

ment, \$383. The offering on Easter Day was over \$112. The accounts were ordered to be audited by Messrs. H. B. Combe and H. T. Rance. The rector appointed W. W. Farran as clergyman's warden and on motion W. Jackson was appointed people's warden.

The Rector then brought the state of the Sunday School before the meeting, urging its claims to the pecuniary support, as well as to the moral support, of the congregation. His remarks were well received and assistance promised. Messrs. John Ransford and S. G. Plummer were elected delegates to the Diocesan Synod. Votes of thanks were passed to the churchwardens, choir and organist, and after a discussion of the finances of the church, the subject was referred to a committee to report at the adjourned meeting, May 6. The meeting was closed by the blessing.

ALGOMA.

HUNTSVILLE.—At the Easter vestry of All Saints' church about 30 members of the congregation were present, the Incumbent, Rev. T. Liwyd in the chair. The report of the outgoing wardens was most satisfactory, shewing a small balance in the treasury, which is the case with all the stations in the Huntsville mission, and the church, parsonage and grounds, entirely free from debt, although somewhat extensive improvements and repairs were completed during the year. The following officers were elected for the ensuing year: wardens, Messrs. M. Kinton and G. Eccleston; sidesmen, Messrs. May and Peacock; vestry clerk, Mr. G. Wilgress. Burial Board, Messrs. Francis, Down, and Burke. Auditors, Messrs. L. E. Kinton and R. W. Godolphin. Organist, Mr. R. W. Godolphin. The subject of building a new church was brought up and thoroughly discussed. It was resolved that the congregation undertake to raise \$1000 in 2 years for a stone church, on the understanding that the Bishop and Incumbent raise \$8000 to \$4000 within the same period. A Committee was also appointed to endeavor to purchase a suitable site. This mission having so long existed without a suitable Church building, it was felt that it is now high time to fill this want. Friends desiring to aid the proposed movement may forward contributions to the Rev. Thos. Liwyd who will acknowledge them in the Church papers from time to time. The Bishop of the Diocese is in hearty sympathy with the movement.

FOREIGN.

The Easter offering at Christ church, Bedford Avenue, Brooklyn, the Rev. Dr. Darlington, rector, was nearly \$6,000, and will lift the mortgage which has encumbered the parish for the last thirty years. Arrangements will soon be made for the consecration of the church.

The Rev. Canon, Sir F. A. Gore Ousley, professor of music at Oxford, died suddenly, on April 6th, at the age of 63 years. Canon Ousley has been well known as a composer of sacred music.

An analysis of the Lent ordinations yields the following particulars. There were 185 candidates in all of whom eighty-one were made deacons and fifty-four priests. Upwards of fifty-six per cent. were graduates of Oxford or Cambridge, which is above the recent average. The totals of Lent ordinations are usually small.

Dr. Selwyn, the second Bishop of Melanesia, has his headquarters at Norfolk Island, amongst the descendants of the mutineers of the Bounty. He is the inheritor of his father's missionary enterprise, and an indefatigable cruiser amongst the host of islands that have been placed under his jurisdiction.

The Baptists of Birmingham are clearly eclectic in their tastes. They will not despise an innovation because it may hint at a weak disposition to copy the Church. "One of the suburban churches of our denomination" writes a correspondent of the Baptist, "is arranging to introduce a full choral service with responses etc., in lieu of that now generally adopted by the churches in this city."

A distinguished London physician has discovered that "clergyman's sore throat" is due to the preacher lowering his head to address the congregation. Stooping the head increases friction of the air passing through the reader's throat. Barristers escape this malady through having to throw their heads back in addressing the judges.

The parish house of the Church of the Ascension, New York, the Rev. Dr. Donald, rector, is now occu-

ped. It is four stories high, and cost \$26,000. The first floor will be used by the Sunday-school, and the other stories are divided into committee and guild rooms. The Ascension sustains two missions, and during the rectorship of Dr. Donald, has raised \$180,000, or an average of about \$22,000 yearly.

A striking instance of the occasional enthusiasm of preachers occurred in a Leeds church on a recent Sunday evening. A clergyman from Birmingham occupied the pulpit of St. Andrew's, and so forcible was his action that he sent flying into the chancel, over the heads of the choristers, the glass globe which impeded the movement of his hand. In the vestry, at the close of the sermon, he tendered a very sincere apology, which the churchwardens accepted, and intimated that if he would only come again he might break more globes if he liked.

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.

"HAT-SMELLING."

SIR,—So did the Church Times some years ago sarcastically describe a quaint rite which is not yet obsolete, but which a generation since was universal in Ireland. You may still see in Ontario a respectable looking man fresh from the old sod come to church, stand bolt upright, cover his face with his hat, literally for a single second, as if praying, and sit down. Cornelius a Lapide, the learned Roman Catholic commentator of three centuries ago refers to the custom and its origin, at S. Matt. vi. 6. After noticing a sect which had lately arisen in Holland, and which, like our Plymouthists, rejected churches, and held their assemblies in private rooms; he adds, "The Calvinists also while grace is said at table cover the face with their hat, that they may pray in secret: but a hat is not the closet of which Christ here speaks; and men more orthodox, with face uncovered, pray secretly in their mind and the closet of their heart, as L said a little before out of St. Ambrose."

In the Merchant of Venice Shakespeare refers to the custom thus,

"Nay more, while grace is saying hood mine eyes Thus with my hat, and sigh, and say Amen."

