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Vol. 25]

TORONTO, CANADA, THURSDAY, OCTOBER 5, 1899.

[No. 38.

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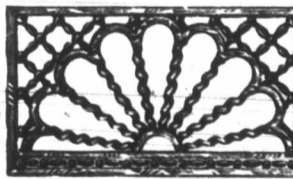
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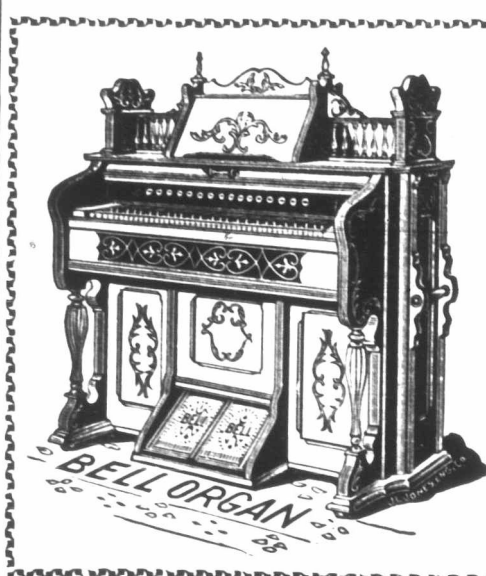
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LESSONS FOR SUNDAYS AND HOLY DAYS.

NINETEENTH SUNDAY AFTER TRINITY.

Morning—Ezekiel 14, Philipplans 2.
Evening—Ezekiel 18, or 21, 15; S. Luke 8, 26.

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

NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.
Processional: 298, 423, 542, 547.
Offertory: 226, 424, 446, 550.
Children's Hymns: 333, 564, 570, 569.
General Hymns: 296, 540, 541, 546.

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.

The Dynevor Indian Hospital.

The third annual report of this hospital has been forwarded to us, and we have been asked to put forward to our readers its claims for support, and to enlist the prayers and sympathy of all who desire to aid the good work done for the sake of Him Who taught us that offerings made for His sake, to relieve the wants and sufferings of those for whom He died, are counted by Him as gifts and offerings made to Himself. The hospital is situated on St. Peter's Reservation, near West Selkirk, Manitoba, for the benefit of Indians only; it was opened in March, 1896, under the auspices of the Primate of all Canada. The chairman of the committee is Archdeacon Phair; the Rev. J. G. Anderson, the incumbent of St. Peter's, Dynevor P.O., Man., is a member of the committee, and Mr. W. Redford Mulock, Q.C., Winnipeg, is the honorary-secretary and treasurer, to whom

gifts of money should be sent. These names are a sufficient guarantee that the affairs of the hospital are in good hands. The nurse-in-charge is a Miss Lockhart, who came out from England ten months ago, and who gives her valuable services without fee or reward, for the Master's sake. During her ten months of service, she had 39 in-patients, and 568 dispensary patients. The hospital appears to be conducted on the strictest principles of economy, nothing is bought that can be made on the premises, and expenses are kept down to the lowest possible point. The Indians' dread of hospitals is well-known; and in this respect good work is being done for the Church in teaching the red-skinned brother and sister that the Church of Christ cares for their bodies, as well as for their souls, and that those who work for the Church look after her sick and suffering children for the love of their Master and Saviour. The report can be seen at the office of this paper, and will speak more eloquently than any words of ours can do of the good work which is being carried on, and of the claim which the hospital has on all Canadian Churchmen. We only add the concluding sentence of the letter addressed to us by the honorary-secretary and treasurer; "We are to-day practically without a dollar in the treasury."

The English Church Congress.

The thoughts of all who love the Mother Church in England will be directed towards her during the ensuing week. The Congress, held annually in different parts of England, will be held during next week in the Metropolis, under the presidency of Bishop Creighton, whose tact and wisdom have, under God's guidance and blessing, hitherto guided the Church in London through the storms and eddies which have beset her course during the past eighteen months. Here in Canada, through God's blessing, we are enjoying perfect freedom from all such troubles; and are enabled, therefore, to look round our own borders, and study for ourselves, in peace and tranquility, how best the work of the Church can be fostered to the advancement of His glory in this Dominion. But the obligation rests all the more strongly upon us to pray during each day of the coming week, that God's Holy Spirit may direct and guide the minds of all who take part in the Congress, that they may have a right judgment in all things, and may be led into the way of truth, and hold the faith in unity of spirit and in the bond of peace.

Church Unity.

So long as such men as Canons Scott-Holland and Newbolt are appointed to canonries in St. Paul's Cathedral the fame for eloquence with that pulpit, acquired in the days of Lightfoot and Liddon, will be perpetuated. It is literally true that thousands flock to the cathedral on the Sunday afternoons, when

one of these two men is the appointed preacher, and the English Church papers confer a benefit on their readers by reporting their sermons. The following passage occurs in a recent sermon preached by Canon Scott-Holland on Church Unity: "Take, for instance, the world-wide unity of the Church of Christ so much in our thoughts. We at least cannot for a moment doubt what it was that our Lord intended and desired. He prayed for it with His last breath. He left behind Him a society which was to be of one heart and one mind, knit into a fellowship within and without, so as to be one body with one soul, possessed by a single will, as visible in its compact unity of life and purpose as a city set upon a hill. He endowed it with means to build up and to retain this visible and invisible unity through the one rite of admission and one central act of worship. This is the ideal reality of the Church of God. It is still the will of God, its one Lord, it is still the purpose of its one Spirit, it is still the structural constitution of all its belief. There is but one Church, one body, and all faith in Christ under whatever disguises of circumstances includes and involves membership in this Holy Society."

Architecture and Doctrine.

The revival of Gothic architecture in church building was historically coincident with the Oxford or Tractarian movement. Canon Newbolt, in claiming for the Prayer-Book of the Church of England that it owes the symmetry of its form and the beauty of its language to sources by no means exclusively Roman, makes use of this coincidence of date between the revival of Gothic architecture and Catholic doctrine, to draw a striking parallel in the following words: "English people seem to be strangely subject to waves of fashion, which sweep over their architecture, their music, their language, their very religion, and so it has been here. A Gothic revival in architecture, which harried and tore down and burnt all that was not Gothic in our churches, was accompanied by a mediaevalism in liturgical and ritual studies, which failed to recognize the distinctive beauties and characteristics of our English rite; and we are only now slowly and with difficulty learning from our archaeological and liturgical experts to adore what we burned, and to burn what we adored, and to realize that although the Anglican Church has her right to the full beauties of Catholic ritual, and is heir to the liturgical glories of the past, yet her excellence does not lie in imitation, or adaptation of foreign uses, but in developing her own distinctive features and lines of beauty."

Opposition to Alteration.

In the same address, Canon Newbolt urges that the Prayer-Book has proved to be a rallying-point and a bond of union amidst the discordant cries and contrariant

inflexibility of party spirit; and that in all the excited disputes over ritual in the last forty years, every attempt to alter the wording of the Prayer Book has been successfully opposed by all parties in the Church. "The rubrics are ambiguous, nay, antiquated, even unworkable; they have been diversely interpreted by the same authority, they are susceptible of obvious improvement. No! anything rather than that the Prayer Book should be altered! The two or three or more parties, who, although included within the Anglican pale, are always ready to fly at each other's throats, are at least united in a common use of common formularies, and would each dread a relaxation which might tend to emphasize tendencies to which they are conscientiously opposed."

Bishop Hine on Foreign Missions.

The Bishop of Likoma, at a recent conference of the clergy of his diocese, laid down some leading principles of missionary work among native races. He points to ancient Church history, notably that of the early Church in Northern Africa, to prove that a Christianity which is too closely allied to the foreign power, which, for the time, happens to rule, has its dangers; for when the foreign power fails, the Church is apt to fail with it. He argues, therefore, that a native Church for Africa should be the aim and object of Church missionaries; not a Church which is a mere adjunct of the British occupation of Central Africa. Bishop Hall, of Vermont, summarizes this in the following words: "The Church's mission is distinctly to build up the national life of the peoples to whom she brings the religion of our Lord, and not to aid in its destruction."

Eggs are not Chickens.

The Roman Catholic Bishop of Shrewsbury has given expression to a hope that the 280 clergymen, who are requested by their bishops to abandon the use of incense and processional candles, "will enter by God's help and Mary's pleading into the apostolic unity and vision of peace." One of our contemporaries remarks upon this: "This desire of the Roman Church to set up an orphanage for disobedient children is praiseworthy, but we fear both foster parents and children will repent them of the adoption." While fully agreeing with the views so neatly expressed, we would remind the Roman Catholic Bishop of the old proverb about the inadvisability of counting eggs as chickens. It is always unsafe to prophecy unless you are sure, but we shall be very greatly surprised if, when Advent comes round, the number of children still disobedient will be as many as fifty.

Bishop Potter on Material Wealth.

The Bishop of New York has at least the courage of his convictions. In a recent sermon, he asks: "Has it ever occurred to anybody what, sooner or later, would be the effect upon the mass of their fellow-beings if a company or fellowship of men and women of recognized social leadership should bind themselves together to illustrate in their habit

of life simplicity of attire, modesty of equipage, inexpensiveness in the appointments, and chasteness in the aspect, proportions, furniture, and decorations of their dwellings; should further bind themselves to discourage the habit of excessive accumulation; to employ for art, science, philanthropy, and religion all beyond a certain proportion of their income; should devote a certain fixed time in every day to other human interests than their own; should devise, and themselves co-operate in, plans for softening the rigours of life to the less fortunate, and in bringing into the dull monotony of the modern conditions of manual labour, so far as might be, brightness and cheer; of seeking, in one word, to redeem our modern life from the tawdry, sordid, self-indulgent aspect which is too often at what we call 'the top,' its dominant and prevailing note?"

The Master's Secret.

The Bishop goes on to state his belief: "that there are men and women who, in far greater numbers than most of us dream of, would hail it as, for themselves, at any rate, a way out of a situation which, with our modern extravagance on the one hand, and our modern conditions of poverty, degradation, and despair largely untouched, unrecognized, and unredeemed, on the other, is, to many earnest natures, as intolerable as it is appalling. For, whether all of us recognize it or not, my brothers, I rejoice to believe that there is a steadily growing minority among us, who have found out, to their great joy and enlargement, that He Who was Himself the Truth, spoke a transcendent and eternally regnant truth when He said: 'A man's life consisteth not in the abundance of the things which he possesseth.' They have touched a higher joy in life than that, and struck a deeper note! They have found the joy of loving and the joy of serving. They have seen the glazed eye of despair brighten at their coming, and the hard note of hatred die out of the voices that answered them. They have learned their Master's secret of giving themselves for men, and they refuse to go below it."

The Revival of the Diaconate.

This is one of the subjects to be discussed at the ensuing Toronto Church Congress. We presume it is intended to open the way for ordaining to the office of deacon men, who, though capable by education and training of assisting the parish priest in conducting the services of the Church, and preaching, are not prepared to give up their whole lives to the ministry, or relinquish their secular calling; and who do not intend to proceed to the priesthood. The experiment has been tried in some dioceses, and is working well. To make it effectual, there should be kept at the Synod Office of each diocese a list of the names and addresses of the lay deacons; so that on any emergency arising, the secretary of the Synod would know at once to whom he could apply for help.

Distress in the West Indies.

