

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27

TORONTO, CANADA, THURSDAY, OCTOBER 17, 1901.

[No. 40.]

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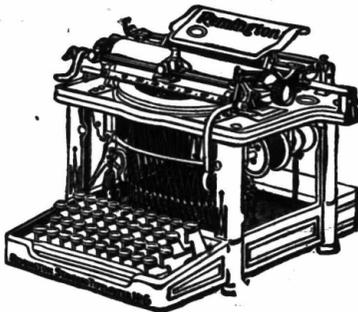
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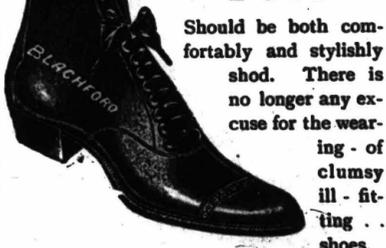
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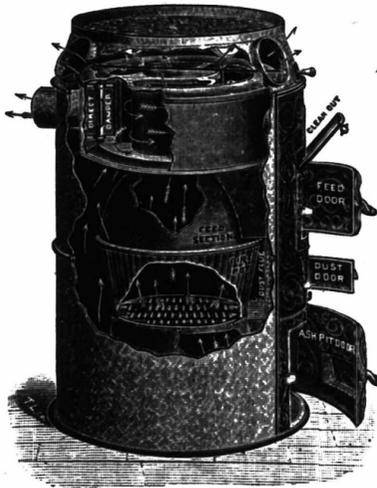
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Canadian Churchman.

TORONTO, THURSDAY, OCTOBER 17, 1901.

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LESSON FOR SUNDAYS AND HOLY DAYS.
TWENTIETH SUNDAY AFTER TRINITY.

Morning—Ezek XXXIV.; 1 Thess. V
Evening—Ezek. XXXVII. or Dan. I; Luke XIV. 25—XV., 11

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

TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 307.
Processional: 270, 271, 306, 393.
Offertory: 202, 210, 280, 385.
Children's Hymns: 330, 334, 338, 342.
General Hymns: 196, 271, 203, 285.

TWENTY-FIRST SUNDAY AFTER TRINITY

Holy Communion: 259, 310, 311, 555.
Processional: 447, 474, 548, 603.
Offertory: 224, 235, 273, 280.
Children's Hymns: 175, 176, 571, 574.
General Hymns: 359, 477, 630, 633.

Education.

The tragedy at Buffalo bids fair to bring about some changes in the States, and license may be curbed. The result is doubtful, but repression in some form seems probable. Thoughtful people realize that something more than repression is necessary. In a sermon on the death of President McKinley, the Rev. W. Montague Geer said that he felt the tragedy of the death of the President was sent by the Almighty to call the attention of the people of this country to the fact that they were getting into godless ways, neglecting Him Who has done so much for us as a nation. "Our Godless system of education," he said, "is a far worse crime than slavery or intemperance. I believe that the United States are suffering from the wrath of God

to-day because our people have consented to the banishment of Jesus Christ from the daily lives of our children. Do the children of the rich need religious instruction more than the children of the poor? Why does Christian education come so high that it is beyond the reach of the children of the poor? Here is the sin—here the fault. And close upon it follows the speedy and appalling decline of religious life in the home."

The Decalogue in the Holy Communion Office.

A correspondent of the Guardian points out how, in the Scottish and American Churches in communion with us, the use of our Lord's Summary of the Law in St. Matthew xxii., 37-40, is allowed as an alternative to the Ten Commandments. In the Communion Office published by the Nonjurors 200 years ago, the Summary of the Law was put as a substitute for the Decalogue, with the Kyrie retained. From the Nonjurors' Prayer-Book the Summary found its way into the Scottish Liturgy in Bishop Falconer's Standard Edition, published in 1764, and from thence naturally into the daughter Church in the United States. Should the English Church ever venture on a revision, it is probable that the insertion of the Summary as an alternative would be welcomed by a large body of Churchmen.

Chanting the Psalms.

Any utterance of so distinguished a prelate and so scholarly a theologian as Dr. Brooke Foss Westcott undoubtedly was, is one that commands respect, and serious attention. This is especially the case in so important a feature of the Church service as the chanting of the Psalms. Bishop Westcott said (we quote from his valuable Preface to the Paragraph Psalter): In our cathedrals and great churches, the Psalms are the centre of the service. They furnish splendid opportunities for the consecration of the highest gifts of musical genius and musical skill; and no nobler task can be given to the religious artist than to interpret them in a universal language. This is his proper office. The student of theology can only offer him some clue to their structure and to their characteristic lessons, in the hope that it may be of service to him as he comes to offer his own gift in Divine worship. Omitting the qualification "great" in the first sentence of the above quotation, these beautifully-expressed words of the good Bishop should be written in letters of gold upon the heart of every church organist, choirmaster, and member of a church choir, irrespective of denomination.—Musical Times.

Church Missionary Society.

The pressing needs of the Church Missionary Society, due to the advance of its work abroad, are receiving earnest consideration from a wide circle of friends at home. Mis-

sionaries are also saving from their modest allowances in order to help the society. One lady missionary, who has private means, sends £50 "to avert a deficit." Another, writing from his station, directs £5 to be deducted from his stipend every year. A third proposes to bear all the cost of his travelling, instead of charging it to the society. Many others are doing likewise, according to their means. The African girls in the C.M.S. school at Sierra Leone have raised and sent £25 towards the adverse balance of 1900—01. The Sierra Leone native Church have arranged for collections in every congregation on behalf of the society, to which the colony has owed so much.

St. Augustine's, Canterbury.

Great interest, says the Times, is evinced in the excavations which are being conducted at Canterbury on the site of the eastern portion of the great abbey church, which formerly stood close by the Monastery of St. Augustine. Some of the objects of interest which have been found are on exhibition at the Reaney Institute, Canterbury, including the skull and mitre of Abbot John Dygon, who died in the year 1510. It was first thought that this might be the head of St. Augustine, which, it is known, was kept separate from the body, being exposed for the veneration of the faithful. This theory, however, had to be abandoned when the skeleton of the body was discovered, and also the coffin-plate—a large plate of lead bearing the Abbot's name. The body appeared to have been robed in full pontificals for burial, but, owing presumably to the poverty of the monastery at that period of its history—the time of Henry VII.—the inmates were unable to give the Abbot a real jewelled mitre or gold ring. The mitre found is of lead, with painted imitations of jewels; the episcopal ring on one of the fingers is also of base metal, and the chalice and paten are of lead. But little is known of Abbot John Dygon, beyond the fact that he was one of the honoured guests who sat at the high table at Archbishop Warham's enthronement banquet in 1504.

The Name of the Church.

Before this appears, this question, which so many of our brethren in the States have felt to be a serious one, will probably have been settled. The last name suggested is by the diocese of Milwaukee, "The American Catholic Church in the United States." The memorial to the convention by the diocese is admirably written and forcibly reasoned.

Papists.

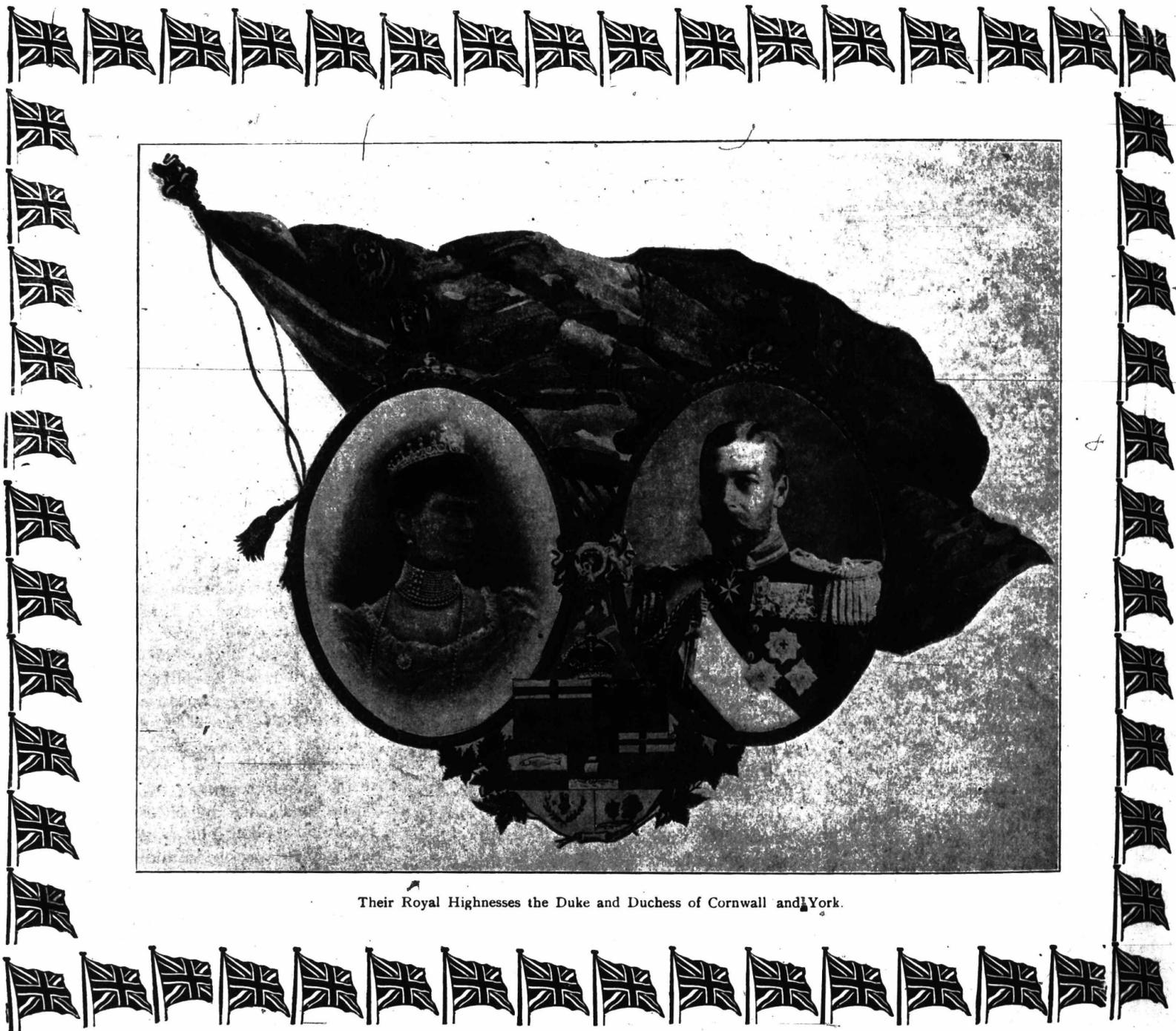
The giving of names is not confined to one continent or one religious body. The Church Times is responsible for the following: "Those in this land who hold to the Papacy with full conviction are unhappily compelled by stress of circumstances to refuse the jurisdiction of our English bishops, and to arrange as best they can for their religious

TIGHT BINDING

needs. We would not judge them harshly; we are loath to charge them with formal schism, we are willing, under reserve, to call them, as we call ourselves, by the common name of Catholic; but if they wish for a distinctive appellation, we know none that fits them so well as their historic name, the name which points directly to their cherished distinction, the name which they should, therefore, regard as honourable—the name of Papist."

the Christian Endeavour convention. They show that our statement was well within the mark. As to publishing reports of the Detroit convention, the blame, if any, rests on the shoulders of the officers, who failed to supply such report. Now, a word as to the merits of the matter. We stated that these young people's societies had not stood still in the States, but had developed a disintegrating force in the denominations. Although the Brotherhood in the States has remained

has not considered it out of place, but has taken up missionary work, even in Japan. From the letter, which we publish, we are glad to see some life in far-off Newfoundland, where the chapter men go to Labrador and carry on work there. Here the council desire to mark time, but it is impossible; they must advance or wither. About six months ago the explorers in New Ontario for lands fit for settlement reported the flourishing state of the Roman Catholic mission farms.



Their Royal Highnesses the Duke and Duchess of Cornwall and York.

Awake Thou That Sleepest.

