

such mere reliance upon nothing but His mercy, such complete dependence upon His goodness as might be necessary for others who had not their advantages and privileges. Repentance, no doubt, Almighty God, against whom they had sinned, required of them, but they thought that there was on their side, a certain right to consideration, a certain fitness to be favoured that God hardly would ignore, and it was that thought that would just hold them back from the whole hearted act of self-surrender and repentance which realizes the full debt to God's forgiveness. Here we have the prophet's insight into what makes and mars the religious character, and thus St. John cries to those who thronged around him in that critical moment of their life to let no recollection of their privileges qualify the unreserved humiliation of their repentance, and the utter abandonment of themselves to the pardoning love and pity of the Most High. One may, perhaps, imagine that among those who heard St. John that day, among those who, perhaps, even sought his baptism, there may have been one or two who afterwards, on Good Friday, shouted "Crucify Him," who mocked on Calvary Him whom St. John foretold; and if it were so, surely no motive seems more likely to account for their rejection of Jesus Christ than the offence He gave to that stubborn sense of privilege with which they would not part when God was calling them to unreserved repentance. Let us look, brethren, into our own hearts and try to see whether there is any such inward assertion and half-conscious reserve of privilege, deferring, hindering and qualifying the thoroughness of our repentance, the frank humility of our self-committal to God's mercy, the entire surrendering of everything to Him. Let us remember that there is hardly any sort of privilege which men may not sometimes suffer to infringe upon the simplicity of their dependence upon God. It is not only that it may be very often the conviction of religious privilege, such as the Jew had, the belief that one belongs to a favoured community, that one is standing where God's mercy must fall, in the line through which His purposes must be fulfilled. It is not only such a feeling as this that may hold men back from that wholly new and contrite heart in which grace has its perfect work. Strange as it may seem, and awful as indeed it is, the mere sense of social privilege, the vain idea of an intrinsic and guaranteed distinction in this world, may actually seem to men, though they would not own it to themselves perhaps, to affect in some way that bare helplessness, that utter destitution, in which all sinners stand alike before the Judge of all. And we must not be too ready to think that all such thoughts are utterly impossible with us. It is possible to carry even into religious acts that feeling of quiet self-confidence, that anticipation of finding oneself acceptable, which arises out of cleverness or good taste, or position, or worth or pleasant manner, or general popularity, or great success in life. At all events, it is well to suspect ourselves somewhat severely, and to remember that nothing clings closer or lies deeper hidden than the sense of privilege. We must try hard and long and watchfully to clear our hearts for God, to own simply and humbly before Him the plain truth about ourselves, so that we may throw ourselves wholly on His un-earned and all-achieving love, and then we may be sure He will never fail or refuse us. No, certainly not if we are standing as many here to-day on the threshold of the work of life, with the full endowment of His confirmation gift in all its freshness; no, nor even if we look back over many years of failure, many fruitless beginnings of repentance, many resolutions without much result. We might lose hope if the ground of it were anywhere in ourselves, but we cannot if we look for it in Him alone. We may be weary of ourselves, but we still may pray Him not to be weary of us, pray Him to lead us in His way since our own has come to nothing, to teach us His wisdom since our own has ended in perplexity and confusion, to carry us on through His strength since we have learned at last to know our own weakness, and to lead us to wait in unqualified and unreserved dependence upon the bounty which flows freely forth from Him, not because of anything in us, but only because He is what He is.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

HALIFAX.—Local papers to hand speak very highly of Mr. Gatward's powers as an organist, in reports of his organ recitals given at the Cathedral Church on May 11th. The performance in the evening was prefaced by a few well chosen remarks from the rector on "Music as an Aid to Worship." The pro-

gramme contained Mendelssohn's immortal organ sonata in A; Lemmen's celebrated "Storm Fantasia," the finest work of the kind ever written for the organ; Dr. Garrett's beautiful "Andante Moderato," played as a tribute to this worthy Church musician, who died April 8th this year; and two solos by Schubert and Lachner. Mr. Gatward was assisted by one of his pupils, who played a Bach prelude and a march of Smart's; tenor solos from the Messiah and Mendelssohn's "Hymn of Praise" were finely sung by Mr. Edgar Watts (of London, Eng.), and Parker's admired sacred song, "Jerusalem," by Captain Clarkson.

