

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

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TORONTO, CANADA, THURSDAY, MAY 24, 1900.

[No. 21.

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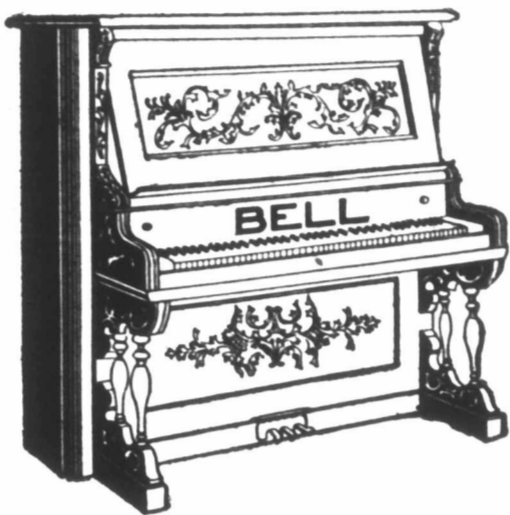
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Morning—Deut. xxx; John x., 22.
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FIRST SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.
Children's Hymns: 304, 342, 343, 346.
General Hymns: 148, 290, 235, 295.

WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.
Processional: 152, 211, 224, 508.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General Hymns: 154, 155, 207, 209.

We have removed our business offices to Room 18, 1 Toronto St.

Anxiety.

Our Lord said: "Take no thought for the morrow"—or, in modern English, "Be not anxious." One of the most gracious counsels of divine love. It meant, Trust the love of the Father, and so escape from the anxiety, the worry, that kills. And the Journal of Health tells us that worry does kill, and explains how it comes to pass. It says: The story is a simple one—so simple that anyone can readily understand it. Briefly put, it amounts to this: Worry injures beyond repair certain cells of the brain, and the brain being the nutritive centre of the body, the other organs become gradually injured, and when some disease of these organs, or a

combination of them, arises, death finally ensues. Thus does worry kill. Insidiously, like many another disease, it creeps upon the brain in the form of a single, constant, never lost idea, and, as the dropping of water over a period of years will wear a groove in a stone, so does worry gradually, imperceptibly, but no less surely, destroy the brain cells that lead all the rest—that are, so to speak the commanding officers of mental power, health and motion. Worry, to make the theory still stronger, is an irritant at certain points, which produces little harm if it comes at intervals or irregularly. Occasional worrying of the system the brain can cope with, but the iteration and reiteration of one idea of a disquieting sort the cells of the brain are not proof against. It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds, with mechanical precision, with never a sign of a let-up or the failure of a stroke.

Dr. Mivart's Liberal Catholicism.

The death of Dr. Mivart put an end to the controversy as to whether he would break away from the Roman Catholic Church or submit and become reconciled. It appears, however, that some Roman Catholics are not content to let the subject drop. The latest echo of the Mivart case is from the pen of Robert Edward Dell, in the April Nineteenth Century. Mr. Dell speaks as a "liberal Catholic," and we should think he might prove a little too liberal for the standard of Cardinal Vaughan. He thinks that the future of his Church depends for a long time to come on the struggle that is going on within it on the question of Latin ascendancy. At present the central government of the Roman Church is almost entirely in the hands of Italians, who find the Teutonic and Anglo-Saxon minds almost impossible to understand. Mr. Dell, of course, thinks that his Church has the promise of indefectibility, but he hastens to add: "There is no promise that she will not lose for a time even the great majority of her children." At present, the Roman Church seems to him "almost wholly a Latin institution." For his part, Mr. Dell thinks it no wonder that a scientific man, such as Dr. Mivart, should be scandalized by our "Neo-scholastics," and thinks those who caused him to stumble, if it were stumbling, more justly subjects of indignation than he. There is no love lost between Mr. Dell and the Jesuits. In fact, so far as we can judge of the Roman situation in England, they read the Augustinian maxim: In essentials diversity, in non-essentials perversity, and in all things acrimony. Such is the latest phase of Pax Romana.

The Future of Canadian Clergy.

There is one encouraging feature in the appointment of the Rev. T. C. S. Macklem, as Provost of Trinity, to which we wish briefly to refer; it is that the assumed necessity of

always importing a man from England is abandoned, and the advantage of appointing one with Canadian experience is at last understood. We have always sympathized with those clergymen, who, full of enthusiasm and zeal, dedicate themselves to work in a missionary field—such men should not be forgotten; but too often they are overlooked, when appointments to responsible positions or to preferments are to be made. And what may be said in favour of these gentlemen applies with even greater force to our native born and educated clergy. In some parts of Canada it is assumed that all vacancies in important parishes must be filled from England and the young Canadian must be content to labour in the back missions or go to the States. Therefore, we hail, with pleasure, Mr. Macklem's appointment, as evidence that sentiment is changing, and that only in exceptional instances is anything gained by looking outside our own borders.

Marriage in Roman Catholic Countries.

The United States are often twitted with the laxity of their laws in regard to Divorce, and few among ourselves would be found to defend them. The Roman Catholics have been peculiarly hard upon them; and the American papers are now beginning to strike back. Here are some of the things they are saying: The Roman Catholic Church, so far as its canon, its teaching, its preaching, and its assertions go, has stood for an indissoluble marriage as the indispensable foundation of morals and civil order. It is a profound shock, as census after census is taken, to discover that populations which have been for centuries under the teaching of this Church, absolutely unrestricted, with all laws plastic in the hands of the priesthood, are in a state of concubinage. In Guam a great majority of the population were living together without marriage in a region professedly Christian for two centuries, and provided with all the sacraments of the Church. In Cuba a careful census shows that one-third of the unions—or 131,787 to 246,351—are those of men and women living together in concubinage without the sanction of the sacrament of the Church. In Puerto Rico nearly half the births are illegitimate. In the Philippines, Bishop Potter has added his testimony to the evidence already before the public. We do not propose to follow these papers in their censures of the Roman Church, nor to discuss the subject of divorce; but it is desirable that these and other facts of the same kind should be known.

The Country Clergyman.

We are apt to imagine that the ablest of our clergy are needed for large towns and cities, and perhaps there is often too great a desire on the part of the clergy themselves to obtain city benefices. It is certain, however, that, in some respects, work in small places presents difficulties as great as in town

parishes. The "Church in Georgia" has some excellent remarks on this subject: "Someone has said that the city rector is like the captain of an ocean greyhound, he rings the bell, the great engines turn, and the mighty machine moves swiftly on, by reason of its great momentum, its complete equipment, and because it is well-manned at every post. The country parson, however, is like a man paddling a canoe; he gives the whole impulse and momentum to his craft, and must be watched lest he be upset. The village clergyman requires more tact and skill, for he deals with a town meeting, while the city rector deals with a small committee, and they, as a rule, are men of affairs. The city man of necessity puts the emphasis on organization, the country parson on personal contact and inspiration. The city rector must be a master mechanic, the village parson a galvanic battery. The former deals in the main with adult individuals, the latter with the family life. It was Spurgeon who said that he was thankful he was pastor of a large church, for he never had genius enough to be pastor of a small one.

Confession in the Church of England.

If anyone should attempt to make confession to a priest compulsory, we are sure that it would excite the greatest indignation throughout the whole Church. It is quite another thing, however, to deny to penitents the comfort of confession and absolution, which the Church provides for them. It would appear, notwithstanding, that this is very much what the Earl of Portsmouth now undertakes to do, as is shown in his correspondence with the Bishop of Bristol. "After this," says the Pilot, "no Bishop, we should think, will be able to persuade himself that any soft words will induce Lord Portsmouth and his allies to put up with any teaching, whether from priest or bishop, that bears the most distant liking to the teaching of the Prayer-Book." A great deal may be said about confession, but if it is to be said with any profit "it must start from the admission that in the Church confession is permitted to all, and enjoined on some." Not to do this is to contradict the Ordination Service, the Communion Service, and the Service for the Visitation of the Sick. The Church Times calls attention to an article by Dr. Watson, in this month's Expositor, who says that in the Scottish kirk in rural districts no one would think of presenting himself for Communion without confessing any serious sin to the minister, and inviting the discipline of the Church. He would expect a "straight talk," but, according to Lord Portsmouth, it seems that such a thing would be indecent; or can it be that the Church Association reserves its contemptuous epithets for the Anglican clergy?

Superstition and Spiritualism.

It is very curious to remark how often ages of doubt bring forth strange forms of superstition. We have had a good many illustrations of this principle during the last fifty years—Table turning, Spirit rapping,

Christian Science, Theosophy, etc., etc. Quite lately we find a well-known London clergyman, the Rev. H. R. Haweis, delivered an address on "Spiritualism and Christianity" before the members of the London Spiritualist Alliance, describing the former as a development of the latter. No doubt, he admitted, rogues and cheats muddle with Spiritualism, but those who have had any experience of seances know that its main manifestations are the same as those mentioned in the New Testament. "There are the tongues of flame, the shakings of an earthquake, the coming through closed doors, the mighty rushing wind." Mr. Haweis used to be numbered among those who minimized the supernatural element in the Gospel and in the Scriptures. Perhaps he has been misrepresented; or is he making up for his scepticism on the one hand by a dose of superstition on the other? It may be said with truth that few serious men of science pay any heed to the seances of so-called Spiritualists. It has been well remarked, "the conditions under which they are held, the futile results obtained, the type of man represented by the medium and his dupe, the abject twaddle of Spiritualistic talk, the charlatanism, the imposture, with which the whole subject has been mixed up, stamp it as an evil thing, as a latter-day form of the occultism which has deluded its votaries in age after age of history. But when Spiritualism poses as a development of the Christian revelation, it is as though the devil were making himself appear an angel of light."

The Bishop of Liverpool Leaving Oxford.

Oxford men of all parties seem agreed in hoping that Dr. Chavasse will be quite equal to the responsibility of ruling and guiding the great diocese of Liverpool. He is a man of a kind, conciliatory spirit, averse to controversy, and likely to unite men of all schools in the work of the Church. A week or two ago he preached his farewell sermon at S. Peter-le-Bailey, Oxford. There was an overflowing congregation. In the course of an eloquent discourse, Dr. Chavasse said the Bible was passing to-day through a time of fierce controversy. So far as he knew, there never had been a time when the Bible had not been the object of some kind of attack or other, and they might rest perfectly sure that the Bible, which had passed through so many fiery trials before, would not suffer at all in that through which it was passing at the present time. It was possible, it was likely, that some of their preconceived and untrue notions about the Bible would be destroyed, but the Word of God would shine out brighter than ever when the time of its ordeal was over. He urged his hearers to cleave to the Church of England, because she was the great breakwater against unbelief and superstition. If it ever happened—God forbid—that the historic Church of England were swept out of the land, then they would see springing up around them unbelief and superstition, which the most earnest efforts of all other Protestant communities could never hope to check. The enemy would come in like a flood, and the breakwater would have

gone. The Church of England had abuses which needed to be reformed; she had defects which needed to be remedied; she needed more elasticity and the power to adapt herself to changing times and to growing needs. But if her sons and daughters only held together, if they but prayed, and denied themselves, and conferred, these abuses would be removed, these defects would be remedied, and the Church of England, which had a glorious history in the past, would have a still more magnificent future before her. She would be what he believed God meant her to be, the great missionary Church of the West.

ASCENSION DAY.