With regard to the long letter from the St. Andrew's Brotherhood, we make the briefest comments. A little care in reading the original article would have shown the council that the statement that the young people's movement was divisive and subversive was made by Mr. George, not by us. In this connection, we would advise those interested in this movement to read the addresses, especially that of Mr. Tower Ferguson, at

loyal, change, such as the question of mitigating the rule, is under consideration. One diocesan paper says: "In our opinion the most important forward movement is the proposition to change the Rule of Service, to come up at the next convention. There are not many men who fulfil to the letter the present rule; and it is entirely demoralizing for a man to pledge himself to do a thing which he fails to do every week." And yet there the Brotherhood

We remarked on the fact that the Romanists preceded settlement, and pointed to this form of work as a field where the St. Andrew's Brotherhood or the Church Army could make an earnest effort to lead some men nearer to Christ, through His Church. The crying need has always been to have the services in the new settlements, where the machinery of the Church is weakest, and where in the past so many have been lost to the Church. There was no response. Since

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then we have proposed to them Church settlements, missions, lay or clerical, but there has been the silence of the grave.

THE ROYAL COLONIAL TOUR.

The visit of their Royal Highnesses, the Duke and Duchess of Cornwall and York, to the Commonwealth of Australia, New Zealand, South Africa, and Canada, is now drawing to a close, and has been marked in all parts of the vast British Empire with loyal enthusiasm, and nowhere more so than in the provinces which form the Confederation of Canada. It is not without precedent, though at no previous time on so extensive a scale, as the limits and accessibility of these vast territories were never before so great, and within reach by steam over both land and water. William IV., as the Sailor Prince, visited Canada and the West Indies. The Duke of Kent was a resident within our borders as Commander-in-Chief of the forces, making Halifax and Quebec his headquarters, where pleasant traditions of him are still cherished. The present King was most cordially welcomed forty years ago, and other members of the Royal Family, the Princess Louise and others made the acquaintance of our people, and became more or less familiar with our conditions and resources. Had this wise plan been adopted earlier in the youth of King George III., and had he seen the American colonies before the unhappy differences which led to the war of Independence, it is quite possible that the course of history here in America might have been somewhat different from what it was. All classes of our population, French and English, have heartily united to welcome

the son of the King, and the heir-apparent to the throne, and his gracious Consort, the Duchess of York. All who have seen their Royal Highnesses have been pleased at the manly bearing and kind interest the Duke has evinced in all he has seen and with the pleasing manners and womanly tact of the Duchess of York. The good effect of such a tour in binding these growing nations to the throne cannot be overestimated, and in the future we are assured that whatever may arise those who occupy such exalted stations will not be ignorant of or unsympathetic with the peoples and aspirations of those who are extending the principles and influence of the Empire of which they form so large and increasing a portion. Well would it be if all those who aim at guiding the Imperial councils, and of occupying leading positions in the State, either at home or in the colonies, would follow the royal example, and make themselves personally acquainted with the other portions of the Empire than that in which more immediately

they may happen to live. We wish the royal couple a safe return home, after their long sojourn abroad, and can assure them that a more lively and affectionate loyalty to them, and interest in them will be the result of this well meant, well designed, and successful tour through the nations which make up what will in future be described in the royal title as the King's dominions beyond the seas.

TRINITY COLLEGE.

The friends of this institution, our Church college for Ontario, the governing body of which is representative of the Church in this province, will be glad to learn that the attendance of students this year is one hundred and twenty, and sixty having matriculated, it is larger than for many years past, and is an evidence of the increasing appreciation of the advantages which Trinity offers. The Pro-

all the time, that sacred things should be reverently handled, and faith not be undermined by a sneer or by flippant treatment of holy things. The Church of England has great traditions, as the Church which promotes the highest ideals of religious and intellectual culture, and can number among her clergy and laity, both past and present, many who are representatives of the highest excellence in these respects. To keep up this standard here is the aim and object of Trinity College, and she will, we believe, under present circumstances, continue to do so in an ever-increasing and larger measure. A foundation which aims at doing here what the ancient universities of Oxford and Cambridge have done for England, and on the same lines which there have produced such good results, should secure the fullest support, moral and material, which Churchmen can give, and the wealthy members of our Communion should deem it both a privilege and an honour to give of their substance freely

for the furthering of objects so lofty and beneficial as Trinity desires to promote. Here, together, our clergy and laity—those who are to minister in the Church, and those who are to fill important stations in life—will be educated with mutual happy effect, and a type of clergy far superior to those educated in the mere theological seminary will be the result. A unique advantage of Trinity is the residential feature, modeled with its hall and chapel, on the college life of the English universities, with which such books as Tom Brown, at Oxford have made us familiar, and which exercise a rare power of fascination. Education is as much a matter of association as it is of mastering the contents of text books and passing examinations—

and the advantages the student of Trinity has in daily contact in social life with the teaching staff and his fellow-students, is of incalculable value to a young man in giving him the tone and manners of an educated gentleman. We have seen students and graduates of universities, where they live apart in lodging houses, leave their Alma Mater as gawky, and as rude in speech and manners as when they entered it. Manners make the man, and to soften them, and to make one a cultivated gentleman, courteous and chivalrous, is as much an object of true education as to inform the mind or to accumulate knowledge. For Trinity there is a wide field of usefulness. It fills an important place in the educational forces of the Church and the country, and we do not doubt but that more and more this will be appreciated by all the members of our Communion and the public generally, and that it will be amply supplied with the means wherewith to carry on its beneficent work of promoting in close unity the cause of religion and learning.



Children of the Duke and Duchess of Cornwall and York.
Princess Victoria of York. Prince Edward of York. Prince Albert of York.
Prince Henry of York.

vost, Dr. Macklem, a Canadian born and bred, and also a graduate of Cambridge, combined with good scholarship, rare tact, and gifts of administration, and possessing, as well, deep sympathy with the best aspirations of youth, is eminently qualified for the responsible position he so ably fills. He is assisted by a staff of experienced and accomplished educators, which is a guarantee that in comparison with other seats of learning, Trinity in no respect takes a second place. Among the many excellencies of Trinity is the fact that here is maintained the ancient union of religion and learning. In having sons and daughters educated parents desire that the wholesome and refining influence of religion shall be exercised over their hearts and lives, and in this respect those who send them to our Church college will not be disappointed. In education it is impossible wholly to separate things secular and religious, and it is most important, as these things come up, as they do and must

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THE STATE OF THE CHURCH.

Among the most interesting and important reports presented to the Provincial Synod is that on the State of the Church. It is a review of the past three years, and is based on statistical information furnished by the bishops, and such reflections thereon as suggest themselves to the committee. It began by drawing a contrast between the Church in Canada at the beginning of the last and present centuries. Then there were but two bishops in British North America, viz., those of Nova Scotia and Quebec, and the missionaries, who ministered to the scattered settlers from Halifax to Niagara, the most westerly point at that time, were considerably less than one hundred. Now in Eastern Canada we have ten dioceses, one thousand clergy, and corresponding growth in other departments of the Church's work; and at the same time the Church in the West numbers ten dioceses more, and a staff of clergy of about three hundred. A little one has become a thousand, and the infant Church, which the S.P.G. was mainly instrumental in founding in this vast region under peculiar difficulties, has become a vigorous and expanding branch of the great Anglican Communion. Among things to be regretted as evil signs of the times, the committee draw attention to the decline of family prayer, caused partially by a decay of faith, and also by the hurry and rush of modern life, so that this recognition of God daily in the household is in too many families neglected or forgotten. They also deplored the increasing tendency to desecrate the Lord's Day, and recommended co-operation with all who desired to preserve it as a sacred day of rest and worship. The fact that there had been no increase of the Episcopate, which is a necessary result of Church expansion, was deplored, and attention was drawn to the necessity which exists for it in Eastern Nova Scotia and in Western Ontario. The figures given are, considering that they cover only the past three years, and that there has been during the past decade but a small increase in the population, on the whole not without good ground for encouragement. During the period, 1898—1901, there had been ordained to the diaconate, 90; priesthood, 95. There were now 991 clergy in the Ecclesiastical Province, an increase of six. The baptisms numbered 38,464, a decrease of 384; confirmed, 35,039, a decrease of 15; communicants, 95,898, an increase of 7,121, which would have been larger had the returns been in from all the dioceses; souls, 341,801, an increase of 2,704; marriages, 10,065, an increase of 824; burials, 20,628, an increase of 1,799; Sunday schools, 1,261, an increase of 20; officers and teachers, 9,567, an increase of 43; pupils, 85,190, a decrease of 162. The total contributed for all objects was \$3,630,316. Other reports, also, were not without encouraging features, for instance, that for Domestic Missions showed total amounts were in 1899, \$19,535.08; in 1900, \$15,699.77; in 1901, \$27,913.81. The receipts for Foreign Missions increased from about \$15,000, in the two previous years, to \$26,438 in 1901. The report of the Bishop of

Algonia was also most cheering, and pervaded by a strong spirit of hopefulness. The population of that diocese is increasing largely, and the Church is advancing in the direction of self-support, though necessarily for some time to come aid from outside will be needed. The various funds of the diocese have been largely augmented, and new centres of Church influence have been opened up. Altogether, the state of the Church in Eastern Canada, considering the small growth in population, and other causes, which impede her growth and usefulness, affords room for hope and encouragement. The bishops and clergy are devoted zealously to the work of ministering to the souls committed to their spiritual charge; there is a spirit of unity and brotherly love manifest in our councils and counsels; there is a confidence by our laity in the Church and its beneficent work, and with these hopeful signs of unity, co-operation and consolidation we may with good heart enter on the work of the new century, and seek that in it God's glory may be promoted and His kingdom extended among all the nations and peoples of the earth.

MONTREAL DIOCESAN THEOLOGICAL COLLEGE ASSOCIATION.

Annual Conference, October 2nd and 3rd, 1901. The thirteenth annual conference of the Montreal Diocesan Theological College Association was held in the College, on Wednesday and Thursday, 2nd and 3rd of October, 1901, under the presidency of Rev. F. H. Graham, B.A. There were present: Messrs. A. C. Ascah, J. H. Bell, H. T. S. Boyle, T. W. Ball, N. A. F. Bourne, J. M. Coffin, F. Charters, W. A. Fyles, F. H. Graham, H. E. Horsey, Canon Ker, H. Jekill, E. P. Judge, W. King, H. O. Loiselle, W. P. R. Lewis, G. A. Mason, S. H. Mallinson, F. A. Pratt, Rural Deans Robinson and Saunders, and I. J. Strong. The following also attended: Very Rev. Dean Carmichael, Ven. Archdeacon Evans, Canon Evans, G. O. Troop, E. Bushell, Principal Hackett, Professor Abbott-Smith and Messrs. George Hague, and Major E. L. Bond, of the Board of Convenors. Several of the students of the college were also present. The first day's proceedings began with a celebration of the Holy Communion in the college chapel at 10 a.m., Rev. Principal Hackett, D.C.L., celebrant, assisted by Rev. W. P. R. Lewis, B.A. The offertory was devoted to the Students' Missionary Society. Then followed a "Quiet Hour," conducted by Rev. Canon Ker, D.D., who dealt with "The Conditions that Confront the Church of England in Canada to-day, and the Power wherewith to Meet Them." He treated his subject under three leading divisions: 1. What God has done for the Church of England. 2. What He will do for her. 3. What He expects her to do. His remarks were based on Joshua xvii, 14: "And the Children of Israel spake unto Joshua, saying, 'Why hast thou given me but one lot and one portion to inherit, seeing I am a great people for as much as the Lord hath blessed me hitherto.' Reference was made to the discontent prevailing among the tribes of Ephraim and Manasseh over the portion of territory allotted them. The beauty, the fertility, the sacred associations of that goodly heritage were graphically described. The two tribes had no cause for complaint. But they based their claim for more territory on the grounds of numerical superiority; their descent from the great Prime Minister of Egypt, and a royal princess, and from the blessing bestowed upon their progenitors. Joshua, in his reply, virtually said: "If you are such a great people, go forth and