The Archbishop of the West Indies gives

a terrible account of the ravages caused throughout his province by the hurricanes of the last and the present year. In August, 1898, the principal sufferer was the island of St. Vincent. On the 7th of last month a similar, but apparently even more terrible, disaster befel several of the islands in the Leeward Government, and particularly Montserrat and Nevis. In the former the ruin was as complete as it was rapid. In three hours every church was destroyed, and every single house more or less wrecked. Some 84 persons were killed, and 1,250 injured. Three-fourths of the population are homeless; the large lime estates, which supply the chief industry, are totally demolished, and all the crops of the island are destroyed, so that the people will have to rely on imported food for many months to come. The Archbishop is, consequently, compelled to ask for the extension to the Leeward Islands of the same generous help which was readily given last year to Barbadoes and the Windward Islands.

WHAT IS WANTING?

Something is wanting; all are agreed on that point. The Church has not the hold on the people that she has a right to have. She does not progress. On the contrary, she goes back. How is this to be accounted for? Various answers have been given. Some answers have been thought which are not spoken. Some are probably so vague that it would be difficult to put them into plain words. But there is one thing which may be pointed out, and that is, the want of corporate action in the Church. Individual parishes are doing their duty well; individual clergymen are doing nearly all that individual clergymen are capable of doing. But the work is carried on more in the method and spirit of a Congregational Church—or rather independent congregations—than in the spirit of a body, acting under one impulse, with one end, each part contributing its own share of work and energy and sacrifice. It is easy to indicate this defect in our systems; but it is not so easy to point out the remedy. One thing has been suggested as helping towards the desired end—the greater mobility of the clergy; and various methods have been suggested for this purpose. For example, the rule of the Methodists, to move a minister from one post to another, every three or five years, has been recommended by some; but the difficulties attending such a change seem to have prevented its being seriously entertained. Then, again, there is the new canon, passed by the Synod of Toronto, which gives the Bishop power, under certain conditions, to remove a man who does not seem well suited for his post. But, although this canon was passed by a great majority, many still regard it with disfavour. To a certain extent these objectors are right. The provisions of the canon seem harsh, and most are agreed that they should be made use of only in extreme cases. But the fact is that such a canon should be kept in reserve and merely in terrorem; and in most dioceses it would probably never be necessary to put it into

operation. Two things are possible which might obviate the necessity of having recourse to this severe canon. In the first place, men who seem to have failed in one place might have an opportunity of succeeding in another. We are persuaded that there are not a few of these—many of these good men and men who might be most useful—who feel either that they are not quite adapted for the post which they occupy, or that they have been there long enough, and might do better work in another place. These men would welcome a removal or an exchange, and in many cases such an exchange would be greatly for the benefit of the Church and the clergy. Why should not the Archdeacons or Rural Deans keep track of such parishes and such incumbents, and bring them under the notice of the Bishop periodically? There would be no disgrace in changing, no reflection upon anyone's character or work; and in many cases a clergyman might gain new courage and hopefulness in his work, knowing that he had a new sphere; and that (perhaps, in some cases), he might avoid mistakes made in another place. The other thing—no less necessary—that might be adopted, is the advancement of men who have done good and useful work in small spheres to places of more extended possibilities of usefulness. Sometimes this is done, but it is not done so generally as it ought to be done. Men only just ordained, who have made no proof whatever of their ministry, and men who have been continuous failures, are often promoted over the heads of experienced, devoted, and successful men. Who can wonder that, in such cases, those men sometimes get discouraged, and lose heart and energy in their work. Men are human after all. It is true that the absolutely consecrated man will do his duty without extraneous aid; but a man is apt to lose faith in himself if others do not seem to have faith in him; and we have no right to lay needless burdens upon workers, clerical or lay. This leads to the question of patronage and the present manner of its exercise. To this subject we may return again. In the meantime, we repeat, the Archdeacons and Rural Deans should be in frequent communication with the Bishops. With large dioceses like Toronto or Huron the Bishop cannot possibly have the whole region under his eye without such assistance.

AUTHORITY.

If there is one clear note of Catholicity, it is Authority. Heresy, as every Greek scholar knows, means choice, self-will. A heretic is one who chooses his own way, asserts his own opinions, in opposition to those which are promulgated by authority, in opposition to the Dogmas of the Church. All this is beyond question with those who claim the name of Catholic. Moreover, the adherent of Catholicism will not be eager to prove that there is no such thing as Authority; he will rather be anxious to discover Authority, to assert it and to maintain it. Everyone who has any knowledge of Church History whatever must be aware that these principles have

been held by Roman Catholics, by Anglo-Catholics, and others. It is equally well-known that the principle of Authority has greatly weakened in the Church of England during the last half-century. Whether this change has been brought about through any fault in the rulers, or through the spread of insubordination among the ruled, or as the result of the spirit of the age (*Zeitgeist*, it is the fashion to call it), we need not here enquire. All of these elements may have existed; as to the fact itself there is no question. Now, we are not prepared to pass indiscriminate condemnation on those men who declared that they could not conscientiously obey that which they regarded as the judgment of a mere civil court. They might, indeed, have found a way of escape by throwing the responsibility upon the Bishop when he gave his authority in order to enforce the judgment. Still we can understand the difficulty which some men said that they experienced. They professed to appeal from Caesar to the representatives of spiritual authority in the Church. Well, one should suppose that, in the recent "Hearing" of the Archbishops, they had got what they had wanted. If it was not a Court, that was from no ecclesiastical defect, but only from its not being provided for by Acts of Parliament; and surely this could be no reason for rejecting it. It has been said that the Judgment of the Archbishops had no spiritual authority—and so it has been called first a Decision, and then an Opinion—not a very respectful manner of treating the utterances of the highest authorities known in our Church. But it seems to us that essentially this "Opinion" was clothed with all the authority which High Churchmen could expect or demand. It appears to be the opinion of some that an Archbishop must call together his Provincial Synod, before he can speak with authority. Those who speak in that fashion must have a very imperfect acquaintance with early Church History. But, even if an Archbishop called his Synod, would he be governed by its vote? This seems the assumption of the objectors, but they are quite wrong; there was no decisive vote given by a Synod of Presbyters. Indeed, the "Court" was particularly strong in its Constitution and particularly careful in its methods. Evidence was taken with great care. Experts chosen by the side of the accused were allowed to testify and treated with the greatest courtesy. Two Archbishops gave the most diligent attention to all that was urged on either side. What more could have been done? We doubt if any such case could be made out for the decisions of Bishops and Archbishops in the early days of the Church. But how does the matter stand as regards the principles and rules of our own Communion? There can be no difficulty in answering this question. The Church of England says plainly in her Preface, "Concerning the Service of the Church," that in cases of disagreement, "the parties that so doubt or diversely take anything, shall always resort to the Bishop of the diocese, who by his direction shall take order for the quieting and appeasing of the same; so that the same

order be not contrary to anything contained in this book. And if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop." Obviously, all has been done that was required by the Church, and more than all. The Bishop was under no obligation to go to the Archbishop; yet he did so. The Archbishop was under no obligation to have for his assessor the other Archbishop, yet, in the interests of fairness and clemency, this was done. And now there are still some who proclaim their determination to rebel. And Lord Halifax tells the laity to uphold their clergy in their rebellion. No wonder that Dr. Reynolds Hole, the Dean of Rochester, a decided High Churchman, should declare his resolve to leave the English Church Union, and that others should follow his example. That great association will have now to make up its mind whether it will side with Order or Anarchy—whether there is any Authority in the Church which it will acknowledge and obey.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

The Twentieth Sunday after Trinity.

Ezek. xxxvii., 3. "And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest."

A terrible and ghastly sight—a valley full of human bones. Perhaps a great battle here, or a vast caravan lost, or an old burial place. A sight to chill. How can life come out of death like this? Yet the breath of God touched them and a great army stood up. Great lessons are here.

i. The immediate application to the people of Israel. Plainly told—a great change to pass upon Israel.

1. Previous chapter contains announcement of gracious purpose. God will gather, sprinkle, cleanse.

2. And here by striking imagery. (1) Picture of desolation hardly too strong. Jerusalem. Bones dried. Hope lost. (2) Yet not beyond the power of God. He Who had scattered could gather. (3) And these promises fulfilled. Many returned. City and temple rebuilt. A new national spirit—Maccabees. (4) But a fulfilment beyond Jerusalem. National blessings inadequate.

ii. Vision has a wider application. Even for Israel spiritual blessings. But all nations.

1. Valley of dry bones represents mankind at large. (1) Not easy to picture heathen world. Every form of evil. (2) Not merely in the vilest haunts. Spiritual death and sin everywhere. Intelligible when remember that selfishness is the root. See Romans i. Juvenal.

2. Feeling of despondency. Vain efforts to rise. By Law. By Philosophy. In vain.

3. At last, in the fullness of time, a word and a power. (1) Proclaiming the acceptable year of the Lord. (2) Followed up by the Breath of God. God the Word revealed. Then God the Spirit.

4. And not in vain. Wilfully blind who ignore. The dead have risen, a great army. "You hath He quickened." For nearly 2,000 years the process.

iii. A lesson for our own time. Power of the Gospel has done much. But not yet the Kingdom of this world our Lord's.

1. Multitudes in heathen darkness. Some seemed in iniquity. None with knowledge of God and life.

2. Church of Christ. Different views, optimist, pessimist. Yet far from the Ideal of Christ. (1) Try Christian society by (a) the Word and Truth of God; (b) the Worship of God; (c) Service for God and man. (2) Yet the case not hopeless. God is with us. His Spirit. Eternal hope. "They that are in their graves."

REVIEWS.

Works by Rev. G. C. Morgan.—We have before us three books of deep religious interest by the same author—we know not to what Communion he belongs—quite worthy of devout attention and sure to be found helpful by those who will so use them. They are published by the Revell Co., of New York, Chicago, and Toronto. First comes "God's Methods with Man" (in paper, 50 cents; in cloth, a dollar). The book presents us with what we may call an account of the development of Divine Revelation, beginning with the period from the Creation to Christ and then showing how the work of the Holy Spirit succeeds to that of our Lord, so that He is "the Revealer and the Administrator of the absent King Whom the world still rejects." But the greater part of the volume is taken up with the Second Advent of Christ. Whilst we are not agreed with the author in points of detail, we willingly bear witness to the sobriety and devoutness of his tone. No one can read the book without being the better for it, and with its general purpose we thoroughly agree. The second volume is shorter. Its title is "The True Estimate of Life." (15 cents in paper, and 30 cents in cloth). The volume contains nine addresses—we should say sermons, for, although a text does not stand at the head of each, it comes in lower down. Thus No. 1. is on "Paul's Estimate of Life," and the text is Phil. i., 21. "To me to live is Christ." In working out the thought of St. Paul, he points out 1. That Christ is the Author of his life; 2. The Sustainer; 3. The Law of his life; 4. The Product of his life; 5. The aim and influence of his life; 6. The impulse of his life; 7. The Finisher, the Crown of his life. It may seem that there is here too great elaboration, but each point is worked out with care and force, and each brings out a distinct aspect of the general truth. The other discourses are similar in character, dealing with such subjects as the following: "Wilt Thou be Made Whole?" "The Cleansing of Naaman," "Redeeming the Time," etc. The last of Mr. Morgan's volumes is entitled "Wherein?" (Price, 75 cents in cloth). The question is taken from the Prophet Malachi with whom the word "Wherein" occurs seven times. Chap. i., v. 2, v. 6, v. 7; Chap. ii., v. 17; Chap. iii., v. 7, v. 8, v. 13. In the last case the word is translated "What" in the Authorized Version but properly "Wherein" in the Revised. The general idea of the volume is expressed by the sub-title: "Malachi's Message to the Men of Today;" and the special subjects are: "The Spirit of the Age," "The Complaints of Jehovah," "The Divine Attitude," "The Elect Remnant," "The Final Word," "Curse"—a word which the author says, is "a warning and not a sentence," "a Gospel of Love." The spirit of these discourses is excellent and the exposition helpful throughout.

