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# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26 ]

TORONTO, CANADA, THURSDAY, NOVEMBER 1, 1900.

[No. 41.

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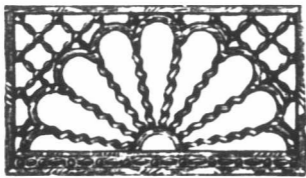
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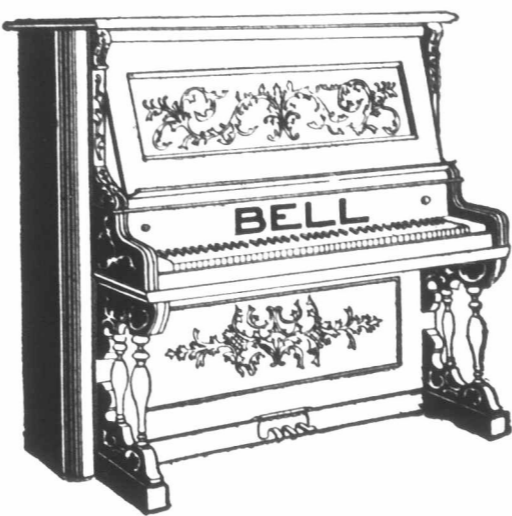


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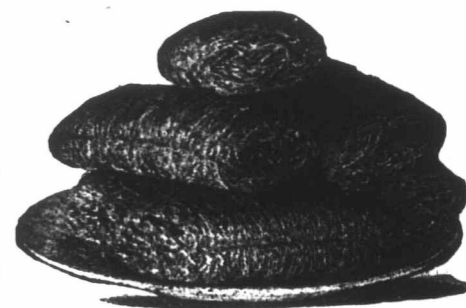
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### TWENTY-FIRST SUNDAY AFTER TRINITY.

Morning—Daniel iii; Titus i.  
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Appropriate Hymns for Twenty-First and Twenty-Second Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

### TWENTY-FIRST SUNDAY AFTER TRINITY

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

### TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 309, 312, 556, 559.  
Processional: 239, 362, 445, 604.  
Offertory: 172, 296, 299, 308.  
Children's Hymns: 173, 301, 572, 573.  
General Hymns: 360, 549, 632, 638.

### Home Missions Among the Wesleyans.

Some interesting facts were disclosed, says Church Bells, at a recent conference of Wesleyans. Dr. Pope, who read the Home Missionary report, on the way in which the Lord's Supper is administered, said he thought there was room for great improvement, and wished that the ordinance might be observed with more frequency and more solemnity, especially in the country societies. Referring to the appointment of a committee to consider the subject, as well as the advisability of keeping a Church roll, Dr. Rigg stated that the committee would have to deal with "fundamental questions upon which, in the future, the security of their discipline almost altogether depended. The Church roll would settle many difficulties in their system." It was stated that, among the 7,759 societies belonging to the Wesleyan Community, there was a Sunday administra-

tion of the Lord's Supper in seven every fortnight, in 1,647 once a month, in 580 once in six weeks, in 13 once in two months, in 4,729 once in three months, in 68 once in six months, and in 37 once a year. Week-night administrations were held as follows: In 423 once a quarter, in 91 once in six months, in 77 once a year, while in 77 the service was not held at all.

### The Holy Communion.

To the sick, the Holy Communion brings this, among other blessings, the banishment of isolation, the putting away of loneliness. His belief in the Real Presence assures him that Christ has come to his sick-chamber, in no imaginary and merely figurative sense; while his belief in the Holy Catholic Church, of which there is evidence in the presence of the faithful, assures him that he is still "a very member incorporate in the mystical Body of Christ, which is the blessed company of all faithful people." And so the silence of the sick-chamber is broken with the words of the Divine Liturgy. Christ comes, in accordance with His own Eucharistic promise. And not only is discerned the presence of Him, the Lamb of God, the one only Divine Saviour, but the presence also of the congregation of the Church, comforting reminder of how blessed is that union of Christian brotherhood: "The glorious company of the Apostles; the goodly fellowship of the Prophets; the noble army of Martyrs; the holy Church throughout the world."

### A Personal Devil.

There are a great many letters on the above subject appearing in the Church papers to the South of us; we would like to add some food for serious reflection on this important subject. The assertion of the existence of a personal wicked one, of a devil; this, as is well known, is a stumbling-block to many. Not urging here the extent to which the veracity of Christ Himself is pledged to the fact, we may observe that it is not by Scriptural arguments alone that it is supported. There is a dark, mysterious element in man's life and history, which nothing else can explain; we can only too easily understand the too strong attractions of the objects of sense on a being who is sensuous as well as spiritual; the allowing of that lower nature which should have been ruled to reverse the true relation, and to become the ruler, we can understand only too easily man's yielding, even his losing, of himself, in this region of sense. But there is a mystery far more terrible than this; a phenomenon unintelligible except upon one assumption. Those to whom the doctrine of an evil spirit is peculiarly unwelcome have been at infinite pains to exorcise theology; and from its domain at least to cast out Satan, even though they should be impotent to cast him out from any other. All who

shrink from looking down into the abysmal depths of man's fall, because they have no eye for the heavenly heights of his restoration, seem to count that much will have been gained thereby; although it may be very pertinently asked: What is the profit of getting rid of the devil, so long as the devilish remains, of explaining away an Evil One, so long as the evil ones who remain are so many?

### Heathen Systems of Religion.

There is no resurrection power in any of the great religious systems of Asia, but though "decaying and waxing old," they are too closely interwoven with social order, and the business, pleasures, and relationships of the people, to be ready "to vanish away," and though there are four million more Christians than when the century began, there are two hundred million more heathen! Is the Church fighting a losing battle for her Lord? At this rate of progress, the coming of the Kingdom might be abandoned as a dream, for all our work has but touched the fringe of the thick darkness of this world, and thirty millions out of the eight hundred millions who have not heard the Gospel pass annually into Christless graves! Far away, on a thousand harvest fields, for lack of reapers, earth's whitened harvests ungarnered die. Yet the Master's words stand unrecalled: "He that reapeth receiveth wages." Are these wages despised? Do the words fall on unbelieving ears, or is it that in this age of the deification of material good, and of an exaggerated estimate of the value of the things which money can buy, the prizes of the professions and of commercial life outweigh the prize of the high calling of God in Christ Jesus?

### The Church in Australia.

From Australia we read that the organization of the Church is progressing there, and that Queensland will shortly, if it is not already, be erected into a province. It seems to us a matter worthy of consideration whether a better arrangement could not be made than we have at present, and that the Archbishopric of Canada be fixed at some definite centre, and the Metropolitan of old Canada might have a more definite position. It is a matter of great gratification to find that the Bishop of Nova Scotia has been a splendid success in Australia, and has received a magnificent reception.

### The Rev. Charles Ruttan.

After a long illness, on Tuesday, the 23rd ult., passed away to his rest one of the oldest of the clergy of the diocese of Toronto. The Rev. Charles Ruttan was of the best United Empire Loyalist descent, being the grandson of William Ruttan, one of that loyal band who landed at Adolphus-town in 1784. He was the third son of the late Hon. Henry Ruttan, formerly sheriff of

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the Newcastle district, and at one time Speaker of the Parliament of Upper Canada. The subject of our notice was born on March 21st, 1823, and was within a few months of being 78 years of age. Mr. Ruttan was educated, as a boy, at Upper Canada College. He was at first intended for the medical profession, but the necessary studies proving distasteful to him, he turned his attention to the Sacred ministry, and was prepared for ordination by Dr. Bethune, afterwards Bishop of Toronto, who was the head of the small Divinity School then recently opened at Cobourg. Mr. Ruttan was ordained deacon, June 30th, 1844, and appointed assistant curate at Cobourg. On St. Peter's Day, 1845, he was ordained to the priesthood, and took temporary charge of the parish of Penetanguishene. On the opening of St. George's Church, Toronto, November 10th, 1845, Mr. Ruttan was appointed its first minister. On September 14th, 1848, upon leaving Toronto to become incumbent of Paris, Mr. Ruttan was the recipient of a most affectionate and appreciative farewell address from the congregation of St. George's Church, signed by the Churchwardens, J. H. Cameron and Thomas Baines. On July 29th, 1849, Mr. Ruttan married Margaret Jean, daughter of the late Lieut.-Col. Duncan Cameron, formerly of the 79th Highlanders. On leaving Paris, in the year 1855, Mr. Ruttan served the Church in Wellington and Hillier, in Cobourg again, and in Bradford. At the time of his death he had been the incumbent and rector of Norway and Chester for 27 years, and had retired from active duty, though still rector, for about two years. Mr. Ruttan was a thoughtful man, and we believe a good preacher; he was kindly in disposition, and cheerful in his manner. Although he was of a retiring habit, and while he did not take a prominent part in the Synod or in diocesan affairs, he enjoyed the regard and esteem of his brother clergy, and the respect and affection of his parishioners. There now remain on active duty in the diocese of Toronto only six or seven of the clergy who were ordained, and were in the diocese previous to 1857.

#### John Bunyan.

Some of us who have crossed London Bridge in recent years have been induced to visit the old church immediately to the right. It is wonderfully restored, and to add to its attractions, memorials of Dr. Samuel Johnson and others connected with it, are asked for. Who would have expected the "despised name" of John Bunyan to be commemorated there? But on the 29th of September, in the Collegiate church of St. Saviour, Southwark, the Bishop of Rochester unveiled a window in memory of John Bunyan. A sermon was preached by the Dean of Canterbury. The memorial has been erected in commemoration of the fact that Bunyan officiated as a preacher in a house on Zoar street, close to St. Saviour's, and the funds have been collected by the school children of South London. The new

window is in the north aisle, and is the work of Mr. C. G. Kempe. At its head is depicted the bust of John Bunyan, with the dates 1628 to 1688 underneath. The centre is taken up by a representation of "Christian," relieved of his burden at the foot of the Cross, with the "Shining Ones" in the background. The lower portion is occupied by the figure of Faith, and underneath the whole is the inscription: "The children of the Church, delighting in the Great Allegory, Pilgrim's Progress, dedicate this window, in memory of its pious author, John Bunyan," with the date, A.D. MDCCC.

#### BROTHERHOOD OF ST. ANDREW.

The convention of the Brotherhood of St. Andrew, which recently met in Toronto, was in many respects a noteworthy gathering. In the first place there was a list of speakers, which included men no less distinguished than Bishops Potter, of New York; Gailor, of Tennessee, and our own Canadian Bishop of Niagara. The convention, which had been able to secure such men as these, was bound from the first to be a success, and the recent convention undoubtedly was. Not only were there the eminent speakers we have named, but the subjects entrusted to less well-known men were very happily selected. "Helps and Hindrances to the Work of the Average Chapter," was a topic which could not fail to be at least practical. It was more than practical; it was interesting. The same may be said of the discussion on the work of the junior department, and of that on the outlook for Brotherhood work in the coming century. We were glad, moreover, to observe that the delegates occupied themselves not only in talking about work for others, but they had the good sense to remember the danger of neglecting the care of their own vineyards; and to devote some time to the consideration of matters bearing upon the personal life of the Brotherhood man. There can be no doubt that there are great possibilities of usefulness in this organization if its evident enthusiasm is well and wisely directed. It was a moving experience and one that filled an onlooker with hope for the future to hear one young man after another acknowledge in simple faith and without cant or affectation, the supremacy of Jesus Christ in every region of life, as if it were the most natural thing in the world to do. The climax of all was by general consent reached in the great meeting for men in the Massey Hall, where not less than four thousand intelligent, wholesome, vigorous, and (for the most part), young, men gathered to listen to addresses on "The True Basis of National Greatness." If we might venture on one word of unfavourable criticism, it would be to say that there was too much talk of manliness. The expression "man to man," and the words "men," "manly," "manliness," were reiterated with such wearisome frequency as almost to degenerate into that upon the absence of which we have already congratulated the convention, namely, cant.

