

Canadian Churchman

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The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, JUNE 8, 1899.

[No. 23.]

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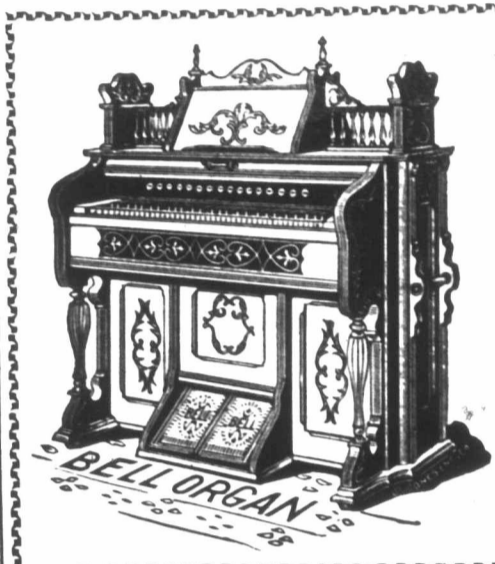
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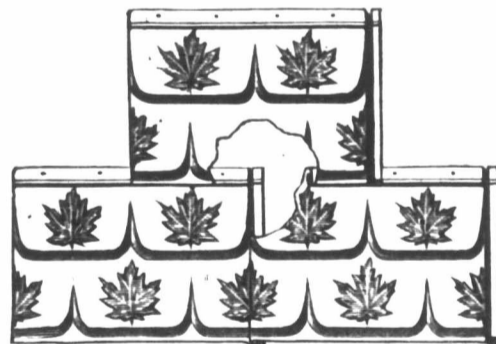
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Morning—Deut. 33. 1-12: Acts 4. 31.
Evening—Nahum 1: Acts 14. 8

Appropriate Hymns for Second and Third Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

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OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Third Sunday after Trinity.

I Sam. iii., 9. "Speak, Lord, for Thy servant heareth."

Words familiar to us. Spoken in peculiar circumstances. At first might say, no application to ourselves. Here a young servant of the Temple, a Divine voice. Yet we also servants of Jehovah. And a call comes to us from God. Note some points suggested.

i. God speaks to men—to all men.
Never left Himself without witness. With

all men alike, makes address to conscience. But by different means.

1. By Holy Scripture. Begin with this because of unique character. By this God has spoken to men through many ages. So now daily, often.

2. By providential circumstances of life. Here is the great difference—accident or God. Chapter of accidents said to be the Bible of fools. In one sense no accident.

3. By the Holy Spirit. The power which makes all Divine speech intelligible. A voice within us. This Voice is God. And the meaning of all revealed in conscience.

ii. Sometimes understood, sometimes not. Case of Samuel. Unexpected. Thought it was Eli; but guided to knowledge. Heard and recognized.

1. So now God sometimes speaks in vain. A double error. Voice of man for God. Voice of God for man. And though different causes, (1) Prejudice. (2) Preoccupation. (3) Darkened medium.

2. Helps given by God. (1) Teachers and parents. (2) Holy Scriptures. If an inward impulse, test. If one Scripture, compare. (3) Sincere use of conscience. Good and evil; right and wrong. If in earnest, God will teach us to discriminate.

iii How shall we respond?
As Samuel did. With readiness to know the mind of God; and to follow His guidance. So Samuel.

1. As regards the general conduct of life. "This is the way, walk ye in it"—the Voice of God to every one of us—which we may heed or not. Let us be true—believing—obedient.

2. As regards any particular work. Our special work for God. He directs and we should follow. He ever speaks; we should hear.

3. The providential guidance of life. Where go, or turn, or remain. Sometimes not easy. Yet He will teach, if we desire.

May this willingness to hear be found in us! And then He will always speak to us—in every hour of need. Let our prayer be: "Speak, Lord, for Thy servant heareth."

THE COURT OF THE ARCHBISHOPS.