Magazines.—The October number of the Pall Mall Magazine has a very charming photogravure of Burne-Jones' picture, the Wood Nymph; a neatly turned poem by Marvin Dana, called "God's Face," with appropriate illustrations by Abbey Alston; another of Gilbert Parker's characteristic "Stories of the East;" a very interesting history of the birth and rise of the city of Sydney, the capital of New South Wales; and an article on "the American Language," which is interesting to Englishmen living in cities in the States; there is also another of H. G. Wells' extraordinary stories: "The Magnanimity of the Man of Pleasure," utterly unintelligible to our poor understanding; and a series of quaint reproductions of sixteenth century paintings of hunting after big game in Africa. All

these combine to make a readable volume up to the usual standard of excellence of this favourite magazine.

Scribners' Magazine for October is up to the usual standard of excellence, both as regards illustration and printed matter. Readers will find a new development in photography, under the name of Téléphotography, produced by a combination of the camera and the telescope, and some striking illustrations show the power of the invention. There are some further letters of Robert Louis Stevenson, written among the South Sea Islands; and some picturesque views of the "Water Front of New York," accompanying a vividly written article by Jesse Lynch Williams. Playgoers will read with interest the first part of Mrs. John Drew's Autobiographical Sketch, as now given forth to the world by her son. The number contains many short stories and other attractive features.

"ECHOES OF THE BROTHERHOOD OF ST. ANDREW CONVENTION AT ST. JOHN."

A brief running review of this convention may be of interest. From a layman's standpoint, this is in many ways the most important Church gathering of the year. At St. John this year there met together some two hundred Brotherhood men, clergy and visitors, of whom some one hundred and twenty-five came from places outside of St. John, representing very fairly the Brotherhood throughout the whole of Canada. Winnipeg sent a lay representative, beside the Rev. Mr. Richardson, who came at the same time to take up his work as the new rector of Trinity Church, St. John, the most important charge in the Maritime Provinces. From Ontario came a goodly delegation of about fifteen from Toronto and scattered representatives from Hamilton, St. Catharines, Ottawa, Perth and other places; from Montreal several men, from Halifax a solid body, and from almost every district of Nova Scotia and New Brunswick faithful men not a few. The summer season enabled fifteen United States Brotherhood men to bring something to and probably to take something away from the convention. The heartiness, the brotherliness and the earnestness of Brotherhood gatherings have come to be the natural outward manifestation of the spirit which is more and more permeating the whole Brotherhood, and through this and other agencies, not a little, the whole Anglican Communion. The presence of Bishops Hall and Courtney and of the general secretaries of the Brotherhood in the United States and in England gave everyone much to listen to and to digest of a helpful and inspiring character. The two evening public meetings were crowded and enthusiastic—the services dignified and hearty. The preparatory Quiet Hours on the Thursday evening drew together some two hundred and fifty men, to whom Bishop Hall unfolded some of the deep lessons to be derived from Nathaniel, the Israelite, without guile, and from the bringing of him to the Master of Israel, who riveted his attention by His full knowledge of this apparent stranger's past, present and future. The contact with the perfect Man was attained by the contact of the imperfect man and by the natural "Come and see," which overcame all objections and all deep-rooted prejudices. Bishop Kingdon added much to the convention by his heartiness of greeting, his continuance of interest, and by the well-chosen message of his charge: "Do the next thing," as a watchword for the external work of the Brotherhood men. The conferences developed strongly the necessity for Brotherhood men undertaking the most natural work, which would be found generally to lie much nearer to hand than most men at first supposed. They developed also the importance of work amongst boys, and the interest, the significance and the power of such work. Of the absolute necessity, too, of the man who would undertake such work identifying himself with the interests and specially with the sports, of the boys; the ease

with which the boys' confidences can be won; the chances opened out for influencing the growing life by inviting boys one by one to your rooms, giving them there illustrated books to look at, and otherwise making them feel at home. Perhaps the most striking meeting of all was the great men's mass meeting in the opera house, when eight hundred or more men gathered there as a result of much straight Brotherhood effort on the part of the local and some of the visiting Brotherhood men. The three speeches on "True Manliness:" (1) "In the Home;" (2) "In Business;" (3) "In Religion," simple and direct, but eloquent and powerful, held the "rapt" attention of the audience. Dr. Kerr, of Montreal, and Dr. Lindsay Parker, of Brooklyn, were the clerical speakers, and the native Irish of both men gave a useful lightness and brightness to the meeting which helped the real lessons of ordinary, every-day duty essential to any real manliness to find a ready path to the hearts of every man present. It proved again what needs no proof but for the weakness of man's belief, viz., the power of the simple Gospel of Jesus Christ. A trip up the marvellously beautiful St. John river, eighty-four miles, to the ideal cathedral city of Fredericton, seemed a fitting and natural postscript to the convention. To join in evensong in the lovely cathedral was in itself an inspiration. The cathedral building, erected at a cost of \$100,000, entirely paid for, was a magnificent legacy from the late Bishop Medley to the diocese, and to the Church at large. In this age of cathedral building and more of cathedral planning, a visit to this typical cathedral, which has stood with its cross-topped spire testifying to the grandeur and dignity of the Gospel for full fifty years, is a trip which would amply repay any Churchman were there many discomforts to be overcome; but when the journey up the St. John river is a picture, the town itself a restful and beautifully wooded place, and the view for twenty miles down the river from the top of the University buildings a perfect panorama, the whole becomes a trip which, once taken, will never be forgotten.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Hopewell Hill.—A new lectern and prayer-desk, of very neat design, have been placed in St. John's church.

Charlottetown, P.E.I.—The Rev. Leo. Williams, curate of St. Paul's, Halifax, has been offered the rectorship of St. Paul's to succeed the Rev. J. T. Bryan, B.D.

Horton.—A parish meeting was held at Wolfville, at the end of last month, to choose a successor to the Rev. Kenneth Hind, who is resigning the rectorship to take his old post, as priest in charge of St. Stephen's, Halifax. It was unanimously decided to tender the rectorship to the Rev. R. F. Dixon, rector of Sackville, and he has notified his acceptance. He leaves Sackville solely on account of his health, as the work was proving too hard for him, there being four churches and about 250 square miles in the parish.

Annapolis Royal.—Mrs. How, wife of Rev. H. How, B.A., rector of St. Luke's, and her son, Harry, recently left for California. Before leaving, the parishioners of St. Luke's, the Principal of St. Andrew's School (H. Bradford, Esq.), and the boys (23 boarders and 12 day pupils), presented their old chum with a cheque for \$129, and gave him a lusty cheer, and best wishes for restoration to health in a Southern clime. Mrs. How was the recipient of many substantial tokens of regard from her friends, who deeply sympathize with her

in her unexpected trial, caused by her son's having to resign his situation in the Merchants' Bank of Halifax, in consequence of his health. Rev. H. How returned to Annapolis on Wednesday.

FREDERICTON.

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

At the request of the Bishop of Maine (Dr. Neely), the Bishop has kindly consented to visit the parishes and missions bordering on the diocese, during the latter part of October.

QUEBEC.

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

Quebec.—St. Matthew's.—On Sunday, the 24th of September, the Bishop of Ottawa, acting for Bishop Dunn, ordained Mr. I. S. Brewer, B.A., Cambridge, deacon. The sermon was preached by the Rev. W. C. Rodgers, head master of St. John's School, Montreal. Mr. Brewer will become assistant curate to the Rev. F. G. Scott, rector of St. Matthew's.

MONTREAL.

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

Glen Sutton.—A harvest thanksgiving service was held at the church of the Good Shepherd on Sunday, 24th September. The church was suitably adorned with the kindly fruits of the earth. Rev. J. M. Coffin preached a very appropriate sermon on "the Duty of Thanksgiving," which such a season suggested, and emphasized the fact that our bringing in of the annual harvest was a figure of the great ingathering which shall take place at the end of time.

St. John the Evangelist.—The Men's Society of this parish (having in connection therewith the Charitable, Sunday School, Church History and Doctrine, Teaching and Envelope guilds, which have all done such good work, especially the Charitable, since the organization some four years ago), held a general meeting on Monday evening, the 25th September, when arrangements were made for carrying on the coming winter's work. The Bishop of Quebec, who is a general favourite among the members, who have already had in past years several interesting lectures from him, has kindly consented to help the society by delivering an illustrated lecture shortly after his return from England in November.

The Rev. W. C. Rodgers, M.A., head master of St. John's School, who has made a very favourable impression in his scholastic capacity, and also as an eloquent preacher, was the guest of the admiral and officers of H.M.S. "Talbot," on Saturday, the 23rd September, from Montreal to Quebec, where he went by special invitation, as preacher at the ordination service conducted by the Bishop of Ottawa in St. Matthew's church, on the 24th. The annual dedication festival is to be held on the last Sunday in October, when the Rev. Father Osborne, S.S.J.E., Boston, Mass., said to be one of the most eloquent preachers in the American Church, will be the preacher. Father Osborne has just arrived from South Africa, where he has been stationed for some time, to assume the position of Superior in America of the Cowley Fathers. Some years ago he was stationed in Boston, and is favourably remembered by many of St. John's congregation, among whom he was a frequent visitor. Among those who have recently visited and preached in St. John's were Father Benson, the founder of the Cowley Fathers; Rev. M. O. Smith, Professor of Exegesis, Nashotah, Wis., and the Rev. F. B. Norrie, rector of St. Matthias' church, Toronto.

St. Martin's.—In November next, the congregation will celebrate the close of the first quarter of a century of the church's existence. On November 1st, 1874, Divine service was held for the first time in the basement of the present edifice, the Rev. Dr. DuMoulin (now Bishop of Niagara), being the preacher. On December 20th, of the same year, the opening services were held in the church, the preachers being Bishop Oxenden, Dean (now Bishop) Bond, and the late Bishop Williams, of Quebec. On the Christmas Day following, ninety communicants gathered with the rector for the first time in the new church to celebrate Holy Communion. On November 1st, next, therefore, the church will have completed the first quarter-century of its history, and the recurrence of the dates mentioned above will be marked by impressive services. The rector, Mr. Troop, will endeavour to secure Bishop DuMoulin for November 1st, and Bishop Bond, Dean Carmichael, and Archdeacon Mills for the Sundays before Christmas. On Christmas Day the first communion service in the church will be fittingly commemorated, but who the celebrant will be has not yet been decided.

Cote St. Paul.—Church of the Redeemer.—The Ven. Archdeacon Mills preached the annual thanksgiving sermon in this church on Wednesday, the 27th ult.; the church was appropriately decorated.

Westmount.—Church of the Advent.—The Rev. Alex. J. Doull, M.A., Oxon., the recently-appointed curate, arrived on Monday, the 18th September. He is a native of Halifax, N.S., but when quite young was sent to England to school, and has been educated at Merchiston Castle School, Edinburgh; St. Edward's School, Oxford, and Oriel College, Oxford. After graduating, he was for between two and three years connected with the Oxford University Mission, in East London, and on being ordained, about three years ago, became curate of Leeds parish church, where he remained until he resigned to come to Montreal. Mr. Doull received several flattering offers to remain in England, but from the day of his entering Oxford University he had made up his mind, that after gaining experience in England, he would come back to his native land and devote his energies towards helping the work of the Church. The Leeds Parish Magazine speaks of his work there in the following appreciative terms: "We shall all part from him with the greatest regret, for during the time he has been here (nearly three years), he has endeared himself to everyone with whom he has been brought into contact." After paying a short visit to relatives in Halifax, Mr. Doull assumed his new duties on Sunday, the 24th September.

