

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED.)

Vol. 23]

TORONTO, CANADA, THURSDAY, DECEMBER, 2, 1897.

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BOOKS

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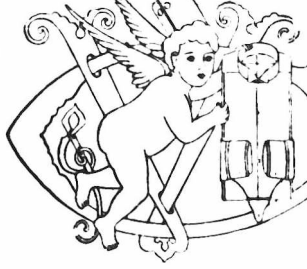
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In order to help us to double our circulation during this winter we will give either one of the above Pictures and The Canadian Churchman from this date to the 31st December, 1898, for \$1.25, or in other words we give The Canadian Churchman and one of the Pictures for the price of the Picture alone.

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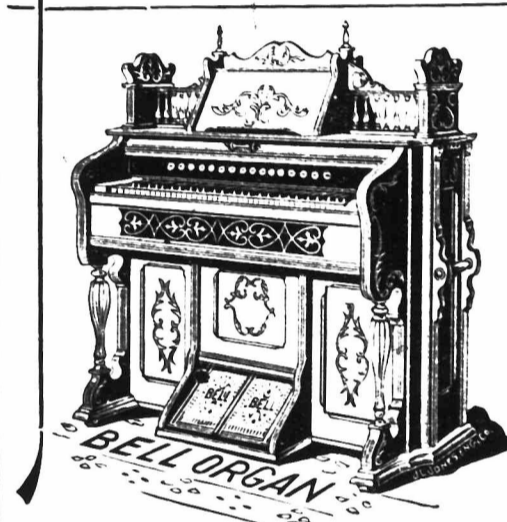
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Liberty Cake Trays, just received, very exclusive goods, from \$3 to \$5.50.
 Turkish Embroidered Cushions, very dainty, special, \$3.50.
 India Cushions for Dens, something quite new, special, \$3.
 Moorish Taborets, novel goods, very special, from \$5 to \$25.
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 Fine Broches, pure Organdie silk, 50 inches wide, per yard, \$4.25.

There is something suggestive in this list—a story of goods that you will find here, but not find everywhere. We suggest early looking round and securing wisest choice.

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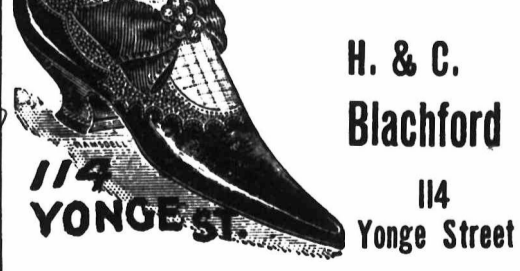
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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year, if paid strictly in advance \$1.50.

Lessons for Sundays and Holy Days.

Dec. 5th—SECOND SUNDAY IN ADVENT.

Morning.—Isaiah 5. 2 Peter 2.
Evening.—Isaiah 11, to v. 11, or 24. John 14.

Appropriate Hymns for Second and Third Sundays in Advent, compiled by Mr. F. Gattward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

SECOND SUNDAY IN ADVENT.

Holy Communion: 309, 312, 314, 556.
Processional: 47, 53, 274, 463.
Offertory: 203, 226, 231, 287.
Children's Hymns: 51, 332, 473, 568.
General Hymns: 45, 50, 243, 284, 286, 479.

THIRD SUNDAY IN ADVENT.

Holy Communion: 311, 318, 355, 559.
Processional: 48, 268, 353, 463.
Offertory: 27, 52, 205, 288.
Children's Hymns: 47, 339, 345, 569.
General Hymns: 46, 206, 217, 264, 474, 536.

OUTLINES OF THE GOSPELS FOR THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Gospel for the Third Sunday in Advent.

St. Matt. xi. 5: "The poor have good tidings (the Gospel) preached to them."

It was a serious question which the disciples of John addressed to the Lord Jesus; in regard to the meaning of John's work—to the claims and work of Christ—to the hopes of mankind. Were they to be disappointed? Aim of Christ not so much to give final answers to questions, but to educate, prepare, illuminate, leaving men to draw inferences. One special sign of the kingdom here indicated.

i. Good tidings proclaimed. Compare St.

Luke, iv. 18. Appropriates the prophecy in Isaiah lxi.

1. A proclamation of law. (1) Deliverance of captives. A captivity more grievous than of the body; and the deliverance an emancipation from spiritual evil. (2) Binding the broken in heart. By effecting reconciliation with God and inspiring trust and hope.

2. Also a proclamation of power. Signs of might and strength. Not mere pity. "Blind receives sight," etc.

ii. Good tidings to the poor. Not as shutting out others, but rather as bringing all in. The Gospel inclusive, not exclusive.

1. The good tidings, specially contemplated the poor. So prophesied. So fulfilled in words and works of Jesus, not for the whole, for the sick; not righteous, sinners.

2. The condition in which Jesus was born and lived. Although destined to be a King. Thus declared the nature of His work: "Come unto me all that labour."

3. Such the predominant character of His preaching. The rich received—Joseph of Arimathea. But the poor specially regarded. His preaching specially adapted to them, in its depth and its simplicity, and effectual: The common people heard Him gladly.

iii. The Church not unmindful.

1. Periods of forgetfulness. Worldliness. Love of money. Pride. Times of lukewarmness and depression.

2. Yet much work done for God and man. And not without results. Compassion for the poor. Honour to labour. Emancipation of the slave. The result of "good tidings to the poor."

iv. Much work still to be done.

1. Not to proclaim an unreal equality. Untrue. Mischievous.

2. Not to stir up discontent.

3. Not to set class against class. Most cruel and wicked.

4. But to produce: (1) Faith in God. (2) Faith in man. Thus make men like God, and to have fellowship with Him. A remedy for all evils. The realization of the reign of God upon earth.

A BROKEN PROMISE.

When Dr. Sweatman accepted the Bishopric of Toronto he was guaranteed by those who offered him the see a yearly stipend of \$4,400, by no means an extravagant salary, considering the many claims a Bishop has upon his purse, even if the Apostolic precept that he should be "given to hospitality" is not lavishly fulfilled. But the promise made to the Bishop has not been, and is not being kept. Instead of being at the rate of \$4,400 per annum, the last payment to Dr. Sweatman was at the rate of \$2,800 per annum, that is, \$1,600 less than he was led to believe he would receive, or \$1,000 less, if the value of the See House is put at \$50 a month. This default to the Church's chief pastor in Toronto Diocese is discreditable alike to both clergy and laity. That many of the clergy are aware of the circumstance is notorious, and that no

one either among the clergy or laity is making any great effort to remedy the evil is equally notorious. Empty resolutions proposed, seconded, and carried nem. con. at the Synod, that the proper amount should be paid, are of no use unless efforts are made to carry them into effect. What is wanted is more work and less talk on the part of the clergy, and then the laity will without doubt wake up and do their duty.

HISTORICAL CHURCH.

The Church of St. Giles, Cripplegate, which was damaged in the great fire which took place in the city of London last week, is one of the largest of the city churches. The original church dates back to about the year 1100 A.D., and is therefore one of the oldest churches in the city proper. This church is particularly interesting on account of two facts which are connected with it: (1) That it is one of the very few city churches which escaped the great fire of London in 1666, albeit the railways all round the churchyard were destroyed, and (2) That in it lie buried the mortal remains of the immortal Poet John Milton. For this reason alone many people visit the church. Besides Milton's tomb the tombs of Frobisher and Fox, the author of Fox's "Book of Martyrs," are to be found therein. Oliver Cromwell was married in this church, and the record of his marriage is carefully preserved therein. There is but very little now left of the original church, and the present structure, to a very great extent at least, dates back to 1545 A.D. only. In the churchyard is to be seen one of the most perfect remnants of the ancient city wall, which was built in the time of the Romans.

SYNONYMS OF THE OLD TESTAMENT.*

Every one who has engaged in the critical study of the Scriptures must be aware how much often depends upon catching the exact shade of meaning conveyed by particular words. Students of the Greek Testament owe a great debt to Archbishop Trench for his admirable "Synonyms of the New Testament." But even in studying the New Testament we are by no means independent of the Old. The writers of the Christian Scriptures were saturated with the language of the Hebrew Bible and the Septuagint; and a thorough knowledge of the later book is not possible to those who neglect the earlier. The value of the volume before us, first published a good many years ago, has been recognized by some of our leading scholars and reviews. It may be sufficient to mention the late Dr. F. Delitzsch, perhaps the greatest Hebrew scholar in Europe, who appreciated alike the scholarship of the volume and the reverence it showed for the Scriptures. Since the publication of his first

*Synonyms of the Old Testament: Their bearing on Christian Doctrine. By Rev. R. B. Girdlestone. Price 12s. London: J. Nisbet & Co., 1897.

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edition, the author has had the opportunity of consulting the revised version, which he seems to think rather too conservative, and he has otherwise revised his work. He very modestly states that it may be found useful by busy people who have not time to learn Hebrew, and by beginners in Hebrew, who need encouragement. We imagine that there are few students of the Old Testament who will not get help from these pages. Beginning with a chapter on the Translation and Interpretation of Biblical Terms, he goes on to the Names of God, the Names of Man; to Soul and Spirit, Heart, Will, Conscience, and Understanding; then to Sin, Repentance, Conversion, Amendment, Perfection, Righteousness, Faith, Hope, Grace, Mercy, Love,—offerings, Altar, Tabernacle—Death, Hell, etc., etc. For Bible classes, expository lectures, and sermons, much help may be gained from this valuable work.

LORD TENNYSON.*

The appearance of the life of the great poet by his son, Hallam, Lord Tennyson, has been eagerly expected, and its contents will satisfy all reasonable expectations. No one anticipated any revelations respecting the life, the work, or the poems of Tennyson. His life was not one of the most eventful; and, although he had a good many intimate friends—Carlyle, Lord Houghton, Spedding, the Duke of Argyll, Aubrey de Vere, Browning, Jowett, Fitzgerald, Palgrave, and others—yet all these men are well-known, and only now and then does their intercourse with Tennyson bring out anything new about him or them.

It was well known that Tennyson's first days as a poet were by no means a time of affluence; but the public at least were not aware how very near he was to actual poverty. He lost nearly all the little that he had by an unfortunate investment, and so small prospect had he of being able to provide for a family, that for several years the father of the lady whom he afterwards married insisted upon all communication ceasing between the poet and his daughter. It was not until the year 1845, three years after the publication of the two splendid volumes of 1842, which established Tennyson's place among the great poets of England, that Sir Robert Peel conferred upon him a pension of £200 a year, and it was not until five years afterwards (1850) that he was able to marry, being also made Poet Laureate in the same year.

The story about Carlyle and the pension is given by Lord Tennyson, so it seems well confirmed. "Richard Milnes," said Carlyle to his friend, afterwards Lord Houghton, "when are you going to get that pension for Alfred Tennyson?" "My dear Carlyle," replied Milnes, "the thing is not so easy as you seem to suppose. What will my constituents say if I do get the pension for Tennyson? They know nothing about him or his poetry, and they will probably think he is some poor relation of my own, and that the whole affair is a job." Solemn and emphatic was Carlyle's response, "Richard Milnes, on the Day of Judgment, when the Lord asks you why

*Alfred, Lord Tennyson: A Memoir. By his son. Price \$10. Macmillan.

you didn't get that pension for Alfred Tennyson, it will not do to lay the blame on your constituents; it is you that will be damned." Carlyle appears quite frequently in these new volumes.

Most people know that Tennyson was, on his first appearance, handled somewhat roughly by his critics, but few of us realize how bitter and persistent the attacks upon him were. They not only vexed the poet, but they actually hindered the circulation of his works. Thus it was in the case of *Maud* (1855), a special favourite of the poet's own, and of many others. Jowett wrote that "no poet since Shakespeare seems to show equal power of the same kind, or equal knowledge of human nature," and Dean Alford declared to the present writer that only two men could have produced *Maud*—Tennyson or Shakespeare. In consequence of the reviews, the second edition of the volume went off very slowly. Even the great *Ode on the Death of the Duke of Wellington* was objected to! What would those critics have had? In spite of all this, Tennyson was able, with the proceeds of the volume, to buy Farringford, his charming residence in the Isle of Wight.