"Lift up your heads, O ye gates!" It is with a true insight that the Church uses these words, originally applied to the entrance of the ark within the sanctuary, in reference to the entrance of our glorified Lord within the courts of heaven. There were two great stages of the work which He came to accomplish on behalf of the human race, His period of humiliation and His state of exultation. In the first stage, He "emptied Himself," "made Himself of no reputation," as we say in our ordinary version. It was necessary that He should do this that He might identify Himself with the race which He came to redeem. He became obedient unto death, even the death of the Cross. But it was no less necessary that He should be raised and exalted, according to His own words, that the Son of Man should ascend up where He was before. It was His right, not only because He was forever in the bosom of the Father, but because He had won that place as the second Adam. As we contemplate this stupendous event, we are filled with joy and thanksgiving because of the glory which accrues to our Lord, and also because of the benefits which He secures for us. We can never neglect or cease to sympathize with Him, our Lord, in every phase of His manifestation. In all our afflictions He was afflicted. He took part in every sinless experience of human life, sharing our joys and our sorrows, becoming even a Man of Sorrows and acquainted with grief; and we shall then best understand His work on our behalf when we enter into all His thoughts, emotions, and purposes. And so now, in the great day of His glory, we rejoice that he has overcome the sharpness of death and entered into the glory of God. Here is the Divine seal set to all His professions and His claims. He had spoken words of tremendous import concerning Himself. "Before Abraham was, I am," "I am the Way, the Truth, and the Life." "I and the Father are One." "Come unto Me, and I will give you rest." And yet He bowed His head in death, being numbered with the transgressors, and He was laid in the grave. But now His words are proved beyond human cavil or question. "All power is given unto Me in heaven and in earth"—these words are followed by His ascension into heaven. The same Jesus, Who lived and taught and laboured and suffered and died on earth, is

now declared to be "alive for evermore," and to be seated on the throne of glory at the right Hand of the Majesty on high. But this glory was not for Himself alone. Not for himself or for any personal glory did He come down to earth, but for us men, and for our salvation, and to do the will of our Father in heaven. And so for us, also, He has risen and ascended and is seated in glory. He ever liveth to make intercession for us. He then applies the work which He had done on the earth. And from thence He sends down the graces and blessings which make men to be, in truth, the children of God. He told us it was expedient for us that He should go away—not only for Himself. He identifies Himself with His people so that He seems to say, it is of that alone that He thinks. "It is expedient for you." And in many ways we can understand that it is thus expedient. We have an advocate with the Father. But, still more, He said, If I go not away the Comforter will not come unto you. This great, unspeakable Gift and Blessing is the gift of our ascended Lord. And then, one other thought should be associated with the ascension of Christ. It is the means of our spiritual ascension now, and the pledge of ascension and fellowship with Christ hereafter. He hath raised us up with Him and made us sit in heavenly places. Our life is hid with Christ in God. We may now in heart and mind thither ascend, and with Him continually dwell; so that in the truest and deepest sense we may say, Truly our fellowship is with the Father, and with His Son Jesus Christ. But beyond this, beyond the experience of the present in the Church of God, then is the hope of everlasting communion with Christ in the life beyond. He has promised that, where He is, there also His servants shall be. He has ever kept His promises to the world, to the Church, to the individual soul; and by His ascension into heaven He has given the pledge that this gracious and glorious promise will also be kept.

DECISION OF THE ARCHBISHOPS ON RESERVATION.

Among the subjects submitted to the Archbishops for their decision was that of the Reservation of the Blessed Sacrament. There can be little doubt that one principal reason for bringing this subject before the Heads of the Church was the widespread impression that, in some cases at least, the consecrated elements were reserved not merely for the communion of the sick in cases of emergency, but also for purposes of adoration. Without going particularly into this, the Archbishops have given their opinion and their decision with regard to the legality of Reservation. Pointing out that the reference to the subject by S. Justin Martyr did not bear out all that was sometimes inferred to it, the Archbishops both declare that, whatever may be our opinions or wishes on the subject, there can be no doubt at all on the question of what the Church of England has ordered.

Not only is Reservation condemned in the Articles, but there is no place for it. any such thing is absolutely excluded, in the rubrics of the Communion Service. The Archbishop of Canterbury concludes his judgment in the following words: "In conclusion, after weighing carefully all that has been put before us [the arguments and statements of lawyers and experts], I am obliged to decide that the Church of England does not at present allow Reservation in any form, and that those who think it might be allowed, though perfectly justified in endeavouring to get the proper authorities to alter the law, are not justified in practising Reservation until the law has been so altered." The Archbishop points out that the rubric is clear and explicit, and we imagine that everyone who reads it with the simple intention of ascertaining its meaning will be of the same opinion; and, although he points out the possibility of a change being made in respect to Reservation, it is clear that his own judgment does not favour it. The Archbishop of York expresses himself in a similar manner. He has spoken at length, he says, "but I have done so from the desire to show every consideration for those whom the decision will affect, and to treat with the utmost care and attention the arguments brought forward in defence of this practice, although a great part, both of the arguments and the evidence, were really irrelevant to the definite question at issue. They would have been most legitimate, and many of them weighty, had we been arguing the question as to whether it would be desirable to revive the custom of Reservation in the Church of England at the present day; and, as I have pointed out on former occasions, there is nothing to hinder the clergy, who feel themselves aggrieved by these decisions of my most reverend brother and myself, from using every legitimate means of bringing this question before the constituted authorities of the Church, and urging that the necessary changes should be made in our Rubrics and Articles. But this is not the question now before us; and, after all that has been urged by the able and learned counsel and by the witnesses whom they produced, I can come to no other decision than that the practice of Reservation has no sanction from the Church of England at the present time, that it was deliberately abandoned at the time of the Reformation, and that it is not lawful for any individual clergyman to resume such practice in ministering to the souls committed to his charge." The Archbishops, therefore, are entirely agreed on this subject, and we can imagine no other conclusion from the arguments before them. At the same time they use all gentleness and consideration in their dealing with those who desire the privilege of reserving the Sacraments; only they cannot do this without a change in the law.

—God has no use for people who have no business of their own to which to give their attention. Our Saviour chose His disciples from among those who had something to do and were doing it.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for Whitsunday.

Here, as so often, our Collect is an expansion of the old Latin Collect, which may be rendered in English, as follows: "God, Who on this day didst teach the hearts of thy faithful ones by the illumination of the Holy Spirit, give us in the same Spirit to think right things, and ever to rejoice in His consolation"—a beautiful prayer, yet made more beautiful in our version.

i. The address.

1. God the Hearer of Prayer, and His work at the first Christian Pentecost. Specially teaching. (1) Not this only. Power, "Ye shall receive. . . When the Holy Ghost is come upon you." (2) Yet light and truth a means and condition of power. Paraclete promised to lead into all truth. "Take of mine, etc."

2. By sending Light of Holy Spirit. (1) Holy Spirit now for the first time personally revealed. (2) Not a mere increase of grace, a personal revelation. (3) And Light = truth, knowledge, illumination.

ii. The Prayer.

1. For right judgment. (1) Inseparable from right action. Both a cause and an effect. (2) Only the Holy Spirit can give this. External teaching insufficient; internal light and guidance required. (3) And this need universal—"in all things." "It is not in man that walketh." "The steps of a good man are ordered by the Lord." "Enable with perpetual light the dullness of our blinded sight."

2. For joy in the Holy Ghost. "Joy, and peace in believing." Religion serious; yet also joyous. "Rejoice in the Lord;" and joy comes with purity and faith, and hope, and love, and "holy comfort."

iii. The Enforcement.

"Through the merits of Christ Jesus."

1. By reason of His work the Holy Spirit came.
2. And every blessing through His mediation.

REVIEWS.

Papers, Addresses, and Discussions at the sixth Church Congress in the United States, held at St. Paul, Minn., October 10th-13th, 1899. 8vo. pp. 162. Paper, \$1. New York: Thomas Whitaker.

The next best thing to being in person at the Church Congress, and receiving all the inspiration to be derived from the enthusiasm of the large assembly, is to carefully read the full report of the meetings with the papers and addresses. Even for those who were present as quiet listeners, or as selected writers and speakers, there is much interest in the deliberate and leisurely study of the Congress proceedings. The questions discussed were all of living interest to the Church in her dealing with men of different minds and characters. Even the one political subject: "Does National Expansion Imply Imperialism?" was raised to a high level by Bishop Potter and the others who joined in the debate; and while it rested on historical facts and national principles, it appealed also to the knowledge that the Lord God Omnipotent reigneth, and that His eye is over all His works.

Followers of the Lamb. By R. M. Benson, Price, 3s. 6d. London: Longmans, 1900.

"Father" Benson is well and widely known as an able writer of devotional books of a somewhat ascetic type; and the present volume, "especially intended for persons living under religious vows, and for seasons of retreat," will be found to meet admirably the purpose for which it has been written. It comprises a series of meditations on such subjects as the Love of the Creator, Deadness to the World, Our Life with God, The End of Man, etc.; each meditation being divided into three parts. For example, Our Life with God is comprehended under, (1) A New Birth. (2) A New Sphere. (3)

New Relationships. For clergymen conducting retreats, and for private Christians, these hints will be invaluable.

Sacred Books of the East; The Qur'an. Translated by E. H. Palmer. Price, \$2. New York: Scribner's, 1900.

In one sense the book which we used to call Alcoran or The Koran, and which we are now told to call The Qur'an, is of less interest than those oriental "Bibles," which have already received notice in these columns, in this respect, namely, that it is not a spontaneous production of an historical religion, but a document which has much of the nature of a compilation. In another way, however, it has a peculiar interest, perhaps greater than any of the rest, inasmuch as it is the sacred book of a people with whom Christianity has come into sharp conflict through many ages. It can hardly be said that this book is unknown. Sale's Koran is said to be a good translation, although it must give place to Palmer's. On the subject of the excellence of this version very few words need be said. Professor Palmer was what we might call a miraculous linguist, and we suppose there was no living man who had the mastery of Oriental languages which he possessed. We have, therefore, in these pages as good a translation of Mahomet's Bible as we are ever likely to have, and also as good an arrangement of the material. Besides this, we have an admirable Introduction of 80 pages, giving a condensed but complete account of the work of Mahomet and the production of the Qur'an. The aim of the prophet, to bring back his countrymen, who had fallen into polytheism and idolatry, to the worship of the One God, is well set forth; and Professor Palmer answers well the question, Why Mahomet did not accept Judaism or Christianity, instead of founding a new religion. His answer is, "Judaism was effete, Christianity corrupt." And we can hardly wonder that the prophet was not attracted by the hair-splitting controversies in the Christian Church, which were proceeding at the time of the Hegirah. It would be impossible to commend this work too highly.

Magazines.—The Expository Times begins with some interesting remarks on Dr. Whyte's commentary on the difficult seventh chapter of the Epistle to the Romans, and a number of other interesting topics are touched upon or debated in the Notes. The expression "Son of Man," so frequently used by our Lord, and generally thought to be taken from the Book of Daniel, is by Prof. Fritz Hommel, of Munich, traced to an apocalyptic origin. An interesting account is given of Dr. Harnack's view of the origin of the Epistle to the Hebrews. He attributes it to Aquila and Priscilla. What next? The great text commentary deals with Galatians v. 22, 23. We repeat, this is one of the most useful publications for teachers and students of the Scriptures.

The Literary Digest fulfils its idea in a very satisfactory manner. We could wish that the caricatures which it collects were a little more pro-British and a little less pro-Boerish; but we must wait a little, and we are satisfied that we shall not wait in vain. In the comprehensiveness of its contents, in the general good judgment which dictates its selections, this publication could scarcely be surpassed. It is always worth more than the 10 cents which it costs.

THE ARCHBISHOPS' HEARING.

Reservation of the Blessed Sacrament.

Before reading his decision or opinion, the Archbishop of Canterbury said: On the hearing of this matter, the Archbishop was the principal and the Archbishop of York the assessor as regards certain cases, and the Archbishop of York was the principal, and the Archbishop of Canterbury the assessor, as regards one of the cases. His Grace, therefore, will give a judgment of his own upon the case, which was before him as a

principal; and I will give my opinion in the cases in which I was principal. I wish that to be clearly understood, so that you will find that immediately after I have concluded delivering my opinion, His Grace will follow me with his opinion on a similar case.

The Canterbury Cases.—The Archbishop of Canterbury then read the following opinion:

The question referred to our consideration is whether the clergy of the Church of England are at liberty to reserve a portion of the Bread and Wine that has been consecrated in their Churches at the Holy Communion, and administer it to those who are not at present in the Church at the time when the Prayer of Consecration has been said. This practice, which is commonly spoken of as Reservation, takes three distinct forms.