Montreal.—St. George's.—A magnificent peal of bells is the latest gift to this church. Mr. A. F. Gault is the generous donor of the same, and his offer to place them in the church has been accepted by the vestry. It is expected that the bells will be in position for Christmas Day next. Within the past two years this church has been enriched by a splendid memorial organ, the gift of James Crathern. The instrument is one of the finest in the city, but notwithstanding the fact, Mr. Crathern has about decided to supplement his gift by the erection of a \$5,000 addition thereto.

ONTARIO.

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

Kingston.—St. Paul's.—On Sunday, the 24th ult., thanksgiving services were held in this church; the preacher was the Dean of Ottawa, who is, we regret to hear, far from well, and under medical treatment.

St. Luke's.—Thanksgiving services were held on Sunday, the 24th September; the preacher was the Rev. J. K. MacMorine.

OTTAWA.

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

Cobden.—Harvest thanksgiving services were held on Sunday, the 17th of September, in St. Paul's church. The church was prettily decorated with flowers and grain, and showed exquisite taste on the part of the ladies. Appropriate sermons were preached by the incumbent. The hymns were suitably chosen and pleasingly rendered by the organist and choir. There were about fifty communicants.

TORONTO.

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

In most of the churches of the city the usual Harvest Thanksgiving Services have been held, and in most cases special preachers have been called in to occupy the pulpit. There is no falling off in the estimation with which these services are held as testified by large congregations, and excellent music well rendered by choirs who have mustered in large numbers to do their part to enhance the heartiness of the thank-offering.

St. Alban's Cathedral.—Before leaving for Uxbridge, the Rev. A. W. de Pencier was presented with an address by the members of the St. Alban's cathedral chapter of the Brotherhood of St. Andrew, expressing their regret at the sundering of their intimate and loving union of six years in the work of the Master, during which time this chapter had been made one of the strongest in the order.

St. Luke's.—A special service was held on the evening of St. Michael and All Angels Day for the members of the W. A., when an excellent sermon was preached by the Rev. G. F. Davidson of Trinity College, from the text, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

The Church Bible and Prayer-Book Society.—The annual meeting of the members of this society will (D.V.), be held in the board room, 17 Richmond street west, Toronto, on Monday, October 9th, 1899, at 4 o'clock p.m., when it is hoped a large number will be present. This society, incorporated under "The Benevolent Societies' Act," in April, 1898, and under the management of a board of directors, whose chairman is the Lord Bishop of Toronto, has, during the first year of its existence, accomplished a gratifying amount of work. Its object, the distribution of Bibles, Prayer and Hymn Books, and other Church literature, among poor and needy missions, has been kept steadily in view, and the increasing number of applications for grants received shows that Church-people are beginning to realize the need of such a society, while the success which its agent, the Rev. M. M. Fothergill, has met with in his canvas for funds, proves that they recognize its value as an important part of the Church's work. It may be interesting as showing the wide area of the society's work to give a list of the grants already made. These have been, as follows: Nova Scotia—Joggin's Mines; Ontario—Hillier, Bancroft, Selby, Shannonville; Algoma—St. Joseph Island, Emsdale, Silver Water; Rupert's Land, Dauphin; New Westminster—Revelstoke; Huron—Milverton, Chesley; Ottawa—Combermere, Rockingham; Niagara—Rothsay, Charing's Cross, Barton; Toronto—Highland Grove, Essonville, Cardiff, and Monmouth, Minden, Horning's Mills, Warsaw, Bondhead, Thornhill, Swansea, Buckhorn, Norwood, South Burleigh, Chester, Brighton, Markham, Victoria Park, Toronto Home for Incurables, House of Industry, Hospital and Jail. The total number of grants has been forty-three of a total value of over \$375. Numerous letters of thanks have been received expressing the gratitude of the parishes for their grants, and stating how the timely gifts have been appreciated and how the

work of the Church has been assisted. It is to be hoped that the society may be supported in its good work so auspiciously begun, and may be helped to do each year a wider and greater work for the Church, whose handmaid it is.

Lakefield.—St. John the Baptist.—The annual harvest festival was held on Sunday the 24th ult., when bright and interesting services were held. The special preacher for the occasion was Prof. Clark, of Trinity College, and his discourses were, needless to say, listened to with much interest and close attention. On Monday evening Prof. Clark lectured to a good audience, his subject being "Water Babies." Rev. A. W. Mackenzie and Rev. H. Symonds, M.A., of St. Luke's, and the local Presbyterian and Methodist ministers were present and spoke briefly at the close of the lecture.

Westwood.—St. Michael's.—The annual harvest festival service, in connection with St. Michael's church, Westwood, was held on Sunday evening, September 17th, and was highly successful. The sermon was preached by the Rev. John Bushell, incumbent, from Psalm cxlv., 10. The church was very tastefully decorated with flowers, fruits, vegetables and other harvest tokens, and reflected great credit on those who undertook the work. Many were present from Allandale, and Norwood, and some from St. Mark's, Otonabee.

Programme of the Sixth Archdeaconry of Peterborough.—The Council met at the rectory, Millbrook, on Thursday, September 21st. Present: Ven. Archdeacon Allen, chairman; Revs. Rural Deans Allen and Webb; C. H. Marsh, and H. Symonds, secretary-treasurer. It was decided to hold the conference at Peterborough on Tuesday and Wednesday, November 14th and 15th. The following programme was adopted: The Church's Duty, involving some Social Questions of the Day. (a) Rescue Work, Rev. H. C. Dixon; (b) Desecration of the Lord's Day, Rev. C. H. Marsh. 2. The Church of England (a) Its Origin, Rev. J. S. Broughall; (b) Its Relation to the Church of Rome and the Reformation, Rev. Canon Farncomb. 3. The Condition of the Church in the Archdeaconry, Rev. Rural Dean Webb. 4. Unbelief, (a) Its Cause, Rev. H. Symonds; (b) How to Meet It, His Honour, Judge Benson; Rev. J. C. Davidson. 5. The Devotional Life of the Church. (a) The Clergy, Rev. Provost Welsh; (b) The Laity, Rev. W. C. Allen. 6. Consideration of the Synod's Resolution on the Division of the Diocese, R. M. Dennistoun, Esq.; W. M. Grace, Esq. and Canon Spragge. Evening Public Meeting. The Extension of the Kingdom. (a) At Home, Rev. H. C. Dixon; (b) Abroad, Rev. E. Daniel, and Rev. J. Carson. Devotional Meeting, Rev. Provost Welch or Rev. G. Warner; preacher, Rev. Provost Welch or Rev. Rural Dean Webb.

Cavan.—The Rev. E. A. Langfeldt, of Onemee, preached harvest sermons at the special services held in this parish on Friday, the 15th and 22nd September. The services at both St. John's and Trinity were very bright and attractive, and the offertory manifested a sincere recognition of God's blessing in the harvest. The sermons of the Rev. Mr. Langfeldt were also greatly appreciated. At Christ church, Bailieboro, a special thanksgiving service was held on Sunday, the 17th, when the Rev. A. Gadd, of Gore's Landing, preached an earnest and appropriate sermon. The festival was also assisted by the kind services of Mr. Woodhouse, and members of Port Hope choirs, who provided the music for the service held on the evening of the 19th, which consisted of anthems suitable to the occasion. The Ven. Archdeacon Allen, rector, gave an address; H. A. Ward, Esq., of Port Hope, also made a few appropriate remarks. The festival passed off most successfully in all respects.

NIAGARA.

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

Hamilton.—St. John the Evangelist.—The harvest festival was held last week when the church was very beautifully decorated, and Mr. F. F. Martin sang two solos.

St. Matthew's.—The Rev. E. A. Irving, of Dundas, preached at the commemoration and thanksgiving service held last week.

All Saints.—The members of this church have liberally responded to the call for funds to light the church with electricity.

Niagara Falls South.—The Rev. Canon Bull preached the harvest thanksgiving sermon on Sunday the 24th ult., from the text, "Consider the lilies how they grow."

Hagersville.—On Sunday, the 24th ult., All Saints' church was re-opened after an interval of a fortnight, during which it underwent extensive repairs and improvements. The roof has been thoroughly cleaned and polished, and the walls have been coloured delicately but brightly. The members of the Ladies' Guild purpose re-carpeting the chancel, and otherwise adding to the good work already performed. On the occasion of the re-opening, Rev. P. L. Spencer preached on the words: "A day in Thy courts is better than a thousand, etc."

Jarvis.—On the 21st of September, Rev. P. L. Spencer, formerly rector of Thorold and Port Robinson, was inducted into the charge of the parish of Jarvis and Hagersville by Ven. Archdeacon Houston, of Niagara Falls. The service was held in St. Paul's church, Jarvis, the congregation being large and showing deep interest in the proceedings. Rev. J. Francis, B.D., of Cayuga, assisted by reading the psalms and lessons. The keys were handed to the new incumbent by Mr. C. E. Bourne, one of the churchwardens and one of the best-known laymen in the diocese. The Archdeacon, in his address, referred to the long-continued friendship between the incumbent and himself, and spoke of the good work done by the former during his twelve and a half years' residence at Thorold, and his occupancy of the position of rural dean of Lincoln and Welland. After the induction, the annual parish harvest thanksgiving service took place. The ordinarily beautiful church had been rendered still more attractive by means of choice flowers and the usual harvest decorations. The Archdeacon preached a highly instructive sermon, and the choir sang an appropriate anthem. The day was one to be long remembered.

Milton.—Grace Church.—On Sunday evening, the 24th ult., the Rev. J. M. Baldwin preached here. On the Tuesday afternoon following, at a meeting of the W.A., Mrs. Baldwin delivered a very instructive address on work amongst the women of Japan. The annual harvest thanksgiving services are announced to be held this evening (5th October), when the preacher will be the Rev. Canon Sutherland, M.A., of St. Mark's, Hamilton. On Sunday, the 8th, the Rev. Prof. G. F. Davidson, of Trinity College, is expected to preach a harvest sermon.

HURON.

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

On Sunday, the 18th of last month, the Bishop preached in the morning at Trinity church, Fordwich, in the afternoon at St. Stephen's, Gorrie, and in the evening at St. James', Wroxeter. On the following day the Bishop consecrated the churches of St. Stephen's, Gorrie, and St. James', Wroxeter.

On Sunday, the 24th September, the Rev. J. R. Newell, rector of Markdale, and the Rev. Rural

Dean Graham, rector of Shelburne, exchanged duties, each one preaching harvest thanksgiving services in the other one's parish.

Woodstock.—The annual convention of the Brotherhood of St. Andrew of this diocese will be held in New St. Paul's church on Thursday, October 12th. About fifty delegates are expected to be in attendance. The main object of the convention is to revive dormant chapters, and assist in organizing new ones, and also to make known more widely the object and aims of the Brotherhood.

Thamesford.—The semi-annual meeting of the Deanery of Oxford was held here on Tuesday, 10th ult. The principal business transacted was the election of a local mission committee to co-operate with the missions committee of the Synod of Huron at London. The election, which was by ballot, resulted as follows: Clerical, Rev. James Thompson, of Ingersoll, and Rev. G. B. Ward, Eastwood; laymen, F. G. Bullock, Otterville; G. de C. O'Grady, Woodstock. It was resolved to bring the attention of the committee at London to the need of re-opening the church at Drumbo. The invitation of Rev. F. Leigh to hold the next September meeting and Church workers' convention at Princeton, was accepted. Clerical delegates in attendance were Rev. Messrs. Wright, R. D. Bloodsworth, Farthing, Johnson, Leigh, Thompson, Ward; lay delegates, Crawford, Crosby, Spice.

