

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, NOVEMBER 28, 1901.

[No. 46.]

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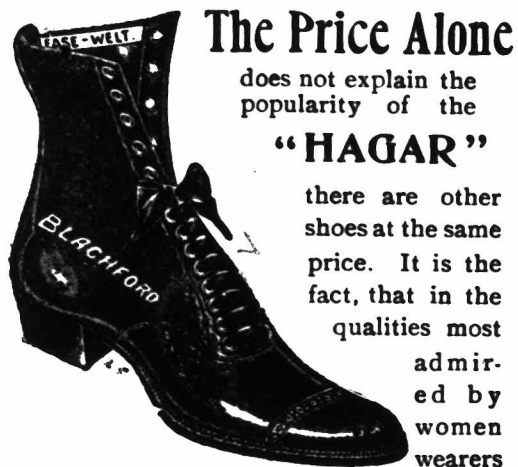
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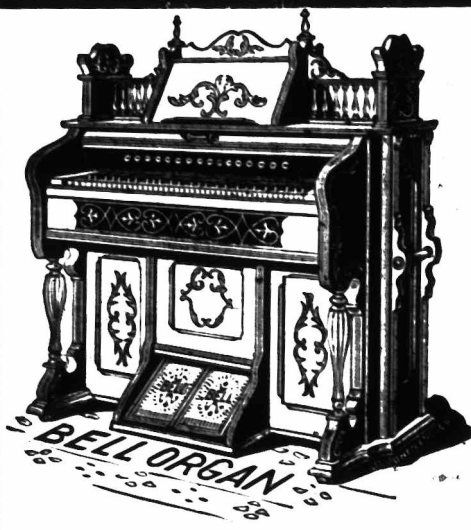
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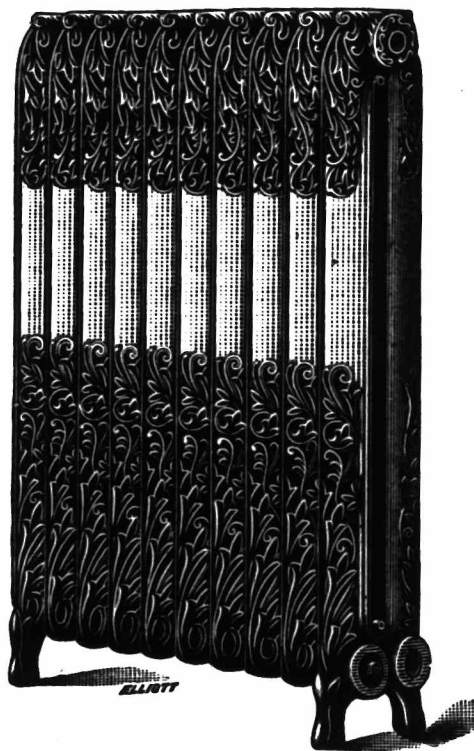
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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS. FIRST SUNDAY IN ADVENT.

Morning—Isalah I.; 1 Peter III., 8-IV., 7
Evening—Isalah II. or IV., 2; John XI, 47-XII.

Appropriate Hymns for Advent Sunday and Second Sunday in Advent, 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:

ADVENT SUNDAY.

- Holy Communion: 203, 310, 313, 314.
- Processional: 46, 49, 217, 268.
- Offertory: 51, 52, 205, 362.
- Children's Hymns: 281, 335, 343, 345.
- General Hymns: 48, 50, 53, 477.

SECOND SUNDAY IN ADVENT.

- Holy Communion: 196, 316, 320, 553.
- Processional: 45, 305, 391, 392.
- Offertory: 51, 214, 216, 226.
- Children's Hymns: 217, 565, 568, 569.
- General Hymns: 47, 52, 54, 288.

Why Am I a Churchman?

The Bishop of London, after a morning's work which would have been a good day's work to any ordinary man, delivered a sermon on this subject, which has attracted great interest. Mr. J. G. Hall, the correspondent of the Living Church, sent that paper an excellent abridgement, as follows: The question, "Why am I a churchman?" until 300 or 400 years ago had the same meaning, he said, as "Why am I a Christian?" His Lordship's first reason for being a Churchman was that the Church was "founded by Jesus Christ Himself." He loved to think, moreover, that he was "an English Catholic," and that the Holy Catho-

lic Church had "caught this little island in the silver sea," and made it "a glorious jewel in the Redeemer's Crown." After putting the question in a negative way, "Why am I not a Dissenter?" the Bishop said that the old ship of the Church, in her "long voyage on a dangerous sea," had always had "the same form of government," that by Bishops Apostolic. From the Creeds, Apostles and Nicene, he could not dissent, because they were "the Church's battle cries," like the cries of "the Scottish clans of old." As to the Athanasian Symbol, that ancient antiphonally chanted hymn "encased positive truth," and in reciting it they were "not cursing their neighbours." Again, he neither dissented from "forms of prayer" nor from the "Sacraments of the Gospel," among which must be included confirmation as "the supplement of baptism." In regard to the unbroken Episcopal succession in the English Church, the Bishop said they could see on the walls of St. Paul's "a list of Bishops of London from 319," that the Cathedral Chapter "held to this day land granted by Ethelbert in 609," and that Bishops of London had "lived at Fullham in 691." As belonging, therefore, to a society "which had existed for nineteen centuries," he could "have nothing to do" with any founded merely 200 or 300 years ago. As to "the Bible and the Bible only" being sufficient authority, that contention "could not be established;" for dissenters, equally with Churchmen, had "received it from the Church." Laus Deo for the present Bishop of London, the most definite Churchman and magnetic personality in the See since its occupancy by the great Laud.

The Women's Auxiliary.

The Women's Auxiliaries in many dioceses in the States have been meeting recently. The proceedings have largely consisted of reports and discussions of what was done or left undone at the convention in San Francisco. Next in importance were the missionary talks, and they were greatly aided by the Bishops, who had left their distant spheres of labour for California, and when released from attendance there had gone East. In Boston, the Bishop was assisted by the Bishops of Southern Brazil, Shanghai, and Alaska. The Rev. Andreas Bard, of Walla Walla, Washington, spoke of his work in St. Paul's school for girls, the only place in the State where a girl can get an education and religious training. He asked for an endowment of \$20,000. Bishop Kinsolving showed why the Church had made the "invasion of the Southland," and the reasons for this were, the ignorance of the people (only a fourth of whom can read and write), the immorality of the priesthood, and open agnosticism of the educated classes. The people of Brazil shape their course by the United States. Our country is their inspir-

ation. The Episcopal Churches are spreading along the coast, and the people are flocking towards us, not the miserable and wretched only, but the very best in Brazil, men and women of all classes. After a social luncheon at the Brunswick, the delegates re-assembled in Trinity Church, where Bishop Rowe spoke of the building of the first church in Nome, and of the erection of three hospitals on the Skagway and two on the Yukon. Bishop Greaves set forth the needs of education in China, and asked help for St. Mary's Home in Shanghai.

The First Bishop of the Philippines.

The Rev. Charles H. Brent, rector of St. Stephen's church, Boston, has been offered and has accepted the Bishopric of the Philippine Islands, which the Protestant Episcopal Church created at its recent triennial convention, which was held at San Francisco. It is in all probability likely that Father Brent will be consecrated in Boston early in the New Year. The Bishop-elect was born at Newcastle, Ontario, in 1862, and he is the son of the late Rev. Canon Brent. He graduated at Trinity University, Toronto, in 1884. Two years later he was ordained deacon, and in the following year was raised to the priesthood. His first curacy was at St. Paul's pro-cathedral, Buffalo. In the following year he went to work in St. John the Evangelist's parish, Boston, under the Rev. Father Hall, who later on, in the year 1893, became Bishop of Vermont. Whilst at St. John's, Father Brent had charge of the coloured congregation at St. Augustine's church. Upon the elevation of Father Hall to the Episcopate, as Bishop of Vermont, Father Brent was transferred to St. Stephen's church, in the same city, and has since devoted himself to missionary work in that parish.

English Bishops.

The selection of Canon Gore for the Bench reminds us of the great changes which have taken place recently. The Bishops of Hereford, London, Liverpool, Durham, Kensington, and Stepney, are all recent appointments, most of them during the present year. There can be no question of the ability of these prelates. But new difficulties are continually arising. One of them is the cost of living, combined with small incomes. The Bishop of Manchester says that although he has lived simply and plainly, his clerical income was so inadequate that had he not had private means, he would have been a bankrupt. And besides such troubles there is unrest and unbelief, the relaxation of church-going and Sunday observance, the contempt of marriage and its duties, and the growth of new superstitions, such as Christian Science. Our bishops need all the assistance we can give them.

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Old Church Bell.

Philadelphia is favored in having citizens who have preserved the early gifts to the church. Christ Church had a bell which was first rung in 1695. It is still used to call the faithful to worship in Christ Church chapel in the west end of the old city. In consequence of the great fire London has few older relics.

The Rev. Dr. W. S. Rainsford.

Those of us in Toronto who knew the curate of St. James' are getting few and middle aged. But although he has been the rector of St. George's, in New York, for many years, he is still remembered with affectionate regard. His parish publishes a year book, and Dr. Rainsford has, this year, added a long statement written in his own frank, manly style, he says: "Year by year it grows a little more difficult to bring our neighbours into the church or its kindred organizations. I know this is not a conclusion which would ordinarily be drawn by intelligent readers of general church reports and year-books, for I know that this is not the tenor of the usual annual report. All the same, I think it is true; and I speak with a wider personal knowledge of church conditions all over this land than most rectors have been able to win. If I say in this year nineteen hundred and one—as I do distinctly—that the tide ebbs strongly from all forms of organic Christianity, I do so, not to discourage, but to encourage to wiser and more persevering effort. Perseverance in the face of difficulties is the only way out. There is a steady, though slow, falling away in the attendance of our Sunday evening congregation at St. George's, and yet since I have been rector the service [conducted by assistances] has never been so efficiently rendered, nor has the preaching ever been better; it is positively good. The change in Sunday observance is very great. Multitudes of men—good men and good citizens—who used to come to church more or less regularly, now spend Sunday in outdoor recreation of one sort or another. There has been a lamentable increase of social entertainment on Sunday, and this among a class that have absolutely no excuse for making this misuse of the Lord's Day, for they have plenty of leisure the other six days of the week to entertain as much as they choose. By using the seventh day for such purposes, they overwork their servants and they add to the strain and stress of life. They generally neglect their children, if they have any, and, consciously or unconsciously, they take away somewhat from the repose and quiet of the day—a repose and quiet that are more needed by our sorely beset generation than ever before. And again speaking of the schools. "But here, speaking of the influence of the Church on the young, I must remind you that the present method of Sunday school teaching all over our land is utterly inadequate to attain the results it sets out to attain. Our Sunday Schools are coming into comparison with the day schools naturally, and the comparison is less and less favorable to the Sunday School. In the day school, the methods of teaching have greatly improved, while we still hand over the children for that too brief, uncertain hour on Sunday morning to the zealous, but, alas, often utterly untrained volunteer."

President Roosevelt.

There is nothing like going abroad for news. We are amazed sometimes to read in

our exchanges from the States of Canadian incidents of which we have never heard. Similarly we read in an old country paper that recently President Roosevelt preached in a church in Chicago. The subject of the discourse is what we might expect from the strenuous president, carrying our Christianity into every act of life, and not leaving it at the church door.

The General Thanksgiving.

Bishop Paret says: Some years ago there seemed to be a fancy for having the General Thanksgiving said like the Confession, in concert, by minister and people together. In some few places (I am glad in none in Maryland) it still prevails. Soon after the beginning of my Bishopric, I found the usage just taken up in two or three congregations, but they at once kindly yielded to my request and abandoned it, that unity of usage might prevail in the Diocese. It was, I think, a Gladstonian fad; if not suggested by that statesman, at least pushed into prominence by some letters of his expressing his approval of it. But not only does the printing in the Prayer Book clearly distinguish it from the things to be said in concert like the Confession, Creed, etc., but there has been almost a decision. In the General Convention of 1880, when changes of the Prayer Book were under consideration, a memorial was read in the House of Bishops asking a decision as to the propriety of reading the General Thanksgiving and the opening sentences of the Litany by minister and people together. The question was considered, and the opinions expressed were almost unanimously against the proposed usage. And in the House of Deputies the rejection was quite as positive. In my judgment, it is not permissible.

ADVENT.