Various Forms of the Practice.—In the first place, it is sometimes the practice to treat sick persons, who are not in the church, but are living close by, as if they were part of the congregation, and at the time of administration to the communicants generally to take the elements out of the church to them as well as to those who are actually present. It is claimed that this is not Reservation at all, inasmuch as the administration goes on without interruption, and it cannot be said that what is sent in this way is part of what remains after the service is over.

The second form of the practice is, instead of consuming all that remains of the consecrated elements, as the Rubric directs, to keep a portion back and to administer this portion to people known to be sick at some later period of the day. This is acknowledged by all to be Reservation, and the reserved elements are kept in the church until the time when they are taken to the sick.

Thirdly, the elements after consecration are sometimes reserved not only to be used for those who are known to be sick at the time, but to be used for any case of sudden emergency which may occasion a demand for the Sacrament in the course of the week.

Now the Canon requires that every clergyman shall promise that, in the administration of the Sacraments he will use the form prescribed in the Prayer-Book and none other, except so far as shall be otherwise ordered by lawful authority. And, on examining the Prayer-Book, we do not find any single mention of, or allusion to, the practice of Reservation, except in the close of the 28th Article, where it is said the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped. It will obviously require overwhelming evidence to prove that Reservation in any sense whatever is part of the form prescribed in the Book of Common Prayer.

Primitive Custom.—Against this is urged the practice of the Early Church. As early as the time of Justin Martyr, the first form of Reservation is mentioned as common, and this not merely for the sick, but for any who were absent, though in good health. It was even sent to other churches as a token of goodwill, though this custom was afterwards discontinued. And whether the practice of reserving in the second or third manner was quite as early or not, it certainly can be found in not much later times.

This shows that such a practice was quite consistent with the Christian faith, and there was nothing in it that was wrong in itself.

In addition to this, the Canon of Nicaea is quoted, which requires that care should be taken that the dying shall not be deprived of the Communion before death. And it may justly be said that this puts an emphasis on the importance of a practice which facilitates the Communion of the sick. But it must be added, that Reservation is not ordered by this Canon, and that there are now and were then other modes by which the Canon could be observed. Celebration in private houses, such as is now ordered by the Church of England, is as old as the time of the Apostles, and has been in frequent use when reason for it existed.

Article 34.—But if it is said that the Church of England has no right to give up so ancient and

general a practice, the Church of England has replied in the 34th Article, that every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying. In fact, it is impossible to maintain that a Church, which made such great changes as were made at the Reformation, could not change the mode of administering the Holy Communion to the sick.

The case of Escott v. Mastin is quoted as showing that our courts of law have held that an ancient practice of the Church cannot be discontinued simply by mention of it being excluded. The question before the courts in that case was whether a child that had been baptized by a layman was really baptized at all. The question was not whether such a baptism was regular or irregular, but whether it was valid. And though the question of the regularity of the baptism was frequently introduced by counsel, and is mentioned by the courts, yet there are no words in the judgment of either court which expressly deal with this point. On the question of the validity of the baptism, the decision is perfectly clear and full. In the present case no question is raised on the validity of the Sacrament, when administered by means of consecrated elements that have been reserved. It is not contended that the communicant does not thereby obtain the great gift, which it is the purpose of the Sacrament to give. Nor have I to decide that point. The question for me to decide is whether the priest is or is not forbidden to administer the Sacrament in that way, and on this point the case of Escott v. Mastin decides nothing.

Article 28.—The Book of Common Prayer contains no order, and provides no opportunity for the practice of Reservation. But this is not all. The language of the 28th Article cannot be taken otherwise than as condemning the practice altogether. To say that the Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped, is to say that those who do these things use for one purpose what our Lord ordained for another.

It was urged by counsel, on behalf of Reservation, that the word "reserved" in this place must be interpreted by the words which immediately follow, and that Reservation for purpose of worship must be intended, and not Reservation for the sick. This interpretation is partly sound, but the inference drawn from it cannot be admitted. All the four prohibitions must be taken together, and all of them in connection with the doctrine of transubstantiation emphatically repudiated just before. By worshipping is meant any external act of devotion, and this is the chief object of prohibition. The authorities of the Church knew well that external gestures are the very stronghold of superstitious doctrines, and they forbade on this account, all worshipping of, i.e., all external acts of devotion to, the consecrated elements, because if retained, they would retain with themselves the doctrine which it was necessary to root out of people's minds. And lifting up, and carrying about are forbidden as giving opportunities for worshipping, and for the same reason was Reservation forbidden. And in the evidence put before us, it was admitted that those who practised Reservation used external acts of devotion, also, thus proving that even now, so long after the doctrine of transubstantiation has been condemned, the steps which once led to that doctrine follow at once upon a revival of the opportunities which the article prohibits. The reason for the prohibition is clear. These practices led to gross abuse which the Church of England felt bound to stop. And even the administration direct from the Church during the service is shown to come under the same head, for it gives an opening to the same abuse.

To say that the Church of England may now discontinue an ancient practice which has led to abuse is to say that the Church must not profit by experience. The Church, led by experience, has made many changes, and possibly in course of

time may have to make more. And the power to do so cannot be denied to her.

Clinical Communion.—Quite a different line of argument has been used to show that the difficulties of administering the Holy Communion to the sick in their own houses are such that Reservation is necessary in order to deal with them.

It was urged that the service appointed for the Communion of the Sick was too long for extreme illness: that the strain on the mind of the patient was often too much, and in some cases might even be a peril to life. Medical men spoke strongly on this point; and though the instances are not frequent, yet they need consideration.

The administration of the Holy Communion to those who are too ill to understand fully what they are doing is certainly not to be desired under any circumstances. The Holy Communion is not to be treated as if it worked like a magical charm without any co-operation on the part of the recipient. The Church long ago gave up the practice of administering it to infants. The Church of England explicitly teaches that "the means whereby the Body of Christ is received and eaten in the Supper is faith," and says to every communicant who receives, "Feed on Him in thy heart by faith with thanksgiving." But there are no doubt cases in which the sick person is fully conscious, and is able to follow a short service not exceeding a few minutes, and to make an act of faith, and yet is not really fit for more. In dealing with such cases, the minister may plead *necessitas non habet leges*, and though he has no right to interpolate into the Prayer-Book what the service negatively, and the Article explicitly condemns, he may reasonably act on the lines indicated in the Office itself, and shorten the service to the length which medical direction prescribes, by using what is essential to having any Communion at all, i.e., the Prayer of Consecration and the words of Administration, and only so much before and so much after, as the prescribed time allows. This would keep the law of the Church as far as under the circumstances it could be kept. If even this is not possible, it can hardly be said that the sick person is capable of receiving.

Fasting Communion.—Another quite different argument is urged by some who hold themselves bound never to receive the Holy Communion, except fasting. They plead that it is a hardship to be required to consecrate the Sacrament in private houses, since this cannot always be done in the early part of the day, and to continue their fast till later is sometimes a serious strain.

There can be little doubt that by the time of St. Augustine and St. Chrysostom the practice of fasting, as a preparation for the Holy Communion had become in a sense universal, or almost universal. But it had not become a law of the Church, had not been ordered by any General Council, was not enforced by authority, was very largely left to individual discretion. What St. Chrysostom says about it in his sermons may be taken as fairly representing the general mind of the Church in his day. In speaking not of the fast before the Holy Communion, which had not been distinctly commanded, but of the Lenten fast, which had been prescribed by authority, he treats fasting not as having a virtue of its own, but as a means to an end, namely, the making of true repentance and amendment of life easier; he admits bodily weakness as a reasonable plea for omitting to fast. To treat fasting before receiving the Holy Communion as a rigid obligation, which is to interfere with ministerial duties, or with the comfort of the sick, is quite alien from the spirit of such teaching as this. Without taking a full meal, such moderate partaking of food as will relieve any serious strain would be fully consistent with any obligation that the early Christians recognized. For to diminish the usual quantity of food is to fast, even though the diminution does not amount to a total abstinence.

In conclusion, after weighing carefully all that has been put before us, I am obliged to decide that

the Church of England does not at present allow Reservation in any form, and that those who think it ought to be allowed, though perfectly justified in endeavouring to get the proper authorities to alter the law are not justified in practising Reservation until the law has been altered.

(To be continued).

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—The Synod this year will meet on the 13th of June, as the Bishop has to leave in time for the steamer sailing from Vancouver on the 29th June.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Campbellton.—Owing to the prevalence of small-pox in the parish during the past winter, the church in the town was, by order of the Board of Health, closed for three months. During this time the rector was not idle, but held services at Dawsonville. He also visited the lumber camps and held services there.

Dalhousie.—The clergy of the rural deanery of Chatham resolved, at a meeting of the chapter last summer, to give services in this parish as often as they could, until a more satisfactory arrangement could be made. The last service held here was on May 6th, when Rev. W. J. Wilkinson, rector of Bay du Vin, celebrated the Holy Communion. He preached at that service and also after evening prayers on the same day. It is to be hoped that some clergyman or divinity student may be appointed to take services here during the summer months at least.

Chatham.—A highly interesting and instructive lecture, illustrated by lantern views, of North-West scenery and missionary life in the diocese of Calgary, was delivered by Rev. W. Fremantle Webb, secretary of that diocese, on Thursday evening, May 17th, in St. Mary's school-room.

Newcastle.—The meeting of the rural deanery chapter of Chatham was held at this place, May 8th and 9th. There were present, Revs. Canon Forsyth, R.D.; W. J. Wilkinson, B.D.; P. G. Snow, James Spencer, C. O'Dell Baylee, B.A.; G. L. Freebern, B.D., and G. R. Edward MacDonald, B.A. The meeting began with a celebration of the Holy Communion on May 8th, at 8 o'clock. At the chapter meeting Hebrews 12th was read and discussed. At the S. S. T. A. meeting, held in the afternoon, an admirable paper was read by Rev. Canon Forsyth on "Distinctive Church Teaching in our Sunday Schools," and an interesting discussion followed. In the evening services were held at Newcastle and Nelson, the addresses at the former place being given by Revs. James Spencer and G. L. Freebern, and at the latter by Revs. W. J. Wilkinson and G. R. E. MacDonald. On the following day, after morning service, papers were read at the chapter meeting by the Revs. P. G. Snow and G. L. Freebern, the former on "The Use and Abuse of Religious Forms and Ceremonies;" the latter on "Parochial Visitation." Both papers were interesting and instructive, and were discussed by those present. It was moved by Rev. Canon Forsyth, seconded by Rev. P. G. Snow, and carried by a standing vote, "That the Rev. G. R. Edward MacDonald be heartily welcomed as a member of the Chatham rural deanery, and that the members of the chapter now assembled desire to wish Mr. MacDonald all

success and abundant Divine blessing in the sacred ministry of the Church of God." Mr. MacDonald, in thanking the brethren, made an excellent speech. In accordance with a resolution passed at a meeting of the Bishop and rural deans, held last winter, it was resolved to appoint a press correspondent, whose duty it shall be to collect and receive all Church news items and forward them to the various newspapers, secular or otherwise. Rev. W. J. Wilkinson was then appointed the correspondent. Rev. P. G. Snow and Hon. John P. Burchill, M.P.P., were appointed representatives to the B. H. M. for the ensuing year. At the deanery service, Rev. James Spencer was the preacher. The clergy were hospitably entertained by the rector and his wife during the meeting.

Woodstock.—A meeting of the Deanery Chapter and Sunday School Teachers' Association of the Deanery was held in Woodstock in the last week of April. The Deanery Chapter was attended by all the clergy excepting one. The S.S.T.A. meeting was fairly representative. Papers were read upon subjects of importance to teachers and a model lesson given by Rev. Mr. Hillock, rector of Andover, B.C.

Wicklow, May 6.—The Ven. Archdeacon visited the different parts of the mission last week, enquiring into the condition of the temporalities and representing the needs of the B.H.M.

St. John.—The Lord Bishop of the diocese administered the Rite of Confirmation to a large class in Trinity church on the evening of May 9th.

New Denmark.—The Rev. C. G. Maimann, the late rector of the parish, spent the first week in May with his old friends. He remained over Sunday, and conducted service in St. Ausgar's church, much to the delight of the Danish settlers. Mr. Maimann's services in St. George's were taken by Rev. H. Spike, of St. John.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Q.