We cannot say that this was the end of adverse criticism, but the publication, in 1850, of the first volume of the "Idylls of the King" not only took the country by storm and made adverse criticism, if not silent, yet almost inaudible, but brought something more substantial to the author. Ten thousand copies were sold in the first week of publication, and hundreds more were sold every month. All the great reviews had gone over to his side. If we would understand the revolution, we might compare Lockhart's article in the *Quarterly*, on the volume of 1833, with the review of the *Idylls*, in the same publication, written by Mr. Gladstone. Old admirers became ecstatic. Thackeray wrote: "You have made me as happy as I was as a child with the *Arabian Nights*. . . Here I have been lying back in the chair and thinking of those delightful *Idylls*, my thoughts being turned to you; what could I do, but be grateful to that surprising genius which has made me so happy? . . . I have had out of that dear book the greatest delight that has ever come to me since I was a young man." And not only old admirers were full of delight. The Duke of Argyll predicted that the *Idylls of the King* would be understood and admired by many who were incapable of understanding and appreciating his other works. One of the most remarkable conquests was Lord Macaulay. The Duke, writing to Tennyson, said: "Macaulay is certainly not a man incapable of understanding anything; but I knew that his tastes in poetry were so formed in another line that I considered him a good test, and three days ago I gave him *Guinevere*. The result has been as I expected, that he has been delighted with it. He told me that he had been greatly moved by it, and admired it exceedingly. Although by practice and disposition he is eminently a critic, he did not find one single fault."

From this time onward Tennyson enjoyed an uninterrupted course of what may be called popularity, although none ever courted this less than he did. Among the numerous poeti-

cal pieces published for the first time in this memoir, is an impromptu taking off the censoriousness which condemns a man if he is unpopular, and finds fault with him, if he is popular. Here it is:

Popular, Popular, Unpopular!
"You're no Poet"—the critics cried!
"Why?" said the Poet, "You're unpopular!"
Then they cried at the turn of the tide:—
"You're a poet!" "Why?" "You're popular!"
Popgun, Popular and Unpopular!

The account given in the Memoir of Tennyson's dramas is interesting, but it does not add much to our knowledge of those pieces in any way. We get some explanation of the failure of the "Promise of May" beyond what lies on the surface of the play itself. We learn, what everyone knows, that *Becket* has been the most successful, in fact the only successful one, of the three longer plays; and we are told what should not surprise us, that the charming play of "The Foresters" had a great run in New York. We hope the time may come when it will have a good chance in London. It was so poorly put on the stage in Toronto that it hardly had a chance, and yet it was fairly acceptable.

Among the friends of Tennyson who appear in these pages one of the most agreeable is Robert Browning, always frankly cordial, admiring, loyal. He and his wife were among those appreciative friends who never varied in their devotion. Tennyson seems to have appreciated them both very highly, but evidently Browning's poetry, as a whole, did not attract him, or we should have heard more of it. "Browning," he said, "never greatly cares about the glory of words or beauty of form; he has told me the world must take him as it finds him. He has a mighty intellect, but sometimes I cannot read him. . . . He has plenty of music in him, but he cannot get it out." At another time he spoke admiringly of Evelyn Hope as a poem, and of the great cleverness of Bishop Blougram's *Apology*.

One of the most interesting references to Browning is contained in a letter from Jowett to Lady Tennyson, written in July, 1887. He says: "Browning spent a few days with me at Commemoration. He is a very extraordinary man, very generous and truthful, and quite incapable of correcting his literary faults, which at first sprang from carelessness and an uncritical habit, and now are born and bred in him. He has no form, or has it only by accident, when the subject is limited. His thought and feeling, and knowledge are generally out of all proportion to his powers of expression. Since I have been ill I have been reading a good deal of his poems, and have come to like him, and in some measure to understand him. . . . He is always generous and kind in what he says about Alfred."

We do not know that the public appreciation of the greatness of Tennyson will be raised by the perusal of this Memoir. He stands already so high, beside Shakespeare and Milton, that he could hardly be exalted. But it will keep him, perhaps, more prominently in the public eye, and may win greater numbers to the recognition and enjoyment of the products of his mighty genius. Of the memoir itself it is impossible to speak too highly. It is the work of a highly cultivated man, a gentleman, a devoted son.

REVIEWS.

The Message and the Messengers. Lessons from the History of Preaching. By the Rev. Fleming James, D.D., Jay Cooke, Professor of Homiletics and Pastoral Care in the Divinity School of the Protestant Episcopal Church, Philadelphia. 12mo., pp. 244. \$1.25. New York: Thomas Whittaker. Toronto: Rowsell and Hutchison.

The question of preaching is often discussed, and it is accepted almost as a commonplace that the pulpit of the present day is losing its power. But how this is, and why it should be, there is slight attempt made to decide. If it be true, it is a serious prospect for the Church of God. Preaching, as an authoritative declaration of God's Truth, and as a living call to righteousness, is probably the most important duty that rests upon the Christian Church; it has its conditions, both of strength and of weakness, and we cannot undervalue its power with impunity. The pulpit is found to lose its power and regain it with the ebb and flow of the spiritual life on certain ascertainable principles, but it is difficult to say on every occasion which is the cause and which the consequence. Dr. James, however, does the subject a good service by studying the laws of effective preaching through different periods, and by different agents. From the preaching done by the Jewish, and specially by our Lord, he deduces from essential principles that must inhere in all true preaching, at their highest in its best, and at their lowest in its worst. "(1) Preaching must be the word of God; (2) it must be delivered as a message from God, who is face to face with His people; (3) its whole purpose must be godly living; (4) it must adapt itself to the culture, sentiments, sympathies, and situation of the people." (p. 14). With the utmost fidelity our author has followed the working of these principles in the various ages of the Church, down to the present day. The study is most careful and helpful, and never more needful than now. We heartily recommend it to the consideration of all that call themselves Christians.

OUR LETTER FROM ENGLAND.

(From Our Own Correspondent.)

To one like myself, who has spent the greater portion of his life in Britain, it is intensely interesting to see the trend of public opinion in the direction of Church Reform. This reform is now in very deed in the air. It has to come, however, a little nearer to the average Churchman to be of any practical use. It has to be precipitated in some solid, tangible shape, and this is gradually taking place. That the laity are to have a real, legalized position in a proper Church assembly, is accepted as a fundamental axiom. Two ways are suggested of securing this lay influence. They may be elected to sit with the clergy in a lower house, or they may elect the clergy to represent them. Each course has its warm advocates. But colonial experience points to an equal number of clergy sitting together as being the better plan of the two. Then it seems to be assumed that the Bishops must have a separate chamber by themselves. Otherwise the Bishops cannot act, it is alleged, in their corporate capacity. But surely they could vote by orders as they do in your parts of the world. There is much satisfaction felt by keen-headed Churchmen in this frequent discussion of the subject—the only real difficulty in the way being the apathy of the great mass of Churchmen. The Church Instruction League must evidently precede and prepare the way for the Reform League.

Dr. Westcott has just published, through Macmillan, a volume entitled "Christian Aspects of Life." (7s. 6d. net.) There are many readers to whom both the Bishop's style and ideas furnish nutriment and inspiration, and these will not be disappointed with the new volume. In explanation of its appearance, the Bishop says that we re-

quire, I cannot doubt, to modify very largely both our ideals and our practice; to study more carefully than we have ever done the characteristic endowments and history of our nation, and of our Church in relation to other peoples and other faiths; to calculate the moral effects of the popular types and aims of education; to bring the differences of our work and circumstances under the ennobling influences of one supreme fellowship; to cultivate generally the capacity for delight in the common treasures of mankind and nature; to strive habitually to see God in His works, and in His working. All this has been made possible for us by our faith; and the prevailing currents of opinion are favourable to an effective review of our present position. There is a growing tendency to judge conduct by reference to the whole, and to the eternal; to subordinate personal to social interests.

Quite a characteristic passage is the following, taken from the sermon called "Via hominis visio Dei." The vision of God makes life, in the great phrase of Origen, a continuous prayer, and opens our hearts to prophetic cries, which witness to the fulfillment among us of the promise of the latter days, while the Lord pours out His Spirit upon all flesh.

For we live in days of revelation. The Spirit still takes of the things of Christ, and shows them to dedicated souls. We need no new message for the fuller development of religious force among us; but we do need to take to ourselves the old message with simpler faith, with completer trust, with more loving self-surrender. We need to bring it into all the relations of social and national intercourse. We need to take it from the region of intellectual debate into the market-place and the council chamber.

THE MISSION FIELD.

The number of communicants in China has about doubled in the last five years.

The Rev. Hunter Corbett, D.D., of Chefoo, says that China has awakened as never before to a desire to receive instruction from missionaries.

Recently, a chief man in one of the villages of Bengal, after being converted, gave up a lucrative business and instead began to cultivate the soil, because his former trade had necessitated lying to his customers. "He never lies now," is the comment of the neighbours around his village home.

There are some railway stations in England where the waiting-rooms are regularly supplied with missionary literature, and something might be done in this way in our own country. There are few places where missionary magazines have so good a chance of being widely read, for every one knows how tedious is a long delay when waiting for the train.

In a recent Church Missionary Intelligencer, Rev. W. G. Pope, of Tunisia, appeals for prayer in behalf of missionaries in Moslem lands. Not only are Mohammedans probably the most difficult unbelievers to be impressed by the Gospel, but also a determined effort is being made just now by the French authorities to check and break up missionary work among them. All doors of opportunity are being closed, and the evident purpose is to drive away the missionaries.

The paper that is published nearest the North Pole is one edited by a Mr. Moeller, among the Eskimos of Greenland. He set up his office in a place called Godthaab, among a people that did not know how to read. Twice a month he makes a long trip on skates through the country to sell his paper. At first his paper consisted of nothing but pictures. Then he put in an alphabet, then added a few words, and at last came to sentences, until now his journal contains long articles on important topics. And so this little paper of his has taught the Eskimos of that neighbourhood to read, and what great paper of the world can point to a piece of work more useful and enterprising.—The Mission Field.

Although the Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge have had the largest snare in promoting that extension of the Episcopate which at this time presents to us so conspicuous an evidence of our Church's part in the spread of Christianity, the Church Missionary Society's share has not been small. Its influence has been exerted, directly or indirectly, in the establishment of at least thirty out of 92 Colonial and Missionary Bishoprics; and it now entirely supports eleven English Bishops abroad, and partly supports four others. And thirty-seven of the good and faithful men who have occupied these distant episcopal spheres have been C.M.S. missionaries.—C.M.S. Publication.

During Dr. Ferguson's recent visit to Dr. Mackay, in the north of Formosa, the two missionaries called on the Japanese Governor, Mr. Nogi, and had a most kindly reception. In the course of conversation Dr. Mackay told the Governor how the rebels had sorely persecuted the North Formosan Christians, because they refused to take up arms against the Japanese; while on the other hand "Japanese petty officials and soldiers had failed to distinguish between friends and foes, and had insulted, abused, and even killed Christians in more than one locality." Before the interpreter had finished translating Dr. Mackay's story, the Governor "sprang to his feet," says the doctor, "grasped my hand tighter and tighter, whilst he told the interpreter to say that he was determined to protect the Christians. Turning to Ferguson, he said, 'And you in the South have suffered in the same way. I will protect your Christians also.'"