MONTREAL.

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

MONTREAL.—The quarterly meeting of the Executive Committee of the Diocese of Montreal was held on Tuesday afternoon. The treasurer's accounts showed larger receipts for diocesan missions than last year, enabling a reduction of the debit to the mission account. The collections were \$1,680 in excess of last year. The treasurer reported arrearages of \$800 from the several missions under what is known as the Quebec plan, and a resolution was passed requesting the bishop to name delegations, under the canon passed at the last session, to enquire into the reason. An interesting report was received from Archdeacon Evans in reference to St. Stephen's Church, St. Martin, which had not been used for over 82 years and was taken down to prevent desecration. The lead plates that had covered the aperture in the corner stone were found and will be preserved in the Synod office. The bodies in the old burying ground have been removed to Mount Royal cemetery. An application from Sault-au-Recollet for a grant for a settled clergyman for that place was referred to the bishop. There were present the lord bishop, presiding; Archdeacons Lindsay, Evans, Naylor and Mills; Rural Deans Nye, Brown, Saunders, Smith and Robinson; Canons Mussen, Norton, Dixon and Empson; Messrs. S. Bethune, Charles Garth, Richard White, L. H. Davidson, E. P. Hannaford, T. P. Butler, W. L. Chipman and Edgar Judge.

St. Jude's.—More than thirty years have passed since this church was founded as a mission of St. George's. Its history for the first few years was a severe struggle for existence, but having survived the perils of infancy, each succeeding year has witnessed a steady growth in prosperity and influence, until now few congregations in the city are more happily situated than they. The Rev. Canon Dixon has married quite a number of those whom he baptized when he first came to the parish twenty-two years ago. Services were held then in the building now occupied as the Town Hall of Ste. Cunegonde, which had a seating capacity for two hundred. The erection of the present church, having, as first constructed, a capacity of six hundred sittings, was commenced in 1878. Owing to want of means, the building remained for eighteen months unfinished. A visit to England by Canon Dixon, however, resulted in the raising of eight thousand dollars, after which the work was speedily completed. Previous to his call to St. Jude's Church, Canon Dixon had been four and a-half years incumbent of the parish of Milleisles, Argenteuil county; a similar term rector of Grenville, Que., and was for a year manager of an inebriate asylum on the Lower Lachine road. He brought to the work that lay before him a large knowledge of human nature and affairs, and to his sympathetic and wise counsels and untiring zeal is due the popularity which the church has since attained. The district being a new one, and emigrants afterwards settling there in large numbers, the congregation were in 1891 called upon to consider the question of enlargement. In addition to seating room for three hundred more, there was added the following year a commodious and tasteful chancel, also four comfortable living rooms for the sexton, a roomy cellar and several other smaller conveniences. But of greater importance to the parish and vicinity, perhaps, than all else, was the opening at this time of commodious free reading rooms, where the oft-times lonely and weary young stranger (come to the city to seek his way in life, and running great risk of losing it by reason of the multiplicity of saloons and other devil's dens), without perhaps any friends or acquaintances here, and no home near but his little room in the strange boarding house, might meet every evening a warm hand-shake and a hearty, friendly welcome. An average of thirty-five young men now seek every evening the satisfying attraction of St. Jude's reading rooms. The effort to establish free pews at St. Jude's has been a very serious one with regard to finance. It was felt, however, that there was a higher consideration than that of revenue, and at a largely attended vestry meeting on February 3rd, 1892, the following resolution was carried unanimously: "The sittings of this church are all free