The Bishop held confirmation at Windsor Mills, on Monday, 21st, also at Christ Church, Brompton, on May 22nd.

MONTREAL.

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

Montreal.—An interesting missionary meeting, under the auspices of the Montreal Diocesan Woman's Auxiliary, was held last week in the Synod Hall, the Bishop presiding. The speakers of the evening were Miss Lockhart, of Dynevor Indian Hospital, near Winnipeg; Miss Bristow, of the Church of England Zenana Mission, Krishnagar, India, and Mr. W. Barbrooke Grubb, of the Indian mission, South America. Miss Lockhart told of the good work being done for the Indians in the hospital, where there are now eight beds in the women's ward, five in the men's ward, and three beds in a ward for special cases. There have been fourteen patients, on an average, in the hospital during the past year. A night nurse was badly needed; also more space for the patients. The Government grant was only \$500 per annum, while the cost of running the institution was about \$200 per month. In conclusion, Miss Lockhart thanked the people of Montreal for the generous assistance given from time to time. Miss Bristow, who has spent five and a half years at Krishnagar, gave a graphic sketch of the conditions prevailing there, especially amongst the child wives and widows. She explained briefly the work of the different branches of the mission in evangelization, education, medical work, industrial training, and in the orphanage. The great need for lady doctors and nurses was touched upon. Mr. Grubb spoke of the large heathen population of South America,

there being at least 8,000,000 Indians in the tropical region alone, who were in heathenism. This work was being entirely neglected by all Christian bodies except the Church of England, who had only one minister and eight laymen in the field. The prospect for the work was great; the Indians were not dying out, but growing stronger. They were more industrious and capable of civilization than the Indians of North America. More workers were urgently needed. The meeting closed with the Benediction, pronounced by the Bishop.

St. George's.—The Rev. Canon Edmonds, of Exeter Cathedral, England, preached a very able sermon in this church on Sunday morning, 14th inst., to a large congregation.

The Board of Governors of the Diocesan Theological College met on Tuesday, at 4 p.m., the Bishop in the chair. There were present, the Ven. Archdeacon Mills, the Rev. Dr. Norton, the Rev. Principal Hackett, Messrs. A. F. Gault, Charles Garth, E. L. Bond, George Hague, and Dr. Johnson. The report of the educational council gave a review of the work of the year, the main features of which were published in connection with the recent meeting of Convocation. It also stated that the books of the Diocesan Synod library were soon to be placed on the shelves of the college library, and that a valuable gift of old books had been presented by Mr. Thomas Craig, of Staten Island. The financial statement showed a small deficit. The annual meeting of the college corporation was held at eight o'clock, those present being the Ven. Archdeacon Evans, the Rev. Canon Norton, the Rev. Principal Hackett, the Rev. G. A. Smith, Dr. Johnson, Messrs. Garth, E. Bond, G. E. Drummond, A. P. Willis, J. Crathern, G. F. C. Smith, and A. F. Gault, the vice-president, who occupied the chair. The Very Rev. Dean Carmichael was reappointed a member of the Board of Governors, and the Hon. Justice Davidson and Mr. H. J. Mudge were elected to the Board by the Corporation. Thanks were voted the Lord Bishop for the care and interest taken in the college; the Rev. Dean, for lectures on canon law; the Rev. Principal, for services during the year; the S.P.C.K., of London, for granting nine scholarships to the college, and the St. George's Y.M.C.A., for another scholarship.

Aylmer.—We are pleased to say that the Rev. R. F. Taylor, rector of Christ Church, has received the degree of Bachelor of Divinity, from Central University, after much hard work. The reverend gentleman has been rector of Aylmer for four years, with marked success. We congratulate him, and wish him further success under his well earned title.

ONTARIO.

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

Kingston.—On Tuesday, May 15th, a conference took place, in connection with the half-yearly meeting of the Synod committees of the diocese, between the Archbishop of Ontario and a committee of four, empowered by the Executive Committee. A speedy and amicable adjustment was reached on the question of additional episcopal services in view of His Grace's age, inability to undertake wearisome journeys, and enforced absence from the diocese on health and other considerations. It was arranged that the Synod should be called together for the opening service, on Monday, June 4th; for general business on Tuesday morning, the election of a coadjutor Bishop to take place on Wednesday afternoon, at 3 o'clock. The Archbishop, as soon as the Bishop-elect shall accept, will leave for England, to return for the consecration of St. George's Cathedral, on St. Luke's Festival, Thursday, October 18th. The new Bishop will receive

at first a stipend of \$2,500 and a house, and have full exercise of the episcopal functions and patronage of the diocese. On the death of the Archbishop his income will be \$3,500, probably. The Archbishop will receive a retiring allowance equal to \$2,345. The agreements as to procedure have been signed by the Archbishop, and on behalf of the Synod by Dean Smith, Rev. Prof. Worrell, Judge Macdonald, and Edward J. B. Pense, and as to financial arrangements by Chancellor Walkem and Canon Spencer, secretary. The Mission Board passed \$5,375 in grants to supplement the people's givings, \$50 more than last year's, the changes being few. The list is: Class 1, each \$100—Roslin, Tamworth, Wolfe Island. Class 2, each \$150—Augusta, Edwardsburg, Shannonville, Madoc, Marysburg, Marmora, Tweed, Kitley. Class 3, each \$200—Selby, Loughboro'. Class 4, each \$250—Pittsburg, Lansdowne Front. Class 5, each \$300—Parham, Westport, Queensboro', Coehill, Bancroft. Class 6, each \$350—Clarendon, Sharbot Lake. Class 8, \$500—North Addington. Specials—Oxford Mills, \$125; Kitley, \$50; North Addington, \$50; Camden East, \$50.

Erinsville.—A bell tower and porch will be added to the church. Mr. Smith, architect, of Kingston, has charge of the alterations.

Brockville.—A meeting of the rural deanery of Leeds opened on Tuesday afternoon, the 8th of May, in Trinity church with a large attendance of the clergy. Rural Dean Wright occupied the chair. The session was taken up with a consideration of the question of the preparation of confirmees, a practical paper, introduced by the Rev. G. R. Beamish. In the discussion that followed, all the clergy took part, dwelling chiefly upon the best means of religious and devotional instruction, whereby to reach the adults of the Church. In the evening at 8 o'clock, a social gathering was held to which the members of the three Anglican churches and the clergy of the deanery were invited. Rev. G. R. Beamish presided and an excellent programme was carried out. Addresses, interspersed with vocal music, were delivered. "The Layman, His Responsibility as a Christian Teacher, Worker and Man," was discussed by E. J. Reynolds; W. S. Buell spoke on "The Layman, His Responsibility in Reference to the Finances of the Church," and in the absence of Judge McDonald, the subject of "The Layman, His Responsibility in Reference to the Diocese," was taken by the Rev. H. H. Bedford-Jones. The musical portion of the programme was contributed to in an acceptable manner by Mrs. Stewart Ferguson, Miss Begg, Miss Fitzsimmons, Miss McConachie, and Messrs. Mott and W. Spencer Jones. Rev. Rural Dean Wright, on behalf of the clergy, expressed his appreciation of the delightful evening. The hall was prettily decorated with palms, ferns, and cut flowers. At the close, the ladies served capital refreshments. Wednesday, 8 a.m., a celebration of the Holy Communion by the Rural Dean, assisted by the Rev. T. Leech, B.A., of Lansdowne, was held. At the business meeting an excellent paper on the life of the Prophet Jeremiah was read by the Rev. H. H. Bedford-Jones, M.A. The chapter concluded its session by a choral evensong in Trinity church, which was sung by the rector, the Rev. G. R. Beamish, M.A., and the sermon by the Rev. A. L. McTear, of Westport. Before concluding their business, the following complimentary resolution was passed unanimously: That the members of the deanery of Leeds have received with great regret the resignation of the Rev. C. J. Young, B.A., who for the last seven years has most faithfully and punctually discharged the important duties of secretary of the chapter. Feeling keenly the severance of the ties which have so long bound us together, we would pray that in his new home he may meet with the same success and appreciation as have ever characterized his relations with us.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Stafford.—The Rev. C. O. Carson has been appointed rural dean, which gives great satisfaction, as he is a brilliant preacher and speaker, and it is expected he will fill the office with tact and dignity.

Almonte.—St. Paul's Guild held a most successful sale in Wilson's store. Total receipts, \$60. Refreshments were served, and the ladies feel quite encouraged and talk of having another shortly.

Bathurst.—St. Stephen's.—The wardens' report at the vestry meeting was most satisfactory. B. Cavanagh and Robert Taylor were elected wardens, and Joseph Fleming was elected representative. The two branches of the guild are doing excellent work under their vice-presidents, Mrs. Joseph Perkins and Mrs. Joseph Cavanagh.

Ottawa.—The Rev. Canon Pollard has been elected rural dean.

Maberly.—St. Alban's.—At the vestry meeting the wardens' report showed that all debts had been paid, and left \$40 in hand. Joseph Hughes and Wm. Clark were elected wardens, and Joseph Acheson was elected representative. Thirty baptisms, seven weddings and seven burials were reported; \$120.27 has been sent to the clerical secretary this year from the entire mission, of which \$83.73 was for purely missionary work. This mission of Maberly has been set off as a new mission. The Bishop and Mission Board will be pleased to hear of its progress and success during the past nine months.

Franktown.—The Rev. R. B. Waterman was elected rural dean, at the chapter meeting held at Carleton Place, last week.

Smith's Falls.—The vestry of St. John's sent to the widow of the late rector, Rev. Mr. Nesbitt, a very kind letter of condolence on the death of her husband, and accompanied the letter with a substantial evidence of their sympathy in the form of a purse of money.

Almonte.—St. Paul's.—The Rev. R. W. Samwell preached in this church, Sunday week, and during the following week canvassed the congregation on behalf of the Church at Mattawa, with much success.

Ashton.—At the recent vestry meetings the auditors' report showed that all improvements had been paid, including a new organ for St. Augustine's, Prospect, that the whole of the church property is now free of debt, and the missionary collections were larger than in any previous year. It was decided to proceed with the new driving shed at Ashton, to place a new fence at Prospect across the churchyard, in order to separate the consecrated portion, and to renovate the interior of St. Stephen's church this summer. For the ensuing year the wardens are: Rector's, Messrs. Bell, Sanders and Bradley; people's, Messrs. Hamilton, Kidd and Massey. Lay delegates to Synod, Messrs. Shore, Vaughan and Leach.

TORONTO.

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

Confirmation.—During the past week, the Bishop has held confirmations in Toronto, in St. John's, St. Stephen's, All Saints', and Christ Church.

The Very Rev. Dean Carmichael, rector of St. George's church, Montreal, has been spending a few days in town with his son, Mr. Fred. Carmichael, of the Bank of Montreal.

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HURON.

St. George's.—The Rev. J. R. Rounthwaite, who is at present in charge of this church, will soon leave to take charge of the mission of Minden.

St. Matthew's.—The Rev. Mr. Bell, who has for some time been curate of this church, has accepted the position of curate of Grace church, and will commence his duties there next month.

The Rev. Charles Shortt, of St. Thomas' church, and the Rev. C. Egerton Ryerson, of Minden, expect to sail for Japan on July 4th, going via England.

The Rev. Canon Spragge, rector of Cobourg, has been spending some days in town.

Hastings.—The congregation of St. George's presented the Rev. R. L. Weaver, on his leaving this mission, with a beautifully worded address, also an easy chair, and handsome clock. Mr. Weaver made a very touching reply, thanking them all for their great kindness to him during his three years' stay amongst them.

Peterboro.—All Saints'.—On Wednesday evening of last week the Bishop administered the rite of confirmation to 24 candidates, three of whom were from St. John's. There was a large congregation present. The Bishop delivered a very able address. At the close of the confirmation service, Messrs. H. Rush and R. Kirkman were licensed as lay readers in the parish, and had their licenses delivered.

NIAGARA.

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

The rural-decanal chapter of Halton met at the rectory, Georgetown, on Tuesday evening, the 15th inst.

