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[No. 43

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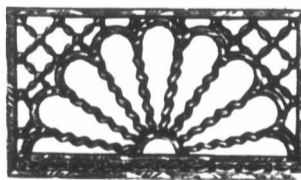
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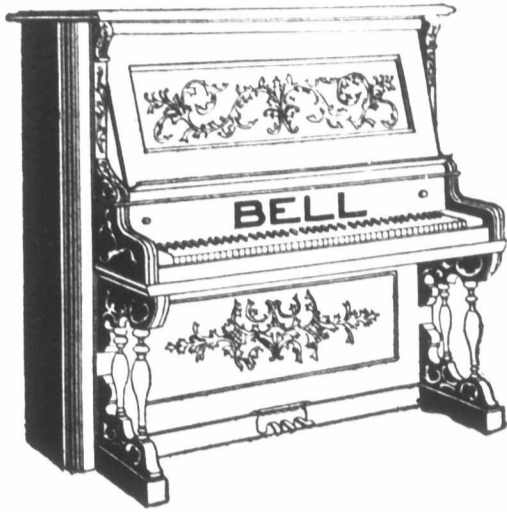


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Processional: 180, 215, 219, 230.
Offertory: 174, 184, 203, 217.
Children's Hymns: 178, 240, 333, 334.
General Hymns: 186, 210, 223, 226.

Division or Readjustment.

The most important feature of the Diocesan Convention, of New York, was the defeat of a proposal to divide the diocese, accompanied with the reference of the matter of a rearrangement of the dioceses of the whole State to a committee authorized to bring the same to the attention of the other Bishops and diocesan authorities. This is very wise, and a course which might well be considered in our own province. Subdivision bids fair to be very unequal, and, therefore, unfair, if carried out at the expense of one large diocese only.

A Famous Picture.

This paragraph, in the "Living Church," will be sad news to many old Englishmen, and it is one which requires explanation. If, as the Dean of Winchester says, the Cathedral never had any real title to this

picture, who had? Who placed it there, and who took it away? Who sold it to Mr. Morgan, and what became of the money? As it stands, it seems an incredible proceeding. The Living Church says: "Mr. J. Pierpont Morgan . . . has presented Benjamin West's painting, 'The Raising of Lazarus,' to the Wadsworth Athenaeum, Hartford. . . . 'The Raising of Lazarus,' which is well known, hung for many years over the altar of Winchester Cathedral, where it looked down on one of the most impressive cathedral naves of the world, a clear length of almost 400 feet. It was framed into the fifteenth century reredos, and remained in the cathedral nearly 118 years. It was removed about a year ago, when some restorations were made to the reredos, and was for a time hung in a side aisle. When it did not reappear and it was reported that it had been sold to an American, a storm of indignation arose in England. The Dean of Winchester Cathedral was obliged to write a letter to the press, acknowledging the sale, but explaining that the cathedral had never had any real title to it, and that, therefore, no one had any right to complain. This stilled the chorus of criticism to some extent, but there is still much feeling in English art circles over the removal of such a canvas. . . . It is rather remarkable that a characteristic work by one of the earliest of American artists, for Benjamin West, although he painted and died in England, was born in the United States, should, over a hundred years after its production, be taken from its English resting-place to the land of the artist's birth."

The Church.

Is it not a simple matter of fact that at this moment the progress of the human race is entirely identified with the spread of the influence of the nations of Christendom? What heathen nation is believed by others, or believes itself to be able to affect for good the future destinies of the human race? The idea of a continuous progress of humanity, whatever perversions that idea may have undergone, is really a creation of the Christian faith. The nations of Christendom in exact proportion to the strength, point and fervour of their Christianity, seriously believe that they can command the future, and instinctively associate themselves with the Church's aspirations for a world-wide Empire. Such confidence, by the mere fact of its existence, is already on the road to justifying itself by success. The idea never was stronger, on the whole, than it is in our own day. If in certain districts it may seem to be waning, this is only because such sections of opinion have, for the moment, rejected the Empire of Christ. Their errors and wanderings do not set aside, they rather act as a foil to that gen-

eral belief in a moral and social progress of mankind, which at bottom is so intimately associated with the belief of Christian men, in the coming triumph of the Church.

Missions in China.

We venture to hope, says Church Times, that the whole question of women's work in the interior of China may be reconsidered. Due prudence is not cowardice; and there seems no warrant for repeating the policy of placing women in stations where experience has shown that they may in a moment be called to suffer the cruellest of fates. And it will be well in the future if we pay greater attention to the intellectual capability of those who are sent upon the China missions. For a long time we thought that anyone would do for the Indian missions. We have now learned better, and we have given some of our very ablest priests to the Indian missions, with the best results. In China that lesson has yet to be learned. Face to face with an ancient civilization, with a people of marked intellectual power, with a social system dominated by literati, we have too often been content to send those who have no marked qualification for the special work.

The German Emperor is Right.

The German Emperor lost no time in replying to the letter sent him by the Emperor of China, to express his sorrow at the murder of Baron von Ketteler. He points out that the murder of the German Minister does not stand by itself, but that numbers of missionaries and of their converts have been murdered for their religion, and that the blood-guiltiness of these deeds rests upon the officials and counsellors who surround the Emperor's throne, and whose punishment alone can be an atonement for the past and a guarantee for the future. The security of the native Christians is a point which must not be overlooked; the European Powers are in honour bound to obtain proper safeguards for their future protection and freedom of worship.

A Fair and Just Ruler.

The Bishop of Exeter announced, in a letter to his archdeacons, his resignation of the See, for medical reasons, after an episcopate of fifteen years. The Bishop will carry with him into his retirement the respect and affection of all those with whom he has been brought into relation during his tenure of the See; for though in many cases their views were widely divergent from his, the Bishop's administration of his diocese was marked by a spirit of conciliation and the rare quality of Christian "gentleness." Resignation of high office, whether in Church or State on grounds of health or age, is not so common as it ought to be,

and we feel grateful on that account to one who, like Dr. Bickersteth, makes the wrench (which must always be a painful one), of giving up work that has been a source of great joy, as well as of great anxiety, rather than sink almost unconsciously on to a lower plane of usefulness and activity.

The Bishop of Durham on the Psalter.

In a preface to a volume entitled, "A Book of Comfort," being selections of the more spiritual portions from the Prayer-Book version of the Psalms, the Bishop of Durham says: "An English hymn-book is an impressive testimony to the communion of saints. By a hymn-book men widely separated are united before the throne of their common Father. The Psalter is the hymn-book of humanity. To the serious student the local and historical allusions, the traces of personal and transitory emotion and judgment, scattered throughout the psalter, are invaluable as signs of the Divine method in the education of the chosen people; but they disturb and perplex those who read the book for immediate spiritual support.

The Limit of Toleration.

The Bishop of Liverpool, in his address at the Diocesan Conference, speaking in reference to the limit of toleration, said: Since there must be some limit up to which I can go, and since I desire that the limit should be as clear and as obvious and as just as possible, I shall naturally look to the Lambeth Judgment and the Archbishops' decision on incense and reservation as the limit of my toleration. Where they are ignored and disobeyed, however, painful the course may be—and it will be the most painful—I can neither preach, confirm, license any assistant clergy, nor lend countenance or support, direct or indirect. For a lawlessness, which sets up a Church authority of its own, which on the one side refuses to obey in spiritual matters a secular court because it is secular, and on the other side a spiritual court because it is not constituted according to its own liking, or because its decisions do not coincide with the laws of a "Catholic Church," which it is most difficult to define, and still more difficult to discover, not only brings confusion into the flock of Christ, which He has purchased with His own Blood, but lowers throughout the community that respect for the majesty of law and authority without which no Church and no commonwealth can possibly hold together, and which, in my opinion, we as clergy ought to be the foremost to evidence in our lives. A lawless Church will soon lead to a lawless State; and the swift Nemesis of lawlessness is ruin.

St. James, Garlick Hill, City.

The appointment of the Rev. H. D. MacNamara, to be chaplain to the new Lord Mayor of London, has drawn attention to the church of which he is rector, St. James', Garlick Hill. Mr. MacNamara lives in his own parish, and the Lord Mayor is one

of his parishioners. This is one of the ancient historical churches, which everyone out of London wishes to have preserved. The church was rebuilt in 1320. Half a century before the great fire of London, in 1666, the church was extensively repaired. The foundation-stone of the present one was laid in 1670, and it was opened in 1682; the organ was built about 1667, but has since been frequently restored. The parish register dates from 1535, and some old communion plate from 1540. This parish shows what can be done by conscientious clergy, and we are glad to say that there are others equally successful.

Dedication of Churches in England.

There are no less than six hundred distinct forms of dedication names in England; there are about fourteen thousand churches dedicated, and about five hundred churches are anonymous; 505 churches have dedications to the Saviour, seven to the Holy Ghost, and 636 to the Holy Trinity. More than 700 are called after St. Michael, or St. Michael and All Angels; 15 are dedicated to St. Gabriel; over 900 are dedicated to St. Peter, and nearly 300 more to St. Peter and St. Paul, jointly. To St. Paul there are about 320 dedications; there are 576 to St. John the Baptist, and 533 to St. John the Evangelist; 600 are dedicated to St. Andrew; St. James the Great, 551, and St. Bartholomew has 180; St. Mary Magdalene, 202; and St. Stephen, 124. The only English Bishops whose names have been popular are St. Swithin, 54 dedicated, and St. Chad, 41. The list of foreign Bishops is small, but includes St. Nicholas, with 307 dedications, a token of the popularity of the Archbishop of Myra, the patron saint of sailors, and of children, though many of them do not know that St. Nicholas is Santa Claus.

Steele's Spectator.

Church Bells, having drawn attention to this church, received a letter from a stranger, who remembered the church when a boy, some sixty years ago. He says: My father was then engaged under Government at Somerset House, in the Strand, which obliged him to live in the city, his family dwelling in a house the back of which opened from the first floor on to the flat, leaden roof, which, apparently, was the roof of the vestry of the church, an open space which abutted on the east end of the church, the stained-glass window being protected with wire-work. This was the only open space at the back of the house, which, however, was unique in enabling one to hear the service and singing going on within the building at the usual hours of Divine worship. It was at this church that Steele records, in No. 147 of the Spectator, August 18th, 1711, the impressive rendering of the liturgy by the rector of his day. "You must know, sir," he writes, "I have been a constant frequenter of the service of the Church of England for above these four years past, and until Sunday was seven-night never discovered to so great a degree

the excellency of the Common Prayer, when, being at St. James', Garlick Hill Church, I heard the service read so distinctly, so emphatically, and so fervently that it was next to an impossibility to be inattentive. My eyes and my thoughts could not wander as usual, but were confined to my prayers. I then considered that I addressed myself to the Almighty, and not to a beautiful face. And when I reflected on my former performances of that duty, I found that I had run it over as a matter of form in comparison to the manner in which I then discharged it. My mind was really affected, and fervent wishes accompanied my words. The Confession was read with such a resigned humility, the Absolution with such a comfortable authority, the Thanksgiving with such a religious joy, as made me feel those affections of the mind in a manner I never did before. To remedy, therefore, the grievance above complained of, I humbly propose that this excellent reader, upon the next and every annual assembly of the clergy at Sion College, and all other conventions, should read prayers before them."

CHURCH MUSIC—PLAINSONG.