On which a commentator observes: "The practice of wearing the hats at meals, and especially at ceremonial feasts, was probably derived from the age of chivalry. In the present day, at the installation banquet of the Knights of the Garter, all the Knights Companions wear their hats and plumes." But probably the origin of the custom was quite different, as men three centuries ago sat covered in the churches as well; and it is almost certain that the cold and discomfort of houses and churches, when furnaces, stoves, and hot-water pipes were unknown, was the true cause of the custom.

Certainly our church ways are a good deal more becoming now. Yours, JOHN CARRY, Port Parry, May 3rd, 1889.

UNION MEETINGS.

SIR,—Under the above heading you have an article this week which perplexes and amazes me. I can only account for it by supposing that it went to the printers hands without your ever having seen it. And if so I beg you utterly to repudiate it in your very next issue. It is a sufficient answer to it to say that the Church of England portion of the assemblage was a Joint Committee of the Provincial Synod of the Ecclesiastical Province of Canada, consisting of Bishops, Priests, and Lay Delegates duly commissioned, and "having formal authority given them to consult with similarly commissioned Committees from other religious bodies in Canada for the purpose of ascertaining whether there is any possibility of honourable union with such bodies." They were appointed for this work and this work they have fulfilled, and will give in their Report to the Provincial Synod of which they are a Committee. As to their making a Report to the Public first due consideration of various matter was requisite. It was decided, however, (as stated in the 'Mail' last week) that a Report of the meeting will soon be given to the Public, which is being drawn up by the three Secretaries of the three bodies represented. It would have been well to await this Report before commenting in a very unpleasant manner upon the proceedings of this highly important Committee meeting. Real unity implies 'mutual defence' against every

foe: and as the greater includes the less you will be able to judge when you see the Report whether any advance has been made towards 'mutual defence' against every foe, including the Roman foe you refer to. But remember that this Committee was appointed two years and eight months ago, and your imagining it should have occupied itself in considering the subject of Jesuit Endowment reminds me of the unhistorical answer given me, once by a Sunday Scholar, to the effect that 'Abraham was a Christian.'

The consideration of Romish aggression and 'mutual defence' against it "would," you say, "tend more to Christian unity than discussing theoretic views which could not possibly be realized in one generation." So then any great work which takes more than a generation to accomplish is to be regarded as secondary to other matters which can be accomplished at once. I fail to see the cogency of this argument.

Yours truly, ROBERT C. CASWALL, (A member of the Committee.)

Toronto, May 4th, 1889.

Mr. Caswall is respectfully informed that it is a breach of the etiquette of public life for a member of a Committee, not being specially instructed and authorized, to address the Press in regard to the affairs of such Committee. If Mr. C. displays at the meetings of the Union committee the same wisdom, temper, and courtesy, he has shown in the above letter, his associates have our sympathy. We are satisfied that Mr. C. has written down the weight of the Committee's judgment. Ed. D. C.

SKETCH OF LESSON.

FOURTH SUNDAY AFTER EASTER. MAY 19TH, 1889.

Morning by the Lake.

Passage to be read.—St. John xxi. 1-19.

Once more, after a long while, we are in Galilee. There, also, are the Apostles, who have gone thither in obedience to their Lord's command (S. Mark xvi. 7). They go a fishing in order to get food; but, after toiling all night, they have caught nothing. Most probably began to think of another time (See S. Luke v. 1-11). Everything very different now. Suddenly a Man calls from the shore and tells them to try again in another place. Perhaps when standing on the shore He saw the shoal. Now the net is full. All at once they recognize Him. "It is the Lord." Jesus chooses this very time to come to them, in order to shew them that He is always near them, even in their smallest acts of every day life. There were other things to be learned from this visit.

I. In what Spirit Christ's work must be done.

1. Christ's workers must love Him.

(a) The Three Questions.

"Lovest Thou me?" S. Peter asked this question because he had left his fellows to work, and had come to Jesus as if He loved Him more than other disciples did. So he was rebuked, but very lovingly. Question asked three times to remind him of the three denials of the Lord.

We see that Peter feels the rebuke, in

(b) The Three Answers.

He dare not say "more than these," and only appeals to the omniscience of his Lord to prove that he does love Him.

(c) The Three Commands.

Now that St. Peter is humble, Christ gives him his noblest work to do. The great work of bringing in shoals of men into the Church (like the great shoal of fish, and the lesser work of quietly feeding and taking care of them all even the little ones [feed my lambs] whom he used to despise (see S. Matt. xix. 13, 14).

2. Christ's workers must follow Him. (See v. 19).

They must try and be as like Him as possible. They must follow Him even to suffering. S. Peter once said he would, but he did not. Still Jesus promised them (S. John xiii. 36), and again, now (v. 18) that He will afterwards do so. S. Peter loved to have his own way, to do as he liked. In after years he was to be guided (bound as a prisoner) and his hands stretched forth (upon the cross).

II. What their work for Christ should be like.

When Jesus first called these fishermen, he told them they should be 'fishers of men' (S. Mark i. 17). Now He tells them that

(a) That this work would be often toilsome and discouraging. They found it so—so do all clergymen and teachers.

(b) That His eye would watch, His voice direct them (S. Mark xvi. 20).

(c) They must listen to His directions and follow them without question, in order to be successful. (Acts xvi. 6 10).

(d) All their true converts will be saved, just as all the fish (an exact number, 153) were brought to land.