The Church, like the Holy Scriptures, which it faithfully reflects in her doctrine, and in her arrangement of the Christian year, making the seasons as they roll witness to Christ, also makes much of the Advent, past and future, of the Lord Jesus. She takes in one comprehensive view a retrospect, which includes the birth and the life on earth, with all its blessed results, of her divine Head and King, and she also looks prospectively forward to the day when He will come again, and is ever in an attitude of expectation "waiting for the coming of the Lord Jesus Christ." Jesus Christ is the revelation of the Father's love, and its truest and fullest expression. God's character is best described in the brief statement of St. John that God is love. The Christian conception of Deity is that of infinite love combined with infinite power. Hence the coming of Christ in the flesh introduces a new element into the mass of humanity, a leaven, which has already largely transformed society, and is destined to affect it for good, in ever increasing measure in all directions, the leaven of love. It has been well described as "the greatest thing in the world." The effects of His Advent were at once apparent. He taught a lofty morality, such as had never been conceived of before, and made love the basis of it, saying: "If ye love Me keep My commandments." Antiquity outside the Jewish world, had no conception of what we call sin. Christ revealed what sin was, and was Himself the remedy, which

the Father's love provided, who gave His only son to be both a sacrifice for sin and an ensample of godly life. The brotherhood of man, as well as the Fatherhood of God, can only be conceived and realized in Christ. It was something of which the ancients in their higher philosophy never dreamed. To the Greek, the word "humanity," as a term for the wise brotherhood of all races, was unknown. The Roman, in common with antiquity at large, considered all who did not belong to his own state, as hostes or enemies. It was left to Christ to proclaim the brotherhood of all nations by revealing God as their common Father in heaven, filled towards them with a father's love; by His commission to preach the gospel to all; by his equal sympathy with the slave, the beggar, and the ruler; by the whole bearing and spirit of his life; and above all, by His picture of all nations gathered to judgment at the Great Day, with no distinction of race or rank, but simply as men. The immediate result of our Lord's teaching was an improvement in the condition of woman, of the slave and the poor, which under paganism was wretched and unhappy. Philanthropy was revealed by Christ, and the ancient world before He came had no asylums for the poor nor hospitals for the sick. The altruism of our day, the seeking the good of others, is the direct effect of the teaching and example of Him who lived and died for us, and came not to be ministered unto but to minister. The advent of Christ not only revealed the power and permanence of love, but it inspired an undying hope in and of humanity. The future with the Christian is an open secret. The hopes of humanity are fixed on Christ, as we trace all that is highest and best in our lives and in civilization to Him, so also we anticipate the final triumph and supremacy of good over evil, of happiness over misery, of the perfection of humanity in the fulfillment of His promises, in the glorious appearing of our Lord and Saviour Jesus Christ. Only in the realization of Christian ideals is there any future or hope for humanity. Present progress in all that elevates morally or socially is stimulated by the thought that it is cumulative, and will culminate in the establishment of a universal kingdom of righteousness and peace. Contrast this inspiring and hopeful outlook with the terrible alternative towards which an eminent authority tells us science and thought are at present tending, and we shall indeed be thankful for all that Christian hope inspires compared with the gloomy prognostications of the agnostic and the infidel. The following from a contemporary explains what we mean: "Prof. Goldwin Smith, of Toronto, has long been one of our keenest thinkers and most brilliant writers; whatever subject he touches, especially in history and philosophy, he illuminates and gilds. In philosophy and religion he rejects the supernatural and has become thoroughly agnostic. Yet there are points in the path of agnosticism and materialism where he pauses and almost turns back to faith and worship. An instance of this is found in a recent view of his of Maurice Masterlinck's "The Life of the Bee," a profoundly philosophical study in which the author discusses the secret of the universe and says 'Should we discover some day that there is no secret or that the secret is monstrous, other duties will then arise that as yet perhaps have

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no name.' Commenting on this, Prof. Smith says: 'There is no use attempting to veil the fact, which is already casting a shadow over our life. Toward the belief that there is no secret or that the secret is monstrous, toward the belief, in other words, that the world is ruled by forces without design—of which man and history are a freak—science and thought are at present tending. If this is the truth we must bow—though the materialist can hardly expect us to rejoice—and make each of us the best we can of our brief lease of existence.'

OUR SUNDAY.

There are some things which are helpful to the church's usefulness and influence, the loss of which would impair but not destroy her life; there are other things which are vital, and which if lost would not only weaken her, but would endanger her very existence. Among the latter are the church's creeds, the expression of her doctrines, the book by which she proves them, the ministry by which she proclaims them, the sacraments by which she represents them, and her day on which they are all most fully exercised and expressed. The recognition and observance of the Lord's Day, its setting apart as a day sacred to rest and worship, is vital to the existence and perpetuity of the church. It is divine in its origin, and we are bid to "Remember the Sabbath day to keep it holy." The interpretation which the church places on this commandment to devote a seventh of our time to rest and worship is evident in the petition which she bids us offer upon its recitation. "Lord have mercy upon us, and incline our hearts to keep this law." When Judaic strictness would have regarded even the Lord of the Sabbath as an infringer upon its sanctity, he declared the higher law regarding it, that "the Sabbath was made for man, and not man for the Sabbath." Whilst this rebuked the disposition to make the day, rather than its ends an object of regard; our Lord asserted the great principle that the Sabbath was made for man, for his welfare and happiness, and could not, therefore, by man be even abrogated or set aside. It has, therefore, Divine sanction and authority by whatever name we may distinguish it, or on what particular day of the week we may observe it. There can be little question that the primitive church observed the first day of the week, and did so in weekly commemoration of the resurrection of Jesus Christ from the dead. It is probable that not until the time of Constantine the Great, had the Christians, who were poor and scattered, an opportunity of ceasing wholly their labours, and devoting it entirely to the purposes of rest and religion. But since that time the keeping of the Lord's Day, as a day to be kept holy unto the Lord has prevailed in the Christian Church. Laws have been enacted in Christian states enforcing a cessation of business, and securing a cessation of labour by all, which has secured the support of an enlightened public opinion. Signs are not, unhappily, lacking that there is a weakening regard for the Lord's Day and a lessening observance of it as a day of rest and worship. From different quarters there is evidence of a lowering of public opinion and a departure from the religious observance of it which marked former generations. In this we can only recognize a serious

loss to the physical welfare and moral and religious tone of all communities in which Sunday is disregarded. In our own country, Sunday, perhaps, is as well observed as it is elsewhere, but here need has been found to invoke stricter legislation as to Sunday labour and travelling, and to adopt means to arouse a better public opinion on the subject. In this regard Canada compares favorably with the United States, and a visitor to that country is struck with the number of places open for business and amusement in comparison with the comparative quiet of a Sunday in Canada. The state of affairs in this regard is stated and deplored by the Bishops of the American church in their recent pastoral letter. One other matter your bishops feel called upon to mention in this connection, and that is the growing disregard of the sanctity of the Lord's day. That such disregard is increasing among confessed disciples of the Lord we fear cannot be denied. The luxurious Sunday evening banquet of the rich and the pleasure-loving is a dishonour to the risen Lord in whose honor the Church has set the day apart; and the appropriation of its sacred hours for the accomplishment of a long journey by the busy traveller because the week's hours are all too few for his many engagements, is a robbery of God, who from Sinai demanded consecration of our time to His remembrance and worship, and placed the law of the Sabbath in the midst of the moral commandments of perpetual obligation. To one and all alike we appeal that they labor and deny themselves to conserve the sanctity of our Sunday. It is, perhaps, not too much to say, as taught by the specific commandment, embedded in the very midst of man's moral law, that the continuance of the knowledge of God and of His Son, Jesus Christ, among men is dependent upon our obedience to that command. "I was in the spirit on the Lord's day," writes the aged seer in Patmos, when to him came the vision of the Son of Man. He separates distinctly between the Sabbath of the Hebrew and the Lord's day of the Christian, and just as distinctly between the slavish enactments to protect the one and the glorious liberty of the redeemed by which that which we guard should be made secure. The Puritan, not recognizing that the old had passed away because the new and the better covenant had come, sought to convert our Christian feast day into the old Jewish Sabbath, and naturally his striving was in vain. But, alas! again we must note that our liberty has been enlarged into license by the spirit of evil, and the blessing of the rest-day threatened by excessive freedom. The church at Evensong is almost empty. Our boys wander about the streets and our daughters spend the solemn hour in gossip or in novel-reading. Why? Why? Because the father and mother do not entreat or command that with them they go up to the temple at the hour of Evening Prayer. Fathers, mothers, Churchmen, we, your pastors, entreat that you rally to the defence of this mighty citadel of our religion. We call upon you to rouse to the protection of this palladium of our liberties, our Government, our English civilization. At the Brighton Church Congress, Sunday observance was the subject of several papers and much discussion, and there also testimony was borne to the lessening attend-

ance at church, the increase of Sunday amusements and excursions and the consequent increase of Sunday labour. In this concurrent testimony, from various portions of the church, we see cause for regret, and also for well directed effort, both in regard to legislation and the forming of public opinion, for on the latter mainly we must depend for any good or lasting results. Sunday is a day of rest, not of pleasure, but above all it is a day of worship, in which to pay our homage to the King of Kings, and in which to consider seriously our relation to both God and man, our duty both to the present and the future. Its disregard can only have an evil influence on both the church and nation, and exercise a deteriorating effect on the physical and moral condition of the people. We should labour and pray for an improved observance of the Lord's Day, for a revival of family religion, and that, as of yore, we may see whole families going together to the Lord's home on the Lord's Day to worship Him in spirit and in truth, and in the beauty of holiness.

Mr. Caldecott's Paper.

We are glad to be able to find space, at last, for the able and interesting paper read by Mr. Caldecott before the Conference of the Archdeaconry of York some weeks ago. It is a paper full of valuable information and suggestions, very suitable for the present day. We are sure that the questions with which the paper deals will, before long, assume as great importance in Canada as they have long had in England and the United States. We are convinced that such questions can be best dealt with on the broad ground of right principle, we might say on the broad principle laid down by S. Paul in the twelfth chapter of his first epistle to the Corinthians; the great principle upon which alone can be built a system of true Christian dealing of man with man more especially, it might be truly said, of the relation between employer and employed. We trust that the paper will be as much appreciated by those who read it as it was by those who heard it.

THE WORLD'S FORCES IN RELATION TO BUSINESS.

By Stapleton Caldecott.

Read at the Archidiaconal Conference at Orillia.

Not knowing just what might be the bearing of this subject I asked a member of the committee to kindly give me his idea of how the matter should be treated. The answer quite upset my previous idea of what the world's forces were, for my informant said he presumed the world's forces are Satanic. In the greatest city in the world, and in the very centre of that great city, stands the Royal Exchange, the place where the leading merchants of the city mostly do congregate, and above the facade of the Exchange stands this legend: "The earth is the Lord's and the fulness thereof." This statement of the world's forces I consider the correct one, and glad am I to know that whatever men may say or think, the first city of the world accepts the sound Biblical doctrine, that the earth belongs to God, and taking this conception of the world's forces as the foundation of my thoughts, and accepting from this statement the fact that all material things are of God, I come to the natural conclusion that all the world's forces are in themselves of Divine origin and have been created for a useful and beneficial purpose, showing that in the true sense

there is no secular or religious division of material things, that every act of man's life should be religious in its origin and in its results, and that religion rightly understood means the acceptance of God's will in all things, whether material, mental or spiritual. This brings me to ask: What are the world's forces? and I think they may be classified under four main divisions—

1st. Brains, as representing man's mental powers.

2nd. Material, or the world of nature.

3rd. Labour, or the power to fashion raw material to meet the work of humanity.

4th. Capital, the result of labour and brains upon raw material. Obviously the greatest of these four forces are brains, as from this force comes the directing power of man, hence the vast importance of properly cultivating the powers of the mind, and qualifying them for the work of life. The time was when history was chiefly a record of the quarrels and wars of the ruling powers. History, now to be what the world requires, must be a record of not only quarrels and wars, but of progress in arts, in commerce, in science, and just in the same way it has become as needful for the man of affairs to be well educated and trained definitely for his part in life as for the physician or the lawyer to be trained in the various matters that refer to their professions. To-day, the men who influence the business of the nations must be men of not only great natural ability but men of deep thinking and wide research. Take the great captains of industry, and you will find they have been, or are, not only deep thinkers and wide observers, but they have cultivated all those qualities that go to make them alert, prompt, energetic and resolute. The business of to-day demands all a man's powers, and he will prove to be the greatest leader, who has given to his particular work his most patient thought and who has mastered not only the foundation principles of business, but also its most minute detail. The necessity for the careful education of the people, both male and female (in all that concerns the productive powers), has led the more advanced commercial nations to establish commercial and scientific colleges so that the rising generation may be trained into careful habits of observation, taught the importance of understanding the laws of nature, and how best to bend these laws to the production of wealth and thus enable their country and themselves to keep abreast of the times, making the most of the God-giving advantages which the nation may possess. All this bears vitally upon the business of the nation, and hence the absolute need of giving to our people the highest possible brain culture to enable them, as a community, to take that position amongst the nations to which I believe God has called this Canada of ours.