The writer last week promised to continue on "Plainsong," having referred to same in former letters. Plainsong is the diatonic system of music, which was gradually developed in the Western Church, in order to provide for the musical recitation of every part of her daily offices, whether metrical or non-metrical, without interfering with the natural rhythm of the text. The nucleus of the music was collected and edited by S. Gregory, about A.D. 600, but in the later Middle Ages the rendering of the chant was by degrees corrupted owing to the influence of harmonized music, and its study was practically neglected until prominent ecclesiastical musicians on the European Continent turned their attention to it. Their researches show that the most elaborate portions of the chant intended for the choir should be executed smoothly and quickly, rather than in the heavy mechanical style to which they have been reduced. The further development of scientific research, on the lines hitherto followed, must be full of interest, for it will elucidate the principles and practice of a system of music totally distinct from the modern art. The chant intended for the congregation is of a simpler character, and as experience has shown that congregational music is necessarily in unison, while modern compositions in this style, are, for some reason, vapid and inartistic, it follows that the only artistic music for congregational use is that of the ancient chant. All will agree that Plainsong is the creation of the first six centuries of Christianity. It resisted corruption (as above stated), for at least seven centuries, and only gradually succumbed to the influences, which led to the religious reaction of the 16th century. Its revival is, therefore, a completion of the work of the Reformation and should secure the support

of Churchmen, who may differ widely on, say, matters of doctrine and ritual. To musicians, it opens up a new realm of art, and one which invariably fascinates all who have the enterprise to undertake the quest. Next week it is the intention of the writer to enter more fully into the development of the art of Plainsong.

H. C. W.

SUPPLEMENTARY SERVICES.

One of the serious injuries done to the Church by the spirit of party being so influential, is the difficulty it has created in regard to services, supplementary to those in the Book of Common Prayer. So far as ordinary usage goes, the order of morning and evening prayer includes all the provision made by the Church for public worship. There are churches where the service for Holy Communion is detached from morning prayer, and others where the Litany is detached and made a separate service. These divisions, which, apart from their being regular or irregular, in a rubrical sense, are so natural and convenient, have been, and by some are yet, opposed from purely factious, or party motives. Happily, however, the prejudice against celebrating Holy Communion, apart from Morning Prayer, is fast disappearing. The usage is no longer a party sign. The objection to a Litany service dies hard, but it is dying, as all such irrationalities must in time. But with those divisions made there still remains a serious deficiency of occasional services in the Prayer-Book. Provision for these is made by an office being arranged by a Bishop when some special need arises. This is not a desirable state of things, as all the services of the Church should be "common" to the whole Church, as are those of the Prayer-Book. We used for instance, a service for the dedication of a church or school-room, as well as for a church consecration. The reception of a new priest, as rector, incumbent, etc., might well have a short devotional office. A harvest festival service is much needed, and one for celebrating events for special observance, as a Church Jubilee, a National Thanksgiving, or Day of Humiliation, or any event which suggests or calls for recognition by the Church by thanksgiving, or supplication, or special celebration of Holy Communion. It is hardly known to outsiders that the Roman Catholic Church is very rich in devotional offices for special occasions. One of these is very attractive to members of that Communion. It is a service of a responsive character, the priest's supplicatory sentences being answered by the people in a short verse sung to the old-fashioned tune, associated with:

"Lord! how delightful 'tis to see,
A whole assembly worship Thee."

To hear a vast congregation responding in this most simple service is deeply impressive. The Roman Church, indeed, provides services as simple as a prayer-meeting, and others as gorgeous in ceremonial splendour as art can devise. It studies not only

the needs of different classes, but their tastes, and it has devotional offices specially arranged to associate their life, as a class, with the life of the Church. It holds special services for domestic servants at an hour when they can all attend, and at those services the best music and the best preaching is provided. It has services, also, for friendly societies, for young men's associations, for women's clubs, for young ladies' guilds; in a word, the Church of Rome is ever on the watch for opportunities to associate the life, and the activities, and even the enjoyments of its members, with devotional services. Youths, of both sexes, are initiated into a fraternity like Foresters, etc., in church, where they are vested with the membership ribbon by a priest in the course of a special service. Would not the time of our Provincial Synod be more profitably occupied by such a question as Supplementary Services, than by wrangling, as is usually done, over points of order, and other picayune matters, out of the threshing of which never a good grain is evolved? The Prayer-Book need not be disturbed by even a syllable being changed, but a Supplementary Service Book could be arranged to which no partisan could reasonably object. We say, "reasonably object," because, however innocent of offence such a book might be, it would be condemned by those who are possessed of a querulous, captious, restless, self-worshipping spirit, by whose influences the vast mass of the party movements in the Church are inspired.

THE MASTER-CHRISTIAN.

(Communicated).

In this book, Miss Marie Corelli certainly makes a bid for notoriety, even if she fails to attain to fame. In this she but follows the lead already indicated in the former productions of her very remarkable imagination. She certainly has earned the title of "slasher," and must be commended for the fearlessness of her denunciations, if sincere—even if they be somewhat diffuse. With her condemnations of the Church of Rome, it is not the writer's intention to deal, because these matters were fought out to a finish during the 400 years culminating in the Reformation of the Church of England. Neither would it be profitable here to criticize the "Christian socialism," apotheosized in the book, because it is simply Moody and Sankey—Plymouthism—with a little rearrangement of the stage-light. What the writer would examine carefully, however, is the attitude she assumes toward the Church of England, and the tremendous charges she makes against it—mostly, be it said, in ritual matters, and by imputation, rather than by statement, supported by fact. The great charge laid at the door of our Church is, in short, that she is a Romanizing agency, operating in this direction with the consent, expressed or implied, of the following prelates: The Archbishop of Canterbury, the Archbishop of York, the Bishops of London, of Bristol, of Chester, of Chichester, of Lincoln, of Oxford, and of St. Alban's. Truly a formidable array! And as a restraining influence, she interposes only the personalities of our beloved Queen and of Mr. Aubrey Leigh, the hero. Now, in view of the undoubted and undeniable fact that the membership of the Roman Communion in Great Britain and Ireland is steadily diminishing, as a proportion of the population, and that the Church of England is

steadily increasing in numbers, influence, and activity, it would seem that if Miss Corelli's contention were true, the Church of Rome is divided against itself. And we know the inevitable result of a divided household—it must fall. If the Church of England, or any ponderable portion of it, were actually doing "Romanizing" work, why should all the powers of Rome be virtually arrayed against her alone? Protestantism, at large, would be but a mouthful for the "Lady on the Seven Hills," if the one and only bulwark of religious freedom—the Church of England—were conquered. Hence all the armament of insinuation, detraction, misrepresentation, and intrigue, which is arrayed against our Church of England. To destroy the confidence of the unthinking "masses," which, unfortunately, includes the great bulk also of the "classes," would be a great stride of accomplishment in the reconquest of England. And so we find, to-day, that from the Church of Rome and her agencies, the cry of "Popery," is hurled against our Church, and not, as in times past, from the ultra-Protestants. And in this Miss Corelli is doing the cause of Rome yeoman service. Can it be that such is the deliberate intention of the "Master-Christian"? Truly, such an exegesis might be fairly drawn from the book, and particularly from the appendix. It is in this latter that a deliberate attempt is put forth to show up the Church of England, as being both pagan and Roman, witness the sub-heading: "Relics of Paganism in Christianity, as Approved by English Bishops." And here are mentioned the names of the prelates I have quoted previously, with the specific charges that they personally, or collectively sanction, approve, and enjoin, the use of incense, the confessional, children's masses, and hymns to the Virgin, the Roman mass rendered into English, and practices not lawful in the Church of England. Candles and incense are spoken of as "rags of paganism"—a metaphor as mixed as that of the country newspaper, in which a certain man was referred to as "having met his death at the hands of a horse." Rags of paganism! Well, if the worship of Almighty God in the Temple at Jerusalem were paganism, of course Miss Corelli is correct about candles and incense, whether they are lawful in the Church of England or not. And if her contention be correct, then all externals, and internals too, of the worship of God are paganism as well. The sequence is irresistible. But the most astounding statement of all is that "the Bishop of London sanctions the use of incense, and permits children's masses and hymns to the Virgin." Surely Miss Corelli had this on the very best Roman authority, and none other. It is a perfectly impossible statement as it stands. Our Bishops are not monsters of untruth and treachery, nor are any of them, whatever Miss Corelli may say or write. She does not find food for a single reflection on their honesty or cleanliness of life, and but little against their devotion to duty. And yet by statement and inference they are traitors and false swearers. The dear young lady tries to prove too much. She may come to years of discretion later on, when she sees the futility of her attempts at "Romanizing Britain." That candles, incense, the confessional, and various "irregularities" (Roman or otherwise), may, in isolated instances, exist in Church of England parishes, may be freely conceded. That they are pagan or necessarily Roman does not follow. Rome retains very many primitive customs and usages, but that does not brand them as either Roman or Romanizing, when appearing in the ministrations of other Communions. Children's masses and hymns to the Virgin, are, however, not primitive, but Roman, and have no place in the Church of England worship, and could not possibly have the sanction or permission of one of our bishops—any mere statement to the contrary notwithstanding. In this connection, let me here summarize an item appearing, some time ago, in one of our local papers, in

which was reported a "service" in one of our Methodist "Chambers." The altar was described as having been prettily decorated, and an Ave-Maria was sung with much effect by the pastor's daughter. This is presumably correct, as I read the article myself, and I never heard of its contradiction. It is well for our separated brethren that Miss Corelli did not run across this, or goodness knows but the Methodists might have come in for a share of her Romanizing theories. The fact is, it is just upon such—or more—flimsy grounds her statements are founded. Out of upwards of ten thousand Church of England clergy, there are scarcely thirty who do not submit themselves to the directions of their bishops—and the number is decreasing. Think you these men can have much influence, with the weight of the Church against their eccentricities? Not at all. And they are falling into line and yielding obedience, so that we may look for unanimous submission to the rulings of their superiors, in the near future. But the Church is not divided upon, nor vitally interested in mere questions of ritual. The few men, who emphasize these matters, are active, as all propagandists are, and create a great deal of irritation throughout the law-abiding mass of Churchmen—irritation out of all proportion to the vital importance of the questions involved. But the great work of Christ in the world, by His organization, the Church, goes on with ever-widening influence. And to-day the Church of England, with her daughters, colonial and American, stand foremost in the evangelization of mankind, in seeking the lost, reclaiming the strayed, feeding the hungry, helping the living, comforting the sick, pointing the heavenly way to the dying, pronouncing the sure and certain hope to the mourners of the departed. And she is doing this more thoroughly, more persistently, more faithfully than ever before. This is not paganism, neither is it Romanism. In every Communion there have ever been differences of opinion, and of personal practice, and there must ever be. The "infallible" Popes differ on the same subjects, even, in their ex-cathedra utterances, one from another. How much the more mere parish clergymen say one-thirtieth of one per cent. in the Church? What we demand for ourselves we must concede reasonably to our clergymen. The Master-Christian is cleverly written—it is entertaining reading, but, if you read it, do so with an "open mind." Miss Corelli does not know all about the subject. The Church of England knows infinitely more, and is the safer guide, much safer than a clever woman, whoever she may be. The book is dedicated to "all those Churches who quarrel in the name of Christ," and it is remarkable that but two Churches should receive the author's attention—the Church of Rome, which quarrels with all, and the Church of England, which quarrels with none. Her quarreling days are past. The Church of England hurls no anathemas, utters no excommunications. Neither are her houses of prayer turned into marts of merchandise. She has charity for all in so far as they are doing the Master's work, and, even if she will not permit her priests to minister at other altars, she at least requires them to pray for "all who profess and call themselves Christians," and also for "all Jews, Turks, Infidels and Hereticks, that they may be saved through Jesus Christ." And so she does not "quarrel in the name of Christ," and, spite of the implication in the book, it does not apply. For the rest, the book has some very plain talk, which does not point a moral nor adorn the tale. Some of the characters are humanly impossible; but, alas for humanity, some quite otherwise. The self-constituted priesthood of the Christian-Socialists will probably become involved, later on, in family matters, which will interfere materially with their propaganda; so that the nebulous ending of the Master-Christian is but the logical sequence of a riotous imagination, strabismatized by a moral "beam in the eye." Perhaps, after all,

it is not well to take Miss Corelli's book too seriously. All Churches look alike to her. And into the sin, misery and sordidness, which she sees in the world, she reads a condemnation of all the preachers of Christianity. Let her look at the conditions existing in non-Christianized countries, and surely she will see that the misery and sorrow she so much deplores are but the outcome of the human heart and its love for material things. For there these things cannot be laid at the door of the Christian Churches, and yet they exist in even greater degree than in those more-favoured lands, where England's Church bears the lamp of Christ's truth, illumining the dark places of the earth.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Twenty-Fourth Sunday after Trinity.