The most manly man is not forever emphasizing his sex. With this criticism, and a parting word of warning against the danger of priggishness, which never lies far from all such efforts, we congratulate the convention, and especially its committee, on the great success of the gathering, and express the sincere hope that the effects may be all that its promoters desire and expect.

#### THE CHURCH AT SUMMER RESORTS.

There are a number of places in Canada to which visitors resort during the summer to escape the heat of cities, and generally for recreative purposes. At some resorts of this class, there is no edifice dedicated to the services of our Church. In the province of Quebec there is usually a Roman Catholic church, for one point in favour of the rulers of that Communion is, the provision of opportunities for Divine worship wherever "two or three are gathered together," requiring spiritual ministrations. In many places there is a Presbyterian edifice, or Wesleyan, for both those bodies are exemplary in providing their adherents with a place of worship. In some watering-places where there is a Roman Catholic and a Presbyterian building, there is not one devoted to the services of our Church. As Churchpeople form a portion of the transient population at all summer resorts, where there is no church dedicated to our form of Divine service, an arrangement is customarily made to have the service Presbyterian on one Sunday, and the next according to the Prayer-Book. This does not obtain, however, in some places, consequently Churchpeople who are mindful not to forsake the assembling of themselves together, get into the habit of regularly attending a Presbyterian or Wesleyan service, as those in other places do, where the alternate arrangement prevails. At Murray Bay, for instance, the former arrangement continued for a length of time, although there were visitors there every summer who were Churchpeople, some of them Church officers, who were rich enough to build a church for those of our Communion. At last this was done, much to the honour of a zealous and faithful Churchman, who led the movement. Lower down the St. Lawrence is an attractive resort, Little Metis, which has sprung into favour in the last ten years. During all that period, although it has had Churchpeople visitors, who are amply provided with means, there has been no church, in our sense, provided for those of our Communion. Consequently, they have regularly attended the services of the Presbyterian mission. Strange to say, although several visitors who remained a length of time were clergymen, they never thought it their duty, as it was, to celebrate Divine service in some large room, at an hotel or private house, as is commonly done where there is no church edifice. Thus, for several months, the lay members of our Communion and some clergy, who were at Little Metis,



through the summer, never once partook of the Eucharist, or joined in our liturgical service. How any priest could pass months without making any effort to read morning or evening prayer, or celebrate Holy Communion for the spiritual benefit of those accustomed to such privileges of worship and testimony is not readily explainable. Such laxity, to say the least, cannot fail to have had the mischievous effects of a bad example. The Bishop of Quebec being anxious to show his pastoral care of members of the Church's flock, made an effort to have the ministrations of the Church provided. But, lamentable to state, owing to the loose ideas engendered by long attendance at Presbyterian services, the desire of Bishop Dunn met with no sympathy, it is said to have been censured by a priest and his circle of friends. They resented the manifestation of pastoral care by the Bishop, just as though they were Nonconformists—as, indeed, it would not be unreasonable or uncharitable to designate them. Their plea was, that their continuous attendance at Presbyterian services throughout the summer was a manifestation of "Christian Unity," which they avowed that they enjoyed more than the morning and evening services of the Church, or even Holy Communion. What is so mysterious about this attitude of Churchpeople is that when they return to their city homes, the passion for "Christian Unity" dies out completely. It is an affection, or shall we not rather say, "affectation," which seems to be engendered by sea air in a summer resort, and which disappears when the surroundings of city life are reached. If "Christian Unity" has such charms as to render Churchpeople entirely oblivious to the spiritual blessings of Holy Communion, and the joy and solace and strength derivable from "Common Prayer," surely such charms ought not to be dependent upon the local habitation of those who enjoy such irregular delights? Is it possible that city fashion acts like a killing frost on this summer taste for "Christian Unity?" But, seriously, how can a priest justify his total neglect of duty, as shown by deliberately abstaining from celebrating either morning or evening prayer or Holy Communion, when he was in perfect health, when surrounded by Churchpeople, and when nothing whatever obstructed his exercising the office of priest except his own lax notions? Is it the way to build up the Church, to show Presbyterians that our clergy and lay members are utterly indifferent to the order of Divine worship, as provided by the Prayer-Book, and especially indifferent to Holy Communion? Do not Common Prayer and the Eucharist manifest and develop an incomparably more sacred form of Christian Unity—being the true "Communion of Saints"—than merely sitting, once a week, in the company of a body of people, who, however estimable, are not at unity with the Catholic and Apostolic Church? If such "unity" is really "Christian," why is it abandoned on getting back to the city? The plain truth is, there is no

unity whatever, none of any kind, or degree, shown by Churchpeople attending Nonconformist services at a summer resort. One feels like repeating Dr. Johnson's advice: "Clear your mind of cant," when such an excuse is offered by Churchpeople for neglecting to arrange for Divine service at the place where they pass the summer months. As to there being any "unity" in a few Churchpeople attending a Presbyterian service during the summer, its utter unreality is exposed when an answer is sought to the question: What is united by such a practice? Surely not the Church of England in Canada and the Presbyterian body! What then, is united, and by what nexus or bond? If persons who use such terms as "Christian Unity" would release themselves from the sway of very shallow emotionalism and look facts in the face, they would first discover that they have no authority whatever to establish any unity between the Church and the Presbyterian body, and further, that no such unity as they desire to establish, or to manifest, is brought about by their conduct. The phrase they are fond of has indeed no meaning whatever, it is only an empty collocation of syllables like "that blessed word Mesopotamia," which the old woman delighted in. We trust then, that the Bishop of Quebec will arrange for Divine service being conducted wherever in his diocese there are Churchpeople found at summer resorts. If a church cannot be built, a room can always be hired or lent. There is no reason, whatever, why Holy Communion should not be celebrated in a private house, where more appropriate accommodation is lacking. In the Eucharist is found the true source and basis of Christian Unity.

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

(Concluded from last issue.)

A. B. Wiswell, Esq., of Halifax, dealt with section (b) "Helps from the Bible and Prayer Book in Keeping the Brotherhood Rules." His was a most practical address. Both Bible and Prayer Book were necessary to the Brotherhood man, for his own religious life and in his work amongst men.

The speaker instanced the value of the Prayer Book as a form for morning prayer, which was so essential in beginning the day aright. The Collects would be found invaluable. The speaker mentioned by name many Collects which were useful. To know the Prayer Book would be found most useful in the work among other men. The value of the Epistles and Gospels for daily reading was also great not only for one's self but for a general knowledge of the New Testament. The beauty and power of the Psalms was also referred to. Men should find time even though busy for using both Bible and Prayer Book. Men of the Brotherhood are talking religion and working for religion, and acquaintance with the two is absolutely necessary.

A large audience had now gathered to hear Bishop Potter of New York, who had been advertised to speak at 4.45. As some time still remained before that hour the president called on Rev. J. C. Farthing, of Woodstock, and Rev. J. Davidson, of Peterborough, to speak on what the work and principles of the Brotherhood are. Both gentlemen made short and telling addresses.

By 4.45 St. James' large school room was filled with people to hear Bishop Potter. His subject was section (c), "Helps from the Bible and Prayer Book in advancing the sole object of the Brotherhood."

After some witty and genial remarks the Bishop proceeded to say that the present was a time when young men should be made to know the relation of the Bible, both to the individual and the state. The time in which we are living has had the privilege of re-adjusting the point of view regarding the Bible. Through all the controversy and discussion in doing this the fact is apparent that not only is there nothing irreverent in a true spirit of investigation, but that whatever else we may be called upon to give up, the things which are fundamental in the Bible are imperishable, and necessary. The Bishop gave instances in illustration of this point. Therefore the Bible should be in the hands of every Brotherhood man.

Next to the Bible comes the Prayer Book. The speaker instanced a case of a young man who wanted some direction in penitential devotions. He was bidden to use certain Collects, e.g., that for Ash Wednesday, and to read the 51st Psalm. Nothing better could have been given him. Bind the Bible and the Prayer Book together, and wherever the Church goes see that she carries them with her.

Speaking more particularly to the Brotherhood the Bishop went on to mention the danger of institutionalism and over-organization. Just as it would be impossible to substitute the gentleness and womanly solicitude of the trained nurse by a mechanical contrivance, so the value of a Brotherhood lies in the personal and informal way in which it comes in touch with men. The possibilities of influence in this way are enormous. The Bible and Prayer Book are necessary to us if we would do such a great work.

The whole speech was full of kindly and genial humor and wise and thoughtful counsel.

Bishop DuMoulin, of Niagara, who was present, was asked to speak. In the course of his remarks he called for an expression of the thanks of the gathering to the Bishop of New York. This was given all standing, and with great applause.

The Friday evening meeting was held in St. James' schoolhouse, which was filled with a large audience. The Lord Bishop of Toronto was in the chair. The subject was, "What the Church offers men." Bishop Sweatman after a few opening remarks introduced the first speaker, Canon Dann, London, who in his address, said that the Church offers men membership in the Church of Christ with all its privileges of light and liberty. It offered men, too, responsibility and a manly faith to carry out its claims. That faith is Christ Jesus, who is the true man—a faith which is to affect the whole life, developing it in rounded and balanced fulness. The Church offers men again a Catholic worship. The reason why so many men do not go to Church is because they have lost the true idea of Church going, which is worship. That idea is not only presented in the services of the Church, but her worship enables a man to express himself to God. Lastly, the Church offers men a noble service for men. This is the principle of the Brotherhood of Saint Andrew which must therefore be always ready to show to men by example and precept the great things the Church offers them.

Rev. J. C. Farthing, of Woodstock, followed. The point he made was that the Church offered men the truth—the truth, not explanations of the truth, a fact, not a philosophy, for the Church offers men Jesus Christ Who is the Truth. To realize the greatness of such a gift will make men prize the Church which offers it. In this truth the Church offers men liberty. "Ye shall know the truth and the truth shall make you free." This truth and liberty are safe-guarded by the Church. We may have a narrow pulpit but we have a liberal Prayer desk. The business of Brotherhood men was to show to others the great duty of living this truth with the help of the Church.



Bishop Gailor was the next speaker, and gave an address full of eloquence and insight. He spoke of the materialistic development of our day, and the mistake often made that the declaration of religion is the destruction of man's personality. In consequence men are surrendering to the physical power of things—drifting with the currents of the world. Over against this the Church set the great truth expressed in the vision of Ezekiel in the words, "The Spirit entered into me and set me upon my feet." Men are to stand firm in the power of the Spirit for the Spirit of God is moving through human affairs. In application of this the speaker pointed out first that the Church offers the only possible enduring motive and basis of civilization, the reason of progress. A certain writer has said that men are only "unities of sensation bound together by lust and war." This is false. The consistent principle in human affairs is the Spirit of God. The onward march of mankind is progress under the operation of that Spirit. The Church offers men the knowledge of this great truth. She also offers them the power to help in the realization of this progress. The Spirit causeth men to stand. Human life under Christ should become a sacrament of service as well as a sacrament of knowledge. The Church offers men the strength as well as the insight to move with the Spirit. It is the Church which offers these things. Christ embodied this idea in the Church and made it a channel of grace to its members. Thus, by the gifts of spiritual insight and spiritual power the Church offers men the realization of their true manhood.

Bishop DuMoulin, who followed, said that the baptismal service contained the answer to the question, what does the Church offer men. The child received into the Church is made "Christ's soldier and servant." This is a high privilege. When the Apostles were searching for a name for themselves they chose this, "a servant of Jesus Christ." The Church offers men the highest possible sphere of service. "We are fellow-laborers together with God." And the work which we can do is nothing less than this, "He that believeth on Me the works that I do shall he do also."