Bishop Stirling, in a letter to one of the Brazil missionaries, after his recent visitation, says: "I must speak reverently and humbly respecting the work itself. These are early days. It is difficult to forecast the future, but I have come from among you, and from looking inquisitively at your Christian efforts and methods, with a hope and conviction that you are doing the work of God in faith and love, guided by the Divine Spirit and bearing marks of the Divine blessing. I have borne away with me a high and affectionate regard for you and your fellow-labourers."

Miss Katharine Tristram, daughter of the well-known Canon Tristram, of Durham, England, is the author of a series of papers in the "Sunday at Home," entitled "Sunrise in Japan." In her second paper she says: "But to our American brethren belongs the honour not only of being first in the field, but of being far more fully represented, and having a considerably larger number of adherents. Many are the different bodies of them at work, and many the shades of belief, but there is indeed room enough for all to labour without a thought of clashing."

The Rev. J. Lindsay Patton writes in "The Church in Japan": "Just as we must forget the foreign bow and practice the Japanese 'o jiggi,' so also in some other matters we must be equally ready to give up what at home is the proper thing. Many things that, on account of the sanction of long standing, seem natural to us, are the reverse in Japanese eyes, and vice versa. This fact makes one of the peculiar difficulties of the foreign missionary. St. Paul saw this, and suggested as the remedy that to the Jew one must become a Jew, to the Greek, a Greek; and not only so, but one must become 'all things to all men' that one might, by all means save some."

An interesting but sad instance of the difficulty of combating superstition has lately come to our notice. The heathen family of one of the Christian teachers of the College lives in an adjoining village. The sister of the young man has been suffering from hysteria. All that we could do was willingly done, and constant medical assistance was given. As is usual in cases of this sort, temporary relief was the result of each visit of the doctor, but in his absence the fits would constantly recur. At first the family were grateful, but after a time the latent force of superstition began to assert itself, and the

parents began to think that the disease was a case of demoniacal possession, and was a punishment inflicted upon the family on account of the son's becoming a Christian. Taoist ceremonies and witchcraft were resorted to, and, strangely enough, for a time the girl seemed to be better. To argue with them that it was only an instance of the power of the mind over the body, of course, would be futile, and we have to submit to seeing heathen ceremonies apparently win a victory over the skill and knowledge of the doctor. The saddest part of it all is their treatment of the Christian son. He is to blame for all their ill-luck, and nothing but reproaches are in store for him. Again we see how much it costs to be a Christian in a heathen land.—Church in China.

BISHOP CHINNERY-HALDANE'S CHARGE.

We extract the following portion of the recent charge of Dr. Chinnery-Haldane, Bishop of Argyll and the Isles, in which he endeavours to show the supernatural character of the modern revival of the Church of England. The perusal of these edifying words cannot but be helpful to our people:—The reality of the first of these two characteristics—the supernatural nature of the revival of Church life and worship amongst us during the last sixty years—may be concluded from various evidences more or less apparent to us all. I need hardly remind you of the manifest tokens of the Holy Spirit's working in the holy and humble lives of the great pioneers of the Catholic movement, and in the self-denying labours of the generality of those who were prominent among their successors in the succeeding generation. Nor need I enlarge upon the noteworthy fact that almost all that has been gained during recent years in the way of restoration has been gained in spite of a determined and often bitter opposition, both from within and from without; in spite of ridicule; in spite of discouragement on the part of those in high places, both in Church and State, and in spite of actual prosecution, and even of imprisonment. Further, it may be added that the development of Sacramental belief and of Eucharistic worship which has been as prominent a feature of the revival as the extension of the Anglican Hierarchy was, at first at any rate, contrary to the general tendency of modern thought—a tendency impatient, to a great extent, of the Supernatural, and inclined to seek after novelties, rather than to follow in the old paths. These, and many other considerations which I might multiply, may confirm within us a humble belief that it is the Lord Himself, and the Lord Jesus Christ, Who has been on our side, and who has done great things for us already, whereof we rejoice. We may hope that, though in many ways, during the last centuries of coldness and neglect, we have forsaken Him, He has not forsaken us; that though we have failed to reverence His sanctuaries, and have dishonoured His Holy mysteries, yet that He has not withdrawn His presence from us; that, in short, He hath not dealt with us after our sins nor rewarded us according to our wickedness, but that having helped us in old times, and having of late wonderfully revived His work among us, He has still somewhat for us to do in His name and for His sake, through the power of that Holy Spirit Whom He has sent unto us from the Father, so that we may not be ashamed of Him at His coming. On such grounds I trust we may have good reason for our belief that the present renewed vitality and extension of the Anglo-Catholic Communion is supernatural, and that in spite of much that, on our part, is weak and humiliating, the work of revival that we see going on in our midst is, in the main, due to the gracious and supernatural operation of the Holy Ghost.

The Anglican Revival Catholic in its Development.—But further, we may, I think, perceive also that the Anglican revival of the present century has been not only supernatural in its origin, but also Catholic in its development—by which I mean that it has not been a mere product of modern thought, but, on the contrary, a return to old paths, a continuation of that which we have had from the beginning—a fresh realization of truths that had been lost sight of, an awakening of powers

which had become dormant, and all in subordination to the faith and discipline of the Church in the first ages of Christianity. We may see an instance of this, if we take a brief glance backward upon the history of some of our doctrinal teaching during the last three centuries. The Anglican Communion, thanks be to the merciful protection of the Holy Spirit, has never even through the darkest periods of the last three centuries of its history, become infected to any great extent by those fatal errors which during the fourth and fifth centuries threatened to desolate all Christendom. Every Anglican divine of repute has borne an unwavering witness to those great cardinal truths concerning the Blessed Trinity and the Incarnation of our Lord Jesus Christ, upon which all the rest depend. As to the co-eternal and co-equal glory of the Three Divine Persons, and as to the true Godhead and perfect Manhood of our Blessed Saviour, the Anglican Communion has never given an uncertain sound. But we cannot make this boast so unreservedly as to our attitude at all times with regard to what the Church of the first ages believed and taught, and carried into practice, with respect to the Holy Eucharist. In theory and in official statements we have always appealed to Christian antiquity, and we have claimed the general consent of the Catholic Fathers as the basis upon which we have taken our stand in our interpretation of Holy Scripture. But in spite of this official profession it can hardly be denied that in much that has been written about the Eucharist, by divines of our communion, especially in the heat of the controversies of the sixteenth century, theories as to the Blessed Sacrament were advanced and negative statements were made, that can hardly be reconciled with that primitive standard of truth to which the Anglican Church appealed soon after her separation from Rome. And in later periods, others amongst us have gone even further in the negative direction, and have seemed to suggest that they would have to look for our Eucharist doctrine to the sixteenth century rather than to the second, to Calvin or Zwingle rather than to Justin Martyr or Irenaeus, to the Protestant Reformers rather than to the Catholic Fathers.

But mark the change which has taken place among us during the greater part of the century which is now drawing to an end. Little by little, but with more and more distinctness, there has been a return, not to mediaevalism, but to the teaching of the fathers with regard to the Eucharist, both as a sacrifice and as a sacrament. And along with this revival of Catholic and Primitive doctrine there has been, as a necessary consequence, a return to a far more Catholic and Primitive practice. Not long ago the more essential parts of the Eucharistic service used in many of our Prayer Books to be printed in small type, and the Eucharist itself, instead of being the chief act of worship on each Lord's Day, was in too many parishes only celebrated when it became necessary to administer the sacrament to a considerable number of parishioners—once a month, perhaps, or even seldomer—and both with regard to the altar, as well as the Blessed Sacrament itself, the words of the Prophet Malachi addressed to those who unworthily exercised the priesthood under the old law, might then, not unjustly, have been applied to some among ourselves—"Ye have profaned it in that ye say the table of the Lord is polluted and the fruit thereof, even its meat is contemptible. Ye said also, Behold, what a weariness it is."

But all this, thank God, is becoming amongst us more and more a thing of the past. A great change has taken place amongst us, and that change whether as affecting our eucharistic doctrine or our eucharistic ritual, is in the direction of faith and reverence.

The Religious Life.—But perhaps in the recent development of the religious life in our midst we have an even more remarkable evidence of the Catholic nature of the revived life of the Anglican Communion. There has never been any permanent interruption of the Eucharist amongst us. The Holy Mysteries have been at times dishonoured by us, and to a great extent they have been degraded from their pristine dignity. But they have never ceased from our altars—mean and bare though

those altars have become. Both the priesthood and the Eucharistic Sacrifice have gone on, even through the worst periods of our Church's history. But as for the religious life—that for many generations was altogether removed from among us. Ruined abbeys, silent and desolate, have been for long the only outward evidences that there ever was a time in which men and women responded to the call to follow their Lord wholly in the ways of the Counsels of Perfection and apart from the ordinary life of the world.

Now, however, what once seemed lost forever has been wonderfully given back to us, and year by year the religious life, both for men and women, is extending itself more and more widely throughout almost every part of the Anglican Communion. Religious orders now not only exist among us, but they have become recognized parts of our Church's system. Of this we have an illustration in the proceedings of the recent Lambeth Conference of Bishops, which even included among its members some to whom the vows of the religious life were matters of experience. Not only was a committee consisting of twenty-one Bishops, appointed to consider this great question, but its report was one of the few specially commended to the attention of the Church in the Encyclical Letter issued in the name of the Conference as a whole; and it is encouraging to read at its commencement words such as the following: "We recognize with thankfulness to Almighty God the manifold tokens of His blessing upon the revival of religious communities in our branch of the Church Catholic." This is good, but what follows is better still. The report goes on to state a fundamental truth, too often forgotten by those who do not value the religious life for its own sake, and who look upon it merely as one among many other methods by means of which certain "practical" services may be done. In contrast with this low view we have from Lambeth a far higher estimate of what the religious life really is, in the following words: "However important may be the work which is done for the Church by brotherhoods or sisterhoods, their primary motive is personal devotion to our Lord; and the development of the spiritual life is the power upon which the best active work depends."

That the religious life should have been thus restored to our Church after an interval of three centuries—of three centuries, let it be observed, during which the masses of the people have to a great extent lapsed into practical heathenism—is a cause for the deepest thankfulness; and it is also one more evidence, not only of the renewed life of the Anglican Church, but also of the fact that that life is being supernaturally guided in the way of Catholic practice as well as of Catholic belief, in the way, that is, in which the Holy Spirit, by whom the whole body of the Church has ever been governed and sanctified, guided the faithful in the earlier days of warmer love towards the Lord Jesus Christ, and of more fervent zeal for the extension of His Kingdom.

Iona.—And in this connection I cannot but refer to a special blessing which has been granted during the present year to this our own diocese—least in one sense among the rest, and poorest, as it has ever been, and yet privileged to include within its limits that holy island which was the home of our Blessed Saint, and from which the light of the Gospel, both in his own time and in the days of the abbots who succeeded him, shone forth not only among the inhabitants of Scotland and of England, but also even among some of the more distant nations of the Continent of Europe. In this Island of Iona the Missionary Society of St. John the Evangelist, an order which during the last thirty years has taken the lead in the restoration of the religious life, both at home and abroad, has established a permanent connection with our Scottish Church. That this connection may be strengthened, and that its influence amongst us may be extended is my earnest desire, one which I would commend to the over-ruling and protecting grace of that Holy Spirit, whose it is to glorify our Lord Jesus Christ in all that is done in and by His Church. You and I, my reverend brethren, can only look at the religious life from a distance. But while we watch, and admire, and pray for those who have left all for Christ's sake, we can hardly fail to be streng-

thened for our own more ordinary warfare against the powers of evil, and to be stimulated by the example of those who, to use an old Columban term, are in a very special sense, the "soldiers of Christ." May we thus become more faithful and diligent, more regular and disciplined in our own spiritual lives, even though those lives may have to be led in the midst, perhaps, of many worldly cares and distractions.