- i. We beseech Thee, an appropriate commencement. Reminds ourselves of the nature of prayer.
- ii. Begins with Prayer for Absolution.
 1. Pardon our first need. Unpardoned we are cut off from fellowship and prayer.
 2. God alone can forgive sins.
 3. God has promised forgiveness in Christ to those who confess sins. Here confession is included. "By our frailty we have committed." Not our circumstances—not temptation the cause of sin; but our own weak will.
 - iii. Pardon and grace a deliverance from Bondage. The bonds of those sins.
 1. Guilt is a bondage. Pardon and absolution remove guilt and therefore bondage.
 2. Evil habits are a bondage. The remission of grace brings not only the assurance of pardon, but also release from the power of evil, grace to obey.
 - iv. All comes from God's bountiful goodness.
 1. Not of human merit in the past. Not from any promise for the future. Not from any strength in the present.
 2. But of the goodness, the love of God—and this bountiful. (Ps., ciii., 1).
 - v. A beautiful close to the Collect.

Collect for the Sunday before Advent.

A Collect of great beauty and solemnity, coming before the beginning of the Advent Season and the new Christian year.

- i. An appeal for Divine strength.
 1. Stir up—give energy and power. The year is ending. The Advent trumpet is about to sound. Let us not be relaxed, but full of vigour.
 2. And our wills—significant. Not merely our intelligence. Knowledge is good, but not all or the best. Sentiment is good, but uncertain. It is the will that controls the life. If our wills are right, all is right. Hence the prayer.
 3. It is a prayer for God's people—"faithful"—not for the conversion of the sinful, for the increase of power in the godly.
 - ii. The immediate consequence of this grace.
 1. Bringing forth of fruit.
 2. And this fruit good works. Along the outcome of the working of grace.
 3. And this "plenteously."
 - iii. The ultimate consequence. Plentiful reward.
 1. A legitimate consideration. (1) We are not to be ever thinking of the gain that comes. (2) Rather of the love of God, and the privilege of His service. (3) Yet every act has its own appropriate result. The "cup of cold water," etc.
 2. And the reward commensurate. "Plenteous," good works will have plenteous rewards. "Whatsoever a man soweth, that shall he also reap."

REVIEWS

Buddha and Buddhism. By Arthur Lillie. Price, 3s. 6d. Edinburgh, F. & T. Clark; Toronto, Publishers' Syndicate, 1900.

This is a new volume of the excellent series of the World's Epoch Makers; and it is not inferior to any of its predecessors, in the fulness of its information and in the literary ability of its composition. On the other hand, we are unable to accept its point of view. As we understand Mr. Lillie, Buddhism is as good as any other religion, and better than most of them; and he sees in the multiplicity of religions, which flourish in the British Empire, "a possible mission for England, namely, to fuse the creeds of the world in one great crucible, and eliminate the superstitious parts." If these creeds include Christianity, we must demur to the author's conclusion. The Gospel is an historical and supernatural religion in a sense peculiar to itself; and although our Lord and His Apostles did not separate themselves from the thought of their day, they taught with a Divine authority which no other teachers could claim. We deprecate the tone of this book in some of its parts, but we admit that it has a great deal of matter not easily obtainable elsewhere.

Le Roman d'une Pussie Chat. By F. Rogers, D.C.L. Price, \$1.25. American Publishing Co., Detroit, 1900.

This is a very remarkable volume, showing a large amount of literary and constructive ability. We think the effect of the story is a little spoiled by the machinery; and yet the machinery itself is very good, so that we can imagine another critic arguing that the chief merits of the book depended upon that. However, this may be, we think that the writer could produce a first-rate work of fiction without all the Apologia, Acknowledgment, Preface, Epilogue, and so forth, with which this story is furnished. These are all clever, but they keep us from the story, and, moreover, the story is unfinished. Still it is good.

The Madonna in Art Calendar, 1901, 40c. (New York: Thomas Whittaker), has a fine collection of pictures by well-known Italian and Spanish painters. It forms a beautiful decoration for the wall of the study or parlour.

Essays, Practical and Speculative. By S. D. McConnell, D.D., D.C.L.; 8vo., pp. 282, \$1.50. New York: Thomas Whittaker.

In this collection of essays there is sufficient variety to test the powers of any thinker, but in the last, as in the first, there is the same clear thought and bold expression. The tone is distinctly critical, but we feel that Dr. McConnell has the knack of hitting the right nail on the head. His aim is the bold one—to clear away much false tradition that has gathered round our religious institutions, and too often modified our Christian faith. He calls himself an Evolutionist, but his evolutionary force is the will of God in perfecting His own creation; God being immanent in all things of heaven and earth. The earlier essays in the volume are upon practical present-day questions, and some of them have already gone through a hot discussion in their previous form of publication. The later essays run up into the deepest problems of theology. In the high and transcendental line of some of the theological speculations, we do not exactly see where the fact of the Incarnation comes in or what is the net result of its truth. But his remarks upon our Western Theology are worth a careful attention. There is no doubt but we have been trained to view the Divine revelation, according to the measure of one general system; Scripture interpretation is narrowed into one groove; and inspiration is made to cover the origins of one theological plan. It is a curious speculation to ask what form the Church would have assumed without the formative principles of

the Roman Empire, and what her theology would have been without St. Augustine, of Hippo, and the schoolmen. Much of our current Scripture interpretations need a thorough revision in a critical mood. Our creeds are few and simple, but our traditional systems are curiously complex, and they add little to our knowledge of the truth. Our volume has a breezy, bracing atmosphere, and will repay an ample study. The type is beautifully clear, and the volume is handsome.

The Evangelization of the World in this Generation. By John R. Mott. Price, \$1. New York: Student Volunteer Movement, 1900.

Mr. Mott is well known as a speaker of great force and eloquence, and the chapters of this book might well be delivered as orations. It is, indeed, one of the best hand books on the subject of missions, and the obligations of Christian men in regard to missions, that we have ever seen. The book does not abound in historical details. These are used only for the illustration of the writer's arguments. But the whole statement of the claims of the heathen upon the Church is admirably put. The writer begins by pointing out the meaning of the evangelization of the world, then he speaks of the obligation, of the difficulties in the way and of the possibilities. Every Christian should read this book, and those who are advocating missions will find a treasury of facts and arguments in its pages.

Magazines.—The International Monthly continues to print articles of a very high class. In the number for October, M. Rambaud's paper on the Expansion of Russia is completed. Other articles are on Primitive Objects of Worship, the New Italy, Recent Progress in Geology, with two articles on American Politics—both worth reading.

The Church Eclectic has articles both original and selected. Among the former are Lex Orandi, a criticism of the late Principal Caird's Gifford Lectures. Among the selected we note "New Church Music," and the "Anglican Episcopate."

The Homiletic Review, for October, is very good. Almost every article has something useful for preachers, and the Outlines are very good, some of them excellent. Few preachers will fail to receive help from this periodical.

In the current number of "Everybody's Magazine," are several stories and articles, which deal more especially with various phases of American life. Such a one is "The Third Degree," in which is set forth an interview with Inspector McCluskey, the Chief of the New York Detective Bureau. Another one of the same type is "A Tale of the Gridiron Field," which can only be followed with interest by those who understand the numberless intricacies of the rules governing the game in America. No. 9 of the "Great American Industries," appears in this number, which deals with "The American Watch Industry." Although, from its composition, the magazine will be of greater interest to its American readers, yet it is, on the whole, a very readable number throughout, even for outsiders.

In the current number of Scribner's Magazine, Richard Trilsted writes a story entitled "The Tartar Who was not Caught," in which he gives his readers an insight into the devious ways of Russian diplomacy in the far East. "The Cross-Streets of New York," written by Jesse Williams, tells in an interesting way of many of the principal features of the less known parts of New York City. "The Wheel of Time," and "A Little Gossip," are essentially American tales. Two articles, written by Dwight Elmendorf and Samuel Parsons, deal with the Paris Exposition, which has just been closed, in a very entertaining manner. The first-named, entitled, "A Camera at the Fair," is profusely illustrated, and in it, and in the article which follows, there are pictures of many of the principal buildings, etc., from which

the reader may gain some knowledge of its leading characteristics. In addition to the above, are several poems, and further instalments of "Tommy and Grizzel," and "Russia of To-Day," by J. M. Barrie and Henry Norman, M.P., respectively. The magazine, as a whole, is exceptionally interesting throughout, and contains within its borders many beautiful illustrations.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

FOR STARVING INDIA AND HER ORPHANS.

Very gratefully do I acknowledge the many kind subscriptions sent to the famine sufferers of India from: Miss Street, Collingwood, \$4.50; St. Mark's Sunday School, Parkdale, \$4.55; Mrs. Lillibee, Lakefield, \$1; Mrs. V., Toronto, \$1; Anonymous, 26 cents; Friend (for lepers), 50 cents; Eliza Shorter, 50 cents; Diocese of Ottawa, \$14.30; Mr. and Mrs. W. Taylor, Brantford (being a birthday offering), \$2; A. S. and E., Guelph, \$30; V. G. S., \$1; A. H., in July, Guelph, \$2; Parish of Mona, per Rev. A. Haldsworth, \$15.40; M. A. R., \$1; From an Elora Churchwoman, second contribution, \$1; Eric Steele, Esq., Ottawa, \$1.25; Anon., St. Catharines, \$25; Mrs. Hallen, Toronto, \$1; Friend, Carlton, West 50c.; Mrs. Herbert Warton, Tweed, \$4; "A believer's mite," \$1; Mrs. Lowndes, St. Thomas' church, \$1; Minema Howard, Renfrew, \$1; Mrs. H. M. Darrell, Toronto, \$5; Masters Paul and Maurice Helliwell, 35 cents; Mrs. N. Dight, Thedford, \$1; J. E. Morris, Esq., Bristol, Quebec, \$1; Master Freddie Morris, Bristol, Quebec (out of his own earnings, aged 12), \$1; Friend, Cayuga, \$3; Anon., Toronto, \$1; "In His Name," St. Catharines, \$2; Congregation of Hamlay School-House, per Rev. F. T. Dibb, \$1.76; A. L. M., Kingston, \$5; S. F. Morgan, Barrie, \$1; Bertie's Darling, Goderich, \$5; Mrs. Delamere, Simcoe street, Toronto, \$5; Miss Kingston, Toronto, \$1; D. O. P., Brockville, \$1; "Lover of India," 50 cents; Collected at Messrs. Lloyd Wood's, Chemists, 50 cents; Friends, 30 cents; Harvest festival offering, from St. Peter's church, King's Clear, N.B., Rev. H. Montgomery, rector, \$12. The Rev. C. H. Gill, C.M.S., secretary, Allahabad, India, sends his warmest thanks in Christ's Name to all who have sent subscriptions, and if they could read the report of the work done among the Bhils, at Gujerat, they would, indeed, feel thankful that they had been allowed to help save some of these poor, starving creatures. One of the most serious drawbacks to the work of relief has been the breaking down of several of the workers. Still others have come forward and the work of mercy goes on. Dr. A. H. Browne, of the C.M.S., Amritsar Medical Mission, writes on the 6th August: "Without the C.M.S., mission relief, I do not see how our 6,400 persons could possibly be living now, for in this country is nothing but desolation and destitution. If more helpers had arrived earlier on the scene, and more liberal monetary support had been forthcoming, we could have extended our relief centres and doubtless many now dead would have been saved. While districts outside the influence of our food centres are reported to be devastated by death, much as we longed to push forward, our hands were tied by the vast amount of work to be done here by our meagre staff, and the scarcity of money. For the last fortnight we have been obtaining precious rain, and already the face of the country is beginning to look different, but the advent of rain has