London.—Huron College.—The annual meeting of the Alumni Association began Wednesday, the 20th September, by Holy Communion in St. Paul's Cathedral. The Very Reverend, the Dean, and Canon Dann officiated. The morning session was opened with a few kindly words from the president, Canon Young, D.D., read a soberly, thoughtful and most opportune paper upon the subject of "Holiness." The learned writer dwelt upon holiness from its practical side, the development of Christian character through the influence of the Holy Ghost leading up to the perfection of the Divine standard. Perfecting holiness in the fear of the Lord was set forward as a corrective to trumpeting our own personal attainments in respect of holiness, and a warning was thrown out against lowering the standard placed before us in the perfect Son. A paper supplied by the Rev. D. Williams, M.A., of Stratford, entitled "Primitive Messianic Ideas," was then read. The divine ideal of man in the image of God subduing the earth before the fall was restored in the Messianic hope. In the conflict between the seed of the woman and the seed of the serpent, the human side of redemption is pictured; suffering, struggling. Her seed is regarded as culminating in an individual victor, who, not without bruises, finally crushes the opponent of man's happiness. At the afternoon session there were two papers read, the one by Rural Dean Hodgins, on "Liberty in the Church of England, its Use and Abuse," and the other by the Rev. W. Craig, on "Christian Unity." Rev. Mr. Hodgins stated that the doctrines of the Church were set forth in her articles and creeds, from which there could be no departure, but that in matters of ordering the services a generous liberty was accorded to accommodate differing tastes and circumstances. For instance, the services may be choral, semi-choral, or without music at all. The several Psalms, chants and creeds may be said or sung. It provides a communion service for every Sunday, but does not insist upon it. He pleaded for the cultivation of a spirit of toleration in matters of taste, the spirit which considers the preferences of others, and deprecated that intolerant spirit which would sacrifice unity to gratify a personal difference. Rev. Wm. Craig then addressed the meeting. In the New Testament days there was a real unity of doctrine, though not a uniformity of expression; a unity though not uniformity of worship. Neglected doctrines had been the cause of many secessions from the Mother Church. The neglect of the doctrine of the presence and power of the

Holy Spirit has given rise to the Quakers and Methodism. The study of the history of English Christianity, not confining ourselves to that of our own Church, would have the effect of making us more loyal to our own, and yet more tolerant toward others. We have seen the destructive character of unity without truth; we are beginning to feel the feebleness of our condition, having truth without unity. In bringing about the unity we desire, we must depend upon the Holy Ghost. In reality the great rallying point is the person of Jesus Christ. "And I if I be lifted up, will draw all men unto Me." The greatest danger of our day was due to a breaking away from Him. Spiritualism and Christian Science and such cults are more to be feared than the higher criticism. Let us preach and gather around Jesus Christ, and as every knee bows to Him, and every tongue confesses Him, the unity of Christendom will make progress. The officers were elected as follows: President, Rev. G. R. Sherwood, B.A.; vice-presidents, Revs. W. J. Hodgins and S. F. Robinson; secretary, Rev. A. H. Rhodes; treasurer, Ven. Archdeacon Davis; committee, Revs. George Brownlee, W. L. Deihl, and Merton Shore, and Messrs. Appleyard and Webb, students. The change in the constitution was confirmed, extending the privileges of the association, except participation in the business meetings, to the professors of Huron College and other clergy of the diocese desiring them. Steps were taken to keep in touch with all the alumni of the college wherever they were labouring, and especially with our graduates in the foreign mission field, and a committee was appointed to promote legislation by which they, and others, who would volunteer service temporarily in the domestic field, might retain their standing in the diocese. One of the most enthusiastic meetings in the history of the association was brought to a close with the usual votes of thanks at an early hour.

Clinton.—The semi-annual meeting of the deanery of Huron was held at Clinton on Thursday, when matters of interest to the Church in the deanery were profitably discussed.

Seaforth.—The harvest thanksgiving services, in connection with St. Thomas' church, were held on Sunday, 17th ult., and were most successful. The decorations of the church, with flowers, grain, and fruit were perhaps the best ever seen there. A large number of the congregation attended the 8 o'clock service, and again at 11, and in the evening the church was well filled. The Rev. Rural Dean McCosh, of Christ church, Chatham, was the preacher, and was listened to with great pleasure. The choir, under Professor Hawkins, gave an excellent service, while the offertory for the day totalled \$190.

Tara.—Christ Church.—The harvest home services were held in this church on Sunday, the 17th September. The church was beautifully decorated with fruit, flowers and the products of the harvest field. One could enter fully into the old feeling, which glowed in the great heart of Luther, when he returned home through the rich fields of Leipsic. "How it stands, that yellow corn, on its fair taper stems, its golden head bent, all rich and waving there. The mute earth at God's kind bidding has produced it once again—man's bread." A large congregation was present in the morning, and at the evening services the church was crowded to its utmost capacity. Rev. Mr. Jones read prayers, and Rev. A. P. Moore, of Paisley, preached a practical and able sermon on "Harvest Home." His text was taken from Exodus xxxiii., 19, and among other things said: "Where is there more goodness than in Canada this year. All through this district we have been specially blessed and cared for. The rains had been given to us at proper times, and everything was in harmony. God was causing His goodness to pass before us. It was the unlimited goodness of God. It was not so in every land. People of the United States were at war,

and millions of money taken from the people to carry on the war and feed sick soldiers. In the Old Land great unrest prevailed that war would come. Our harvest was not always so plentiful, a few years ago it was not like this year, but God teaches us by discipline. Too much sunshine makes a desert. Things are not always in abundance, but God means to teach us a lesson by this. Of all the people in the world Canadians should be proud and thankful, for where is there another people so favoured? The harvest had been bounteous, and their barns were full to overflowing. When the storms of winter come upon you, can you help thanking the Lord for His goodness. He trusted the congregation of Christ church would give thanks. Special envelopes were distributed with suitable texts printed thereon, for thank-offerings. The offering amounted to almost \$50.

St. Mary's.—The harvest thanksgiving services in St. James' church on Sunday, Sept. 24th, were marred by the state of the weather, in the evening the rain pouring in torrents. The church was most prettily and tastefully adorned with fruit, flowers and wheat, some branches of white clematis being especially lovely. The singing was good, the nearly full choir turning out in the evening, in spite of the drenching rain. The sermons of the Rev. Jas. Thompson were pointed and applicable. The offertory of the morning was about \$66; the evening one was spoiled by the exceptional weather. Last Sunday the harvest music was repeated, and as many as possible of the decorations remained. The Rev. W. J. Taylor took Mr. Thompson's duty for him in Ingersoll.

Meaford.—The harvest thanksgiving services at Christ Church on Sunday the 24th ult., were well attended, except in the evening when the pouring rain made a considerable difference. In the morning the church was well filled. Banners with suitable texts hung on every arch. The temporary screen was lovely with clematis and cut flowers. A profusion of lovely flowers were placed on the altar and in every window recess. The choir never before sustained their part so well or deserved so much praise for rendering so sweetly the hymns and anthems. Sermons for the day were by the rector, the Rev. Dr. Caswell, morning and afternoon, and in the evening a very interesting and instructive sermon was preached by the Rev. Mr. Herbert, of Walters' Falls. On Sunday last much of the music was repeated, and the Holy Communion was celebrated as a part of the harvest thanksgiving.

ALGOMA.

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

Port Arthur.—A conference of the clergy and laity of the rural deanery of Thunder Bay was held here at the end of last month; the Bishop presiding. The Bishop celebrated the Holy Communion in St. John's church in the early morning. The regular morning business session commenced at 10 o'clock, the Bishop presiding, and Rev. J. T. Hay acting as secretary. After a short address from the chairman, the Rev. Rural Dean Thursby gave a most interesting paper on the district of Thunder Bay. This was discussed by all the members present. The second paper was on "Church Principles, and How to Obtain Them," and was given by Rev. E. J. Harper, B.A. A most able article throughout, the balance of the morning being used in discussing it. The conference re-assembled in the afternoon, when a paper entitled: "How to Retain Church Membership," was delivered by the Rev. J. P. Smitherman. It was well received, and discussion, as to its points, followed. Next came one from Rev. J. T. Hay on "Liturgical Worship." He treated his subject thoroughly and well. In a very able manner he showed the antiquity of the forms of prayer which were common to both the Jewish and early Christian churches. A very excellent paper was given by Mr. F. H. Keefer, dealing with the important

subject of tithing under the head of "Proportionate Giving, and How to Encourage It." Following him came Mr. George H. Coe with his opinion on, (a) "The Relation of Sunday School to the Parish," and (b) "The Relation of the Parish to the Sunday School." It was well handled. The last, and yet one of the most pithy papers of the day, was from the pen of Mr. John Forde, being "What Answer Should We Give to Those Who Wish to Know Why We are Church of England People?" The discussion on this and the previous papers closed the heavy work of the conference. The evening was devoted to a general meeting for the discussion of the affairs of the whole diocese of Algoma, and the placing of its actual situation before those who were gathered. The Bishop opened the meeting, as chairman. He was followed by the Rev. Rural Dean Thursby, who gave a very able address; first describing the geographical situation of the deanery, and later reading from his manuscript extracts regarding the work that had been carried on in this district by the clergymen of the Church of England from their very inception. Rev. Mr. Thursby was followed as a speaker by Revs. J. P. Smitherman, incumbent from Schreiber, and J. T. Hay. After them came Mr. Frank Keefer, who followed as the lay speaker. At the close of the evening came a most able address from the chairman (the Bishop). In it he explained the geographical position of his immense diocese, stretching from Gravenhurst, on the east, to Dexter on the west, and from the waters on the south, to the height of land on the north, approximately slightly over 800 miles long by 200 wide. He mentioned, incidentally, the toil that was attached to the office which he filled in the diocese, and the necessity for his continued absence from home, closing off with a hearty welcome to the Finns of the district, who have shown a disposition to unite in the services of the great Church of which he is proud to be a member. After the singing of the Doxology, the Benediction was pronounced.

Sault Ste Marie.—The Rev. E. H. Capp, late of St. Stephen's, Toronto, has been appointed rector of St. Luke's pro-cathedral, and is giving great satisfaction.

Gregory.—Christ Church.—On Wednesday, Aug. 16th, the members of this branch of the Woman's Auxiliary held a most successful sale of work at Mr. Gregory-Allen's house, Lake Rosseau, Muskoka. Some of the guests at Cleveland House assisted in the fancy work and candy-making, and altogether a great many salable articles were displayed. The afternoon proved a fine one, and quite a large number of tourists and settlers enjoyed the cool shade of Mr. Gregory-Allen's fine verandah, where the bazaar was held, and which the auxiliary members had decorated beautifully with bunting, evergreens, and large bunches of golden-rod. The proceeds of the sale amounted in all to \$80 (eighty dollars), and were forwarded to the Bishop of the diocese, the fourth contribution this year from Christ Church, Gregory, towards the Bishop Sullivan Memorial Sustentation Fund.

Gore Bay.—The Bishop visited the western branch of this mission on September 3rd, and confirmed four candidates at Meldrum Bay, and two at Silver Water. He also solemnized one marriage, and baptized five children at Meldrum Bay. He visited Cockburn Island. Mr. E. McKittrick, who has been doing good work in those districts, accompanied the Bishop during his visit. Mr. McKittrick leaves this month to resume his studies in Trinity College.