Acton.—The Lord Bishop of the diocese administered the sacred rite of confirmation in St. Alban's church, Thursday evening, 17th inst., when five candidates were presented to the Bishop, by the incumbent, Rev. J. K. Godden, M.A. The church was prettily decorated with flowers; and as the chancel had just this week been newly papered with light blue in-grain paper, and stenciled with stars, and extra electric lights put in, the whole church presented a very pretty appearance.

The second annual Sunday School Convention of the deanery of Halton met at Georgetown on Wednesday, May 16th. The convention opened with a celebration of the Holy Communion in St. George's church at 10 a.m., at which the Lord Bishop of the diocese preached in his usual earnest and able manner. A large proportion of the delegates arrived from the different parishes in time for the service, some going by train, others driving long distances across the country. The convention, to fully the number of 75, afterwards assembled in the basement of the church, where an intellectual programme of a high order was fully enjoyed by all present, the contributors to the same being Rev. Mr. Powell, of Eglinton; Rev. Mr. Shortt, of St. Thomas' church, Toronto; and Rev. Mr. McCann, of Hornby; also Miss Osler, Toronto; Miss Ridgeway, Guelph, and Allan Dymond, Esq., Toronto. It would be quite impossible to speak in high enough terms of praise of the different papers and addresses given by the above speakers during the day. The Bishop very kindly presided over the meeting. The ladies of St. George's church provided an ample luncheon and tea for the convention in the Town Hall, which was thoroughly enjoyed by all; entire appreciation for the same was fully expressed in the words of our Bishop. The next annual meeting will (D.V.), be held at Oakville.

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

Wingham.—St. Paul's.—The annual report of this church shows a satisfactory condition of the finances. Total receipts were \$1,768.05. The Ladies' Guild raised \$113.68; the Ladies' Auxiliary, \$61.29, and the Young People's Guild, \$84.98. An effort is being made to remove the debt from the Church property. One gentleman has promised to give \$450, providing the congregation raise \$800. The vestry decided to raise the salary of the rector, Rev. Wm. Lowe, but he declined the liberal offer until the church was free from debt. At the confirmation recently held in this church, the large number of 36 were presented for confirmation. Large congregations were present, and the music was beautifully rendered. The Bishop's address to the newly-confirmed was most impressive. In the evening the Bishop preached to a large congregation, and the rector was assisted by the Rev. A. Farney, of Gorrie.

Stratford.—The choir boys of the Home Memorial Church lately gave a very successful afternoon concert and general entertainment.

London.—The Synod meets here on Tuesday, June 19th. Two meetings have been arranged outside of the official programme of the Synod, for the consideration and discussion of educational, spiritual, and practical topics interesting to Churchmen. The first effort in this direction was made last year, and proved very successful. This year the first meeting, open to clergy and laymen, is arranged to meet at Huron College, on Monday evening, June 18th, at eight o'clock. Rev. Rural Dean Deacon, of Stratford, will preside, and two addresses will be given, viz.: "Sources of the Liturgy," by Rev. Rural Dean Craig, of Petrolia, and "Church Education of the Young," by Rev. Canon Dann, London. Discussion will follow each address, the two leaders on the first being Revs. A. P. Moore, Listowel, and R. J. Murphy, Essex, and the two leaders on the second being Revs. W. H. Battersby, Walkerville, and W. J. Taylor, St. Mary's. The second meeting will be at the Palace Cafe, on Tuesday, June 19th, at 8 a.m., where the clerical breakfast will be served at that hour. This is a new idea here, but is the long-established practice of the Irish Church and other branches of the Church. Already a keen interest has been manifested in this venture throughout Huron diocese. All clergy desirous of attending the breakfast are asked to send their names with 30 cents to the secretary in sufficient time to ensure necessary preparation. Rev. C. E. J. Anderson, Kingsville, will preside, and after breakfast will present the following programme: Addresses on "The Clergyman and the Bible," by Rev. D. Williams, Stratford. Discussion thereon led by Canon Hinks, Windsor, and Rev. Wm. Henderson, Warton. General discussion, business, etc., concluding at 10.15 a.m., in time for Synod service in St. Paul's Cathedral.

Berlin and Waterloo.—The churchwardens' reports for both St. John's and St. Saviour's show that there is a small cash balance in each case, after paying all current accounts; the mortgage indebtedness on the latter church being reduced to \$1,000, and that on the former being increased by only \$1,400, although a very comfortable rectory has been built at a cost of \$2,550. The total sums received in the two congregations, including those raised by the W.A., and other societies, aggregated \$3,000 and \$650, respectively. St. Saviour's, Waterloo, is now prepared for a step in advance, having increased its envelope subscriptions to a sum that will enable it to guarantee the stipend of a deacon, who, acting under the rector, will devote his time mainly to the work in Waterloo. This will, no doubt, increase the attendance, as the hour for afternoon service has been found very inconvenient. St. John's has Dr. H. Bowlby and Mr. J. P. Bell,

as wardens, and Dr. D. H. Bowlby and Mr. A. Millar, Q.C., as delegates; St. Saviour's having Messrs. W. Carthew and R. J. M. Webb, as wardens, and Mr. J. F. Martin, lay delegate. St. John's will soon have a surpliced choir.

Seaforth.—Rev. Rural Dean Hodgins, of this place, and Rev. E. B. Smith, of Holmesville, will spend part of the summer at Carberry, Manitoba. Before leaving, Mr. Hodgins will visit Elma and Attwood, as Bishop's commissioner, to report on the best organizations of these parishes.

Hespeler.—The May meeting of the deanery of the County of Waterloo, and Church-Workers' Convention was held in St. James' church, Hespeler, on Tuesday, May 15th, beginning with Holy Communion at 10.30 a.m. The business meeting of the deanery convened immediately after. Statistical reports were received, showing marked progress. The most interesting feature of this meeting was the report read by Mr. John Fennell, of Berlin, in regard to the new Deanery Magazine. Its success is assured. It is answering the design intended, namely, the spread of Church life and interest throughout the parishes. The magazine is a credit to all concerned. Rev. Carl Smith is the editor. The front page each month has a cut or lithograph of one or other of the churches in the deanery, and it makes a very attractive picture. The Church-Workers' Convention assembled at 2.30. The attendance was large, the day being especially fine. The Rev. Rural Dean Ridley presided, and gave an appropriate opening address. In the course of his remarks, he made touching reference to the death of Mrs. R. C. Tye, of Harpville; a prominent worker at all our conventions. Several papers were then read and discussed. One was by Rev. J. Edwards, of Preston, on "The Present Decadence of Bible Knowledge and Study;" another by Mr. C. D. Brown, of Haysville, on "The Importance of the Study of the Holy Scriptures;" third paper on "The Development of the Faculty of Observation," by Miss Charlesworth, of Hespeler. Two addresses were also given, one by Miss Allworth, deaconess of Toronto, on "Missions," and one by Mr. James Woods, of Galt, on "Reality in Sunday School Teaching." The papers and addresses called forth for the most part commendatory remarks, and, of course, some criticisms. The convention was quite up to the mark of former years in interest and enjoyment. Several hymns were sung during the afternoon. Miss Maggie Warren presided at the organ. Rev. Mr. Lee, in some closing remarks, made graceful reference to the work of his predecessor, under whose incumbency the beautiful church in Hespeler had been erected. The rural dean pronounced the Benediction. The evening service at 8 o'clock was largely attended, the church being quite full. Rev. Mr. Lee read the shortened form of evening prayer. Two addresses were given by visiting clergymen. Rev. Carl Smith, of Berlin, gave a strong, manly speech on "Our Heritage as Churchmen, and its Corresponding Duty." The address was listened to with great attention, and carried conviction with it. Rev. Jas. Ward, of Haysville, gave an address on "The Ethics of the Parish." It was quaint, half-humorous, but wholly true. The points were very telling. It was a plea for tolerance, unity, and harmony in the parish, and in the house of God, and he exhorted all to "fall into line." Mrs. Schwartz sang a beautiful solo, entitled, "The Better Land," and Mrs. Schwartz and Mr. E. Garland sang together during the offertory. The service closed about 9.30 p.m. The people of Hespeler are to be congratulated on the success of the convention. A large number of visitors were hospitably entertained during the day. The next convention (D.V.), will be held in Haysville. J. Edmonds, secretary of deanery. P.S.—The members of the Woman's Auxiliary, who were present from the various parishes, had an excellent meeting in the forenoon,

presided over by Mrs. Rolley, Mrs. Ward, secretary. The attendance was large. In the afternoon two barrels were packed with canned fruit, groceries, and other useful articles, and sent to Rev. George Holmes, Lesser Slave Lake, Athabasca.

Kirkton.—On Sunday, April 20th, the parish of Kirkton and Biddulph donated their collections, amounting to \$9.10, to the Hull and Ottawa fire sufferers, and, Sunday, May 6th, in answer to the appeal of their incumbent, Rev. W. Stout, the sum of \$18.24 was sent to the relief of the famine-stricken people of India. Work on the new church in Kirkton has begun, and the Biddulph congregation intend immediately to renovate their church.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

The Rev. C. J. Machin, who has spent the winter in travelling through England, advocating the claims of the Society for the Propagation of the Gospel, sails to-day, (May 24th), on his return to duty in the diocese of Algoma; and will again take charge of the summer mission of Beaumaris, on Lake Muskoka. At the request of the secretary of S.P.G., he will return to England in October for another winter's pleading on behalf of the society. Mr. Machin will act as chaplain on board the SS. "Corinthian," which will bring out from Liverpool a party of children, under the care of a matron.

CALGARY.

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

Pincher Creek.—The mission of Pincher Creek is in the midst of the great ranching district of South Alberta, and has this year become entirely self-supporting. It comprises two organized parishes, the original parish of St. John the Evangelist, with its mission of Kootenay, 20 miles south, and the parish of St. Martin's, Livingstone, 20 miles north, with its mission 8 miles distant from the little church. These church centres are in charge of Rev. Canon Havelock Smith, who, on Sunday, May 6th, completed his twelfth year's residence, which said event was most fittingly commemorated at the rectory by the arrival in his family of another "curate," a promising little chap; all well. Mrs. Havelock Smith was in church in the morning, but left just after the sermon, drove herself home, and three hours afterwards the little tot of humanity first saw the light of day. This sort of event is not usually included in parish Easter reports, but happening as it did it may give additional life to the subject of reports, which are for the most part dry figures, etc., though necessary and instructive. The Easter meetings have been held in both of the parishes, and passed off satisfactorily. The churchwardens' reports showed a gratifying improvement in the financial condition of the church in both instances. St. John's is the older and larger parish, and of course more is expected from it, but St. Martin's has also done well though the resources of the treasury were taxed to the last cent. The total receipts from all sources in the case of St. John's amounted to \$952.15, and expenditure \$867.75, leaving a balance on hand of \$84.40. St. Martin's total receipts, \$402.50, and expenditure likewise. So that for church purposes in the whole mission the sum of \$1,354.65 has been raised during the year past. Churchwardens, Fred'k. Dupuy, Esq., and H. J. Smith, Esq., St. John's; C. W. Elton, Esq., and George Heaton, Esq., St. Martin's. Number of communicants on the roll during the past year: St. John's, 81; St. Martin's, 45. Total number of celebrations of Holy Communion throughout the whole mission, 69; communions made, 516; Sunday services, 110; week day, 84; baptisms, 19; marriages, 3; burials 6. The population of the whole district is about 750, of which about 350 are church folk. Every indebtedness has been met including \$700 for stipend purposes, this sum was supplemented by a small

