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# Canadian Churchman

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

Vol. 26 ]

TORONTO, CANADA, THURSDAY, OCTOBER 11, 1900.

[No. 38.

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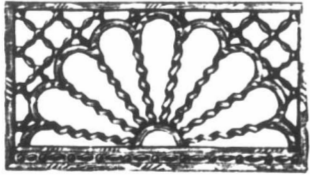
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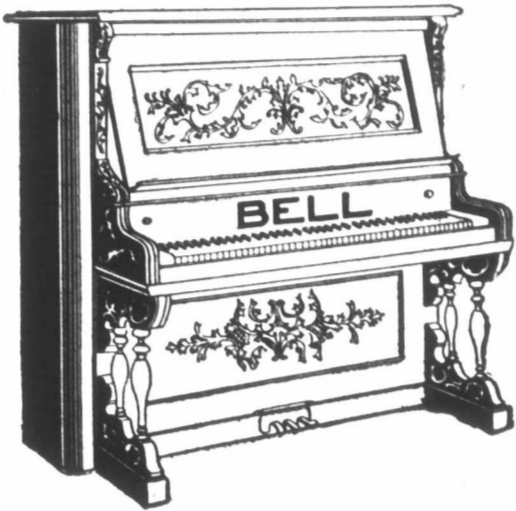


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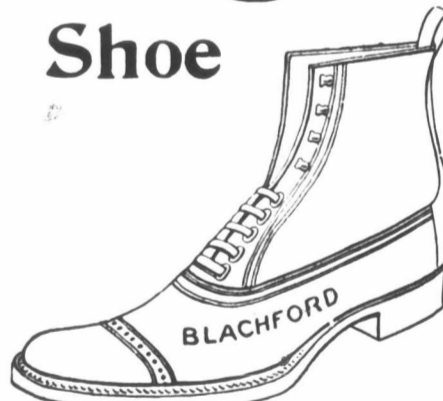
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### EIGHTEENTH SUNDAY AFTER TRINITY.

Morning—Jeremiah xxxvi; Colos. iii., to 18.  
Evening—Ezek. ii., or xlii., to 17; Luke xi., 29.

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

### EIGHTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 311, 315, 379.  
Processional: 179, 215, 217, 382.  
Offertory: 212, 235, 366, 423.  
Children's Hymns: 240, 329, 334, 473.  
General Hymns: 220, 259, 384, 477.

### 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.

### Dr. Hodgins' Address.

The address which we publish in this number by Dr. Hodgins is worthy of attentive perusal. While differing from Dr. Hodgins in some of his conclusions, and failing to see that some of the changes he suggests are likely to be beneficial, we feel that the care and pains taken by him deserve the greatest consideration. Subscribers desiring extra copies can obtain them for five cents each, at the office, 1 Toronto St., Toronto.

### English Elections.

It is well to give a passing glance at the position of affairs in the Old Fatherland, and pause a moment to consider that never in the history of mankind had responsibilities so heavy and interests so complex been entrusted to the stewardship and to the judgment of the democracy. Our Empire covers some 13,000,000 square miles, and contains a popu-

lation exceeding 400,000,000 human beings. Some 40,000,000 people now inhabit the British Isles. As the mind contemplates the varied and vast interests scattered over the surface of the earth, entrusted to the guardianship and guidance of the British Empire, our prayer should be that of the late Poet Laureate: "Pray God our greatness may not fail, through craven fears of being great." In connection with these elections, and as an example to ourselves, we add that the Bishop of Edinburgh has authorized the following prayer for daily use until the close of the Parliamentary elections: Almighty Lord God, Who knowest the thoughts of the children of men, guide, and direct, we humbly beseech Thee, with Thy heavenly wisdom all those who are called at this time to make choice of fit persons to serve in the Imperial Parliament of Great Britain and Ireland. Grant to the electors that in exercising their right of choice they may seek only Thy glory, the advancement of true religion, and the safety, honour, and welfare of our Sovereign and her dominions; through Jesus Christ, our Lord. Amen.

### Is there any Age Limit?

Is there an age limit to ecclesiastical preferment to usefulness in the Church of England? If so, what is it? If not, why should not aged ecclesiastics be appointed to positions where spiritual influence is of more consequence than work? Those impatient persons, who, in the present age of hurry, would deprive all clergymen of their preferences at a certain age, besides wasting a large sum in pensions, would have called upon the Apostle St. John, when he could do no more than totter down to the church and say: "Little children, love one another," to resign his apostolate, and make room for a younger and more active man.

### Church Attendance.

At a recent meeting of the Carlisle Diocesan Conference, the above subject was debated, and among other suggestions for increasing attendance at church, the following were given: The clergy should take pains in the reading in church, give more time to the preparation of sermons and visit their parishioners regularly and systematically. In the discussions there was an expression of opinion to the effect that a large number of the laity were fastidious, whimsical, and not very thoughtful in their estimate of the teaching in their pulpits. It was further thought that the laity had given way to too lax views on the Sunday question. The clergy mentioned with an evident feeling of sympathy that among the sons of toil bodily rest and refreshment became a great necessity. Among those who worked incessantly eight hours a day and often under severe scrutiny, it required great strength of mind and strong religious principles to bring

them to public worship. The principal factor in the question, however, was the growth of that spirit known as undenominationalism.

### Hints from Bishops.

The Bishop of Barrow-in-Furness stated that in his view there was much greater freedom nowadays, and less control over children, which might be a reason for any falling off in church attendance. He did not believe as a rule it was due to the neglect of the clergy. Every clergyman should keep himself in touch with lay thought. In that diocese there had been a great improvement in the earnestness of the services, but his own opinion was that a clergyman of tact, patience, and kindness, and who was a diligent and careful visitor, generally brought the people to church. Could not something be done to encourage cyclists to go to church early in the morning, or to some country church, where a shed for bicycles might be erected close to the churches? On the same subject, the Bishop of Marlborough, in a recent address at Devonport, said that at the close of a long life he could not help feeling that there was a want of definite teaching in the sermons of the day, and he advised the clergy to devote their attention to exposition.

### The E.C.U.

We have referred so often to the declaration by this union that we hesitate to do so again. But our readers will, we trust, pardon the following notice: The charge which the Bishop of Argyll delivered to his clergy at the Diocesan Synod of Argyll and the Isles, on August 15th, has just been published in pamphlet form. To it is prefixed the following important quotation from a letter addressed to the Bishop of London in 1851 by Dr. Pusey: It is a matter of faith that the Natural Body of our Lord is at the Right Hand of God—"circumscribed" in place—"in a certain place of heaven," says St. Augustine—"on account of the mode of a true Body." "Doubt not," he says, "that the Man Christ Jesus is now there, whence He shall come; and hold in memory and keep faithfully the Christian profession; 'He rose again from the dead, ascended into heaven, sitteth on the right hand of the Father, and shall not 'come' from any place than 'thence,' to judge both the quick and dead.' And He shall so come, as the angels' words testify, as He was seen to go into heaven, i.e., in the same form and substance of the flesh to which He gave immortality, but took not away its nature. According to this form, He is not to be thought to be diffused everywhere. For we must beware that we do not so establish the Divinity of the man, as to take away the flesh of His Body. For it followeth not, that that which is in God is everywhere, in such wise as God is. God and Man are One Person, and Both is One

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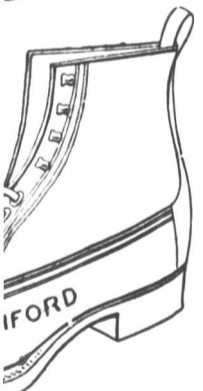
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Christ Jesus; everywhere, by that which is God; in heaven, by that which is Man." [St. Aug., Ep., 187, ad Dard., Sec. 41, 10.] Preaching the Same Sermon.

In treating this question, it is pointed out that such a practice tends to impede the growth and sap the originality and undermine the energy of our preachers. On the other hand it ought to be remembered that many a sermon is greatly improved by being delivered more than once. St. Paul ordered that his Epistles be read in other Churches than those to which they were primarily addressed, and some of the most famous sermons ever written have been delivered dozens of times. It would be very unfair, and it would be a serious addition to the disabilities of the clergy, if a preacher were to be prevented from preaching to a congregation a sermon which he knew to have done great good elsewhere, on the ground that he had preached that sermon before. The more difficult question of how often a really good sermon ought to be delivered is one which is not so easy to dispose of, and perhaps the best way to deal with it is to leave it to the judgment of the individual preacher. The only objection to repeating a sermon is the natural unpleasantness arising in the clergyman's mind, should he see in the congregation one of those who formed a part of the congregation to whom he had before delivered it. Should the same sermon be preached to the same congregation more than once? The late Bishop Strachan said yes. The following is the story: For some reason or other, a congregation in the diocese of Toronto wanted a change. The Churchwardens were deputed to wait on the Bishop and present their case; they did so, and amongst other reasons given, they urged that the incumbent had preached the same sermon for the third time on last Sunday to them, and it was utterly impossible for the people to get any spiritual comfort or sustenance from such a man. "Oh, indeed!" replied the Bishop, seeing they wanted to get rid of the parson, by hook or crook. "Oh! indeed, that's very bad. I did not think things had gone so far in your parish. What was his text?" This was a poser. The deputation looked at the floor, at the ceiling, into their hats, asked each other, in stage whispers, what was the text, while the old Bishop went on whistling—as he ever did—some familiar Scotch air. At last, after thinking a long time, they answered the Bishop's question: "That they could not call the text to mind just then." "Well, gentlemen, you had better go home, and I'll have to get Mr. — to preach it to you again," were the Bishop's parting words, as the wardens filed out of the study.

#### How to Do It.

Here is some personal experience in the working of a parish and gathering people into the Church in England: I once held temporary charge of what proved an interesting parish, the rector of which was a very learned, highly-gifted, and eloquent divine,

but his occupation was mainly that of a reviewer for a London publishing house; and his interested flock consequently strayed away into the rank pastures of schism. On my first Sunday of duty, I found the church half empty, and the congregation listless. I soon learned the cause, and set at once to apply what I considered the right remedy. I obtained from the vestry clerk the names and addresses of the parishioners, called on them all round in succession, and evinced, what I felt, concern in their temporal as well as spiritual condition. The result was most satisfactory. The wanderers returned to the ark of their Baptism, Confirmation, Holy Communion, and all other true means of grace. After my last service I was waited for outside by a large and earnest concourse; and my parting with those, to whom I had become familiar, was a subject for heartfelt thanksgiving. I cite this case in no vainglorious spirit, but simply to illustrate the fruitfulness of the domiciliary visit. Goldsmith's realistic word picture of the faithful pastor and his parishioners is so relevant that I quote its closing lines, which run as follows: "Their welfare pleased him, and their cares distressed; To them his heart, his love, his griefs were given; But all his serious thoughts had rest in heaven."

#### The Kingdom of God.

We have read this little work, by Rev. Wemyss Smith, Cleveland, Ohio, of thirty-one pages, twice over, and are ready to pronounce it one of the most clear, compact and useful works on the history, doctrines and worship of the Church; and we hope that it will have a large circulation in the Churches of our Dominion. Part of the 16th, 17th and 18th pages refer, as is only right and natural, to the sister Church in the United States, of which the author is a priest; yet these pages may be read with the deepest interest by the Churchmen of Canada. The whole argument, history, teaching and aim of the Church are put in the plainest and simplest form, and there is no word of bitterness or hatred, but deep sympathy and affection for those who unfortunately remain away from the Church. Indeed, our brother, of our sister Church, has in this little publication, spoken, in the plainest way and simplest language, glorious things of the City of God. The Canadian Churchman most heartily recommends "The Kingdom of God," to all our clergy for distribution among their people.

#### THE COMING BROTHERHOOD OF ST. ANDREW CONVENTION.

Last week we published the provisional programme in full, and also were able to present to our readers photographs of a number of prominent men who will take part in this convention. Since that we learned that the name of another eminent American Bishop has been added to the already formidable list in the person of Bishop Potter, of New York. He will speak at the pub-

lic meeting on the evening of Friday, Oct. 10th. As a scholar, ecclesiastic, and as a statesman, he stands at the very front in the American nation regardless of creed. It is a privilege, indeed, to have secured him for even one single meeting. The Brotherhood are also to be congratulated on having secured the services of Bishop Gailor, of Tennessee. As a platform speaker he is said to be unsurpassed. His addresses are termed a "hurricane of eloquence," and his youth, energy and earnestness make him almost irresistible. The Men's Mass Meeting, in Massey Hall, on Sunday afternoon, October 21st, should be a memorable occasion for the Church in Toronto, with Dr. Parkin in the chair, and addresses by Bishops DuMoulin and Gailor, on such a subject as "The True Basis of National Greatness." The Brotherhood will need the co-operation and support of all Churchmen to make this meeting a thorough success. All the city choirmen are asked to sit on the platform and assist in the singing. No collection will be taken up at this meeting, and as the expenses of the convention will necessarily be heavy, Churchmen who sympathize with the Brotherhood will probably be able to avail themselves of the opportunity of contributing towards the convention funds, either at the collections at the evening public meetings or directly to some officer of the Brotherhood. We learn that all clergymen and all laymen properly accredited by the clergy or by the Chapter of the Brotherhood will be made welcome at the convention and entertained. Further information can be obtained by addressing the General Secretary, 24 Adelaide St. East, Toronto.

