR BOYS.

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But now and then we hear that sentiment quoted where it does not seem to apply. Not many months ago in a school we know of, a dozen young fellows invaded the room of one of their classmates, pulled him from his bed, forced him to do a number of humiliating things, and kept up their "fun" until their victim fainted. Some in referring to the occurrence, said excusingly, "Boys will be boys;" which did not show, to our thinking, that boys

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

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Principal.	Echo.
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Grand organ and knee-swell.

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BASS	TREBLE
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Vox Humana.

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STYLE R 33 (See illustration above).

Case similar to that of Style R 32

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Melodia, 8 ft.	Diapason, 8 ft.
Dolce, 8 ft.	Dulciana, 8 ft.
Viola, 4 ft.	Vox Jubilante, 8 ft.
Sub-Bass, 16 ft.	Treble Coupler.
Bass Coupler.	2 Forte.
1 Forte.	Vox Humana.

Grand organ and knee-swell. **Price, \$90.00**

STYLE R 38 (See illustration above).

Case similar to that of R 32

DESCRIPTION.—5 octaves, 13 stops, mouseproof.

BASS	TREBLE
Melodia, 8 ft.	Diapason, 8 ft.
Dolce, 8 ft.	Dulciana, 8 ft.
Viola, 4 ft.	Flute, 4 ft.
Violetta (soft), 4 ft.	Vox Jubilante, 8 ft.
Sub-Bass, 16 ft.	Octave Coupler.
1 Forte.	2 Forte.

Vox Humana.

Grand organ and knee-swell. **Price, \$100.00**

STYLE H 33 (See illustration above).

Latest and most approved design of Gothic case for church organ—chaste and elegant in its lines, in solid walnut or quartered oak, as desired. Finished back and front. Patent enlarged reed board with celebrated philharmonic reeds.

DESCRIPTION.—5 octaves, 12 stops, mouseproof.

BASS	TREBLE
Melodia, 8 ft.	Diapason, 8 ft.
Dolce, 8 ft.	Dulciana, 8 ft.
Viola, 4 ft.	Vox Jubilante, 8 ft.
Viola Dolce, 4 ft.	Octave Coupler.
Sub-Bass, 16 ft.	2 Forte.
1 Forte.	Vox Humana.

Knee-swell and grand organ. **Price, \$120.00**

STYLE H 38 (See illustration above).

Similar in case to H 33, but with increased tone variety as follows.

DESCRIPTION.—5 octaves, 13 stops, mouseproof.

BASS	TREBLE
Melodia, 8 ft.	Diapason, 8 ft.
Dolce, 8 ft.	Dulciana, 8 ft.
Viola, 4 ft.	Flute, 4 ft.
Violetta (soft) 4 ft.	Vox Jubilante, 8 ft.
Sub-Bass, 16 ft.	Vox Humana.
1 Forte.	2 Forte.

Octave Coupler.

Knee-swell and grand organ. **Price, \$130.00**

STYLE H 97 (See illustration above).

Similar in case to styles H 33 and H 38, with greater tone variety.

DESCRIPTION.—5 octaves, 16 stops, mouseproof.

BASS	TREBLE
Melodia, 8 ft.	Diapason, 8 ft.
Dolce, 8 ft.	Dulciana, 8 ft.
Viola, 4 ft.	Flute, 4 ft.
Viola Dolce, 4 ft.	Vox Jubilante, 8 ft.
Harp Aolienne, 2 ft.	Choral, 8 ft.
Sub-Bass, 16 ft.	Vox Humana.
Melodia Forte.	Flute Forte.
Bass Coupler.	Treble Coupler.

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HOW DANDY WENT TO THE PARTY.

Dandy was a little fox terrier puppy, and his little mistress was going to have a party on the afternoon of her birthday.

The name of the little girl who owned Dandy was Mabel Stone, and she and Dandy had great times together.

All the grown-up people who lived in the house where Mabel and Dandy did said that Dandy must be put out in the barn on the day of the party, and not be let in till all the children had gone home.

Now this made Mabel feel very bad, and she talked about it with Dandy, who did not seem to listen very well, but kept trying to pull the blue ribbon bow from her hair.