already quadrupled our death-rate. This is hardly to be wondered at, when one sees the condition of the people on relief." In the Udaipur section of the Bhil Mission, 14,200 meals were being given daily; and quoting from the same letter, Dr. Browne says: "About three or four times a day I go round about the jungle, near our mission compound, to see if any corpses are to be met with. Two mornings ago 10 were picked up, lying in one place or another, under the trees, and six were taken out of my little hospital; the same afternoon, while I was feeding the hospital patients three died before my eyes, and four more during the afternoon died outside. . . . The day Mr. Herbert arrived, at Baulia, he had 35 bodies picked up and burned . . . and again "my little hospital, too, grieves me to the heart. A little shed (bought from a native), with a tile roof, three sides partially closed with bamboo matting, covered with a layer of mud, to lessen the draughts, and one side is quite open. The place is large enough for about twelve or fourteen adults, and I rarely have less than seventy in it although of these, perhaps, thirty are children. Very many others ought to be in it, but are not for want of accommodation; and, added to other diseases, I have now lung complaints to treat, but there is no place in which to shelter the patients." He concludes his letter by stating some wants—food expenses, about 16,000 to 18,000 rupees per month; clothing for about 3,000 persons; blankets for about 4,000 or 4,500; seed, grain, and some others. Space forbids further quotations, and enough has been said to show how terrible and how vast the distress is, and if any like to take the matter up more personally than by sending funds to me, they can direct to Rev. E. F. E. Wigram, St. John's College, Lahore, India, or to the Rev. C. H. Gill, C.M.S., Allahabad, India, or, if they like, to the doctors from whom I have quoted, A. H. Browne, Esq., M.B., C.M.; care of Rev. J. S. Stevenson, of Parantig, via Ahmedabad, India. I hope many will remember how many are still in a state of starvation in India, while we are giving thanks for plenty. Let us do what we can that more may be saved, more grain supplied for sowing, and more orphans supported in the various homes. Fifteen dollars will keep one for a year. This famine is a long, long sorrow for these poor people, and kind friends from many parts of Canada have borne patiently with my pleadings for many months, for which I warmly thank them, one and all. Further contributions, especially for the orphan work, will still be most gratefully received. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto. The above report should have come out some weeks previously, but, owing to want of space, it has been delayed, and since it was written, another letter from the C.M.S. secretary, Rev. C. H. Gill, Allahabad, India, again sends warmest thanks for further help, adding that the prospects then seemed brighter (that was 27th September), though there were still a considerable number of aged, infirm, and little children to be fed. "We must now," he goes on to say, "make efforts for more directly spiritual work among the poor Bhils. Please pray for them."

TORONTO WOMAN'S AUXILIARY.

The November board meeting, held in the Church of the Ascension school-house, on Thursday, 8th inst., was very largely attended, and more than usually interesting. Among the visitors present were Miss Jennie Smith, of Japan; Mrs. Heber Hamilton, Japan; Mrs. Newnham, of Moosonee, and Mrs. Whitaker, of Mackenzie River. The corresponding secretary reported that during the month one new life member had been enrolled, Mrs. Peck, of Ashburnham, and the formation of a new branch at Shanty Bay was reported by the junior secretary. The treasurer's receipts, from October 10th to November 8th,

were \$482.80; the parochial missionary collections amounted to \$204.40, allocated as follows: Diocesan, \$232.80; Algoma, \$7.60; North-West, \$14.45; and foreign, \$0.55. The Extra-Cent-a-Day Fund amounted to \$40.25, and a resolution was passed voting \$10 of this sum for fittings in parsonage, at Marksville, Algoma, and the balance for repairs at Apsley, Toronto diocese. Six bales were sent out during the month, and twenty-two promised. In accordance with the decision that at each board meeting a three-minute paper should be read on one of the subjects for the month's reading and prayer, Mrs. Cartwright read a most comprehensive account of the present state of the Church in Algoma. She drew attention to the great influx of population and the pressing necessity for the Church to keep pace with the growth of the country. Help given now to the wise and careful Bishop of Algoma will, with God's blessing yield a plenteous harvest in the near future. The devotional reading at the noon hour was given by Rev. G. A. Kuhring, and was a continuation of previous readings on this subject of "Self-Sacrifice." Rev. I. C. Simpson, of the Universities' Mission to Central Africa, was present and explained the work of that society. He told his hearers of the part women are taking in the great work of evangelizing Africa; as hospital nurses, they are invaluable aids to the missionaries; they are also needed for teaching children, and for Christian work among the Arab ladies, who are most cordial to all Englishwomen. Rev. Edward H. Capp, of St. Luke's pro-cathedral, Sault Ste. Marie, followed with a short account of the Shingwauk and Wawanosh homes, which are in his parish. He told the members of the auxiliary how deeply indebted the directors of the homes were to them for donating the Robert Gilmor Memorial Ward, and of the very practical training which is given to the young Indian girls by Mr. and Mrs. G. Ley King. The next meeting will be held in St. Thomas' school-house on 13th December.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Truro.—The Venerable Archdeacon Kaulbach is expected to reach home the last of this month.

MONTREAL.

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

Montreal.—The Board of Governors of the Diocesan Theological College met last month. There were present: The Bishop of Montreal, Dean Carmichael, Archdeacons Mills and Norton, Rev. Principal Hackett, Dr. Johnson and Messrs. Garth, Richard White, George Hague, James Crathern, and Mr. Mudge, secretary. A resolution was passed accepting the books of the Diocesan on the terms laid down by the Synod. A scholarship of \$200 a year for two years was granted to W. R. Tandy, M.A., Queen's College, Kingston. A letter was read from the secretary of the S.P.C.K., London, thanking the board for the resolution and account of the students, who had been assisted by them with scholarships.

St. Matthias'.—The Thanksgiving services at this church, on Sunday, were largely attended, and were of an unusually interesting character throughout. The church was beautifully decorated with flowers, palms, fruit, grain, etc., and appropriate sermons were preached by Dr. Kerr, in the morning, and by Prof. Steen, M.A., in the evening. The musical portion of the services, under the direction of Mr. F. W. Evans, choir master, was of a high order, and was well rendered by a full choir. The collection, in aid of the

building fund, amounted to nearly two hundred dollars.

Sister Elizabeth, a well known and greatly respected member of the community of St. Margaret's, passed away at St. Margaret's Home, Sherbrooke street, Tuesday week, after a long illness. The deceased was a native of Boston, and came to Montreal during the smallpox epidemic of 1885, during which time she did noble work. She has since had charge of the ward for incurables in St. Margaret's Home. She had been in poor health for five years, but it was only this summer that she was obliged to relinquish active work and take a rest in the Adirondaeks. Instead of improving her condition, the mountain air had an opposite effect, and five weeks ago she returned to Montreal. Sister Elizabeth's remains were taken to Boston for interment in the Sisterhood's plot in Cedar Grove Cemetery, the funeral taking place from the Church of St. John the Evangelist in that city. A service was conducted in the chapel of the Home in this city by the Rev. Canon Wood, assisted by the Rev. Arthur French.

Church of the Advent.—The services at this church last Sunday were of a special festival character, the services appointed for All Saints' Day being rendered. The choir was enlarged, and the organ supplemented by an orchestra, under the leadership of Professor Reichling. The preacher in the evening was the rector, Rev. Henry Kitson, who took his text from Psalm xxix., 2, "Worship the Lord in the beauty of His Holiness," and proceeded to show the influence of religion on art and music, and their place in the worship of God.

Quyon.—The annual meeting of the Sunday School Institute of the deanery of Clarendon was held in this parish on Thursday, November 1st. The day opened with a celebration of the Holy Communion, in St. John's church, at 10 o'clock, the celebrant being the Ven. Archdeacon Naylor, assisted by the incumbent, the Rev. W. F. Fitzgerald. A nice number of communicants were present. The morning session was held in Mr. Lanson's Hall, which was kindly lent for the occasion. The meeting opened with prayer by the Rev. Rural Dean Smith, after which the officers were all re-elected. The afternoon session opened with a paper by the Rev. I. J. Lowe, on "The Relation of the Sunday School to Confirmation." The Rev. H. S. Boyle then read an interesting paper on "Bible Study, Methods and Helps." The Rev. Rural Dean Smith followed with an instructive lesson on the Lord's Prayer. After discussion, the meeting closed with singing the Doxology. During the day the ladies of the congregation of St. John's church very kindly provided dinner and tea for the visitors, which was much appreciated by all. A very successful day was brought to a close by singing the Doxology and National Anthem.

Aylmer.—The Rev. R. F. Taylor, B.D., rector of Christ Church, who has been away for the benefit of his health, returned last month, and was presented by the congregation with a donation and the following address:

Reverend and Beloved Rector,—It is with mingled feelings of joy and gratitude that we, your parishioners, are congregated together this evening to bid you a heartfelt welcome, and to testify to you our sense of appreciation for the zeal you have ever displayed so nobly in our behalf. When we consider your lengthy residence in our midst, during which time you have placed your talents, time, and the energy of a zealous and devoted youth at our disposal, without thought of yourself, and guided only by the purest motives; we deemed it a pleasure, nay, more, a strict duty—to see that you were permitted, during a few weeks, to recuperate the nervous force you had exhausted so unselfishly, ungrudgingly, and uncomplainingly in our behalf during the last

few years. We earnestly hope you have returned benefited in health and strength, and that the few weeks' rest you have allowed yourself will permit of your resuming your distinguished mission in our midst with the same vigour and fervour that has ever characterized your rectorate here. It must certainly be a subject of gratification to you, to witness on all sides the result of your devotion and work, and to know, as you ought, that the happy and prosperous condition of our Church and your parishioners is a monument to your zeal, that speaks for itself without the necessity of any eulogy on our part. It is a tribute to your zeal, and honour to your courage, which never failed you in the presence of the many difficulties and obstacles that beset you when you first came to us, but only served to make you work all the more zealously and diligently in the vineyard of the Lord, until your perseverance won for you its own reward; the most beautiful in the gift of man, viz., the affection and reverence of your flock. In conclusion, we pray you to accept of this slight donation, in the hope that it may help to lighten the burden that your short vacation must have made on your modest income. We pray that your health may be entirely restored, and that you may be spared to old age, so that the stewardship you are so faithfully administering may continue for many years to benefit by the counsel, example, and toil of so good, estimable and reverend a shepherd. We, on our part, will try to aid you even more earnestly than we have done, and, as pledge of the sincerity of our intentions, we lay this, the garland of our affectionate wishes, upon the altar of a noble and unselfish heart, where we pray it may always find a resting-place; so that amid the vexations, disappointments, and worries of an arduous life, stretched within such a bower, your heart may find peace and consolation in the knowledge and the thought that the shepherd labours not in vain, since he has won the respect, veneration and affection of his flock. You will also please accept our best wishes for Mrs. Taylor, your highly esteemed wife, and Miss Ruby, your daughter. From your loving congregation.