#### THE "PROTESTANTISM" OF THE CHURCH OF ENGLAND.

In what sense is the Church of England (including in the term the Churches in Communion with her), a Protestant Church? In certain meanings of the word she certainly is not. She had nothing to do with the protest against the Edict of the Diet of Spire, in 1529, whence, as is well known, the term Protestant is derived. Nor is she Protestant, according to the definition of the word in the Encyclopaedia Britannica (9th Edition), Vol. XIX., page, 826, as being "the generic term for Churches which owe their origin directly or indirectly to the Reformation;" for, as is well known to students of ecclesiastical history, the British Church existed not only long before the Reformation, but for four hundred years prior to the arrival of St. Augustine under the auspices of Pope Gregory (A.D. 596). It can hardly be denied, however, that there are aspects of the attitude of the Church of England towards that of Rome in which she is Protestant. "The resistance of the British Church to the demands of Augustine is the first of a long series of protests on the part of Christians in Britain against Papal supremacy; so that when the Church of England is said to be 'Protestant,' we ought not to understand that



of Friday, Oct. 11, and as a very front in the Creed. It is secured him for the Brotherhood and on having p. Gailor, of which he is said to be a member. His youth, and his almost ir- Meeting, in noon, October occasion for the Parkin in the ops DuMoulin as "The True Brotherhood and support his meeting a choirmen are to assist in the taken up at the of the con- vey. Church- Brotherhood themselves of g towards the collections at or directly to ed. We learn men properly the Chapter of e welcome at Further in- addressing the side St. East.

it has objected to Papal influence over it from the times of the Tudor kings only, but that it has never willingly allowed to the Bishops of Rome any legal jurisdiction over Churchmen in this realm." (Lane's Illustrated Notes of English Church History, p. 53). The Protestant aspect of the Church of England also appears from the language of portions of the Preface in the Prayer-Book, "Concerning the service of the Church," and, "Of ceremonies, why some be abolished and some retained," and also from her Articles, several of which are, in whole, or in part, protests, very explicit and positive, against various points of the doctrines and practice of the Church of Rome. It is always to be remembered, however, that the Protestant character of the Anglican Church is not in any degree of the essence of the Church, but merely an accident, so to speak, occasioned by the errors and corruptions which compelled a separation from that portion which had lost its original purity—while, on the other hand, her Catholic character is an inherent, necessary and essential quality. The former she may one day drop, when (the Church of Rome having shaken off her errors and emerged into the pure light of primitive truth), the necessity for protesting shall happily have been removed; but Catholic, from the very meaning of the word, will ever be an essential title and mark of the Church, and indeed will be used, with all the fulness and force of its meaning, only when, cleared of all defects, purified from all corruptions, healed of all her divisions, the whole Church shall manifest in herself the unity for which her Head and Lord prayed, the universality which we are taught by the glowing words of prophetic inspiration confidently to anticipate.

CENTRAL AFRICAN MISSION.

We doubt whether there is any mission in which members of the Anglican Communion feel a warmer interest than the Universities' Mission to Central Africa; and we feel it specially laid upon us to direct attention to it at the present moment, because we are expecting a visit from one of the clergy who have been labouring in that field, the Rev. T. C. Simpson, who has been a missionary in Zanzibar since 1893. The Universities' Mission to Central Africa owes its existence to Dr. Livingstone, and its work was to a large extent indicated by him as the result of his experience in that region. His last words in the Senate House, at Cambridge, when he laid the foundation of the Mission, were: "I go back to Africa to try and make an open path for civilization and Christianity. Do carry out the work. I leave it with you." His last message, inscribed on his grave in Westminster Abbey, is: "May Heaven's rich blessing descend on everyone—American, Englishman, or Turk—who will help to heal the open sore of the world." The aims of this mission, therefore, were the civilizing and Christianizing of the natives and the bodily and spiritual emancipation of the slaves. The range of

the work may be learned from the characters of the workers. On the staff of the Mission are clergy, medical men, certificated school teachers, ex-pupil teachers, ladies who are nurses and teachers, teachers of handicrafts, especially engineers, carpenters, printers, and masons. It is evident that the work is taken up from the purest of motives, for all the workers receive the same stipend and the same accommodation; and the stipend is no more than is actually needed for the necessities of life. The beginner of the Mission was Bishop Mackenzie, who was consecrated January 1st, 1861, and died from exposure and fatigue, January 31st, 1862. He was the first martyr, but by no means the last. The character of the work underwent certain changes under Bishop Tozer (1863—1873), who had to resign from broken health, but who inaugurated the method of working which has been attended with great success. His successor was Dr. Steere, who had worked with Bishop Tozer, and was Bishop from 1874 to 1882, when he died at Zanzibar. He was succeeded by Bishop Smythies, under whom the work was subdivided, so that there are now two Bishops, one of Zanzibar and the other of Likoma. The first Bishop of Likoma, Dr. Hornby, had soon to return because of ill-health; the second, Dr. Maples, was drowned in Lake Nyasa, September 2nd, 1895, a week or two before the Rev. G. W. Atlay was murdered by a band of natives on the war-path. At present, Dr. Richardson is Bishop of Zanzibar, and Dr. Hone of Likoma. The latter had joined the Mission in 1888, and founded the station of Unanga, and on June 29th, 1896, was consecrated Bishop of Likoma. The Mission now numbers 91 English members on its staff, clergy, ladies, and laymen. There are 105 trained native teachers, with four priests and nine deacons. It is a great and necessary work which is carried on by this Mission. Among the people whom they have to influence are freed slaves in Zanzibar, free Africans in the interior, "a medley of Mahometans, free Africans, and freed slaves in Zanzibar and Pemba, in the British Protectorate. Among the terrible customs against which the missionaries have to contend are polygamy, infanticide, wife inheritance, debasing dances, spirit worship, drunkenness, indolence, etc. The method of the missionaries is to devote special attention to the training and education of the few, with the hope of ultimately reaching the many. They seek gradually to educate a native African ministry, with the intention, as soon as possible, of substituting native clergy and native teachers for the European—a matter of necessity for various reasons. These men will know the languages, will understand the ways of the people, and can stand the climate, which white people cannot do for long. Moreover, they know what it means to abandon heathenism and accept Christianity, and for this reason are better qualified to guide the converts who are taking the same course. We fear that this outline of the work of this important mission must be rather dry. But this cannot be help-

ed, considering the space which can here be afforded for the purpose. Our design is merely to afford such an outline as may prepare our readers to hear further details from one who has taken part in the work. We confidently hope that Mr. Simpson's meetings may be largely attended and that a very deep interest may be excited in this truly Christian work of philanthropy and self-denial. The names of Livingstone and Mackenzie will long live in the hearts of our people; and their successors will be cheered and strengthened in their work by the sympathy of the Church.

DIOCESAN RETROSPECT AND PROSPECT.

A Paper Read at the First Annual Conference of the Archdeaconry of York, Held at Barrie, September 25th and 26th, 1900.

By J. George Hodgins, M.A., LL.D., ex-Honorary Lay Secretary of the Synod of the Diocese of Toronto.

Never was a Church, in any colony, so richly endowed financially as was that of the Church of England in Upper Canada in 1791. Her first governor, John Graves Simcoe, had strong views on the subject. So strong, indeed, were those views, on the desirability, and necessity (as he regarded it), of establishing the Church of England in this province, that they often degenerated into an unjust and unworthy disparagement of the pioneer labours of the missionaries of the other churches, who had sought to enkindle and keep alive religious feeling among the scattered settlers in the province.

As a member of the Imperial Parliament, by which the Constitutional Act of 1791 was passed, Simcoe, with others of like mind, promoted, if he did not prompt, the insertion of those portions of the Act which provided for the setting apart of one-seventh of the Crown Lands in the newly created province of Upper Canada, for the future support of a Protestant clergy. The Act further authorized the Governor-in-Council "to constitute and erect within every township and parish, which now is, or hereafter may be, formed, constituted, or erected, within such province, one, or more, parsonage or rectory, . . . according to the establishment of the Church of England." The Governor-in-Council was further authorized, out of the Crown Lands set apart for a Protestant clergy, "to endow every such parsonage or rectory with so much, or such a part of the lands, so allotted, or appropriated, as aforesaid." At the time of the passage of this Act, there were only two Church of England clergymen in Upper Canada. One reason of the solicitude of the British Government for the establishment and maintenance of the National Church of England in Upper Canada, at this time, was its high appreciation of the unswerving devotion and loyalty to the Crown, of those who, "following the flag," left home and kindred in the revolted colonies, and settled in this province as the United Empire Loyalists. A few spasmodic efforts were made in subsequent years—notably in 1818, 1825 and 1832—to give effect to the generous provisions of the Constitutional Act of 1791, for the setting apart of rectories and parsonages, and for amply endowing them out of the public domain; but it was not until 1836, that Sir John Colborne, under the advice of his Executive Council, first gave effect to these provisions of that Act, which had been passed 45 years before. In that year, 57 rectories were projected; but the patents of only 44 of them were executed when Sir John Colborne was recalled from the province. To these projected Rectories, were assigned, in the aggregate, 23,000 acres of the Clergy Reserve Lands, or about on an average, 400 acres to each, but to the Toronto Rectory was assigned 800 acres. During the interval, from the passage of the Constitutional Act of 1791, until the erection and endowment of



the Rectories, and later, the stipends of the clergy paid were out of the public revenue, and by grants from the Propagation Society in England.

The establishment of these Rectories, and their endowment, after so long an interval of nearly 50 years from the time when the Act authorizing them was passed, met with great disapproval, and led to a most unpleasant and prolonged agitation against any further efforts to establish the Church of England (as was alleged) in this province. This feeling of hostility to the Church of England in this province was greatly increased by the selfish mistake which the rulers of that Church made at that time. They were not content with the boon of the Rectories and their endowment out of the Clergy Reserve Lands, but they laid claim also to the whole of the lands set apart for the support of a Protestant Clergy to the exclusion, not only of the clergy of the sister established Church of Scotland; but of the ministers of all other Christian churches in Upper Canada. And this claim, so pertinaciously persisted in, in the face of the positive declaration of William Pitt and Lord Grenville, who were the responsible promoters of the Constitutional Act of 1791, "that the provisions of [that Act] were not intended for the exclusive support of the Church of England [in Canada], but for the maintenance of the clergy generally of the Protestant Church, i.e., "any clergy" that was not Roman Catholic."

Another mistake made by the rulers of the Church of England in this province, in those early days, was the strongly emphasized discouragement which the first Bishop, and other dignitaries, gave to the "voluntary principle." Doctor Strachan, the otherwise clear-headed and practical chief ruler of the Church, pursued the shadow of a state endowment of the Church of England in Upper Canada, and for a long time shut his eyes to the very marked success and vitality of the non-endowed churches of the province.

In a remarkable confidential document, which the Bishop had printed in 1849, on "The Secular State of the Church in the Diocese of Toronto," he furnishes a painful and striking commentary on the effect of his own teaching hitherto, that it was "the duty of the State to support the Church," and thus relieve the people of their chief obligation to support the gospel among them. He said:

"Till lately we have done little, or nothing, towards the support of public worship. We have depended so long upon the Government and the Propagation Society, that many of us forget what is our bounden duty in this matter. Instead of coming forward manfully to devote a portion of our temporal substance to the service of God, we turn away with indifference, or we sit down to count the cost, and measure the salvation of souls by pounds, shillings and pence, . . . while we are bountifully assisted ourselves, and seldom required to do more than half, yet we are seen to fail on every side."

It is true, that, by his persuasive words and strong personal influence, Doctor Strachan succeeded in rallying around him, when occasion required, many of the leading members of the Church of England in Upper Canada, who aided him in his plans for promoting the interests of the Church.

#### Church Activities in the Early Days.

In taking a retrospective view of Church action in the early days, I would briefly refer to some of the various efforts put forth to promote what may be called the "activities" of the Church.