The second world force that invites our attention, is that of labour which, while ranking below the brain or directing power, yet is of immense value, for without labour brains can accomplish nothing. Brains may originate in the imagination a brilliant picture, but labour must give it shape. Brains may invent a mighty engine, but it will remain a figment of the brain without labour; and so in every department of life. Therefore these two great forces of the world, in order to produce the best results, must work in complete harmony, and just in proportion as this is done, just so far is the progress of the human race advanced and carried on to the highest point of civilization. Unfortunately, at present, a constant struggle is going on between these two mighty forces, and while brains must naturally be the leader, yet labour must be more than slave, and all its just and fair rights secured and maintained, or constant friction will result with its attendant evils. Let brains and labour cordially co-operate together and the result will be that the world's force of raw material will be so worked up as to become the cause of the world's wondrous advancement in arts and manufacture. Stone becomes dwelling houses, iron becomes bridges,

railway tracks and machinery, gold and silver become beautiful ornaments or useful commodities, and the world goes forward in its upward march towards that higher civilization which should be every nation's honorable and proper ambition. God has made this world very beautiful, so beautiful that I have no sympathy with that class of thought which apparently despises the present world and spends all its best efforts in preparation for the next. When the lightning flashed, and the thunder rolled in Massachusetts, about one hundred years ago, upon the day some prophets had marked out for the world's last day, a member of the State Assembly moved that in consequence of what may occur, this Assembly do now adjourn, sine die, but another member opposed it, saying if it was the last day, he knew nothing more pleasing to God than for a man to die doing his duty, and I am humbly of the opinion that the surest road to heaven is upon the narrow path of daily duty, well and honestly fulfilled, and no clearer duty exists than for each member of the community to do his or her part in making the best of both worlds. I have great faith in the common sense and honesty of purpose of the Anglo-Saxon race, and as occasion requires, brains and labour will yet see the best way to make the most of opportunities as they occur, and in the near future all antagonism will be so ameliorated that strikes and all such wars between capital and labour will be a thing of the past. Under the head of raw material, little need be said beyond this, that while it exists in more or less abundance in all parts of the world, it exists with lavish profusion in this favoured part of the globe. Stone of all kinds, metals of all kinds, timber of all kinds, lands of all qualities, gold, silver, copper, petroleum in abundance, such as no other land can show, and all this grand inheritance of national wealth lies to the hand of man, and is one of the greatest of the world's forces bearing a powerful part in the business of our country, for from these raw materials comes that division of the world's forces called capital, which is simply the labour, the brains and the raw material united into a compact body, becoming one of the greatest forces that influence humanity, the right use of which is to be the burning question upon which so many issues hinge. The true relationship between capital and labour is the problem to solve, for when that has been solved on right lines, anarchy and its attendant evils will disappear like snow before the rays of the effulgent sun. The accumulation of capital into few hands is beyond doubt one of the evils that menace the happiness and comfort of the people. If capitalists recognized that they were simply stewards of the wealth under their control, and acted upon Christian principles, the evil would be less. This, however, is not always the case, and so seldom have capitalists recognized God's hand in their accumulations that the world has never yet erected a monument to a capitalist as a capitalist. We talk about the neglected poor; it would be far nearer the truth to talk about the neglected rich, for brave and bold indeed is that man, be he minister or layman, who in the spirit of John Knox, who feared the face of no man, dares to tell the rich man of his faults, or ventures to remind him that with great wealth comes great responsibilities. Truly understood wealth means opportunity, and do you think God gives a man opportunity to bless and benefit humanity, and will not require a strict account when he finds the millionaires and the multimillionaires using all their time to acquire further wealth, or to further add to their personal pleasures? Let us remember what caused Rome to fall, the corrupting influence of wealth, and the debasing influence of the mere love of animal pleasures. It is a happy thing to know (notwithstanding that our Great Dramatist has said that the evil that men do lives after; the good is oft interred with their bones) that the face of the Lord is against them that do evil. The Bible takes a hopeful view of

the ultimate triumph of right and the perishableness of wrong. Notwithstanding the hereditary accumulation of sin, the laws of righteousness still reign—in the conscience of every man right still holds the empire, otherwise this world would soon become a vast hospital. Health is right, disease wrong, therefore health is powerful, disease dies. You never see five generations of blind men, nor yet five generations of lame men. Nature and God are ever restoring the injuries inflicted by evil, and so with forces of this world. If capital combines to carry out its selfish ends, labour is forced to combine, also, and the one acts as a counterpoise to the other; let us, then, be fair in our judgment in regard to the conflict, weigh circumstances and give to each equal opportunity to vindicate their right to live. What is particularly needed for the 20th century to learn and practise, is the correct distribution of the wealth created by the inventions that now are applied to the productions of the earth. Dr. Gonzalous, the famous divine of Chicago, once asked the writer what he considered to be the correct unit to commence with in the distribution of the products of any given factory or industry. The reply was: "Give to the lowest form of labor a decent living, say house, clothes and food enough to give absolute comfort, and then go on increasing the amount in due proportion to the value of the service rendered." Anarchy is rearing its ugly head among all the nations of the world, and will continue to do so while we have tyrannous rulers or tyrannous millionaires, and beyond all doubt, combinations and monopolies, like those recently formed in the United States, are a constant incentive to the propagation of anarchical principles. Men can see justice in proper payment for adequate work, but do not see the justice that booms up the ordinary value of common necessities by which one man can make 12 or 14 millions in the course of a few months. Few men can earn, by honest labour, even one million dollars in a full life-time. Applied Christianity is the one thing needful to successfully meet and conquer anarchical principles. I fear I have taken up too much of the valuable time of this conference. The subject, however, is a very large one, and is worthy of your deepest consideration. Permit me, therefore, in conclusion, to say that in my humble opinion he is the wise minister of God who gives the world's forces their proper place in the presentation of the Gospel of God's grace, by showing men the chief use of these forces, how God intends that these gifts, brains, labour, natural wealth and capital, are all to be used in a devout and thoughtful spirit, and while enabling through these means men and women to live useful lives, will, at the same time lead to that development of character that best fits for entrance into the Kingdom of God. The day will come when the elements of this world will melt with fervent heat, all material wealth will pass away like the fabric of a dream into thin air, the only thing that will stand on that great day will be character. That character is being hammered out now in the fierce fires of the battle of life, with these world forces which God has given, and whose bearing upon the world's business has been to produce a gradually improving civilization, which will continue until the time comes when the lion shall lie down with the lamb, when horrid war shall cease, and the Lord Jesus Christ will be the world's accepted King.

REVIEWS.

Cornerstones. Four sermons delivered under the auspices of the Berkeley Association, Yale University, 1900-1901. Price, 50c. New York:

Thomas Whittaker.

The Berkeley Association, which is made up of Churchmen, is doing a noble work, first, at home in Connecticut, and then farther afield, in the

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

St. John.—Missionary Conference.—In the enthusiastic, well attended meetings of the missionary conference, held in this city on October 30th and 31st, comes the surest indication that the interest in mission work has reached far below the surface in the hearts of many who had hitherto been, if not deaf, at least indifferent, to the needs of our brethren in far-off lands. The meetings were held in the rooms of Trinity Sunday-school, which were made attractive with flags, banners, mottoes, and appropriate maps and charts. The conference was preceded by a celebration of the Holy Communion with an address by the Rev. A. G. H. Dicker, and was opened at 10.30 a.m., by the Lord Bishop of Fredericton, who expressed his deep appreciation of the example set by the St. John rural deanery in promoting such a cause, and he also hoped that the day would not be far distant when this movement would include the whole diocese at some conference. The Rev. J. A. Richardson, rector of Trinity, next spoke on the ideas of the conference, dealing with three lines of thought, viz., the origin of the conference, the object, the inspiration. The object was two-fold: the duty and the privilege. The duty laid down in Christ's great commission: "Go ye into all the world and preach the Gospel to every creature." The privilege, arising from the sameness of our commission with that of Jesus Christ, declared so by Himself: "As thou hast sent me into the world, even so have I sent them." A paper on the "Missionary Outlook," prepared by the Rev. J. P. Sheraton, D.D., of Toronto, was read by the Rev. W. O. Raymond, and proved most interesting. It pointed out how the development of science, owing to Christianity, had brought men nearer the far-off lands; Britons were realizing that a great trust had been committed to them. Britain secured the missionary safety and liberty, and under her protectorate allowed American missionaries to carry on work in Mohammedan countries. Even in China, where all seemed so dark, a glorious light was beginning to shine. The Church of Rome was still striving for political supremacy by Jesuit intrigues. Christianity was spreading in Japan and Eastern Asia. In Africa work was progressing, its advance being due to the success of British colonization. The work demanded more missionaries constantly, and the call was ever for heralds of the Gospel. There were many hardships and many obstacles, but the life and vigour of the Church would overcome them all, and there would resound the joyful cry of liberty. The morning session was closed with a Bible reading by Miss Etches, of London, who held the close attention of those present by her eloquent exposition of portions of Holy Scripture. After the opening prayer and hymn, at Wednesday afternoon's session, the Rev. F. W. Wilkinson, of Dartmouth, read a most interesting paper on "The Progress of Missions in the Nineteenth Century." The names of the pioneer workers and sketches of their lives were given and their fields of labour told of. The paper on "Jewish Missions," read by the Rev. A. F. Burt, was interestingly discussed. The Bible reading by the Rev. T. R. O'Meara closed the session. In the evening, the Very Rev., the Dean of Fredericton, spoke of "The Inadequacy of the Non-Christian Religions," and the Lord Bishop of Nova Scotia gave a forceful and comprehensive address on "The Gospel, the World's Greatest Need." Thursday morning's session opened with an address on "Uganda," by Mr. W. M. Jarvis, who forcibly contrasted its present with its former state, and traced the progress of mission work from the time of Livingstone and Grant. After the singing of

a hymn, papers were heard on the subject of "Agencies for Developing the Missionary Spirit." The first, by the Rev. R. P. McKim, dealt with "The Pulpit;" he strongly advocated the preaching of missions. Miss Lester next held the attention of her audience with an account of the "Gleaner's Union," showing the idea to enter into one fellowship all who labour at home and abroad in the interest of the Church missionary, to arouse the people to a sense of their responsibility and fulfil the Lord's command. Mrs. John Hay next read a paper on "The Daybreak Worker's Union," giving an account of direct missionary work among women, and the part taken in the work of the society. The Rev. C. D. Schofield, rector of Hampton, gave an address on "The Sunday School as an Agency for Developing the Missionary Spirit." The speaker discussed the best methods of imparting knowledge to the children, impressing them with deep, broad thought. At the afternoon session, Dr. Mabel Hanington discussed the problem of medical missions, telling of the great need in heathen lands of just such aid as medical missionaries could give. In the discussion which followed, the Rev. F. Wilkinson referred to the work of Dr. Leonora Howard King, a Canadian missionary, who is now one of the greatest powers of good in China. Miss Smith read an interesting paper on "India," describing the extent and natural characteristics of the country, its trade, inhabitants, and divisions into social classes. The paper read by Miss Etches was able, comprehensive, and admirably arranged. The closing session of the conference was held on Thursday evening, a large number attending. After the opening service, the Rev. F. W. Kennedy, of Japan, gave an interesting address on his work in his mission. He made an appeal for contributions of periodical literature, and told of his purpose to establish an English library in Japan, for which offerings will be solicited later. Mr. Kennedy appealed to various organizations to take upon themselves the adoption and education of native children, the cost of which would be about \$30 a year for each child. The closing address, by the Rev. T. R. O'Meara, was one of the most forcible given during the whole conference. His subject was "Missionary Enterprise Essential to the Spiritual Life of the Church." He pictured the lost condition of a world without God and impressed upon Christians their duty to carry the light into the lands of darkness. One of the most interesting features of the conference was the Curio Room, in which were displayed pieces of foreign handiwork, photographs from the most remote quarters of the globe, and native productions.