Several retreats have been held in Iona since the Cowley Fathers first came among us, and we hope to have another next month. But this year, the thirteenth hundredth anniversary of our Saint's death, has been marked by the formal acceptance on the part of the superior of the Order of St. John the Evangelist of the house and chapel, which were built several years ago near the ruined cathedral by one who desired that in some way (how it did not at first appear) they might be used for the glory of God and for the good of His Church. Who amongst us, who looks back to the past, reflecting what Iona once was, and what it has been of late, can fail to rejoice that once more in that holy island there is from time to time, not only the daily pleading of the Lord's death in the mysteries of the Holy Eucharist, but also the constant worship of those whose rule of life is framed upon words of the inspired Psalmist: "Seven times a day do I praise Thee, because of Thy righteous judgments"?

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Montreal.—St. John the Evangelist.—A large congregation filled the pews of this church at the service Sunday evening, Nov. 21, on which occasion an interesting and eloquent sermon was preached by the Lord Bishop of Delaware. The preacher took for his text Rev. xiv. 4. "This text," said his Lordship, "represented a life full of worship, and though many thought this an ideal life, he would tell them that it was a practical life. He often thought of the many who never say their prayers, and of others who say their prayers irregularly. They go to bed too tired to say their prayers, and in the morning they get up too hurriedly to say their prayers, in order to meet some business engagement. Negligence settles down to habitual negligence. Others are too preoccupied with what is going to happen. It would be better for them not to say their prayers, as they are so undevoutly said that they never ascend beyond the ceiling of the room. If private prayer be neglected, family prayer be neglected, it is no wonder that public worship is neglected. Many persons came to the House of God and let their thoughts wander over to perhaps some social or business engagements, or to some business enterprise for the coming week instead of worshipping God. The preacher did not think he was wrong when he stated that there were many people whose lives were far from worshipful. He then showed how one can be worshipful even in one's daily work if it were but done in the fear of God. He also pointed out the absence of the mindfulness of God from the average business man or business woman, and urged that they should bring their life on earth closer to the life in Heaven, that they should not be weary of well-doing when they remembered that the well-doing was done for Christ. His Lordship would ask them to glance at Calvary, and when they heard the Saviour say, 'Sinner, this is what I have done for thee, what hast thou done for me?' they would be able to render some account and not be ashamed to meet him then and there."

Church of St. James the Apostle.—The Ministering Children's League in connection with this church held a very successful sale of fancy work, confectionery, and other similar articles in the Parochial hall of the church. The hall was prettily decorated for the occasion, and a number of people

attended, there being quite a brisk trade carried on. A programme of music, songs, etc., was rendered during the evening by the children, whose performance did them a great deal of credit. The lady members of the congregation of St. James the Apostle did much good work in the management of the sale.

St. Luke's Church.—A special Thanksgiving service was held on Thanksgiving evening. The Rev. Dr. Ker was the preacher. The rector's family are more than thankful at the narrow escape their eldest boy had from being killed by an electric street car the other day.

Personal.—The Rev. Canon Evans, of All Saints', is making slow but satisfactory recovery at the Royal Victoria Hospital.

Y.M.C.A.—His Lordship the Bishop of Montreal presided at St. George's school-room last Thursday evening on a most interesting occasion—the thirty-third anniversary of the St. George's Young Men's Christian Association. The Very Rev. the Dean, the Rev. Dr. Ker, the Rev. Professor Steen, M.A., and the Rev. C. J. James, president of the association, also occupied seats on the platform.

The annual report of the association contained the following among other statements: Thirteen ordinary meetings have been held during the year, with an average attendance of thirty; the programme at which consisted of papers and addresses on various subjects. Our reading-room, supplied with the daily papers and a few magazines, has been kept open regularly during the year, except for the months of July and August. Our library is a very small one, and we feel that, to make the rooms more attractive to the young men of the congregation, a well-assorted library is an essential, and would earnestly request the members of St. George's church to assist us with contributions of books. Anything in the way of good literature will be thankfully received, bound or unbound. The treasurer's statement shows a total expenditure for the twelve months of \$304.55; and, excepting a liability of \$2,632, in connection with the Maisonneuve building account, we commence our new year free of debt. The hospital wards and library committee still carries on, Sunday after Sunday, the faithful work of visiting the men's wards of the General and the Royal Victoria Hospitals, loaning books to such of the patients as are well enough to read them. The libraries in both hospitals, and especially in the Royal Victoria, are much in need of replenishing, as the books get worn out quickly. While thanking those who have kindly helped us with donations during the year, we would earnestly request the members of the congregation and friends of the hospital to aid us with special contributions of either money or books for this purpose. The hospital service committee is doing a quiet but useful work, attending to the afternoon service in the General Hospital, inviting such of the patients as are well enough to attend worship to do so, and assisting such of them as require help in the chapel. The association has continued the scholarship of one hundred dollars to the Montreal Diocesan Theological College, which, as in the past, is much appreciated by that institution. Since our last annual meeting our Maisonneuve mission building has been completed and occupied. The church was opened on May 2. The average attendance since opening the church has been at morning service 19 (morning service not previously held), and evening 33. This average does not include special services. The average Sunday offertory has increased from \$1.47, at the beginning of the year, to \$6.67 now. This latter amount is sufficient to meet current expenses, including interest on the mortgage. There has been expended on land and building the sum of \$4,469.14, and there is still a balance of outstanding accounts to be paid of \$132, which we hope to have cleared off before Christmas. There will, however, still remain the mortgage of \$2,500 to be provided for in the future. Our warmest thanks are due to the many friends for their generous subscriptions. The mission Sunday school has increased from forty scholars on the roll at the beginning of the year, to sixty-four now, a gain of twenty-four, with a staff of six officers and teachers.

The Maisonneuve Mission.—A large number of people attended the St. George's church concert, held Tuesday evening, Nov. 23, in aid of the Maisonneuve Mission; a good programme was rendered, which was heartily enjoyed by all. At the close of the concert Dean Carmichael, after thanking the ladies and gentlemen who had assisted in the evening's entertainment, made a presentation, on behalf of an unknown donor, of a splendid service of communion plate for the use of the mission church, that was the result of an appeal for aid made by the Rev. Mr. James at the annual meeting of St. George's Y.M.C.A. Anent the above item, your correspondent would like to say that although through the modesty of the lady and gentleman who donated the beautiful Communion vessels referred to, their names have been withheld, it is very well known that Mr. and Mrs. R. A. Dickson, of the Church of the Advent, are the generous donors, and anyone desirous of similar good work are recommended to inspect Mr. Dickson's beautiful establishment on St. Catherine street.

ONTARIO.

T. LEWIS, D.D. LL.D., ARCHBISHOP OF ONT., KINGSTON

Kingston.—The Superannuation Committee of the diocese at its recent meeting considered the application of the Rev. Canon Baker for an annual grant from their funds. The committee, while unanimously and heartily recognizing the Canon's claim to the largest pension, regretted that they were unable at present to grant more than \$150 a year, and \$200 should the funds at any future time permit.

Napanee.—The Archbishop of the diocese has expressed his purpose of holding here another conference about the Mission Fund, in the near future.

The following resolution was passed by the clergy of the Rural Deanery of Lennox and Addington, at their recent meeting in Napanee: "That we, the clergy of this rural-decanal chapter, desire hereby to assure the Rev. Canon Baker, our late Rural Dean, of our heartfelt condolence with him in his present severe trials, in the lamented death of his eldest son, and in his own physical prostration. We would, moreover, express our deep sense of the loss this deanery has sustained by his resignation of the office of Rural Dean, which he filled so long and with so much benefit to the cause of missions and the missionary clergy in the deanery. We earnestly pray for our beloved brother's restoration to his former health, and for the lengthening of his days of usefulness. We also desire to tender Mrs. Baker and family our sincere sympathies in their afflictive circumstances, and trust that all-sufficient strength and consolation, and a happy deliverance out of their troubles may be vouchsafed to them."

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

The annual meeting of the Brotherhood of St. Andrew will be held Saturday, Dec. 4th, in St. Thomas' church, for the election of officers, etc. Devotional services will be held in the church at 9 p.m.

Subject of Bible reading at December board meeting of Woman's Auxiliary will be: "Bible Study." Texts to be studied in connection with above, St. John v. 39; II. Tim. iii. 14-17; Psalms cxix. 89-94; I. St. Peter, i. 23-25. Portion to be read, Epistle for second Sunday in Advent.

The annual meeting of the Ministering Children's League in the Diocese of Toronto was held on November 17th at 100 Pembroke street. The officers present were the two central secretaries, the diocesan secretary, treasurer, and some of the local branch secretaries. The treasurer reported \$244 received for the year. The officers were re-elected unanimously. The delegates to the Toronto Local Council of Women are Mrs. Fuller, president; Mesdames Kelley, Francis, Lockhart Gordon, Miss Osler (York Mills) and Miss Barker.

Church of the Redeemer.—The sermon at both services in this church on Sunday last was preached by Rev. George Forneret, rector of All Saints' church, Hamilton.

St. Cyprian.—On Thanksgiving evening, in the school-house, a tea was given to class No. 1 by their teacher, Miss Adams. Among those who were present were Rev. C. A. Seager, Dr. Bertha Dymond, Mrs. Hollis, Mr. and Mrs. Adams. A service of songs called "Teddy's Button," was rendered, which was much appreciated. At the close a beautiful bunch of chrysanthemums, tied with the colours of the class, was presented to Dr. Bertha Dymond by the boys, showing their appreciation of her kindness in conducting the musical service. The room was beautifully decorated with bunting, flags and plants.

St. Simon's.—The sale of work by the branch of the Ministering Children's League was held in their school-house last Saturday. The proceeds are for the most deserving and needy charities.

Rev. Dr. Mockridge, who recently left this city to accept a position in the American Church, is in the city for a few days. He preached in St. Alban's cathedral on Thanksgiving Day.

St. Stephen's.—A quarterly service was held in this church, the principal features of which were an anthem, "O Lord, How Manifold Are Thy Works," and addresses by Dr. Parkin, principal of Upper Canada College, on "Missions," and Rev. A. H. Baldwin on the "Widows' and Orphans' Fund."

A farewell missionary meeting in connection with the Canadian Church Missionary Association was held Wednesday evening in Wycliffe College, to take leave of the Rev. Arthur Lea and Mrs. Lea, who left the following day to join the other missionaries of this association in Japan.

The Right Rev. Bishop Sullivan, rector of St. James' cathedral, who has been indisposed and confined to his home, has now quite recovered, and will very shortly resume his active duties.

The Board of Degrees in Divinity in connection with the Provincial Synod met last week in the library of St. Alban's cathedral. His Lordship the Bishop of Toronto occupied the chair. Those present were the Rev. Provost Welch, and Rev. Dr. Sheraton, of Toronto; Rev. Dr. Allnatt, of Lennoxville; Rev. Provost Watkins, of London; and the Rev. Dr. Mockridge, secretary of the board. The following candidates were passed: First B.D. examinations, Rev. H. E. Horsey, of Montreal. Preliminary examinations—Class II.—Ed. A. Anderson, Trinity College, Toronto; Wm. A. Gustin, Bishop's College, Lennoxville; J. G. McCallum, Trinity College, Toronto; Cecil C. Purton, Huron College, London; Harold Sutton, Huron College, London; Frank G. Vial, Bishop's College, Lennoxville; W. H. White, Trinity College, Toronto. Class III.—Robert Herbert, Huron College, London.

Mrs. Trew, wife of the Ven. Archdeacon Trew, of Los Angeles, is spending the winter in Toronto.

St. Stephen's.—The service in this church last Sunday morning had some special features commemorating the thirty-ninth anniversary of its opening. The sermon was preached by the Rev. Prof. Clark, from a text in that day's epistle, "The night is far spent, the day is at hand," in the course of which, after explaining the meaning of the words, the preacher touchingly alluded to the changes which had passed over the congregation with the flight of time. His exhortations, addressed to young and old to make the most of their great privileges, as children of the light, and to conform their lives to the pattern of Christ's, who "came not to do His own will, but the will of Him that sent him," were very impressive, and could not have failed to reach the hearts of his hearers. The singing, as usual, was excellent. There was an overflowing congregation. The rector made an earnest

appeal in behalf of the Mission Fund, and the Widows' and Orphans' Fund of the diocese.