As early as 1817, a "Bible and Prayer Book Society" was organized at York, with Doctor Strachan as secretary. In 1818, the Society was divided into two. The Bible Society was the forerunner of the non-denominational one now in existence in Toronto. The other remained an exclusively Church of England Society, and subsequently became the Book and Tract Depository of the Church Society and of the Synod.

In 1830, a Pioneer Missionary Society was established at York, for converting and civilizing the Indians, and for "propagating the Gospel among the destitute settlers in Upper Canada."

The seven separate annual reports of this Society show that its operations were carried on with great vigour and success.

In 1832, a "Traveling Mission Fund Society" was established, and it was enabled to put into the field five traveling missionaries.

In 1835, the "Upper Canada Clergy Society" was formed, and two noted ministers were sent to England to collect funds to make good the great loss caused by the withdrawal of the usual generous grant from the Society for the Propagation of the Gospel in Foreign Parts. The withdrawal of this grant was the immediate cause of the establishment of the 57 Rectories in 1836.

In 1838, the Bishop of Quebec, who had then jurisdiction in Upper Canada, in a report to Lord Durham, the Imperial High Commissioner to Canada, made a strong appeal for the appointment of a Bishop by the Home Government for Upper Canada. The result was that the Rev. Doctor Strachan was appointed the first Bishop of Toronto. His diocese included the whole of Upper Canada, and the number of the clergy in the Province at that time was 71. In his report to Lord Durham, Bishop Stewart drew a graphic picture of the new Diocese. He said: "It will be found that a lamentable proportion of the Church of England population are destitute of any provision for their religious wants. Between Woodhouse, upon Lake Erie, a district of upwards of 50 miles . . . there is not a clergyman. In the whole . . . district of Wellington there is only one clergyman. . . . The clergy, except in a few comparatively large towns, are all more or less itinerants." To resume:

In 1841, the Diocesan Theological School was organized under the Rev. Dr. Bethune—afterwards Bishop.

I will now consider and briefly discuss certain questions affecting the Church of England in our diocese which are either unsettled, or if settled, are worthy of being reconsidered, with a view to reconcile differences of opinion and so to promote more effectually the well being and progress of that Church. And first I shall deal with the question of self-government by our synod.

#### 1. The Right of the Church to Meet in Synod Asserted Practically.

Dr. Strachan, as Archdeacon of York, had long been impressed with the desirability of giving the laity a practical voice in the councils of the Church. He, therefore, the year after his appointment as Bishop, took steps to give effect to his desire on this subject. Accordingly, in 1840, he organized the Church Society of the Diocese composed of the clergy and laymen who were subscribers to the society—having stated advisory meetings under its constitution.

As a tentative measure, this was a movement in the right direction. In the meantime, the Bishop consulted authorities in England on the subject of Church Synods; but they discouraged him and advised "caution!" He, however, held "visitations" of his clergy, and invited the laity to attend, as representatives of Parishes. At one of these meetings (in 1853), a protest against the informal character of the Assembly was proposed, as follows:

"We the Members of the Church of England in the Diocese of Toronto . . . solemnly and respectfully declare our right to meet as a Synod, refusing to admit the right of interference from any quarter. This protest was put into more formal shape, in which the three orders present declared themselves to be the Diocesan Synod of this Diocese," and that, as such, they decided then to proceed to the transaction of business."

#### 2. The History of the Rectory Patronage Question in the Diocese.

In regard to the Rectory Patronage Question, I may say, that apart from certain differences of opinion on mere doctrinal matters, a great deal of strong feeling in respect to this question has been aroused, and it has not yet been allayed.

By the Constitutional Act of 1791, the right of

appointment to the Rectories, when established, was vested in the Lieutenant-Governor. The first appointment, under that Act, was made by Sir John Coiborne in 1830.

In 1851, an Act was passed by our Legislature, which was promulgated in 1852, by which the patronage of the Rectories was transferred from the Lieutenant Governor to the Church Society of the Diocese. On that occasion, the Hon. J. Hillyard Cameron, a prominent layman, stated that "lay nomination" was not against the principles of the Church of England, as both in England and Ireland collegiate bodies exercised that power. By unanimous consent, the Church Society authorized Bishop Strachan, by bylaw, to exercise the right of appointment during his lifetime.

In 1860, the Church Society was merged in the Synod, and the right of appointment to the Rectories was transferred from the Church Society to the Synod. A committee, having been appointed to report upon the subject, brought in a valuable report in 1870, but its final consideration was deferred until 1871, when the present Canon was passed.

Under our Episcopal system, the formal act of induction to a Rectory must necessarily rest with a Bishop, although, as is often the case, the nomination may be vested in another person. But when the right of appointment to Rectories was, in 1852, transferred from the Church Society to Bishop Strachan, that act did not, in any form, extinguish what, by statute, had become, and still is, the inherent right to laymen to an equal voice with the clergy in the appointment of Rectors in Upper Canada. The bishop became, in that case, the representative agent of the lay, as well as of the clerical, members of the Church Society. And it is more than a mistake when he gives effect only to the clerical and Episcopal side of that agency. He had no ecclesiastical, or official, right in himself to make an appointment, as the repeal of the bylaw would re-vest the right of appointment again in the clerical and lay members of the Church Society. Besides, the Civil Government in England has been careful not to confer any ecclesiastical jurisdiction upon a Bishop in a colony. The same rule, and even a stronger one, has been observed in this province; for the 18th Section of the "Church Temporalities Act" of 1841, declares that it confers no "spiritual jurisdiction, or ecclesiastical rights whatsoever upon any Bishop, or Bishops, or other ecclesiastical person in . . . the Church [of England] in Upper Canada." And the 1st Section of the "Church Temporalities Amendment Act" of 1866 expressly declares that this 18th Section of the Act of 1841 shall not "be, in any manner, varied, altered, or repealed, by any Canon, or Bylaw, of the Provincial Synod."

In 1875, a reasonable effort was made to allay the feeling of discontent with the working of the present Patronage Canon in our Diocese. It was proposed "that, in construing the said Canon, it shall be held to mean that no appointment to a vacancy in any Rectory, etc. . . . shall be made in opposition to the expressed wishes of a majority of the Churchwardens and Lay Representatives of the Parish concerned, when consulted by the Bishop." While this proposal was declared "lost," it is still, as it was then, the general view of the lay mind on the subject, and will continue to be so, as long as the statutory right of the laymen is assumed to be entirely subordinate to that of the clerical and Episcopal—neither of which orders, separately or combined, have any right to appoint Rectors, under our statute law. It is a question whether our Patronage Canon of 1871 does not, in spirit and in practice, violate the provisions of the Synod Act of 1869, by concentrating in one order exclusively the powers conferred by the Legislature on three orders, and intended to be honorably exercised by them, in good faith, not by one, as supreme, but by the three together, or by delegation.

#### 3. Right of the Toronto Synod to Divide the Diocese Exercised.

In regard to the right of our Diocesan Synod to divide the Diocese, and thus provide for an increase



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of the Episcopate I may state that our Synod in 1853 passed a resolution, dividing the Diocese into two dioceses—that of Huron and Toronto, and in its Constitution adopted in 1854, it declared that one of its objects was: "To provide (with the assent of the Crown), for the division of the Diocese into new dioceses, either forthwith, or at any future period."

In 1861, at the first meeting of the Provincial Synod, a similar declaration was adopted, practically covering the same ground as that in the declaration of the Toronto Synod of 1854. The Provincial Synod declared that one of the objects for which it was constituted was: "To provide, with the consent of the Crown, for the division of the (ecclesiastical) province into new dioceses, as occasion may require." As the whole of that ecclesiastical province had already been divided into dioceses, to meet purely local needs, this claim to redivide them would be a clear invasion of local Church rights, and also those of the Diocesan Synods, which were quite competent to give effect to their own wishes on the subject, as the Toronto Synod had done in 1853.

Ten years after its formation, the Provincial Synod, in 1871, went still further out of its way, and, without consulting the respective Diocesan Synods, and without the authority of law, conferred practically similar co-ordinate powers on the House of Bishops, as such.

These claims, on the part of the Provincial Synod to practically deprive the Synod of this Diocese of Toronto of its original right to divide the Diocese at its pleasure, opens up a question of jurisdiction on the part of the respective synods—both deriving their differing powers from the same statute of 1856-7,—but which time will not permit me to discuss.

4. The General Synod,—its Inefficiency and Practical Failure.

In the "Declaration," adopted by the Provincial Synod of Canada in 1861, was one prospective purpose which commended itself to those members of our Church who looked forward at that time, and subsequently, to a prosperous future for that Church in the Dominion. Among other things, it was stated in the "Declaration" that one object, which the Provincial Synod had in view, was: "To promote the further consolidation and united action of the whole of the Dioceses of British North America."

After a good deal of varied consultation, the several Diocesan Synods agreed to the principle of a General Synod for the whole Dominion. "Each of these Diocesan Synods appointed clerical and lay delegates to convene at Winnipeg, and to suggest a tentative scheme on which the plan of a General Synod might be framed." The delegates at Winnipeg agreed upon a comprehensive frame work for such a Synod, which was finally accepted by the various Diocesan and Provincial Synods, with a few suggestions.

In the proposed scheme, it was, among other things, agreed that the General Synod should have jurisdiction over:

- b. All agencies employed in carrying on the general work of the Church.
- c. The General Missionary and Educational work of the Church.

These, as well as other features of the Winnipeg scheme, was adopted by the General Synod at its first meeting at Toronto in 1894.

The result of the action of the General Synod, however, in these matters was very inconclusive and quite disappointing. Instead of providing for any kind of systematic supervision over more than 70 Church of England Mission Schools in the North-West, the General Synod has made no specific provision for such supervision whatever.

Instead of providing any comprehensive plan for the systematic visitation of the large number, of scattered missions in the North-West, and so learn what are their actual needs and condition, the General Synod has adopted a sort of disjointed scheme of a Mission Board, composed of three

divisions, with separate jurisdictions. But it has not provided in the Constitution any facilities for a thorough inspection of the missions, or an enquiry into their actual condition and working; nor does it publish any information as to the receipts from England and Canada of each mission, its condition, or its specific needs,—leaving contributors, therefore, to these Missions, Diocesan and otherwise, in the dark in regard to them.

Apart from this failure of the General Synod to adopt a really practical business-like way of dealing specifically, and controllingly with precision and certainty, the various "agencies" employed in carrying on the "work of the Church," that Synod has taken upon itself to deal with matters outside of its jurisdiction. It has made no provision in regard to the management and religious teaching, or oversight of its own Church schools; but it has laid down the law, ex-cathedra, in regard to the subject of religious instruction in the elementary schools of each Province in the Dominion, over which it has no jurisdiction. How this action can be designated the "Educational work of the Church of England in Canada," within the meaning of the Constitution does not appear. The Mission schools, the Church of England colleges and universities, and them alone, can be regarded as agencies for the "Educational work of the Church." But certainly not the non-church schools in the various Provinces,—over which the Synod can neither claim nor exercise control.

In its action, in this matter, the General Synod has invaded the proper and appropriate domain of the Diocesan Synods in a civil Province, provided such synods are in a position unitedly to speak on behalf of the members of the Church of England in each such Province. The Toronto Diocesan Synod has sought ineffectually or years, to have a Synod organized for the civil Province of Ontario, so that such a Synod could speak authoritatively, and with a united voice on this and other subjects, which are controlled, or regulated, by the Statute laws of that Province.

As a matter of fact, no single Diocesan Synod, or a Provincial Synod, has any status in dealing with the question of Religious Instruction in the Provincial Schools. They can, it is true, express an opinion on the subject, but they cannot follow it up with any decisive effect. Should they try to do so, it might be justly replied, that each Diocesan Synod represented only a fraction of the Church of England members in a province. And to such action, on behalf of a Provincial or General Synod, it might be fairly asked, what right have the delegates from the Maritime Provinces, or of Rupert's Land, to say what the Province of Ontario shall do in regard to Religious Instruction in her Elementary Schools?

Practice of the Canadian and Irish General Synods Contrasted.

In the Constitution of the General Synod of Canada, a most unpractical rule has been adopted—that the two Houses, except by mutual consent, shall sit apart.

How much more practical and common-sense is the very opposite rule on this subject in the Irish Church Constitution? In that Constitution it is declared that both Houses shall sit together in full Synod for deliberation, and the transaction of business, except when "the Bishops express their wish to consider separately any matter in debate, the further discussion of that matter shall be postponed until the Bishops shall have had the opportunity of so doing."