The rector, although much moved by the surprise, made an eloquent reply, in which he said it had ever been his endeavour to unite the congregation that they might be one under Christ in the Church Catholic. He had returned a stronger man spiritually and physically. He thanked them for their expressions of gratitude, and would ever pray God that he might be kept humble as their shepherd to carry on the work committed to him. Refreshments were then served by the ladies, after which music was dispersed, thus closing one of the most memorable evenings in the history of the parish.

ONTARIO.

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

The Archbishop resigned his office of Metropolitan, on Friday morning, November 2nd, to the House of Bishops, resignation to take effect on December 31st, the last day of the century. The plea for this action is the condition of his health and the diminution of the episcopal income.

Kingston.—The Bishop of Kingston will commence a visitation to all congregations in the diocese, beginning with Lennox and Addington deanery.

St. George's Cathedral.—On Sunday, the 5th inst., the Venerable Archdeacon Evans preached in the morning, and the Bishop of Kingston preached his first sermon in the evening. The Rev. Rural Dean Brown, of Mansonville, preached in St. James' church in the evening.

TORONTO.

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

King and Maple.—St. Mark's, Port Hope.—The Rev. Ernest G. Dymond, who has been for over three years in charge of the parish of King and Maple, has, at the unanimous request of the congregation of St. Mark's, Port Hope, been appointed by the Bishop as incumbent of the latter. Mr. Dymond leaves his late parish in a flourishing condition, and with the regrets of the people, who have testified in a very practical manner to their personal regard and appreciation of his services amongst them. He enters upon his new duties under very favourable conditions.

NIAGARA.

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

Milton.—The parish of Milton and Omagh has recently been increased by the addition of the parish of Palermo, and the Rev. W. E. White, the popular rector, has resigned his office, not feeling able to undertake the additional work, and the Rev. A. J. Belt has been appointed in his place. During the three years of Mr. White's incumbency, perfect harmony and good-will have prevailed, and the Church has made decided progress. Upwards of two thousand dollars have been spent in reducing the church debt and improving the Sunday school and rectory. All the parochial organizations are in good working order, and the work progressing. As a tribute of their esteem, the congregation presented Mr. White with an address and a bag of gold, to the value of twenty-six dollars. It is hoped that the same unanimity and progress may continue, and that the parish may prove to be a strong centre from which to extend the work to neighbouring places, at present without the ministrations of the Church.

HURON.

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

Wardsville.—St. James' Church.—This beautiful church was reopened for service on Sunday Oct. 28th, by the Bishop. There were three services held during the day, at each of which the Bishop preached. In the morning His Lordship took for his text, Psalm cxviii., 22; and delivered a very powerful sermon. In the afternoon he preached from Phil. iv., 13; and in the evening from Romans xiii., 12. Holy Communion was celebrated in the morning. The congregations were very large at each service. In the evening, fully four hundred gained admittance, while a quarter of that number were turned away for want of room. The church has been closed all summer, undergoing extensive repairs, inside and outside. The whole interior is painted in oils, the best of zinc paint being used. The walls are a soft, stone grey, breaking into lighter-coloured ceiling panels, with clouded work on lower panels, the whole resting on a beautiful ashler work above the wainscoting, in imitation of Scotch granite. The walls and ceiling are beautifully frescoed in very delicate colours. H. Yard & Sons, of Sarnia, are the decorators, and the work speaks volumes to their artistic skill, and thorough workmanship. The church is lighted by acetylene gas, and under this brilliant light, the whole presents a most pleasing appearance. The happiest feature of the work is the presentation, by Miss Florence Monroe, of Detroit, of a magnificent solid oak communion table and reredos, as a memorial to her ancestors for three generations back, beginning with George Ward, after whom the village was called. The table and reredos were made in Walkerville, by the Globe Manufacturing Co., and are perhaps the finest of any country church in the diocese. The

present rector, Rev. D. Walter Collins, and the congregation are to be congratulated upon the successful completion of the work, and the growth and prosperity of the parish.

The annual harvest thanksgiving services, held recently at St. Paul's church, Hensall, and Grace church, Staffa, were most successful, the sermons being preached by Dr. Crawford, of London, and the incumbent, Rev. W. J. Doherty, B.A. The offertory at Hensall amounted to \$100, and at Staffa, \$30.

Mitchell.—The people of Mitchell and Dublin highly appreciate their rector, Rev. J. T. Kerrin. They also remember the rector's horse, and have supplied his bin with oats, and the Stratford Herald says the horse has made "an-oat" of it. This is written for the benefit of all congregations, whose minister keeps a horse. They all like oats, and like them early in the fall. This custom might easily be made universal, and no farmer is a penny the poorer for the small contribution which it involves.

London.—The Bishop has announced his engagements for some time to come, as follows: November 19th, Owen Sound, confirmation; November 20th, Southampton, confirmation; November 22nd-23rd, Chatham, Lay Workers' convention; November 25th, Kirkton, opening of new church; November 29th, Toronto, Committee on Public Instruction. The December appointments will be announced later.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The rectory, the building of which has in the past, for one reason or another, been so long delayed, has now been begun, and is rapidly progressing. Four lots have been purchased on a good residence street, close to the pro-cathedral, and the house, while of moderate proportions, will be quite sufficiently large, with good stone basement, brick veneer, furnace, and plumbing complete. The ladies of the W.A. furnished the money for the purchase of the lots, and gave a most successful supper and sale of work, last week, netting a good sum for this object. One gentleman of the parish has promised \$500 towards the rectory fund; other subscriptions are pledged, and a general canvass of the parish will doubtless soon furnish a liberal amount towards the wiping out of the debt. The rector, the Rev. E. C. Paget, D.D., and Miss Paget are hoping to move into their new home early in the winter.

NEW WESTMINSTER.

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

North Vancouver.—The little church to be known as St. John the Evangelist, was opened by Bishop Dart, on Sunday, October 28th. It is the first church building of any kind in the suburb across the inlet. Hitherto, services have been held in houses. The choir of St. Paul's, Vancouver, went over in the ferry, and led the music. Rev. D. Davies Moore, M.A., is in charge.

Abbotsford.—A neat and well designed church was opened on October 28th, by the Ven. Dr. Pentreath, Archdeacon of Columbia. It is the first church building of any kind in the municipality of Sumas. It is the centre of a ranching district, and on a wet day the ranchers and their families rode and drove in from three to fifteen miles. The church was decorated for a service of harvest thanksgiving in the afternoon. The first service in the church was a celebration of Holy Communion. Flowers, fruit, texts and devices, made of ivy leaves, were in abundance, and ripe raspberries, on their branches, were

among the decorations. A grant of £40 from the Marriott bequest has enabled the scattered people to build a church, and pay for it within about \$25. The record of these two churches shows that the Church authorities are, wherever practicable, planting the Church in the beginning, and not leaving her to come in after every other religious body has become established. In both cases, some timid Church people thought the movement premature. They have changed their minds. In the dioceses of New Westminster and Kootenay, new missions are constantly being opened, and additional clergy placed in the field. This involves the provision of new grants towards stipends. The Domestic and Foreign Missionary Society gave us last year a grant of \$400 for work among the settlers, and \$100 for our Indian work. Were it not for the generous help given by the S.P.G. and C. & C.S., and our English Association, which latter sends us \$1,440 for stipends, besides as much more for other purposes, we should be at a standstill. The Church in the East needs a trumpet call to rouse her to her responsibility to help the West lay the foundations. The more active and progressive a diocese is the more it should be encouraged.

Chilliwack.—Rev. W. B. Allen has gone to Victoria on six months leave of absence. The Rev. Mark Jukes has been appointed as locum tenens.

Central Park.—Rev. C. J. Brenton, M.A., rector of the Collegiate School, Vancouver, has taken charge, for the present, of St. John's church, which is on the tram line between Vancouver and New Westminster.

Yale.—The enlargement of All Hallow's School will be completed by Christmas, at a cost of \$3,000. The Sister Superior has received notice of a grant of £80 from the S.P.C.K. towards the addition.

Longley.—The Bishop opened a new church at Longley, on the Fraser river, October 21st. Rev. H. W. A. Laffere, B.A., is the deacon in charge. A generous gift of £80 was received from the Marriott bequest. The church is dedicated to St. George.

Personal.—Ven. R. Small, Archdeacon of Yale and superintendent of Indian missions, is expected back from England by the end of November. There are 2,000 Indians belonging to the Church, under the Archdeacon's care, and 500 are communicants; there is a staff of two clergy and two Indian catechists. The stipends for these amount to \$2,040. The S.P.G. grants \$960; the balance, \$1,080, has to be provided by the diocese. The D. & F. M. S. gave last year a grant of \$100.

British and Foreign.

The Bishop of Winchester has consecrated a new church at Grayshott, near Hindhead, erected at a cost of about £8,000.

The Dean of Winchester, writing to the press, says that since April, 1896, £11,918 has been expended in repairing the roofs of the great cathedral of Winchester, and a further sum of £2,700 is required for repairs which have not yet been taken in hand.

After undergoing restoration at a cost of £2,100, the old and interesting parish church at Thwing, East Yorkshire, has been reopened by the Archbishop of York. The structure, which dates back to the twelfth century, contains several fine specimens of Norman work.

The Archbishop of York has consecrated the new church of St. John, which has been erected at Driffield, on the site of the temporary wooden structure placed there when All Saints' was being restored. It is in the Romanesque style, and has cost £4,000 towards which the Marriot trustees contributed £1,500.

The Dean of Ripon has accepted the invitation of the Harvard University to give the William Belden Noble lectures there this month. The Dean expects to be away from November 13th to December 10th. The subject of the lectures will be "The Bearing of Christian Ordinances on Social Progress."

A carved marble pulpit, erected in Stratford-on-Avon parish church, as a memorial to Lady Martin (Helen Fancit), was dedicated by the Bishop of Worcester. An eloquent sermon was preached by the Rev. Canon Ainger, master of the Temple. Sir Theodore Martin is the donor of the pulpit, which has cost £1,000.

The Marquess of Zetland laid the foundation stone of the new chancel of the parish church at Loftus-in-Cleveland, which is now being reconstructed, only the tower and a portion of the exterior walls being left standing. The present building dates from 1811, and occupies the site of an ancient church which in the early part of the century fell into decay.

Lady Barbara Yeatman-Biggs, who was accompanied by the Bishop of Southwark, laid the foundation stone of a new chancel, which is being added to St. Andrew's Church, Ham, Surrey, as a memorial of the late vicar (the Rev. W. B. F. Blunt, son of the Bishop of Hull). The Rev. Stanley Blunt, another son of the Bishop of Hull, is the present incumbent.