Musquash.—One of the wardens, Mr. Joshua Knight, and his family, have removed to St. John, and the loss to the parish cannot easily be met. Mr. Knight was presented with an address, the lettering of which was beautifully executed on parchment by Mr. George F. Smith. In appreciation of Mrs. Knight's kindness as organist for eight years, and as parish worker, the women of Musquash and Prince of Wales gave her a gold watch chain. Deus cum illis sit!

MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Montreal.—St. Andrew's Brotherhood.—A council meeting of the Montreal local assembly was held at 8 p.m., on Monday evening, the 11th inst., at the residence of the vice-president, Mr. Horace J. Webber. Delegates from the following chapters were present, viz.: St. George's, St. Luke's, St. Thomas', St. Stephen's, and St. Martin's. The annual meeting, to be held in St. George's school-room, on December 2nd, at 8 p.m., was changed by unanimous consent to December 9th, same time and place. This change was made to give the clergy a better chance of being present. It was then moved, seconded and carried unanimously, that the vice-president be instructed

Church. The lectures given are, as a rule, very good, and it is important that at centres like Yale, the minds of those who are going out to lead others should hear the truth frankly told and be made to feel that there are realities in every sphere of life and thought. The first three in this course are all that could be wished, but the last, by Rev. Dr. Rainsford, is unworthy its place, being loosely put together, jejune and ineffective—a fair example of how a good man will too often miss his opportunity; the theme was magnificent, "The Immortality of the Soul."

Lessons on the Church Catechism. By A. M. S. Price, 25c. New York: Thomas Whittaker.

The catechism is carefully analyzed in these Lessons, and there is every trace of painstaking in the questions and answers, and in the passages of Scripture selected to illustrate the teaching of the Catechism. On some points the instruction given in the Lessons is rather peculiar, as i.e., that baptism only declares what we are already and what is true of everybody; whereas the Catechism speaks of baptism "wherein I was made a member of Christ." The very small portion given to the Sacraments is the least satisfactory portion of the treatise, and the cutting out of the leaf would not injure the character or symmetry of the collection.

We have received from the Rev. T. Francis, of Hamilton, a copy of a "Te Deum" in the key of "F," which has been composed by him. It has a pleasing melody and is at the same time an easy composition, which is well within the abilities of any of our ordinary Church choirs, with the members of whom it is likely to become a favourite once they get to know it. This "Te Deum" is published by "The Parish Choir," of Boston, and it is the eighth of the compositions of Mr. Francis, which has appeared in that paper.

Magazines.—In the current number of "Everybody's Magazine" are interesting articles describing the voyage of an air-ship around the Eiffel tower, by Eugene P. Lyle, jr., and the training of dogs to be used in time of war by the German army, by Maximilian Foster. There dogs are used for messenger service, ammunition carrying and in Red Cross work. In addition to the above are a number of short stories, and the connecting chapter of a serial story, entitled "The Making of a Country Home," by J. P. Mowbray. The frontispiece is a picture of the air ship "Santos-Dumont V.," representing her in the act of circling the Eiffel Tower. The whole number is plentifully illustrated throughout, the illustrations being chiefly taken from photographs procured especially for this magazine.

Scribner's.—The November number contains, amongst other articles one descriptive of life amongst the Dunkers, who are a peculiar religious sect of Dutch origin. Their forefathers were greatly persecuted in by-gone days, and in consequence emigrated to America, where their descendants are now to be found in Pennsylvania. Mr. F. Palmer contributes an interesting article on one of the most interesting political leaders of to-day, the "Marquis Ito, the Great Man of Japan." A new story, entitled "The Fortunes of Oliver Home," of which the first two chapters appear in this number, is written by Mr. F. Hopkinson Smith. The second paper descriptive of hunting with the Conger hounds, and written by the President of the United States, is also included in its list of contents. A further instalment of the story, entitled "The Pines of Long" (Chaps. xiii.-xviii.), the third paper on "The United States Army," of a series written by Mr. F. V. Greene, and Chap. vii. of a series descriptive of "Russia of To-day," under the caption "Russia and the Nations," by Mr. Henry Norman, M.P., are also included. This number is, as usual, capially illustrated throughout.

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to kindly request the Rev. Dyson Hague to address the meeting on the subject "What Brotherhood Men Can Do." The vice-president informed the delegates present that he expected that our president, Mr. D. M. Stewart, would be present to address the meeting. It was next decided that each chapter should make a report of work done during the year. At the close of this meeting, election of officers will take place for the new council of the Montreal Local Assembly of the Brotherhood of St. Andrew.

Trinity.—The Young Men's Association of this parish held a very successful concert in the lecture hall of the church on Friday evening last. Those on the programme were: Mrs. Burton Yaw, Mrs. Cameron, Mrs. J. E. Warner, Miss G. Sheppard, Messrs. Horace Reyner, Mus. Bac.; the Rev. F. A. Graham, H. Rees, E. Earl, and A. G. Macduff.

St. James the Apostle.—On Sunday afternoon, November 17th, a very interesting and impressive ceremony took place in this church, when the colours of the 3rd Regiment, Victoria Rifles of Canada, were permanently deposited therein. An enormous congregation witnessed the ceremony, which is believed to be the first of its kind to take place in the British Empire since the colours of the old rifle brigade were placed in St. Paul's Cathedral, London, at the close of the Crimean war. Regiments of the line are still permitted to carry colours, but this privilege was withdrawn from rifle units a great many years ago, in fact, it is said that it was in 1822 that the order was issued prohibiting such regiments from bearing colours in the future. In addition to the ceremony of depositing the colours in the church, a further ceremony took place at its close, when the unveiling of a memorial tablet, which had been erected by the officers and men of the regiment, to the memory of comrades of theirs, who have fallen in South Africa during the present war, was performed by Lieut.-Colonel Cotton. The memorial was afterwards dedicated by Canon Ellegood.

Synod Hall.—At a meeting of the clergy and organists, held on the 19th inst., to discuss a proposal to establish a Diocesan Choral Association, in the arch-diocese of Montreal, it was decided that such an association should be formed, and that it should consist of the vested and unvested choirs of the various churches in the arch-diocese. It was further agreed that an annual musical festival should be held each year in Christ Church Cathedral, in this city, or in such other church as might be named by the officers of the association. The consideration of a constitution was then begun, and the following officers were appointed: President, the Archbishop of Montreal; first vice-president, the Dean of Montreal; second vice-president, Mr. R. R. Stevenson; secretary, Rev. Principal Hackett; council, all the clergy of the diocese and executive committee, the archdeacons, canons, rural deans, and selected clergy and laity of the diocese.

Alleyn.—Holy Trinity.—The new church, which has been erected in this place during the past season (the corner-stone was duly laid by the Lord Archbishop and Metropolitan on the 24th of June, St. John Baptist's Day), was formally opened for Divine service on "All Saints' Day," by the Venerable Archdeacon Naylor, M.A., rector of Sawville. There were present the Revs. L. V. Lariviere, B.A., incumbent of Aylwin; W. B. Heeney, rector of Christ Church, Belleville, a former resident of the parish, and the missionary-in-charge. The Archdeacon spoke very encouragingly to the congregation and the missionary, congratulating them upon the work which they had so far accomplished. The Archdeacon's kindly expressions and well-chosen words were well received by all present, and did much to encourage them to persevere. The collection was devoted to the Building Fund, and amounted to

\$22.64, besides \$10 which was handed to the incumbent personally, after the service, for the same object. Letters of regret were received from some of the clergy of the rural deanery, who were unavoidably absent. Since the opening, Mr. R. G. Howard has given the order for new seats, which are being made, and are expected for Christmas. A window is also to be placed in the church to the late William Heeney, for the third place in the East End. If any of the friends of the late Rev. William Ross Brown, L.S.T., would like to erect a memorial in the new church to his memory, they might find out what would be suitable by applying to the Rev. S. W. Ball, Danford Lake, P.Q. Mr. Brown was instrumental in building the old church and his first wife was laid to rest under the shadow of its east window. His life, as a missionary on the Gatineau river, is still fresh in the minds of those who learned to love him on account of his work.

ONTARIO.

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

Brockville.—Trinity.—A new organ, costing \$2,250, has been placed in this church. The church itself is being renovated throughout.

TORONTO.

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

St. Paul's.—A meeting was held in the school-house of this church on Wednesday evening, the 20th inst., in order to bid farewell to Miss E. Trent, the missionary representative to Japan of that church. Miss Trent is a Toronto lady, and has been enjoying a year's furlough in Canada, after six years' work in the Japanese field, to which she now returns for a similar period. The Rev. Professor H. J. Cody presided at the meeting which was well attended, and in the course of his remarks expressed the hope that St. Paul's church, named after the great missionary apostle to the Gentiles, would soon be able to send an assistant to Miss Trent. Messrs. Stapleton Caldecott, Thomas Mortimer, N. W. Hoyles, K.C., and Miss Trent also delivered short addresses.

Church of the Redeemer.—A harvest festival service was held in this church on Thursday evening last when the choir was assisted by Miss Ella Walker, of Montreal, who sang "With Verdure Clad" from "The Creation," and "Peace with God," by Gounod. Several members of the choir also contributed solos. All the various numbers contributed by the choir were most creditably performed.

St. James' Cathedral.—The Bishop of Niagara, Dr. DuMoulin, preached two sermons in this church on Sunday, the 17th inst. At the morning service His Lordship spoke of prayer and the need of praying. He referred to Paul Kruger as a man who prayed often, but who, in the next moment, blasphemed every person whom he disliked. Anarchists, said the bishop, were practically infidels. In the evening the Bishop spoke of Sabbath desecration. There was a wide difference between the observance of the Lord's Day years ago and to-day, said the speaker. In days gone by it was the aim and object of the parents to lead their children to the House of God, there to be taught the true principles of life. To-day the Sabbath is a day of enjoyment, entertainments, driving, house parties and festivities. He told of the manner in which the first Christian Sabbath was spent by the Son of God. There were many people to-day who never entered a church door. The term "We have no use for church," is what is said in many houses, said the Bishop. In conclusion, he pointed out that those people who refused to honour the Lord's Day

would find out in the end that they too, would be forgotten.

The regular monthly meeting of the Toronto Church of England Sunday School Teachers' Association was held on Monday evening, the 18th, in the school-house. In the absence of the rector, the chair was taken by the curate, the Rev. A. U. de Pencier, and the meeting opened with a hymn and prayer. Rev. W. E. Cooper, D.D., of St. Martin's church, read a very interesting paper on "The Book of Exodus," from which the lessons are being taken just now. This was followed by Rev. Drury, a graduate of Wadham College, Oxford, England, in a five-minute talk on the Scriptural Union, on behalf of which he is visiting Canada and the other portions of the British Empire. The Rev. T. W. Powell, rector of Eglinton, gave a talk on "The Inter-Diocesan Sunday School Union," which was followed by an animated discussion, in which Dr. Langtry, Rev. Canon Sweeney, Rev. T. W. Patterson, Rev. C. L. Ingles, Mr. Kirkpatrick and others took part.

St. Mary Magdalene.—The grand parochial "At Home" of this church was held in Broadway Hall on Monday night, the 18th inst., and was attended by between four and five hundred members of the congregation and their friends. Napolitano's orchestra furnished music for promenading while the vocal selections included several numbers by the Rev. J. M. Davenport and F. Prime. The tasteful decorations of bunting and colored lights were arranged under the direction of Geoffrey Foote. The event was the conclusion of the very enthusiastic annual dedication festival of the church.

Miss Lizzie A. Dixon acknowledges with thanks the receipt of \$30 from St. George's Sunday school, Owen Sound, for the Peace River Mission, Athabasca.