The experiment of the Archbishops of Canterbury and York is of the deepest and widest interest in regard to the future of the Anglican Communion. We call it an experiment because no one can be quite sure what its effect may be. But we should like to draw the attention of our readers to a very remarkable article in the English "Spectator," which puts the subject in so reasonable a light that we cannot doubt that the sentiments there expressed will meet with the concurrence of the great majority of our

readers. We cannot present the whole article, but it may be well to select such portions of it as seem to us of special interest and importance. In the Church of England, the writer says, there is one kind of authority which practically all men are agreed to uphold—the episcopal authority. But the Court of the Archbishops is founded on that authority in the surest and most direct manner, and further, it is the Tribunal distinctly ordered by the Prayer-Book for the determining of disputes in matters of Ritual. We are condensing, but in no way altering the argument. Suppose a Ritual practice to be in dispute between an incumbent and some members of his congregation, and that the Bishop is asked to intervene. Suppose, next, that the Bishop declares that the practice is not one allowed by the Church, and ought to be discontinued. If the clergyman is a loyal Churchman, he will either obey, or else ask that the matter be referred to the Court of Archbishops. The chance of a High Church clergyman refusing to let the matter be carried to the Archbishops' Court is a very remote one. The whole public opinion of the Church would be dead against him in such refusal. If, however, the case were actually to occur, there is nothing to prevent the Bishop himself taking the matter before the Court at Lambeth, and obtaining a decision on the point at issue. If the clergyman were still recalcitrant, he might be handed over to the civil arm. The civil arm must either enforce the finding of the Archbishop, in which case it would be supported by public opinion, or it might reverse the decision of the Archbishop. In such a case—a very remote one—the Ritualist would not be in a very enviable position from his own point of view. He would find himself in antagonism to all his most cherished principles. He would be setting a secular above a spiritual Court. As regards the notion that the clergy in general will not obey the Lambeth decisions, and will treat them as mere arbitration awards, binding only on the parties, we do not believe a word of it. We believe, on the contrary, that the decisions will be loyally obeyed; and that the Ritualistic clergy will be eager to show that they can and will prove as ready to obey what they consider a true spiritual Court, as they are ready to disobey a Court which they hold to be without proper spiritual sanction. The Court of the Archbishops has all the status and authority it requires to restore discipline to the Church. It is based upon the two most fundamental things in the Church of England, the Prayer-Book and Episcopal authority. Then it is a purely spiritual Tribunal, taking the place of one which High Churchmen regard as secular. Finally, owing to the existence of the Bishop's right of veto, its decisions can, if necessary, be enforced by calling into use the machinery of the Public Worship Regu-

lation Act. Thus the Court of the Archbishops, based as it is on the authority of the Bishops, holds the discipline of the Church in its hands. The die is cast, and the Archbishops and Bishops have now the power and the opportunity to restore the discipline of the Church. Those clergymen who fail to support them in their task, who throw obstacles in their path, or who prove disobedient and disloyal, will incur a terrible responsibility. If in the end ruin falls upon the Church, the blame will rest upon their shoulders. We have considerably abridged this thoughtful and most important article, but we have not changed the meaning of a sentence or a phrase; and we commend its contents to the consideration of all who love the Church of England, believe in her principles, and look forward to the fulfilment of her work. More depends upon the settlement of these questions than most men are aware of. It is not merely that the Church is in danger of being disestablished, although we should regard such an event as a calamity; but the Christian religion itself, especially in the pure and apostolic form professed by the Anglican Church would be brought into danger. Romanism, Puritanism, Unbelief, would all carry off something from this great Communion, which has stood forward as representing the principles by which alone Christian Unity could be realized. Ultimately no Communion would be benefited by the Church of England being destroyed or maimed. It now depends upon her children to say whether this must be.

FRANCE.

Every cause has its martyrs, and if abundance of martyrdom could secure the greatness of a country, France would be one of the greatest. Royalists, Republicans, Socialists, Communists, Anarchists have followed one another to the guillotine or have been driven into exile in succession. It is sometimes found that the remembrance of past sufferings softens those who have suffered, and makes them, in their day of triumph, merciful to those who are down. We are, of course, aware that sometimes the effect of a restoration to power is very different—that those who have gained the upper hand too often take the opportunity of paying off old scores, by doing as they have been done by. Even the sober and justice-loving English have not been free from this fault. We need not go back to the Wars of the Roses or even to the Restoration for illustrations. If it is frequently so bad among the English, we ought not perhaps, to wonder that it should be worse in France. For France has had a very troubled history. The process of welding the separate provinces into one kingdom may have rendered necessary that kind of centralization in government which is one of the characteristics and one of the difficulties of each successive kind of government in France. However this may be, it does not now seem possible to make much change in this respect. And perhaps it is this comparative lack of individuality