homes for yourself from the forest, fight with the native heathen tribes, and thus prove the justice of your claims." For years back, the Rev. Canon continued, a division of the tribes has been going on in Canada. We should all rejoice in the good work and success of others, but ought not the Church of England to be foremost in taking possession of the good land that lies before them? What avail are her brilliant history, the wealth, the rank, the influence of her members unless she "be filled with the Spirit?" Think of the unbelief, the lukewarmness, the cold indifference, the wickedness, all about! Think of 5,000 pagans in the province of Quebec, of the settlers pouring into the North-West, of the foreigners on the Pacific Coast, of the vast host of heathendom waiting for the Gospel! Judgment must first begin at the house of God itself. After this address, which riveted the close attention of all "Veni Creator Spiritus" was sung kneeling, after which the Benediction was pronounced. At the business meeting, held immediately after the "Quiet Hour," letters of regret for non-attendance were read from Revs. Canon Sweeny, F. S. Eastman, J. J. Willis, W. J. M. Waterson, W. N. Duthie, L. N. Tucker, and Principal Rexford, who was obliged to attend a meeting of the Council of Public Instruction. Telegrams were sent to Bishop Mills, of Ontario diocese, and to the Rev. H. Kittington, rector of Christ Church Cathedral, Ottawa, both formerly active helpers of the association. Suitable replies were received in the course of the day. Wycliffe College Association sent kindly greetings, which were reciprocated. At the afternoon session, which began at 2.30 o'clock, the following officers were elected: President, Rev. W. P. R. Lewis, B.A.; vice-president, Rev. H. E. Horsey, M.A., B.D.; secretary-treasurer, Rev. N. A. F. Bourne, B.A.; recording secretary, Rev. W. A. Fyles, B.A.; executive committee, Revs. Rural Dean Robinson, J. H. Bell, G. A. Mason, H. T. S. Boyle and S. H. Mallinson. Rural Dean Sanders was appointed auditor. Then followed the reading of a paper, entitled: "The Attitude of Christ to the Old Testament," by Rev. H. T. S. Boyle, of Montreal. He introduced his subject with the hope that Old Testament criticism would result no less happily than in the case of the New. Mr Boyle then outlined the traditional view, as held by the Church, and compared it with the opposing theories. He proceeded to show that the appeal to Christ in support of the former was justifiable. He then made a selection from our Lord's reference to the Old Testament, chief of which were the Jewish rules relating to the Sabbath and to divorce, the authorship of Deuteronomy, the story of Jonah, of Lot's wife, and the authorship of the 110th Psalm. These references embraced the whole of the Old Testament law, history, and prophecy. From these references the conclusion was drawn that our Lord sets His seal of approval on the Jewish Scriptures, as a whole—doctrine, morality, history. He gives His Divine sanction to its trustworthiness and authority. The real question, therefore, is: "Is ours a fallible Christ or not?" The paper was much appreciated, and drew forth an interesting discussion. Canon Ker thought the clergy should become conversant at first hand with the works of the higher critics. Professor Abbott-Smith said some critics had gone very far afield. Mr. George Hague referred to the text: "They have made the Word of God of none effect by their traditions." Rev. W. A. Fyles advocated a thorough knowledge of the Scriptures themselves. Rev. Thomas Everett alluded to the saying: "The Bible is a sealed book to a soiled conscience." Rev. N. A. F. Bourne said Christ's nature was sinless, therefore, unclouded. Rev. Principal Hackett regarded the Person of our Lord as the real centre of argument. We believe Him to be what the Scriptures say He is. We receive the Old Testament on His authority, and the New indirectly from Him, through His Apostles. Mistrust His Person, and Nature and the floodgates are opened. Rev. F. A. Pratt then read an interesting paper on "Synodical Government." Synods

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or councils are divine in their origin. The first council of the Church of Christ was held at Jerusalem (Acts xv.), in 52 A.D., "It seemed good to the Holy Ghost and to us." Our Lord promised the Holy Ghost to His Church as a whole. The Aecumenical Councils or Synods of the Church have been the safeguards of her liberty and doctrinal standards. Were their rulings obeyed, the unscriptural pretensions of the Papacy would not have been allowed. There would have been no need of the Reformation, and no hosts of sects to-day. He then went on to criticize the system of separating synods into two bodies—a Lower and an Upper House—which is of 17th century origin, and formed on the model of the Houses of Parliament. In the Early Church, bishops, priests, deacons and laymen sat in conference together. In England the danger is less real because the Archbishop of Canterbury keeps firm control. In Canada, however, the two houses may clash and the decisions of the bishops be over-ridden. Elasticity is needed. It ought to be a first thought to make synods as useful as possible, and the Church must vindicate her well-earned title to be the Church of the people. The subject was thrown open to discussion. Canon Ker drew attention to No. 21 of the 39 Articles: "Of the authority of General Councils," where, it is stated, "they may err and sometimes have erred." Does general mean aecumenical? Principal Hackett favoured the system of the Church of Ireland. Rev. H. E. Horsey thought synods might be conducted in a much more businesslike way. Other speakers favoured biennial synods, and synods devoted partly to business and partly to conference. An evil of the present system is the constant need of recodification. Rev. F. H. Graham, B.A., next read a paper entitled "Christian Science." He defined Christian Science as a metaphysical system, which professes to interpret the science of life as revealed by Jesus Christ, and claims to free men from the power of sin, disease and death. Not long ago men laughed at it. Now that attitude is changed, Mr. Graham then referred to Mrs. Mary M. Baker Eddy, the author of a book entitled "Science and Health with Key to the Scriptures," and composed of 659 pages. It is the text book of Christian Science, and the author asserts its infallibility in these words: "No human pen or tongue taught me the science contained in this book, and neither tongue nor pen can overthrow it." After giving a number of quotations from this book bearing upon such cardinal points as God, the Trinity, Christ, the Holy Spirit, man, matter and sin, Mr. Graham criticized them. Of this passage: "The Bible has been my only text book; I have had no other guide in the straight and narrow way of this science," Mr. Graham said that surely this claim is a mere pretence. Mrs. Eddy professes loyalty to the Bible and yet rejects or denies almost every doctrine which it inculcates. And her presumption is aggravated by the fact that she poses as a divinely-appointed interpreter of holy writ. Was it an unfair inference that the claim of allegiance to the Bible is made by Mrs. Eddy because she knows that so strong a hold has it upon the hearts of men that if she were to openly declare her opposition to it large numbers of her followers would desert her cause? To sum up, Christian Science is a religion which has no clear conception of a personal God, and an individual immortality; which knows nothing of sin, and has no need for a Saviour; a religion which has cut adrift from historic Christianity and is without a creed, without sacraments, without prayer, and without public worship. It is a system which conceives of light without darkness, sunshine without shadow, good without evil, life without death. Doctrine of the Science.—Mr. Graham then went on to speak of that feature of Christian Science which has served more than anything to bring it into public notice, namely, its system of mental healing. Sickness and disease are held to be mere illusions of mortal mind, and the aim of the Christian Science teacher is to dispel the illu-

sion. The treatment is very simple. It consists of readings from "Science and Health," and periods of concentrated thought. There can be no doubt that Christian Science has really cured many cases, but that fact does not necessarily establish the truth of Christian Science. Every physician knows there are times when the administration of a bread pill will be wonderfully effective. For the bread pill the Christian Science substitutes science and health. "You are not sick," he says, "for there is no such thing as sickness; your feeling is a mere illusion of the mental mind; others have had similar fancies. They read a chapter or two of their wonderful book and their foolish fancy was dispelled; so it will be with you." It is the old story of the king's evil healed by the king's touch. It is simply another form of what is happening year after year at St. Anne de Beaupre. The principle upon which these phenomena are based is known as "suggestion." The cleverly written advertisement of some patent medicine will make you tremble for your health, no matter how robust you may be. That is the result of suggestion. Christian Science reverses the process. When you are ill you are persistently assured there is nothing the matter with you. You cannot help feeling relieved, and that very relief is often the foundation of a cure. Mr. Graham concluded by saying: "Christian Science is not Christian if Christianity be the faith of the Nicene Creed, and it is not science unless we ignore the evident facts of consciousness, and turn our backs upon common sense." In the discussion which followed the worst aspects of Christian Science were emphasized, viz., its grave danger to the age, its pantheism, pure and simple, its awful blasphemy, its insidious attempts to seduce men from the true Faith, its denial of sin, the inconsistencies of its adherents, and its constant failure to secure a cure. Nevertheless, Christian Science bears witness against the gross materialism of the age, and to the need of greater faith in the Almighty. Rev. E. Bushell drew a clear distinction between Divine healing and Christian Science. In the evening, Rev. Principal and Mrs. Hackett entertained the members at a pleasant special reunion. The proceedings of the second day opened with a celebration of the Holy Communion in the college chapel at 9.15 a.m. At 10 a.m. the sessions of the day began with an admirable paper by Mr. George Hague, on "The Application of Christianity to Employer and Employed." This paper has already been delivered by Mr. Hague, who had prepared a new address, but who, looking over that which had been printed and which had expressed his thoughts years ago, concluded that the effort which he had made upon a former occasion represented more effectually what he desired to say than the paper which he had specially prepared. Mr. Hague argued that the application of Christianity to the individual earth and conscience would result in such reorganization and reconstruction as would put an end to all enmity between employer and employed. He pointed out how the Master refrained from denouncing tyrannical governments. He taught principles, but he did not interfere with the forms of social life which He found. He did not insist upon reconstructing the mass which formed the community or the nation, as some systems desired to do. He began with the individual heart. He asked for individual righteousness. He wanted character. He said, repent, turn, be born again. From his own experience in the North of England, Mr. Hague was enabled to offer some practical illustrations of the power of godliness applied to the individual. He sketched from the life. There was the man who had risen from the ranks; the man who had bought out his father's business, yet who had been a simple workingman. There was the mayor of a city who had been a hard working man in his youth. There were others who had succeeded and who exerted a beautiful influence. What was the secret? Character. There were individuals who were clever, men who had great skill as workmen, and who laboured side by side by the men who had succeeded, but they were

unreliable; they drank and smoked and squandered their time. They came to nothing. They died as they lived—in poverty. There were thousands of workingmen who spent their money, spent their time, who never darkened a church door, who lived practically infidel lives—these men might be seen in miserable homes. On the other hand, he drew a picture (a picture of real life), of other men with comfortable homes, with bright firesides, who had books and comforts, who went to the house of God, who were sober and thrifty and God-fearing. Such men were happy, for Christianity had promise of the life which now is, as well as that which was to come. He did not mean to say that every man who was God-fearing must necessarily rise in the world. That would be absurd. But given opportunity, the man who lived steadily, who obeyed the law of God, would succeed where the thriftless and godless man would fail. Mr Hague held that Christianity applied to the individual life, would render unnecessary the various organizations which appeared to keep employer and employed apart. It would make the employer considerate. It would induce him to treat his employees humanly. There would be no need even for co-operation, except in such cases as old age or sickness or the like. Strikes were never worth what they cost. Profit-sharing had the other side of profit-losing, and not all businesses succeeded. Workingmen sometimes got far more than the value of the work they produced. He quite believed in profit sharing to the extent that the employer should give a bonus upon the result of the year's work, but he was emphatic that every question would be settled by the application of the teachings of the Master to the individual. Mr. Hague made it very plain that he believed that this was the real panacea for all the economic and social ills with which we were afflicted, and he urged those whose business it was to teach and preach to insist upon this, that it was not so much organizations, which had purely selfish or human aims, but the inculcation of the teachings of Christ, which would reorganize and reconstruct society through the influence of the individual, who must first be dealt with. Mr. Hague's paper was received with applause. In the discussion which followed, the Rev. Mr. Pratt remarked that he could not well go before his people and tell them that if they kept the Ten Commandments they would get on in the world. He knew a man who submitted tenders to the Government for public works, and his tender was always the lowest. He was honest. He was a man of principle. He never got any work. He said: "Well, I must retire from this business or give up my principles." He (the speaker), urged him to keep his principles at all hazards. But he did not do so. He put in other tenders which allowed him a fat margin, he went up to Ottawa and squared those in authority, he got the contracts, and to-day he is wealthy. A paper on the same subject by the Rev. L. N. Tucker was read by the secretary, as the former gentleman was obliged to leave the city before the conference. It emphasized the argument of Mr. Hague that the real remedy and cure for all economic and social questions was the application of the teaching of the Master to the individual heart and life. Clergymen must not be political agitators. Christ's aim was to leaven rather than to transform. With His Spirit capitalists become stewards rather than owners. Clergymen ought to become conversant with all aspects of the subject, and the reverend gentleman advised the perusal of Bishop Westcott's pamphlet on Socialism. Major Bond, in a paper on "The Church's Attitude with Respect to Civic Reform," stated that there were many spheres of usefulness open to the average clergyman. While it would not be considered proper for him to enter Parliament, ascend a judicial bench, or take a hand in politics, still he might assist civic reform by using his influence towards the suppression of the liquor, gambling and immorality evils. The speaker referred to the manner in which these vices had been fostered in Montreal, and then to the efforts that had been made to suppress the two former