Diocesan Deputations.—The Deputation Committee have so far arranged the following deputations. The rural deaneries of East Simcoe and Haliburton have not yet arranged dates: Durham Rural Deanery—Bobcaygeon, January 19th and 20th; Cartwright, January 19th; Clarke, Newcastle, January 19th; Darlington, Bowmanville, January 19th; Fenelon Falls, January 19th; Manvers, January 19th; Port Hope, January 19th; Cameron, January 19th; Caven, January 19th and 20th; Emily, January 19th; Lindsay, January 19th and 20th; Perrytown, February 2nd. South Simcoe Rural Deanery—Alliston, December 8th; Bradford, January 12th; North Essa, January 12th; Beeton, December 8th; Mulmur West, November 24th; Tecumseth, December 1st. West York Rural Deanery—Aurora, February 2nd; Weston, February 9th; Holland Landing, February 2nd; Thornhill, January 26th; Woodbridge, January 19th. West Simcoe Rural Deanery—Allandale, Batteau, Creemore, Penetang, Barrie, Collingwood, Elmvale and Stayner, January 19th; Peel Rural Deanery—Albion, Islington and Streetville, January 19th; Credit, January 5th; Mimico, January 15th; Tullamore, January 12th. Northumberland Rural Deanery—Ashburnham, January 19th; Brighton, November 17th; Campbellford, November 24th; Colborne, November 17th; Grafton, February 9th; Lakefield, January 19th; Norwood, January 26th; Warkworth, November 24th; Belmont, December 15th; Burleigh South and Buckhorn, January 12th; Cobourg, February 9th; Gore's Landing, February 2nd; Hastings, December 15th; Warsaw Hall's Glen, January 26th; Peterboro, January 19th. East York Rural Deanery—Brooklin, Markham and Pickering, November 17th; Scarborough, January 20th; Stouffville, November 17th; Uxbridge, November 17th; Cannington, November 24th; Oshawa, November 17th; Port Perry, November 17th; L'Amoureux, January 21; Sunderland, November 17th; Whitby, November 17th.

NIAGARA.

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

Georgetown and Norval.—A meeting of the young men of Norval was held in the church at Norval on Sunday afternoon, Nov. 10th. The rector of the parish occupied the chair. The purpose of the meeting was the reviving of the old parochial Chapter of St. Andrew's Brotherhood. Those present agreed to the formation of the Chapter, and elected Messrs. Bird, Robinson and A. McAndrew to the offices of director, vice-director and secretary-treasurer, respectively. The young men seemed very enthusiastic about the work. It is only right to state that the enthusiasm is due largely to the efforts of the present lay-assistant in the parish, Mr. H. T. Archbold. The rector and parishioners are united in their appreciation of his work as a most promising preacher and a painstaking and sympathetic parish worker. The hope is everywhere expressed that his stay may be prolonged in the united parishes.

Arthur. Grace Church.—The thanksgiving tea and the illustrated lecture on the waifs of London, by the Rev. H. C. Dixon, of Toronto, under the auspices of the Women's Guild, of this parish, on Thursday night the 14th, was a marked success. The weather was somewhat unfavorable—raining more or less all the evening, but notwithstanding the inclemency of the weather, there was a very good attendance. The supper, provided by the ladies, was all that could be desired to satisfy the inner man. It was complete, nothing wanting. The waiters did their best to make all feel happy by their kind, affable and courteous attention. The illustrated lecture by Rev. H. C. Dixon was an intellectual treat. It was along the line of Christian work among the waifs of London, England. Mr. Dixon's heart is evidently in this branch of Christian work, and he is well adapted for it by his kind and sympathetic nature. He has a large heart and "the love of Christ constrains him," which is the secret of his zeal and energy. His description of Wops and Tickle, illustrated by his lime light views, was most pathetic. Tickle had not been of robust constitution. He was always tired and was told by Christian teachers of the rest which Jesus gives. He met with an accident which proved fatal, but he died a child of God, and entered into that rest which Jesus gives, of which he had been taught. Mr. Dixon's description of the soldier in South Africa, "Saved by the Bible," was also very touching. Those who did not hear this lecture missed an opportunity of much value.

Guelph.—St. George's.—On Sunday evening, the 10th of November, in this church, there was very touching reference made to the sudden death of Mrs. Beverley Lambe, daughter of the Ven. Archdeacon Dixon, whose interment took place in Toronto during the preceding week, when the Bible Association sent an address of sympathy to the Archdeacon and Mrs. Dixon in their sore trial. The Guelph Mercury says: In St. George's church on Sunday evening the "Dead March in Saul" was played by the organist, Mrs. Gardiner-Harvey, in memory of the late Mrs. Lambe, and the special prayers of the congregation were asked for Archdeacon and Mrs. Dixon and other bereaved relatives.

HURON.

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

Holmedale.—St. Paul's.—This church was consecrated by the Bishop of the diocese on Sunday, the 17th inst. The Bishop preached an eloquent sermon from the words "Christ is the Head of the Church," Ephesians, v. 3. The Rev. G. C. Mac-

kenzie in the course of an address thanked all most heartily who had so generously contributed to the church and Sunday school, especially naming the Leonard family of New York; George Foster and William Buck, for donating the land; the late George Cauldwell for contributing a large amount and for carrying the debt for a long period; the late Ignatius Cockshutt for contributing a large amount towards the building of the school-room; Joseph Stanley, for large amounts at different times, and many others who have so generously helped. He made special reference to the great work done by the ladies of the church. The Rev. J. Bushell also took part in the service.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.

(Synod, concluded from last issue).

The Archdeacon then gave a few notes of interest relating to the various parishioners, including among others, Kamloops, Yale, and Agassiz, Maple Ridge, Vancouver, Surrey and Yale. Flourishing conditions were apparent everywhere. In speaking of Vancouver the Archdeacon said that Holy Trinity Cathedral had expended \$15,400 on its restoration and was free from debt. St. Barnabas' church had paid the last \$100 of its debt last week. In closing, the Archdeacon said: "We now number 25 men in the diocese. What could they not accomplish if all worked heartily and actively together for Christ and the Church! We need more co-operation among the clergy in diocesan and Church matters, and less of parochialism and congregationalism in our parishes. We need more earnest work from our laity. If our progress has been so marked in spite of all our shortcomings, what a future would be before a body of devoted Church men and women earnestly working for the Master, and a body of clergy working harmoniously and happily under their Bishop. The Executive Committee through its honorary secretary presented a very hopeful and encouraging report. Reference was made in it to the showing of the various diocesan funds and to the diocesan grants, which had been made, as also to the mission work amongst the Indians and Chinese, and to the Indian Boys' Industrial School. The Clergy Widows' and Orphans' Fund, and the Clergy Superannuation Fund were also dilated upon. In connection with the latter reference was made to the death of the Bishop's Commissary in England, the Rev. J. J. Mercier, of Kemerton. The first business session of the Synod was held at 10 a.m. on Thursday, October 24, when the election of executive officers and delegates to the General Synod of the Church of Canada took place. The Bishop nominated virtute officii, appointees on the Executive Committee in Rev. H. J. Underhill and Mr. G. H. Cowan. On the same committee, Archdeacons Pentreath and Small sit by virtue of their office, so too Mr. Walter Taylor, as treasurer of the Synod, to which office he was unanimously re-elected, his valuable services being thoroughly appreciated by all, and the secretaries, viz., Rev. A. Silva-White and E. G. C. Wood. There were more than usually numerous nominations for the elective clerical and lay members of the Executive Committee, and votes by ballot were therefore taken in each case. As clerical members the Revs. H. G. Fiennes-Clinton, L. N. Tucker, J. A. Elliott and William Bell were elected as lay members of the committee, Messrs. N. C. Schou, G. De-Wolf, J. R. Seymour and A. M. Creery. Later in the day, Mr. J. F. Helliwell was re-elected honorary auditor to the Synod. Nominations and elections followed for clerical and lay delegates to the General Synod of the Church of Canada to be held at Ottawa next September. Two clerical and two lay delegates were to be elected,

and as representatives of the clergy, Archdeacon Pentreath and the Rev. L. N. Tucker, were chosen, with Archdeacon Small, as alternate. For the lay delegates, Judge Bole received a majority of votes, whilst Messrs. Cowan and Schou, each received an equal number for the second position. Mr. Schou however, withdrew his name to be that of an alternate, in the event of either Judge Bole or Mr. Cowan being unable to attend.

The Ven. Archdeacon Small presented a very valuable report of the progress of the Indian mission work—clerical and medical—in the Upper Country, and made also valuable recommendations as to the future of the white settlers in the district under his supervision.

In the afternoon, valuable amendments were passed in the Constitution and Canons of the diocese, one of these in particular rendering easier the choice of a future Bishop, on the occasion of a vacancy, by making this possible by majority of votes of the clergy and laity, voting by orders and abolishing a previous requirement of a two-thirds majority in each case, which it has been found very difficult indeed to obtain. Another amendment aided the fuller affiliation of the diocese to the Anglican Church of Canada by placing amongst the causes covered by the canonical offertories, domestic and foreign missions in connection with the General Synod of the Church of Canada.

The Rev. L. N. Tucker suggested a proposal under this head, which was recommended to the Executive Committee, and seems certain to bear good fruit. The Episcopal office depends at present for more than half of the small associated stipend on a grant from S.P.G., which great Church society will, it is expected, only be able to continue the aid during the life of office tenure of the present Bishop. Afterwards it will become necessary in order to provide one of the smallest Episcopal salaries known to the Anglican Church, to raise \$15,000, in order to secure further annual returns in addition to the present income from endowments, of even so moderate a sum as \$600 a year. It is proposed, under Mr. Tucker's scheme, to secure from those able to contribute among the communicants of the diocese a yearly subscription of a dollar, during a period of three years. The Synod endorsed Mr. Tucker's proposal with practical unanimity, the absolute need of a partial re-endowment of the See being evident to all. During the afternoon, the Rev. L. N. Tucker promised Archdeacon Small the cordial, practical co-operation of the newly formed Woman's Auxiliary of Christ

A Question of Price. . . .

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Church in his Indian hospital work. Later in the afternoon, amongst other work transacted, standing committees were appointed on Clerical Discipline, Temperance, Sunday Observance, The Labour Question, Sunday Schools, and the Clergy Widows' and Orphans' Fund.

The report of the treasurer has shown a balance on the right side, and the report on Sunday schools indicated general progress. A discussion arose on the report on temperance, which practically showed that nothing had been done in this field by the diocese. The Synod closed shortly after 6 p.m., with the usual votes of thanks, including a hearty appreciation of Bishop Dart's labour in presiding with general acceptance over one of the most harmonious and generally satisfactory Synod meetings that has ever been held in the diocese. Ere closing, the delegates from Chilliwack tendered a hearty invitation for the Synod to meet in their town next year. This was gratefully acknowledged by the Bishop, who stated, however, that the matter must of necessity be referred to decision to the Executive Committee. At 8 o'clock the same evening, the Diocesan Sunday School Association held its annual meeting in St. Paul's school-room, the Lord Bishop, president, in the chair. Rev. Henry L. Roy, B.A., secretary, read a most interesting report of the progress that had been made during the brief existence of the association. The membership and interest was constantly growing, and he looked forward to the time when every clergyman and Sabbath school superintendent would give it a hearty support. He very ably indicated the need of such an organization and the importance of the work before it. The report was adopted. The Rev. A. Sylva-White, who has held the office of vice-president during the past year, spoke gratefully of the past and hopefully of the future, and proposed Rev. L. N. Tucker, M.A., as his successor. This was accepted with applause. Rev. A. Sylva-White was elected secretary and Mr. Ed. Chapman, treasurer. The names of Rev. J. Antle and Rev. H. L. Roy were added to the Executive Committee. The Rev. L. Norman Tucker gave a most instructive address on "Sunday School Schemes of Lessons." He began by emphasizing the fact that the Sunday school is a necessity. His experience had convinced him that the religious training which children received at home was not satisfactory. He explained the idea of a scheme of lessons, and pointed out the difference between a "scheme" and the "helps," which are associated with them. He strongly urged the acceptance of one scheme of lessons by the whole Anglican Church. Whatever scheme it might be, that did not matter to him. But surely all could unite in studying the same portion of Scripture, and the same section of the Catechism and Prayer-Book on a given Sunday. If this was done, the assistance available to the teacher would be immensely increased, as well as improved in quality. It would put each school in touch with the whole Anglican body. It would obviate that condition now existing in which a pupil removing from one Sunday school to another feels he is a stranger therein. Mr. Tucker discussed the International Scheme of Lessons, which was the product of the most expert teachers on the continent from various denominations. As these only set forth the order in which the Scriptures are to be studied, and since cognizance is taken of the chief festivals of the Christian year, he favoured the acceptance of this scheme. But again he urged that the particular scheme adopted was not the important point, but let the Church in this diocese accept some one. The Ven. Archdeacon Pentreath and Rev. James A. Elliott followed, the former pleading for Sunday school teachers' libraries, and the latter pressing for united action in every branch of Church work. Liberty is a cherished quality in the Anglican Church, he said, and while varying in our methods, and views, let the Church stand shoulder to shoulder in unity of spirit and of purpose and action. The meeting adjourned after moving a vote of thanks to the speakers.

Correspondence.

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

SILLY PEOPLE.