which is so closely connected with the absence of local government, as in England, that may serve to account for the defective sense of justice manifested so frequently in French trials. And this, whether in apparently unreasonable condemnations, such as that of Dreyfus, and equally unreasonable acquittals like that of Deroulde. The latter is almost more surprising than the former. It is indeed not quite easy to make the intentions of Deroulde and his associates intelligible. They want to throw down parliamentary government and establish that of the Plebiscite. Without attempting to settle the precise meaning of the changes, we may remember some uses of the Plebiscite in the history of France, which have been strongly condemned by her best friends and most loyal sons. One thing, however, is tolerably clear, that Deroulde attempted to stir up the army against the Chamber—surely a crime against the Constitution, if there be such a thing. Yet he is declared not guilty, amid the most indecent scenes. And nearly at the same time it is at last declared that there was no real evidence against Dreyfus! Of the three documents used against him, two were forgeries, and the third was not relevant. This was had enough, but it might happen anywhere, since no one can be secure against deception, fraud, perjury. But what makes it so horrible was that the accused man was not permitted, by himself or his counsel, to know and examine the evidence brought against him. We have heard many doubts expressed, in recent times, as to the value of trial by jury, and in some trials conducted under this system, there have been miscarriages of justice. But the spectacle of the Dreyfus trial may well make British subjects contented and thankful that at any rate the ordinary principles of justice and equity are still honoured among them. France is a great country, contains a great people, has been the scene of great transactions in the past, and it is interesting to us in many ways. But in no respect will its history be more helpful to us than by making us to appreciate more fully our own institutions; and we believe this will be the result of the study of the events which are now occurring in France.

REVIEWS.

New Testament Churchmanship and the Principles upon which it was Founded. By the Right Rev. H. Y. Satterlee, D.D., LL.D., Bishop of Washington. Price, \$1.50. New York: Longmans, 1899.

Dr. Satterlee was long known as an able and successful parish priest in the great city of New York, and more recently as the author of a valuable theological work, directed against the Ritschlian school, entitled, "A Creedless Gospel and the Gospel Creed." The present contribution is of a somewhat more popular character, yet it shows the same firm grasp on Scriptural and Catholic principles, and the same power of graceful and effective presentation. The subjects treated are (1) "The Virgin Birth of Christ." (2) "The Virgin Birth and the Second Adam." (3) "The Gospel of Immortality." (4) Holy Baptism and the Risen Life." (5) "The

Holy Eucharist and the Ascension." (6) The Church the Body of Christ." (7) "The Vicar of Christ on Earth." (8) "The Apostolic Succession." (9) Christian Sacerdotalism." (10) "The Bible in the Church." (11) "Public Worship in New Testament Days." This is a very extensive list of subjects, but the treatment of them is full and satisfying. It is impossible here at present to give an account of special parts of the book, but we can confidently commend the work in general. A curious slip occurs, on page 10, of Dunamis for Exousia. The writer properly substitutes "right" for "power" in quoting St. John i. 12, but unconsciously translates the word in the authorized version into its appropriate Greek word.

The Angel of the Covenant. By J. Maclaren Cobban. Price, \$1.25. Toronto: Toronto News Company, 1899.

We have here a very fascinating Scottish story, written not in the Scotch dialect, but in the kind of English spoken by Scotch gentlemen in the reign of Charles I. The narrator, who tells the story in the first person, is Alexander Burnet, at first a gentleman in the Scotch Guard of the King of France, and subsequently attached to James Graham, Marquis of Montrose, during the early days of the Scottish Covenant. The "Angel of the Covenant" is a beautiful lady, Magdalene Keith, who exercised her wonderful powers of fascination in drawing men to sign the Solemn League and Covenant, from whence she received the designation which forms the name of this story. The true hero of the book, however, is Montrose; and we believe that the picture here given of that splendid gentleman is not only most living and attractive, but also most exact, although the part of his life during which he exhibited his surprising military genius, does not come within the period covered by the events recorded in this book. Nor is the picture of his great antagonist, the Earl of Argyle, inferior in accuracy and life. It is, in many ways, a sad story. How far the subordinate characters belong to history we do not know; but they sustain their parts well on these pages, and it is probable that most people will get a truer notion of the period from this story than from many a grave history. Among other things they will be reminded of the surprising folly of Charles I. and his Counsellors.