In applying this to the Brotherhood, Bishop DuMoulin reminded its members of how the Brotherhood began ten years ago to try and realize something of this high calling. Much good work had been done. But while there is any evil left in the society in which we live the reason for the existence of the Brotherhood still remains, and its work must be carried out in spite of difficulties.

On Saturday morning the third conference opened to consider the subject, "The Junior Department," under the chairmanship of D. M. Stewart, Esq., Montreal. Section (a) "Brotherhood work among boys" was opened with an address by Rev. F. G. Plummer, Toronto. His first point was that to do anything with boys one must appreciate child-life—its absence of conventionality and self-consciousness on one side, and its keen insight on the other. An old proverb said, "Those whom the gods love die young." It ought rather to be "those whom the gods love live young." It is necessary to "live young" in order to do anything among boys. Mr. Plummer's second point was, believe in boys and in child-life generally. The child in the idea of our Lord is the example of good. Below all the badness which so frequently appears on the surface of the boy's life a wonderful power of principle shows when a real temptation comes. His sins are superficial. Then again it is necessary to be honestly interested in boys in order to do them good. Boys know and respond to the work of the man who is really interested in them. The power of a little real interest we often forget. The mere taking notice of them affects them surprisingly. This shows how many opportunities there are for work among boys. Human sympathy is the greatest power possible with them, it goes straight to their hearts. The root of the whole matter is that a man should be genuine himself. Example is the necessary thing. Words and deeds which seem insignificant to us when we say or do them are what

make the boys' opinion of us. Finally, impress upon boys that religion is a manly thing, that goodness and manliness are the same thing.

Mr. H. J. Smith, St. John, N.B., spoke on section (b), "Brotherhood work by boys." It was sometimes said that such work by boys was impossible, that it was all talk. The boy can do other work every day with intelligence, why not this? If he can do real daily work, why not real religious work. One work of the Brotherhood boy for others was to give an example, for instance, of reverence in Church—a very much needed thing, and quite within the province of the boy. Then they can (and do) get recruits among their companions for Sunday school classes. Visiting boys who are absent from Sunday school is quite practicable. Personal religious work is of course more difficult, but it is surprising how boys do talk to one another about such subjects, and in this lies the chance for the Brotherhood boy. Then boys can visit one another when sick.

John W. Wood, Esq., who was present, was asked to speak. He gave some account of the work of the Junior Department in the States. His point was that boys are capable of sustained religious effort if under strong leadership. Boys want a leader. As a matter of fact the Junior Department in the States had proved a feeder to the Senior one.

One of the boy representatives from London was asked by the president to speak. He gave some instances of how their Chapter, No. 17, did its work.

On Saturday afternoon Conference IV. took up the subject of "The outlook for Brotherhood work." Section (a) "The call of the Twentieth Century," was in the hands of Rev. J. A. Richardson, St. John, N.B. Every age has its special call to a special work, and every call can only come to us in the recognition of the special need. To hear the call of the 20th century we must recognize its need.

The first call, the speaker said, was the call to evangelize the world, for this was one of the pressing needs of the coming age. The Lord said to His disciples "launch out into the deep." The Brotherhood man should try and catch the spirit of missions and deepen his sympathy with them. This would not involve loss of interest in the other work of the society. It would rather reflect back power into it.

The second call was for a more thoughtful acceptance of religious truth. The Christian life must be seen to be reasonable basis. There is no necessary conflict between religion and reason. Sentimentalism is just as dangerous as rationalism. Some see only the law of reason, others only the law of faith running through things. The Brotherhood man must try to join the two. Joined to a more rational acceptance of Christianity is the need for a more personal grasp of it.

The third call was to present to the world today a personal and living Christ. This is the life and power of Christianity. Men may refuse to listen to Christ preached. They will not refuse to listen to Christ lived. In this lies the opportunity of the Brotherhood.

In section (b), "The answer of the Brotherhood," Mr. John W. Wood was the speaker. Taking two of the "calls" mentioned by the previous speaker: the call for missionary interest, and a more rational faith, he said that missions were undoubtedly a call to the Brotherhood. In a practical way the answer could be made by getting more knowledge of missions, by studying them in the Chapter, and by defending the missionaries for instance in China from the false charges laid against them.

With regard to the call for a more rational faith the answer of the Brotherhood must be made by every member knowing more about the Church and entering into its true spirit.

The public meeting in St. James' schoolhouse on Saturday evening was largely attended. The Right Rev. A. Hunter Dunn, Bishop of Quebec, who presided, remarked in introduction that the great difficulty of men doing what they should do for the Church was the way in which the Church

work was done. He complained of a spirit of congregationalism, and lamented also the differences between the Church and other religious bodies. No great attempt, he said, was being made for the bringing in of the souls of men. He spoke instructively in conclusion of methods of shepherding parishes.

The Rev. C. H. Brent, M.A., of New York, was greeted with applause when on rising, he said that England was loved in the United States. The Queen was honored even more because she was a queenly woman than because she was on the throne, and one felt that the federation of the Anglo-Saxon nations was not far distant. He thought that the truest and purest democracy on the face of the earth to-day was the English democracy; also that the English democracy was pure and true because there existed such a nation as the United States.

Mr. Brent then took up the subject: "What the Church asks of men." She asked, he said, the gift of the whole man for the whole time, she would demean herself if she asked anything less than that, and any gift a man gave which was unaccompanied by the gift of the man himself was worthless in the sight of God. The clergy, it was true, were sometimes content to ask for less; not so the Church. It was because the representatives of the Church had failed to make this great demand on manhood, that there were so few men, comparatively, interested in the welfare of the Church. "Show me a preacher," said Mr. Brent with much emphasis, "who is determined to be a fisher of men, and I will show you a Church full of men." Man was created for self-sacrifice, and it was such a demand as would make for self-sacrifice that would meet with a response. Man was made for self-sacrifice, and the demand that was made upon men was the demand that God made upon Himself. What the Church asked of men was that they exhibit the same love and give themselves to the Church as Christ gave himself for men. The idea of salvation has assumed a different aspect in our day than it formerly had. The Church demanded that Churchmen should seek for and embrace the highest moral standard. The time had come when the Church needed men to stand shoulder to shoulder in defence of the sanctity of marriage, of the home, or the family. "Let us believe," said Mr. Brent in conclusion, "that the best is the nearest; that the unaccomplished is possible; that our destiny is the highest."

Mr. John W. Wood, of New York, who treated of the same subject, said that while the Church wanted no fractional allegiance or obedience, she did not ask men to cut off or to limit, but rather to amplify their lives; she did not say, "These things you must not do," but tried to put before them the higher ideal, that of working together with God. The Church demanded positive things. She asked of men, first of all, to renounce evil; second, to believe the truth, and third, to do the right. She asked men to put behind them those things which make for the littleness and meanness which mark modern life. She wanted them to be able to say as did the knight of old: "My strength is as the strength of ten because my heart is pure." The way to renounce the evil was to take up those opposing virtues, and whatsoever things were true, whatsoever things were honest, whatsoever things were just, whatsoever things were pure, whatsoever things were lovely, whatsoever things were of good report; if there were any virtue, and if there were any praise, to think on these things. The Church asked men to believe the truth; faith was life-giving, it was only doubt that brought darkness and despair. In asking men to do the right, the Church pointed them to the life of our Lord. She asked men to take their place in the life of the world and to minister to that life, laying before them those eternal truths upon which they were to carry out the practices of their lives. The Church showed men how to live for the common good rather than to their individual advantage. Having initiated them into full knowledge



of the truth, the Church asked men to spread it abroad.

Bishop Thorneloe, of Algoma, had some wise words to say: Brotherhood men as working for God can only do so by the grace of God. Three things in doing such work are necessary to be constantly in mind. First, conscience, which is God's direction, must be listened to. Secondly, duty must be a watchword. The relation between duty and conscience is that while conscience drives as it were, perforce duty is our refuge and relief. Thirdly, our conception of success was an obstacle often. We are afraid of failure. But our part is duty. Success is God's.

Special preachers took part in the services at the various churches on Sunday morning, the main theme being, "Men and Religion." Bishop Baldwin at St. James' Cathedral; Bishop DuMoulin at St. Paul's church; Bishop Gailor, of Tennessee, at the Church of the Messiah; Bishop of Quebec at St. Philip's and the Bishop of Algoma at St. Mary's, Dovercourt; Canon Dann, Church of the Redeemer; Rev. J. A. Richardson at St. Simon's. The mass meeting on Sunday afternoon in the Massey Hall was a wonderful gathering, the large hall being quite full, and throughout the utmost interest was shown in the proceedings. It was an inspiring sight, and brought tears to the eyes of many to hear the volume of sound ringing through the building when all that vast body joined in the singing of the hymns, etc., and made one feel that there was an earnest spirit abroad, if only the heart could be touched. Geo. R. Parkin, C.M.G., LL.D., was in the chair, and in a few well-chosen words introduced the speakers, the subject being, "The True Basis of National Greatness."

Bishop DuMoulin was the first speaker. He said he would indeed be a cold and apathetic man who would not be moved to the depths of his nature by such a gathering. Who, in the face of such a vast concourse of young men, could feel his insufficiency and unworthiness to address them. The subject to-day, he said, presents abundant material to speak on. He dwelt upon the divine estimate of national greatness, and said we were not left in darkness regarding the only true way and the way that lies at the base of all national greatness. He went into the earlier history, on the introduction of evil into the world. How it had, he said, laid waste and devastated all nations; how it had overthrown governments, and political principles, torn families asunder, and now the people looked with indifference and human terror on God. God, he said, looked upon the nations, broken and ruined and wildly astray, with the most transcendent love and pity. He determined to give to all nations the divine law which is conducive to the best spiritual life. He transmitted the word that goodness, honesty, purity and morality was the law to regulate the world and the true law of national greatness. The true and only law of nations to-day for national greatness was the law of God. "They will be a happy nation to-day," he said, "who observe the day that is not the world's day, or man's day, and without the vilest robbery could not be made any other day but God's. He who keeps God's day will honour Him, the Queen, her Ministers, truth, honesty, righteousness and morality. When we all do that, there will be no murder, adultery, stealing, fraud, meanness, trickery, or man taking advantage of man. There will be no violence, slandering, gossiping, or defaming tongues, it will be cried down by the universal sentiment. Is not that the true basis of national greatness?"

"The nation which builds itself upon this law will truly be a great one. Those that do not will yearn after the good, will have a craving for real life, their sweetness utterly swept away and they will be gathered in the darkness of despair." In conclusion, he called upon all the young men present to fulfil the obligations God sets upon him, to spend all their manly and energetic influence to make God's law the true basis of national greatness. On taking his seat he was loudly applauded for his masterly address.

Chairman Parkin, on introducing Bishop Gailor, said it gave him infinite pleasure and happiness to present the gifted gentleman from Tennessee. On arising, Bishop Gailor was given an ovation which lasted a couple of minutes, the whole audience rising to their feet of one accord to greet the eloquent speaker.

He said: "There have been many incidents connected with this, my first visit to Canada, to cheer and delight my heart, but no experience has been quite so inspiring as this greeting this afternoon. I do not think it is an impertinence on my part to come here from the United States to speak to you young men of Canada on the principles and ideals of national greatness. Your ideals are our ideals. Your history, the more we ponder it, the more it becomes a blessed heritage to ourselves and to our children. The Magna Charta is the true foundation of our religious liberty. The great principles that England stood for are inculcated as the principles of the modern world. We consider with great delight that our ancestors fought for these same principles. It is as a great historian has said, that there is no community of English people on the face of this earth who are not subject to the laws they made themselves, and exercise that liberty which comes to no other people. The influences which we have to overcome are wealth and selfishness. Wealth in money, wealth in power or knowledge, the selfishness of accumulation which has led men to ruin and destruction. As we look over the world we see that people think more of wealth, position, trade and commerce than they do of God. There is something more precious than wealth, trade or prosperity, and that is honour. For a foundation of manly character let us cultivate reverence. Reverence for all things beautiful, for our country and our institutions.