Sir,—There are a number of silly people everywhere, but, are not those to be accounted among the very silliest, who, for the sake of saving a few dollars, send their children to Roman Catholic convents, and thus put them in the way of being spiritually lost to both civil and religious liberty. Rome's followers, when they become full disciples, are slaves. Many a family has been wrecked because of the above silly practice. Send children to Church schools.

CHURCHMAN.

THE BROTHERHOOD SHOULD ADVANCE.

Sir,—The Brotherhood of St. Andrew is all right, when its members search the Scriptures or, in other words, thirst after righteousness; God says, apart from Me ye can do nothing; I am the true Vine, ye are the branches, and unless we are in living union with Christ Himself, we can do nothing. But true Christians the world over are in living union with Christ, and are doing something, and so it is with the minority of the Brotherhood men, and it is better to be honest and speak the truth and conscientiously acknowledge that the majority of so-called Brotherhood of St. Andrew members are not by any means doing their duty as Brotherhood men, and I am quite sure that the Brotherhood, as a whole, should advance, should go on, or, in other words, do something to warrant its existence. As an Editor, you have a perfect right to shake us up; we need to be reminded of our obligations, we need Divine courage to enable us to speak when and as we should. Let the Brotherhood man use daily the three prayers on his membership card, and I will warrant that if he prays earnestly, he will never be careless or indifferent to the best interests of the organization of which he is a member. God forbid that I should feel that I do this or that, but I do feel that God enables me to do far better than I used to do in years that are past.

A BROTHERHOOD MAN.

ADVANCE.

Sir,—I have always been very interested in the correspondence appearing from time to time in the columns of your valuable paper, but I am very much disappointed to think that "Missionary," writing under the above caption, should find it necessary to speak as he does, against the Brotherhood of St. Andrew. Does he not rather seek to "retrograde," and make light of the good work the Brotherhood is doing? I desire to "put in a word" for that useful society, and testify on behalf of the good work it has done, and is doing. Not many years ago, I was brought in contact with the society, and in time became a member, and I owe a great deal to the Brotherhood for their interest in me, when I came to this country first, and to them I owe (to a great extent), my present position. As a Brotherhood man, I have rang the church bell, swept, and dusted, and in a "poor mission" at that, and I consider "missionary's" wholesale condemnation of the society very uncalled for. What "encouragement" for "Missionary" to give the many young men throughout the Dominion, who are striving in their humble way to help forward the cause of our Holy religion, and in the face of the great indifference of the majority of young men.

A "Missionary," Who Wears the Button.

ARCHBISHOP LEWIS.

Sir,—Mrs. John Travers Lewis is writing a life of the late Archbishop of Ontario, and has asked me to assist her in collecting material for the work. May I ask those of your readers, who have any letters or unpublished writings of Bishop Lewis, or other documents that would be of interest, or would help to make the book complete, to forward them to my address. If so desired these papers will be returned when copies have been made.

ARTHUR JARVIS.

Napanee, Nov. 18th, 1901.

AN ACKNOWLEDGMENT.

Sir,—Will you allow me to acknowledge in your columns the receipt of a quantity of books for the Sunday schools of this mission. When I lately entered on my work here one Sunday school was not in existence, and the stock of the other needed immediate replenishing. We set to work with a will. We looked for help, and the C. B. & P. B. S. came generously to our assistance with both Bibles and library books for our use. While many a Sunday school can bear similar testimony to the good work thus being done by the society, I wish to bring this good work to the notice of your readers, some of whom may be led to assist the society in their work—a work for the carrying on of which they rely solely upon the subscriptions of Church people generally.

HENRY M. LITTLE,

Stayner and Sunnidale Mission.

A large church, capable of seating nearly 1,000 persons, has been erected at Roath, near Cardiff, as a memorial to the late Bishop Smythies, of Zanzibar. The church has cost over £10,000, towards which £3,000 has still to be raised.

The British and Foreign Bible Society has at length decided to issue the Revised Version of the Scriptures and offer it for sale in England as well as in the Colonies and abroad along with the Authorized.

It is officially announced that the Bishop of London is making arrangements for a Round-table Conference, similar to that convened by the late Bishop Creighton, to meet at Fulham either at the latter end of the present year or early in 1902.

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BRITISH AND FOREIGN.

A cathedral is to be built at Umtata, as a memorial to the late Bishop Key, who held the bishopric of St. John's, Kaffraria.

The Venerable Archdeacon Diggle, the Archdeacon of Westmorland, has been offered and has accepted the very important rectory of Birmingham.

The selection of a Bishop for Tasmania has been delegated to the Archbishop of Canterbury, with the Bishops of Salisbury, Bath and Wells, Manchester, and Bishop Montgomery.

The Bishop of Derry has appointed the Rev. Canon Galbraith, rector of Limavady, to be Dean of Derry. The new Dean is the father of the diocese, having been ordained deacon in 1852.

The King has been pleased to appoint the Rev. J. W. Adams, V.C., B.A., vicar of Stow Bardolph, to be one of the chaplains in ordinary to His Majesty, in the room of the Rev. H. C. G. Moule, D.D., resigned.

The Dean and Chapter of St. Paul's Cathedral have consented to allow a statue of Sir Arthur Sullivan to be erected in a prominent place in the cathedral, instead of in the crypt, as was at first proposed.

On Saturday, the 26th Oct., the Bishop of Rochester laid the foundation stone of a new church, to be called St. Mark's, in Old Mill-road, Plumstead. The buildings will include a beautiful church, schools, rectory, and club-rooms, and will cost over £15,000.

To the various movements for stimulating the supply of candidates for Holy Orders must now be added the Peach Memorial Fund, being raised to commemorate the founder of St. John's Hall, Highbury. The sum—it is hoped to obtain £30,000—will be employed in providing scholarships, and in other ways assisting candidates for Holy Orders.

The receipts for the year at St. Saviour's church, Southwark, have amounted to £2,572. Considering the poverty of the district, this income compares satisfactorily with that of many West-end congregations, and proves that the chapter has drawn round it at this historic church a band of generous supporters.

The Archbishop of Canterbury has appointed the Rev. E. H. Elwin, Principal of Fourah Bay College, Sierra Leone, Bishop of Sierra Leone, in succession to Bishop Taylor Smith, appointed Chaplain-General of the army. Mr. Elwin, who was ordained in 1895, is an Oxford graduate, and, after taking his degree, went into residence at Wycliffe Hall, then under the present Bishop of Liverpool. After serving an Oxford curacy for a year or two, he went out to Sierra Leone, under the C.M.S. Fourah Bay College is affiliated to Durham University, and its Principal is practically the next person to the Bishop of the diocese.

The Rev. H. V. de Candole, vicar of St. Paul's, Canonbury, London, N., has been offered and has accepted the living of Holy Trinity, Cambridge, vacated by the Rev. C. J. Proctor, the new vicar of Islington.

The Rev. J. D. Mullins, M.A., assistant editorial secretary of the C.M.S., has been elected secretary of the Colonial and Continental Church Society, vacant through the resignation of the Rev. Canon Hurst.

An appeal is being circulated for the sum of £15,000 for works of repair and restoration of Chichester Cathedral. The late Sir A. Blomfield described these works as "urgently needing speedy attention." The total cost of complete repair is estimated at £30,000.

Mr. Laxton, the sexton of Pinchbeck, has just died, at the age of 70. The office of sexton had been held by his family for three generations, or 117 years. The living of Pinchbeck has been held by a member of the Wayet family for four generations, for 109 years.

The Rev. F. Paynter, a former rector of Stoke, near Guildford, has forwarded to the present rector a cheque for £1,000, as the joint gift of himself and wife to the building fund of a new church for Stoughton. Mr. Paynter will give a further £500 when the church is consecrated.

At a meeting of Old Harrovians, lately held at Westminster, it was resolved to raise a memorial to those Harrovians who have lost their lives in the war in South Africa, such memorial to take the form of an extension eastward of the north and south aisles of Harrow school chapel, at a cost of £6,000.

The clergy of the united dioceses of Moray, Ross, and Caithness, have Dr. Kelly, their Bishop, on his elected a congratulatory address to the office of Primus in the Scottish Church. They say that they feel sure that the Scottish bishops, in unanimously electing His Lordship, have chosen one who will prove himself to be an able and skilful leader.

Anxiety is felt by the Truro Cathedral Building Committee, consequent upon there being signs of fracture in eight of the Bath-stone bases of the nave piers. The committee have decided, with the concurrence of the architect and contractor, to invite some thoroughly competent architectural expert to inspect the building and advise the committee thereon. There is in hand a surplus of £2,871.

A memorial brass was erected recently in Holy Trinity, Ayr, the gift of Mrs. Duncombe, in memory of her two sons, Percy Lyons, aged 23 years, and Macaulay Ashworth, aged 20 years, who died in South Africa last year. The elder was a lieutenant in Roberts' Horse, and his younger brother went out with the Ayrshire Yeomanry, and, strangely and pathetically, both died at the same place in hospital at Kroonstad.

Hot Rolls,

hot muffins, hot cakes,
made with Royal Baking
Powder may be freely
eaten without fear of
indigestion.

Westminster Abbey will, it is said, be closed for four months prior to the Coronation, in order that necessary structural alterations may be made in the interior.

The King has been pleased to approve the appointment of the Right Rev. J. Taylor Smith, Bishop of Sierra Leone, to be Chaplain-General to the Forces, in the place of the Rev. Dr. Edghill, who retires owing to old age.

By the resignation of the Bishop of Worcester, the Bishop of Peterborough will be entitled to take a seat in the House of Lords. The new Bishop of Durham, in virtue of his See, is entitled to take his place in the House at once.

The Bishop of Bangor has forwarded to the Rev. L. Hughes, M.A., vicar of Portmadoc, the secretary, a cheque for £500, towards the special fund which is being raised towards the Bangor Diocesan Church Extension Society.

The Rev. H. Housman, in 1875, writing on the Hymns of the Prayer-Book, says: "The office of a choir is to support the congregation, the glory of a choir is to be overwhelmed and drowned by the congregation. It would be too much to say that such glory is unattainable where services are sung; but it must be a very rare thing to find a congregation so musical as to make it possible."

Probably the last of the Anglican clergy to hear the news of the death of Queen Victoria, was the Rev. Edmund James Peck, whose sphere of work lies among the Esquimaux. He resides at Black Lead Island, Cumberland Sound, in the far north. Mr. Peck has been in orders twenty-three years, and has spent the whole of that time in ministerial work on the shores of Hudson's Bay. It was quite by accident that a whaler called at the port on September 1st, bringing the intelligence of the event which plunged the whole Empire in mourning, and this was the first intimation received by Mr. Peck of the change of rulers that had taken place in it.

Late despatches from London show that in certain excavations just made at Stonehenge, in Wiltshire, proof positive has been deduced to show that the historical pile of stones in that place, venerated so long as old Druidical altars, is hoary with age, many beyond what any antiquarian ever dreamed of. The discoveries show that the unique mounds and stones now seen at Stonehenge are anterior to the historic age, and that the structure was certainly built 1,500 years before Christ.

In the diocese of Chester, Churchmen have, during the past year, spent upon the maintenance of their schools £18,000, and more than £3,000 on building. Of all the schools in the diocese, 92.6 per cent. are voluntary schools; and, of the accommodation provided, 91.7 per cent. is provided by voluntary schools. Of the children on the registers, 90.6 per cent. are on the registers of voluntary schools; and, of those in average attendance, 90.4 per cent. are in attendance at voluntary schools.

The Rev. Canon Carter, warden of the House of Mercy, at Clewer, near Windsor, and Hon. Canon of Christ Church, Oxford, died at Clewer on the 29th ult., aged 93 years. He was ordained deacon in 1831. He was an original member of the E.C.U., and a prominent member of the High Church party. He has been warden of the House of Mercy, at Clewer, since 1849.

On Wednesday, October 16th, Kilrush parish church was reopened, after undergoing extensive repairs. The aisles and chancel have been laid with ferro-metallic and encaustic tiles; the chancel rearranged, Portland stone steps taking the place of the former wooden ones; the old reading-desk replaced by a modern prayer-desk; a new stove has been erected, two brass pillars put up to light the chancel, a handsome cover procured for the Holy Table, a handsome brass eagle Lectern and Bible, and new Prayer-Book and service books for Holy Table, and many other necessary improvements effected.

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The Archdeacon of Rochester recently unveiled a memorial erected to the memory of the late Mr. John Hopkins, for a period of forty years organist of the cathedral. Amongst his pupils were Sir Frederick Bridge, organist of Westminster Abbey, and Dr. Annes, of Durham Cathedral.