It is also provided, that, in case a question, which has been agreed to and passed by the votes of the Lower House, is rejected by a majority of the Bishops, is "reaffirmed at the next ordinary session of Synod by two-thirds of the clerical and lay representatives . . . it shall be deemed to be carried, unless it be negated by not less than two-thirds of the then entire existing order of Bishops—the said two-thirds being present and voting, and giving their reasons in writing."

It is further provided in the Constitution (and

very properly so), that "both Houses shall vote separately; but," (no doubt lest the vote of the Lower House might be unduly influenced), "the vote of the Lower House must be declared before the Bishops shall vote."

As both Houses of the Irish General Synod are required to "sit together in full Synod for deliberation, and the transaction of business," the Irish Bishops are in a position to hear the arguments on both sides of a question before they can vote. But our Canadian Bishops, apparently, think that they can intuitively come to a sound conclusion of themselves, without hearing either side, or learning what are the merits of a question which may have been exhaustively debated in the popular branch of the Synod.

Our Synods, as at present conducted, have not been as great a success as they might have been under other management. Several Church matters of more than passing interest have been brought up for consideration and discussion, but which, in many cases, have led to no real or practical result; for, as a rule, many of them have not been thoroughly or exhaustively discussed. In the Provincial Synod of Canada (which is now a fifth wheel in our legislative machinery, so far as Ontario and the General Synod is concerned), various important questions come up; but generally it is an exceptional case when they receive the attention which they deserve. Synods are so set upon adjourning within a specified time, that questions are often either deferred, or sent to a committee, to be buried, instead of being fully discussed at the time when an interest in them has been awakened.

5. Great Success of the Woman's Auxiliary.

While there is thus much to discourage one in this unsatisfactory state of things, it is very cheering to know of the great and unwearied service which the Woman's Auxiliary has rendered to the cause of Church of England Missions. The zeal of the Auxiliaries in the parishes has been unabated for years; and their practical system of dealing with the calls made upon them has lightened the labours, and cheered the hearts, of the isolated missionaries in the North-Western portion of our Dominion.

6. Lessons Which the Census of the Province Teach Us.

Time will not permit that I should deal with other practical questions, touching the condition and progress of our Church; but I would fain call your attention to what I regard as the serious question which the religious census of this Province teaches us.

I have first selected the census returns for the period intervening between the appointment of Bishop Strachan and the meeting of the first tentative Synod of 1851, showing the result of the Bishop's active supervision of the diocese during the first decade of his episcopate.

The census returns, which I give of this period refer to the years 1839 and 1850, as follows:

	1839.	1850.	Increase.
Population of the Province .....	400,346	799,847	399,501
Church of England population .....	79,754	182,623	102,869
Presbyterian " .....	78,383	161,016	82,633
Methodist " .....	61,038	147,758	86,720

In this case, the adherents of the Church of England more than doubled their numbers in Upper Canada, by 23,115; the Presbyterians by 4,250, and the Methodists by 25,582, in 1850.

The census returns, which follow, cover a period of twenty years, nearer our own times; but they by no means show so satisfactory an increase, as far as the Church of England is concerned, as does the decade just mentioned. The following are the census returns for 1871, 1881, and 1891:

	1871.	1881.	Increase over 1871.	1891.	Increase over 1881.
Population of U. C. ....	1,620,851	1,926,922	306,071	2,114,321	187,399
Church of England adherents .....	330,995	376,539	45,544	85,999	49,460
Presbyterian do. ....	356,442	417,749	61,307	453,147	35,398
Methodist do. ....	462,264	531,593	69,329	654,033	122,440

It will be seen from these figures that from 1871 to 1881, the Church of England population in



1880 was 35,544; the Presbyterian increase was 10,272 and that the Methodist increase was 9,234.

The census returns from 1881 to 1891 show a very much more marked increase in the number of adherents of the two other Churches, over that of the Church of England. From 1881 to 1891, the general population was increased by 187,300. The Church of England increase was only 10,400 in those ten years. The Presbyterian increase was 35,308; while the Methodist increase was 122,530.

It will also be noticed that, as compared with the Church of England, the Presbyterians and Methodists had wonderfully increased their numbers in Upper Canada since 1850. In that year, the Presbyterian population was 21,607, less than that of the Church of England; in 1891 it was 67,148 in excess of it; while the Methodist population, which, in 1850, was 34,805, less than that of the Church of England, in 1891 was 208,034 in excess of it.

Taking the census returns for our own Diocese for 1881 and 1891, the same results are apparent, although in not so marked a degree. These returns show that, in 1881, the adherents of the Church of England in the Diocese of Toronto numbered 107,553; the Presbyterians, 95,323, and the Methodists, 155,553; in 1891, the numbers were: Church of England, 120,803; the Presbyterians, 116,706, and the Methodists, 193,200.

#### A Brief Retrospect.—The Future.

In summing up, by way of retrospect, it will be seen that, while we have an excess of machinery, it is never kept in continuous and effective motion. There is also much overlapping of subjects by Synods, and, therefore, an unnecessary conflict of jurisdiction.

What we want is a careful and thoughtful revision of our work and a simpler mode of doing it. Especially should the laity be given some real and continuing part in Church work and government. The organization of the St. Andrew's Brotherhood should have a duly recognized and distinctive share in our Church system and work.

Our present stereotyped rule of holding our Diocesan Synod in only one place, year after year, should be changed, and thus many more laymen in various places in the Diocese might become personally interested in Church work and progress. We should meet as a Synod (as this Conference has wisely done), in Barrie; and we should also meet in Cobourg and Peterboro, at intervals. If that change in our system were made, numbers of laymen, in these localities, who never attend the Synod, and only have a very vague idea of what is being done, would get to know and to be familiarized with all the "activities," so-called, of the Church. Our Woman's Auxiliary and the sister Churches have invariably adopted this plan of bringing knowledge of Church work home to hundreds of members, who thus become personally interested in it, and, as a consequence, active workers in the cause.

As to the future of our Church in this Diocese, that will depend, under God's blessing, on those now engaged in promoting its varied interests. The holding of such Conferences as this is a hopeful and encouraging sign of active Church life; and I hail it with pleasure as a good omen for the future. In this great work, let us "not be afraid nor dismayed," for the battle is not ours, but the Lord's.

In God's great field of labour,  
All work is not the same;  
He hath a service for each one  
Who loves His holy name.

Rise up! for He hath called you,  
To a mission of your own;  
And rightfully to fulfil it  
His grace can make you strong.

The wooden tower of the interesting old parish church of High Halden, Kent, is to be restored, the work to be done in sections.

#### HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for Nineteenth Sunday after Trinity.

A Collect of remarkable depth, energy, comprehensiveness, one very commonly used before sermons. Resembles in thought many others, yet with singular beauty.

1. The Plea.

"We are not able to please Thee." Forasmuch as God is worthy to be pleased. We know that, in pleasing Him, we are doing the best for ourselves and the world.

2. The children of God want to please Him—Because He is loving and good. Because the Spirit bids them please Him.

3. Yet they are conscious of inability to do so.

4. But only when they are "without Him." Here is all the difference. They can, "with Him," undoubtedly "please Him." Not without.

i. Hence the Prayer for the Holy Spirit. "Mercifully grant that Thy Holy Spirit."

1. This supplies what is lacking in us, the true principle and motive—love of God and of man.

2. Still the gift of God's mercy. We should continually cut ourselves off from God but for His mercy.

ii. The Blessings specially desired.

1. Direction and rule of the heart. (1) The heart is the centre of man's inner nature. If the heart is right, all is right. (2) The Spirit of God gives a right direction to man's thoughts, and (3) rules over his purposes for good.

2. Without limitation or exception—"in all things"—God will allow no reserve.

#### REVIEWS.

The Wedding Day in Literature and Art. Compiled by C. F. Carter. Price, \$2. Toronto: Publishers' Syndicate, 1900.

The idea of this pretty volume is a most excellent one—to bring together a series of sketches, essays, comments on the Wedding Day, together with a "reproduction of famous paintings of incidents of the Nuptial Day." The Editor remarks: "As the result of an exhaustive search through all available data, the assertion is ventured that, of the many thousands of paintings in existence in Europe and America not more than one hundred and eighty have as their theme incidents of the Wedding Day. Poets are even more reluctant to treat of the Nuptial Day than their brethren of the palette and brush, and novelists are scarcely less so." Happily, those poets, novelists, and painters who have treated these themes, are of high excellence, and the editor has not failed of his purpose, which was "to gather the choicest of these Wedding-Day masterpieces of painter, poet, and novelist in attractive form." Of writers, about sixty contribute to these pages, and of painters, thirty-four. Among the former are found such names as Tennyson, Mr. Browning, Scott, Dickens, Thackeray, Dumas, Stevenson, Irving, Longfellow, etc. Among the latter Leighton, Fildes, Kiesel, Erdmann, Makowsky, and others. The names of the writers are of great eminence, and their contributions are worthy of them; yet the engravings do not suffer by comparison. The subjects are well chosen, and well treated, and the reproductions are very beautiful. It is a charming volume and will serve both to prepare for the Wedding Day and to recall it.

Dictionary of the Bible. Edited by Dr. Hastings. Vol. III. New York and Toronto: Scribners'; Edinburgh: T. & T. Clark, 1900.

We give a cordial welcome to the third volume of this great work, the publication of which is proceeding with praiseworthy regularity. The longer we have the Dictionary in use, the more completely are we satisfied that it fulfils its purpose beyond all reasonable expectation, whether we consider the variety and completeness of the

topics treated or the fulness and accuracy of their treatment. In both respects it will bear a favourable comparison with any of its predecessors. It matters little where we open the Dictionary; we shall everywhere find satisfaction on these points. Let us take, for example, the article upon the "Language of the New Testament," and under that head we find a complete treatise on New Testament Greek. If a reader would take the trouble to arrange the material of this article, he would find that it amounted to the contents of a good sized grammar on the subject; and in reality he would find here nearly all that an ordinary student of the Greek Testament would require, and, if he wished to prosecute his studies, for example, with Winer, he would have here an excellent introduction to the larger treatise. Take again, the article on Law, and we find an almost exhaustive treatise on the use of the word Law in the Old Testament and in the New. Thus, under the Old Testament, the threefold aspect of the Law is set forth, judicial, ceremonial, moral. We have the treatment of the subject in what are supposed to be the different original documents of the Pentateuch pointed out, and the ceremonial law expounded with great care. This is the work of Dr. Driver. Law in the New Testament is treated at less length, but with equal care and completeness by Dr. Denney. Turn again to the books of the Bible and the authors of those books—for example, the Apocryphal books of the Maccabees, the Gospel according to St. Luke, that according to St. Mark, or St. Matthew, and we simply find an adequate "Introduction" to those books, and this, too, brought up to the present period of learning and criticism. So, under "Messiah," from the pen of Professor Stanton, we have that exact and full handling of the subject which we should expect from his previous work. Under "Paul," again, we have from Dr. Findlay a complete treatise. In short, when this Dictionary is completed, which, we understand, will be next year, we shall have a complete Biblical and almost theological library of inestimable value to all students of the Scriptures, and especially to all teachers and preachers.

Songs of England. By Alfred Austin, Poet Laureate. Price, 35 cents. Toronto: Publishers' Syndicate, 1900.

Mr. Austin has not been altogether fortunate. His very name was a trial. To come after Alfred Tennyson, another Alfred had difficulties. On the whole, we think he has had less than fair play; and apparently he challenges the judgment of a larger audience, by putting forth these specimens of his lyrical work. We think that the little pamphlet now before us will decidedly increase the reputation of the Poet Laureate. We greatly wish we could offer some quotation that would be fair to the writer, but our space forbids. We must, therefore, content ourselves with giving the first few lines of the spirited poem, entitled, "Who Would Not Die for England!"

Who would not die for England!

This great thought,  
Through centuries of glory handed down,  
By storied vault in monumental fane,  
And homeless grave in lone barbaric lands,  
Homeless, but not forgotten, so can thrill  
With its imperious call, the hearts of men,  
That suddenly from dwarf ignoble lives,  
They rise to heights of nobleness, and spurn  
The languid couch of safety, to embrace  
Duty and Death that evermore were twin.

The Situation in China. By R. E. Speer. Price, 15 cents. Toronto: Revell, 1900.

This little pamphlet is the republication of a chapter from a volume entitled, "Missions and Politics in Asia," and is quite seasonably and usefully put forth by itself to meet a present need. One might say that Mr. Speer's theme was to show the necessity of Christian missions, and not merely of Western civilization in China; to prove



that the missionaries are doing their best, and that their work is greatly hampered by the intrusion of politics. Mr. Speer believes that the support of the Empress by the Westerns is a great cause of our troubles. Then, again, we have been wrong in equity, he says. We have taken revenge—seizing a section of a province as compensation for the murder of two missionaries. He holds firmly that missions are not responsible for the troubles, nor have the missionaries been asking for political intervention.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### FREDERICTON.