THE UNITY IN DIVERSITY OF THE HOLY SCRIPTURES.

A Sermon preached by the Rev. Canon Brock, D.D., Rector of Kentville, in St. James' Church, Kentville, Nova Scotia.

Rev. xxi., 6. Jesus saith: "I am Alpha and Omega; the Beginning and the End.

The following sermon is published in our columns at the earnest request of a member of the Brotherhood of St. Andrew, in Toronto, who heard it. In the hope that as it was helpful to him, it may also be helpful to other members of St. Andrew's Brotherhood.

The Book, as Sir Walter Scott called it on his dying bed, the Holy Bible, consists of 66 different books, 39 in the O. T., 27 in the N. T. These 66 different books, making up what St. Jerome calls "The Divine Library" of the Holy Scriptures, were written by about 40 different authors. These authors lived at different and widely-separated periods of the world's history. Moses, the author of the greater part of the Pentateuch, is separated by nearly sixteen centuries from the authors of the four Gospels. Job, the earliest writer, is separated from St. John, the latest, by a space of not less than twenty-two centuries. These authors lived and wrote in widely separated places and countries. Job wrote in the land of Uz; Moses in the deserts of Arabia;

David in Jerusalem in Northern Palestine; John in Patmos, belonged to different kings and law farmers and herd learned fishermen authors of the Holy Bible. They differ very widely Sacred Scriptures many centuries, catalogues of experiences, poet and the most songs, prophetic memoirs of our fathers to Churches as well as letter dividuality of the and the character wrote, are different books of the Bible and Spence lay and Thacker not more broad than is the psalter, from the plaintive spring vehemence of the N. T., the distinguished fr James, or from the spirit of another must be Sacred Books of books is Hebrew peculiar to the of the later books of Europe peculiar. These two languages fundamentally of any of the America. Yet full unity of the spicuous. Many centuries part write in different ranks of life, history, poet letters, in different languages—and by these different together in one Bible, have a that these writers and many accidental co ally no bond authors of Moses to Moses wrote in such natural sects was not only mon, directly this marvellous unity of the ly compatible in the world one book of whole apparatus reference Bible of Holy Scriptures these refer to Bible to all other, that volves. In we could remark, doctrines of Aristotle or in Clar true sense Church of be through