The sweetest word in the English language, he said, was "home," the most helpful, "duty," the greatest word, "responsibility." Universal mediocrity will not compensate us for what we have lost, so let us inculcate in all a feeling of personal responsibility, then we will have men of conscience coming to the front, not men of self-interest.

Chairman Parkin said that Canada is the greatest colony of the British Empire, which in point of extent, was the greatest nation on earth. British statesmen, he said, are looking to us for advice, asking for our counsel. We have entered her political field, her military field, and, young man, there is a marvelous career open to you. The love of wealth is the social curse of the world, and I hold the utmost contempt for a man who sneers and scoffs at the mightiest power the world has ever known.

The farewell meeting and service of the convention of the Canadian Brotherhood of St. Andrew took place in the evening in St. James' Cathedral. The Cathedral would not hold the vast number who wished to hear the gifted Bishop preach.

For his text he took the parable from the 22nd chapter of St. Matthew, 12th verse, which reads: "Friend, how comest thou hither, not having a wedding garment?" He said this parable was uttered by Christ, who likened some people to the king, who made a marriage for his son. The invited guests to the wedding had refused to come, so he sent his servants into the highways to get every man and have him prepared to attend. When all the guests had arrived, the king noticed this man without a wedding garment, and ordered him to be tied and cast into darkness for his negligence.

This man, he said, was cast into darkness because he did not prepare himself with a proper garment for the wedding. Are we preparing ourselves with our right, spotless garments? We are the weavers of our virtues; what shall we wear when the curtain of life is drawn up? Produce, brother, produce, even though it be but an infinitesimal item, for the time is coming when no man can work. Men to-day are wearing the garment of indifference, and it is full of the meanest selfishness. God help the land where it is rampant.

Some people wear the garment of frivolity. They pass through the world with no convictions, no affections, and take life as a great joke. They are called to account for every minute wasted, for every cent ill spent. There is the garment of pride. The man who says he is up to date, scientific, that theology is a ghost in old clothes—and that religion is old. This man will also have to account for his pride.

There is the garment of sin many men are weaving for themselves. Sin in every phase, polished falsehood, filthy lust, sin excused, sin a darling joy that they cannot resist. Young men, your freshness of youth has not been clouded with skepticism and doubt, with the sin of animal impulses, impurity and drunkenness. The man who is corrupted—vice, drink and gambler's fever—has undertaken to weave the garment that marks the rouse and the felon. On that side is vulgarity, cruelty, felony, debauchery and everything that is gloomy. If a young man's life is the time of temptation, it is also the time of repentance. Let us enter a prayer to-night, every one of us, for the young men.

Every man weaves his own shroud and digs his own grave. God alone can assuage the everlasting thirst of the soul. The love of Christ in you will make your garment white and help you to eschew all that is impure and wicked in life. This is not a question of tolerably religious, respectfully pious, or doing as others do, it is a matter of life and death. It is Christ or anti-Christ. It is impossible to be on both sides, impossible to be neutral.

A farewell meeting was held after the church service, which was conducted by T. C. Street Macklem. A number of short addresses were given by members of the Brotherhood on the help that they had received from the convention.

Those who spoke were: Mr. Jas. Monypenny, of St. Thomas' church, Toronto; Herbert J. Smith, St. John, N.B.; Rev. W. M. Loucks, Christ Church Cathedral, Ottawa. The Provost in concluding his remarks divided his subject into three points: Responsibility, Duty and Vision, and very clearly brought out:

(1) Our individual responsibility and recognition of the fact that every opportunity carries with it a corresponding responsibility.

(2) A proper limitation of the recognition of the limitations of our work. The Brotherhood stands for concentration upon the most important of all spiritual work, namely, the enlargement of the kingdom amongst men by constant prayer and by direct, continuous, systematic and individual effort.

(3) An enlarged vision as to the wonderful possibilities that are before any man who is willing to consistently serve God in the Church along the simple lines of the Brotherhood.

A short memorial service was held for all those members who had been called away during the past year; after which a most successful convention was brought to a close.

#### BROTHERHOOD OF ST. ANDREW IN JAMAICA, B. W. I.

H. J. Webber, Esq., General Secretary, B. of St. A. in Canada:

Dear Sir,—On behalf of the Council of the Brotherhood in Jamaica and the West Indies, we beg to thank you and the Council in Canada for the kind invitation to your convention at Toronto, beginning Thursday, 18th inst. It would be a great pleasure as well as privilege for some of us to be able to attend, especially those who have the Canadian Brotherhood men in vivid remembrance. But we regret that this year none of our members can attend at Toronto, much as we should value the opportunity in every way. Instead thereof, we send herewith our heartiest greetings on behalf of all the West Indies' Chapters to all gathered at the convention and the Brotherhood in Canada generally. Knowing the benefits to be derived from such gatherings, we trust all may enjoy them to the full, socially and spiritually. If your council desires, we should be glad for you to make known in the proper way the desire of our council for



more intimate connection with yours. You could mention that we have adopted your handbook, with a hope that at some future date our own information may be incorporated with it. Several gentlemen connected with Canadian Chapters have favoured us in Jamaica with their company, and some of ours have met with much kindness in Canada, so that our relations already are marked by much mutual helpfulness. May the blessing of God both increase our fellowship with the Father, and the Son, and with one another, and also further our common enterprise in the spread of Christ's Kingdom among men. Believe us to be, yours faithfully and fraternally, E. Jamaica, President; L. G. Gouchy, Vice-President; Charles H. Coles, Hon. Secretary and E. A. Paget, Asst. Lay Secretary of the Council.

#### HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Twenty-Second Sunday after Trinity.

We have here again a prayer for the Church.

i. The designation of the Church. God's household. In the Latin, *Familiam*. The word in the Greek is *oikia* or *oiketia*—Home. Same as Family. That designation of the Church which suggests the greatest privileges and blessings. See Galat. iv., 4-6.

ii. The Petition.

That it may be kept in continual godliness. 1. Godliness may signify god-likeness or piety—essentially the same thing. Here a translation of the Latin *Pietas*. The best of blessings. Godliness is supremely "profitable," having the promise of both worlds.

2. Continual—not a momentary impulse—a settled, permanent principle.

iii. The end in view.

1. That it may be free from all adversities. Not taken out of the world, but kept from the evil.

2. May serve God. (1) Devoutly, devotedly, with entire self-surrender. (2) The service consisting in good works. Every expression of the will is a work. Every purpose animated by love to God and man is a good work.

3. Thus God glorified. The glory of God is the manifestation of His love; and He then most truly glorified when His love works in His people.

4. It is by God's protection that the Church is thus free from adversities, etc. Hence the powerful argument for prayer.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### FREDERICTON.

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

Chatham.—Harvest Thanksgiving services were held in St. Mary's and St. Paul's churches last month. There were large congregations and handsome decorations with grain, fruits and flowers. The rector delivered harvest sermons, and there were appropriate musical selections for the special services. The offerings amounted to \$163.63.

#### MONTREAL.

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

Montreal.—The public reception held in Convocation Hall of the Diocesan College, on Wednesday evening, the 17th ult., in connection with the Jubilee of the Diocese, was a most brilliant and successful affair. The guests were received by Bishop Bond, as they arrived, amongst whom were: Lord Strathcona, the Bishops of New York, Vermont, Fredericton, Niagara, Algoma, Quebec and

Huron; Mrs. Dunn, Dean Carmichael, Mrs. Thirkell, Miss Gwynn, Dr. Davidson, Q.C., Lieut. Col. and Mrs. Whitley, Major and Mrs. Bond, Dean, Mrs. and the Misses Johnson, Mr. and Mrs. S. Carsley, Mr. and Mrs. G. F. C. Smith, Mrs. and Miss M. H. Gault, Mrs. Torrance Fraser, Miss Banerout, Mrs. Coristine, Mrs. Denne, Principal and Mrs. Whitney, Principal and Mrs. Hackett, Mrs. Mills and many of the clergy of the diocese.

The Bishop expressed his pleasure at meeting so many friends, but above all at the presence of Lord Strathcona. The Northwest, the Royal Victoria Hospital, McGill University, the Royal Victoria College, were the monuments of his generosity and wisdom, and England as well as Montreal had much to thank him for. The Bishop then solemnly blessed His Lordship, amidst the reverential silence of the audience, and prayed that the Almighty might grant him long years of increased usefulness and continued peace in heart and soul. Lord Strathcona said he had come to show his affectionate regard for the venerable prelate, and to express the fervent prayer that he might be spared to the Canadian Church for many years to come. At the same time he must thank His Lordship from the bottom of his heart for his kind words about himself. He had done little—no more than all other Canadians would do if they had the power; the Strathcona Horse, with whom he was proud to have his name associated, had only done their duty as true soldiers of Her Majesty.

The Bishop of Vermont dwelt upon the opportunities of the Episcopal Church to be a reconciler of differences. She could heal the differences of nations, and of schools of thought.

The Bishop of New York, in an amusing and telling speech, suggested the closer union of the Canadian and American churches.

The Bishops of Toronto and Quebec offered the congratulations of their dioceses to the Bishop and clergy of Montreal upon the jubilee of the diocese.

Songs were given during the evening by Miss Sangster and Miss Wishart.

At 9 o'clock on Thursday morning a choral celebration of the Holy Communion took place in Christ Church Cathedral at which the Lord Bishop of Montreal was celebrant, the Bishop of Algoma, epistoller, and the Bishop of Huron, gospeller. Among the Bishops present who also took part in service were their Lordships of Vermont, Quebec and Niagara. The address was given by His Lordship Bishop Potter, of New York, and was essentially a thanksgiving nature. It being St. Luke's Day, he naturally took the life of that apostle for his theme, drawing from it many lessons which he applied to present day world conditions. St. Luke, he said, was a physician, and as such was accustomed to make a close observation of men. So should it be with the Church to-day. It had to reach out and come in contact with the masses. It was unwise, therefore, to condemn that particular party in the Church which was striving to reach the consciences of men through the confessional. Though a distorted form of the confessional existed to-day, confession was nevertheless a means of fathoming the souls of men, and the power to reach out and touch those souls was the great need of the Church to-day. When the Church therefore used confession as a means of reaching the individual soul, it was using a God-given ordinance.

In conclusion the speaker warmly eulogized the various Bishops of Montreal and the work they had accomplished for the Church in this diocese. He congratulated the Synod authorities on the happy coincidence that made it possible for them to celebrate their jubilee and the Dominion Thanksgiving on the same day. He spoke of the life of Bishop Bond, of his piety, earnestness and faith, and expressed the hope that he might long be spared to labour for his flock. He also briefly referred to the advances made by the diocese in the past 50 years, not the least important of which was the deepening of its spirituality.

The musical portion of the service and the organ

accompaniment were very fine indeed, and elicited many favourable comments from the prelates present. The number of communicants at this service was exceptionally large, upwards of between 400 and 500 receiving Holy Communion.

In the afternoon, at 2 o'clock, the visiting clergy and prelates, as well as the leading representatives of the laity of the diocese, were entertained at luncheon at the Windsor Hotel. The Lord Bishop of Montreal presided, and on his right were seated His Grace the Archbishop of Ontario, Metropolitan, and the Bishop of Vermont, whilst on his left was the Bishop of New York. The other Bishops—their lordships of Toronto, Fredericton, Huron, Quebec, Ottawa, Algoma and Niagara—being seated in order of seniority, with the coadjutor Bishop elect of Ontario next to the Bishop of Niagara.

Letters were read by Bishop Bond from the Most Rev. Dr. Machray, Lord Archbishop of Rupert's Land and Primate of All Canada; and from Mr. J. D. Fulford, of Exmouth, Eng., a son of the first Bishop of Montreal, expressing regret at their inability to be present at the jubilee services.