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

Pentecost. At the regular meeting of the deanery, held here last month, the matter of bribery and corruption at elections was discussed, and the following resolutions were adopted. That, whereas, without claiming any personal knowledge of specific acts of bribery at elections, the clergy of this deanery are nevertheless cognizant of a prevailing feeling and conviction amongst electors of every shade of political opinion that such acts are practised; And, whereas, leading men of all political parties openly admit and deplore the prevalence of such practices, and the fact that without them, as things are, neither party could hope to gain an election; And, whereas, leading politicians do from time to time urge that the clergy, as the proper teachers of public morality, should do all that in them lies to abate this evil; Therefore, be it resolved (in view of the near approach of the general elections; That the clergy of this deanery do agree to again preach in their respective parishes against this publicly acknowledged and lamented evil, and will otherwise continue to promote, and will be ready to cooperate with all Christian ministers and public men in promoting a higher standard of public sentiment in this matter. But they respectfully remind all political candidates, and their agents and supporters, that no abatement of this evil can be looked for until they shall combine absolutely to refuse to offer or receive any bribe or other consideration, direct or indirect, for the purpose of influencing votes; And, further, resolved that a copy of this resolution be sent to the press in the county of Westmoreland, and also to the sheriff of the said county, respectfully praying the said sheriff to take any steps that in his judgment will be most likely to bring about so desirable a reform.

#### MONTREAL.

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

Dunham.—The Dunham Ladies' College has begun a new year of scholastic work, with an increased number of resident pupils, a full and efficient teaching staff, and altogether favourable auspices. September 12th was the day for the beginning of the term. Several members of the Executive Committee were present, a formal opening taking place, the secretary, Rev. J. A. Elliott, occupying the chair. Hon. Judge Lynch gave an encouraging address, and further added tangible proof of his interest, by offering a prize for the best essay on Canadian history, written by one of the pupils of the college. Addresses were also made by Rev. T. B. Jeakins, Rev. J. Elliott and others. The results of the June examination sent from the Department of Education were then made known, and prizes awarded independently of the award for other subjects made at the closing last June. The following is the list of prize winners: 1. Gertrude Plaisted (gold medallist), for highest percentage of marks; first also in her grade. 2. May Gilmore (silver medallist), second

highest percentage; first in her grade. 3. Marion Taber; first in grade (A.A.). 4. Lillian Plaisted; first in grade. 5. Louise Shepard; 2nd in grade. 6. Annie Moody; 2nd in grade. Other special prizes were also gained by the above Misses Taber, Gilmore, and G. Plaisted.

Philipsburg.—The thanksgiving service of the Church here was held last month. The Bishop held a confirmation at the same time, and was assisted by the Rev. Rural Dean Nye, of Bedford; Rev. Borden Smith, of Swanton; Rev. Wm. Harris, of Stanbridge; Rev. Rural Dean Robinson, of Clarenceville, and the rector, Rev. Mr. W. Bernard. The floral decorations of the church were very beautiful. After the service, the people repaired to the Whitwell Memorial Hall, where a sumptuous dinner was served by the ladies of the parish. About \$50 was realized, and this amount will be devoted to the parsonage fund.

Rawdon.—The harvest thanksgiving service was held at Christ Church, September 27th. The Rev. W. Davies read the prayers, and the Rev. F. Charters, of St. Henri, preached an eloquent sermon, which was much appreciated by the large congregation present. The decorations, which showed great taste, were carried out by the ladies of the congregation. The singing was bright and hearty.

#### ONTARIO.

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

Camden East.—It is reported that the Rev. F. D. Woodcocke, rector of this parish, has been offered the parish of All Saints', Kingston, and has it under his consideration.

Kingston.—The Venerable Archdeacon Carey and Mrs. Carey were tendered a most hearty reception in St. Paul's school-room, on their return from England. Refreshments were served, and Mr. and Mrs. Carey were presented with a handsome and elaborate five o'clock tea set by the congregation and Sunday school. Rev. Mr. Carey, in responding, thanked the chairman and those present for the hearty welcome and the gift presented. He related some of his most interesting experiences since leaving Kingston. This most pleasant evening was brought to a close by singing the National Anthem.

#### OTTAWA.

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

Carleton Place.—The Rev. Canon Burke, of Belleville, visited his daughter, Mrs. Elliott, last month. He also visited his old parishioners and friends in Almonte.

Cornwall.—The Church of the Good Shepherd held the harvest thanksgiving service last month. The church was beautifully decorated by the ladies of the congregation. The Rev. A. H. Whalley, of Lancaster, preached an excellent sermon in the morning, and Rev. S. G. Poole in the evening. Appropriate music was rendered by the choir. The congregations were large at both services, and a generous thankoffering was made towards the general funds of the church.

#### TORONTO.

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

St. Simon's.—The Rev. E. C. Cayley was inducted as rector of this parish on Wednesday evening of last week. The Bishop was assisted by Rev. Canon Cayley, Rev. Dr. Langtry, Rev. Professor Clark, Rev. Prof. Huntingford and Rev. A. J. Broughall. The keys of the church were delivered to the new incumbent by Mr. James Henderson, one of the churchwardens. The sermon was preached by the Bishop.

Wycliffe Alumni.—There was a good attendance at all the meetings last week, and some excellent papers were read at the various meetings. At the annual meeting of the Canadian Church Missionary Association, the Rev. T. R. O'Meara read the annual report, which states that during the past year two missionaries had been sent out by the association, Miss Mary A. Johnson, who is labouring among the Indians, upon the Rainy river, and Miss E. M. Wilgress, among the Indians in the diocese of Mackenzie river. Through the generosity of a Christian lady Miss H. D. McKim is soon to leave Canada to labour as a medical missionary at Julfa, in Persia, where she will be in charge of the men's hospital. An increasing demand for missionary literature and supplies is reported. During the year 325 new members of the Gleaners' Union have been enrolled, making a total of 3,870. There are now 60 branches in active work, eight of them new. Four have been disbanded. Brief addresses were delivered by Rev. F. H. DuVernet, Rev. Mr. Hamilton, Rev. J. McQ. Baldwin, and Mr. J. Woods. The principal officers of the society were re-elected.

Oshawa.—Special service and the distribution of prizes took place at Bishop Bethune College, on Saturday, September 29th. Service was held in the beautiful little chapel, a short address being given by the Rev. F. H. Hartley. A short musical programme and the distribution of prizes followed, after which tea was served in the large assembly hall, and a sale of work took place. Many of the "old girls" were present, each with a smile of welcome for the many visitors. The beautiful chapel windows form one of the most interesting features of the college. They are being put in by the girls, past and present, and the many friends and well wishers of the school.

Rev. H. R. Quinn, formerly curate of St. Matthias' church, now of the Church of the Messiah, Detroit, has left for England, en route for Rhodesia, where he will engage in missionary work.

Peterboro.—St. John's.—The harvest festival service was held in this church, Thursday evening, September, 20th. The church was profusely and artistically decorated. The service was most appropriate and exceedingly well rendered. The rector was assisted in the service by Rev. W. L. Armitage, of All Saints', and Rev. H. Symonds, of St. Luke's. Rev. Dr. Nimmo, for many years a resident of Brockville, delivered an excellent sermon. He congratulated rector and people upon the excellent appearance of the church with its decorations. His text was taken from Joshua v. 12: "And the manna ceased on the morrow, after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat the fruit of the land of Canaan that year."

All Saints.—The harvest festival in connection with this church was held Friday evening, Sept. 21st. The church was beautifully decorated. Appropriate hymns were sung, and previous to the sermon, the Rev. W. L. Armitage spoke words of welcome to those present. He then introduced the preacher of the evening, Rev. C. H. Marsh, of Lindsay, rural dean of Victoria. Rev. Mr. Marsh chose as his text, Psalm cxvi. 12: "What shall I render unto the Lord for all His benefits towards me." In opening, he spoke of the pleasure it afforded him to join the harvest festival on this the occasion of his first visit here. The question of the text is one that too often goes unasked and unanswered, and we seldom regard the blessings we daily enjoy until they are about to be taken away. The health, strength, food, and raiment enjoyed by the great majority to-day are but evidences of God's kindness. One of the greatest blessings we as Canadians enjoy is the bounteous harvest, which throughout the length and breadth of the land has been gathered in. The



speaker exhorted his hearers in closing to consider well the question: "What shall I render unto the Lord for all His benefits towards me."

St. Paul's. On Sunday last, the services in connection with the reopening of this church were most interesting. The Bishop preached in the morning, and the rector, Rev. Prof. Cody, in the evening. There were large congregations at both services. The singing by the choir was very much appreciated by the congregation. The Bishop delivered an interesting and instructive sermon, in which he spoke of the paramount importance of missionary work if the Church desired to keep pace with other denominations throughout the Dominion. In pointing out the lessons to be derived from the enlargement of the church, the Bishop said that in this country it had been asserted that the Anglican body was not "breaking out on the right hand and on the left." They had, in fact, been taunted with retrogression. His Lordship referred to the great possibilities before the Church in this growing and promising country. Taking the Dominion as a whole, it was true that the Anglican Church had not kept pace numerically with other denominations. The lack of expansion, it was alleged in some quarters, had been due to the Church being out of touch with this country. The fault, His Lordship stated, was not with the Church. It did not rest with the ministers or the doctrines of the Church. The trouble was due largely to the fact that congregations were adverse to venturing outside their own parishes. The congregational spirit had usurped the place of the missionary, and the Church had not been in a position to lengthen its cords. In closing, the Bishop stated that it was well to bear in mind that in extending a line length without breadth did not insure strength. Mere numbers were not the true measure of Christian progress. They must not mistake enthusiasm for true conviction. The standards of the Church had stood the test of years. England's greatness was due to the fact that her people had followed in the path of the teachings of the Anglican Church. These standards were still the charter of the laity. The work of enlarging and improving this church was commenced last Easter. It was found necessary to improve the old portion of the edifice in many ways, so as to make it correspond with the new. In all, \$9,250 were expended; including electric lighting, carpets, etc. Of this amount all but \$2,250 has been subscribed, and last Sunday's offertory will go a long way towards meeting this. The addition has been carried out in strict keeping with the architectural style of the old structure, decorated Gothic. The main entrance is through the north-west porch, which is partly opened and set off with pinnacles. The windows in the new portion of the church, as in the old part, have the mullions and tracery of stone. Two pierced buttresses against the west wall add a picturesque feature to the beautiful group of traceried windows. The interior decorations are in keeping with the chaste beauty of the edifice. The walls are a soft yellow, relieved by the grey stone of the arches, six on each side, and by the stone frames of the windows. The organ pipes have been redecorated in pale green. The glass in the windows is what is known as "cathedral glass." The lower windows are of pale yellow, with gold border, while the clerestory and great west windows are of gold centre, with rich amber border, the whole forming a chaste and harmonious colour scheme. Next Sunday, the Rev. Principal Hackett, of the Diocesan Theological College, Montreal, will preach both morning and evening.