—If your sphere be outwardly humble, it even appears to be quite insignificant, God understands it better than you, and it is a part of His wisdom to bring out great sentiments in humble conditions.

British and Foreign.

The Times announces that the Pope has in preparation a letter in which he will refer, among other things, to the crisis in the Anglican Church. It is to be issued at an early date.

It is announced that the appointment of Chaplain General of the Army will shortly be placed at Lord Lansdowne's disposal, by the retirement, under the age clause of Dr. Edghill.

During the last six years the converts in Uganda have increased from 1,150 to 15,000 and within six months Bishop Tucker reports that 6,000 persons have put themselves under instruction.

The total amount received or promised on behalf of the restoration of York Minster is about £12,000. A special fund has been started to pay the cost—at least £4,000—of the reconstruction of the organ.

The Rev. Joseph M. Francis, D.D., was consecrated Bishop of Indiana at St. Paul's Church, Evansville, Ind., on St. Matthew's Day. The sermon was preached by Bishop Seymour of Springfield.

Next year's English Church Congress will be held at Newcastle on Tyne, under the presidency of Dr. Jacob as Bishop; and it is hoped that the Archbishop of York and the Bishop of Durham will take part in it.

A stained-glass window to the memory of the late Dean Lake has been placed by his family in the north transept of Durham Cathedral; the tone of it is very pleasing and it completes the series of windows in St. Gregory's chapel.

The annual report of the church and parish of St. Jude's, South Kensington, shows that the total amount raised during the year was £6,621. Of this, no less a sum than £1,630 went to the relief of the poor and sick, hospitals, etc.

By the will of the late Robert C. Billings, a wealthy Christian merchant of Boston, a total of \$1,500,000 is bequeathed in various amounts to educational and philanthropic institutions.

In the parish of St. Stephen's, Westbourne Park, London, the sum of £27,800 has been raised during the last five years for various purposes, the great effort to build new Church schools absorbing £10,800, and all this in small but regular sums.

The largest churches in Europe will contain the following numbers: St. Peter's, Rome, 54,000; Milan Cathedral, 37,000; St. Paul's, London, 25,000; St. Sophia, Constantinople, 23,000; Notre Dame, Paris, 21,000; Pisa Cathedral, 13,000; St. Mark's, Venice, 7,000.

With the approval of the Cathedral authorities, the Manchester Diocesan Committee of the S.P.G. are arranging for a series of midday addresses to be given in the Cathedral on the Fridays in Advent on the general subject of the relation of Christianity to various non-Christian religious systems.

The Liverpool Cathedral organ, after being closed for two months for repairs and reconstruction, was used again on the second Sunday in September. Under the skillful direction of Messrs. W. Rushworth and Sons the organ has been transformed into a practically new instrument, the tone being remarkably pure.

The Rev. E. F. Brown has been elected Superior of the Oxford Mission to Calcutta in the place of the Bishop of Madras. Mr. Brown was a scholar of Trinity College, Oxford, with the Bishop of Madras, and is the only member left in India of the

original staff of the Mission which went out to Calcutta nineteen years ago.

The great Anglo-Mohamedan College at Aligarh, northwest province of India, last year lost its venerable founder, also its head master, Mr. St. Aubyn Denton; and now its principal, Professor Theodore Beck, of Trinity, Cambridge, president of the Union, and one of the most conspicuous figures in the University in his time, has died at Simla at the age of 40.

The Hawarden Parish Magazine says: "The Rev. the Hon. Albert V. Lyttelton, after nineteen years of absence for work in the missionary field of South Africa, is probably returning home in a few weeks' time, and will settle in England again. It will be remembered that he left Hawarden for Bloemfontein for his health, which was soon re-established by the fine dry air there. For many years he was vicar of St. Augustine's, Kimberley, at the diamond mines."

An exceptionally interesting family gathering was witnessed the other day at Lichfield. The occasion was the celebration of the ninetieth birthday of Mrs. Selwyn, widow of Bishop George Augustus Selwyn, who died in 1878. Four generations were represented, the party consisting of Mrs. Selwyn herself—who is still in very good health, able to take walks in the city, and to participate in the services of the Cathedral—her son, the Rev. William Selwyn, two daughters-in-law, four granddaughters and one grandson, and one great-granddaughter.

All the Primates of the Anglican Communion have now signed the outline plan and general statement of the S.P.G. in regard to the keeping of the bi-centenary. The Primates now number twelve. The Church of the United States has not adopted the system of Ecclesiastical provinces, and some missionary dioceses are regarded as directly under the See of Canterbury. But the twelve Primates are the Archbishops of Canterbury, York, Armagh and Dublin, the Primus of Scotland, the Archbishops of Rupert's Land, Ontario, the West Indies, Capetown, Calcutta, Sydney and New Zealand.

A great calamity has befallen St. Peter's Church, Westchester avenue, New York, the parish of which Dr. Seabury was rector when elected to be Bishop of Connecticut. Incendiarism is suspected, but the fire, at least, was observed very early in the morning, and soon the entire interior was a mass of fire. Everything inside was ruined with the fire and water. The parish was formed in 1693, and four churches have already been burned. The present one is insured for \$70,550, and the walls appear to be unharmed, but the loss is expected to exceed \$60,000. The costly silver Communion vessels, which had been presented to the parish by Queen Anne, were secure in the safe, but there were many other heirlooms—pictures and vestments—in great jeopardy, especially the famous Bible which Queen Anne had given, which weighs seventy pounds, and which had already been in danger from fire, and from the hands of the thief, who had twice consigned it to the pawnshop. Happily, although with very great danger and difficulty, the sacred volume was rescued.

The foundation stone of a church to be known as St. Aidan's was laid recently in the easterly district of Carlisle by the Duchess of Devonshire. Early last year a circular was issued appealing for aid not only for the present church, but for a mission building, which was completed this summer. It was estimated that the cost would be between £7,000 and £8,000, exclusive of the value of the site given by the Duke of Devonshire, and the appeal had so far been successful that £5,500 was raised. The land affords room for a mission building, and the Duke has given another plot close by for a parsonage house, besides contributing £600 in cash, making the whole value £2,000. On condition that the

church is completed by the beginning of next century the Wheatley-Balme Trust has promised £1,000. Mrs. Torrance, a relative of the Rev. J. A. Whish, has given £1,000, of which £500 is for the organ; and from the Bishop of Barrow the building committee have received for the church and the mission chapel at Newtown, £1,500. Through the Bishop of the diocese Sir Francis Powell, M.P., has promised to provide the pulpit, and Mrs. Bardsley is to give the font. The new parish, which has been in the charge of the Rev. J. A. Whish since May, 1895, is to be taken from the parishes of St. Paul and St. John, which have a population between them of 16,700 people.

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.

ANSWER TO CHURCHMAN.

Sir.—In reply to "Churchman" in your issue of the 21st inst., I would say that the Rubric before the Athanasian Creed is quite plain. It says that this creed "shall" be said on certain Sundays and Holy days, instead of the Apostles' Creed, and no Priest has any authority to omit it. It was formerly omitted in this parish until myself and a number of others demanded to have it read as our right as Churchmen. There is also a Rubric at end of the confirmation office which says that none shall be admitted to the Holy Communion until he be confirmed or willing to be confirmed. But this Rubric is flagrantly violated in some parishes in this diocese of Fredericton, without the least authority, and by clergymen who say they are bound by their ordination vows to use the forms and services of the Prayer-Book, and none other. Methinks it is not only the "Ritualists" who are not loyal to the Prayer-Book.

W. TYNG PETERS.

Sir.—In reply to two questions asked by "Churchman" in your issue of 21st ult., the omission of the Athanasian Creed on the Sundays or Holy days on which its use is appointed is illegal, and any clergyman omitting it should be presented to the Archdeacon, and by him to the Bishop. The omission of the Exhortation to communicants is also without authority, and is greatly to be deprecated; but in some correspondence which lately passed between the Bishop of London and Canon Fleming, the Bishop drew a distinction between an exhortation which communicants can read for themselves, and other parts of the office such as the Commandments, Creed, Collect, Epistle and Gospel, which Canon Fleming was in the habit of omitting at early celebrations; but the Bishop deprecated the habitual omission of the Exhortation, and a great many constant communicants share the Bishop's opinion.

In reply to "A. W. W.'s" letter in your issue of the 28th ult., I am not aware that our Church does commemorate the Passion of our Lord before His triumphal entry into Jerusalem; perhaps "A. W. W." has been misled by the headings given in hymns A. & M. to Nos. 96 and 98, which headings have no "authority." So far as I am aware the words "Palm Sunday" do not occur anywhere in the Prayer Book, the day which he commonly calls "Palm Sunday" is called "the Sunday next before Easter;" the only reference to our Lord's entry into Jerusalem, in any of the services of the day, occurs in one of the alternative second lessons for the evening service, and was only added at the last revision of the lectionary within the present quarter of the century. I may add that the first Prayer Book of Edward VI. did not provide any special lessons for that Sunday, both provided both xxvi.

and xxvii. Matt. for the Gospel of the day. When I was a boy (a good many years ago now) the week before Easter was always called Passion week; it is within my own recollection that the habit of calling it Holy Week has grown up. B. SELDOWN.

CYCLE OF PRAYER.

Sir,—I desire to call the attention of your readers to the Cycle of Prayer issued by the Board of Management, of which I enclose a copy. It consists of subjects of prayer for every day of the month, and there are appended seven Collects, one or more of which may be used daily in connection with the cycle. The whole occupies only seven small pages, and the little book can easily be carried in one's waistcoat pocket, or inside a prayer book or hymn book. It is intended to have a copy sent out with each copy of the Epiphany appeal; but meanwhile anyone wishing for a copy may obtain one on application (with stamp for return postage), to the undersigned. They will be furnished in quantities at the following rates: A dozen copies for 10 cents, 50 copies for 30 cents, and 100 copies for 50 cents.

A. SPENCER, Canon,
General Secretary.

Family Reading.

COMPANIONS OF GOD.

From the moment we were made we became companions of God. As He existed from eternity, so when we came into being we were with Him, and He was with us. Oh! try and imagine that. All through life you have been a companion of God. In every place, at every moment, where you have been, there He has been. Other companions have known this or that thing about you; He knows all. You have had perhaps your chosen companions for hours of vice and folly, and other companions for acts of religion; but God has been your companion in both alike, as much in the moment of prayer as in the dreadful moment of sin that gave the lie to the prayer. Some of your companions may have witnessed some of your sins; God has witnessed all. From your very closest and most intimate companions you may have hidden dark secrets of your life, which it would be an agony to think of others being able even to guess. From God not one single act is hidden. God is the one constant companion of life who cannot be avoided, His presence surrounds us, encloses us, closer than the very air we breathe.—Dean of Chichester.

SONS OF GOD.

You and I are sons of God. We used to have earthly parents, and to-day we have earthly relationships, but we are sons of God, not in the same sense as Jesus, but in a very real sense. It is your privilege and mine, as we walk about in the world, to know that this world is the property of "my Father in heaven." It is our privilege, as we look up to the sun shining in the sky, or to the bright stars at night, to know that "my Father" made all those. It is our privilege, underneath all thoughts and relationships, to know that you and I stand in a very definite and real relation to God. If we are conscious of that it will colour our entire view of life. Henceforth, the Kingdom of God to us will be "our Father's business." We shall take an interest in it; we shall take an interest in Church matters, because they are "our Father's business;" we shall take an interest in the matters, not only of our own Church, but of every Church, because they are all "our Father's business." Nay, we shall take an

interest in all the affairs of life, whatever pertains to man will become dear to us, because it will be "our Father's business," and we shall help it forward. Wherever we are we shall be after "our Father's business," and whether it be in the mart or the exchange, or in the quietude of the home, or wherever we may be, we shall ever have our Master's business, "our Father's business," before us.