Simcoe County.—Rev. T. G. A. Wright, of Millbank, County Perth, delivered his lecture on "St. Patrick," at the following places in County Simcoe during the week ending Nov. 20th: At Rosemont, with Mr. W. M. Lockhart, Orange Grand Master, in the chair, and at Cookstown, with Rev. J. M. McLennan in the chair, and at Creemore, with Rev. J. K. Henry in the chair.

King and Maple.—The Rev. Provost Welch spent Sunday, 21st ult., in this mission, of which the Rev. Ernest G. Dymond is the missionary in charge. The Provost celebrated Holy Communion at both churches, and preached morning and evening at King, and in the afternoon at Maple. All the discourses were of a very able and instructive character, and much appreciated by the respective congregations.

Weston.—On Tuesday, Nov. 10, a musical service, accompanied by an address on the "History of Church Music," was given in St. John's. The address was delivered by Mr. Bernard McEvoy, taking for his theme the seventh verse of the 87th Psalm: "As well the singers as the players on instruments shall be there." The speaker gave a most interesting and instructive discourse. After referring to the place that music occupied in the world, he gave a resume of the gradual growth of music, from the stately ceremonial choir singing of the Jewish tabernacle to the soul-stirring singing of the Christian Church, in which congregation and choir mingle their sweet strains. The choir, under the efficient training of Mr. Geo. Warburton, of St. Anne's church, Toronto, and formerly of Manchester, England, and assisted by Mr. Geo. Scott, organist, rendered the sacred music very artistically. The Rev. C. H. Rich read the prayers, and pronounced the benediction, after which the Vesper Hymn softly echoed through the church. Provost Welch, of Trinity College, will lecture on Dec. 10, on "John Bunyan."

Norway.—St. John's has secured the Rev. H. C. Dixon, whose success as a missionary has been signally marked, to hold a ten-days' mission early in December. The men of the St. Andrew's Brotherhood Chapter are zealously working to insure a large attendance. Several handsome gifts have been presented to the church recently, a prayer book and altar book, bound in morocco, from the Woman's Guild. A brass pulpit desk from the Bible class, and a richly embroidered veil for the communion vessels, from a former member of the parish.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

Hamilton. Thanksgiving Day was generally observed, and services with celebrations of the Holy Communion were held in all the churches. In the evening a united service was held in the cathedral. The surpliced choirs of St. Mark's, St. Luke's, St. John's, St. Matthew's, and St. Peter's, joining the cathedral choir, making a very impressive sight, as the long white-robed throng wended its way up the aisle in glad procession. His Lordship the Bishop preached an eloquent sermon. The offertory was in aid of the Disabled Clergy Fund.

Sisters of the Church.—The "Quiet Day" conducted by the assistant of St. Thomas' church, Toronto, was full of instruction and comfort to those who found time to come apart with Christ. The remarks were based on St. Luke x., and last five verses. Our gratitude should be deep to the Sisters for making such days possible.

Hamilton.—St. Matthew's.—Father Whitcombe's East End Workingmen's Club is doing practical work amongst the working classes. Their attention is now concentrated on securing a more general eight hours'

labour day. Recognizing the enormity of making men work at such labour as that of a blast furnace for 12 hours a day and seven days a week, the club is making a test case of the sewage disposal works, in which the municipality, in spite of resolution limiting the working day to nine hours, and the pay to a minimum of 15 cents per hour, works its employees for 12 hours a day, paying therefor less than 10 cents per hour.

A most enjoyable "At Home" by the members of the Sewing Chapter of the cathedral was given to Mrs. Bland last week. The guild-room was prettily decorated with flags, and on the tables were lovely cut flowers. The refreshments were Edwards' best. Before the close Rev. W. Bevan read the following address:

"Dear Mrs. Bland,—The members of this Sewing Chapter so happily associated with you in the charities of this parish, cannot permit the temporary severance of the tie which binds you to us, without an expression of our thanks for the impetus given us in every good work by your example and most sympathetic aid. We pray the dear Lord to have you and yours in His most gracious keeping as you journey by land and by water. We wish for you a prosperous and happy sojourn among the friends of homeland and Mother Church. We anticipate with pleasure your return, and trust there may be spared you many years in which to preside over us in this work for our Lord and Master. With our united good wishes for the rector and members of your family, we are, dear Mrs. Bland, your sincere and attached friends."

This address was signed by the acting president on behalf of the chapter, which numbers some twenty-seven members. Mrs. Bland, in a few well-chosen words, expressed her thanks, and the rector, Canon Bland, most heartily responded for the family. Major O'Reilly, rector's warden, also made a few appropriate remarks. Canon Bland and family left on the Friday afternoon train for England, via New York. There were a great many friends present to see them off. Mrs. Bland was the recipient of several beautiful bouquets of flowers. Sunday evening Archdeacon Phair, of Winnipeg, gave a most interesting address on mission work among the Indians of Rupert's Land, in the cathedral.

St. Peter's Home.—Thursday afternoon, Nov. 18, the annual meeting of the supporters of St. Peter's Infirmary was held in the Public Library building. The meeting was largely attended, in fact the attendance was the largest in the history of the institution—the most worthy in the city. Bishop DuMoulin presided, and among those present were: C. S. Wilcox, J. T. Middleton, M.P.P.; P. D. Crerar, Rev. Dr. Burns, Dr. Baugh, Rev. Father Brady, Stuart Strathy, Adam Brown, Rev. Mr. Belt (Stoney Creek), Rev. Mr. Irving (Dundas), Rev. Mr. Howitt; Mesdames Sanford, McGiverin, Wright, Tandy, C. J. Myles, Tinsley; Misses Domville, Brown, Chowan, Carpenter, and Osborne.

Rev. Father Geoghegan, warden of the institution, presented a report, of which the following are extracts: "Seven years have elapsed since St. Peter's Infirmary was brought into existence. The care of chronic and incurable patients is not a work of the most encouraging character, there is not much to look forward to in the way of restoration, as in acute cases of disease, therefore, those who have to care for such require the greatest Christian patience and fortitude, and must look for the reward more to the future than the present. The undertaking has not been without its difficulties, the chief of which has been to make ends meet, and to judiciously manage affairs that the greatest good might be done to the greatest number with the smallest possible outlay. During the past seven years a large number of sufferers have been cared for, and many burdens lightened. It is to be hoped that the Institution, which is still in its infancy, may be on the threshold of a sphere of wider usefulness. Humanly speaking, it would have been impossible to carry on the work without the bequests which came from time to time through the sympathy of kind friends who remembered the Home in their wills. It is worthy of notice that

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the first three bequests were made by Christian women of large experience, who were capable of forming a fair idea of the need of such an institution. During the past year the late George Lee, who had himself suffered long and severely, made a bequest of the sum of \$5,000 to establish a ward, to be known as the Lee Memorial ward. This will be a great assistance, and will lay the foundation for more extensive work. Let us hope that this example will stimulate others. When the capital debt is removed and an endowment to fall back upon, it will encourage the management to undertake more work than they have yet felt themselves in a position to do. Those who have had to solicit subscriptions for work of this kind will understand that in some cases it is anything but pleasant employment, and yet by doing so they may be able to touch and awaken sympathy in hearts that without their intervention might remain cold and indifferent to the want and suffering around them. During the year 29 persons were cared for. There were seven deaths in the Home, the largest number in any year since the opening. The thanks of the board are due, and are hereby tendered to the medical fraternity of Hamilton for their voluntary help—especially Drs. Gaviller, Leslie, Olmstead and Osborne, and to the secretary and treasurer for valuable services rendered. What is most wanted for the coming year is a strong corps of enthusiastic collectors, who will take up the work of soliciting subscriptions in a thoroughly systematic manner, and so strengthen the hands of the Board of Management that they may be enabled to do better and more efficient work for the future."

Mr. Stuart Strathy presented the report of the treasurer, which was as follows: Receipts—City of Hamilton, \$155.28; Ontario Government, \$1,003.31; County of Wentworth, \$250; inmates, \$680.75; subscriptions and donations, \$360.67; special subscriptions to make up deficit, \$257.15; total, \$2,707.16. Expenditure—Meat, \$218.99; flour, bread and meal, \$130.63; vegetables, \$30.40; groceries, \$316.67; printing, stationery, etc., \$3.50; soap and cleaning utensils, \$41.25; clothing, \$47.14; fuel, \$149.70; furniture, \$64.28; farm and grounds, \$125.13; lighting, \$50.25; medicine and medicinal comforts, \$45.80; repairs, \$214.43; live stock and feed for same, \$213.69; salaries and wages, \$440.68; taxes and insurance, \$81.25; interest, \$502.82; telephone, \$30.55; total, \$2,707.16. Mr. H. P. Bonny was elected secretary, and Mr. Stuart Strathy was re-elected treasurer. The following were elected to the Board of Management: Mesdames E. Martin, J. Stuart, McGiverin, J. M. Lottridge, M. Wright and Misses L. A. Chowan, Brown, Domville, Whitcombe, R. Quinn; Messrs. W. F. Burton, Alex. Bruce and R. A. Lucas. The chairman congratulated Rev. Mr. Geoghegan on the excellent report, and said it was most remarkable that the running expenses of the institution were so low. He commented on the smallness of the city's grant, and said it should be greatly increased. "If the city," he said, "had to support any one of the 29 inmates, the cost would be greater than the amount of the grant." Rev. Father Brady also spoke highly of the warden's good work. Rev. Dr. Burns expressed the opinion that the city's grant to this institution and to the House of Providence, a similar institution, should be increased. Mr. Adam Brown, Mr. J. T. Middleton, M.P.P., and others, also delivered congratulatory addresses. Miss Chowan, the directress of the Home, was tendered a vote of thanks.

Milton.—On Friday, the 19th inst., the anniversary of the opening of Grace church was observed by a special service in the evening, when the Lord Bishop of Niagara preached. Although the evening was wet, and the night too dark to expect people from the country to come in, nevertheless there assembled a large congregation. The service of evensong was rendered, and the choir of the church very effectively rendered the music they had specially prepared. The Lord Bishop preached in his usual able, eloquent, and persuasive manner. The foundation-stone of Grace church was laid but a few years since by his Excellency the Governor-General of Canada, and a very beautiful stone church, complete in all its appointments, has been erected, very largely through the self-sacrificing efforts of the late in-

cumbent, the Rev. P. T. Mignot. There is, however, a considerable debt remaining upon the church, and should any friends of the Church in Milton feel disposed to contribute towards the reduction of this debt, their assistance would be most gratefully received, and could be forwarded to the wardens, or to the Rev. W. E. White, M.A., who has been recently appointed incumbent of the parish, and recently of Grace church, Toronto.

Glanford.—St. Paul's.—Rev. Father Whitcombe has just completed a ten-days' mission in above church. The subject of his addresses has been "The Lord's Prayer." The congregations have been large, and the attention has been well kept up, notwithstanding the very bad state of the roads.

Port Colborne.—Rev. A. and Mrs. Bonny gave an "At Home" to members of the congregation at the rectory last Wednesday evening. Rev. Rural Dean Spencer preached at St. James' church to a large congregation on Sunday last.

Port Robinson.—Rev. A. Bonny preached most impressively at St. Paul's church last Sunday, from Heb. vi. 10.

Fort Erie.—The ladies of St. Paul's are again busy preparing for a sale of work and supper on December 8. On Sunday evening Mr. Fred. Elliot, of Buffalo, was the soloist at evensong.