A cable despatch from Australia announces the death of the Right Rev. William Chalmers, D.D., Lord Bishop of Goulburn, N.S.W. The late Bishop obtained the degree of B.D., after examination, from Trinity University, Toronto, in 1880, and he was granted the degree of D.D., *jure dignitatis*, upon being raised to the episcopate three years later.

The aged and venerable sexton of Wells parish, in the diocese of Ferns, has just passed away. The deceased who was named Edward Jacob, had reached the extraordinary age of 105 years. At the time of his death he was in possession of all his faculties, and up to a short time since, he retained his office of parish sexton, which he had held for over half a century. This venerable old man was much esteemed and respected by all the parishioners, and has passed away universally regretted.

CHOOSE THOU FOR ME.

My thought of life is oft amiss,
I know not yet what ought to be,
Or which were better, that or this,
Dear Lord, choose Thou for me.

Whether I run life's rugged way,
With limb and muscle strong and free,
Or bear some load of pain each day,
Dear Lord, choose Thou for me.

Or want or wealth, or dearer yet,
The competence I fain would see,
What measure of earth's goods I get,
Dear Lord choose Thou for me.

I would not wish for length of days,
Though every age hath ecstasy,
I leave with Thee my yesterdays,
My morrows choose for me.

Thy will is best, is always best,
No other good I crave of Thee,
But just in Thy sweet will to rest,
Dear Lord, choose Thou for me.

POEM ON THE LATE COL. BENSON

Northumberland, so proud and sad to-day,
Weep and rejoice, our mother, whom no
son
More glorious than this dead and death-
less one
Brought ever fame whereon no time shall
prey,
Nor heed we more than he what liars dare
say
Of mercy's holiest duties left undone
Toward whelps and dams of murderous
foes, whom none
Save we had spared or feared to starve and
slay
Alone as Milton and as Wordsworth found
And hailed their England, when from all
around
Howled all the recreant hate of envious
knaves,
Sublime she stands; while stifled in the
sound,
Each lie that falls from German boors
and slaves
Falls but as filth dropt in the wandering
waves.
—Algernon Charles Swinburne.

WITH THE FAMINE CHILDREN IN INDIA.

Many children have sent their nickels and pennies to help the poor little starving children in India. They will like to know how very far their money goes, out there.

The Rev. C. W. Posnet, who has



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Tea Services.

When talking of Tea Services we become enthusiastic because our stock justifies it.

We show not less than thirty distinct designs. Our No. 7084, price \$24.00, is a very handsome design, containing Tea Pot, Coffee Pot, Sugar Bowl, Cream Jug and Slop Basin, of the very finest quality of plate known, at \$24.00. Our No. 7690 we consider about our best. It is a replica of the set that took the first prize in the recent Glasgow Exhibition. It is of Sterling Silver, very heavy in design, and thoroughly plain and chaste. Its price is \$225.00, and it includes a Tea Pot, Coffee Pot, Chocolate Pot, Sugar Bowl and Cream Jug. Between these two sets we have an infinite variety of other styles and prices.

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charge of a "Children's Home," at Medak, tells us this:

One little orphan boy kept himself alive by eating the grass seeds that he swept up in the jungle, and arrived, nearly dying at the Home.

Now, with a penny he can get quite a wonderful Hindustani dinner. He changes the penny for 350 little white shells. Of these 120 go for a small handful of rice, forty for

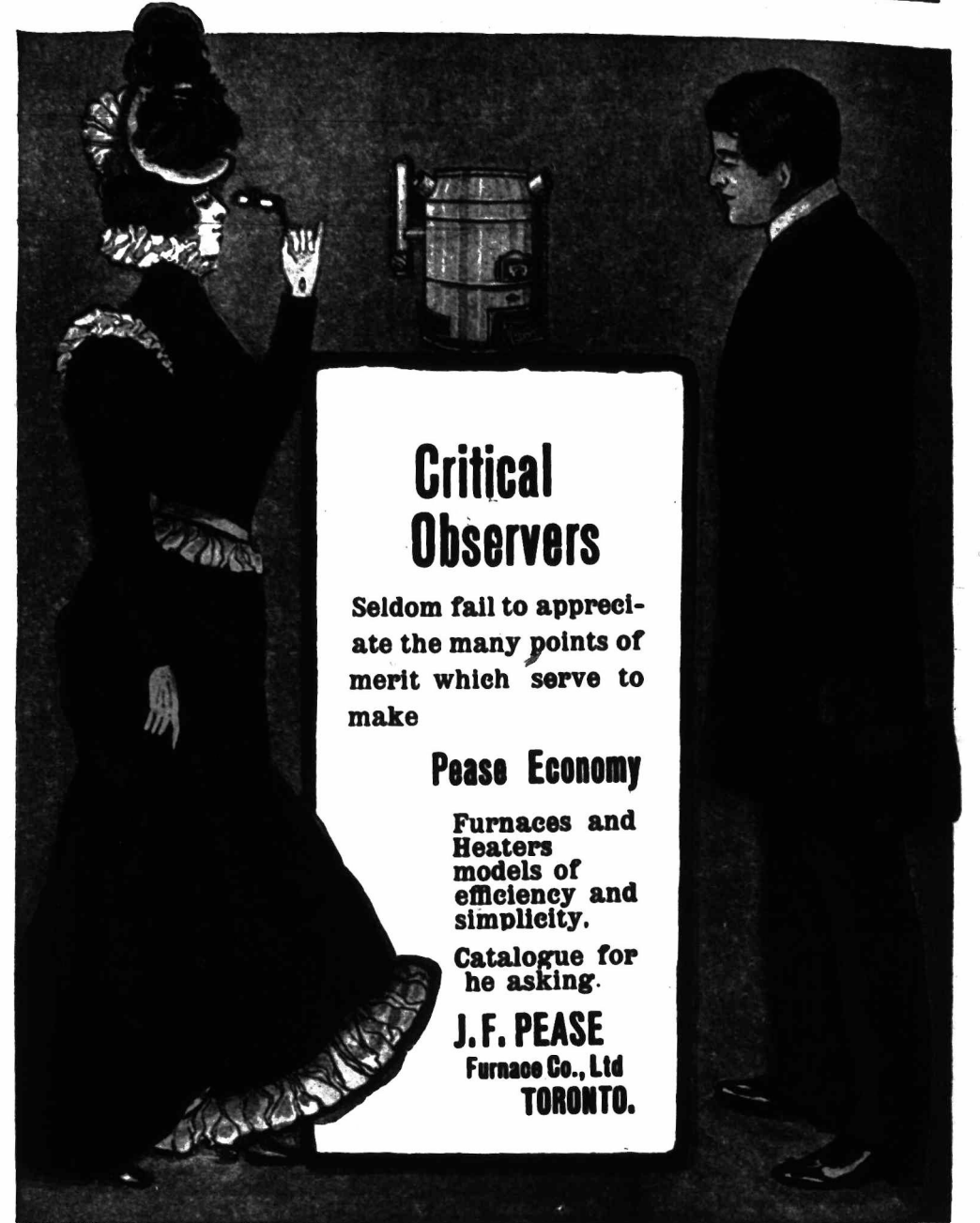
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a little lump of meat, the size of a teaspoon and as thick; sixteen for salt, which he loves as much as you do sugar; sixteen for hot "chillies," which would make your mouth burn; sixteen more for an onion. What is left, he spends for oil to make it "ruchi" or tasty.

All these he ties up in different parts of his trousers. These are not cut out and sewn; but are just a piece of cloth wrapped around each leg, and fastened with no button or knot. He then gathers a handful of leaves and stalks, and creeps into his little hut. The leaves he uses for his plate, and boils his dinner in a small clay pot. In less than half an hour it is cooked, eaten and thoroughly enjoyed.

For a nickel, a family, just come to where the missionary lives, can build themselves a house. They are all thin and half-starved, but the father has just strength enough to make his house. While he looks out a dozen long sticks, the rest gather bundles of leafy boughs, which they carry on their heads. It is made round, with a tiny mud fireplace in it for cooking. It is all

finished by the time the missionary rings the bell for Evening Prayer.

After prayers they creep into their new house on hands and knees, eat their supper, and sing till bed time. They then shut the wonderful little door, with its hinges and bolts, all made of jungle grass.

The hut is small and low; the children have no clothes, but what is left of their trousers (merely a string) around their waists, and their parents have but a rag or two on them. Now that the rains have come, they like the house to be very small, and so keep them warm when the wind blows.

The Young Churchman.

VISITING.

Some people, though sincerely anxious to be of use to others, are deterred by a false or exaggerated conception of the requirements. Position, influence, wealth, are supposed to be indispensable, whereas what are really wanted are quick and ready sympathy, tenderness of heart and voice, ingenuity in soothing pain and devising amusement—

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all special gifts by God to women. Those who cannot afford presents to the inmates can always bring a few flowers, which, as Tennyson says:

"... to those spirits in prison are all they can know of the spring. They freshen and brighten the wards like the touch of an Angel wing."

And what happiness to the children are a few old toys! There is a touching little passage in "Sunshine in the Workhouse," a pamphlet written long ago by one* who associated herself with Charles Kingsley, Miss Twining, and others, in the early days of the workhouse-visiting movement:—

"Into each little bed in the sick children's ward we slipped a doll: something to cuddle and love. Oh! that every English mother had seen the arms outstretched for it. How the little weary eyes brightened as the arms enclosed the future companion of its solitude. No more dreary nights, for dolly would be there; no more long weary days, for she would have dolly to nurse and talk to."

And those who have neither flowers nor toys can give a bright smile, a sympathetic look, and a kindly word which warms the hearts of the sufferer, brings a little cheer from the outer world, and forms the subject of happy thought and memories. I remember once reading, "God does not need us to look after His sick poor: He allows us to do so, just as we allow a little child to do something for us." The old lines:

If we sit down at set of sun
And count the things that we have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard,
One whisper kind
That fell, like sunshine where it went;
Then we may count the day well spent."

Recall the account given of the Emperor Titus:—"Gracious and generous to all, he acted on the rule that no one should leave his presence with a gloomy brow. His famous saying, 'Friends, I have lost a day,' was spoken at supper-time when he was unable to remember a favour granted to anyone since morning."†

So no matter how small the attention, how trivial the kindness:—

"Small service is true service while it lasts,
The daisy, by the shadow which it casts,
Protects the lingering dewdrop from the sun."

And is there nothing to be gained in return? Besides the grateful thanks of the poor souls, and the pleasant sense of having done something to cast a ray of sunshine over a dark place, there are lessons to be learnt of patient submission and of brave endurance; and we may thus try to follow, though a long way off, and with faltering tread, the footsteps of the Master.

G. F. S.

*Mrs. G. W. Sheppard, Frome,
†From "Darkness and Dawn." Farrar.



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PATIENCE.

Holy Scripture bids us run with patience the race that is set before us. One might have anticipated that energy or zeal would be the word; but no, it is patience. Our race is for life or death, yet must it be run peacefully. Patience is its own reward. It preoccupies the soul with a sort of satisfaction which suppresses insatiable craving, vain endeavour rebellious desire. It keeps the will steadfast, the mind disengaged, the heart quiet. Patience, having little or nothing, yet possesses all things: for through faith and patience the elect inherit the promises. Draw freely, generously, hopefully, upon patients; for the more we draw upon it, the more much is the strain upon it lessened.—Christina Rosseti.

WHERE PUSSY GOT HER NAME.

A great many years ago the people of Egypt, who had many idols, worshipped the cat. They thought she was like the moon, because she was more active at night and because her eyes changed, just as the moon changes, which is sometimes full, and sometimes only a bright little crescent or half-moon, as we say. Did you ever notice your pussy's eyes to see how they change? So these people made an idol with the cat's head, and named it Pasht, the same name they gave to the moon, for the word means the face of the moon.

The word has been changed to "pas" or "pus," and has come at

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- White Nottingham Lace Curtains, 3 yards long by 50 inches wide, special sale price, per pair, \$1.15.
- White Nottingham Lace Curtains, very select goods, 3½ yards long by 50 inches wide, special sale price, per pair, \$1.35.
- Cream Nottingham Lace Curtains, a beautiful line, 4 yards long, by 63 inches wide, special sale price, per pair, \$2.50.
- Nottingham Lace Curtains, very fine quality, 3½ yards long by 54 inches wide, special sale price, per pair, \$3.15.
- Real Shiffle Curtains, 4 yards long by 63 inches wide, with double border, special sale price, per pair, \$5.75.
- Real Shiffle Lace Curtains, embroidered all over, 4½ yards long by 63 inches wide, special sale price, per pair, \$8.50.
- Real Point Venice Lace Curtains, 3½ yards long by 50 inches wide, special sale price, per pair, \$8.75.