THE HIGHEST RELIGIOUS LIFE.

It is a higher type of religion to obey the law than to trample it under foot. But that is not the end; it is the beginning. There are some of you who have gone further than that. You try to look on this life of Christ as the life you desire to make your own; you are following after, but all your religious life is a struggle. It is a perpetual pursuit. It is expressed by that modern phrase, "Christian Endeavour." The highest type of religious life is not a perpetual endeavouring. I want to put before you all the third and highest type, rooted in law, inspired by loyalty, and yet having as its consummation and its climax God dwelling in you; you so near to Him, He so near to you, that all your life flows spontaneously out of His life that bubbles up as a fountain within the soul. The fruits of such a life are love and peace. The fruits of conscience are not. Let a man undertake to live the life of conscience, and his life will not be love—he will be all the time thinking of himself; nor joy, he will all the time be wretched because remorseful; nor peace, he will all the time be at war with himself. But let a man have the Spirit of God dwelling in him, let him have a great love for God, a great hope, because God is in the world, and his life will be one of joy and peace. Oh! to believe, really to believe, in the love of the infinite and eternal Father of us all; to believe that He sees something in me worth loving! Oh, the joy of it! the love of it! the peace of it! Truly it is a peace which passeth all understanding. Such a life is no longer a wandering in the wilderness, a following the pillar of cloud by day and fire by night; it is resting in the Temple at Jerusalem, full of the Shechinah, the glory of God.—Dr. Lyman Abbott.

GROWING LIKE CHRIST.

Unless our unlikeness to the world is the result of our growing likeness to Christ, it is of little value. It is useless to preach unworldliness to men unless they have Christ in their hearts. The great means of becoming unlike the world is becoming like Him, and the great means of becoming like Him is living near Him and drinking in His life and Spirit. So we shall be delivered from the world's tyranny. So, a great hope is offered to every man; even the foolishest, the weakest, the most vile and degraded. There is nobody so deeply stamped with the mark and superscription of the Beast, but that it may be erased from his forehead, and printed there the sign and token of the Lamb. We cannot, by any effort, mould our natures afresh. But we can open our hearts to the entrance of Christ's transforming life. That will change all the hard, obstinate nature, as a furnace conquers the masses of ore cast into it until they become fluid in proportion as they absorb the heat. So we may be melted by the love and moulded into the likeness of our Lord.

—Live for to-day, and do not prove your doubt of God's goodness and mercy and love by fretfully asking how you shall bear the burden of the morrow.

THE CHURCH OF THE LIVING GOD.

When you and I walk through the cities and the towns of our land, and see how noble is our heritage, let us stand awhile and ask the meaning of these things and ask whether there is much harmony between the external beauty and the moral and spiritual conditions around. These are questions you and I here to-day must always be asking ourselves. Why have we entered into that Church of the living God, which is not a Church which you enter in order that you may secure your own safety, but a Church into which you enter that you may co-operate with the Christ of God in the work of Christ in the world? This surely is the only work of Christ's Church upon the earth. That is the meaning of it. And as we look at the city and look at the churches and speak of the glory and the splendour and the magnificence which are expressed in these sumptuous edifices, let us remember that the words of Christ are forever words of warning to the nation, to the Church, to the souls of men, "Seest thou these great buildings? There shall not be left one stone on another." There is always a possibility of their overthrow, for if moral right be not there, if the moral law be not observed there, if the spiritual fullness of power be not there, their doom is as sure as the doom of Jerusalem. You and I, therefore, are as those who hold up the beauty of the world when we hold up the moral power of the world, and we hold up the moral power of the world when we plead with men and with ourselves that the life which we live should not be a life of selfishness, but that we should identify ourselves with the life and will of God; that men should live not for themselves, but live in the remembrance, yea, in the possession, of Him; live by the power of that Spirit, which can tabernacle in all human souls, and which can make your soul God's temple and you yourself the minister of Christ in your day and generation.—Right Rev. W. Boyd Carpenter.

CONSECRATING OURSELVES TO GOD.

We have powers of mind, which can bring us into conscious contact with every form of greatness and beauty. And this development, this contact, are in themselves enjoyment of an exalted kind. They lift us, at least for the time, above pettiness and baseness. They indefinitely multiply our means of sympathizing with others, and of wisely doing them good. But this is short of consecration, and the Christian conscience tells us that it is far inferior to it. Consecration implies not only self-culture, but self-surrender, and more than this, the joy of self-surrender. There may be consecration to a great cause, like justice or freedom. There may be consecration to an idea which we almost personify and even deify, like truth or beauty. But it is to a person—to some one greater, better, purer than ourselves—that consecration is at once most passionately and most perseveringly rendered. And never does consecration of self take a nobler form than when a young man prostrates himself before the feet of his Saviour, and offers to Him, in their prime, the fulness of all his powers. Happy they, who, by the grace of God, return this answer and no other when the choice comes to them here; will you be of the world, or will you, like your Master, be not of the world?—H. M. Butler.

—"He hath most light who nearest draws to Christ."

BETAKE THYSELF TO PRAYER

When bitter winds of trouble blow,
And thou art tossing to and fro,
When waves are rolling mountain high,
And clouds obscure the steadiest sky,
Fear not, my soul, thy Lord is there,
Betake thyself, my soul, to prayer.

When in the dull routine of life,
Thou yearnest half for pain and strife,
So weary of the commonplace,
Of days that wear the self-same face,
Think softly, soul, thy Lord is there,
And then betake thyself to prayer.

When brims thy cup with sparkling joy,
When happy tasks thy hours employ,
When men with praise and sweet acclaim
Upon the highway speak thy name,
Then, soul, I bid thee have a care,
Seek oft thy Lord in fervent prayer.

If standing where two pathways meet,
Each beckoning thy pilgrim feet,
Thou art in doubt which road to take,
Look up, and say, "For Thy dear sake—
O Master! show Thy footprints fair—
I'd follow Thee." Christ answers prayer.

The tempter oft, with wily toil,
Seeks thee, my soul, as precious spoil;
His weapons never lose their edge,
But thou are heaven's peculiar pledge.
Though Satan rage, thy Lord is there—
Dear soul, betake thyself to prayer.
—Margaret E. Sangster.

THE LIGHT OF THE CHURCH.

There is a little church on a lonely hillside,
where they have neither gas nor lamps, and
yet on darkest nights they hold Divine ser-
vice. Each worshipper, coming a great dis-
tance from village or moorland home, brings
with him a taper and lights it from one sup-
plied and carried by the minister of the little
church. The building is thronged, and the
scene is said to be "most brilliant." Let each
one of our lives be but a little taper—lighted
from the Life of Christ, and carrying His
flame—and we shall help to fill this great
temple of human need and human sin with
the light of the knowledge of the glory of
God.

CHRIST OUR MIGHTY LEADER.

We are fighting under an invisible, but a
most mighty, Leader. We are fighting, as
it were, in the mist; and oft-times the form
of the great General is hidden from us. The
mist breaks; we catch for a moment just a
sight of that glorious white raiment of the
all-conquering King, and then the mist
gathers round again. We listen in some
quiet hour, and we just hear the sound of
the great Leader's voice: "Awake! awake!
On, on to victory! Charge, men, charge!"
and we arise, God helping us. Then the
night-breeze rises, and the echo dies away,
and we hear nothing but the sound of a
flattering or a sneering world, and our heart
sinks within us, and the Christ seems to have
vanished. He allows you to suffer a while
here, as He suffered on that cruel cross, be-
cause He is proud of His soldiers; and He
does not mind their being long nights in the
trenches that He may better their hardihood,
and make them soldiers not merely for a
review, but for a real battle. He is proud
of the soldiers of the cross, and He desires
to show the angels and the archangels the
magnificent army that He will have trained
by the invisible might of God the blessed

Spirit; and therefore, He allows us to suffer,
and allows us to be tried and tempted. This
is the victory that overcomes the world, our
confidence that Jesus Christ is the Son of
God, and that we belong to Him, and that
He is the same yesterday, to day, and forever.
Bishop Wilkinson.

THE SECRET OF GLADNESS.

Although I cannot say to myself, "Now I
will be glad," and cannot attain to joy by a
movement of the will or direct effort; al-
though it is of no use to say to a man which
is all that the world can ever say to him—
"Cheer up and be glad!" while you do not
alter the facts that made him sad, there is a
way by which we can bring about feelings
of gladness or of gloom. It is just this—we
can choose what we will look at. If you pre-
fer to occupy your mind with the troubles,
losses, disappointments, hard work, blighted
hopes, of this poor, sin-ridden world, of
course sadness will come over you often, and
a general gray tone will be the usual tone
of your lives, as it is of the lives of many of
us, broken only by occasional bursts of fool-
ish mirth and empty laughter. But if you
choose to turn away from all these, and in-
stead of the dim, dismal, hard present, to
sun yourself in the light of the yet unrisen
sun, which you can do; then, having rightly
chosen the subjects to think about the feel-
ing will come as a matter of course. You
can rule the direction of your thoughts, and
so can bring around your summer in the
midst of winter, by steadily contemplating
the facts on which all Christian gladness
ought to be based.

OUR ACTS AND WORDS IMMORTAL.

Not only are we ourselves immortal; but
every act, and word, and thought, is immortal
too. It is not merely that they all live on—
fresh as at their first date—in the mind of
God, and in the annals of the Recording
Angel, to meet us again at the judgment-seat;
but besides and beyond this, every act, word,
thought, begets another act, another word,
another thought; and that again another and
another, in a succession which never stops.
We talk of ends, but what are ends? It may
be an end in relation to the past; but is it
not a beginning in relation to something
which is to come? Ends are all means. As
the parent lives in the child, each event lives
in the next which springs forth. Nothing
perishes. Annihilation is a word; but it is a
word without reality. The whole history of
our world is one interminable chain, made up
of myriads of links, of which each is an essen-
tial part; and, in a strange and incredible
degree, all connected each with the other.
The thing which seems to die, you little know
where it will live again. There are resur-
rections of everything. In our forms, the
outside decays; but what is within lives on.
There is no limit. Thousands of years may
have rolled on; but what we once did, or said,
little as we thought of it, survives. It over-
leaps the grave. The trail—for evil or for
good—stretches on to other worlds. And it
is true of all that is gone; and it will be true
of all that is to come; and it will be inscribed
on every moment of the opening year, and
on all that opening represents—"It is an end-
less life!" You stamp everything you create
with your own immortality. It is evident
what a character this gives to every incident
of our being! With what amazing and
tremendous power it invests what we might
call "the trifles of a day," if they are to live,
for ever and ever, in their boundless con-
sequences!

SELF-LOVE.

What is covetousness, love of money, but
love of self? What is pride, but thinking too
highly of one's self? Why are we unthank-
ful but because we regard all mercies given
us as no more than our due? Intemperance
and incontinency come of yielding more
readily to our own passions than to the will
of God. God commands us to love our
neighbour as ourselves. Every offence against
our fellow man is in direct violation of this
law, and betrays the supremacy of self-love
over every other consideration and feeling.

HINTS TO HOUSEKEEPERS.