The sentiments proposed were, "The Queen," "The Church of the Motherland in Canada and the United States," and "The Bishop," the last being proposed by Dean Carmichael, and supported by many of those present.

The Thanksgiving service in Christ's Church Cathedral in the evening was attended by a vast congregation. It was the largest that Montreal has ever seen. Hundreds could not get admittance. The service itself was rich in all the ornate beauty of the Anglican worship. The musical service was full choral, and rendered as it was by all the vested choirs of the churches of the city it surpassed in beauty and impressiveness anything heard in Montreal for years.

It was slightly after 7 o'clock when the processional moved from the Synod Hall in rear of the Cathedral around by University street to the main entrance, where it was met by the Most Reverend Dr. Lewis, Lord Archbishop of Ontario, and Metropolitan of Canada.

There were present at the service, besides Archbishop Lewis, the Bishops of New York, Vermont, Toronto, Huron, Quebec, Fredericton, Algoma, Niagara and Ottawa. Most of these prelates took part in intoning the various portions of the service.

The musical service was rendered by the combined choirs of the Cathedral, St. George's, Grace, St. James the Apostle, St. Martin's and All Saints' churches, the lay delegates of the Synod, the clergy and the Bishops, and numbered in all two hundred and five voices. The organ accompaniment to the service was increased in volume and beauty by an orchestra under the direction of Professor Arless, which included a harp, played by Signor Sabiani. The accompanist was Mr. Horace Reyner, the organ soloist was Mr. P. J. Illsley, and the conductor, Mr. John B. Norton. The processional hymn, "Rejoice ye pure in heart," was sung as the procession moved up the aisle.

The appointed sentences were then read, the responses being to Tallis' setting, and the Psalms ciii. and cl., were sung to chants, Cathedral Psalter. The first lesson was, Isaiah lv., and the Magnificat was given to Barnby's Chant. The second lesson was Hebrews xiii., 5-21, and the Nunc Dimittis was sung to Felton's Chant. After the Collects, "All people that on earth do dwell," was sung, and subsequently the hymn, "Praise the Lord, Ye Heavens Adore Him," and after the sermon and offertory, "Songs of Praise the Angels Sang," whilst as the recessional, "For all the Saints who from their labours rest" was given with fine effect. The Bishop took his text for his sermon from Genesis xxii., 14: "Jehovah Jireh—the Lord will provide," His Lordship Bishop Bond said:

These glad, trustful words of the Father of the faithful are a distinct promise that those who put their trust in God shall experience like joy and confidence with the friend of God. And one great object of a jubilee, such as we now hold, is the



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quickening of our energies in the work of God, by the examination and consideration of the history of the past fifty years, wherein the presence and care of God are revealed. One great object of this jubilee is rejoicing before God, the strengthening of our faith and the assurance of our hope that in the future we may trust and not be afraid. This prophecy of the patriarch may also be illustrated by a strong confidence of the Psalmist, "because Thou hast been my help, therefore, in the shadow of Thy wings will I rejoice." And this consideration of the history of our diocese during the last fifty years, must surely elicit from every thoughtful heart, praise and thanksgiving, for the love and mercy of God as well as hope and trust in His future care and faithfulness. As we pass along again over fifty years every crest of every mount will have its memorial, "Jehovah Jireh," used by the Holy Spirit to inspire us with fresh strength and renewed vigour in our daily work; and brightening our hope in looking for the coming Christ. True, beneath these mounts there are valleys of humiliation, whence, with anxiety, we have lifted our eyes, always to be met by the guidance of wisdom from above. True, as we entered these valleys and the mount seemed afar off, there were doubts and forebodings; but I appeal to you, as to-day, we view "all the way the Lord has led us this fifty years." His long suffering, His loving kindness, His providential care—are we not impelled thereby to set up our memorial, and inscribe thereupon, for the use and help of future days, the testimony of our hearts, "His mercies never fail. To Him be praise and glory forever and ever?" "There are some present who can with me, look back over the fifty years just expiring; and there are others who can add their testimony for after years. I appeal to you again, as we glance from point to point, from eminence to eminence, of the receding past, is there not written on every monument, on every memorial, on the mount of perplexity, on the mount of trial, on the mount of sacrifice; everywhere Jehovah Jireh? Permit me to illustrate (of course I must take my illustrations from the history of the diocese and its fifty years). Fifty years ago, on the 18th of July, 1850, by letters patent, the diocese of Montreal was constituted, and the Right Rev. F. Fulford was appointed Bishop. There were forty-nine clergymen and one catechist. There was no organization. There was little cohesion. There was a lack of money, and there was a lack of experience. After two years the Church Society, which was formed in 1850, reported steps were taken to aid certain missionaries, and a fund begun to provide for the widows and orphans of the clergy. The Church Society's income was £735, and the income of the Widows' and Orphans' Fund, £300. In the city of Montreal there were six congregations of the Church of England, and fifty in the country parts. Our Bishop was a stranger to the country and to the people; and the members of our Church were far from seeing eye to eye concerning the momentous interests, spiritual and temporal, that claimed their attention. The Bishop, in his primary charge, adverted to our lack of organization, in these words: "We have lost the administrative power provided for the Church by its legal establishment at home, and none has been supplied, adapted to our condition here." This led on to a conference of the clergy and laity in 1856, and at length brought about the formation of a Synod, which was formed after warm discussion and wide differences of opinion. It was a valley full of shadows. But there were sunbeams of hope. The Church Society, formed in 1850, moved by the spirit of God, declared, in 1852: "The great object kept in view by the Central Board has been the bringing of the glorious Gospel of the blessed God home to the door and heart of every member of the Church," and then, the Church Society appealed to the members of the Church in these words: "Men of God, men of prayer, brethren and sisters in the Lord, come ye up to the help

of the Lord against the mighty," and they came. The Synod legalized in 1857, and held in 1859, guided by the mouth of the Bishop, thus spake: "The first and greatest of the blessings of the Reformation was the Bible; the second, the Book of Common Prayer. That was the foundation then laid, and on that we have faithfully built Christ born, Christ crucified, Christ risen again, Christ ascended, Christ ever living to make intercession for us, Christ coming again, Christ all and in all. Nevertheless, there were great searchings of heart, there were gloomy forebodings. There was a deep feeling that the mount of sacrifice had yet to be ascended, and a costly sacrifice to be offered. But there were men of prayer, men of faith, men and women in labours more abundant, laymen and clergymen. This leads me to a special illustration. At the very outset, we were met by this question: How shall we obtain fit and godly men, men chosen of God, for the ministry of the Word, men full of the Holy Ghost, men who shall always remember that they are ambassadors for Christ; messengers, watchmen, and stewards of the Lord? Bishop Fulford appreciated the difficulty, and said: "We cannot depend upon a continued supply from England, and if it were available, it might not always be desirable." The Bishop, however, obtained a glimpse of a possibility, and added: "We must look to training up a native ministry of our own." It fell, however, to Bishop Oxenden to initiate the work, and in 1873 he founded the Montreal Diocesan Theological College. Its wondrous history, bringing us up, step by step, through fightings and fears, to the position of efficiency which it now enjoys is a bright illustration of the text, "The Lord will provide." In 1873, the principal began his work with two students, without a place of abode, without endowment, and without other aid than that of the city clergy. In 1900, sixty-nine persons, holding the testamur of the college, have been received into the ministry; endowments have been provided; a principal, who commands, by his character and qualifications, the utmost confidence of the diocese, with a full staff of efficient professors, have been obtained; and an abode in every way adapted for the work. Time will not permit me to make mention of all the friends raised up by God on behalf of the college; one name alone must stand for, and include the rest. Mr. A. F. Gault built us a house and furnished it. His munificent donation includes both college buildings and principal's residence, with \$50,000 added to the endowment.

"My next illustration is supplied by the difficulty which met the Synod as soon as the diocese began its growth. Men were offering themselves for the ministry; but the means for their support was nowhere to be seen. The S.P.G. sounded the note of warning, and of withdrawals, in the days of Bishop Fulford, and Bishop Oxenden was made to feel the pressure of growing need for extension, with diminishing means for providing missionaries, pastors and churches, especially for the outlying agricultural and lumbering districts. With large demands and decreasing income, the outlook seemed hopeless. At this juncture, Bishop Oxenden initiated the "Sustentation Fund." He was impelled to this by the darkening prospect of 1871, when "the Executive Committee of the Synod found it necessary to direct the treasurer to pay, on the next quarter day, one-half of the salaries then due, and to withdraw the Church's grant for certain older missions." The Bishop immediately appealed to the members of the Church, to place on a firm footing the future support of the Church in this diocese by raising a sustentation fund, and the people responded to the appeal. God put it into the hearts of the people to respond liberally, fears disappeared; to-day, apart from other funds, the Sustentation Fund amounts to nearly \$80,000. Truly, we should say, "Because Thou hast been my help, therefore, under the shadow of Thy wings will I rejoice." I may here simply state that in 1850 the number of clergy in the diocese

was 49, with one catechist; at the Synod of 1900 the number was 118. In 1850 the number of churches was 43, at the Synod of 1900 the number was 155. I do not attempt a comparison between the condition of the clergy in 1850 and 1900, circumstances forbid such comparison as misleading, unless there were explanations not possible in the time at my disposal, but I emphatically affirm that with increased missionary efficiency, there are also increased means to promote culture and obtain education.

I may here add a final illustration. When Bishop Fulford was appointed Bishop, the parish church, called Christ Church, then on Notre Dame street, was named as the cathedral church of the See of Montreal, but from the beginning doubts existed respecting the relative rights and jurisdiction of the Bishop of Montreal, and of the rector of Montreal in the cathedral and parish church, causing anxiety as to the harmonious working of the two jurisdictions, and fear lest the relative rights should be invaded. In 1875, it was found necessary that a working arrangement should be made, by written agreement; and harmony was secured, and the work of the Spirit of God recognized with gratitude and thanksgiving. Since then, such changes have taken place in relation to the cathedral as to cause doubts to arise as to the binding character of the agreement of 1875. Therefore, it has been thought desirable to make some amendments and additions to the agreement of 1875, and the rector and the authorities of Christ Church, in conjunction with the Bishop, have agreed upon a carefully-prepared act, which it is believed will set at rest all those questions which have hitherto caused some anxiety, and tend to secure the utmost harmony in the working of Christ Church as a cathedral and a parish church. Again, then—when in this connection, I remember incidents of the past fifty years, I thank God and put before you this additional proof that the prayer is not in vain. "Grant that all they that do confess Thy holy name may agree in the truth of Thy Holy Word, and live in unity, and godly love."