grant voted out of S.P.G. Block grant to the Diocese of \$180. This year the rector's stipend has been fixed at \$1,000, each parish assuming a fixed proportion, and as this begins the first year of our becoming a rectory-it will be interesting to watch how each parish strives to discharge a heavy tax, and thus help by abandoning the grant which it has enjoyed for years, the expansion of church work in other and less favoured portions of the diocese. The present time has been looked forward to with much foreboding and many fears, but now that it has been reached and met, the year opens with renewed activity, and besides the increase for church maintenance the wardens and vestry are contemplating improvements and repairs about the buildings; \$200 was expended on the rectory last year, and this year attention has been drawn to the needs of the church fabric. The porch is to be lined; a stone foundation placed under the church, painting and cleansing the interior, and re-seating and arranging in the accommodation of worshippers, and also for the better and more convenient rendering of the services of public worship. There is nothing like having plenty to do, and moreover doing it, and it is hoped that the next Easter report sent to you, if we are spared in the Providence of God to see it, may witness to the accomplishment of these things. The parishes are loyal and moreover patriotic, and contributed twenty young men as part of the western squadron of Canadian Mounted Rifles, now in the thick of it in South Africa; 30 went from this part, 20 Church of England young men. Our prayers and worship must needs be earnest and real. I cannot tell you how pleased I was to notice in your issue of the 3rd inst., among your editorial paragraphs, a righteous and just censure of Prof. Goldwin Smith's utterances on the war in South Africa. I read his article with much pain and regret, and cannot for the life of me see why he should so use his gifts in so strongly disparaging the action of that nation to which he belongs, and which has fostered him in times of peace. I am rather inclined to take information from the writings of those who have lived among the Boers or in close contiguity to them, as to their character, disposition, and tone of justice, right and humanness and the testimony of the Church as represented by the Dean of Bloemfontein, seems to give a fair and reasonable view of the Boer as a builder of nations. England's wars are never intended to oppress and aggrieve, neither can she be accused of avarice and greed. She conquers and subdues, and gives to her subjects a life freer from the chains of serfdom, freer from the greed and lust of political or financial power, and settles them down upon the lea of contentment. What does England hope to gain in South Africa for the sacrifice of so many noble lives, for the expenditure of so much of the sinews of war? Nothing but that which will give to the people of South Africa an easier burden, a brighter future, a better state of things in which it will be more in the interests of humanity to live and die in South Africa. In the words of those who do know and who write from the heart of the disturbed district, "No permanent peace can be assured till the independence of the two Republics is destroyed." And from what I have gleaned, though possibly the field of knowledge has not been very fast, I am of this opinion, and I pray and hope that President Kruger will soon be convinced of this, if not by the use of his better judgment, then by the ascendancy of British arms and British justice.

British and Foreign.

It has been decided by the Chapter of Salisbury Cathedral to erect a brass tablet in the cathedral to the memory of the late Canon Kingsbury.

The foundation-stone of a new chancel, with vestries and organ chamber, has been laid at St. Mark's Newtown, Wigan. The cost is estimated at £2,600.

A tablet is to be placed in Byfleet Church, Surrey, in memory of the late Commander Egerton, of the Naval Brigade, killed in action in South Africa.

The Bishop of London has accepted the position of president of the Church of England Temperance Benefit Society, in succession to the late Canon Ellison.

The Rev. W. Rashleigh, the famous Kent cricketer, at present assistant master at Tonbridge School, has been appointed a minor canon of Gloucester Cathedral. He will go into residence next September.

Bishop Tugwell, telegraphing via Lagos, stated that he and the members of the expedition were all well, and spent Easter in Kano, the capital of Hausaland, for which place Bishop Tugwell and five companions left England last autumn.

The annual report of the Rochester Diocesan Board of Education, dealing with the condition of about 100,000 children, mainly in South London, expresses the belief that a high standard of efficiency in religious teaching exists in the schools maintained by the Church.

Two stained-glass windows were to be placed in the sanctuary at St. Nicholas' Church, by Mrs. Blinkhorn and Mrs. Jeeves, in memory of the late Mr. Blinkhorn, and one stained-glass window in All Saints' Church was to be erected by the parishioners to celebrate the reopening of the Sutton Glassworks.

It was announced at the annual Easter vestry meeting, in connection with All Saints' Church, Sutton, St. Helen's, that the Rev. M. F. Binney, vicar, had generously given the large sum of £1,100 in order that certain deficiencies might be met. The vicar also said that his wife had decided to present the parish with a lychgate. The gifts proposed were in memory of his wife's parents.

Last month the Bishop of Norwich dedicated a mission church on the South Quay, Yarmouth, erected, together with an institute—the latter forming the upper portion of the building—under the auspices of the Missions to Seamen. The institute was opened by the Duke of York, the same day. The building is plain, but serviceable. The total cost will be £2,250.

The village church of Horndon-on-the-Hill, in Essex, built about the year 1,200, is in a ruinous condition, and since his appointment, two years ago, the Rev. S. W. Fischel has been working hard to collect the sum of £2,500, which is needed to restore it to something of its pristine beauty. The village is interesting from the fact that here were born the father and grandfather of Bishop Andrewes, the great Divine of the seventeenth century, and more than likely the Bishop himself.

The Bishop of Rochester, on behalf of 1,300 parishioners and friends, presented a purse of 400 sovereigns and a number of handsome books to the Rev. Canon Allen Edwards, vicar of All Saints', South Lambeth, in recognition of his twenty-five years' ministry. An illuminated address, recording the much-valued work of Canon Allen Edwards—through whose energy two churches (at a cost of £17,000 and £8,000), and a Church Institute (£4,000), had been built—was also presented.

Mrs. Isabella Lewis, of East Farleigh, Kent, who died on January 4th, devised farms and houses at East Farleigh in trust for University College Hospital, and other real estate in trust for the London Fever Hospital. She bequeathed a residuary interest in £10,000, in trust as to three-fifths thereof for the London Hospital, and as to two-fifths for St.

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May 24, 1900.]

Mary's Hospital, Paddington. The ultimate residue of her property the testatrix left in trust as to two-thirds thereof for the London Hospital, and as to one-third for St. Mary's Hospital, Paddington.

The ancient clock, which formerly stood upon the west front of All Saints' Church, Leicester, has been restored, and the mechanism was set in motion by Mr. Thomas Ingram at a choral dedication service held in the church. The clock is supposed to date from the time of King James I.; but about twenty-five years ago, upon the restoration of the edifice, the works fell to pieces, and they have remained unrepaid until the present time. Mr. Thomas Ingram has throughout displayed considerable interest in the work, and afforded great assistance, both pecuniary and otherwise.

The new schools built in connection with Christ Church, Westminster, were opened this week by the Bishop of London. The new premises are situated in Buckingham-gate, and have cost, buildings and safe combined, nearly £17,000. The new premises afford accommodation for 300 scholars, and have been constructed in accordance with the most modern principles. The schools have been in existence for 56 years, and were formerly in Palmer-street; but, owing to the vestry requiring the premises for the extension of the Town Hall, an exchange was arranged, the local authority purchasing the site at a cost of £10,000, and also erecting the new buildings.

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.

"HONOUR WHERE HONOUR IS DUE."

Sir,—I desire to inform you, and through you the readers of The Canadian Churchman, that Mr. D. E. Clarke, lay reader, of Trenton, has been conducting services and teaching a Sunday school in Glen Miller mission church every Sunday, with an occasional exception, since last autumn. I do not know the name of your correspondent, and am at a loss to understand why Mr. Clarke's name has not been mentioned in connection with the others who have been instrumental in promoting this good work, as I think it is chiefly owing to his efforts that the services of the Church are conducted in Glen Miller mission to-day.

ED. A. BAKER.

Trenton, April 30th, 1900.

[The substance of this letter appeared in the issue of May 10th, omitting Mr. Baker's signature.]

THE CHURCH AND THE JEWS.

Sir,—I regret that I have to protest a third time against the persistent misrepresentations of my opponent. I urge no objection to the fact that when convicted, not once nor twice, of bearing manifest false witness against me, he, without apology, or retraction, brushes the condemnation aside with some contemptuous reference to birds pecking at little things. False witness is not a little thing. Such advocacy, however, neither helps his cause nor hurts mine in the eyes of those who regard the 9th Commandment. But I do object to the charge of "cooking my facts." I did nothing of the kind. The issue was direct. He declared that the society gave nothing to Bishop Blyth's work. I showed that it pays him £300 per annum. His contention is thereby upset. To cover his retreat,

he begins to split hairs; the society acts only as trustee; and to pay a man's stipend is not to help his work! His argument is equivalent to this: If you provide a workman with tools of his precise pattern you help his work; but if you provide him with tools his fathers were proud to use for generations, and give him his living to boot, you do not help him, but only hinder him. The contention is manifestly absurd. If my opponent has the temerity to maintain that the S.P.G. and the S.P.C.K. are more generous supporters of Church work in Palestine than the London Society, then the impression which I designed to convey to the contrary is false. But he dare not assert that. He knew that the lady to whom he referred was dead, and could repel no man's slander. I take leave, therefore, to say that while the fact of Miss Cook's generous provision is known to all who read the society's reports, the motive he ascribes to her can be met only by an emphatic contradiction. The imputation is scandalously untrue. If she made it "to relieve them of the odium of giving anything to Bishop Blyth," why did she bequeath to the society that very odium of paying him £300 a year? I grieve to have to use such plainness, and I do it in all kindness to my opponent. For nothing seems safe from his errors—not even our sainted dead. But if anyone doubts my word, let him write to the secretaries at home, and test it. In view of these reiterated inaccuracies, I will only ask, what weight can we attach to the assertions of a man, who, posing as a good Churchman, and a friend of the Bishop, first argues that a society is false to its principles, disloyal to the Church, given to opposing and flouting the Bishop, and responsible for this evil thing, viz., that it has divided the whole Church of England's Jewish work; and then has the effrontery to declare that the Bishop "endorses in a measure, and must endorse," that very society, because he enjoys the endowments which it provided! Sir, we can only marvel and go our way. After this, my opponent may say what he will. I need not answer him farther; simply because by these, his own words, he has reduced our confidence in him as a safe guide in this matter to the minimum.

A. F. BURT,

Canadian Sec. L.J.S.

Shediac, May 14th, 1900.

THE SELF-STYLED "OECUMENICAL" CONFERENCE ON FOREIGN MISSIONS.

Sir,—This remarkable assembly, meeting in the city of New York, is necessarily the cynosure of attention to a large fraction of Christendom. It is unique in its comprehensiveness; it is world-wide in its representation of members; it is grand in its aim and object, whatever different views may prevail as to its practicability. Dealing with the germ, spirit and mission of Christianity it is pleasing to mark its outreaching to better things and grander results than have yet been compassed for Christ and His Church. Scrutiny of its methods and trend may well be exercised, for its own beneficent ends, by the thoughtful and discriminating. Mere popular applause may be very delusive, show of numbers may tend to obscure great principles, a torrent of purest water may become turbid or menacing. The "Conference" itself cannot be held responsible for the gliff of the army of reporters. Nevertheless unity of description may convince of a reality of figure. In all its vastness it is well to mark the regrettable application of a mis-nomer in the use of the term "Oecumenical." Confusion is wrought by its introduction into, so to speak, the vernacular of Christianity and the Christian church. Giving all weight to its numerical feature and wide representative character, it falls short of justifying its pretentious usurpation of the "trade mark" of the Christian religion by the non-representation of certainly two-thirds of the Christian world. The title therefore technically considered involves arrogant pretensions which would have been avoided by the only warranted term, even then somewhat euphemistic, general. Again, without holding the