Peach Short Cake.—One pint of flour, one
saltspoonful of salt, one teaspoonful of bak-
ing powder, and two tablespoonfuls of sugar
passed through a sieve; mix with four table-
spoonfuls of butter. Wet with about a tea-
cupful of good, rich, sweet milk, roll twice as
thick as pie-crust, place in a pie tin, spread
butter over the top, roll the remainder of the
dough and place on top; bake until done,
but not crusty; slip a knife between the layers
and remove the top one to a plate, spread
thickly with peaches that have been pared,
sliced and sweetened; place the lower layer
of cake on top and spread the top of it with
peaches also. Serve with sugar and cream,
or a prepared milk or butter sauce. This is
better eaten warm.

Peach Sauce.—Place peach juice in a small
pan, add an equal volume of water; boil ten
minutes and strain.

Tomato Pickles.—Take one peck of green
tomatoes, one half-peck of onions, one dozen
green mango peppers, and two heads of cab-
bage. Slice on a slaw cutter about the thick-
ness of a silver dollar; mix well. Have ready
in a preserving kettle some vinegar and add
to vinegar one cup of salt, one cup of sugar,
one tablespoonful of celery seed, one table-
spoonful of allspice, one tablespoonful of
cloves and one tablespoonful of turmeric. Do
not allow this mixture to stand any time, but
place in kettle at once. If the vinegar does
not cover the mixture add more vinegar.
Bring slowly to a boil and boil 20 minutes.
The pickle is best when made in the fall, when
the tomatoes have had a slight touch of frost.
It can be kept like any other pickle, but must
be in air-tight jars.

Canned Peaches.—Over-ripe peaches are
not so good as others for canning purposes,
and tin cans are best to can in, although I
have had as good results with glass jars.
Prepare, halve and remove seeds if free-
stones; if clings, pare and leave whole. Cook
in a thin vessel until done, but not mushy.
A pint of water to three quarts of peaches is
required to cook them, and always use cold
water. Fill cans full and seal while hot. If
glass jars are used, wrap paper around them
to ensure darkness. Keep in a cool place.
Some sweeten as for table when canning, and
have excellent results. Stewed peaches are
prepared the same as for canning. If free-
stones are used in any of the above recipes,
tie a few seeds in a thin bag and cook with
the fruit in the case of pickling, canning and
preserves. In preparing for immediate use,
drop a seed or two in the pie or cobbler. It
will improve the flavour.

To Remove Mildew.—Rub plenty of soap
upon the stains, also plenty of powdered
chalk, and place the garments in the sun. It
may be necessary to apply the soap and
chalk more than once.

—There are two sides to every quarrel.
Hear both before you judge, then judge
charitably.

Children's Department.

THE LITTLE PEOPLE.

A dreary place would be the earth,
Were there no little people in it;
The song of life would lose its mirth
Were there no children to begin it;

No little forms like buds to grow,
And make the admiring heart surrender;
No little heads on breast and brow
To keep the thrilling love chords tender;

The sterner soul would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

Life's song indeed would lose its charm,
Were there no babies to begin it;
A doleful place this world would be
Were there no little people in it.

John G. Whitier

A STRING OF BEADS.

There is a story somewhere of a mother who gave her daughter a string of beads, telling her that if she used it right it would charm away her bad temper. "When you are very angry," she said to her daughter, "and want to say something that is cross and unkind, pass the beads through your fingers, one at a time, till you reach the end of the string, when you reach the last bead, you won't want to say the words that were on your lips."

The girl tried it, and found that it worked just as her mother had said. By the time she reached the last bead, her anger had cooled, so that she did not want to say the cruel words that had rushed to her lips at first. And, more wonderful still, she found after a time that even if she chanced not to have the beads with her, she could hold her temper in check.

Can anybody guess the secret of the charm that lay in the beads? It is a very simple one: It took her some few seconds to move all the beads along the string, for there were quite a good many of them. And in those few seconds the first heat of her anger cooled down a little, so that she could think more calmly, and see that it would only make matters worse to speak the hasty, cruel words that had trembled on the tip of her tongue. And the reason that she could get along without the beads after a time was that by counting them over, she had, without really knowing it, fallen into the habit of pausing a few seconds when she was angry before she spoke. So that is the whole secret of the charm that lay in the string of beads. Wasn't it a good one?

KEEP YOUR OWN COUNSEL.

It is an old saying among school-boys and college men, that the fellow who keeps his mouth shut is always the big man; that he who deliberately says little quickly wins for himself the name for wisdom. Such statements are quite true in the outer world to a certain degree as they are in college and school. The pith of the matter is that if in any way you

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arrive at a position of any importance, the less you talk to everyone the more credit you receive for care, for thoughtfulness, for sound, well-considered opinions. Here is nothing which urges a boy to have no opinions, or never to express them; and in fact this "wise silence" at school and college as often, perhaps, covers up an empty mind as it does the wisdom of Solomon. There is, however, a good rule to follow, which may be given briefly, to the effect that it is well to say little until you have thoroughly made up your mind, and then not to hesitate in your statements. The temptation of the average man is to express some opinion at once, but if that is changed later, the full force of the first opinion is lost.

Let others do the wrangling. Your opinion will have all the more influence if you come out strong with it at the close of the discussion, when not only are the others considerably in doubt as to what they do want, but you have also had the advantage of hearing many sides of the case. That is to say, that in your daily behaviour towards the others in school it is well to keep your "talk" in reserve. It is a habit easily acquired, and one that in the end works both ways. It adds both to the value of your advice, because the advice is better considered, and it gives the advice an added value so far as others are concerned, because when you only say a little, that little has the more consideration.

TO THE GIRLS IN COUNTRY HOMES.

Girls in the country sometimes grow tired of the quiet routine of farm work, and long for the excitements and attractions of city life. But life in the city is not the public holiday it seems to the girls on their occasional visits to town. Believe me when I tell you that working-girls in the city have an infinitely more monotonous existence than the country girl ever dreamed of. You get up early and work hard, it is true, but the picnics you attend in the summer and the sleigh-rides and parties that enliven your winter give you social recreation and change, while there is always the keenest enjoyment for those who know how to read Mother Nature's book.

Think of spending every working day in a dingy office, writing and figuring constantly, with but half a day's vacation in three years, as one girl I know of has done! Think of spending all the hot, dusty summer days at a sewing-machine in a factory with the ceaseless clatter of hundreds of other machines about you! Think of walking two miles to work, standing behind a counter all day, forced to smile and smile, though you feel like a villain ought to feel, and walking home again at night! All these things thousands of girls in the city do.

One girl I know stands and irons ready-made shirt-waists all day, week in and week out. Where



Raised on it

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is the variety in her life? How would you like to exchange your duties with such? Do you not think it would be a welcome relief to them to milk in the cool of the morning, churn, peel the potatoes for dinner out under the shade of a tree, and, after the dinner work

is over, to sit in the cool and shady yard, or rest in the hammock, or take a canter on the pony, or in the fall to go to the woods in search of nuts and at night to lie down and breathe in the sweet-scented air of the country, instead of sewer-smells and effluvia of dirty alleys?

How would you like to pay out of your scant earnings for every specked apple or withered peach you ate? Why, if you lived in the city you would have to pay for fruit that you would not pick up from the ground now. How would you like the ever-present possibility of losing your place and having your income cut off for a time, with no money to pay the expenses that always accumulate so fast? Think of all these things before you give up the quiet and peaceful life of the country with the certainty of a comfortable home, even if you do not have ice-cream and fried chicken every day. To make the best of what you have is better than to rush into evils that you know not of.

"ANNIE'S EAT HER PIE!"

The spirit which is always ready to demand favours and take them as our right is not a lovely one. Children, as well as older persons, often show a very ridiculous sense of injury when kindnesses, long bestowed, are for once withheld from them. Do not allow yourself to get into a matter-of-course way of expecting favours. It is a deadly worm at the root of all gratitude. The little fellow who missed his usual double dessert, only showed that he did not deserve the daily kindness.

Teddy is very fond of sitting beside his sister Annie at the table. It is a very good corner of the table to be at, for when, as often happens, her rather delicate appetite does not outlast the second course, she good-naturedly passes on her bit of pie or pudding to the little empty plate beside her. Even when she does care to eat a little of it, the lion's share goes to the wifful little fellow. She cannot bear to disappoint him.

But one day she had been out coasting, and the fresh air had given her red cheeks and a healthy hunger. All at once, near the end of the meal, there were queer sounds of sniffing and sobbing, and then a loud wail from Teddy's end of the table.

"Annie's eat her pie!" was the comical explanation the laughing family heard when he could get enough of his astonished breath to answer with. The idea that Annie could eat her pie—eat all of it—and leave him with only his one piece, was an unwelcome surprise, to say the least. He had come to feel that he had right to that piece of pie.

Such a disposition grows on one, unless carefully watched. Let us all take great care to check the first beginnings of it. It is a little fault that creeps into our religious life and grows and grows till it

eats all the heart out. What of all God's blessings have we earned or paid for? What right have we to expect them, "new every morning and fresh every evening?" The only way to keep alive our sense of gratitude—which is the root of love and trust and faithfulness—is to keep constantly mindful of little mercies, thankful for all that we get, and never fretful or exacting when they seem denied. An appreciative, thankful spirit towards kind friends about us is a very good school of gratitude in heavenly things.

—Christianity is utterly opposed to selfishness. God loved the world so well that He gave His best gift to man when He gave His only begotten Son. If a man accepts the Son as His Saviour and Counsellor and Guide, he has no right to do as he pleases with either his life or talent or worldly possessions. He is no longer his own; he has been bought with a price.

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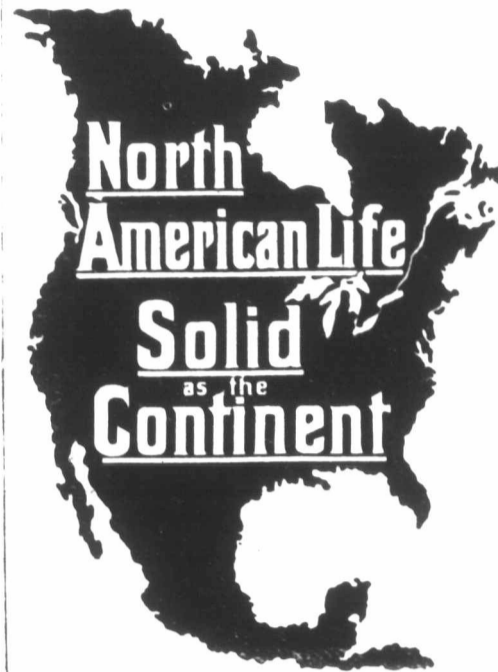
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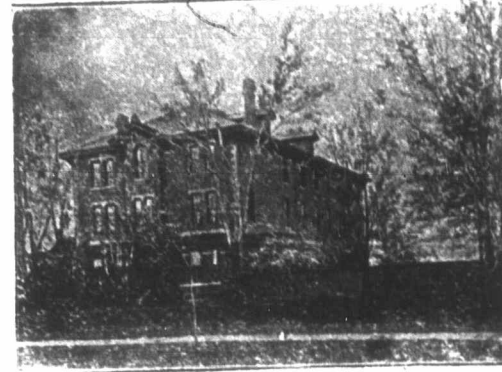
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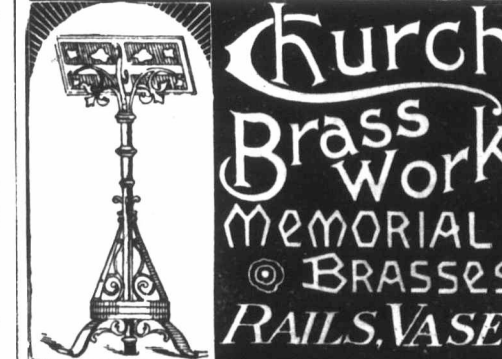
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