evils. These, he said, had been fairly successful. To the efforts of Montreal citizens, the Dominion owed its present stringent law with respect to gambling. The speaker dwelt at length on the disorderly house nuisance in Montreal, and spoke of the efforts which had been made and were being made to suppress this evil. He also referred to certain efforts which were at present being made to regulate and license these houses, efforts, he said, which should be met with vigorous opposition on the part of the clergy. In regard to this question the Church had a mighty duty to perform, and she should lose no time in getting to work. In the ensuing discussion, Rev. H. E. Hersey deplored the fact that honesty is not the ruling practice in business. Better men is the great need. Principal Hackett wondered that so great a city as Montreal did not demand a proper civic hospital. Rev. H. E. Hersey then read a paper on "Ecclesiastical Architecture." Our churches ought to indicate the taste, the character, the nationality of the people. They should represent Christ and His teaching, bearing even on the outside, the stamp of His religion. In the Early Church builders had the amphitheatre before them but did not follow that plan. The small parish churches of England are our best model. The altar ought to be made the centre on which thought rests, everything else being subsidiary to it. Our churches should be true in purpose, real in structure, well lighted, well heated and ventilated, comfortably seated and durable. Heavy debt should be abhorred. The writer would select an architect who knows his business and is in sympathy with the project and people. The paper evoked an interesting discussion. Rev. W. P. R. Lewis thought churches ought to be more uniform in their interior appointments. He pointed out the significance of font, pulpit, lectern, and altar being properly placed. Other speakers advocated the more general beautifying of the chancel. The afternoon session began with the reading by Rev. G. A. Mason, entitled, "Is Going to Church Essential to the Christian Character?" Mr. Mason took the affirmative views. He said that there never was a time when the worship of God in a public place was not a duty pleasing in His sight, and consequently it played an important part in the development of the Christian life, ever since God blessed the seventh day and hallowed it. That God designed that man should worship Him in a public way is clearly intimated in all His dealings, more especially with the children of Israel; and when their duty in this connection was attended to, His favour is shown by countless blessings vouchsafed; and when, on the other hand, it was neglected, His own chosen are visited with dire punishment. Keeping the Sabbath Day.—In the time of the prophet, the speaker continued, we have many illustrations of the advantage of public worship to those who faithfully engaged in it. "Blessed is the man," says Isaiah, "who keepeth the Sabbath Day and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer. Their burnt offering and their sacrifice shall be accepted upon mine altar, for my house shall be called a house of prayer for all people." When once worship connected with Sabbath observance is given up, belief in God is also soon neglected, and when all belief in God is put out of men's minds there is the consequent result, namely, the sweeping away of all the higher ideals and nobler aspirations of so much importance to the God of mankind. Church going is the hope of Christianity for the future. Rev. N. A. F. Bourne, in order to provoke discussion, contributed a paper on the negative side, mentioning the stock arguments against attendance at church. At this stage of the proceedings, Dean Carmichael, accompanied by Bishop Reeve, of MacKenzie River district, successor to Bishop Bompas, entered and were warmly welcomed. Called upon to speak, Bishop Reeve gave a brief account of the work being done in his diocese in the far North. The school there, he said, had gone forward by leaps and bounds, but what was

badly wanted now was money. He had been in charge now ten years, and was glad to report progress all along the line. He spoke of the work being done by Messrs. Stranger and Marsh, two teachers from Wycliffe College, Toronto, who were working hard in the diocese, the former among the Esquimaux, and the latter in the Hay River district. Dean Carmichael, on being asked to speak on the subject of Church going, said that this question of whether it was essential to the Christian life would never have arisen if we did not live so comfortably. Time was when to worship was to risk one's life. To-day it appears to be a very light thing. Some people think they can live a good life without going to church, but it would be better for them if they did otherwise. Divorce and Remarriage.—Rev. Prof. Abbott-Smith then read a paper entitled: "Divorce and Remarriage." His argument was confined to the Scripture bearing on the subject. According to the idea set down by the Holy Scriptures, holy matrimony is an indissoluble contract, and by God's law nothing but death can dissolve it. The speaker then proceeded to quote a series of passages in the Bible bearing on the subject. In the discussion of the subject, the Venerable Archdeacon Evans said that it was a difficult subject to deal with. How, for instance, was the Church to deal with a good and honest man who has been properly divorced according to the law, and who seeks the privileges of the Church? He did not know who would have the courage to refuse them. To his mind the fact that the Government legalized divorce made it an intensely practical and difficult problem. Rev. Principal Hackett then read the final paper on "The Witness of the Explorer to the Truth of Scripture." He spoke of the marvellous progress of exploration in Bible lands, within the last sixty years. Fresh beams of light are being thrown on the sacred page. A voice from the dust is filling blanks, illustrating, confirming and supplementing the sacred record. He mentioned, among other discoveries in Palestine, the finding of gigantic limestone blocks, part of the Temple foundation at Jerusalem, bearing the marks of Phoenician masons and without chips, thus bearing out the Biblical record. The discoveries in Egypt included the unearthing of the city Pithom, where the name of the place and its founder were deciphered. Here, "bricks without straw," were found, proving the correctness of the Scripture narrative. Allusion was also made to discoveries between the Tigris and Euphrates. It was decided to publish the paper in the College Magazine, and Mr. George Hague offered to pay for its publication in pamphlet form. During the year death had removed two members of the association, Revs. F. W. Baldwin and W. J. Curran. The loss of Rev. F. W. Barnes, late tutor in the college, whose faithful and untiring services are much appreciated by the students, is also deplored. In connection with these deceased gentlemen, the committee on memorial notices brought in suitable motions, which were passed. Resolutions of sympathy with His Grace, the Archbishop of Montreal, and the Rev. T. E. Cunningham, in their respective illnesses, were also passed. Votes of thanks were given to the authorities of the college, Principal and Mrs. Hackett, and to the president and sec.-treas. of the association. After the singing of the Doxology, the Benediction was pronounced by Bishop Reeve, and thus ended one of the best and most unique conferences in the history of the association.

A window, in memory of Queen Victoria, has been placed in St. Andrew's church, Hope Bowdler. It represents St. John the Divine holding a book on which are written the words: "Be thou faithful unto death, and I will give thee a crown of life." Above is an angel bearing a scroll, "There was a rainbow round about the throne." The inscription is as follows: "Giving thanks to God, the King of Kings, for the blessed memory of Victoria, our Queen, who reigned over the land 63 years, 1837—1901. This window is dedicated by her loving subjects, who worship in this church."

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.

FIVE MINUTE PAPER NO. 2—MONTHLY READINGS.

There is the greatest contrast between ignorance and knowledge. We pity the ignorance of the heathen "having no hope, and without God in the world," but there is another kind of ignorance, namely, the ignorance of Christian people, in regard to "souls in heathen darkness lying." If this last named ignorance be removed it will greatly help to dissipate the darkness and ignorance of heathendom. Ignorance is the cause of indifference. We cannot take any interest in what we know nothing about. One great object of our Woman's Auxiliary is, to enlighten our ignorance, to show us the condition of those who "have not the knowledge of God," to lead us to think of "the dark places of the earth, full of the habitations of cruelty." When we read of the poor little child widows in India how our hearts are stirred with pity! In our parochial constitutions to diffuse missionary intelligence comes before, to infuse missionary zeal, for zeal without knowledge is worthless. St. Paul's zeal led him to persecute the saints. To carry out the second clause of our constitution, and to meet, and enlighten our ignorance, the Provincial Board nine years ago, adopted a circular of readings and prayer on various missionary subjects, so that each month a different part of the work is brought before auxiliary women. One advantage of using these monthly readings is, that they form a bond of union between all our branches. When each branch meets, on the last Tuesday of each month, the members can feel that all the branches are meeting, and using the Missionary Litany, and thinking of and getting information about the same part of the Lord's vineyard. St. Paul advised the Corinthians to "all speak the same things." And, as the Book of Common Prayer is one great bond between Church people, all over Christendom, so these monthly readings should draw us all together, and make us realize that we are members one of another, not isolated units, working individually, but, like soldiers in an army, under authority.

"We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

How are we to derive most profit from the monthly readings? Much depends on the president. She must be always ready to give information about each missionary diocese, must know who is the Bishop, when he was consecrated, who was his predecessor, when the diocese was set apart. Let the officers keep the subject for the month constantly in their minds, and should they see any little item bearing on it in the daily papers, cut it out. It is a good plan to share the responsibility. Each month appoint two members to provide the readings for the following month. This will make them feel that the success of the next month's meeting depends on them. Always have maps on the table, find the places mentioned and pass them round. In some large branches it has been found interesting to get some member to write a paper on one of the monthly subjects. In smaller branches the articles in the Canadian Church Magazines can be read. Get up a discussion and make people talk. Try to bring out new facts. When the monthly reading was about the Jews, much discussion arose in one branch about the wonderful Zionist movement, and we found promises about the restoration of God's ancient people.

Get ideas from other branches. Be willing to try new methods, if you hear of them succeeding elsewhere. Teach the juniors and children the name of each missionary diocese, and of its bishop. To have successful meetings we must have enthusiasm. The officers must have the welfare of their auxiliary always in their minds. Lastly and above all, we must seek for the guidance of the Holy Spirit who "helpeth our infirmities," and will make successful our poorest, weakest effort to advance His kingdom. Mrs. Loucks, Ottawa.

MONTHLY

FOR INDIA AND CHINA FAMINE SUFFERERS.

With very grateful thanks, I acknowledge the following contributions: Friend, for India, 50 cents; Mrs. Dobson, for India, \$2; Box in N. Toronto P.O., \$1.03; E. F., Toronto, 50 cents; Bishop Sweatman, \$5; Collected by Mrs. A. E. Horton, Spring Valley, for India, \$4.80; Friend, Campbellton, \$1; Churchwoman, Sheldiac, N.B., \$1; G. F. H., Toronto, \$5; Sunday school at Perth, per Rev. W. J. Muckleston, \$2.90; "Procrastination," \$2; Collected by Mrs. Carry, of Millbrook, from W.A. branch, and friends, \$3.65; Anon., \$1.25; Mrs. Moss, Toronto, \$2; Belle Bonis, Barrie, \$2; Mrs. Fearon, being proceeds of her needlework, \$1.25; Friends, Woodstock, \$1; S. Stewart Jarvis, Montreal, \$2; Mrs. Yielding, Ottawa, \$1; W. R. C., Toronto, \$2; C. A. C., Toronto, for India, \$1; Rev. R. A. Robinson, Fergus, collected from his congregation, \$4.25. All the above contributions, not marked specially for India, were sent in for the China famine sufferers. The accounts of the distress in that country are conflicting. From several missionary sources, I have heard that rain having fallen, the distress is greatly lessened. Then we read in the papers of the 8th of October, the following appalling statement:

Tacoma, Wash., Oct. 7th.

"The steamship 'Glenogle' brings news of human flesh being freely sold in the famine districts of Shansi, China. Babes and young children are being butchered. The Empress Dowager has commanded that the practice be stopped, but is able to enforce her orders only around Hsian-Fu. The money collected by the 'Christian Herald,' of New York, has been distributed, saving many from starvation."

The latter sentence brings a little comfort to our hearts, but if this is still the sad condition of things in Shansi, we must work all the harder, and quickly send all we can to save not only the people from starvation, but the little children from such an awful fate. God grant relief may soon come. Let me again remind you three cents will feed a man for a day; 20 cents will save a life for a week. I long to see dollars and cents poured in generously to save these starving people. Could not some more of our churches do more to make these facts known. Appeals could be made from the pulpits, which would reach so many people who are really quite ignorant of the suffering in China, and there are always some glad and ready to respond. Let us at least tell one another as far as we can. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Lunenburg.—St. John's.—On Friday, Sept. 20th, the harvest festival was celebrated. The Rev. F. Wilkinson, of Dartmouth, N.S., preached from Isaiah ix, 3. His sermon was admirably suited to the occasion and contained much practical teaching. The decorations were

on quite an elaborate scale, and were most artistic. The parishioners, with their usual generosity, contributed plants, flowers, fruit and vegetables, and an army of young ladies assisted in their arrangement. The musical part of the service was admirably rendered. The anthem, "O, give thanks unto the Lord," composed by Dr. Ham, organist of St. James' Cathedral, Toronto, was exceedingly well sung by a large choir. Mr. T. F. Fox, who has been assisting the Rev. G. C. Wallis, rector, during the summer months, sang during the offertory. The service was repeated the following Sunday evening, the decorations having been renovated, one novel feature being the drapery of nets, fish and fishing tackle from the gallery at the west end of the church, pointing to that harvest of the sea for which Lunenburg is justly famed. The rector preached to a very large congregation, from the text, "Whatsoever a man soweth that shall he also reap." On Monday, Sept. 23rd, at 8 p.m., a large and representative gathering met in the schoolhouse to bid farewell and godspeed to Mr. Fox, whose work amongst the congregation during the summer months has been justly appreciated. A musical programme was provided under the direction of the organist, Mr. A. Morash. Refreshments were dispensed by various ladies of the congregation, assisted by the gentlemen, after which Lieut.-Col. Kaulbach, M.P., Mr. S. W. Oxner, churchwarden, and the rector, escorted Mr. Fox to the platform. Addresses were then read by Mr. Oxner on behalf of the congregation and choir, and a handsome gift of ebony and silver toilet requisites, were presented to Mr. Fox, who made a befitting reply. Col. Kaulbach spoke with vigour and to the point. The rector, in a few well chosen words, thanked Mr. Fox on behalf of all in the parish for his able assistance during the summer, and expressed all good wishes for his future. The meeting closed with the National Anthem.