It is desired that families and other regular attendants shall occupy their accustomed seats, and the ushers are instructed to economize space in the pews. This church is supported by the freewill offerings, through the weekly offertory, of those who attend its services." It was explained that while the pews had been generally rented before, still, as far as visitors and occasional attendants were concerned, they had been freely placed at their service, and consequently the new arrangement would cause no more inconvenience to regular attendants than hitherto; while, on the other hand, it would greatly strengthen the position of the rector and his fellow-workers in the congregation in their efforts to get nonchurchgoers and others needing the administrations of the Church to attend regularly, and do away with the erroneous impression that so often obtains, that non-pewholders are not wanted in a pew-renting church, and from which St. Jude's had not been free any more than many others. In August of last year, the labours of the church having much increased, while the revenue also had grown, though in a lesser degree, a call was extended to the Rev. James Thompson, B.A., then ministering at Warden, Que., to take the post of curate. In the short space of time that has since elapsed, Mr. Thompson has won the admiration of all in the congregation by his splendid preaching, as by his kindness of manner he has won their respect. Another important move of those having charge of the affairs of St. Jude's, was the acquisition of a fine new organ, the agitation for which was started by the late organist, Mr. H. E. Galt, now of Winnipeg, to whom the rector and wardens have lately forwarded an address, setting forth their appreciation. The excellently executed additions made to the instrument purchased gave St. Jude's an organ which city organists have combined to praise, and which reflects immeasurable credit on the builder, Mr. George Tucker. Fifteen years ago there were eighty-three families on the visiting list of St. Jude's. Now the list has swelled to over five hundred names, and when a recent census of the parish was taken to discover any neglected of the church, only eight families were found who were unknown to the clergy. The workers of the church may be found in the Lay Visitors' Association, the Lady Visitors' Association, and St. Jude's Temperance Society, the Band of Hope, Ladies' Aid Society, Girls' Friendly Society, Ministering Children's League, Young Men's Association, under the care of Mr. John Forgrave; Girls' Brigade, established fifteen years, and Boys' Brigade, famous for their banner-winning exploits. The Sunday school has a membership of five hundred and fifty, and a record attendance of four hundred and sixty-nine. It has been for thirty years in charge of Mr. H. J. Mudge, perhaps the most efficient superintendent in the city. Twenty-six additional members were welcomed to St. Jude's Church last Sunday evening, when His Lordship Bishop Bond administered the rite of confirmation to eleven males and fifteen young women and girls.

Accession Day.—The Lord Bishop of Montreal intimated his intention, at the last meeting of the city and suburban clergy, that he will instruct the diocesan clergy and their congregations in what manner he desires the "Form of Prayer with Thanksgiving to Almighty God," upon the 20th day of June, to be used—"being the day on which Her Majesty began her reign," 60 years ago.

TORONTO.

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

The Synod of Toronto meets on Tuesday, the 8th. of June, in St. James School House.

Trinity University.—At the last meeting of the corporation of Trinity there were present the Lord Bishop of Toronto (in the chair), the Lord Bishop of Ottawa, the Rt. Rev. Bishop Sullivan, the Rev. the Provost, the Rev. the Dean, the Rev. the Registrar, Rev. Profs. Clark, Huntingford and Cayley, Professor Mackenzie, Ven. Archdeacon Dixon (Guelph), the Rev. Dr. Bethune (Port Hope), the Rev. J. C. Farthing (Woodstock), E. Martin, Q.C., (Hamilton), Messrs. John Cowan (Oshawa), Elmes Henderson, and N. F. Davidson. The Rev. J. C. Farthing, nominated by the Bishop of Huron, took his seat as member of the council. A letter was read from the Archbishop of Ontario, nominating the Rev. Prof. Worrell, R.M. College, Kingston, as member of the council, in place of Mr. J. Travers Lewis, nominated by the Bishop of Ottawa. A petition to the Minister of Finance, in regard to the increased tariff on books, was approved of and ordered to be signed by the chancellor, the vice-chancellor, and registrar, and sealed with the university seal. The Rev. E. P. Crawford, M.A., was appointed to attend the meeting of the Royal Society, to be held in June at Halifax, as representative of the university. The following benefactions