The death is announced of the Ven. Henry Ralph Nevill, Archdeacon of Norfolk, and Canon of Norwich Cathedral. The Archdeacon, who is in his seventy-ninth year, was fourteen years vicar of Great Yarmouth. He resigned the vicarage on being appointed a canon of Norwich Cathedral by the Crown in 1873, and in the following year he was appointed Archdeacon of Norfolk, on the death of the Ven. Archdeacon Blakelock.

During the renovation of the ancient church at Machen, near Newport, some plaster was removed from the west side of the building, and two built-up doorways were disclosed. On pulling down the masonry, stairways leading to the roof loft were discovered, and within the space two human skeletons were found. The church records do not throw any light on the matter, except that for over 200 years nothing seems to have been known of the existence of the stairways.

The foundation stone has been laid of the church of St. Edward, in Kingstone-place, Barnsley, which is being erected at the expense of Mr. E. G. Lancaster, of Jeresforth, in memory of his father, the late Mr. Ed. Lancaster. The Bishop of Wakefield conducted the service, and the foundation stone, which was of statuary marble, was laid by Mrs. W. H. Shaw, of Bournemouth (only surviving daughter of the late Mr. Lancaster).

The Right Rev. A. H. Baynes, Bishop of Natal, has accepted the benefice of St. Mary's, Nottingham, which was offered to him by the Bishop of Southwell. He consequently returns to the parish in which, after his ordination, he served as assistant curate from 1881 to 1884. He was subsequently vicar of St. James', Nottingham, re-

linquishing the position to become domestic chaplain to Archbishop Benson in 1888. He was vicar of Christ Church, Greenwich, from 1892 to 1893, and was consecrated Bishop of Natal in Westminster Abbey, on September 24th, 1893.

The Bishop of Carlisle consecrated a new church, at Flookburgh, on the Hoker Hall estate, North Lancashire. The site on which the church is built was given by the Misses Harrison, of Flookburgh House, and the cost of the building, upwards of £11,000, has been borne by the Cavendish family. The Duke of Devonshire gave the bells. The Bible, which has been placed in the church, has much historic interest. Lord Frederick Cavendish read lessons from it on the Sunday before he was murdered in Phoenix Park.

The See of Exeter, which Dr. Bickersteth has resigned, is one of the oldest in the English Church. There have been Bishops at Exeter since the time of Bishop Leofric (1040-1072). Before that there were Bishops at Bishop Tawton and Crediton. Even earlier than those days the ancient British Church seems to have had a bishopric in Devon and another in Cornwall. In the line of Exeter bishops, the best known names of earlier times are those of Miles, Coverdale, the Bible translator, and Sir J. Trelawney, who, when Bishop of Bristol, was one of the seven prelates sent to the Tower by King James.

The erection of a cathedral, writes the Liverpool Mercury, is a project which has been very dear to the hearts of a large number of Liverpool Churchmen, and, from what can be gathered, it will in the near future become a reality. The belief is current in the minds of many that the one and only site for such an important ecclesiastical building will be that of the present St. Peter's Church and Bluecoat Hospital. It is intended to transfer the hospital to Wavertree; in fact, the sanction of the Charity Commissioners is now being awaited, and it is said that the time is not far distant when certain other property in the vicinity will be removed. If this be the case, a large and important plot of land will be left vacant that would provide a site on which a cathedral worthy of this great centre may be erected.

In the diocese of Melbourne the working clergy including the Bishop, number 191, to whom may be added thirteen retired clergymen, seven of whom hold an episcopal license, and are available for occasional duty. Of stipendiary lay readers, there are 52, who are in ministerial charge of suburban and country districts, making a total of no less than 256 officiating ministers. Besides these, there is a large number of 312 honorary lay readers, thus making a main total of 568 persons qualified to discharge the duties of readers and preachers to a Church population of some 300,000 souls. The buildings used for Divine service are: Churches, 387; school buildings, 239; public buildings, 126; private houses, 43; or a total of 795 buildings available for this sacred purpose in the diocese. Number of Sunday schools in the diocese, 439; number of scholars on the rolls, 40,841; average weekly attendance of scholars, male and female, 29,391; teachers, male and female, 3,405. With reference to the finances of the Church for 1899, the receipts were: Endowments and rents, £6,712; other moneys parochially raised, £18,096; contributions to Bishop of Melbourne's Fund, £6,002; interest from consolidated and public funds, £3,792; loans and interest, £88,434. The expenditure was: 187 clergymen, £38,460; stipendiary readers, (52), £7,826; expenses of Divine services, £11,839; charitable objects, £3,643; church and school buildings, and repairs, £7,956; paid to clergy and readers from Bishop of Melbourne's Fund, £3,241; loans repaid and interest, £7,064; other expenses, £87,136, leaving a credit balance to the Church of £1,298 for the year 1899.

Correspondence.

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

HURON LAY WORKERS ASSOCIATION.

Sir, Why are women not represented in the Huron Lay-Worker's Association? Surely they belong to the laity, and are Church-workers? The clergy and male laity will perhaps answer and say women are represented, and call one's attention to the fact, that an especial session is set apart for them, with a woman speaker to address them, and that they are admitted to all meetings of the convention, except the annual business meeting. We feel compelled to reply that that is not representation, else why do women attend any of the meetings by invitation of the male lay-workers, and are excluded from the annual business meeting, having no voice (vote), in the election of officers and the transaction of business? It remains apparent that the clergy and male laity of the above association gloss over the fact that women have no representation, by diverting their attention from their exclusion in providing a session for a woman's meeting, at the same time the lay workers meet to elect officers and transact business. Surely under the present administration the Huron lay-workers should change their name and honestly call themselves "The Male Lay-Workers' Association," or else, in a manly and straightforward way, vote to give the women of the diocese representation. When will the clergy and laity of our diocese clear the Church here from the charge of injustice to women, by recognizing that the lay-workers of the Church consist of men and women?

A CHURCHWOMAN OF THE DIOCESE OF HURON.

CONGREGATIONAL SINGING.

Sir,—May I ask the writer of the article on "Congregational Singing," in your issue of the 25th ult., to be so good as to let your readers know where the book he mentions, containing the music for the Communion Office, etc., is to be had? I should like greatly to procure a copy and to aid in its introduction in Canada.

LAYMAN.

*The writer of the articles has a small supply of books mentioned, which he brought from England; a copy can be had by addressing "H. C. W.," Box 1,051, St. Thomas, Ont. While the music is simple, instruction should be given, in introducing this book, by one familiar with "Plainsong," and a lover of it.

THE OBJECT OF "PARDON."

Sir,—At a recent deanery meeting, a member of the chapter expressed the opinion that in the Absolution in the Office for the Holy Communion the words, "pardon and deliver you from all your sins," should be read with a pause after "from," so as to convey the thought that "sin" follows grammatically "pardon," as well as "from." In other words, the clerical brother understood "pardon" to mean "pardon all your sins." An American Bishop was cited as an authority for this view. Perhaps the Latin version of the Prayer-Book would throw some light upon the point. Will you or one of the readers of the Churchman, kindly refer to the Latin? At present, I have not a copy by me. I have always thought that "pardon" governs you understood.

P. L. SPENCER.

Intence.

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L. SPENCER.

CHURCH AUTHORITY.

Sir,—I am sorry to trouble you with a further letter on the subject of "Church Authority," but what I have to say now will be at least brief. In the 34th line of my letter, as it appears in your last issue, the expression occurs: "The whole bunch of Bishops in England." The word bunch is a misprint for bench. I would not have used so flippant a word as bunch, in this connection. Part of your criticism of what I said about ecumenical authority is perfectly fair, but, of course, I was speaking of final authority, and this ought to be evident from the context. I am, too, quite aware of the fact that the decrees of a council, representative of the whole Church, have never been accounted ecumenical, nor can they be, until they have met with universal acceptance, and my statement would be open to your criticism, if the expression "ecumenical authority" were coterminous with "decrees of an ecumenical council," which it is not. The idea I intended to convey, and which I ought to have expressed more clearly, is that in Catholic practice there can be no departure from what has once been established by ecumenical authority. The latter may originate from universal custom and be entirely independent of any formal decree. I believe the so-called Catholic clergy are far more faithful to their ordination vows than some others of their brethren, to wit, in the observance of the third and fourth promises; but you refer, no doubt, to the eighth and last vow. With reference to this, the question is, are all admonitions, and all judgments of the ordinary and other chief ministers to be accounted godly admonitions and godly judgments? Obedience to such only is promised. Surely if any priest believes in his heart that any given command of his Ordinary is uncanonical, his duty to the Church, as her minister, is greater than his duty to any officer of the Church, however exalted, and such a command must be ignored by him. The clergy you have arraigned, appear to you to be unfaithful to their vow for the simple reason that the command they ignore is regarded by you in a different light than it is by them.
SUTHERLAND MACKLEM.

A CALL TO PRAYER.

Sir,—The point of time we have reached, when one century touches another century, in itself constitutes a powerful call to prayer. Pray out the old, pray in the new. When the Day of Intercession for Foreign Missions was instituted, twenty-eight years ago, it created such a change in the missionary work of the Church as to be worthy of being regarded as a turning point. Why should not the observance of this Day of Intercession, this year, be so universally observed as to mark another epoch? One of the standing resolutions of the Board of the D. & F. M. S. is as follows: "That this Board respectfully asks the Bishops to request their clergy to observe the eve or festival of St. Andrew, or one of the seven following days, as a day of intercession for missions". I do not know whether the Board, through its secretary, sends a yearly request to this effect or not, but there should be some reminder. As the time is rapidly approaching, I venture to draw attention, through your columns, to this most important Day of Intercession. "Thus saith the Lord God, I will yet, for this be inquired of by the House of Israel, to do it for them," Ezek., xxxvi., 37. The Archbishop of Canterbury, some years ago, issued a special form of service for this Day, which the Bishops of this Ecclesiastical Province have recommended for use.

F. H. DU VERNET,
A Member of the D. & F. M. Board.
November 10th, 1900.

P.S.—The following subjects suggested by the C.M.S., may be of interest: (a) The Old Century;

Thanksgiving and Confession.—Including such subjects as (1) The Missionary Faults and Failures of the Church of Christ; (2) The Still Widespread Indifference to the Claims of the Heathen; (3) Thankful Acknowledgment of the Great Advance During the Past Century.

(b) The New Century; Consecration and Resolution.—Including such subjects as (1) The Limitless Opportunities and Openings Throughout the Heathen and Mohammedan World; (2) The Immense Possibilities within the Church, if Fully Aroused to the Duty of Evangelizing the World; and (3) The Call of Each Individual to Larger Self-denial and Effort in the direction of Prayer, Study, Gifts, and Personal Service.

(c) The Lord's Coming; Expectation and Preparation.—Including subjects of a spiritual character, such as (1) The Intimate Connection of the Evangelization of the World with the Second Advent; (2) The Solemn Duty of Preparing Christ's Way, and Making His Paths Straight; and (3) The Need of Fuller Personal Consecration to Him and His Service, and of Watchfulness for His Appearing

THE MESSENGER OF THE LORD.

Who is this that cometh in the Lord's dear name?
Wan and drooping on his road, very faint and lame;
Pale brow overshadowed, eyes all quenched and dim—
It is Pain who cometh. Did the Lord send him?

Who is this that cometh in the Lord's dear name?
Meeting never praises, only tears and blame;
Mourning veil to hide him, eyes which tears o'erbrim—
Is it Grief who cometh? Did the Lord send him?

Who is that that cometh in the Lord's dear name?
In his strange and searching gaze burns a pallid flame;
Mournful flowers crown his head, terrible and grim—
It is Death who cometh. Did the Lord send him?