FREDERICTON.

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

St. John.—St. John the Baptist.—The Rev. C. B. Kenrick, the present rector of this parish, having some few weeks ago announced his intention of resigning this living at the end of the present month, a petition, which has been numerously signed by members of the congregation, has been in circulation for some time past, asking that Mr. Kenrick withdraw his resignation. This petition has been presented to the rector, but as yet he has not given any definite answer thereto.

Rothsay.—The parish church, situated at Hammond River, was re-opened with a special service on Sunday afternoon, October 6. The church is one of the most attractive country churches in New Brunswick. The addition of handsome coloured memorial windows, and of a new steel ceiling and wainscoting in the chancel, artistically designed and beautifully tinted, has entirely transformed the interior of the building. The church was crowded at the service, many having driven long distances to be present. The rector of the parish, Rev. A. W. Daniel, conducted the service, which was not only a service for the reopening of the church, but a harvest festival, the church being adorned with flowers and fruit. The Rev. W. O. Raymond preached a sermon in keeping with the occasion. The singing was largely congregational and extremely hearty. About \$60 was contributed in offerings at the service towards the improvements in the church.

St. John.—St. Luke's.—A couple of weeks ago there was placed in this church a handsome memorial window. It has been given to the church by Mrs. Mary Woodman in memory of her husband, the late Charles F. Woodman, who

died September 19th, 1900. The window, which is an exceptionally fine piece of workmanship, illustrates the story of the Good Samaritan. In the foreground is the traveller receiving assistance from the Samaritan, while to the right the priest and the Levite are passing along deliberately heedless of the sufferer. The background of the picture, as well as the figures represented, are done in deep, rich colours, and the window when seen in a strong light, is a most beautiful one.

QUEBEC.

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

Coaticoke.—St. Stephen's.—The induction of the Rev. Albert Stevens, M.A., late rector of Hatley, into this living took place on Monday evening, the 7th inst., the Ven. Archdeacon Roe officiating. Mr. Stevens takes the place of the Rev. Canon Foster, who resigned the living some time ago.

MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal.

Montreal.—Sabrevois College.—This college opened during the week ending the 5th October with a larger number of pupils than it has had for a long time past, and everything points to the college having a very successful year.

Hochelega.—St. Mary's.—A harvest thanksgiving supper and concert was given by the members of the Ladies' Aid Society of this church on the 9th instant, in the lecture hall, which was filled to its utmost capacity. The concert, which followed the supper was a pronounced success.

Bishop's College.—At a meeting of the students held on October 9th at Bishop's Medical College, the following officers were elected for the ensuing session: Hon. president, Dean Campbell; hon. vice-president, Dr. Perrigo; hon. sec.-treas., Dr. J. M. Jack; president, C. M. Cass; vice-president, Lorne Morrin; secretary, James Franckum; representatives, 4th year, D. K. H. Cowley; 3rd year, W. W. Kelly; 2nd year, Harry W. Byers; 1st year, R. B. Cunningham.

Granby.—St. George's.—A series of lectures upon the history, position and claims of the Church of England is being arranged for to be delivered in this church during the fall and winter months on certain Wednesday evenings, the dates of which will be announced hereafter. The first lecture of the course, on "The Historic Continuity of the Church" will be delivered by the Rev. G. W. Dumbell, D.D., rector of St. Peter's, Sherbrooke, Que., on Wednesday evening, Oct. 16th, at 8.15. The four following lectures will be upon the subjects of "The Holy Scriptures," by the Rev. W. P. R. Lewis, B.A.; "The Creeds," by the Rev. Canon Ker, D.D.; "The Sacraments," by the Rev. Rural Dean Chambers, M.A.; and "The Historic Episcopate," by the Rev. W. C. Bernard, M.A.

ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Kingston.—The following are the Bishop's diocesan engagements for the balance of the present month: Parish of Landsdowne Rear—October 17, 11 a.m., Landsdowne Rear; 3 p.m., Delta; 7 p.m., Athens. Oct. 20th—St. Philip's church, Toronto, harvest thanksgiving, morning and evening. Oct. 22nd—Tuesday evening, preach convocation sermon, University of Trinity College, Toronto. Oct. 23rd—Return to Kingston. Oct. 24th—3 p.m., Lyn; 7 p.m., Elizabethtown. Oct. 25th—North Augusta, Jellyby, Garretton. Oct. 26th, Burritt's

Rapids. Oct. 27th—11 a.m., Merrickville; 3 p.m., Marlboro; 7 p.m., Kemptville. Oct. 28th—10.30 a.m., Oxford Mills; 3 p.m., Oxford Station; 7 p.m., Oxford Mills (induction of rector). Oct. 29th—10.30 a.m., Acton's Corners; 7 p.m., Cardinal. Oct. 30th—Shanley; Lime, Kilns. Oct. 31st—Maitland; St. George's; Lord's Mills.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—On Sunday morning, the 6th instant, the Rev. Henry Kittson, the rector, in the course of an address on the finances of the parish, suggested that the congregation should erect a memorial for the late Dean Lauder. He suggested that the memorial should take the form of a building, which should be a parish building, and also serve as a Synod hall for diocesan meetings. Such a building had long been spoken of and would have to be built some time. It would be, he thought, a most suitable memorial for the late dean. A suggestion that a memorial for Dean Lauder should be erected found instant favour with the congregation, and it is likely that action in the matter will be taken in the near future.

A number of livings are at the present time vacant in this diocese, but it is expected that they will be filled in the near future.

New Edinburgh.—St. Bartholomew.—A handsome brass eagle lectern will shortly be placed in this church in memory of soldiers belonging to the parish who lost their lives in South Africa. The Earl of Ava, a former parishioner, who lost his life at Ladysmith, is to have a brass tablet erected to his memory in the church.

Osnabruck and Moulinette.—The Rev. R. W. Samwell brought his nine years' incumbency of this parish to a close on Sunday, Sept. 29, and took farewell of his congregation previous to his removal to Ottawa, where he has been appointed rector of St. Matthew's church. With unremitting zeal and great success he has laboured amongst the people of Osnabruck and Moulinette, and as the years passed on the bond of love between them grew stronger and stronger. It was therefore with great mutual regret that at the call of duty they separated. Increasing congregations and communicants have borne witness to the earnest labours of this faithful priest and the order and reverence of the services have been greatly improved. While the Church's Faith has been definitely taught it has been presented in such a kindly spirit that many belonging to other denominations were usually seen in the congregations. The church property has all been greatly improved and new buildings erected, and the parish placed in sound financial condition. We shall miss Mr. Samwell's inspiring presence from amongst us, and his kind and sympathetic ministry will not soon be forgotten. We hope to show that we have profited by his teaching and example by continuing the good work of the Church under his successor. Mr. Samwell carries with him to his new field of labour the love and good wishes of us all.

TORONTO.

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

Toronto.—St. Paul's.—The Diocesan Board of the Woman's Auxiliary met in the schoolhouse on Tuesday, October 8, for their monthly Board meeting. The schoolhouse was filled with the members, and the president, Mrs. Williamson, was in the chair. The formation of a new branch at Wooler was reported, and it was announced that three young ladies, Miss Blanche Hamilton, Miss Laura Hamilton and Miss Ethyle Mitchell, would leave shortly for the Blackfoot Reserve as workers in the hospital and home there. The

Misses Hamilton were afterwards introduced to the meeting. The treasurer's report showed receipts for the month of \$291, and the receipts of the extra-cent-a-day self-denial fund were reported to be \$75. The parochial missionary collections for the month were \$403. Reports were made by the delegates to the triennial gathering recently held in Montreal. Mrs. Davidson outlined the sermon and addresses by the Bishops of Huron, Nova Scotia and Niagara, and Mrs. Hoskin reported the educational work and the designation of the self-denial fund and the life membership fees. Mrs. Morrison spoke of the hospitality and entertainments offered to the delegates, and Mrs. Broughall dealt with the resolutions of sympathy sent to Mrs. McKinley on the death of the President. Mrs. DePencier enumerated all the pledges undertaken for the next three years. Mrs. Welch gave some amusing notes of "General Impressions," and Mrs. Willoughby Cummings summed up the business that had been transacted. At noon a helpful address on "Thankfulness and Work," was given by Rev. Prof. Clark. Among the resolutions passed at the afternoon session was one undertaking a plan for relieving the financial strain in the diocese of Algoma, in which all the other diocesan auxiliaries will join.

St. Clement's.—Until further arrangements are made the rector of this church, the Rev. F. C. C. Heathcote, will take charge of the parish of St. Barnabas, Tolmorden, and he will have associated with him in this work Mr. Fred Tyner, a divinity student of Trinity College.

St. Peter's.—At the adjourned vestry meeting, which was held on Wednesday, the 9th instant, it was unanimously decided to offer the position of rector-in-charge to the Rev. William Carey-Ward, M.A. Mr. Carey-Ward is already well and favourably known in Toronto, where he has been living for nearly two years past, recuperating his health after a long spell of hard work in Melbourne, Australia. Mr. Carey-Ward has accepted the offer made to him by the members of the vestry of this church.

Wycliffe College.—At the annual meeting of the Canadian Church Missionary Association, which was held in the college on the 3rd inst., Mr. A. E. O'Meara, the secretary, reported that the past year had been the most successful in the history of the association, great activity having been displayed in the work. He also reported that a Canadian gentleman and his wife had offered to go to the mission field in China at their own expense, and when the offer was declined they agreed to support a native helper. Mr. T. Mortimer, treasurer, reported that the gross receipts amounted to \$12,110.01, and the expenditures, including a deficit of \$1,846 from the previous year, were \$14,108.01. The amount available for the work for which the society was directly responsible had, however, increased by \$2,800. An additional \$5,000 would, he said, be required for the coming year. The officers elected for the ensuing term were as follows: President, N. W. Hoyles, K.C.; treasurer, T. Mortimer; secretary, Rev. T. R. O'Meara; editorial secretary, Rev. F. H. DuVernet. Board of Management—Toronto—Rev. Septimus Jones, Rev. T. C. DesBarres, Rev. Bernard Ryan, Rev. Dyson Hague, Rev. H. J. Cody, Rev. G. A. Kuhring, Hon. S. H. Blake, K.C., Stapleton Caldecott, Grant Helliwell, A. E. O'Meara, E. W. Trent, Wm. Wadd, W. T. Hill-mer Boyd, Wm. D. Thomas, L. A. Hamilton, J. G. Greey, Thomas Langton, K.C., Robert Parker. Western Ontario.—The Rev. C. C. Owen, Rev. W. H. Wade, Rev. H. A. Robinson, Rev. F. E. Howitt, Thomas Reynolds, M.D. Eastern Ontario—The Rev. C. H. Marsh, Rev. Edward Daniel, Rev. Canon Greene, Rev. J. M. Snowdon, Rev. O. G. Dobbs, Rev. S. C. Noxon, W. A. Anderson, George E. Hague. Quebec Pro-

vince—Ven. Archdeacon Evans, Rev. G. O. Troop, George Hague, W. C. Scott. Maritime Provinces—Rev. John de Soyers, Rev. R. P. McKim, Rev. W. J. Armitage, Rev. Fred. Wilkinson and W. Hales. Northwest—Rev. C. W. McKim of Winnipeg, Rev. L. N. Tucker of Vancouver. Rev. L. N. Tucker, of Vancouver, spoke upon the subject of all love for Christ, all faith in Christ, and all zeal for Christ. On the morning of the same day the Hon. S. H. Blake, K.C., delivered a lecture upon the subject of the "Need of Cultivating Preaching Power," before the Alumni Association of the College. The following were elected officers of the association: President, J. O. Crisp, Nova Scotia; vice-president, Rev. H. L. A. Almon, Merritton; secretary, Rev. R. B. Patterson, Toronto; treasurer, Rev. F. W. Good-cve, Horning's Mills; Executive Committee, Rev. Messrs. Miller, Thompson, Kuhring, Hague and Rin. Papers by the Rev. C. C. Owen on "How to Read the Service and How to Encourage Hearty Responses," and by the Rev. J. O. Miller, M.A., on "Good Congregational Singing," covered largely the same ground and were full of practical suggestion. At the afternoon session, the Rev. Principal Sheraton read a carefully prepared paper upon "Higher Criticism." He took the ground that higher criticism is not objectionable in itself, but that the real objection to it, as we know it to-day, is in its methods and in its results. The history of its theories, he contended, disclosed its want of foundation, and these theories weaken the historic credibility of the Old Testament, which Christ Himself had declared to be the Word of God.