Niagara Falls.—All Saints'.—Thanksgiving services were well attended. Canon Bull took for his text St. James v. 7. Thanksgiving service at 10.30, with celebration of the Holy Eucharist was duly observed by a good congregation.

Chippewa.—The junior branch of the W.A. held a most successful entertainment last week, the proceeds going to purchase material for clothing to be sent in the branch's yearly bale to the Indians.

British and Foreign.

It is proposed to expend the sum of £11,000 on the restoration of the parish church of Stratford-on-Avon.

The Irish memorial to the late Archbishop Benson is to take the shape of a window in Kildare cathedral.

The Bishop of Wakefield has appointed the Rev. B. A. Browning, curate of Bishop Auckland, to be his domestic chaplain.

A beautiful Episcopal Seal has been made for the new Bishop of Antigua. It was designed by the Rev. J. Woodward, LL.D., rector of St. Mary's, Montrose.

The Rev. Canon Crozier, the Bishop-elect of Ossory, was consecrated on St. Andrew's Day by the Lord Primate of Ireland in St. Patrick's cathedral, Dublin.

The Rev. W. J. Moran, vice-principal of the Elland Clergy Training School, Hull, has been appointed principal of the Bishop Wilson Theological School, Isle of Man.

A stone church is to be built at Murrayfield, near Edinburgh, to take the place of the iron church in which the congregation have been hitherto accustomed to worship.

The Rev. T. G. S. Presslie, M.A., who has recently gone out to South Africa, is the first priest of the Scottish Church who has given himself to the work in the foreign mission field.

The Queen has appointed the Rev. J. N. Dalton, C.M.G., who is one of the canons of Windsor, and a Chaplain-in-Ordinary to her Majesty, to be one of the Deputy Clerks of the Closet in the place of the Very Rev. C. J. Vaughan, D.D., recently deceased.

The Bishop of Natal preached for the first time since last April in St. John's church, Oban. He has been for several months past laid aside on account of a long and serious illness.

Canon J. A. Smith, Vicar of Swansea, has accepted the Chancellorship and Residentiary Canonry in St. David's cathedral, which has been vacated by Chancellor Davey, to the Deanery of Llandaff.

The Bishop of Carlisle has arranged to spend the whole of the winter in Egypt. Dr. Bardsley has been unwell for some time, and has been ordered by his physicians to take an entire rest and change.

The Dean of Bristol suggests that as the Bishop of Bristol left London without taking any formal farewell of his diocese, his friends in London should testify their personal regard for him by subscribing to erect a suitable throne in Bristol cathedral.

A new side chapel which has been erected in All Saints' church, Edinburgh, to commemorate the incumbency of Canon Murdoch, was recently blessed with befitting ceremonial by the Bishop of Argyle and the Isles at the request of the Bishop of Edinburgh.

The Bishop of Rochester has brought home with him a gift for the Archbishop of Canterbury from the Bishops of the American Church who took part in the late Lambeth Conference. It consists of a private service of sacramental plate, silver-gilt and set with stones.

A third suffragan-bishopric will in all probability be established in the great Diocese of London before very long. The new suffragan is to be placed in charge of the parishes in North London, and will take the title of either Bishop of Islington or Bishop of Hackney.

According to recent cable despatches, it is announced that Dr. Temple, the present Archbishop of Canterbury, intends to resign the Primacy early next month. He was 76 years old on St. Andrew's Day. Failure of health is the cause of his contemplated resignation.

The royal parish church of St. Martin-in-the-Fields was formally re-opened recently with Masonic ceremonial. It has been redecorated throughout, and electric light has been introduced. The work has cost between £3,000 and £4,000, and the money needed for the work was made on Jubilee Day.

The suffragan-Bishop of Coventry (Dr. Knox) will, it is said, shortly learn to cycle, not only as a means of recreation, but for the purpose of getting about to his work more expeditiously. The members of the vestry of St. Michael's, Coventry, have offered to provide his Lordship with a suitable machine, which will, of course, be made in that city.

The present from the Bishops of the American Church to the Archbishop of Canterbury bears, together with his Grace's name, these words: "Archbishop, Primate, Metropolitan, presiding over the Lambeth Conference of 1897, in the spirit of power, of love, and of a sound mind. From his brothers in the American Episcopate, an affectionate recognition of his wise leadership, his justice, his generosity, his gracious hospitality."

BRIEF MENTION.

Liverpool has voted \$22,000,000 for the further extension of its dock system.

Out of every 100 ships passing through the Suez Canal 91 are British.

The London Chronicle says that the baked banana is the ideal food for nervous and anaemic brain-workers.

There are 2,127 feather curlers, 4,507 artificial flower makers, and 4,075 umbrella and walking-stick makers in London.

In France 4,000,000 tons of potatoes are annually used in the manufacture of starch and alcohol.

In Africa and India 85,000 elephants were killed last year, yielding over 900 tons of ivory.

A great authority on fish says that every square mile of the sea is inhabited by 120,000,000 finny creatures.

One room in the Imperial palace in St. Petersburg is 100 feet long by 150 feet wide.

A diver in the Clyde recently worked for forty minutes at a depth of 180 feet, which is a record in Great Britain.

Great Britain cannot find enough tall men for the Foot Guards, so the standard of height has been reduced half an inch, to 5 feet 8½ inches.

Sharks grow a new row of teeth for every year of their age until they reach maturity. The jaws of a full-grown specimen can be extended about 18 inches.

The heart of the common oak begins to rot at about the age of 300 years. The holly oak is longer lived.

In most parts of Syria, Palestine, and Arabia, fig trees and date palms are counted, and a tax is levied on each tree.

A recent lad of Herr Krupp, the German iron-master, is said to have been the use of iron as a material for his visiting cards. The plate was rolled as thin as the most dainty cardboard.

France must face the question whether women may practise law. While degrees have been conferred before on women, a woman doctor of laws now for the first time applies for admission to the bar at Paris.

Sir Andrew Lusk, Bart., entered upon his 88th year. Born near Ayr on September 18, 1810, he journeyed on foot, when a boy, to London in search of employment. He was elected sheriff in 1860 and Lord Mayor in 1873.

At a meeting of the British and Foreign Bible Society at Birmingham, the Bishop of Coventry found that his coat and umbrella had been stolen. The thief turned out to be a local preacher.

The London newspaper which has dropped the letter "u" in words like labour and colour is now overwhelmed with protests from readers against this surrender to a demoralizing Americanism in spelling. Such butchery of the English tongue, they argue, should never be condoned.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

BISHOPS AND ENDOWMENTS.

Sir,—Mr. Armstrong has written some good things. Truth is not always pleasant. The spirit of the question is still potent: "Have any of the rulers believed in Him?" Mr. Armstrong's critics have forgotten, if they ever knew how, to play the gentleman. There is as much vulgarity in playing to the "Bishops" as there is in playing to the "galleries." If endowments are good for Bishops, so are they for priests. If voluntarism is good for priests, so it is for Bishops. In England both have endowments, and the Church is strong in the esteem of the people. Huron Diocese presents a pitiable condition of things for one so professedly evangelical. Is it evangelical to pay fifty cents on the dollar to the poorest paid clergy in the diocese, who have "borne the heat and burden of the day?" If the Bishop, and those who have lucrative parishes, were paid at the same rate, there would be lots of howling. It is this kind of work which disgusts laymen, and makes us skeptical. "Faith" is a good thing, and if fifty cents worth of bread, and fifty cents worth of faith, are a good mix-

ture for the wives and children of struggling clergymen, they would be equally good for others who live comparatively in clover. Evangelical Huron should blush with shame.

G. H. OSBORNE.

THE PRAYER FOR THE GOVERNOR-GENERAL.

Sir, I submit that there is no sufficient ground for the adverse criticism of this prayer, which is the burden of "Observer's" letter in your issue of the 18th inst., or that any "subtle process of reasoning" is needed in order to arrive at its meaning. It is said that the words, "to the advancement of his own salvation" have been eliminated in the Diocese of Huron. It would seem, therefore, relevant to inquire whether in that diocese it is the practice to eliminate the collect for the twenty-fifth Sunday after Trinity, to skip the Parables of the Talents and the Pounds, when they occur in the second lessons, to omit the latter clause in Revelations xxii, 12, and to expunge I. Tim. vi. 19? Consistency would seem to call for these eliminations on grounds similar to that on which the clause in the prayer is objected to.

The key to the meaning of the clause in question and its justification plainly is the truth, for which there is abundant authority in Scripture, that although salvation cannot be earned, it may be advanced by the faithful discharge of duty in "that state of life to which it may please God to call us." The change proposed spoils the symmetry and completeness of the prayer, and is altogether to be deprecated.

ANOTHER OBSERVER.

CHRISTIAN UNITY.

Sir.—The subject of Christian unity is engrossing the attention of a continually growing body of the community. Whereas but few years ago the idea of unity appeared to the mass of men a mere dream, whose realization was impossible, it is now recognized even by the secular press, that the question is one of practical interest. In England and the United States there are several societies for the promotion of Christian unity, but so far as we are aware, there is none in Canada, and it has occurred to a few persons represented by the undersigned committee that by the formation of a Canadian Society those who were interested in this great subject, might, no matter to what Christian communion they belong, meet together for mutual prayer, for combined study, and to consider the various ways by which the subject could be brought more prominently and systematically before the people. Whilst we are all members of the Anglican Communion, it is our earnest hope that such a society as is proposed may include all who are like-minded in their desire for at least a fuller realization of fellowship amongst Christian people, and within the circle of the society there should be no preponderance of one communion over another. For this reason, whilst we have united in a society, we have as yet drawn up no constitution, and have only organized ourselves so far as is absolutely necessary. Our sole officer is a secretary, all other work being conducted by a provisional committee. Amongst the methods by which such a society could bring this subject before the public, are the delivery of sermons, lectures, and addresses, the systematic use of the columns of the religious and secular press, and by the holding of an annual meeting. Finally, by the co-operation of members of various communions for the special object of united prayer and consultation, we believe that mutual prejudices might be abolished and mutual ignorance dispelled, whilst the unity of the spirit would be promoted, leading it might be under the Providence of God to a larger measure of the realization of our Saviour's last prayer, that all His followers might be one, that the world might believe that He was sent from God. We ask all those who are interested, or wish for further information to communicate with the secretary. Signed G. C. MacKenzie, Grace Church, Brantford; R. J. Moore, St. Margaret's church, Toronto; C. H. Shortt, St. Thomas' church, Toronto; Herbert Symonds, Ashburnham; F. C. C.

Heathcote, St. Clement's, of Toronto, secretary. All communications should be addressed to the secretary, at 24 Austin avenue, Toronto.

(Why not organize a regular branch of the English Society, the A.P.U.C., and so become associated with an already influential body, and derive the benefit of its extended influence and literature from the start?—Ed. C.C.)

Family Reading.

AN IDEAL PARISH.

In Dreamland once I saw a Church,
Amid the trees it stood;
And reared its little steeple-cross
Above the sweet green wood;
And then I heard a Dreamland chime
Peal out from Dreamland tower,
And saw how Dreamland Christian-folk
Can keep the matin-hour.

And Dreamland Church was decent all,
And green the churchyard round;
The Dreamland sextons never keep
Their kine in holy ground,
And not the tinkling cow-bell there
The poet's walk becalms;
But where the dead in Christ repose,
The bells ring holy psalms.

I saw the Dreamland minister
In snowy vestments pray;
He seemed to think 'twas natural
That prayer should open the day;
And Dreamland folk responded loud
To blessings in God's name;
And in the praises of the Lord
They had no sense of shame.

And Dreamland folk, they kneel them down
Right on the stony floor;
I saw they were uncivilized,
Nor knew how we adore,
And yet I taught them not, I own,
The posture more refined,
For well I knew the picturesque
Scarce suits the savage mind.

And Dreamland folk do lowly bow
To own that Christ is God;
And I confess I taught them not
The fashionable nod,
And Dreamland folk sing Gloria
At every anthem's close,
But have not learned its value yet
To stir them from a doze.