So the day of the party came and was very bright and sunny, and Mabel was very happy. She was nine years old; but she could not help thinking just a little about dear little Dandy shut out in the barn.

And Dandy thought a great deal about Mabel and barked and whined and wanted to get back to the house. But the big barn doors were shut tight and there was no one around to say a word to Dandy.

By and by Dandy got very tired from barking so long, and fell asleep on a horse blanket in the corner.

When Henry the coachman, came to get ready to go to the train for Mabel's papa he never thought a bit about Dandy, but left the barn wide open when he went for the horses.

Pretty soon Dandy woke up and thought of Mabel. He did not know she was having a party, but just ran off to the house as fast as he could go. First he looked in the hall where Mabel kept her hat. It lay on the settee near the hat rack. Dandy gave a jump and caught the edge of the brim in his teeth. Then he gave it a toss and tore the ribbon bows and went running through the hall with the ribbons streaming behind. He heard Mabel laugh in the dining-room. It was just supper-time at the party. No one was thinking about Dandy, not even Mabel, when all of a sudden in he pounced with a part of the hat still in his mouth. Such a time as there was, and Dandy was fed with cakes and candy and ice-cream, and Mabel said Puppy Dandy did get to the party after all!

ALWAYS USE THE CHURCH'S TUNING FORK.

None other is so good. It ought to be used at the beginning of the praise, at Matins, and at Evensong. But it ought to be used very carefully and thoughtfully. It is of no use to sound it unless you are thoughtful and attentive. In the Prayer Book notice that its use is quite distinct and separate. Observe; We all are kneeling on our knees. We all have just said the prayer which Jesus taught, and whose seven (no more, no less, and so to be said distinctly apart) petitions contain all prayers that we can utter; and we are now about to begin our praise, by repeating Psalms to God. But stay. We greatly need musical instruments to be "in tune," if they are to be

used together. But it is more important that the heart and soul and voice should be "in tune." Therefore let us get into tune. Here is the tuning fork. Use it, wishing that, like David, your "lips may be fain" (right joyful) when you sing unto God, and not less "Your soul whom God hath delivered."

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WITH COUGHS AND COLDS

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With children it is different, because they do not realize the seriousness of a neglected cold nor the means of obtaining cure, and many a child, as he grows older and finds himself a victim of pneumonia, consumption, bronchitis, asthma or throat trouble, cannot but see that his parents were responsible for neglecting treatment when this ailment began in the form of a cold.

To-day the schools have many a vacant seat on account of coughs and colds, and many children who are there should be at home. What treatment are these children getting? Do their parents realize the seriousness of neglecting to cure a cold? Have they proved the merits of Dr. Chase's Syrup of Linseed and Turpentine as a cure for coughs and colds, bronchitis, croup, whooping cough, and all kindred ills?

Very many have, for there is no preparation for throat and lung disease that has anything like the sale of Dr. Chase's Syrup of Linseed and Turpentine

Be careful when you buy to see that the portrait and signature of Dr. Chase is on the wrapper. If you send the children to the store, warn them not to accept any imitation or substitution. Children like to take Dr. Chase's Syrup of Linseed and Turpentine, and there is no remedy so prompt and effective, 25 cents a bottle; family size, three times as much, 60 cents; at all dealers, or Edmanson, Bates & Co., Toronto.

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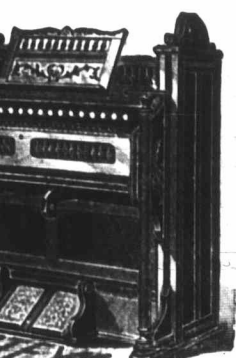
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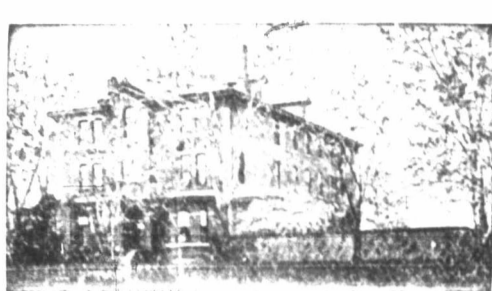
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