Eglinton.—St. Clement's.—Harvest Thanksgiving services were held in this church on Sunday, Oct. 13. The Rev. A. K. Griffin, of Dresden, preached in the morning, and the rector, the Rev. T. W. Powell, in the evening. The services were fully choral, and were well rendered by the choir.

Swansea.—St. Olave's.—This quaint little church never looked more attractive than on Sunday, October 6. The decorations for the Harvest Home Thanksgiving were most aesthetically arranged; sprays of wheat, oats and other cereals were entwined with clematis, forming Gothic arches in the centre aisle, whilst the window tracery of the chancel, outlined with dahlias and trailing plants, was delicately effective. The lectern and choir desks were beautified with knots of white asters and other choice flowers. At the morning service, which was fully choral, the Holy

Regarding Pearls.

LOVERS of these beautiful gems should ever bear in mind, in purchasing, the fact that there are pearls Oriental and pearls Occidental, or Asiatic and American. While both are beautiful, the former is much more valuable, and in some quarters the cheaper American is being substituted. Then what are called "Button" Pearls are often used. These are not globular in shape but are flattened on one side. This defect is often hidden from the eye of the novice by the setting. Our stock of loose pearls is large and good, and will bear inspection and comparison. We shall be pleased to show them.

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168 Yonge Street, Toronto.

O. Troop, time Pro- P. McKim, kinson and McKim of Vancouver. spoke upon all faith in morning lake, K.C., the "Need before the following President, Rev. H. Rev. R. B. W. Good- nittee, Rev. Hague and on "How Encourage O. Miller, ging," cover- ere full of on session, refully pre- He took t objection- ion to it, as and in its contended, and these of the Old declared to

Communion was administered by the Rev. H. S. Musson. In the evening the little church was packed to the doors. In addition to the choral rendering of the service several solos and anthems were given, the choir being assisted by city friends. Among the most pleasing were, "Ye Shall Dwell in the Land," Stainer, Mr. Millward and choir; "Guard While I sleep," Warrington, Miss Haskayne; "Dream of Paradise," Gray, Miss Laidlaw. The sermon, which was most appropriate to the occasion, was preached by the rector, who also intoned the service. The anthems were played in Miss K. Bourne's usual effective style.

NIAGARA.

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

Harriston and Clifford.—St. George's.—On Sunday, the 29th ult., the members of this church held their annual harvest thanksgiving service. The church was tastefully decorated with grain, fruits and vegetables, and the choir rendered the harvest music in a specially bright manner, whilst the congregation joined with a heartiness which expressed their thankfulness for the blessings of the year. The lesson of the morning sermon was the joy of harvest, whilst in the evening the incumbent dwelt upon the thought of man's dependence upon God for all good things. The offertory for the day exceeded that of any other year in the annals of the parish, being over \$55. This amount just about clears off the balance of debt incurred by the improvements made to the church a year ago. In the afternoon the choir of St. George's church drove out to Clifford, and assisted in making the service there bright and cheerful. Crowded congregations attended all services, many driving long distances in order to be present and give their thankoffering. On Wednesday evening the Lord Bishop of the diocese held a Confirmation service in St. George's church, when the candidates from Clifford drove down, and thereby saved his lordship a long drive. There were in all 16 candidates, of whom 11 were adults and 5 youths. Of this number three were formerly Presbyterians and one a Baptist. The Bishop, after his usual manner, gave a most impressive address. Speaking of the vast possibilities of our country, and how God has so amply provided for all man's temporal needs, and that though doing so yet his spiritual blessings were above and beyond all. He said the service of the evening was an example of this, for God has provided Holy Confirmation for the young souls just launching out into life. In it they would have additional grace and help to withstand the wiles of the devil, whilst they were wrestling with the sterner realities of life. The whole service was a most impressive one, and long to be remembered by those who were present.

Georgetown with Norval.—St. Paul's.—The harvest festival services were held in this church on Friday evening, Sept. 13th, at 8 o'clock, and on the following Sunday. The preacher at the Friday evening service was the rector, Rev. T. G. Wallace, M.A., Mr. H. T. Archbold assisted and preached on following Sunday. The music rendered by the choir was excellent at all three services, and the church was most prettily decorated. The harvest festival was marked by harmony and enthusiasm. At the parish church, Georgetown, the harvest festival services were held on Friday evening, Sept. 27th. The preacher was the Rev. G. F. Davison, M.A., of Trinity College, Toronto, rector of St. George's, Guelph. He chose for his text I. Kings, viii., 22, 23. He dwelt upon the faithfulness of God in keeping His promises. The decorations were very much admired, and reflect great credit on those ladies and gentlemen who carried them out. The choir, of which Mr. W. J. MacFadden has been appointed leader, showed a marked improvement, and the music and singing were excellent.

HURON.

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

Chatnam.—Holy Trinity.—The Rev. T. Beverley Smith has been appointed rector of this parish and he will assume his new duties about the middle of the month.

Oxford Centre.—Special services were held in the church here on Sunday, Sept. 29, it being the occasion of its reopening. On Monday evening a social was held, which was a decided success in every way.

Sarnia.—St. George's.—The harvest home services were held in this church on Michaelmas Day, the special preacher being the Rev. J. C. H. Mockridge, M.A., rector of the Church of the Messiah, Detroit. The church was appropriately decorated. The amount of money contributed at both services was considerably over \$100.

Blenheim.—Trinity.—On Sunday, September 29, the harvest thanksgiving services were held in this church, and it was the most successful ever held. The church was beautifully decorated for the occasion, and the music and singing was excellent. Large congregations were in attendance. The sermons were practical and appropriate, and were preached by the Rev. A. C. Anderson, B.A., of Kingsville; the Rev. T. E. Higley taking his duty there. The thankoffering was the largest taken up in this church. The sum of \$140 had been asked for and \$160.75 was received. The rector, the Rev. T. E. Higley, is to be congratulated on his untiring efforts, and his parishioners hope that he will be long blessed with health and strength to continue his good work.

Markdale.—Christ Church.—The members of the Woman's Auxiliary in this parish have shipped a bale of clothing and quilts, valued at \$145, to the Wawanosh Home, Sault Ste. Marie.

Haysville.—Harvest thanksgiving services were held in the pretty little church here recently, the rector, the Rev. J. Ward, officiating, the preacher being the Rev. W. J. Taylor, who preached a most appropriate sermon. The church was very tastefully adorned with flowers and plants from the rector's large collection. The offertory, which was for missionary purposes, was good; realizing \$30.

Milverton.—On a recent Sunday the harvest thanksgiving was held, the Rev. W. J. Taylor officiating. Considering that the church here is not strong, both offertories and attendance were excellent.

Paris.—On Sunday, September 29th, the annual thanksgiving services for the blessings of harvest were held here, the Rev. W. J. Taylor taking the day's duties. The morning was a miserable one, yet there was a good congregation, as there also was at the children's service in the afternoon. In the evening the church was packed. The sermons and services were thoroughly enjoyed.

St. Mary's.—St. James'.—Sunday morning the 29th ult., was about as unpropitious as could well be conceived for harvest thanksgiving services, and very much marred the attendance at this church. Those who were there, however, enjoyed a well rendered service, and a sermon from the Rev. Canon Brown. In the evening there was a large congregation. The service was choral. The whole of the music was thoroughly well rendered by the choir. The sermon was very appropriate. The decorations were in good taste, the display of flowers was never excelled, and has seldom been equalled. The offertories of the day were about \$70.

The German Emperor has conferred upon Canon, Teignmouth-Shore the Royal Prussian Order of the Crown.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

ADVANCE.

Sir,—Having read with interest an article in your issue of Oct. 3, under the above caption, I cannot refrain from endorsing it as in every particular corresponding with my own experience. The young people's movement in the Christian bodies has not been an unmixed good. In fact, some of the wisest heads among the separated brethren know that various systems are much weakened and endangered by incorporation of these irresponsible societies and the convention craze. These men know well that if young people with limited incomes spend large sums of money on railway fares and hotel bills the church funds must suffer. For does not the average individual consider it a highly religious duty to make a trip across the Continent on a convention rate ticket, and calculate that expenditure as part of what is given to extend the Master's Kingdom. Take away the annual trip and spouting match from these societies and you will see how quickly some of the big props will fall away. After a number of years' experience and an honest effort to extract some good and helpful results from several organizations I can safely say, these societies have developed into excrescences upon the various religious bodies with which they are connected. The convention microbe played an important part in bringing all these societies into existence. The same microbe will help to wipe them out. Theorists with more income than occupation may be able to follow the grand rallies and big gatherings. But those who have any duty to fill in life by which they obtain an honest living, giving in return honest labour, cannot keep up with the procession. Prayer and service is the duty of every member of the Church. No man should require to join a society in order to force him to do his duty. I have had St. Andrew's Brotherhood men who could tell me my duty and knew better how to do it than I did, who could take a service, preach a sermon, conduct a Bible

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class, address a missionary meeting; but never one who could light a fire and fill the lamps for a service, or pull the bell rope, or dust the altar and pulpit, or put the choir books in order when the sexton was away. The St. Andrew's Brotherhood men are grand on parade and in convention. But the man who depends upon them for any useful help in his parish is leaning on a broken stick. These little churches inside the church are of the nature of the hermit crab that takes possession of a home ready made for it. There is only one thing which will prevent these various societies from degenerating into independent sects, i.e., there is not enough energy, push or fire about them to cause them to launch out. Like the barnacle they love to hang on to something.

MISSIONARY.

BROTHERHOOD OF ST. ANDREW'S.

Sir.—I have just been interested in reading the editorial in your issue of the 3rd inst., entitled, "Advance," and notice your strong criticism of the tendency of Young People's Societies in the churches of to-day. You apparently give your unqualified assent to the statement: "That this young people's movement is devisive and subversive, first of the Church's authority over her youth, and that this authority is passing into the hands of an outside corporation; second, in the unwarranted interference of the Christian Endeavour Corporation (for it is now a legally incorporated, self-perpetuating body), in the mission fields of the Church, and third, that it will result in an effort to bring the denominations together on a false basis of Church union." Having thus sounded a note of alarm, as to the tendency of some young people's organizations, to undertake work of a general character, outside the government and restraint of the ministers and other authorities of the various churches, you proceed, apparently without any connection, to a criticism of the Brotherhood of St. Andrew, in the following language: "We have from time to time expressed our regret at its waning power; the novelty has worn off, it is impossible to stand still, and if the leaders are lethargic, what will become of the rank and file? We have gone further and have pointed out the unequalled field for usefulness in our midst; the rush to New Ontario and the North-West is unexampled, and nothing is being done. We have pleaded for the Brotherhood to send accredited and responsible members, with these emigrants. We have begged the establishment of missions, farming missions, communities, the Church in some shape to be represented among them. But not one member of the Brotherhood has responded. Is it dead in good works, is the Church dead, too?" You, therefore, criticize the Brotherhood thus vigorously for not taking up exactly the sort of work which you had immediately before stated that young people's organizations should on no account enter upon. Surely the inconsistency of your position is somewhat glaring. The Brotherhood of St. Andrew has never allowed itself to seek to make any parade of the work it is aiming at accomplishing; I am in no wise concerned to argue the point, as to whether its leaders should reasonably be characterized as "lethargic," but those of the clergy and laity who have no general knowledge of the Brotherhood or its work might possibly form an entirely erroneous impression of the organization from the way in which it has been referred to in your columns, if some notice were not taken of it. I would suggest that you apparently entirely overlook the object and rules of the Brotherhood itself. These, according to the proposed revised Constitution, are as follows:

"Object. The sole object of the Brotherhood of St. Andrew in Canada is the spread of Christ's Kingdom among men, especially the young men, and to this end every man desiring to become a member thereof must pledge himself to obey the rules of the Brotherhood so long as he shall be a member. These rules are

two: The Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the Brotherhood. The Rule of Service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church. Until the Brotherhood has in some way covered the field thus carefully outlined, it will in all probability continue to refuse to be drawn into more general lines of work, especially in view of the dangers attendant upon such general work, so aptly pointed out by you, dangers which the "lethargic" leaders of the Brotherhood had been keenly alive to for the last seven or eight years. Had you been able to find space in your paper for any account whatever of the Detroit convention, or of the full reports submitted there by the councils of the Brotherhood in the United States and Canada, your readers would have been better able to form a reasonable opinion as to whether the Brotherhood is now "dead in good works." For reference to the work itself, I simply clip at random the following references to a few of the current annual reports from Canadian chapters:

A country chapter at Virden, Man., reports that "young men who seldom went to church now attend regularly."