Barrie.—Conference of clergy and laity of the Archdeaconry of York, held here September 25th and 26th, 1900.—The first annual conference of the Archdeaconry of York was held in Trinity church school-room. The gathering was a very representative one. Clergy to the number of about 50

were present from all parts of the diocese. Many influential laymen were also present. The conference was considered by almost everyone to be quite successful. A quiet hour in the church preceded the formal opening of the conference by the Ven. Archdeacon Boddy. The Rev. F. H. DuVerney's addresses on "Prayer," and the "Power of the Cross," were excellent. The Archdeacon's address emphasized the importance of the Church's work for unity and missionary enterprise. The Rev. Dr. Langtry's paper, "The Retrospect of the Vanishing Century" bristled with great historical facts, stating the great secular and religious progress of the world during the 19th century. In spite of the appalling problems which the Church must face, e.g., the white serfdom of the day, and the dominance of plutocracy, the whole tone of his admirable paper was optimistic. The subject, "The Church in Town and Country," was very ably discussed. The Rev. Provost Macklem's paper somewhat boldly and beautifully stated that the clergy of the Church should consist of Canadians for Canada, divided into two classes, returned or townsmen, to minister to people in the towns and cities, and another class for the country. The Rev. G. B. Morley, in his characteristic way, took strong exception to Dr. Macklem's principles. Mr. J. C. Morgan pleaded that the people be given information. The Rev. A. U. DePencier's bright paper contended for the principle of co-operation of clergy and laity in their common work. Mr. F. E. Hodgins stated that the laymen in Church legislation should be more favourably recognized. Rev. H. V. Thompson contended that the Church to progress should have more spiritual and temporal organization. Rev. R. J. Moore stated that the great necessity was to preach the Christ, and then people would understand that the Church was the home which the Christ had made for man. The missionary meeting, held in the church on the first evening of the conference, was well attended. The Rev. Heker Hamilton, of Japan, and A. M. Dymond, Esq., of Toronto, gave two excellent addresses on Foreign and Diocesan Missions. On the morning of the second day of the conference, there was a celebration of the Holy Communion. This was devoutly celebrated and well attended by the clergy and others. The secretary read, in the absence of Canon Forneret, his excellent paper on "Christian Giving." The Rev. Dr. Sweeny's paper on "Systematic and Proportionate Giving," should, because of its admirable character, be printed. The Revs. C. L. Ingles, R. J. Moore and F. G. Plummer also spoke. Mr. Plummer pointed out, in apparent opposition to other speakers, that we should avoid the least trace of any suspicion that people should give to God with the idea that for every cent they gave, they would in this world receive the same amount in return from Him. The subject of Christian Science was well and exhaustively treated in a commendable paper by the Rev. Dr. Sheraton, read in his absence by the Rev. B. Bryan. The Rev. Dyson Hague, in the discussion of the subject, pertinently summarized it as Eutychianism, Docetism, Pelagianism and Arianism. Dr. Sweeny, in a brief speech, mentioned the best literature to be found on this new and blasting heresy. The Venerable Dr. Hodgins was warmly thanked by the conference for his historical paper on "Diocesan Retrospect and Prospect." Dr. Hodgins' paper, though full of painful facts, should not be forgotten. During the last afternoon session of the conference, four papers were given on the important subjects, of "Our Children in Relation to (1) the Church; (2) the State; (3) Society, and (4) the Family." Mr. Dymond's paper was an endeavour to emphasize the fact that the State (Canada in this respect), was the guardian of the child, and that this fact should be given by us due recognition. The Rev. T. W. Powell's paper brought to the front the Church of God's position in the world, as our true spiritual mother. The Rev. R. J. Moore's paper sharply denounced family life in the city of Toronto. It was ceasing to exist. Life on the streets among

the poorer classes, theatre parties for the children of the rich, and golf parties on Sunday were strong signs of the moral position of family life in the city of churches. The Revs. T. C. Paterson and Canon Sweeny spoke in the same strain as Mr. Moore. Mr. J. C. Morgan, Revs. H. V. Thompson and F. G. Plummer spoke of the real good that would be accomplished if the clergy, who wished religious education, would but make use of their opportunities to visit the Public Schools. Votes of thanks were heartily given to the Archdeacon for presiding; to the secretary, the rector of Barrie, and his hospitable people for the work they had done to make the convention the success it was. A good congregation assembled at the parish church to join in the closing services of the conference. The Rev. Septimus Jones preached an instructive sermon on our position as builders in the Church of God. The offering at the different services, in connection with the conference, amounted to \$32.25; with this amount there is sufficient to pay the conference expenses, as well as about \$25 to donate to diocesan missions.

#### HURON.

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

Brantford.—St. Jude's annual thanksgiving services were held on Sunday, September 30th. The Rev. Canon Dann preached in the morning, and the Rev. Mr. Bushell in the evening. The special music by the choir was beautiful and much appreciated. The church looked handsome, being beautifully decorated for the occasion.

Ingersoll.—St. James'.—The harvest thanksgiving services, in connection with this church, were held on Sunday, Sept. 30th. Rev. Jas. Thompson preaching in the morning, and the Rev. Canon Dann in the evening. The congregations were very large at both services. The music was also of a special character. The church was nicely decorated with fruits and flowers, and presented a very pretty appearance.

Gosfield, South.—The new church, St. James, was opened on Sunday for the first time for public worship. The structure is a neat building, seating about 130, and the inside presents a pleasing and attractive appearance. The growth of the parish which is in connection with the Church of the Epiphany, Kingsville, has been very encouraging. Some years ago services were commenced by Rev. Canon Matthew, M.A., in an upstairs room in the house of Mr. William Grainger. They were continued by Rev. Mr. Softley, and afterwards by the present rector, Rev. C. A. Anderson, B.A. A little more than two years ago the new school-house on the corner was built, and permission was obtained to hold service there, and in that building the congregation has worshipped ever since, until Sunday, when they removed to their present new church. The work of building was begun last spring, and Mr. Charles Grainger, assisted by Mr. Bert McGorman, have earned the thanks of all for their untiring zeal which has brought their work to a successful issue. The services on Sunday were taken by Rev. Mr. Dobson, of Tilbury, in the morning, who preached the dedicatory sermon and named the church. In the afternoon, Rev. Canon Matthew preached to a crowded church, when also many from the Church of the Epiphany were present, who had driven out to show their interest, and who also had helped in the building of the church. In the evening, the rector, Rev. C. A. Anderson, B.A., preached, and the church was again crowded. The congregation is to be congratulated on the great success of all that they have undertaken. The collections on Sunday were liberal and at the close of the evening service it was found that the church stood practically free from debt.

Glencoe.—Rev. C. C. Purton, B.A., has been appointed to this parish. He was for some years



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curate under Canon Hincks, at Windsor, and is a brother of the Rev. W. Purton, who formerly edited the English "Record." Mr. Purton makes many friends wherever he goes, and we wish him success in his first pastoral charge.

**Flesherton.**—This is a travelling mission of several stations, and has just been entrusted to the care of Rev. C. L. Mills. Mr. Mills is an untiring worker, and will diligently grapple with the work in this wide field. He served with success, heretofore, at Hensall and Blyth.

**Millbank and Vicinity.**—After years of uncertainty, this ground is at last divided into permanent parishes: (1) Millbank and Crosshill; (2) Elma, Milverton and Monkton; (3) Atwood, Henfryn and Shipley. This means one extra clergyman in centre Perth. The division was made on the report of Rev. J. C. Farthing, which was very thorough and comprehensive, and elicited the warm approval of the Bishop and Executive Committee.

**Lakeside.**—The church was reopened after extensive repairs on Sunday, September 23rd, with special services, and sermons by Rev. W. Daunt. On Tuesday, September 25th, a harvest festival was held, commencing with dinner at noon; speeches, etc., in the afternoon, supper at 6 p.m., and an evening entertainment. In the afternoon, speeches were made by Revs. W. Daunt, Rural Dean Deacon, Rev. Dr. Aylesworth (Methodist); A. Pattullo, M.P.P.; Rev. Mr. Lindsay (Presbyterian); Dr. Sparks (St. Mary's); A. Montague, Revs. W. Stout, W. J. Taylor, and Thomas Brown. The proceeds were \$120.

**Huron College.**—The alumni meeting was small in numbers, but exceedingly interesting. A strong staff of officers was appointed to direct the affairs of the Alumni Association for next year, and it is intended to make some new departures during the coming year that will increase the efficiency of the association.

ALGOMA.

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

**Ilfracombe.**—The obsequies of the late Mr. R. A. Cooper took place on Sunday afternoon, September 30th. The cortege left his late home on the town line, and while the church bell tolled it wended its way to Christ Church, where a large congregation awaited it. The Rev. J. Pardoe met the concourse at the church door and in the beautiful ritual of the Church of England led the pall bearers to the chancel, where, after evensong had been said, the solemn thoughts of death and the passing out of this life were brought feelingly to the notice of those present. The incumbent dwelt touchingly upon the last days of the departed, who, a short time before the end came, asked that the initial rite of the Christian Church—the Sacrament of Holy Baptism—might be administered to him, which request, after careful thought and due preparation, was acceded to. After the hymn, "Days and Moments Quickly Flying," etc., had been sung, the funeral proceeded to Christ church cemetery, where all that was mortal was deposited until the final roll-call shall be sounded.

**Sault Ste. Marie.**—The Bishop of Algoma has returned home, after an extended visit in England, feeling much better for his trip to the Old Country.

RUPERT'S LAND.

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

**Winnipeg.**—Rev. Canon Matheson, who has returned to his home from the general hospital, is now on a fair way to recovering his usual robust health after his recent illness and operation.

British and Foreign.

The Bishop of Liverpool has opened a new Church hall at the Walton Workhouse. The hall, which has a seating accommodation for 550 persons, has been erected and furnished at a cost of £4,000.

At a meeting of the Guild of Church Musicians, Dr. Churchill Sibley lectured on "Tone Colour." He said he thought it would be an excellent thing if the Guild would encourage the old plan of the orchestra in church.

A brass tablet has been placed in the north transept of Ripon Cathedral, as a memorial of the late Canon Badcock, who for nearly thirty years was principal of the Ripon Diocesan Training College, and from 1872 to 1884 chaplain to the late Bishop Bickersteth, of Ripon.

The Rev. Edward A. Parry, vicar of St. Mark's, New Milverton, Leamington, has been nominated for election to the Bishopric of British Guiana, in succession to the Right Rev. Dr. Swaby, who was consecrated in 1893. Mr. Parry, who was ordained in 1883, is a son of the late Bishop of Dover, and a grandson of the famous Arctic explorer, Sir Edward Parry.

The death is announced of the Rev. R. Fawssett, a fellow-student of the late Mr. Gladstone, at Oxford, and first rector of Smeaton-Westerby, Leicestershire, at the advanced age of ninety-three. Mr. Fawssett was incumbent of Christ Church, Leicester, 1830-52, and was subsequently for thirty years rector of Smeaton-Westerby. He was ordained seventy years ago.

The final list of signatures to the "Protest" against the recent Declaration concerning the doctrine of the Real Presence, adopted at the annual meeting of the E.C.U., appears in the Guardian. The additions only number fifteen, and the whole list amounts to no more than 143 names. The "Protest" was sent to Lord Halifax.

The Bishop of Ripon has appointed a commission of fourteen clergymen and laymen at Keighley to make enquiries and select sites for churches in populous parts of the town, where there is no Church accommodation at present, "in order that the resources of the Church may be made more available for the altered condition of the population."

The Rev. W. H. P. Arden, acting chaplain to the Forces, Winchester, has expressed the opinion, through the medium of the press, that "missionaries have no right to marry," and, having regard to the fact that "upwards of fifty children have been tortured and butchered in China during the present trouble," he urges that it is time to call attention to the "senseless and useless sacrifice of the lives of children in the mission field."

Five stained-glass windows, which have been placed in St. George's church, Preston, in memory of the late Rev. Charles H. Wood, who was for many years vicar of the church, were unveiled by Mrs. Hollins in the presence of a large congregation. The work has cost between £800 and £900. The Bishop of Barrow-in-Furness delivered an address, in which he remarked that the work of the late vicar and his predecessor in office covered almost a century of the Church's history.

Dr. A. V. Green, Bishop of Grafton, is to succeed Dr. Thornton, who has resigned the bishopric of Ballarat. He is the son of the Rev. S. Dutton Green, and a native of Albany, Surrey, Australia. Ordained by Dr. Moorehouse, now Bishop of Manchester, his promotion was singularly rapid, for in 1890, at the age of thirty-three, he was Dean of Ballarat. Four years later he accepted the bishopric of Grafton. His career at the Mel-

bourne and Sydney Universities was exceptionally brilliant.


It is stated that Lord Halifax, Canon Newbolt, Prebendaries Barlow, Wace, and Webb-Peploe, and Mr. W. J. Birkbeck, have accepted seats at the Bishop of London's Round-table Conference. The Church Union Gazette announces that, in consequence of the "Round-table Conference" having been summoned to meet early in October, it has been decided, with the full concurrence of the president and committee of the local district union, to abandon the E.C.U. meeting announced for the eve of the Church Congress at Newcastle.

A very satisfactory response to the appeal for the endowment of the new diocese of Southwark has been made. Within the last six months a sum of £40,000 has been subscribed, and donations continue to pour in. Among the principal contributors may be mentioned, the Bishop of Rochester, £1,000; Sir Frederick Wigan, £5,000; Anon., £5,000; Barclay, Perkins & Co., £5,000; Mr. H. Lloyd, of Caterham, £4,000; and Mr. R. Barclay, £2,500. It is hoped to raise no less a sum than £133,000, which will yield an income of £4,000 a year for the new Bishop.