"You will perceive that I have rigidly adhered to my intention of using only some of the events of the fifty years' history of the diocese. Before closing, however, I must meet (by a word or two), the thought that our trust in the providential care of God was so engrossed by our own affairs that we overlooked the interests of the Church at large. Far from it. The diocese of Montreal, under its Bishop, the Metropolitan, took part, with the other dioceses of the province, in all that pertained to the religious welfare of the Canadian Church at large. For example, the Domestic and Foreign Missionary Society was formed, and entrusted with the direction of our mission work outside our own diocese, enabling us fairly and expansively to aid the work of the Church throughout the world, according to our ability and opportunity, and thus secure in this behalf unity of thought, feeling and action. Again the metropolitans of colonial churches, with the sanction of the Primate of the mother Church of England, and we in the Dominion, under the direction of the General Synod of Canada, have assumed the title of "Archbishop." And this latest extension of our Church existence in Canada, expresses the desire of all Canadian Churchmen to have unity of order and action, oneness of belief and doctrine; unity in heart and feeling; rather than uniformity—in mere formal acts of worship; at the same time securing such uniformity as is required by the use and law of the Church, that the God of peace and order may be glorified in all. Beloved, from whatever point of view we examine the past fifty years of the history of the diocese, there are visible incidents and evidences that give life to the promise, "The Lord will provide." And then there are opening before the Church in this diocese wide fields of usefulness. Be cheered and encouraged in entering upon them, be cheered and encouraged by the faithfulness of God, made manifest in the



records of the jubilee. Seeing that God has been our help, as we have trusted in Him, in the days that are past, therefore, in the future, under His wings, trust and be not afraid. In conclusion, I now and here solemnly affirm my conviction, "The Lord will provide." You will have times of trial. You will have days of perplexity. You will have seasons of temptation. Adversity as well as prosperity will try you. Be not cast down, be humble, watch and pray, and work, and trust, and you shall not be confounded. Thank God, the jubilee witnesses an united, prosperous, and peaceful diocese. I humbly thank God, and to Him be all the praise and glory. My closing words are my testimony to the diocese. Amongst the laity there are noble, devoted, self-denying men and women, not to be excelled. Of the clergy I speak from personal knowledge. Of the many of the clergy I speak from the life-long intimacy of close friendship and fellowship, when men throw open their hearts to one another. I speak of them as I have seen them and known them in the mission field, in the sanctuary, and in the home; and I here and now solemnly assert, that in my belief there does not exist a body of men more true, more faithful, more God-serving, more consecrated to that God-given work which transcends every other, the work of "ambassadors for Christ," the work of reconciling the world to God.

"O God, our Help in ages past,  
Our Hope for years to come,  
Our shelter from the stormy blast,  
And our eternal Home!"

The Bishop has appointed the Rev. H. W. Nye, M.A., to be Canon of Christ Church Cathedral. The Rev. W. Harris, rector of Stanbridge East, succeeds Canon Nye, as Rural Dean of Bedford.

St. Martin's.—Harvest Festival services were held in this church on Sunday, October 21st. The rector, Rev. G. O. Troop, preached in the morning, and the Rev. W. Carey Ward, of Australia, preached in the evening, his text being, "Whatsoever a man soweth that shall he also reap." The discourse of the reverend gentleman was very pointed and eloquent, and created considerable comment. The musical portion of each service was especially bright and effective, that of the evening service being especially so. The services were especially interesting from the fact that on this occasion the ladies in the choir made their first appearance in surplices. St. Martin's has had a vested male choir for some years past, consisting of men and boys, but as in most choirs of similar character, considerable trouble was experienced from time to time in replacing the boys when their voices gave out. A few weeks ago ladies were substituted for the boys, and it was on Sunday that they appeared in surplices for the first time.

The clergy of the diocese have presented to the Venerable Archdeacon Mills an Episcopal ring, and the following address, which was suitably acknowledged by him:

"To Ven. Wm. L. Mills, D.D., Archdeacon of St. Andrew's, and coadjutor Bishop-elect of the Diocese of Ontario:

"Dear Brother,—Whilst regretting the severance of the close ties binding us together, in city and diocese, for so many years, we cannot but congratulate you on the high position to which it has pleased God to call you as Coadjutor Bishop of the Diocese of Ontario. In bidding you farewell we remember with happiness your faithful discharge of duty as rector in both country and city, your effective labours as Archdeacon of St. Andrew's, and your geniality and helpfulness as a clergyman in your associations with your brethren. In your higher sphere of Church work you will make, we are sure, many new and warm friends, gather round you associations deep and lasting as the responsibilities of your high office develop themselves in connection with your daily life. In the

midst of such change, we would ask you to remember your old friends and companions in your older home, and to realize that they will ever look on what, under God, they feel sure will prove a faithful and successful episcopate, with the warmest feelings of brotherly affection. As a very slight token of the sincere good will of the Lord Bishop and your brother clergy of the diocese of Montreal, we ask your acceptance of this episcopal ring, with the sincere hope that you may long be spared to wear it, as a symbol of your work and mission in the Church of God. And we pray that the Holy Spirit may rest upon you in abundant measure for the discharge of the high duties to which you are called."

St. Jude's.—The Rev. H. Gomery has been appointed to assist the Rev. Canon Dixon, who is leaving this month for a trip to England. During his absence the Rev. H. Gomery will have complete charge of the parish.

Church of the Ascension.—The parish hall was dedicated last month by the Rev. Canon Dixon, acting for the Bishop of Algoma, assisted by the Rev. Canon Renaud, the Rev. J. H. Bell, the Rev. J. M. Coffin, the Rev. A. D. Lockhart and the incumbent, the Rev. J. L. Flanagan. At the service, which preceded the dedication, the sacred edifice was crowded to the doors, and many were unable to secure seats. After the service of dedication, refreshments were served in the hall, and a very enjoyable evening was spent with vocal and instrumental music and speeches. The harvest festival services were held on the following Sunday; there were large congregations at all services. At the 11 o'clock service, the Rev. Canon Renaud dedicated a new and beautiful pulpit, the gift of two members of the congregation. In the afternoon an address was delivered by the Rev. J. M. Coffin, at the young people's service, and the Rev. J. L. Flanagan preached in the evening. The church was very tastefully decorated, and the completion of the basement has added much to its external appearance.

St. Thomas.—The annual thanksgiving services were held in this church, and were very largely attended. The church was tastefully decorated with fruit and farm produce, and the musical portion of the service was beautifully rendered by the choir, Miss Angel singing the solo in the evening. The children's service was held in the afternoon, and the offertory was devoted to foreign missions.

Iron Hill.—A most successful Harvest Home was held in this parish last month. The church was tastefully decorated, and a very appropriate sermon was preached by Rev. R. Emmett. After the service the congregation held a Harvest Home supper in the hall, and a very pleasant evening was spent by all present.

Huntingdon.—The Harvest Thanksgiving services, held in St. John's church, were particularly bright and hearty. The Rev. C. A. Wilson preached both morning and evening. On the following Monday the Harvest Home supper was held in the school-room, which everyone thoroughly enjoyed. The net proceeds were \$43.43.

Windsor Mills.—The annual thanksgiving service and harvest festival was held in St. George's church on Thanksgiving Day. The Rev. E. A. W. King officiating, and the church being beautifully decorated for the occasion by the ladies.

#### OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.  
Crysler.—The eighth annual conference of the clergy and laity of the Rural Deanery of Stormont was held at Crysler on October 16th. There was a celebration of the Holy Communion in the church of St. John, Crysler, at 8 a.m., when there

were some twenty communicants. The Rev. Rural Dean Houston was the celebrant, assisted by the Rev. W. H. Green, the rector of the parish. Matins was said in the church at 9.30 a.m., the office was read by the Rev. W. H. Green, and the lessons by the Rev. A. H. Coleman, rector of Iroquois. The conference met in the Foresters' Hall at 10 a.m., the Bishop occupying the chair. There were present the clergy of the deanery and a good representation of the laity from Cornwall, Newington, Avonmore and Crysler. The Bishop addressed the conference regarding the great importance of our Sunday school work; the lack of candidates for the holy ministry; the importance of the Widows' and Orphan's Fund of the Diocese. The Bishop also warmly commended Dr. Langtry's book, "Come Home," as likely to prove useful, in setting forth to our dissenting brethren the blessings and privileges to be found in England's branch of the Catholic Church. A paper was then read by the Rev. W. H. Green on "The Church in England after the coming of Augustine, and the work done by Missionaries from Rome, and by those from Ireland and Iona in extending the Church in England." A paper was read by the Rev. A. H. Whalley on "Hints and suggestions for the better rendering of our services in Church." Mr. Whalley advocated the use of surpliced choirs and choral services. The Rev. J. N. Hunter read a paper on "What definite steps the clergy can take to induce our people to appreciate and follow the Church's rule in having marriages in church." In summing up the discussion that followed the Bishop pointed out that the solution of the question rested with the Churchwomen of Canada, that it was to their advantage to do all in their power to show their belief, in a practical way, in the sanctity of Christian marriage. The Rural Dean introduced the subject of "The duties attached to the general offices held by laymen in each congregation," which was followed by an animated discussion. A hearty vote of thanks was tendered to the rector and laity of Crysler for their kind hospitality, and the conference came to a close. Evensong was said in the church of St. John at 8 p.m. The office was read by the rector, the first lesson by the Rev. J. N. Hunter, the second by the Rev. W. A. E. Butler. Addresses were delivered by the Revs. A. H. Whalley and R. W. Samwell. The Bishop being absent the rural dean presented the alms and pronounced the blessing. The offertory amounted to \$2.29. The church of St. John, Crysler, is a fine brick church, with a tower and a fine spire, surmounted with a cross. The spire is an exceptionally fine one, it is a pity more spires of country churches are not like it. All the windows are filled with stained glass, which, although simple in design are exceptionally good in workmanship, no stencil work being employed. The Church in this section of country is feeling the effects of "the invasion of the French," though judging from the excellent congregation at the Evensong, in spite of it being a night of Egyptian darkness and rain, she must be more than holding her own in this locality. On Wednesday, 17th, the Rural-decanal Chapter of Stormont held its 12th semi-annual meeting. There was a celebration of the Holy Communion at 8 a.m. The Rural Dean was celebrant, the Rev. W. H. Green read the Epistle, and the Rev. R. W. Samwell the Gospel. There were 15 communicants, some laity being present. The Chapter met for business in the rectory at 10 a.m. The ordinary routine business was transacted and arrangements set on foot for the holding of another Quiet Day at its May meeting, when the Chapter will meet at Moulinette in the parish of Wales. The Rural Dean, the Rev. R. L. M. Houston, rector of Trinity church, Cornwall, was in the chair, and opened and closed the meeting.

#### TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.  
A large missionary meeting, in connection with the society, was held in St. James' school



house, Wednesday evening. The Bishop of Toronto was in the chair, and addresses were made by Bishop Dunn, of Quebec, who outlined the missionary work and needs in the several missionary dioceses in the North-West. John R. Mott, of New York, made an interesting address. He has been identified closely with student missionary life and work, and said it was to be the ultimate test by which the Church would be judged. Mr. Mott announced a gigantic convention of the Student Volunteer Movement will be held in Toronto in the summer of 1902. About 2,500 delegates are expected. The third speaker was Rev. Frank Kennedy, a missionary from Japan, now on furlough. He described many of the native customs there and gave other interesting details of the work, which, he says, is most encouraging.

Church of the Ascension.—The monthly board meeting of the W.A. of the diocese will be held in the school house of this parish on Thursday, November 8th, commencing at 10.30 a.m. Rev. T. C. Simpson, of the Universities' Mission to Central Africa, will give an address.

Trinity Convocation.—The proceedings, in connection with the annual meeting of Convocation, took place on Tuesday and Wednesday, October 23rd and 24th. Convocation is the degree-conferring and consulting body of the University, and these two functions it exercised on the two days. On the Tuesday afternoon, a large number of friends of Trinity assembled in Convocation Hall to witness the conferring of degrees. The Chancellor, the Hon. G. W. Allan, was supported upon the dais by the Bishops of Toronto, Niagara, Ottawa, Quebec, and the Bishop Co-adjutor of Chicago (who, as an old student of Trinity, received the Hon. Degree of D.D.), and many prominent clergy and laymen. The degree of D.C.L. Honoris Causa was conferred upon President Loudon, of Toronto University; His Honour, Judge Macdonald, of Brockville; Mr. James Henderson, and Mr. David James Goggin, Superintendent of Education in Manitoba. At 8.15 p.m., Bishop Anderson preached a very able sermon at the annual convocation service, at which the chapel was crowded to its utmost limit. On the following morning, the Holy Communion was celebrated at 7.30. During the greater part of Wednesday, convocation was exercising its other function, that of consultation, and as a result of its deliberations, a memorial was sent to Corporation (the governing body of the University), embodying various recommendations and suggestions for the observance of Trinity's jubilee, in 1901. Some time was also devoted to the consideration of the question: "How best to extend the membership of Convocation?" The election of officers and representatives on the Corporation resulted as follows: Chairman, Mr. Barlow Cumberland; clerk, Rev. G. F. Davidson; executive committee, members to hold office till 1902, Rev. G. H. Broughall, E. C. Cattanach, Dr. J. T. Fotheringham, D. T. Symons, Rev. H. O. Tremayne, Dr. J. A. Worrell, Q.C.; Mr. E. P. S. Spencer was elected to fill the vacancy on the other side of the committee, which holds office till 1901. The representatives on Corporation, retiring by rotation, were all re-elected by acclamation. Arts and Divinity, Dr. Langtry, and Dr. Worrell; Law, D. T. Symons; Medicine, Dr. Johnson; associate member, Judge Macdonald. The annual report, which was adopted, was, on the whole, an encouraging statement. In accordance with long-established custom, the proceedings were brought to a close with a banquet in Convocation Hall, which was an undoubted success. The list of speakers was as follows: The Chancellor, Dr. James Henderson, the Provost, Dr. Wishart, the Dean, Canon Welch, Professor Clark, President Loudon, Dr. Goggin, Judge Macdonald, Mr. C. W. Bell, representatives from Trinity Medical College; Queen's and Osgoode, Mr. H. C. Simpson, Rev. D. T.