David in Jerusalem; several of the minor prophets in Northern Palestine; Ezekiel in Chaldea; Daniel in Babylon; St. Paul at Rome, or Corinth; St. John in Patmos, or at Ephesus. These authors belonged to different ranks and classes of society. Kings and lawgivers, priests and physicians, farmers and herdsmen, learned Pharisees, and unlearned fishermen, are all represented among the authors of the various books which make up the Holy Bible. The works of the different authors differ very widely in their form. We have in the Sacred Scriptures historical records ranging over many centuries, biographies, dialogues, anecdotes, catalogues of moral maxims, accounts of social experiences, poetry, the most touchingly plaintive, and the most buoyantly triumphant, marriage songs, prophecies, warnings, exhortations, memoirs of our Lord, histories of Churches, letters to Churches, and to their presiding officers, as well as letters to private individuals. The individuality of the different authors of the Bible, and the characteristics of the times in which they wrote, are distinctly traceable in the different books of the Bible. Chaucer and Shakespeare, Milton and Spenser, Scott and Wordsworth, Macaulay and Thackeray, Tennyson and Longfellow are not more broadly distinguished from each other than is the spirituality of the singers of the Psalter, from the fervid grandeur of Isaiah, from the plaintive spirit of Jeremiah, or from the glowing vehemence of Ezekiel—or, to pass to the writers of the N. T., than is the logical genius of St. Paul distinguished from the practical wisdom of St. James, or from the tender, loving and contemplative spirit of St. John. To all these differences another must be added. The very language of the Sacred Books differs. The language of the earliest books is Hebrew, one of the languages of Asia, peculiar to the descendants of Shem; the language of the later books is Greek, one of the languages of Europe peculiar to the descendants of Japhet. These two languages of the Sacred Books are more fundamentally different from each other than that of any of the living languages of Europe and America. Yet, amid all this diversity, the wonderful unity of the Holy Bible is most strikingly conspicuous. Many authors write—more than twenty centuries part the earliest from the latest; they write in different parts of the world, in different ranks of life, in different forms of composition—history, poetry, proverb, biography, prophecy, letters, in different styles, and in different languages—and yet, the collection of books written by these different authors, which are bound together in one volume, which we call the Holy Bible, have a distinct unity, a unity which shows that these writings of many pens, and many times, and many countries, are very far from being an accidental collection of works, which have naturally no bond of connection or cohesion. All these authors of the books of the Holy Bible, from Moses to Malachi, from Malachi to St. John, wrote in such a manner that their writings form natural sections of one complete whole, as if there was not only a common purpose, but also a common, directing mind. Such, indeed, there was, as this marvellous unity proves. The fundamental unity of the Holy Scripture underlying, and strictly compatible with its diversity, expresses itself in the worldwide practice of quoting from any one book of the Bible to illustrate another. The whole apparatus of marginal references in our reference Bibles is a witness of the organic unity of Holy Scripture. We are so accustomed to use these references, to quote from one book of the Bible to illustrate the sense and meaning of another, that we do not remember what this involves. In uninspired literature we do not, nay, we could not do this. We do not, as has been remarked, suppose Homer foresaw the political doctrines of Thucydides, or the moral speculations of Aristotle. We do not expect to find in Chaucer, or in Clarendon, a clue to, or a forecast of, the true sense of Tennyson or Macaulay. But the Church of Christ has ever believed her Bible to be throughout the handiwork of the Eternal Spirit,

that it is no absurdity in Christians to cite Moses as foreshadowing the teaching of St. Paul or St. John. According to the tenor of the Catholic faith from the beginning, Moses and David and Isaiah, St. Matthew, St. Paul, and St. John, and the other writers of Holy Scripture are regarded as the free yet docile organs of One Infallible Intelligence, Who places them at different points along the line of His action in human history; who in the compass of His boundless wisdom, "reacheth from one end to another; mightily and sweetly ordereth all things." (See on all this Canon Liddon's Lectures on the Divinity of Our Lord). Whence this organic unity of Holy Scripture? How is it that Moses and David, St. Paul and St. John are one? Because to all there was One Revealer, the Eternal Word, Who is the Alpha and the Omega, the Beginning and the End of the Revelation of God; and because to all the writers of the Sacred Scriptures there was One Inspirer, the Eternal Spirit. "Holy men of God spake as they were moved by the Holy Ghost." This is the source of the unity of the Holy Bible. This causes that unity in diversity, which the Catholic Church has ever recognized in "God's Word Writer," of which, all down the ages, she has been "the witness and keeper;" that unity which all the assaults of a hostile criticism have only rendered more conspicuous. In our remaining time let me briefly trace this unity of the Holy Bible in three of its principal lines. We have in the Holy Scriptures: 1. Historical unity. 2. Moral unity. 3. Spiritual unity. 1. Historical Unity.—The various writers of the several books of the Bible plainly sat down to record a certain phase of history, not an exhaustive history of the Jews, or of any particular nation or age. Their works were all written with reference to one central subject, namely, the Coming and Work of the Messiah, Who is, "the Beginning and the End" of the Revelation of God. The earliest history of the Bible relates to the necessity for His coming; the history of the patriarchs and their descendants is that of a people specially separated to be the ancestors of the Messiah; the subsequent history of the Jewish people is the history of a people, prepared by an elaborate ritual, by types, and by a constant succession of prophets for the coming of the Messiah, the one central figure of all history. The Holy Gospels contain particulars of the Incarnation and Life of Jesus, the Messiah; His ministry, teaching, death, resurrection and ascension are set forth by the Evangelists. The Acts and Epistles of the Apostles are entirely occupied in matters which centre in Jesus the Messiah, and in the Church which is His Body. The last book of the sacred Canon is expressly called "The Revelation of Jesus Christ." 2. Moral Unity.—The various books of the Holy Bible all give the same account of God, as holy, as hating sin, as, nevertheless, merciful and gracious; as just, yet loving and full of compassion. The various books of the Holy Bible all, too, give the same account of man, as created in God's image, as fallen through sin; as aiming, in his better moments, at higher and better things; as capable, through God's grace, of rising even now to a higher moral condition, and of recovering, and more than recovering, in a future life, his original moral condition. The moral unity of the Bible is further seen in the fact that the history of almost every saint is so told in the Scriptures as to include some of his moral failings. One faultless character alone is found in the Holy Bible; of one alone is it affirmed, "He did no sin, neither was guile found in His mouth." 3. Spiritual Unity.—This is indicated by the constant representation of man as needing a Saviour, and by the fact that from Genesis to the Revelation of St. John, the same Saviour, "The Lamb slain from the foundation of the world," is set forth as the one and only foundation of our trust and hope. The same Gospel which is preached to us to-day was preached to Adam, to Abraham, to Moses, to David; not as fully, not as clearly, doubtless, but still the same blessed Evangel, or glad tidings