Never messenger shall come if he be not sent;
We will welcome one and all, since the Lord so meant;
Welcome Pain, or Grief, or Death, saying with glad acclaim:
"Blessed be all who come to us in the Lord's dear name!"
—Susan Coolidge.

—Game in Ontario is evidently quite plentiful this year especially the smaller game. Mr. R. D. Ross, the Manager of The Monsoon Tea Co., of this city, has returned quite recently from a shooting trip in Muskoka, and, judging from the quantity of ducks, partridges, and rabbits he brought back with him, the above district is yielding its share of sport. No doubt the success Mr. Ross has as a crack shot is largely due to the steadiness of his nerve from the use of Monsoon Tea, which is guaranteed as a healthful, invigorating beverage.

PRAYER.

An arrow, if it be drawn up but a little way, goes not far, but if it be pulled up to the head, flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven, and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers,

how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of our prayer. We might be like Bartholomew, who is said to have had a hundred prayers for the evening, and all might be of no avail. Fervency of spirit is that which availeth much.—Bishop Joseph Hall.

A SHEPHERD'S STORY.

Listen to the story of a simple shepherd, given in his own words: "I forget now who it was that once said to me; Jean Baptiste, you are very poor? True. If you fell ill, your wife and children would be destitute? True. And then I felt anxious and uneasy for the rest of the day.

"At Evensong, wiser thoughts came to me, and I said to myself; Jean Baptiste, for more than thirty years you have lived in the world, you have never possessed anything, yet you live on, and have been provided each day with nourishment, each night with repose. Of trouble God has never sent you more than your share. Of help, the means have never failed you. To whom do you owe all this? To God. Jean Baptiste, be no longer ungrateful, and banish those anxious thoughts; for what could ever induce you to think that the Hand from which you have already received so much, would close against you when you grow old, and have greater need of help? I finished my prayer, and felt at peace."

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THANKSGIVING.

The freshness and fulness of the sense of gratitude for the blessings which make life itself a supreme blessing depend upon a constant realization of the presence of God. He who discerns the hand of God only at intervals and in special events and experiences will have occasions for thanksgiving, but will never know that deep and growing joy of thankfulness for limitless opportunities of spiritual growth. It is fitting that all visible prosperities of field and shop and public health and private fortune should be formally and publicly accredited to that beneficence which is to human successes of all kinds what the sky is to the earth. Such general recognitions of the loving-kindness of God, and of our dependence upon him, are not only proper expressions of the religious feeling of the community, but they are also educative in a high degree. They accustom men to associate their blessings with an infinite giver.

But it is a misfortune when the emphasis on special prosperities, on abundant harvests, on spreading commerce, conveys the impression that God is in some experiences and not in others; that he is with us in prosperity but withdrawn from us in adversity. It is natural and right to rejoice in what we call good fortune; to be glad when skies are clear and winds are with us; but God is in our sorrows as truly as in our joys; in our losses as truly as in our gains; in our storms as truly as in our peace. Not until we feel ourselves forever in his presence, and know that he is in all things, do we enter into that conception of life which makes it, in all phases and experiences, a glorious gift of love. One needs to remember but a little of his own life, or of the lives of others, to recall apparent prosperities which have soon become great adversities, and apparent losses which have later turned into great gains. Many a man has found the victorious enemy of his spiritual life in the material success which has come to him; and many a man has laid in darkness and sorrow the foundations of noble spiritual achievements; for what appears to be a crushing misfortune is often the stepping-stone to an illustrious career.

Material and spiritual prosperity are sometimes far apart, and it is this severance which makes it impossible to discriminate between the happenings of life with such intelligence as to separate the prosperous from the calamitous, and so to receive some as good gifts and thank God for them, and some as adversities and bear them in silence or with words of protest and impatience. Life is too great to make it possible for us to judge it from day to day, and God's purposes are too vast to make it possible for us to trace and read them year by year. If we knew on each recurring Thanksgiving Day exactly what relation external events bore to our moral and spiritual fortunes, we should often sit in ashes in what appeared to be our prosperity, and go with singing in our hearts through what seemed to be our calamities. For the sting which stirs a man into heroic life is better than the ease which lures him into slothfulness; and the dangers and sorrows which

evoke sacrifice, patriotism, and heroism in a nation are better far than the wealth which breeds an ignoble selfishness and the power which brings insolence and injustice with it.

Special occasions of thanksgiving serve their highest ends when they lead us to that constant thanksgiving which springs from the conviction that we are always in the presence of God; that our times are always in his hands; and that to those who love and serve Him all things, in all places, at all times, work together for good; for the supreme blessing of the human soul is not what God sends, but what God is.

A FORGOTTEN DOLLAR.

A few years ago there was a large and beautiful church dedicated entirely free from debt in one of the eastern cities. One of the speakers referred at considerable length to the fact that, owing to the generosity of some of the members, there was no debt to be raised. He mentioned the names of several men who had given from two to five thousand dollars each toward the building fund, and he spoke of their liberality in unstinted terms. Suddenly a little old woman, shabbily dressed, sitting in the back part of the church, stood on her feet, and called out:

"You forget my dollar, Mister! I gave a dollar, too!"

There was a general smile at this, and someone sitting near the old lady told her to sit down, and explained to others sitting near that she was "not quite right in her head." But it was a fact that she had given a dollar, and she sat down with a grieved look on her face because her donation had, as it seemed to her, been forgotten. Then the speaker, who had been so warm in his praise of those who had given their thousands to the church, brought a smile to the poor old face by saying:

"God knows about this dear lady's dollar, if I did not. He knows all about the single dollars, and about the very pennies, that count for as much in his sight as the thousands and tens of thousands of dollars given by those of whom the world has knowledge. It is as fitting that this good woman's dollar should be mentioned as it is that the five thousand dollars given by H—— should be mentioned. Sometimes there is more of the spirit of self-sacrifice involved in the giving of a single dollar than there is in the giving of ten thousand dollars, and God reckons the gift by the spirit in which it is given more than by the size of the offering."

This was true. No matter how small the sum, it is not overlooked by the Master if it is given freely, and if it is all that one has to give. The man that gives ten thousand dollars that he may receive the praise and the plaudits of the world, has given less in the sight of God than the man who has given ten cents in the true spirit of consecration. Was the widow's mite overlooked by her heavenly Father because it was so small? No, it was recorded in his Word, and, after the lapse of centuries, we are taught of the great value it had in the sight of the Master. No gift to him is ever forgotten.



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HINTS TO HOUSEKEEPERS.

A Delicious Soup—To make a delicious soup that requires no stock, and can, in an emergency, be prepared in half an hour, fry one tablespoonful of chopped onion and same of chopped parsley in one tablespoonful of butter for five minutes. Stir in one tablespoonful of corn-starch. Put one-half can tomatoes and one pint boiling water in double boiler. Add one tablespoonful scant of sugar, one teaspoonful of salt, four cloves and four peppercorns. Add parsley, etc., and simmer twenty minutes. Add a tiny bit of saleratus, strain and serve at once with croutons. To make croutons, butter and slice bread, remove crusts, cut bread into small cubes and brown in the oven.

Baked Hominy—Rub one pint of cold boiled hominy with a wooden spoon until smooth. Work in one heaping tablespoonful of butter, melted, two well-beaten eggs, two and a quarter cupfuls of milk and salt and pepper to taste. Beat hard, pour into a greased pudding dish; cover and bake in a hot oven for half an hour, uncover and bake ten minutes longer.

This may be varied by the addition of a little grated cheese.

Rice and Apple Dumplings—Rice and apple dumplings are more wholesome than those made with a flour paste. Prepare a pudding cloth a little less than one fourth yard square for each dumpling. Have a small half-pint basin at hand. Wring a cloth out of hot water, lay it over the basin, and spread it with warm boiled rice half an inch thick. Put in the center quarters of pared sour apples. With the cloth work the rice over the fruit until it is covered smoothly. Then tie the cloth about it loosely. Proceed in this way until all are made. Steam them half an hour and serve with cream.

White Fruit Cake—One pound of butter, one pound of fine granulated sugar, ten eggs, grated rind of one lemon, one tablespoonful of lemon juice, one pound of seeded raisins, one pound of citron thinly sliced, one-half of a pound of English walnut meats cut in quarters, one pound of flour, one half of a teaspoonful of soda, one half of a teaspoonful of nutmeg, one-quarter of a cupful of brandy or rum.

Mix the same as pound cake, beating long and hard before adding the fruit. Remember to use pastry flour and to sift it twice. Reserve a part of the sliced citron to stick in the top of the batter after it is in the pan.

WHO WAS IT?

Once there was a maiden who wouldn't be polite;
 Wouldn't say "Good-morning," and wouldn't say "Good-night";
 Felt it too much trouble to think of saying "please";
 Slammed the door behind her as if she'd been a breeze;
 Wouldn't ask her mother if she could take a run;
 Ran away and lost herself, because it was "such fun."

Merry little maiden! Isn't it too bad
 That, with all her laughter, sometimes she was sad?
 But the reason for it isn't hard to find,
 For this little maiden didn't like to mind;
 Wouldn't do the things she knew she really ought to do.
 Who was she? Oh, never mind; I hope it wasn't you.

BE THOROUGH.

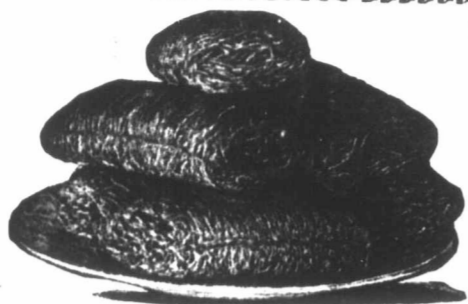
Two or three incidents which have lately come to my knowledge lead me to emphasize the advice in the title. Be thorough. Learn enough about anything you take up, and learn it so well, that your knowledge may be of some use.

One incident is the failure of a college graduate to secure appointment as a teacher in a high school. She was a bright girl and had stood well in her class. But in this particular high-school astronomy was a favorite study, and the would-be teacher had slighted that branch in her course, just acquiring enough of it to pass. She knew nothing of the geography of the heavens, was honest enough to say so, and lost the place. If she had learned thoroughly the simple elements that belonged to the subject, if she had only devoted a few evenings with her class to the atlas of the stars, she would have possessed enough knowledge to have taken the position. She did not need a great acquaintance with the subject, but she needed to know a little, thoroughly.

In another case, a grammar school boy has been chosen as clerk in a bank, because he is exceptionally accurate and quick in the use of figures. He has devoted himself to "doing" the long "sums" in his number book ever since he began to go to school. He has been ambitious to reckon rapidly without mistakes. All the mathematics he knows is covered by arithmetic. But so much is his own. If he had chosen to go on in his studies, his thoroughness would have made him sure of a distinguished standing. As it is, he is the favored candidate for position of teller in his bank, and can look forward to steady advancement.

When volunteers were coming to fill up the regiments in my state, a young man enlisted who made it his business to become a thorough soldier. He bought a manual of arms, and practiced the movements constantly. He went through the evolutions of company, regiment and brigade with kernels of corn on a board, till he was master of them. Very quickly he was made sergeant of his company of militia, after drilling awhile in camp, the second lieutenant resigned, and the ambitious young soldier was commissioned in his place, by request of his colonel. He is captain now, and this without any influence or social help whatever, but solely because he knew his tactics thoroughly.

