

A VERY GOOD OBJECT.

WE had a collection every Sunday at Church, and the people approved. At least none of them made themselves disagreeable about it except one man. He could not understand the sense of asking him for money every Sunday.

He had been brought up under the old fashioned system of special collections on a few chosen Sundays in the year. So when one of the Churchwardens came round and handed the bag to him; he did not refuse to give anything, but only satisfied himself first by asking in a whisper, "What's the collection for to-day?" The Churchwarden was ready for the oft repeated question. So, whenever it came, he had his answer ready—"A very good object." And when this satisfactory answer was given, the offertory was put in the bag.

It would be well if our people everywhere took a hint from this man's mistake. I fear that the constant collections in our churches have the effect sometimes of making people take them as a mere matter of form, and make them not feel as they should, the need of liberal contributions.

Let us each think when the bag or plate comes round, "What is the collection for to-day?" And let the answer come at once, "A very good object." Then let us give a very good offering, good in the spirit with which we give it; and good according to our means, in itself. Only think of what you get from God, and you will not think of withholding your help.

THE Church of England has advantages which it is well that we should remember. Her position is unique. She is a National Church without being merely national; she is a daughter of the past with the spirit of the modern; she is a link in the continuous life of Christendom; and she has drunk in the spirit of progress which awoke three centuries ago. She is not of yesterday, yet she is emphatically of to-day; she has points of contact with the most diverse of communions, and she is exercising her ministry amid the most varied of civilizations. And the varying features which she presents are not merely interesting to the ecclesiastical historian; they are prophetic of the position which she may occupy, or rather of the opportunities which are likely to be hers in the great future which is rushing so fast upon us. The Church of England now at least recognizes that the stream of her influence must flow wherever the current of English civilization wanders, and concurrent with the spread of that civilization she has a spiritual force. She has spread the network of her organisation over the globe. Never was her name more kindly spoken of, or her work more generously appreciated. Outside of her communion men of piety and intellect speak of her with love and reverence, and look to her with growing hope. . . . Perhaps it is abroad in the Mission field that we may find the solution of some of our home difficulties.

OUR PARISHES AND CHURCHES.

No. 33—ST. MATTHEW'S CHURCH, HAMILTON, ONTARIO.

WE HAVE had occasion already in these columns to place before our readers some idea of two of the churches of Hamilton, Christ Church Cathedral and the Church of the Ascension. In point of time St. Thomas' Church, All Saints, St. Mark's and St. Luke's should be mentioned. Detailed accounts of these, however, we hope to give in time, as material may be placed within our reach. At present circumstances have enabled us to give some idea of St. Matthew's, the last built Anglican Church in the city.

The city of Hamilton has been growing rapidly for years to the east, especially in the way of private residences, and the need of a church in its north-eastern portion was much felt; but the difficulty of commencing a new parish postponed action for some time. At length in the year 1887 Bishop Hamilton, with the consent of Rev. Canon Curran, Rector of St. Thomas' Church, and his vestry, was enabled to set off a parish embracing the district from the G. T. R. on the north to Cannon street on the south, and from Victoria avenue on the west to Wentworth street on the east. This does not form a very large parish, but, as in the case of all city parishes, numbers of persons outside the territorial bounds attend the church and receive the pastoral ministrations of the clergy.

When the new parish was formed it was offered first to Rev. Geo. B. Cook, who, however, could not see his way clear to commence the work. Rev. F. E. Howitt also declined to undertake it, being greatly interested in his work in the country; but Rev. Thomas Geoghegan, giving up an interesting country parish, threw himself into the work and commenced the establishment of a city parish, when as yet not even a foot of ground had been acquired.

Renting a room on South street, he commenced regular services on May 1st, 1887, and gradually gathered around him a congregation chiefly of working people. In July of the same year he was joined in his work by the Rev. Charles E. Whitcombe and subsequently by the Rev. L. I. Smith, then in Deacon's orders. By collecting subscriptions from numerous friends they were enabled to acquire a valuable piece of property on Barton street. This property has since become very valuable and has shown the wisdom of that strong faith which enabled the clergy to secure it. The cornerstone of a building to serve as a church till a larger one could be erected, was laid by Rev. Canon Bull on June 25th, 1887. Addresses on the occasion were delivered by Rev. Canon Curran, Rev. Dr. Mockridge, Rev. E. A. Irving, Rev. C. E. Whitcombe and the Rector, and soon a neat brick building was erected. At the same time a brick house was erected close to the church and called the Clergy House. Here the three