Owen, and Mr. E. T. Owen. The Rev. J. M. Davenport, of St. Thomas' church, contributed largely to the pleasure of the evening, by his singing, and an orchestra encouraged conversation during the dinner. It is generally felt that the Convocation meeting of 1900 was a success, and that the members have dispersed full of enthusiasm and hope.

At the meeting last week, in Toronto, of the Board of Domestic and Foreign Missionary Society, the following grants were made for the work in the North-West, and grants for Indian work in the North-West were made, as follows: Algoma, \$600; Athabasca, \$50; Calgary, \$400; Columbia, \$50; Mackenzie River, \$50; Moosonee, \$50; New Westminster, \$100; Qu'Appelle, \$100; Selkirk, \$100. The following appropriations were also made for general work in the various dioceses of the North-West: Algoma, \$2,000; Athabasca, \$100; Calgary, \$100; Columbia, \$400; Mackenzie River, \$100; New Westminster, \$400; Qu'Appelle, \$200; Rupert's Land, \$500; Saskatchewan, \$50; Selkirk, \$450. The next meeting of the Board will be held in London, on the second Wednesday after Easter.

NIAGARA.

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

St. Catharines.—On Tuesday last, the members of St. George's branch of the W.A.M.A., commenced their season's work. For many years past the branch has, under the faithful and judicious management of their president, Mrs. Ker, been doing excellent work for the missionary cause; unfortunately, however, the rector and his wife have had many sorrows, the latest coming in the sudden death of their eldest son, who had only graduated from the O. C. P., Toronto, in May, 1899. On the renovations being completed in St. George's church, the members of the branch deemed it a favourable opportunity for showing their sympathy with their president, and accordingly erected a beautiful mural "tablet," of white marble. At the meeting on Tuesday, the following address was presented:

Dear Mrs. Ker,—The members of St. George's branch of the W.A., for 1900, desiring to show their loving sympathy for you, in the great sorrows which have befallen you, since you have been their president, have erected a tablet in St. George's church to the memory of your three dear children. Thanking you for the kind interest and able manner in which you have always presided over our meetings, and praying that God may comfort you and give you strength to continue your work for Him amongst us. We remain, yours sincerely, Mrs. Bixby, Mrs. Arnold, vice-presidents; Miss Bate, recording secretary; Mrs. Clench, corresponding secretary; Mrs. Richardson, treasurer; Mrs. Haynes, Mrs. Taylor, Mrs. S. D. Woodruff, Mrs. J. H. Ingersoll, Mrs. W. Woodruff, Mrs. Johnstone, Mrs. Peterson, Mrs. Rees, Miss Woodruff, Mrs. Senkler, Mrs. H. J. Taylor, Mrs. H. K. Woodruff, Mrs. Hare, Mrs. Groves, Mrs. Thomson, Mrs. Neelon, Miss Bixby, Miss Anderson, Miss M. F. Bate. An address of sympathy was also presented to the rector on the same occasion.

Hamilton.—Rev. Walter H. Dumoulin preached his farewell sermon in St. Mark's church, last Sunday night, before going to Niagara Falls, where he has been appointed curate to Ven. Archdeacon Houston. The young curate is a son of the Bishop of Niagara, and is very much thought of by the rector and congregation of St. Mark's.

All Saints' church, Niagara Falls South, formerly Drummondville, was opened for Divine service, November 1st, 1856—forty-four years ago.

HURON.

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

Huron Anglican Lay Workers and S. S. Teachers' Convention.—The Bishop of Huron has issued a pastoral specially urging the attendance of the clergy and laity of the diocese at the forthcoming convention, to be held in Chatham on the 22nd and 23rd of November. The programme of the convention has been issued. The speakers are selected from well-known clergymen and laymen, and the following are among the subjects for discussion: "Some By-Ways to Success in S. S. Teaching;" "The Church in Rural Districts;" "Prayer-Book Teaching," "Reading the Lessons;" "Spiritual Growth and Influence;" "S. S. Examinations, Etc.;" "Is Our Church Aggressive?" Mrs. W. E. Brooker, of Stratford, will give the address to women on 'Faithfulness.' The Rev. C. L. Arnold, of Detroit, will speak on "The Church's Mission;" and the Bishop on "Christian Work."

Walkerton.—A hearty meeting of Bruce deanery was held this month. There were present Rural Dean Robinson, and Revs. C. Miles, H. Bray, Hall, and C. H. P. Owen. The sermon at the public service was preached by Rev. C. H. P. Owen, who is the latest addition to the clerical ranks of the deanery, being now rector of Lucknow.

Thamesford.—A beautiful chancel window has been presented to the congregation of St. John's church by Mr. H. Belcher, of Gault Bros, (Montreal and Winnipeg), in memory of his father, the late Rev. S. Belcher, for many years rector of this church.

Kelvin.—St. Paul's.—The Rev. G. M. Kilby, of Delhi, preached at the annual harvest thanksgiving services. The church was beautifully decorated. An offertory of \$33 was realized.

Hespeler.—The Bishop has appointed the Rev. W. N. Duthie, incumbent of this parish.

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## THE MESSAGE OF THE LEAF.

Only a crimson maple leaf,  
That flutters down at my feet  
From the bending bough above me,  
Where sunshine and shadow meet.

Yet the silent message it bears  
Is fraught with a note of pain;  
It tells of the waning summer,  
Of harvested golden grain.

Of fading primrose and daisy  
Adown the shadowy lane,  
Of the marsh with its bracken brown,  
And the streamlet's hushed refrain.

It whispers of wind-swept forests  
Where is heard no cooing dove  
Plaining its song at eventide,  
Or telling its note of love.

Ah, leaflet! your face is aglow  
With kiss of the summer sun;  
Why waken a gloomy thought  
Of the days that must surely come?

Nist, as the leaf makes answer—  
"Fear not; though darkness en-  
shroud.

The day star of hope lights to-morrow,  
There's silver beneath every cloud."

THAT WHICH IS BETTER  
THAN OUR BEST.

Looking back may show us where we have failed to do as well as we could, or it may remind us that we have done better than we are now doing. Looking forward may suggest to us that we can do better than we have done in the past, or it may encourage us to see possibilities of our doing in the future beyond anything we have thought of until now. Looking up may indicate what God would have us do, and that may be better for us than either regret for shortcomings or encouragement to better doing. Our duty as God shows it to us, that should be our aim, rather than an improvement on our past, or our highest conceivable attainment in time to come. Better than our best, as shown up to this time, or as hoped for in time to come, is well in its way; but there can be nothing better for us than God's purpose in our behalf as he holds up the standard and the ideal.

## TORONTO ORCHESTRA.

There has been a long felt want in Toronto for a real good symphony orchestra and we have waited patiently for millionaires to come forward and assist in forming one, as has been done in so many large cities in England and the States, but we have ceased to wait now, and the musicians themselves have put their heads together, and with the strong musical ability of the conductor, Mr. F. H. Torrington, who by his untiring efforts and his unspeakable generosity in offering to lend his services to the orchestra as conductor without any stipulated remuneration, have decided to form and run the orchestra themselves. They have duly elected their respective committees and officers, as follows: T. C. Dawson, barrister, president; Mr. H. F. Strickland, secretary and business manager; Mr. J. W. Stockwell, treasurer; Mr. Scott, librarian, and Mr. F. H. Torrington, conductor. The names on the committee are such

as to warrant success, if the citizens of Toronto will now come forward and patronize it. Mr. John Bayly, Mr. John Waldron, Mr. J. Churchill Arledge, and other prominent local musicians, are names which point to the composition of the orchestra as being of the best obtainable. Now the orchestra appeals to the clergy from the standpoint that it will be a decidedly elevating and pleasant recreation, and urges the powerful influence of the Church to advocate its patronage amongst the many congregations within reach of Toronto. Oratorio work will be developed and produced, and local talent will be brought to prominence and also developed. The possibilities of this orchestra are legion, and why should Toronto not have an orchestra as good as Detroit and other neighbouring cities? Musical taste has become depraved here of late years, and the same law is at work in connection with literature and art, everything must be sensational and cheap and nasty to please a large mass. This orchestra purposes to educate and improve this state of things and with the help of the citizens it will be easily done.

People who feel disposed to assist in this work can show their desire by financial assistance in any form they like. They can send subscriptions from \$1 up, and the amount will be duly entered in the subscribers' books, and tickets forwarded to them in order of receiving. Already one of the largest and best known piano manufacturers has given the magnificent sum of \$400 to pay for the use of the Massey Hall for the four regular orchestral concerts proposed to be given at an early date. Surely there are other public-spirited people here who will help this excellent project along.

The orchestra are already engaged to play for the great concert at Massey Hall in honour of the soldiers on the 2nd and 3rd of November. Choruses from Handel's Messiah and Judas Maccabeus will be given by the combined festival chorus of 400, and the orchestra of 50.

Subscriptions may be forwarded to Mr. Strickland, Secretary, Room 14, 35 Adelaide street East, or F. H. Torrington, 12 Pembroke street, Toronto.

## HINTS TO HOUSEKEEPERS.

Jellied Chicken.—Clean and cut in pieces one full grown chicken, and boil in enough water to cover, seasoning with celery, salt, thyme, parsley, and white pepper. When tender, pick the meat from the bones, boil the liquid down to one quart, strain and add three-fourths of a box of gelatine soaked in cold water. Chop the meat with a meat cutter, add two hard boiled eggs, chopped slightly, stir all into the strained liquid, mix well and pour into a square mould, and let stand eight hours. Cream of Carrot Soup.—Scrape

four large carrots and grate them; add one pint of boiling water, and one small onion, sliced, and simmer for half an hour, then press through a sieve. In the meantime scald one pint of milk and thicken with one tablespoonful of butter and two tablespoonfuls of flour rubbed together to a paste. Add the pulped carrot, season with salt and pepper to taste, and simmer for five minutes.

A ham should be put over the fire in cold water, after being well scrubbed with a vegetable brush, to remove any particle of dust, and perhaps the too strong, smoky odour. Then fifteen minutes' moderate boiling should

be allowed to every pound. The flesh shrinking away from the bone also indicates that the ham is well cooked. The water should be changed to cold water again—two or three times if the ham is very salt or too strongly flavoured. When done, allow to cool in the water in which it has been boiled. This is the secret of juiciness and tenderness. A bunch of sweet herbs put in while boiling is considered by many an improvement. It gives a dainty taste to the meat.

—A family without prayers is like a house without a roof; it has no protection.