The practical work of the Church of England Temperance Society is illustrated by the recent activities of the Canterbury diocesan branch. Some 8,000 volunteers were under canvas during August at Shorncliffe camp, and the C.E.T.S. agent at Folkestone was in charge of a temperance ca-teen during the whole time. Four hundred letters were written in the tent daily, fifty gallons of tea formed the daily brew, and the brigade major offered to place five tents instead of one at the disposal of the society, should the experiment be repeated next year.

DIOCESE OF ONTARIO.

Sir,—There are just now in this diocese some vacant missions left in excellent order by their late incumbents. Each has a good parsonage. I shall be glad to hear from young men in deacons' or priests' orders, who wish for work among loyal and prosperous Church members in rural districts. Applications, with references, should be sent to, T. BEDFORD-JONES, LL.D., Archdeacon and Commissary. The Rectory, Brockville, Oct. 5th, 1900.



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## THANKSGIVING.

The robin hath flown to the tropic,  
The honey-bee flitteth no more,  
The reaper hath garnered the harvest,  
And the fruit and the nuts are in store,  
The flame hath died out of the maples,  
We tread on the loose lying leaves,  
And the corn that was sturdy and stalwart  
Is gathered and bound into sheaves.

And sweeter than music of springtime  
And fuller of jubilant mirth,  
Are the strong-tided chorals overflowing  
From hearts where thanksgiving has birth,  
The songs of the home and the altar,  
The gladness of children at play,  
And the dear love of households united  
Are blending in praises to-day.

For pasture lands folded with beauty,  
For plenty that burdened the vale,  
For the wealth of the teeming abundance  
And the promise too royal to fail,  
We lift to the Maker our anthems,  
But none the less cheerily come  
To thank Him for bloom and fruition  
And the happiness crowning the home.

Oh, the peace on the brow of the father,  
The light in the mother's clear eyes,  
The lift in the voices of maidens  
Who walk under dream-curtained skies,  
The dance in the feet of the wee ones,  
And the sparkle and shine in the air!  
The year has no time like Thanksgiving  
A truce to our fretting and care.

## NEED OF STOPPING TO THINK.

Before undertaking new work, Leonardo da Vinci often sat for days without moving his hand, lost in deep reflection. It was so when Filippino Lippi transferred to him an order for an altar picture in the monastery of a church. The complaint of the prior was of no avail. Without the vision of an ideal, he would not lift brush to the canvas.

It was especially so in his great masterpiece, "The Last Supper." For days he awaited the moment when the face of Christ would be revealed to him in a manner worthy to represent his matchless perfection. The vision came, and all after ages have been ennobled by its reproduction.

Long before Tennyson put into majestic verse the story of the Holy Grail, the theme was suggested by friends as especially worthy of his masterly skill. He refused the task, accounting himself unfitted to recount, under this beautiful symbol, the story of the pursuit of manhood's spotless purity. Years went by, until in the consecration of his own life to the lofty ideal, he was inspired to picture the successful quest of the pure and noble Sir Galahad.

Fifty years in the life of James Tissot were given to the commonplace in art. The vision of the Christ, unsought yet, seen in the sanctuary whither he had gone with secular intent, awoke his slumbering genius, and gave birth in his soul to an altogether new power. It transformed him into an artist-historian, whose wondrous paintings preach an eloquent and convincing gospel, and make men see the very vision which so revolutionized and inspired him.

It is ever thus in all creative work. He who would open other eyes to life's divinest revelations must first see and appropriate their glory. We can communicate only

what we have received. We can conduct others no farther than we ourselves have been. Life is a more effective teacher than words. Speech that outruns experience is powerless. Pitiful is it when the Church calls to leadership in any department of instruction those who have not long tarried for a vision of the Christ. Great souls refuse to serve until, through consecration, they have felt the heart-beat of their divine Lord, have seen into His holy eyes, have felt the inflowing of new life and love through personal contact with him.

A young lady, gifted, capable, of choice spirit, yet not a Christian, was asked to teach in Sunday school a class of girls. Not realizing the full significance of her task, she consented. Gradually the mission of a Sunday school teacher dawned upon her. The discovery was a crisis. One must know Christ, she thought, who would reveal Christ. Her own womanhood was on trial. Should she resign her accepted work or fit herself for it? On her knees she sought the vision. Her heart opened eagerly to the inflowing of light. Her faith and consecration had their immediate reward. To teach Christ to aspiring hearts was now her passion. The world, with its former attractions, was forgotten. The indefinite, aimless life took on power, and the entire Church felt the uplift of her enthusiasm, the enriching influence of her sweet, strong, consecrated spirit.

The commonplace rules too often where masterly achievement is possible. Native endowment and scholarly equipment are not adequate to the work of acquainting men with the life of God. As Da Vinci would not touch the canvas until the vision of Christ had flooded his soul, so everyone who would communicate good to his fellow-men must first enrich his own life by the fullest possible discovery and appropriation of the Master's ideal.

## THRUMS.

How came Mr. J. M. Barrie to Kirriemuir "Thrums?" This burning question, says the Liverpool Post, has lately been agitating certain Scottish literary lights of fainter luminacy than the author of "The Little Minister." One writer (a lady), explains that "thrums" are known in Scotland among weavers as the loose ends left after cutting a finished web out of the loom. These are of no use whatever, and, says the lady, it is understood to be a village grievance against Mr. Barrie that he should have called Kirriemuir after something which is "o' nae manner o' use to onybody." The lady, however, is quite put out of court by another writer of obviously greater authority, who asserts that Kirriemuir was named "Thrums" long before Mr. Barrie was born; and that it has been the nickname of the place from time immemorial

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—probably owing to the fact of its having been inhabited chiefly by "weaver bodies."

## HINTS TO HOUSEKEEPERS.

**How to Keep Apples.**—An exchange tell us that the proper method to keep apples in winter is to wrap them in old newspapers so as to exclude the air. The newspaper, however, must be one on which the subscription has been paid, otherwise dampness, resulting from what is "dew," may cause the fruit to spoil.

**Grape Jelly.**—Wild grapes, when they are hardly ripe, are by far the best for jelly, and should be used if it is possible to obtain them. Pick the grapes from the stems carefully, wash gently, mash and heat them slowly until the juice is all extracted; put in a bag and let drip; take this juice and boil fifteen minutes, skim, add a little more than equal quantity of sugar, if wild grapes are used, boil until it jellies and then put in tumblers, as noted above.

**To Preserve Apples.**—Pare and core and cut the apples in halves or quarters. Take as many pounds of the best brown sugar; put a teacup of water to each pound. When it is dissolved set it over the fire, and when boiling hot put in the fruit, and syrup will be thick. Take the fruit with a skimmer to flat dishes; spread it to cool; then place in pots or jars, and pour the jelly over and seal the jar. Lemons boiled tender in water and sliced thin may be boiled with the apples.

**Quince Jelly.**—Quince jelly and crab apple jelly are made thus: Wipe the fruit and remove the stems. Cut out any unsound parts and cut the fruit in pieces. It is not necessary to core or peel when the fruit press is used, as this expels the coarse portion and at the same time it extracts the juice. Both the seeds and skin contain a large amount of gelatinous matter, which aids in making the jelly. Strain the juice, measure, and to every pint take a pound of the best granulated sugar. Boil the juice twenty



minutes, skimming when necessary. Add the sugar, stir until it is dissolved, and boil until the juice jellies.

WHEN THE CALF CALLS.

Cattle have the same curious susceptibility to the cry of a frightened calf, especially in their half-wild condition, upon the ranges. To startle suddenly a young calf from its nest in the long grass or the sage-brush upon the plains is one of the riskiest experiences that can fall to your lot, if on foot or at any distance from your horse or wagon. The little geese is almost sure to do one of two things; either to trot confidently towards you and shamble along after you as though he were your dog, which means that he does you the compliment of mistaking you for his mother; or with head and tail erect, and rigid with terror, he will give voice to an appalling succession of barking "blarts," totally unlike his ordinary dinner-cry to his mother.

And every horned creature within three-quarters of a mile will go fighting mad at once and come charging and bellowing down upon you. And woe betide you unless you can reach your horse or wagon before they arrive on the scene. If the youngster chooses the former alternative and honours you with his confidence, he is simply adding to your embarrassment and postponing your calamity, for even though he remains perfectly satisfied with his adopted protector, yet if his mother happens to heave in sight in the course of your little promenade across the prairie, the only view she is capable of taking in the matter is

that you are trying to steal her baby, and she will act accordingly with great promptness.

Your only policy is to walk quietly and quickly away in the direction of safety, fervently hoping that his mother may be grazing in the other direction. You may not even attempt to drive the little fellow back, for if you once fairly succeed in calling his attention to you, and he discovers his mistake, then the danger-cry will be raised at once, and you will have not merely the mother but all the herd within hearing of it to reckon with.

All very young calves or lambs, both upon the Northern plains and the Southern pampas, have this curious instinct for following practically any large moving body—a horse, a man, a wagon, or even, it is declared, in some cases, one of those curious round weed-bushes known as "tumble-weeds," as they roll slowly across the plain before the wind. After a few days or weeks at the outside, this completely disappears, and the instinct of flight takes place.

A friend of my brother's had a most perilous adventure of this description from rousing a calf in a valley scarcely a mile from his own ranch-buildings. As the little

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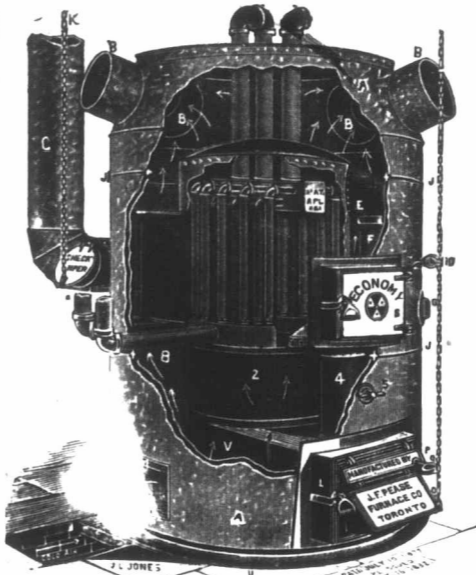
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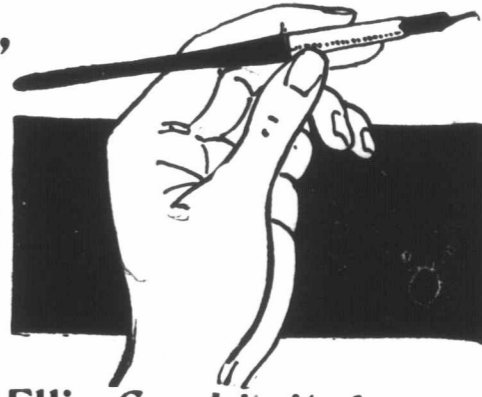
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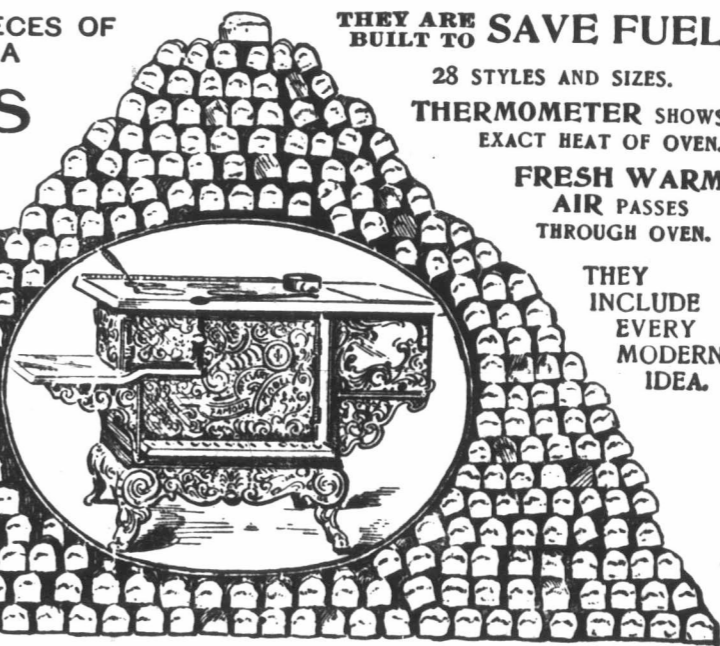
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stared, insisted on following him, he turned and made for the house with a shivery feeling running down his spine, and about half-way to safety the mother appeared upon the scene.

Of course she charged at once, but he fortunately kept his wits about him and ran for the nearest "blow-out," or eddy-pit scooped in the loose sand of the hills by the force of the prairie winds. He gained the perpendicular border of this with only about twenty yards to spare, and leaped over the edge, hoping that the cow would not venture to follow him on account of the nearly precipitous drop of some twenty feet, but would go round and attempt to attack him from the opposing or sloping side of the pit.