conference officially responsible it would have been well to have guarded against that exploiting which transforms an invitation list into a company of active, present participants. We have thus the Archbishop of Canterbury and the Bishop of London, heralded as expected to take part in the "conference." As a matter of fact the Episcopal patronage would seem to be limited to the Right Rev. W. R. Ridley, Bishop of Caledonia, B.C. Repertorial genius can scarcely make the latter initials the cabalistic symbols of the Archiepiscopal seat of Anglican Christianity (Bishop of Canterbury). This reaching out beyond its measure, however extensive, is not to be commended. Again, and finally, for my present purpose, it is to be deplored that the so-called "Oecumenical" conference should be used as an occasion of slander and innuendo against pre-eminently the "Board of Missions of the Church of England" in the organization everywhere known as the "S.P.G.," or the Society for the Propagation of the Gospel, the first and foremost of all modern societies for the evangelization of the world—the mother society, in instinct, of the rather boastful if august assembly—which has been used to cast a slur upon her noble record and signal work. The "Oecumenical Conference" claiming to represent "the Protestant energies of the world," e.g., in its quasi-official reports, is made the vehicle of aspersions. "There is, however, one notable exception, the Society for the Gospel in Foreign parts (Anglican High Church), is not represented," through divers changes culminating perhaps in the summary of all as expressed by a great New York daily, "All the Protestant denominations are represented except that extremely ritualistic branch of the Anglican Church known as the Society for the Propagation of the Gospel, which founded Trinity church in this city." What is the reality as to the principles and position of the "venerable Society for the Propagation of the Gospel," so unscrupulously assaulted? The venerable S.P.G. in June celebrates its bicentenary, proving its beneficent work to ante-date all its aspersers. It is free in platform and practice from all partyism and partizanship. Its field is the world, and its missionaries are as free as the Gospel. With any "branch" of the Church of England it stands untrammelled. "It is presided over by all the Bishops of the Church; it falls in with the ordinary working of the Church in all its regulations; it may in a very real sense be said to represent the Church abroad. The S.P.G. by its origin and position is pledged to be the representative of the whole Church. It works, and has worked on Church lines always, on party lines never. The S.P.G. works through the officers of the diocese where it gives aid—as its missionaries in respect of discipline are subordinated not to the office, in London, but to the Bishop of the diocese wherein they work. So also the money transactions are carried on through the Bishop and Diocesan Synod or Church Council. The S.P.G. in its governing body is the servant of the Church of England, not of one party within her, but of the whole, running no party distinctions . . . bearing in mind that it is the representative of the whole Church." These official affirmations of the Ven. S.P.G., incapable of challenge, effectually dispose of the calumnies complained of, and too convincingly recall the verdict of the "Prince of Preachers" and saintly Congregationalist, Wm. Jay, of a former generation: "Many a persecuting and many a censorious spirit has had liberality enough upon his oily lips, especially at public meetings, who has only scowled hate or dislike towards his differing brethren at all other times. But the Master says: "Out of thine own mouth will I condemn thee, thou wicked servant." D.

—Jesus never taught His disciples how to preach—only how to pray. He did not speak much of what was needed to preach well, but much of praying well. To know how to speak to God is more than knowing how to speak to men. Not power with men, but power with God, is the first thing. Jesus loves to teach us how to pray.

DON'T MAKE THE WRINKLES DEEPER.

Is father's eyesight growing dim,
His form a little lower?
Is mother's hair a little gray,
Her step a little slower?
Is life's hill growing hard to climb?
Make not their pathway steeper;
Smooth out the furrows on their brows,
Oh, do not make them deeper.

There's nothing makes the face so young,
As joy, youth's fairest token;
And nothing makes a face grow old,
Like hearts that have been broken.
Take heed lest deeds of thine should make
Thy mother be a weeper;
Stamp peace upon a father's brow,
Don't make the wrinkles deeper.

In doubtful pathways do not go,
Be tempted not to wander;
Grieve not the hearts that love you so,
But make their love grow fonder.
Much have thy parents borne for thee,
Be now their tender keeper;
And let them lean upon thy love,
Don't make the wrinkles deeper.

Be lavish with thy loving deeds,
Be patient, true and tender;
And make the path that ageward leads,
Aglow with earthly splendour.
Some day, thy dear ones, stricken low,
Must yield to death, the reaper;
And you will then be glad to know,
You made no wrinkles deeper.

"BUT SOME DOUBTED."

There are degrees in doubt, as there are degrees in faith. Every doubt is not an adverse judgment. A man may obey though he doubts, and a man may worship though he doubts. The persons referred to by St. Matthew (Chap. xxviii. 17), as they did not allow doubt to drive them from Christ's service or from Christ's worship, so were turned from doubters into resolute believers by a nearer access to Christ, and by the revelation of His risen power. While they stood afar off, while they paid Him only the distant homage of a doubting reference, so long the very sight of Him was not conclusive; they must have seen that it was He Himself, long their Companion, their Friend, their Guide, their Master, but they allowed the thought of the difficulty, the thought of the Cross, and the thought of the death, and the thought of the grave to overbear that conviction of the senses; they fancied it almost less improbable that someone else should wear that loved form and personate that gracious Master, than that a victory so marvellous, so beyond former experience, should have been won over that last enemy, before whom rank and wealth, before whom strength and sovereignty alike bow down to rise up no more. But now when He drew nigh and spake to them; when they heard once again the gracious words that proceeded out of His lips; when they heard Him tell of the mystery of His Kingdom, and bestow upon them with the living voice the commission of His representatives below; when He gave them a certain form of initiation into the membership of His Church, and promised His own Divine Presence to be with them till time should be no more, then at last they felt that to doubt on would be less a sin than a madness; He who thus spake could be none other than the Son of God Most High. Before proof it was right to doubt, but after proof it would be impiety and blasphemy; and thus the understanding which had been in

suspense was decided and satisfied, and the homage of a longing heart was fulfilled in the devotion of a life and of a death. Dean Vaughan.

DEVOTION.

There is, no doubt, an extreme tendency in our day to run down devotion, as if it were an unnecessary and even effeminate appendage to that which is of substantial value in the soul's life, namely, moral excellence. This depreciation of devotion, let me say, by the way, is itself the certain symptom of a dying or a dead faith. If a man says to me: "I do not make any religious professions at all; I do not say any creeds or prayers; I try to do my duty towards my fellowmen, and at any rate I escape the rebuke which Christ directed against those who say more than they mean." I can only say to him, "My friend, you remind me of the man who said that he would be perfectly honest, and would avow that when he had a chance of taking what was not his own, without the risk of detection, he invariably did so." Surely, honesty in avowing what is wrong does not condone what is itself wrong? Ungodliness does not itself become respectable because, forsooth, it is not hypocrisy. Devotion is the soul's answer to the sight of God, just like the singing of the birds at the rising of the sun. When God in the awe and majesty of His attributes, when the incarnate Son in all the grace and tenderness of His life and of His death, when the blessed Spirit, the Lord and giver of all true life to the human spirit, are present as facts before the eye of the soul, devotion follows as a matter of course. Not to be devout is not to be believing. Devotion is the common-sense of faith. If I see the living God, so powerful, so wise, so loving, so magnificent as He is, I naturally speak to Him, not merely because I know that He can hear, because I know that He will help me, but because He is there, because to speak to Him is the highest privilege—it is the best, the purest instinct of my humanity.—Canon Liddon.

WHY WE ARE CHURCHMEN.

We are Churchmen:

1. Because we know of no Church that holds the great leading truths of the Gospel more simply, more fully, or more clearly than the Church of England.
2. Because our Church honours the Bible, and brings before the minds of her children every Sunday—and, indeed, on every day of the week—in the Lessons, the Psalms, and the Gospels and Epistles for the day, the great truths of Christianity, and also presents to us in proper order the life and ministry of Jesus Christ.
3. Because the Church of England can trace back her origin almost, if not altogether, to the days of the Apostles themselves. At the Reformation she was reformed, and they were her own children who cleansed her from the errors of Popery.
4. Because the matchless Liturgy of the Church is plain, full, and fervent.

Whilst, then, we should love those who follow the Lord Jesus Christ in sincerity, and respect the scruples of those who honestly differ from us, we should strive to become loyal and earnest members of the Church into which we have been baptized, and to which it is our privilege to belong.

—When about to fix upon a course of conduct, it is pertinent to ask: "Do I want to do this because it is right, or do I decide that it is right because I want to do it?"

THE POWER AND GOODNESS OF GOD.

The man who forgets the wonders and mercies of the Lord is without any excuse, for we are continually surrounded with objects which may serve to bring the power and goodness of God strikingly to mind. The light, how beautiful and wonderful and necessary to our well-being! The sun and moon and all the heavenly bodies, how glorious in their constant order! The mild and fruitful shower, what a token of the loving-kindness of our Creator, while the raging storm proclaims His terrible might! Every day let our mind and heart be open to such truths, and we shall never fail to behold the glory of Jehovah in His works. Let us only think of the thousands and millions of living creatures in the air, upon the earth and in the waters, all instructed how to make or where to seek their dwellings, and all provided for, in due season, by their Maker's never-failing bounty, and all preserved by that ever-watchful Providence, without whose knowledge and permission "not a sparrow falleth to the ground." Everyone of these created objects, whether with or without life, may be said, in its own way, to celebrate the Creator's glory, rejoicing in His goodness, though unknown, and answering the purposes of His will. And shall man, the head of all—man, blessed with reason—man, taught by his Maker—shall he be wanting in praise, and gratitude, and love? Forbid it, "O God, the God of the spirits of all flesh."

HINTS TO HOUSEKEEPERS.

Asparagus Soup.—Cut the tips from one bunch of asparagus and steam them until tender. Scrape the stalks, cut them into inch pieces and simmer in one pint of water until very tender, then press through a sieve. Make a thin, white sauce with one quart of milk, two tablespoonfuls of butter and three tablespoonfuls of flour. Cook in a double boiler for ten minutes, add the asparagus, pulp and tips, season to taste with salt and pepper, and simmer for five minutes longer.

Delicious rhubarb jelly may be made by cutting rhubarb into pieces an inch in length, and then placing it in a dish with a cupful of sugar, one of water, a little ginger root and lemon peel, and baking until the rhubarb is tender. Dissolve some gelatine in hot water, strain into the rhubarb, add the juice of a lemon. Pour into a mould and chill. Serve with whipped cream.

Jellied Ham Salad.—Soak one-quarter of a box of gelatine in one-quarter of a cupful of cold water, add three-quarters of a cupful of boiling chicken stock and strain. Add one cupful of chopped ham which has been highly seasoned with cayenne and a little lemon juice. Let stand until it begins to thicken, then add one cupful of cream whipped to a stiff froth, and turn into a wetted mould. When firm turn out on a bed of blanched lettuce leaves and garnish with mayonnaise.

Creamed Lobster.—Prepare and cut into dice sufficient lobster meat to measure one pint. Into a saucepan put one and one-half tablespoonfuls each of butter and flour and mix over the fire. Add a dash of cayenne, one-quarter of a teaspoonful of paprika, one-half of a teaspoonful of salt, and, gradually, one cupful and a half of rich milk. Stir until smooth and creamy, add the lobster, cover and let stand without boiling at the side of the fire for ten minutes. Add one teaspoonful of lemon juice, taste to see that it is well seasoned, and serve in cups or on toast.

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Heavenly blessing
Gently fall!

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May 24, 1900.]

A CRADLE SONG.

Hush, my dear! lie still and slumber;
Holy angels guard thy bed,
Heavenly blessings without number
Gently falling on thy head.

Sleep, my babe! thy food and raiment,
House and home thy friends provide;
All, without thy care or payment,
All thy wants are well supplied.

How much better thou'rt attended
Than the Son of God could be,
When from Heaven He descended
And His softest bed was hay.

See the kindly shepherds round Him,
Telling wonders from the sky!
Where they sought Him, there they found
Him,
With His Virgin Mother by.

See the lovely babe a-dressing;
Lovely infant, how He smiled!
When He wept the mother's blessing,
Soothed and hushed the Holy Child.

Lo, He slumbers in His manger,
Where the horned oxen fed;
Peace, my darling! Here's no danger;
Here's no ox a near thy bed.

May'st thou live to know and fear Him,
Trust and love Him all thy days;
Then go dwell forever near Him;
See His face, and sing His praise!

I could give thee thousand kisses,
Hoping what I most desire;
Not a mother's fondest wishes
Can to greater joys aspire.

NEAR, BUT NOT SEEN.

It is curious to think that there are such hosts of things amongst which we live, and which are quite close to us, but which we never see. Some things we miss simply because of the want of noticing, we have not a sufficiently "observing eye;" other things there are which we cannot see, even if we tried. Our vision is not strong enough to see some things, such, for example, as a microscope shows us; and then there are such things as wind, electricity, and so on, which we are quite unable to see, we only know their effects. Elisha's servant was unable to see "the horses and chariots of fire," that filled the plain until Elisha prayed, and then his servant's eyes were opened, and he saw the wonderful vision, messengers of God all around him quite unseen

and undreamed of until his eyes were opened. So it is with us.