At St. Mark's, Hamilton, the last confirmation class of seventeen included men and boys, partly the result of direct Brotherhood effort.

A British Columbia chapter reports some definite results of work, as follows: "At eighteen meetings, 188 personal visits, resulting in actual bringing of forty-six men to church services, have been reported."

A recently organized chapter notices "increased church attendance generally, and especially at celebrations of the Holy Communion." Its members are determined "to pursue the work with all the energy possible."

Ways by which a chapter of seven seeks to widen the influence of its members: "Four teach in Sunday school; three sing in the choir; one is president of the Young People's Guild; one associates regularly with a company of artillery in drill."

A country chapter has learned "that the Brotherhood has work to do in small villages," and the incumbent reports that "a marked difference is felt through the whole congregation, and the spirit of the Brotherhood has spread even among those who have not joined it."

A Newfoundland chapter, referring to visiting, says: "The nature of the work and place admits of meeting and conversing with young men every day. We call this visiting." As to suspension of work during the summer, this chapter makes the unique answer: "No, our chapter men go to Labrador, but they carry on their work there."

St. Ann's chapter, Toronto, with a membership of five, is able to report "helping to bring several adults to confirmation; giving assistance at dock services; hearty support of the mission held in the parish." The men have learned "that earnest consecrated work brings a blessing both to the Brotherhood man and to the friend he is trying to influence." In plans for the coming year they state: "We are bound to secure new members, and we will do our utmost to inspire them with earnestness."

One of our Sydney chapters reports: "We visit vessels at wharves and in stream every Sunday morning. The last three Sundays our Stream Committee has visited forty-six vessels, leaving cards of invitation to Church services, and giving the men papers, etc., to read. We also try to get men to our monthly corporate Communion and other distinctly personal work."

If any of our readers wish to see some of the more "general" work undertaken by the Brotherhood with the full approval of the clergy in whose parish the work is done, I would refer them to the attendance of an average of about ten Brotherhood men at the Toronto General Hospital for the Church of England services every Sunday morning, and afterwards to visit every Church of England male patient (and many others). To a similar

work in other hospitals in the city; to regular assistance at the Church of England services at the gaol; to the Sunday afternoon services all summer on the Yonge street dock. To the maintenance of the Church of England morning services at Hanlan's Point during the season, all of which activities have been in successful progress for some years. I could also refer you to numbers of instances of men who have entered the Sacred ministry from the Brotherhood ranks, and solely through Brotherhood influence, not a few of them to undertake the severest kind of missionary work. I also point out, that you have apparently overlooked the important fact that there is probably no other general organization of men within any Church body who voluntarily places itself so absolutely under the control of Church authorities. No chapter of St. Andrew's Brotherhood can be called into existence except with the written approval of the clergyman in charge of the parish, and should at any time the views or the operations of that chapter meet with the disapproval of the clergyman of the parish, he has only to state his wishes to the officers of the council, and the charter of such chapter would immediately be withdrawn. It must, therefore, I think, be conceded that the Brotherhood has taken every possible precaution to avoid falling into the errors which you criticize, and I submit it has been successful in so doing. I apologize for trespassing at such length upon your space, but as the Brotherhood of St. Andrew has now lasted longer than any other men's organization in our Church of any considerable size, it seems to be to be a matter of importance to the Church at large that its scope and its work should be reasonably understood. Criticism of its work will never do the Brotherhood any harm, but I would submit that such criticism would be of more value if the suggestions made were more along the lines of the simple object and rules of the Brotherhood throughout the world.

N. FERRAR DAVIDSON,

President of the Brotherhood of St. Andrew in Canada.

—Ashdown's Music Store, 88 Yonge St., Toronto, whose advertisement appears in this issue, is the headquarters in Canada for the works of the leading English music publishers. They are the sole agents for "Lute" Anthems, a series which by its sterling merit has commended itself to all lovers of the better class of Church music. The "Lute" series now consists of over two hundred numbers, and Ashdown's will be glad to send a catalogue of the same to anyone enquiring for it. This house, in addition to their specialties, carry a full line of all the standard and popular works of the day, and music lovers can always be assured of reasonable prices and prompt attention.

TO WHAT DOES THANKSGIVING LEAD.

We may be much pleased, indeed, with what we are and have, and yet not be thankful. Gladness is not gratitude. Gladness may come simply from the sense of having what we want, without any thought of the giver. But the joy of gratitude always leads to thoughts of the one from whom the gifts come, and cannot be restrained from expressing praise.

But to what does gratitude lead? Should not receiving lead to giving? Is it possible to be truly grateful for what God has given us, without desiring to help those who are in greater need than ourselves? We think not. For if we are grateful, we shall certainly try to express our thanks; and how can gratitude be better shown than by giving in the same spirit in which the Lord has dealt with us. The thanksgiving that does not open the heart and the purse, is as barren of grace as a desert is barren of flowers.

HOW SUSIE GAVE UP THE PARTY.

In answer to a telephone message: "Come to me; mother is very low," I hastened to my friend, and found that the saintly one who had long been a benediction to daughter and grand children, was surely fast slipping from human sight. Still, she was perfectly conscious, and smiled sweetly when one of the children imprinted a kiss upon the wrinkled face and whispered, "Dear grandma!"

But even this was not often deemed wise, and so, with the sick one out of sight, it was hard for the children to realize that never again would the loving, gentle grandmother share their sports; and at times they laughed merrily. I well understand how readily childhood rebounds from tears to smiles; still, with the shadow resting upon the home, I was not prepared for Susie's saying:

"Just four hours, an' then I can go to the party!"

Saying which, she brought me her tiny invitation, with an air of pride. Then as I read the note, and saw that the birthday party, to be given by a child in a fine house across the way, was fixed for that afternoon, as Susie had intimated, I said impulsively:

"But, dearie, I shouldn't think you would want to go to a party when grandma is so sick and mamma is so sorrowful."

"Oh yes, I must go!" was the decided rejoinder; "I don't often get invited to such a nice party, an' I just couldn't give it up!"

"Of course you couldn't, sister!" exclaimed a child two years older, who was young enough to realize what giving up a party meant.

So, feeling somewhat rebuked, I said no more, but remained with the children while my friend watched beside the mother who was so soon to vanish from her sight. But just after Susie had exclaimed gleefully: "Only two hours more!" her mother entered the room, and drawing Susie into a close embrace said:

"Does my darling love me well enough to grant me a great favor?"

"Of course I do!" was the impulsive answer, "what is it you want me to do? I've time enough before the party."

The mother sighed as she saw how her daughter's heart was fixed on the party, and then said:

"I know it is asking a great deal of my little girl, but mamma is so heart-broken that she wants you close beside her to-day, and it would be a great comfort to her if you would give up the party."

"Give up the party!" cried Susie, with wide-open eyes, brimming with tears, "I just couldn't give it up. You know I haven't been to a single party all winter, an' I've been 'lottin' on this for ever so long!"

"Yes, dearie, mother understands how hard it would be for you, but just think, it is the last sacrifice you can ever make for grandma; besides granting my wish."

"But, mamma," said the child between her sobs, "I can't give up the party! I've been countin' the hours all day, an' I've seen lots of lovely flowers carried to Mabel's house an' ice cream, an'—oh, they are having such nice things, I couldn't stay home, anyhow!"



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The wise mother who rules her children by love, pressed her child the closer as she said, brokenly:

"I know, but the doctor says grandma is liable to leave us any moment, and that she cannot possibly speak to us to-morrow, and just think how she would feel if she wanted to give my girlie a last kiss, and found that you were not here."

Still the child sobbed pitifully, as she looked longingly toward the great house, and persistently shook her head.

Then the gentle mother, who had taught her children to look to Jesus for strength in every emergency, said:

"Do you remember, darling, how hard it was for you to give up the picnic last summer, because mamma was sick and could not take you?"

"Yes, mamma."

"Then, dearie," don't you remember what helped you to give it up so sweetly?"

"Yes—mamma—but—I—can't give—up—the—party."

"You needn't, unless you give it up of your own accord," said this tactful mother, "after you have talked with Jesus about it. Now, don't continue to shake your head, but go off by yourself for a few moments, and then give me your decision."

This was accompanied by a loving kiss and a releasing of the encircling arm, and with a low moan the child left the room.

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"Poor child!" said the mother, as the door closed, "she has been shut in all winter with sickness, and she has looked forward to the event for so long; but Susie is mother's idol, and she is liable to ask for her at any moment. The child has a strong will, and it is hard for her to yield a point, but when she does she is so sweet about it, the victory

is complete. Let us unite with her in praying that she may have the strength to make this sacrifice. For I know it means more for that child to give up this long anticipated party that it would for a grown person to give up a trip to Europe or the Pan American."

She had scarcely ceased speaking when a suddenly opened door brought to view Susie; whose face was a combination of smiles, dimples and tears. And then the dear child bounded into her mother's arms, exclaiming:

"I will give up the party, mamma! I will, truly. I love you and dear grandma lots better'n parties."

And then the mother, smiling as she wept, drew the child into a loving embrace, saying:

"Such good children! keep mamma's heart from breaking."

Here the speaker was called away and then Susie crept into the arms of her make-believe auntie; for in spite of the smiles, it was evident that she was still a bit heart-sore, and with a little tremor in her voice, said:

"There'll be parties other times, but I can't ever have another dear grandma."

"What made you think of it in that way? queried I, knowing that the mother had not presented at phase of it to her.

"Jesus helped me to I s'pose. I told him I just couldn't give up the party 'thout he did help me, 'cause I'm so little; an' then he took the want-to-go feelin' all away."

"Why, dear, don't you want to go now, truly?" queried I half forgetting how readily God answers prayer.

"No I don't, truly," said the child as she bravely looked at the then illuminated house, "cause I just know Jesus wants me to be with mamma and dear grandma."

And then she turned a face towards me which was all dimples and smiles, with never a trace of tears.

Helena H. Thomas.

"Young Churchman"

HOW MUCH IT COST.

One, two, three! Kenneth nestled uneasily. Four, five, six! He bored his tousled brown head deep into the pillows, and tried not to hear the seven.

Lazy little Kenneth. The next time the clock spoke it said "eight" imperatively, and sent him into his shoes and stockings in a panic.

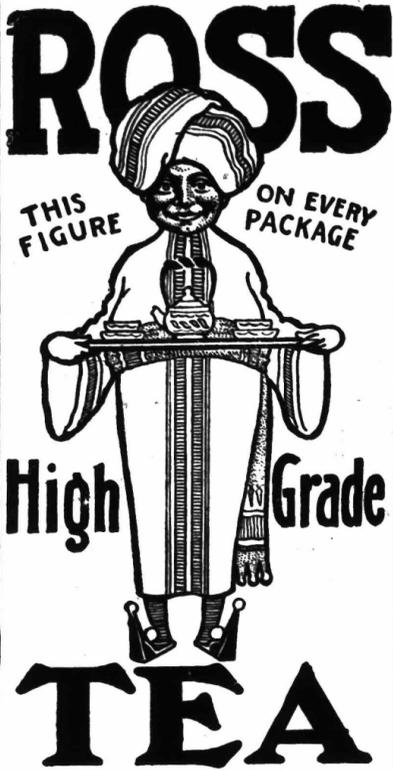
Kenneth hurried bravely; but buttons didn't behave, and where could the other shoe be? Where was the hair-brush? If he had only got up at seven!

After all, he didn't dare to stop to eat but three muffin bites and a cookie. Then he snatched his lunch-pail from the pantry shelf and was off. Mamma was up in the berry garden, picking currants. It would not do to run up after his good-bye kiss; there wasn't a minute to spare.

He was late to school, anyway, just by an unlucky minute or two, and on his way to his seat he could hear Miss Periwinkle's pencil-point, hard and rasping, tracing his poor little black mark.

Well, it was a sorry morning and a sorry boy in it. Kenneth was too hungry and too crestfallen to study, so his spelling lesson came to grief. He had to stay in at recess to study it.