—Bishop Cox.

REVERENCE DURING DIVINE SERVICE.

(Some practical directions for the newly confirmed, and other worshippers. Selected from various sources.)

1. Upon entering the church for worship, kneel in silent prayer for God's blessing on the services, and when they are concluded remain on your knees to return thanks for the privilege you have enjoyed.

2. Be careful to observe the proper postures prescribed by the Church. Do not form the careless habit of sitting, when you ought to stand, in praise; or only bowing the head in prayer when you should kneel.

3. Make it a rule to join in the services of the Church. Find your place in the Prayer Book and respond audibly. A Churchman should never be idly looking about while others are engaged in worship.

4. Resolve from the first to come to Holy Communion at least once a month, and as much oftener as you can do so. Make your communions at an early celebration, if possible. At the late celebrations remain for worship and prayer. Never leave the church until the service is finished.

5. Come to the altar-rail as promptly as possible, immediately after the celebrant has shown that he is ready to communicate the people, bringing nothing in your hands.

6. Receive the bread always in the open palm of the right hand, never with the fingers. Be careful not to allow any crumbs to fall upon the floor. Always unglue both hands, and women should remember to raise their veils before coming to the altar.

7. In receiving the wine, take hold of the base of the cup firmly with both hands, and so guide it to your lips.

8. Unless there is some physical reason why you cannot do so, remain kneeling in your pews while others are communicating. In any case, you should occupy the time in prayer or some other devotional exercise. Lack of occupation at such times furnishes a fruitful opportunity for the intrusion of wandering thoughts.

"Let all things be done decently and in order." I. Cor. xiv. 40.

WALK CIRCUMSPECTLY.

We need to walk circumspectly both in belief and in practice. We have nothing to lose, but everything to gain, by more search, more light, more intelligence, surer ground. Every new discovery, every new good argument, will serve, not damage, Christ and His work. Here, then, let us walk circumspectly, not as fools, but as wise. Lament not, stand not aloof from the questioning, searching spirit of the age; but take it and use it for good. In practice also we need many a circumspect walking as to both the good and the bad habits and influences around us. There are better things in life than being rich, than being powerful, than being notable. Measure thyself, not by thy wishes, but by thy graces; not by thine ambition, but by thy capacities. Strive to do what thou canst do well, and to serve when thou canst serve with a pure conscience; but aim not at duties which thou canst never thoroughly perform, and at offices which thou canst not satisfactorily fill. If we are walking circumspectly, can we avoid hearing such voices as these sounding about us? If we are not fools, but wise, shall we not admit them to a place in our counsels and in the formation of our plans in life?

DID YOU EVER THINK?

That a kind word put out at interest brings back an enormous percentage of love and appreciation?

That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more ladylike, but more refined than having "company manners?"

That to judge by his personal appearance stamps you as not only ignorant, but vulgar?

That to talk, and talk, and talk, about yourself and your belongings is very tiresome for the people who listen?

THANKFULNESS.

Gratitude makes worship, especially public worship, real, serious, reverent. Praise is the very soul of the Church's worship, and praise is the voice of thankfulness. The first object, we are told twice every day, which makes us Christians assemble and meet together, is that they may render thanks for the great benefits which they have received at the hands of God. And these thanks are expressed in the greater number of the Psalms, in the hymns, in the canticles, in the Te Deum (who but the thankful can possibly under-

stand such a psalm as that?), above all, in the Holy Sacrament, on that very account named by the first Christians the Eucharist, wherein, to use the words of our Prayer Book, "we entirely desire God's fatherly goodness mercifully to accept this, our sacrifice of praise and thanksgiving." It has been said that our public worship would be much less unworthy of Him to whom it is addressed if before beginning, each Christian would think exactly what he most needs to obtain by prayer at the hands of God. It may be said, with at least equal truth, that this improvement, so much to be desired, would be secured if we all of us had more of the spirit of the one leper in the Gospel, and less of the spirit of the nine; if each act of worship could be a conscious turning back on the road of life, to fall at the Redeemer's feet and give Him thanks for the incalculable blessings of pardon and of grace which those who know anything about Him—anything about themselves—know that He, and He alone, has won for them.—Canon Liddon.

WALK TRUSTINGLY.

What a vast proportion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dear ones. Present joys, present blessings slip by, and we miss half their sweet flavour, and all for want of faith in Him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? We, who are so mutable, so faulty, so irritable, so unjust; and He, who is so watchful, so pitiful, so loving, so forgiving. Why cannot we, slipping our hand into His each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace, and home?

THE OLD WAYS.

People who are accustomed to a noisy worship will find ours tame; and those who have no idea of worship at all will wonder why we are so long getting ready for the sermon, which, in their view, is the principal thing.

The effects produced upon strangers who attend our more elaborate services vary greatly, some being deeply impressed, while others are bewildered or startled, if not displeased.

It is worthy of note, however, that as people grow in intelligence, and as they study the principles which lie at the basis of worship, they see the eminent propriety of those usages which we have inherited from all the past centuries of devotion.

We claim that our Church's ways are not strange. They appear so only to those who have themselves been accustomed to strange usages. We claim that it has no peculiarities. Only those things are peculiar which men have devised of late. The Church does not change its ways to suit passing whims.

GREAT THINGS AND SMALL.

How have whole systems of religion been founded upon the forgetfulness of this principle! Men have either gone out of the world or sought to render themselves or others miserable in it, just because they thought it necessary to do some great thing in order to please God. What is monastic life in all its forms and degrees, the endeavour to escape from the temptations of society, and to anticipate heaven by a life here below of uninterrupted devotion, but a neglect of God's wise and wholesome caution? (II. Kings v. 13.) And what is asceticism in all its forms and degrees—the refusal to one's self of life's simple comforts, the prohibition of marriage, and the

commanding to abstain from meats, the substitution of a system of self-torture for a spirit of temperance and of thankfulness, but a neglect of the same wise and wholesome caution that what God looks for in us is, not the doing of some great thing, but the endeavour to be pure and holy in the performance of common duties, and in the use of lawful enjoyments? And how true is it, in all these cases, that the easy thing is not always the small thing, that to some natures it is far more attractive to have a high thing, a great thing, a novel thing proposed to them than a level, an ordinary, or an old duty pressed upon them; insomuch that he who would have exalted himself to the one cannot humble himself to the other, and he who would have buried himself in a cloister, or foregone every luxury and every amusement without murmuring or complaint, cannot bring himself to be an exemplary man in life's common or natural relations, cannot set himself vigorously to that which brings with it neither applause nor self-congratulation, the fulfillment as in God's behalf, as in Christ's service, of the little everyday duties of kindness, of self-denial, and of charity, the careful walking in a trivial round, the punctual, loving performance of a common task.—Dean Vaughan.

GOOD ADVICE.

Benjamin Franklin wrote to his daughter: "Go constantly to church, whoever preaches. The act of devotion in the Common Prayer Book is your principal business there, and if properly attended to, will do more toward amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our common composers of sermons can pretend to be! and therefore I wish you would never miss the prayer days; yet I do not mean you should despise sermons, even of the preachers you dislike, for the discourse is often much better than the man, as sweet and clean waters come through very dirty earth."

THE PROMISE OF FORGIVENESS.

Even from the beginning of Scripture, we read everywhere the Divine promise of forgiveness; not so much, of course, in the history which records the march of God's visible providence, or in the law which enforces His will on the outer world of human conduct. There, necessarily, it is the great law of retribution which is wrought out, alike in the ordinary laws of His dispensation as in the baring of His arm from time to time in miracle; but when we enter into the region of the soul, in the spiritual teaching of the prophet, in the spiritual experience of the psalmist, then that promise of forgiveness comes to us again and again. What can be brighter or more gracious than the message of God through him who has been called the Evangelical Prophet? "Come now, let us reason together," saith the Lord; "though your sins be scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." What can be fuller of hope, even in penitence, than the utterance of the Psalm: "Thou shalt wash me with hyssop, and I shall be clean; Thou shalt cleanse me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness, that the bones which Thou hast broken may rejoice." And all the while in the background of mystery, on which, as it were, these bright promises stand relieved, there lay the great universal rite of sacrifice, ordained by God, offered by man, in which, over and above the more obvious ideas of homage and thankoffering and self-dedication, there was implied the mysterious truth of atonement for sin, and so there was reconciliation and the law of retribution and the gospel of forgiveness.—Bishop Barry.

THE GOLDEN FLOWER.

When Advent dawns with lessening days,
While Earth awaits the angels' hymn;
When bare as branching coral sways
In whistling winds each leafless limb;
When Spring is but a spendthrift's dream,
And Summer's wealth a wasted dower,
Nor dews nor sunshine may redeem—
Then Autumn coins his Golden Flower.

Soft was the violet's vernal hue,
Fresh was the rose's morning red,
Full-orbed the stately dahlia grew—
All gone! their short-lived splendours shed
The shadows, lengthening, stretch at noon;
The fields are stripped, the groves are dumb,
The frost-flowers greet the icy moon—
Then blooms the bright chrysanthemum.

The stiffening turf is white with snow,
Yet still its radiant disks are seen,
When soon the hallowed morn will show
The wreath and cross of Christmas green:
As if in Autumn's dying days
It heard the heavenly song afar,
And opened all its glowing rays,
The herald lamp of Bethlehem's star.

Orphan of Summer, kindly sent
To cheer the fading year's decline,
In all that pitying Heaven has lent
No fairer pledge of hope than thine.
Yes! June lies hid beneath the snow,
And Winter's unborn heir shall claim
For every seed that sleeps below
A spark that kindles into flame.

Thy smile the scowl of winter braves,
Last of the bright-robed flowery train,
Soft sighing o'er the garden graves,
"Farewell! farewell! we meet again!"
So may Life's chill November bring
Hope's Golden Flower, the last of all,
Before we hear the angels sing
Where blossoms never fade and fall!

IS CHRISTIANITY A SELFISH RELIGION?

A very dangerous tendency of the religious life of to-day is to individualize Christianity and to treat the whole subject of religion as something entirely subjective—all for one's own self and parish. The question of too many of us in our selfishness is, "How does Christianity bear upon my own salvation?"

What can I do to glorify my own parish, or to immortalize my own name in it?" Seldom are the questions: "What is my duty as a sworn soldier and servant of the Great Captain?" "What can I do as a member of the army of the Lord of Hosts to extend His Kingdom and set up His ensign for the people, to aid in ushering in the time promised by the prophet when 'the earth shall be full of the knowledge of the Lord as the waters cover the sea.'" And so it has come to pass that the very object for which the Church was incorporated is forgotten, and work for the extension of the Kingdom of God instead of being the very inherent life of our religion is considered as a sort of voluntary labour of supererogation; for so many Christians do not know that missionary work is the primary, chief, and essential work of the Church.

DO YOUR DUTY.

The obscure make history when each man does his duty, and human progress is more the result of what takes place in private life than of what our giants do. The world consists of little people, each of whom is doing his little work, but the aggregate influence is an irresistible dynamic force for good. The best men and women are unknown. There is a long list of saints whose names will not be heard until the Day of Judgment—men who have made a hard fight with fate amid surroundings too lowly for recognition, and women who have sacrificed more than anyone knows except One.

It is not the smallness of your life, but the quality of it, that is important. You cannot be an oak or an elm, but if you are a violet under a maple, drinking in the sunshine and the dew, you should be content, for in the providence of God, humble lives cheerfully lived have infinite value.

HINTS TO HOUSEKEEPERS

To test the heat of an oven use a bit of white paper. If it burns at once the oven is too hot for anything; if it turns a delicate brown, it indicates pastry heat; for cake it will be dark yellow; light yellow shows the proper heat for biscuit and sponge cakes requiring rather slow baking. For meats the first heat should be strong to keep the juices in the meat.