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Prof. Geo. F. Barker, M.D., University of Penn.: "All the constituents of alum remain (from alum baking powders) in the bread, and the alum itself is reproduced to all intents and purposes when the bread is dissolved by the gastric juice in the process of digestion. I regard the use of alum as highly injurious."

Dr. Alonzo Clark: "A substance (alum) which can derange the stomach should not be tolerated in baking powder."

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Prof. S. W. Johnson, Yale College: "I regard their (alum and soluble alumina salts) introduction into baking powders as most dangerous to health."

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every care must be exercised by  
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baking powders from the food.**

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# MR. W. R. BROCK

THE LIBERAL-CONSERVATIVE CANDIDATE

As Representative for this Constituency in the House of Commons.

## TO THE ELECTORS OF WEST TORONTO

Your vote and influence are respectfully solicited for the  
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# Messrs. CLARKE and OSLER

The Liberal-Conservative Candidates

As your representatives in the House of Commons. Nomination October  
31st. Election Wednesday, November 7th.

## TO THE ELECTORS OF EAST TORONTO

Your vote and influence are respectfully solicited  
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# A. E. KEMP

THE LIBERAL-CONSERVATIVE CANDIDATE

As your Representative in the House of Commons.

ELECTION WEDNESDAY, NOV. 7th.

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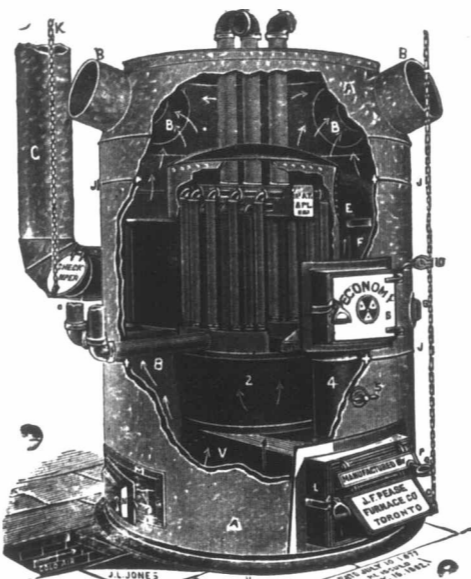
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VOTE FOR  
**JOHN FLETT**

The Liberal Candidate in Centre Toronto  
for the House of Commons.

Election on Wednesday, Nov. 7th.

**WEST YORK ELECTION.**

VOTE FOR  
**Archibald Campbell, ex-M.P.**  
THE GOVERNMENT CANDIDATE

Election Day November 7th, 1900.

**EAST YORK. Election Nov. 7th**

**N. W. Rowell**  
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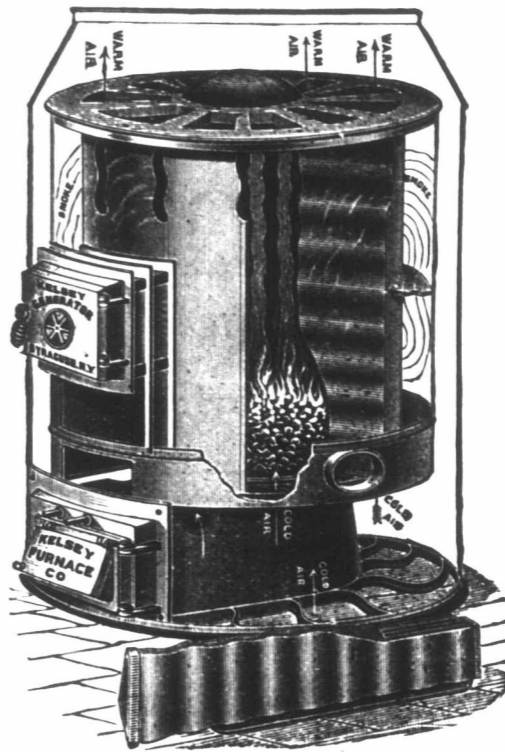
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I wish to add that the warm air register in my dining-room is connected to generator with a long crooked pipe, and I must say that at first I had my doubts as to whether this room could be warmed by your heater, but by using your "positive attachment" I can in a few minutes make my dining-room uncomfortably hot. I believe the "Kelsey" Generator to be the best warm air heating apparatus made.

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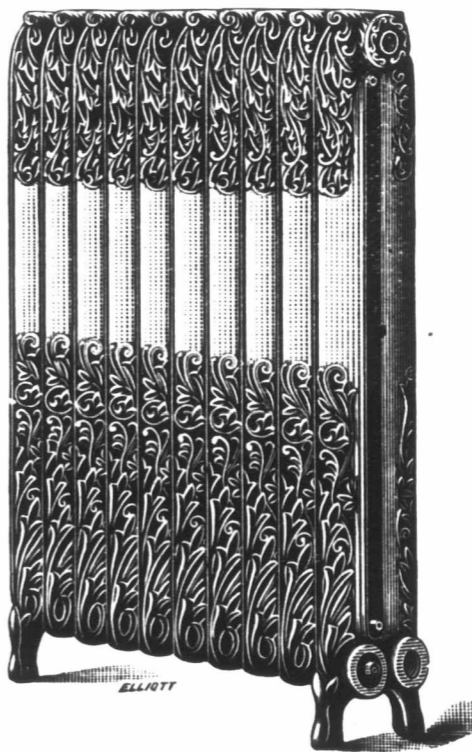
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RE—THE HUBBARD DOG.

Old mother Hubbard,  
She went to the cupboard  
To get her poor dog some bread.  
When she got there  
The cupboard was bare,  
So the quadruped ate her instead.

To this she objected—  
As might be expected—  
But he, with a shrug of his face,  
Said, "Dear Mrs. Hubbard,  
The state of your cupboard  
Has long been a national disgrace!

"It's always the same—  
No poultry, no game,  
Not a vestige of knuckle of pheasant,  
Not a loin of roast ham,  
Not a wing of cold lamb,  
Not even a sausage of apricot jam—  
And I find it distinctly unpleasant!

HOW CLAIRE WAS KEPT BUSY.

"There are ever so many girls, who have much more time than I," said Claire, looking up into her great-aunt's face, "and it seems to me they might take a share of the work. There's Ruth Winslow, now; she—"

"Tut! tut!" said Miss Norris Melville, pushing aside a pile of copy-books. "How are you to judge what demands Ruth has upon her time?"

"Well, at any rate," maintained Claire, stoutly, "I think she shirks."

Miss Melville looked, in her own calm way, at the little figure before her. She had seen so many girls in her life, and had for twenty years taught them in a private school of her own, that she knew them very well. But all she said in answer to Claire's statement was: "What a clever little girl you are, to be sure!"

Claire looked up quickly. She had half an idea that her aunt was laughing at her. But no! Aunt Norris wasn't laughing at all. Her face was only grave. So Claire asked: "Clever? How do you mean, Aunt Norris? I'm afraid I don't understand you."

"Oh, if you don't," answered Aunt Norris, "then you are not so clever, after all. But you see, I was only thinking, my dear, what a very quick little girl you are, and what a slow old woman I am. For I have seen Ruth off and on, and taught her, too, for five years, and never discovered—no, never—that she liked to stirk."

"Well, of course," said Claire, apologetically, "I don't mean that she's lazy, you know, but I've noticed at the meetings of the sewing-class, she never sews as much as the others."

"Oh, dear! Oh, dear!" sighed Aunt Norris, clasping her hands and looking so pathetic that Claire laughed outright. "I've noticed, I've noticed." And no one seems to notice anything but the wrong side. Here I have been teaching for twenty years or more, and trying to make my girls understand this same old lesson, and yet—"

She paused. Then, "Why, my dear," she said, suddenly, with one of her wonderful smiles, "of course you find the bad side when you hunt for it.

But why do you hunt for it, I'm sure I don't know. It must make one very miserable to be always picking out the lazy spot in one girl, the selfish side in another."

"But I don't do that, Aunt Norris!" said Claire, feeling most uncomfortable.

"I'm afraid you do," said Miss Norris, shaking her head as she spoke. "It wasn't three days ago you told me you thought Charlotte Blake was selfish. Why do you look at the selfish side, Claire?"

"How can I help but see it, auntie, when it shows so plainly?"

"Tut! tut!" answered Miss Norris, using her own expression again. "Can't help it? Why, of course you can. Just hop around to her other side. Look at her good nature, and her kindness to that dear, little lame brother. Surely that does not look like selfishness. Then—Oh, yes, I know what you want to say," as Claire started to speak. "If she turns the selfish side round again, just hop some more. In that way you will see many beautiful things in people and none of the ugly ones. Yes, I know it is true, for I've tried it myself. I have been hopping now for—let me see, forty years, I should say—and, deary me! but the beautiful things I have seen! Just take it for granted that people have only the good side to them. Then, after awhile, they will get so used to showing the nice part, that the other side will be forgotten altogether."

"But I never saw you hopping, auntie," said Miss Claire, soberly.

Miss Melville smiled. "Maybe not," she said. "And it may only you can jump in any way you be my mind that hops. However, wish, only be sure you keep on the good side. As for Ruth, the most natural thing in the world is that the dear child does not sew much because of her eyes. They were always weak."

"I did not know her eyes were weak," Claire said, meekly.

A few days afterward, Claire very frankly confessed to Ruth how she had misjudged her. And, as the other girls in the sewing class were chattering, Claire went on to tell what Aunt Norris had told her.

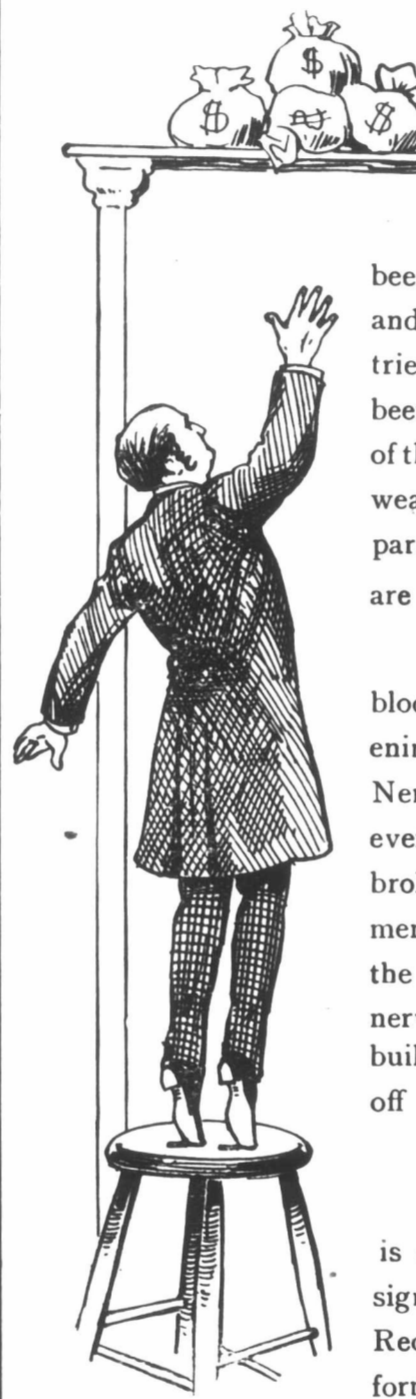
"Why, that's splendid!" said Ruth; "but what if you sometimes see just a bit of selfishness, or something?"

"Don't look," answered Claire, firmly, shutting her eyes in her determination. "Run round to the other side." Then Claire hesitated. "It means," she said, "about the hardest work I ever did, but, do you, know, I find I have to hop more around myself than anyone else."

There wasn't any secret about it, so that may have been the reason that the little plan spread among the girls that afternoon. Certain it is, that the spirit of charity and good-will, of seeing the best and ignoring the worst, throve in the hearts of the members of the sewing class. And, as good things will, it spread along

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against Him, and when we let bitterness enter our hearts because of what we must do or suffer, we are denying the Love, which has pledged itself to make all things work for our good.

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