Now I want to say that there are many things we miss every day we ought not to miss. Let me show by a dream I once read what I mean; whose dream it was I cannot tell, I must just try to recall it as well as I can.

A man dreamed a dream, and he saw an avenue and crowds of people passing this way and that. He stood for a while in the avenue and noticed how that the people came out of a fog, passed him in the light, then went on into a fog again. It was only for a few moments that they were clearly before him, and then they were lost. Looking more carefully around him, he saw there were notice-boards; on one was written, "The past," and he saw that behind this board all was shrouded in mist; on another before him was written, "The present," around this all was clear; then on a third, was written, "The future," and beyond this, again all was lost in fog. How true this is, he thought; the past is lost in the darkness, while the future also is in the darkness, no one knows what the fog hides, the present only is clear.

Then, as the man noticed more carefully the crowds of people passing, he saw one man, whose face and manner betokened great earnestness, and he noticed how that this man went to one of the passers-by and spoke a word in his ear, laid his hand upon the shoulder of another, tried to hinder a third from going forward, and so on. As the man did this, some laughed and some wept, while others turned on him in anger.

So the dreamer went to the man and asked him who he was, and what he was doing.

The man answered: "I am the King's messenger, and these people who are passing are opportunities. I make use of some, others I miss; when, however, the moment is gone I cannot recall them."

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NOTICE

The Annual Meeting of the Shareholders of the Church of England Publishing Company, Limited, will be held at the offices of the Company, 17 Richmond St. West, at the hour of 10.30 a.m., on Friday, the 1st day of June, 1900. The business before the meeting will be the consideration of the Annual Report, the election of Directors for the ensuing year, and to transact such other business as may be brought before the meeting.

CHAS. J. MUSSON,
Secretary-Treasurer.
Toronto, May 19th, 1900.

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The dreamer sought all day long for the meaning of his dream, and he had been unable to find it. He had been unable to find it. He had been unable to find it.

Lowell, an American poet. He tells us of a young knight, who in the olden time, prepared, as many knights did, to go in quest of the Holy Grail, that is, the Cup on which our Lord drank at the Last Supper, and which, it was said, had been brought to England, then lost. Young knights of

the dreamer sought all day long for the meaning of his dream, and he had been unable to find it. He had been unable to find it.

On and on he rode, over the hills and dales of his native land, and then crossed into far distant countries. He returned after many years to his castle, returned an old man, and very weary. It was Christmas time, when he reached his home, and there was mirth and jollity going on beneath the old roof. But alas! he was now unknown, and another had taken his place. The porter refused to believe his story and drove him from the door. He seated himself outside the gate, the keen wind pierced his bones, and he drew his cloak closer around him. Suddenly he was startled by a voice, "For Christ's sweet sake, I beg an alms." He turned to see the speaker, it was a leper. This time, however, he shrank not back, but shared his crust of bread, giving him half, then went to a stream, broke in the ice, and brought him water. Scarcely had he done this, when lo! he saw a great light around him, and the leper stood before him transformed into a bright and glorious angel. The angel spoke and said to the aged knight: "Far and wide thou hast sought the Holy Grail, and behold it is here."

On and on he rode, over the

Life!



Of all sad words of tongue or pen The saddest are these, "It might have been."

The man who is going to insure his life is like the man who can drink or leave it alone. He never does it. He generally meets the undertaker on his way to the Insurance Office and spends Eternity lamenting that he did not grasp by the forelock his first opportunity to insure.

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He was a little, ragged waif, living in a village of Southern Kentucky. A stranger to actual comfort, it is not to be supposed that he was very familiar with the pleasures of life. One Christmas Eve he was standing before a shop window with his lean little face pressed against the pane, devouring with hungry eyes the beautiful display within.

There was a lady in the shop, deeply engaged in purchasing gifts for her small nieces and

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The dreamer awoke. He saw the meaning of his dream, he had no need to travel from his home to do a service for the Christ, he could do it just where he was; opportunities for service were everywhere around him.

And so he gave up his purpose to go here and there in search of the Holy Grail, and instead, opened the door of his castle to the serf, and the wanderer, and everyone knew that Sir Launfel's heart was warm, and that his hand was liberal. He henceforward let no opportunity pass by him wherein he could show a kindness to another.

We, too, see the meaning. Around us are opportunities, passing swiftly, not staying, nor yet coming again; opportunities which we can use for good, and so help on others in the trials and conflicts of life. Catch the first that comes, and the next, and on and on forever.

May 24, 1900. nephew window without "Prud ing "might clothes. taken p mined t boy sho of happ mas. at On t in. To with a ing a fi ed stick cracker blinded looked possess hands. "The his sole lady, as sion ha "It v that I hanging that s about l eyes; t quite t shone face in ing, Jo done w "Ima said, 'I the col Scruff "W given beautif momer face gl "I day. I I had ' He three 1 of giv pleasur A L The of a li whose enough Her t stant (habita Far since,

nephews. She saw the waif at the window—ragged, half-clad, and, without doubt, half-starved as well. "Prudence," she said, in speaking of the matter afterward, "might have suggested food and clothes. But another idea had taken possession of me. I determined then and there that that boy should know the blessedness of happy childhood for one Christmas, at all events."

On the impulse she called him in. Toys, a wagon, an iron horse with a flying driver madly sounding a fire-alarm, a drum with gilded sticks, a tin horn, a pack of fire-crackers, things which his poverty-blinded eyes had never before looked upon in the light of real possession, were put into his hands.

"There was a kind of awe in his solemn, earnest eyes," said the lady, as though the joy of possession had stricken him dumb.

"It was the day after Christmas that I came upon him again, hanging about the streets, with that same old look of a beggar about him. That is, in all but the eyes; they, I think, were never quite the same again. They fairly shone when he lifted them to my face in recognition. 'Good morning, Joe,' said I; 'what have you done with your toys?'"

"Imagine my surprise when he said, 'I give 'em to Jack Parker, the coloured boy, over yonder to Scruff Town.'"

"What!" said I; 'you have given them all away? All your beautiful toys?' He was silent a moment, and then his dirty little face glowed as he replied:

"I had 'em; I had 'em a whole day. I ain't got 'em any more, but I had 'em, anyhow."

He was the proud possessor of three pleasures; that of receiving, of giving, and the ever-blessed pleasure of a happy memory.

A LITTLE MISSIONARY.

The "Quiver" gives an account of a little Mahomedan school-girl, whose short life was yet long enough for her to serve Christ. Her tragic death shows the constant dangers surrounding the inhabitants of torrid climates:

Far away in India, not long since, there was a little Ma-

homedan girl, who, at a Christian school, had learned to accept Christ as her Saviour. This knowledge brought her such gladness that she could not keep the good news to herself but in her walks to and from school she would go up to any Mahomedan she met, and talk to them about it. "Do you know that you are a sinner?" she would ask. "You cannot go to heaven till your sins are forgiven. I have got rid of my sins—I repented, and trusted in Jesus. Whose Blood takes away all sin."

She lived at a place called Khamamett, and went to the Zenana school there. One day, when lessons were over, this little one wandered into the school-room. The idea seized her that she would play at being school mistress; so, sitting on a high stool, she took her slate and wrote upon it: "When we die our spirits go to God." Just as she had written these words, the pencil slipped and fell to the ground. The floor was not like those found in English schools; it was made of stone, not very closely packed together, so that there were plenty of holes, and into one of these her pencil fell. She quickly jumped down to pick it up, and putting her little hand into the hole to secure the pencil, she withdrew it hastily with a cry of alarm, as she had been bitten by a deadly cobra snake, and, though everything possible was done to save the precious little life, she died in about half an hour. There was great sorrow amongst all the teachers and children, for this little girl was beloved for the earnestness of her character. She had learned the lesson of life. She had been converted to God, and had in her turn, become a little missionary to others, and truly it may be said of her that she, "being dead, yet speaketh."

ment in mind, invited the fox to take dinner with him. He, in his turn, put some minced meat in a long and narrow-necked vessel, into which he could easily put his bill, while master fox was forced to be content with licking what ran down the sides of the vessel. The fox then remembered his old trick, and could not but admit that the stork had well paid him off.

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THE FOX AND THE STORK.

A fox one day invited a stork to dine with him, and, wishing to be amused at his expense, put the soup, which he had for dinner, in a large, flat dish, so that, while he himself could lap it up quite well, the stork could only dip in the tips of his long bill. Some time after, the stork, bearing his treat-

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Tenders for Coal, 1900

Sealed tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament Buildings, Toronto, and marked "Tenders for Coal" will be received up to noon on MONDAY, MAY 28th, 1900, for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for London, Hamilton and Brookville Asylums and Central Prison, as noted:

Asylum for Insane, Toronto. Hard coal—1,100 tons large egg size, 150 tons stove size, 150 tons nut size, soft coal—450 tons lump, 150 tons soft screenings.

Asylum for Insane, London. Hard coal—2,500 tons small egg size, 200 tons egg size, 205 tons stove size, 50 tons chestnut size. Soft coal—40 tons for grates. Of the 2,500 tons, 700 may not be required till Jan., 1901, also 50 tons egg size.

Asylum for Insane, Kingston. Hard coal—1,700 tons large egg size, 275 tons small egg size, 25 tons chestnut size, 500 tons hard screenings, 500 tons soft screenings, 20 tons stove size (hard).

Asylum for Insane, Hamilton. Hard coal—2,550 tons small egg size, 245 tons stove size, 121 tons chestnut size, coal for grates, 41 tons; for pump house, 200 tons imported slack, 75 tons imported screenings. Of the above quantity, 2,128 tons may not be required until January and February, 1901.

Asylum for Insane, Mimico. Hard coal—1,750 tons large egg size, 120 tons stove size, 10 tons coal for grates, 30 tons nut coal; 100 tons soft screenings; 50 cords green hard wood.

Asylum for Idiots, Orillia. Soft coal screenings or run of mine lump 1,500 tons; 80 tons hard coal, stove size.

Asylum for Insane, Brockville. Hard coal—1,100 large egg size, 150 tons stove size, 50 tons small egg. Of the above quantity, 1,050 tons may not be required until January and March, 1901.

Central Prison, Toronto. Hard coal—25 tons nut size, 100 tons small egg size. Soft coal—2,200 tons soft coal screenings or run of mine lump. The soft coal to be delivered in lots of 160 tons monthly.

Institution for Deaf and Dumb, Belleville. Hard coal—700 tons large egg size, 90 tons small egg size, 12 tons stove size, 14 tons No. 4 size; soft coal for grates, 4 tons.

Institution for Blind, Brantford. Hard coal—400 tons egg size, 175 tons stove size, 25 tons chestnut size.

Reformatory for Boys, Penetang. Forty tons egg size, 61 tons stove size, 15 tons nut size, 800 tons soft coal screenings. Delivered at Institution dock.

Mercer Reformatory, Toronto. Soft coal screenings, 500 tons; stove coal 120 tons.

Tenders are to specify the mine or mines from which the coal will be supplied, and the quality of same, and must also furnish satisfactory evidence that the coal delivered is true to name, fresh mined, and in every respect equal in quality to the standard grades of coal known to the trade.

Delivery is to be effected in a manner satisfactory to the Inspectors of Prisons and Public Charities.

Tenders will be received for the whole quantity above specified, or for the quantities required in each institution. An accepted cheque for \$500, payable to the order of the Hon. the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms and conditions of tenders may be obtained from the Inspectors of Prisons and Public Charities, Parliament Buildings, Toronto. The lowest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the department will not be paid for it.

J. R. STRATTON, Provincial Secretary, Parliament Buildings, Toronto

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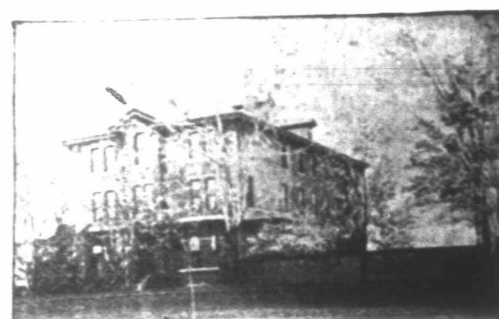
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