Muslin Curtains.

- White Muslin Curtains, with spotted frill, 3 yards long, special sale price, per pair, 75c.
- White Muslin Curtains, with embroidered frill, 3 yards long, special sale price, per pair, \$1.10.

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- Plain White Muslin, with embroidered frill, 30 inches wide, special sale price, per yard, 12½c.
- Plain White Muslin, with embroidered frill, 50 inches wide, special sale price, per yard, 20c.
- Plain White Muslin, with spotted embroidered frill, 30 inches wide, special price, per yard, 15c.
- Spotted White Muslin, embroidered spots all over, with frill, 30 inches wide, special sale price, per yard, 18c.
- Spotted White Muslin, embroidered spots all over, with frill, 50 inches wide, special sale price, per yard, 30c.
- Ivory Shiffle Sash Net, 30 inches wide, special sale price, per yard, 75c.

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last to be called "puss," the name which almost every one gives to the cat. "Puss" and "pussy cat" are pet names for kitty everywhere. Who ever thought of it as given to her thousands of years ago and that then people bowed down and prayed to her?

TRIALS.

No dark trials, no grievous judgment, can cross our sky without revealing some spot of heavenly blue in the midst of it; or if concealed for a moment, breaking forth again with greater brightness and beauty. No mysterious dispensation can ruffle the service of our peace, and raise up agitating doubts and fears, without leaving behind a purer joy, a calmer and deeper satisfaction, that best and truest peace which is born of conflict and trouble.

Behind every storm of trial and every cloud of sorrow is the heavenly blue of Christ's unchangeable love—a love stronger than death, a love that follows us amid all our wanderings and backslidings, amid all our changes of heart and of circumstance, and remains steadfast and unwavering even when our love is suspicious and cold. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee;" and every mutation of earth passed away from before that love as the cloud from the sky and the wave from the ocean.—Rev. Hugh MacMillan, D. D.

HINTS TO HOUSEKEEPERS.

Oyster Salad—One pint of celery, one quart of oysters, one-third of a cupful of mayonnaise dressing, three tablespoonfuls of vinegar, one of oil, half a teaspoonful of salt, one eighth of a tea spoonful of pepper, one teabespoonful of lemon juice. Let the oysters come to a boil in their own liquor. Skim well and drain. Season them with the oil, salt, pepper, vinegar and lemon juice. When cold put in the ice chest for at least two hours. Scrape and wash the whitest and tenderest part of the celery, and, with a sharp knife, cut in very thin slices. Put in a bowl with a large lump of ice, and set in the ice chest until serving time. When ready to serve drain the celery and mix with the oysters and half of the dressing. Arrange in a salad bowl, pour the remainder of the dressing over it and garnish with water cress.

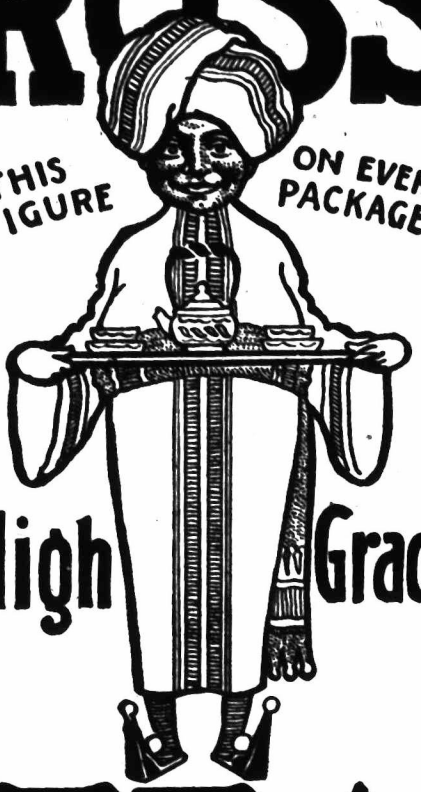
Citron Preserves—Cut the citron into dice (removing pulp and seeds), boil in water with a small piece of alum until clear and tender, then rinse in cold water, make a syrup of three-quarter pound of sugar to one of fruit, boil some ginger root in the syrup, then add the citron and let boil a few minutes, put in one lemon sliced, to five pounds of fruit.

Green Grape Jelly is excellent for serving with meat. It is made from wild grapes, which should be gathered just before the colour turns. Pick the fruit from the stems and put it into a preserving kettle with enough water to cover the first layer of grapes. Boil until the grapes break, stirring frequently, then put it into a bag to drain. When it ceases to drip, measure the juice and add sugar in equal proportions. Boil about ten minutes, or until the

In all things you buy there are grades low and high. And in teas there are more than in others. But ROSS'S HIGH-GRADE is the highest that's made. It's the same as was brewed by our Mothers.

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liquid thickens at the edges and put in glasses. The taste of the jelly is improved by adding a bag of mixed spices with the fruit.

For serving Baked Quinces, bake the fruit thoroughly. When cold, strip off the skins, place them in a glass dish, and sprinkle with white sugar, and serve them with cream.

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TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman.

To make Compote of Quinces, peel, core and halve the fruit. Make a rich syrup of water and granulated sugar, and drop the fruit into the saucepan with the syrup and cool slowly until tender. Remove from the syrup, which must then be cooked until it is quite thick, or will jelly when cold. Add a tablespoonful of brandy and remove from the fire. Pour this over the quinces (which have been placed on a pretty dish) by the spoonful, so that the syrup will run in around the fruit and form a jelly.

DONALD'S DREAM.

Dreams are not always pleasant things, as Donald found out. One night when he had been in bed but a very little while he found himself in such a curious room. It was filled with benches with cats sitting on them. From what he had heard his father say about "trials" he was sure these pussies were holding one.

"Oh, dear!" said Donald, "I believe I am the prisoner," for he was standing in a box. Then he began to feel very frightened indeed, as the large white cat from next door was the judge, and only the day before Donald had chased him away when he was dozing in the sun. Nina, Donald's own cat, was there with her kittens, too.

Donald was not quite sure what he was accused of, so many of the cats spoke at once, but he did hear the kittens say: "He held us up by our tails."

At last the judge looked at the little boy severely: "This is very serious, indeed," he said. Then every one present began to talk about the sentence.

"We'll pull his hair!"

"We'll hold him up by one leg!"

"We won't let him go to sleep when he's tired!"

These were some of the things he heard. His punishment would surely be very dreadful. But suddenly Donald heard a sound he thought he knew. Surely it was Gyp whining at the door to come in? Yes, it must be Gyp for all the cats were leaving their seats hurriedly.

"Gyp, Gyp," called Donald. Then the strange room disappeared, and he found himself in his own little bed; but it was certainly true that Gyp was by him, licking his face.

"Gyp," said Donald, sleepily, "I really did not think that Nina or the kittens minded what I did to them. I will never hurt them again, and the white cat can sleep in the garden as long as he likes."

MOTHER'S WISH.

I read a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was.

The boat had sailed a good way out in the pond, and the big boy said: "Go in, Jim, and get her. It isn't over your ankles, and I've been in every time."

"I daren't," said Jim. "I'll carry her all the way home for you, but I can't go in there; she told me I mustn't dare to."

"Who's 'she'?"

"My mother," replied Jim, rather softly.

"Your mother! Why, I thought she was dead," said the big boy.

A New Departure.

A New, Effectual and Convenient Cure for Catarrh.

Of catarrh remedies there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often



relieve, and the washes, douches, powders and inhalers in common use are very little, if any, better than the old-fashioned salt water douche.

The use of inhalers and the application of salves, washes and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism, and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether in the head, throat or stomach, an internal antiseptic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally it drives out catarrhal infection through action upon stomach, liver and bowels.

Wm. Zimmerman, of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me and then I realized that I must get rid of catarrh or lose my position, as I was clerk, and my hearing was absolutely necessary."

"Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets, and bought a package at my drug store. They benefited me from the start and in less than four months I was completely cured of catarrh, although I had suffered nearly all my life from it."

They are pleasant to take and so much more convenient to use than other catarrh remedies that I feel I cannot say enough in favour of Stuart's Catarrh Tablets."

A little book on cause and cure of catarrh will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., and the tablets are sold by all druggists in the United States and Canada.

"That was before she died. Eddie and I used to come here and sail our boats, and she never let us come unless we had strings enough to haul in with. I ain't afraid, you know I'm not; only she did not want me to, and I can't do it."

Was not that a beautiful spirit that made little Jim obedient to his mother even after she was dead.

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HOW FRANK WON.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen named Frank Harlow. He did not succeed in winning the prize and, a day or two later one of his schoolmates, named Harry Marks, said to him: "Didn't get the prize, did you, Frank?"

"No, I did not," replied Frank, cheerfully.

"Feel kind o' cut up over it, don't you?"

"No; not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you haven't failed! Didn't George Dayton win the prize?"

"Yes, I know he won the money; but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure! Why, what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank; and then he added: "They fail, and they alone, who have not striven."

"Oh, I see what you mean!" said Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is too true that one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize which comes from honest effort, and it was a pretty big prize for most of us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much further advanced than I was that I had very little chance of winning in the contest. But one day I came across this verse:

'Straight from the Mighty Bow this truth is driven; They fail, and they alone, who have not striven.'

"That's a fact," I said to myself; and I went straight to work, and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank, you did not fail, after all."

Harry was right. How could Frank fail to be a winner after the honest effort he had put forth?

MOTHER'S WISH.

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Wasn't that a beautiful spirit that made little Jim obedient to his mother even after she was dead?

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Year by year, as the fall and winter season come and go, the sale of Dr. Chase's Syrup of Linseed and Turpentine increases steadily and certainly. It has proven its remarkable value, won its laurels and continues to lead the van as the most popular and most largely used cough and cold medicine of this country.

Children especially are fond of Dr. Chase's Syrup of Linseed and Turpentine, because it is sweet and pleasant to the taste, and quickly relieves and cures them when gasping for breath with choked-up air passages, or tearing the linings of the throat and bronchial tubes with a severe and painful cough.

Bronchitis, whooping cough, croup, sore throat, severe chest colds and painful coughs are relieved and cured promptly and thoroughly by this famous preparation. It also frees the asthma sufferer from the dreadful paroxysms which cause him such keen agony, and cures asthma, as has been proven in a hundred cases.

Dr. Chase's Syrup of Linseed and Turpentine aids expectoration, clears the throat and air passages, soothes and heals the inflamed linings of the bronchial tubes, and cures coughs of every description. But it is far more than a mere cough cure, for its action is far-reaching and it thoroughly removes the cold as well.

You cannot compare Dr. Chase's Syrup of Linseed and Turpentine with any remedy you ever used. It is unique as a treatment for throat and lung troubles. There are other preparations of linseed and turpentine put up in imitation of Dr. Chase's, and it is therefore important that you be careful when buying. 25c. a bottle; family size, three times as much, 60c. At all dealers, or Edmanson, Bates & Co., Toronto.

OUR FAULTS.

We have all of us many and grievous faults. It is good to think of them sometimes, that we may know ourselves, and that we may know how to deal with them. It is good to find out where lie our weak points, which need special watchful-

ness; what are our special temptations, which we ought if we can to avoid; what are the studies, the occupations, the friends that help us most to do our duty; what are the trials that God in His providence has set before us, and requires us to undergo cheerfully and quietly; what are our great wants before we can attain to truly Christian character. It is good to see to this, and now is the time to do it. But all through this there must be that perpetual thought of Christ which gives to all these recurring times and seasons their true value. There is a grief at having sinned, which all men must feel if they have any right feeling; but in the Christian this is merged in the grief at having left his Father's house, and no longer being cheered with his Father's smile. There is a desire to fashion the life and character by a noble model, which cannot be wanting if there is any nobleness in the soul; but in the Christian this is merged in the desire to serve his master and win his Master's love. And this makes the Christian use of all religious observance quite independent of cultivation, of knowledge, of growth in years, of length of experience. Rightly to see the bearing of all our faults is often very difficult; but all can understand what it is to desire to please our Lord or not to desire it; what it is to be able to pray to him, or to feel kept back by knowledge of our sinfulness; what is meant by obedience and submission, and what by neglect and wilful turning away.—Archbishop Temple, D.D.

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