Jenny Lind. Make a thin batter of three eggs, two full tablespoonfuls of melted butter, pinch of salt, two teaspoonfuls of baking powder, pint of milk or water, a quart of flour. Bake on hot griddle in cakes the size of a small plate. Butter on the wrong side, spread with fruit jam, or marmalade, roll up, lay on a flat dish, sprinkle fine sugar over them. Serve hot with cream or hot lemon juice.

Western Reserve Roast Chicken.—Take three pints of bread crumbs, through which mix a beaten egg, half a teacupful of melted butter, half a teaspoonful salt, same of pepper and one teaspoonful powdered sage. Butter a pan which has a cover, and put the crumbs in the bottom. They should be about two and one-half inches deep. Joint a small chicken and boil until nearly done in a quart of water to which has been added a teaspoonful of salt. Moisten the crumbs with some of the chicken stock, lay the pieces of chicken, skin side up, over the crumbs, cover and place in a hot oven. In twenty minutes remove the cover, brush the chicken over with melted butter, dust over with flour, and return to the oven to brown. If one is dextrous the whole can be slipped off on to a hot platter. The giblets, which have been cooked with the chicken, should be chopped and put into the remaining stock to cook further while the chicken is baking.

Ham Quenelle (an excellent breakfast dish.)

One cupful and a half of boiled ham minced very fine, and a cupful and a half of potatoes sliced thin. Arrange the ham and potatoes in alternate layers, seasoning the ham with a pinch of pepper. When the dish is full pour over it a pint of cream sauce made as follows: Melt a tablespoonful of butter in a saucepan, stir in a heaping teaspoonful of flour, add very slowly a pint of rich milk and a pinch of pepper. Let the same boil up once. Pour a heaping tablespoonful of it over two beaten eggs; stir it in, and then add the eggs to the rest of the sauce. Sprinkle a tablespoonful of bread crumbs over the dish of ham and potatoes after adding the sauce, and set it in a hot oven to brown for fifteen minutes. Serve with the flakiest of biscuits, the best of coffee, the freshest of boiled eggs and you have an ideal rural breakfast.

Books of very delicate binding, such as white or other pale shades, may be freshened and cleaned by rubbing them gently and thoroughly with chamois leather and finely powdered pumice stone.



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Children's Department.

NEAR TO GOD.

I may not tread the paths He trod In fabled Judea's land, But I can walk as near to God As those who touched His hand

may not climb the vine-clad hills, Nor stand on Olive's height, But when His truth my vision fills, I see a grander sight!

Tho' to my gaze may be denied The light of Orient skies, No distance can from Him divide, If love anoint mine eyes.

With Christ the thorniest shrub that grows Burns with celestial flame, And duty blooms like Sharon's rose, For Christ dwells there "the same

WHO WAS CINDERELLA?

Cinderella's real name was Rhodope, and she was a beautiful Egyptian maiden who lived 670 years before the Common era, and during the reign of Psammetichus, one of the twelve kings of Egypt.

One day she ventured to go in bathing in a clear stream near her home, and meanwhile left her shoes, which must have been unusually small, lying on the bank. An eagle passing above, chanced to catch sight of the little sandals, and mistaking them for a toothsome tidbit, pounced down and carried off one in his beak.

The bird then unwittingly played the part of a fairy godmother, for flying directly over Memphis, where King Psammetichus was dispensing justice, it let the shoe fall right into the king's lap. Its size, beauty, and daintiness immediately attracted the royal eye, and the king, determined upon knowing the wearer of so cunning a shoe, sent throughout all his kingdom in search of the foot that would fit it.

As in the story of Cinderella, the messengers finally discovered Rhodope, fitted on the shoe, and carried her in triumph to Memphis, where she be-

Clergyman's Statement

Unable to Attend to His Duties on Account of Nervous Troubles—How He Found a Complete Cure.

The high character of the testimonials published in behalf of Hood's Sarsaparilla is well known. These testimonials come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Rev. Bernard M. Shulick of Brighton, Iowa, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes the following statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

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came the queen of King Psammetichus, and the foundation of the fairy tale that was to delight boys and girls 2,400 years later.

A MOTHER'S STORY—HER LITTLE GIRL CURED OF CROUP.

Having tried your medicine, my faith is very high in its powers of curing Cough and Croup. My little girl has been subject to the Croup for a long time, and I found nothing to cure it until I gave Dr. Chase's Linseed and Turpentine, which I cannot speak too highly of. Mrs. F. W. Bond, 20 Macdonald Street, Barrie, Ont.

HE KNEW, AND YET KEPT ON.

Some little boys, in a narrow courtyard between two houses, were amusing themselves by throwing stones and clods of dirt to see if they could hit a post near the sidewalk.

"There comes somebody!" cried one boy, peeping out. "I'll hit him as he goes by." And as a young man passed, Jack threw a clod and struck him. Jack thought he was hidden, but the young man turned and caught sight of him. He looked surprised and sorry, but he walked on. It was Jack's big brother.

That evening the big brother said to Jack: "Did you know who was coming when you threw that clod?"

"Yes," said Jack, "but I wanted to see if I could hit you."

"It would have been wrong to throw at any one who was passing," said the big brother, "and I should not like to have any boy throw at me; but to throw at your own brother seems worse, and it makes me very sorry to think my little brother threw a muddy clod at me when he knew who it was. The rest must have thought you had a mean sort of a brother when they saw you treat him so."

"They know better. You're not mean," cried Jack, ashamed of himself at last. "I'm sorry I threw at you in the street. I won't again."

You see how it was. The big brother felt sorry that Jack knew just what he was doing and yet kept on.

But think what it means when Sun-

day-school scholars, who know that Jesus is their elder brother and that he loves them, yet keep on treating Him lightly, refusing to listen and obey. Is it not strange and sad?

KIDNEY SUFFERERS.

Be Convinced—There is Hope—There is a Cure. Most Wonderful Testimony—Read—Believe—Live.

Clinton Cook, a well-known farmer, Stouffville, P.O., Ont.: "For five years I suffered agonies from acute form of kidney disease. Leading physicians treated me. They relieved me, but proclaimed my case incurable. I took kidney pills and other remedies with little benefit, and not until I commenced the use of South American Kidney Cure had I any hope of recovery myself. I felt relief after the second dose. I had excruciating pains in my back, was unable to retain my urine. My body was greatly swollen. To-day all these sufferings have disappeared, and I am well and strong."

THE HAPPIEST BOY.

Once there was a king who had a little boy whom he loved.

He gave him beautiful rooms to live in, and pictures and toys and books. He gave him a pony to ride, and a row-boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length one day a magician came to court. He saw the boy and said to the King:

"I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold

Anæmia means "want of blood," a deficiency in the red corpuscles of the blood. Its cause is found in want of sufficient food, dyspepsia, lack of exercise or breathing impure air. With it is a natural repugnance to all fat foods. Scott's Emulsion is an easy food to get fat from and the easiest way of taking fat. It makes the blood rich in just those elements necessary to robust health, by supplying it with red corpuscles.

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it under the paper and then see what he could read. Then he went away and asked no price at all.

The boy did as he had been told, and the white letters on the paper turned into a beautiful blue.

They formed these words: "Do a kindness to someone every day."

The prince made use of the secret, and became the happiest boy in the kingdom.

AT SUFFERERS' SHRINE.

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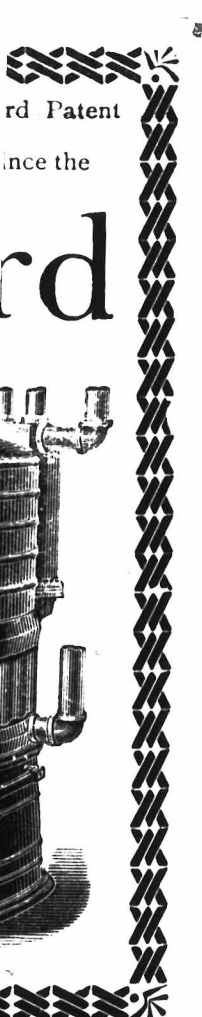
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BIRTH

At Prescott, Saturday, the 20th inst., the wife of Rev. G. H. P. Grout, Rector of Newboro, of a son.

A THUNDERSTORM.

INCIDENT IN AN ENGLISH ORPHANAGE.

During one of the sultry days of the summer, now drawing to a close, there broke over London, as over other places, a severe thunderstorm. It did not last long, but the claps of thunder were quite alarming enough to instill a certain amount of awe into childish hearts.

The time for Evening Prayer had come, and the orphan children were about to assemble in the little chapel of the Home. Before going in this evening, however, it was noticed that two or three of the little ones were whispering together.

"What is it?" asked Sister, and two little maidens instantly stepped up and said in low tones, "Please, Sister, we want you to say a new prayer at the end of the others to-night; will you say it?"

"But what are we to pray for?"

"Oh, please will you ask God to take care of those poor, sad men who stand out in the rain, and have no home to go to, and not to let them be hurt by the thunder?"

"Oh, yer," said Sister, "I am very glad you have thought of them."

"And, please don't forget the blind man that stands on the corner. He always says 'kind friends,' but we can't understand what else he says. And then there's the man what drives our van when it's full of clothes and things kind people give us," and, after a pause, "his horse!"

Sister promised to remember all these, and was preparing to move on with her little flock, when a curly-head and beseeching face was lifted up to her, and an anxious voice gasped, "And, oh, there's the dove, do please pray about the dove."

This bird is a very great pet with the children, and should evil befall it, great would be the tribulation in the orphanage.

Sister could scarcely forbear smiling at the all-embracing charity of these dear little people.

After the ordinary simple prayers, with the super-added intercessions had been duly offered, a little spokeswoman came up and said, "There was one thing you forgot, Sister; you did not say that it was the blind man what always says 'kind friends.' You forgot to say what he says; but perhaps"—with a bright smile—"perhaps God will know which blind man we meant."

Sister put her mind at rest on that point, and the preparations for bed went on busily.

Presently Ivy (aged 8) comes to Sister and says, "I've been thinking that perhaps God sent that thunder just as a little punishment for us, because you know, Sister, we had been rather naughty to-day. Perhaps He won't send any more if we try to be quite good now."

Shortly after, all the little heads were laid on their pillows, and each orphan child was wrapped in the sound, sweet sleep of childhood, confident in her Heavenly Father's care, and free from all further anxiety respecting poor men, horses, or any other creatures.

This little incident is only one of many we might relate about these desolate little ones, who, deprived of an earthly father's protection, seem to cling with all the more trustful faith

to the idea of the Great All Father. May this holy confidence hold them in good stead, when they have to face the storms and trials of their after life and bear them safely to a happy Eternity!

D-O-D-D-S

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No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured Bright's Disease except Dodd's Kidney Pills. No other medicine has cured as many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, hence they are so widely and shamelessly imitated.

—Of all sunshine, the most potent for dissipating our own darkness is the smile we give to others.

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—Those who know the least of others think the most of themselves.

—Prayer is part of the free play of a healthy soul; it cannot be forced.

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HELPING JESUS.

Every good deed you do helps Jesus Christ. You little children, even the smallest of you, must not think that because you are not grown up you cannot do anything to help him. Children can do a great deal to make a home happy, or to spoil it; to help or spoil the work of Christ; and do a great deal of good or harm to the world.

A CRIPPLE'S AGONY

Sciatic Pains made Limbs Useless and Life a Burden—South American Rheumatic Cure Snapped the Pain Chords and Cast Away the Crutches

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—Worship without emotion is a harp with broken strings.

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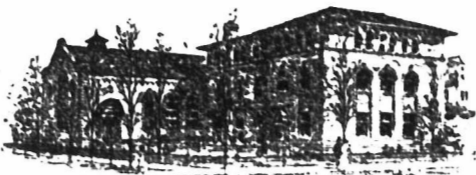
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