By digging his heels vigorously into the bank he succeeded in arresting his descent about five or six feet below the top, and when the infuriated cow had managed to check her wild charge just in time to stop herself from coming over on the top of him, he found himself in a comparatively safe position, as the bank below was much too steep for her to charge up.

Here he remained for half an hour, when, thinking that the cow had forgiven the mistake and gone back to her calf, he cautiously scrambled up the edge again, only, however, to find the indignant lady waiting for him about fifty yards away so that the appearance of his head and shoulders was the signal for another charge, and, as he had not even his revolver with him, he was perfectly helpless. It was only several hours later—when some of his own riders, attracted by his shouts for assistance, rode up and drove away the infuriated animal, who was disposed to resist even this superior force, that he was rescued from his humiliating position.

#### NEARING THE END.

By Uncle Harry.

It is all too true, the holidays are coming to an end! September brings back the thought of school and its lessons, so we have to put mournfully aside the cricket-ball, pails and wooden shovels, and return to boots and stockings, and proper clothing, and civilized ways. Yes, it is quite true, the holiday month has been all too short, and we turn with a heavy sigh from the leafy woods, and the surging sea, and "the glorious time we have had," to think of other things much less pleasant. It seems as if we ought to have an indulgence because there have been so many rainy days, and run on with the holidays to the end of September; but no, it cannot be, school-terms are not arranged to allow for faults in the weather. The best thing to do, therefore, is just to make the best of it, and begin work with a right good will; and really, this is the only way to thoroughly enjoy a holiday. If holidays were to take the place of

work, where would our independence and power be when we get to be men and women, and have to earn our own living? The fact is that it is nothing but work which conquers difficulties, and holidays are meant for something more than mere enjoyment—they are meant to help us to do our work better. They are to recreate our minds and bodies, so that when they are run down with work they may by rest and change be pulled up again for a new and more vigorous start.

If we have been to the seaside for our holiday or into the country amongst cornfields and woods, we must have seen how busy everything was—the restless sea with its never-ceasing tides, the corn growing in the fields, all and everything working hard to bring out a common good. You cannot but see the lesson in all things. It is not only activity, but activity for a purpose. And so it should be with us all. Play while you play, and work while you work, but don't forget that play is to help you to work harder.

You will I daresay, know the old legend of St. John and his kitten, but let me repeat it. The story runs: St. John had travelled far and wide to teach the heathen people about his Lord and Master. One day, as he was passing through a crowd he saw a number of people amusing themselves by ill-treating a kitten—they had fastened it to a tree and were making it into a target for the arrows they shot from their bows. The apostle went in amongst them and stopped the wicked sport, and as he spoke so sweetly and lovingly to them, they not only ceased shooting, but gathered around him to hear what he had further to say. One man only remained untouched with his words, and scoffingly said, "If I could see thee like a prophet awaken the dead, then I would believe thy works, but I will not until then."

On hearing these words, St. John took the kitten lying dead beneath the tree, pierced with a hundred arrows, and with his touch brought it back to life. The unbeliever then was amazed, and sought to be a Christian.

This kitten thus restored became the constant companion of St. John, and many a spare moment did he spend in playing with and fondling the little creature. One day the new disciple, wondering at this trifling of the apostle spoke out his wonder. He said: "How is it that thou, whom men count as a saint, can spend time in such a childish manner?"

Upon which St. John looked up at him, and seeing a bow in his hand, said, "My son, what is that in thine hand?"

The man answered: "It is my bow wherewith I kill the beasts of the forest and the birds of the air."

"String thy bow," St. John said. The man did so, but on looking around intently he could see nothing to shoot and again slipped off the string.

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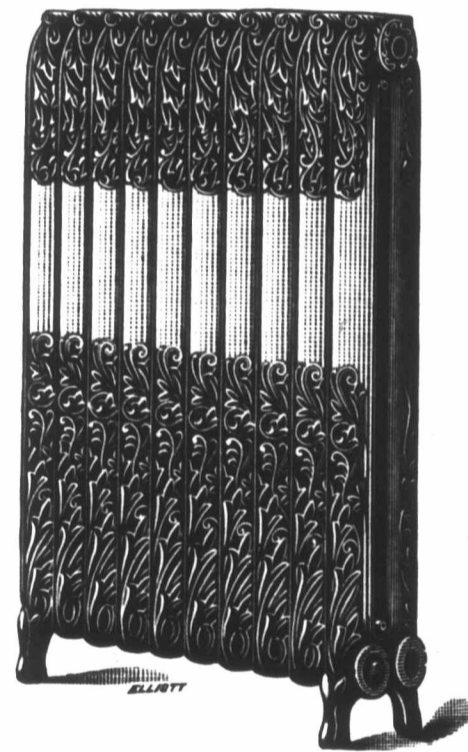
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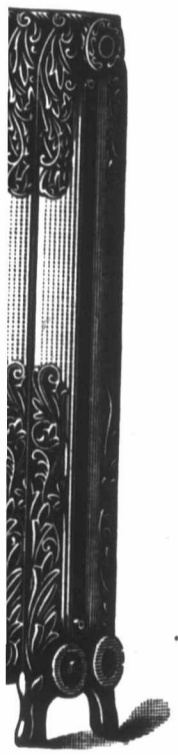
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"Why hast thou unstrung thy bow?" asked St. John.

"Because," he answered, "if I did not the bow would lose its spring and the string would grow slack."

"Just so," continued the apostle, "is the life of man. If it be continually bent on one thing it loses its power. Sleep is necessary to recruit the worn-out system, and recreation is necessary to secure good work."

Thus, you see, the legend teaches us a truth. Sleep, in reasonable length, is necessary, so are holidays: just, that is, to do better work. And now, though we may be very sorry to leave our pleasure-resort, yet, by the rest and change, we have laid in a new stock of energy and must expend it rightly.

It is only real, hard, dogged work, remember, that conquers difficulties and masters the world. —The Church Family Newspaper.

GRANDMA'S FOOTSTOVE.

The children had been rummaging in the garret, and they brought down such a funny-looking thing—a tin box set in a wooden frame, with little carved pillars.

"What is it for?" asked Jack. "And what's its name?" asked Patty.

"That is a foot-stove," said grandma, looking over her glasses. "We used to fill it with hot coals and carry it to church to keep our feet warm. You see, there was no fire in the church, and it was very cold in winter. The frost on the windows was often so thick that they looked like ground glass."

"I remember the first time that our folks let me carry a foot-stove myself. Mother was sick and father stayed at home to take care of her, so I went to church alone. How grown-up I felt, as I marched up the aisle, holding the foot-stove in mittened hand, and sat down by myself in one corner of the family pew!

"The backs of the pews were all so high that I could not see anyone except the minister, away over my head in the pulpit. He was a very wise man and used long words I couldn't understand at all, and I grew tired of watching his breath make little clouds while he was speaking."

"Then I thought how nice it would be to curl up on the seat and take a little nap. Nobody was in sight but the minister, and he had taken off his glasses, and laid them in the hymn book, and I knew without them he never could see me when he was out on his morning walk and passed me on my way to school. So I tucked my big muff of gray squirrels' fur under my head, and put the foot-stove to my feet, and felt so comfortable that I fell asleep in one wink."

"When I awoke I was surprised to see the pulpit empty and the sunset sparkling through the frosty west windows. I was astonished to find that I had slept a long

while; the people had all gone away without noticing me, and I was locked up alone in the church!"

"Oh, grandma, weren't you afraid?" said little Patty.

"Yes, for I knew it would be quite dark before evening service, when the church would be unlocked again. It was stinging cold, too, and I put my little numb fingers on the foot-stove and tried to get the tingle out of them."

"Pretty soon I heard someone unlock the door. I thought it was the sexton and stood up on the seat to see, peeping over the back of the pew. Oh, Patty and Jack, how I felt when I saw it was the dignified old minister himself! He had left his glasses in the hymn-book, and came back to get them. How I wished I had never taken that naughty nap."

"However, I told him just how rude I had been, and how I went to sleep in the middle of his sermon. I cried pretty hard as I told the disgraceful story, for I thought he would scold me, and all in dreadfully long words, too, but he never said a thing except: 'The poor little pussy!' and then he picked me up in his arms, foot-stove and all, and carried me safe home."

"But what an ashamed little girl he sat down on our doorstep!"

THANKSGIVING DAY.

In the days of our grandmothers, Thanksgiving Day meant a great deal. It stood for family reunions, for Church services to which everyone who was not too busy with pies and puddings went; and last, but not least, it stood for what the pies and puddings were the sign of, comfort and prosperity in the home.

It was a day all looked forward to and enjoyed. Can we say the same of it now? How many families will sit down together at

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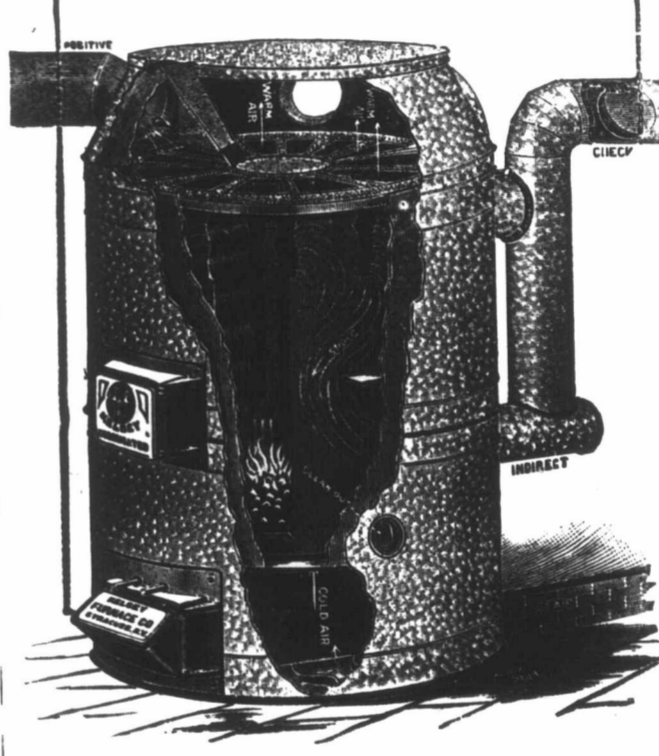
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the big well-loaded table this year? Has not life become too complicated, engagements too numerous, and other pleasures too engrossing for the old-fashioned family dinners?

How many of us will go to church? If it isn't a football game it is something else, and the Church service with the pumpkin pie goes into a book upon obsolete customs.

Changes in old customs are of course inevitable, but we ought at least to be careful not to lose the real point of the day we keep. The proclamation calls upon us in solemn words to give thanks for the blessings of the year. The Church endorses it by a special service, so we ought to feel that no Thanksgiving Day is well spent unless we remember either in public worship or private devotion to "praise God from whom all blessings flow." It is the one day in the year when the whole nation, as a nation, ought to sing the Doxology; for all our prosperity,

all our success, is under His law and love.

But although we give thanks for the great blessings of the year, it does not mean that we forget all we have been through, or the sufferings and hardships of the brave men who are still fighting for their country.

With our thanksgiving, then, let us join our earnest prayers that wars may cease, that the God of Nations will guide us in the right way, and that we and all others may enjoy the blessings of peace.

Love one human being purely and warmly, and you will love all. The heart in this heaven, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror, which it warms and fills.

—Cheerfulness is, in the first place, the best promoter of health. Repining and secret murmurs of heart give imperceptible strokes to those delicate fibres of which the vital parts are composed.



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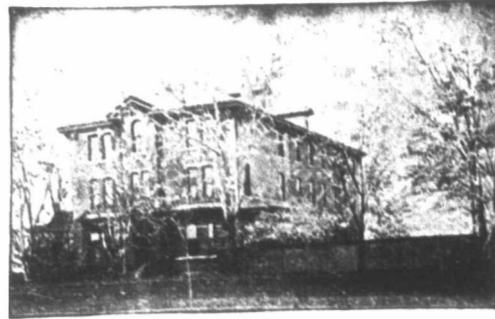
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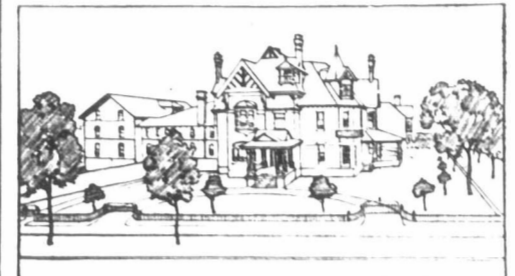
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