One other illustration of my sub-



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ject. A neighboring pastor, whose charge is a mission church, says that the most useful member in his congregation is a young girl who can start hymns in his meetings. They have no one who can play their cabinet organ well, but Mary learns every hymn that she learns at all so that she can lead off in singing it. She commits all the stanzas of the hymns also. She has not a very good voice and has no prospects of becoming a great singer, but is accurate in time and tune, and is thoroughly at home with all that is in her range. She can lead the singing in the meetings. She can drill the children. She is gathering a choir of young voices that will rival more ambitious congregations in devotional melody, because she has been faithful in learning. She has been thorough.

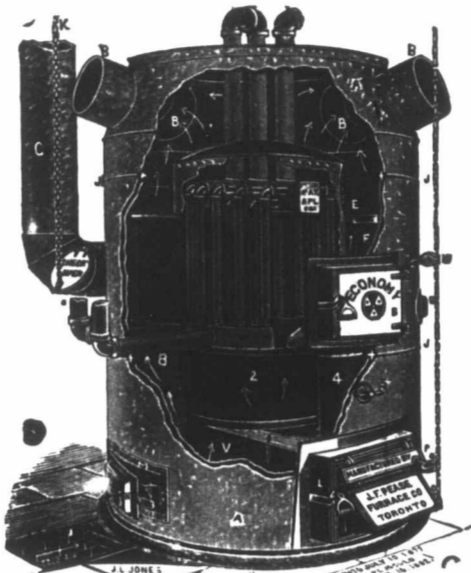
These incidents suggest many others in the same line. They are examples of the kind of work that young people should imitate. Look carefully over your knowledge and fill up the gaps. Do not be content with "skimming" any subject. Know all that can be known of what you take in hand, and have perseverance till you are master of all the subjects possible. You cannot expect to be a specialist in more than one thing. But you can be thorough in everything as far as you go. You can lay such a foundation that future knowledge when acquired will have something to stand on. Know things so as to use them. If you study French be accurate in the pronunciation. If you take up surveying know how to measure your father's farm. If you are set down to astronomy, like my unfortunate friend above, do not fail to learn to tell the stars in their courses.

Let me suggest that you learn to find the root of all knowledge in the Creator himself, and in thorough search among the things which are made do not miss knowing Him. Who sees the skies without seeing God misses the chief glory of the blazing sky at night.

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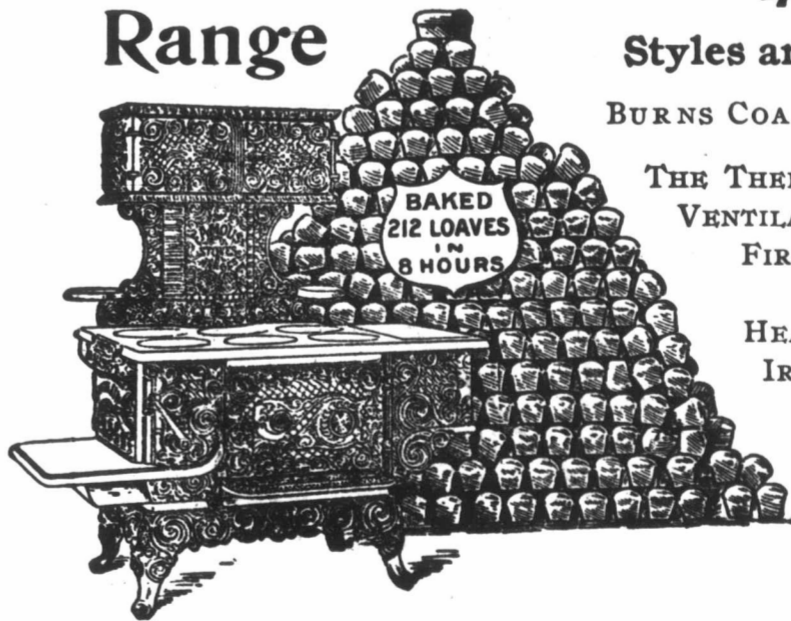


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A young woman who, to earn an honorable living, went into a kitchen, and, instead of gossiping every evening, found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner, what dishes were in season, how to serve a meal, and something about food values.

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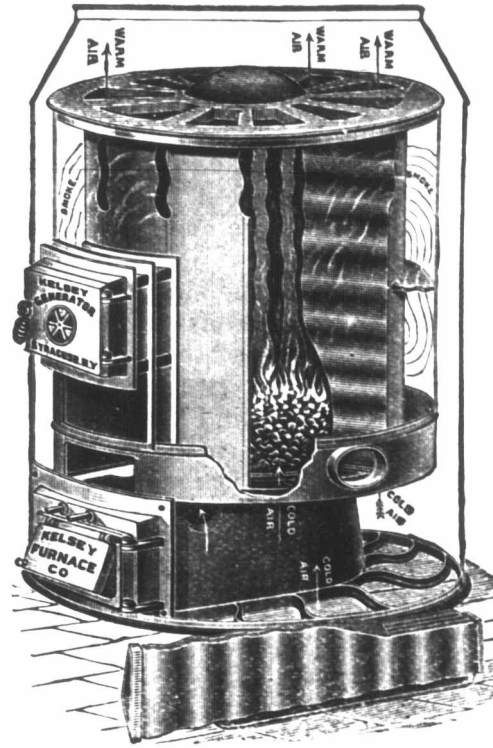
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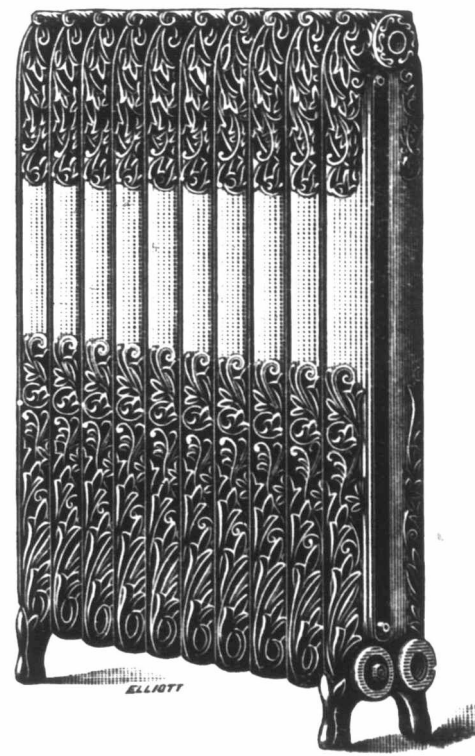
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AN EASY PLACE.

A lad once stepped into our office in search of a situation. He was asked:

"Are you not now employed?"

"Yes, sir."

"Then why do you wish to change?"

"Oh, I want an easier place."

We had not a place for him. No one wants a boy or man who is seeking an easy place; yet just here is the difficulty with thousands. They want easy work, and are afraid of earning more than their wages.

They have strength enough to be out late nights, to indulge in vices and habits which debilitate them; they have strength enough to waste on wine or beer or tobacco, all of which leave them weaker than before; they have strength enough to run, and leap, and wrestle, but they think they have not the strength to do hard work.

Will the boys let us advise them? Go in for the hard places; bend yourselves to the task of showing how much you can do. Make yourselves serviceable to your employer, at whatever cost of your own personal ease; and if you do this he will soon find that he cannot spare you, and when you have learned how to do work you may be set to teach others, and so, when the easy places are to be had they will be yours. Life is toilsome at best to most of us, but the easy places are at the end, not at the beginning, of life's course. They are to be won, not accepted; and a man who is bound to have an easy place now may as well understand that the grave is about the only easy place within reach of lazy people.

TWO STUPID BOYS

Dean Stanley once said to a boy, "If I tell you I was born in the second half of 1815, can you tell me why I am called Arthur?" The name of the hero of Waterloo was then on all men's lips.

When nine years of age Arthur was sent to a preparatory school. He was bright and clever, but he could not learn arithmetic. Dr. Boyd writes in "Longman's Magazine" that the Master of the school, Mr. Rawson, declared that Arthur was the stupidest boy at figures that ever came under his care, save only one, who was yet more hopeless, and was unable to grasp simple addition and multiplication.

Stanley remained unchanged to the end. At Rugby he rose like a rocket to every kind of eminence, except that of doing "sums." In due time he took a first-class at Oxford, where the classics and Aristotle's Ethics were the books in which a student for honours must be proficient. He would not have done so well at Cambridge, whose senior wrangler must be an accomplished mathematician.

On the contrary, the other stupid boy, "more hopeless" than Stanley, developed a phenomenal mastery of arithmetic. He became the great finance minister of after years—William E. Gladstone—who could make a budget speech of three hours' length, and full of figures, which so interested the members of the House of Commons that they filled the house, standing and sitting till midnight.

The story has two morals. One is, that a boy may be stupid in one study, and bright in all the remaining studies. The other moral is, and it is most important, that a boy may overcome by hard study his natural repugnance to a certain study, and even become an eminent master of it.

SHARPENING TOOLS.

In a thrifty country place, some time before the busy season, you can see the farmers going to the blacksmith shop with their plows and mowing-machines, to have them put in order for the days of work to come.

A carpenter may be seen using his spare moments filing his saws and grinding his planes and chisels, getting them ready for business.

I knew an old farmer who would grind his pruning shears, and oil them and tighten their rivets, before giving them to his workmen. Said he, "I find it doesn't pay to hire a man to work with poor tools."

Some girls and boys go to school, week in and week out, as if it were the fashion, and they had no interest in the matter, except to pass the examinations, somehow, and have a good time.

Think of the terrible waste of splendid opportunities in such a course. Instead of getting their minds sharpened ready for the busy days that shall come, they are content to use dull tools. Only a few short years and the student is thrown upon his own resources, and finds himself face to face with the world.

There is much said about self-made men, those who in spite of adverse surroundings and circumstances, have risen to high positions; but rest assured they have had to work and study all the harder, because of these circumstances. These men would have jumped at the advantages many another has wasted.

Some day there will come to you the great opportunity of your life, and if you are prepared to grasp it—possess the knowledge needed—you will find an open door, perhaps, to usefulness; but if you are not ready, another will step in before you.

Beside the splendid day schools, where head and hand are fitted to do their best, there is the Sunday-school, with its earnest teachers, eager to help us to make ready for the temptations and trials that surely await us. Let us use well what comes to us and thus be made ready for the future.

We would draw the attention of our readers to Mr. David G. S. Connery's advertisement in our columns, who is a elocutionist of talent and culture, and is open for engagements. We recommend him to our people who are getting up Sunday School or other entertainments as most humorous and entertaining.

"God will bless your efforts if they are faithful."

—Truth is truth, though from an enemy and spoken in malice.

—"Sorrow to the Christian is like the breaking up the fallow ground—it prepares for the rich harvest of tenderness and love."

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"At this time my father-in-law told me to try Dr. Chase's Kidney-Liver Pills and said he knew they would cure me. I secured one box and great was my surprise when I began to feel better after using only one box. I continued their use until I had taken about four boxes, which made me a sound man, and I also regained my usual weight, 190 pounds. I cannot say too much in favor of Dr. Chase's Kidney-Liver Pills, which have done so much for me. I have recommended them to a number of my friends and have never met with one case where they did not meet with good success. My daughter, Mrs. Chas. Phillips, has also been cured of a severe stomach trouble by the use of these pills."

The chances are that your neighbors have used Dr. Chase's Kidney-Liver Pills. Ask them. One pill a dose. 25 cents a box, at all dealers', or Edmanson, Bates & Co., Toronto.

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