My face is dark brown and I'm garbed in a gown
That bespeaks me a person of taste.
Yet everyone knows wherever he goes,
That in more than my clothes or the way that
I pose,
I show like my tea, that I'm chaste.



5, 10 and 25 cent. packages.
The only pure Ceylon Tea on the market

When noon did come, how he ran for his dinner-pail! It looked so shiny and comforting, and he sniffed little spicy, consoling smells round the edges of the cover. Didn't he know just what was in there?

"My mother puts up the splendoriest dinners in this town!" he cried. "The splendoriest in—this—town!" Some of the boys objected; but Kenneth, tugging at the pail cover, was insister.

"You wait an' see. Any o' you lows got spice-cake in your dinners, an' tongue sandwiches—an'—an' sage cheese? I guess so."

The cover snapped off. The boys peered into—an empty pail. Empty as poor Kenneth's little hungry stomach. It wasn't his lunch-pail at all. Why hadn't he noticed there wasn't any small red worsted bow on the handle? This was mamma's milk-pail, and he got it in his hurry. Oh, dear!

Of course, the boys—being boys—laughed at him loudly; and, of course, Kenneth's face reddened angrily. But he made a big, brave effort and joined in the laugh. There was a great lump in his throat; and it was hard work squeezing the laugh through. It got caught and broke into two pieces. Still, it was a laugh. He put his hands in his pockets and walked off, trying to whistle.

"My mother puts up the splendor—" called one of the boys after him; but he didn't get any farther.

Benny Brown's grimy little hand was clapped over his mouth. "No, you don't," Benny said stoutly. "Ken's a brick. I guess you wouldn't 'a' laughed at yourself. You'd 'a' been hoppin'."

"That's so. So would I," agreed Emil Smith. "Good for Ken!"

"Let's make it up to him. Come on," cried Benny, excitedly.

And, when Kenneth went back to

his desk, there was a generous dinner spread out on it waiting for him. Every boy had shared his choicest bits. So, you see, Kenneth wasn't hungry when he got home to mamma at night, except for his missing kiss. But he was ever so much wiser.

"You see, mamma," he confided to her aside, "it don't do to be a lazy-bones. Its dreadful 'xpensive."

KEEP STILL.

A lecturer to a class of young divinity students once gave them this advice, which is just as good for all other young persons as for those to whom it was addressed:

"Keep still! When trouble is brewing, keep still; when slander is getting on its legs, keep still; when your feelings are hurt, keep still—at least till you recover your composure. Things look different through an unagitated eye. In a commotion I once wrote a letter, sent it and then wished I had not. In later years I had another commotion and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears: I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt; but in my doubt I leaned to reticence, and eventually the letter was destroyed. Time works wonders. Wait till you can speak calmly; then perhaps you will not need to speak. Silence is sometimes the massive thing conceivable. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle, when to plunge in were twice as easy."

A GRAND OLD HERO.

Would you like to know a grand old hero? Then read this story of Chrysostom before the Roman emperor, who had threatened him with banishment if he still remained a Christian. "Thou canst not, for the world is my father's house; thou canst not banish me," Chrysostom replied.

"But I will slay thee," said the emperor.

"Nay, thou canst not," said the brave Christian; "for my life is hid with Christ in God."

"I will take away thy treasures," threatened the emperor.

"Nay, but thou canst not; for, in the first place, I have none that thou knowest of. My treasure is in heaven, and my heart is there," was the reply.

"But I will drive thee away from man, and thou shalt have no friend left," continued the Roman.

"Nay, and that thou canst not," again the noble Christian answered; "for I have a Friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me." Was he not a grand old Christian hero?

WONDERFUL DOGS.

A remarkable story is told of a dog—a pointer—owned by a gentleman, who three times gave him away to friends at some distance from the city, only to find him back again, once through a blinding snow-

ITS TRUE CHARACTER.

Catarrh is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe that it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion, but it returns in a few hours as bad as ever, and the result can hardly be otherwise, because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure."

For some time past I have used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50 cents, but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiacol and other safe antiseptics, and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession."

Stuart's Catarrh Tablets are large, pleasant tasting 20 grain lozenges, to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50 cents for complete treatment.

storm, very shortly after his banishment. It was resolved to experiment with him in order to test the fact whether this was the result of memory or of some keenly developed scent or other sense not known. He was accordingly dosed with morphine and taken to a town in Kentucky, 150 miles away. In twenty-eight hours he was at his master's door. It was thought, however, that he might have recovered from his lethargy in time to see in what direction he was going, and so had found his way back by simply keeping to the railroad track. He was, therefore, dosed with ether, put in a closed basket, and taken northeast

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ACTER.

Disease.

own for years disease but a der, yet the ue to believe le and try to lies, like pow alers. y accomplish ry temporary rmanent cure mplished by rs. They may om the exces- a few hours can hardly be s loaded with s no argument l washes and t on the blood. ve long since s and washes because they

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of Hydrastin, icol and other rh sufferer can hat they con- that they are ccessful treat- rrrh at present

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and southeast, then kept in a dark shed over night, and let loose in the morning. He at once set out in a straight line and on a run—not at all like a dog that had lost his way—crossed two broad rivers and three steep mountain ranges, through five large towns and a network of roads and cross roads. Although he had never been in that part of the country before, in four days he reached Cincinnati again. He could not have remembered or known anything about his journey down, for he was unconscious the whole of the time. What, then, induced him to start in the right direction and keep it till he arrived home? This question has long puzzled the naturalists; for stranger instances of animals finding their way home even than this have occurred.

"JUST LET IT HURT."

We were hunting among the Tennessee mountains, and came upon a log cabin on a sunny southern slope. The only evidences of prosperity were to be found in a brood of tow-headed little children, who were scampering about the door-yard. The oldest was a sturdy lad of twelve or thirteen. He told us his name, and then we asked him:

"Do you have to work?"

"Work? Well, I should say. I cut all the wood that's cut for this here place."

He was a worker sure enough; but when he heard the guns go off, he went with them! He followed us over hill and vale, through forest and clearing, through stubble fields and bramble patches. As he emerged from one of those tangled masses of blackberry bushes, which are so common in that region I noticed that his little bare shins, from his knee to his ankle, were just streaming with blood.

"Whew!" said I, sympathetically,

"That's nothin'!"

"Don't it hurt?"

"Hurt? You bet it hurts!"

"What are you going to do about it?"

"Do? I ain't goin' to do nothin' but jest let it hurt!"

Now, that is the kind of stuff that makes men. "Just let it hurt." Don't squeal, don't kick, don't put up your lip; but "just let it hurt." It is not such a bad education as some others for a boy to go stumbling bare-footed around a farm or through a country village. I pity the boy who has never done it.

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It might be worth your while to make a test of this great food cure as a builder of flesh and muscle. Note your weight when beginning the use of Dr. Chase's Nerve Food and watch the gradual increase week by week. At first the increase may be slight, owing to the wasting process, which must be stopped. Then, naturally and certainly, the whole system is built up and perfect health and vitality restored to every part of the body.

Mr. A. R. Fawcett, the well known editor and proprietor of the Leader and Recorder, Toronto Junction, writes: "It is very seldom that I need medicine of any description, but this spring I got so badly run down and out of sorts generally, that I became somewhat alarmed. Chancing to read a testimonial about the results derived from Dr. Chase's Nerve Food, from a gentleman whose case seemed to be identical with my own, I purchased a box and commenced using it.

"The result was simply marvelous. I was benefited from the first, and soon restored to my usual good health. I never felt better in my life than I do now. To tell the simple truth, I did not have very good faith in any medicine until I used Dr. Chase's Nerve Food, but now I have no hesitation in strongly recommending this great remedy to others as a valuable and effective remedy."

Dr. Chase's Nerve Food, 50c. a box, 6 boxes for \$2.50, at all dealers, or Edmanson, Bates & Co., Toronto.

THE HERMIT AND THE ANGEL.

There is a story I should like you to know, which is very old, so old, indeed, that it used to be told by the monks of the Middle Ages one to another. It runs in meaning somewhat like this:

There was once an aged hermit living in the lonely woods who was visited one day by an angel. The hermit was well known to all the people of the country far and wide for his holiness of life, and his kindly deeds. It was because of his goodness that the angel came to visit him. The angel was in the form of a man, and his dress was that of the people of the time, but he told the hermit of his nature, and of his exalted rank.

Long time these two talked together, for they were alike in this—they loved God with all their hearts, and loved all mankind as themselves. As they talked, one proposed that they should take a journey together and see the world as it worked under the government of God, and do all they could as opportunity offered. To this the other agreed.

On the morrow they started out, and the hermit saw many strange sights, and many beautiful scenes, such as his eyes had never before rested upon. He was full of joy, and his heart sang a song of praise.

At nightfall they came to a humble cottage by the wayside and craved shelter for the love of God. The good people bade them welcome, gave them a homely but plentiful supper, and a warm bed. In the dead of night the holy hermit was awakened by the movements of his companion. He saw him go to the side of the cot of the little child of his host, stand for a moment, then raise his hands as if in the act of blessing. Great was the peace which filled the hermit's heart, and he slept again, but in the morning he was startled by a wild cry of sorrow, and then he learned that the child had been found in the cradle white and cold—dead. He did not dare to utter a word, but hastened his departure, overwhelmed with sorrow.

Next night the travellers came to a wealthy farmer's house. The harvest had been gathered in, the barns were bursting with their wealth of store, and the farmer in jovial humour entertained the travellers right royally. At length they retired to rest, and being very weary, the hermit slept soundly. But after a time he was awakened by the shining of a bright light in his room, and then he found all the household astir, for the ricks and barns were blazing, and before the morning light came all the year's store was burned, and only piles of black ashes left.

Again the travellers went on their way. As they walked, the hermit looked hard at his companion to see whether by the traces on his countenance he had been the cause of the fire, but in the angel's calm, peaceful face he could read nothing. And he did not dare to ask

of the troubles which had happened.

As evening again drew on, the hermit and his companion stopped at the door of a lonely house, the hush of the twilight hour had fallen upon all things around; the faintest whisper could be heard. As one of them lifted his hand to knock, the sound of a man's voice from within was heard in tones of agony and prayer, and he paused to listen. The man was pleading that his wife, who was dying, might be spared at any cost. It was clear to those who listened that the man loved his wife more than God. The hermit looked at the angel's face, and saw it marked with deepest sadness. Then the angel entered the house unbidden, and said to the man, "Wilt thou that thy wife should be raised whether for good or ill?" "I would," he answered, boldly, "for she is dearer to me than life." Then the angel went to the side of the bed wherein she lay, and spoke some words to her, and the moaning ceased, the pale cheeks flushed, and she opened her eyes. Death had been robbed of his victim. Then was the husband glad with a great joy, and the hermit, too, uttered his thanks to the angel.

On the morrow, as they walked, the hermit could now speak without fear, and he told the angel of all the sorrow he had felt when the child had died, and the farmer's ricks were burned, but now he was right glad because of the raising of the woman, and he gently added, "We came out only to do good."

The angel looked at him with eyes full of infinite pity, and answered: "Oh! thou short-sighted mortal! Dost thou think I have not done only what is good? The child's life was given back to God because had he been spared he would have grown up wilful and evil, and at last have broken his parents' hearts. Was it not better that his soul should go back to God, while it was pure and innocent?" And the hermit answered: "It is even so." "I set fire," continued the angel, "to the farmer's ricks because goodness is more than wealth; and the man's life was growing bad, being eaten up with his pride and riches; only poverty could bring him back to goodness! Is it not better so?" "True," returned the hermit. "Then what of the man whose wife was raised?" he asked, timidly.

"Ah!" said the angel, "he will have to learn through many a year of sorrow that love lies at the root of all things that God does, and that all requests should be made with due submission, for, in spite of seeming, the Hands that govern the lives of men are very tender."

The hermit was silent. He saw that things are not always what they seem, and that if we could know all, we should not say this is hard and that is bitter, but walk in trust, knowing that love is everywhere.

Is not this a lesson worth learning? If we would but learn it, what glad and thankful hearts we should always have!

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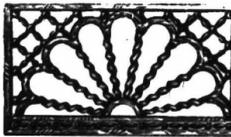
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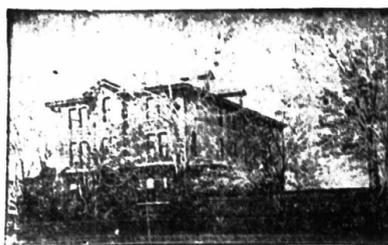
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