respecting the Saviour. The sacrificial system which pervades the O. T., looked forward to the sacrifice of Christ on the cross, which is the lone true and only sacrifice for our sins. The N. T. records the offering of that one perfect sacrifice, and the provision which our blessed Lord has made for its constant commemoration in His Church. The sacrifices of the O. T. prefigured and foreshadowed, the sacrifice of the Holy Eucharist commemorates and shows forth, the one Sacrifice of Jesus once offered, which is the one and only foundation of our peace here, and of our glory hereafter. These three forms of unity, Historical, Moral, and Spiritual, may thus be traced through the various books which make up the Holy Scriptures. What is the cause of this unity? How is it that 40 men, writing at different times, in different countries, in different languages, mostly unacquainted with each other, often not knowing much of what their predecessors had written, have thus given birth to works which are evidently parts of one connected whole, which are all pervaded by the Historical, Moral and Spiritual Unity to which I have referred? How are we to account for this marvellous unity in diversity, which marks the Holy Scriptures? Only one answer can be given; only one, at least, which commends itself to our reason; only one which adequately accounts for this marvellous unity; the answer which the Bible itself gives: "Holy men of God spake as they were moved by the Holy Ghost." One superintending Mind, one overruling Power, was at work throughout. The Eternal Spirit was the one Inspirer of the sacred writers from Moses to St. John. "All Scripture is given by inspiration of God." And while there was one Inspirer, the Eternal Spirit, there was also one Revealer, the Eternal Word. We must distinguish between inspiration and revelation. Inspiration pervades the whole of the Holy Scriptures, but not revelation. For example, St. John needed no revelation to tell the story of the earthly life of his Lord; he needed inspiration to enable him to tell aright that wondrous story; but he needed both revelation and inspiration, when in his Apocalypse he unfolded things beyond the sphere of human knowledge; the things which concerned the future history of the world and the Church, and the future coming and kingdom of his Lord. This, then, is the cause of the unity which marks the Holy Scriptures. The sacred writers of the Bible had one Inspirer—the Eternal Spirit—and one Revealer of God—the Eternal Word—"The Alpha and the Omega;" the beginning of the revelation of God in Genesis, the end of the revelation of God in His word in the Apocalypse, and through the whole intervening period, the only Revealer of God; for thus He says Himself: "No man knoweth the Father save the Son, and he to whom the Son will reveal Him." Comes, then, Holy Scripture to us freighted with the thoughts of the Holy Spirit, the one Inspirer, and containing the revelations of the Son of God, the one Revealer of the Father? Then what reverence is due to it? The Holy Bible, though not exempt, nor claiming to be exempt from the rules of historical criticism, reverently applied, should not be handled as any common book of man. Further, what careful, reverent, and prayerful study should be bestowed on it. No book will more richly repay our study. The more we study the Holy Scriptures, the more will we find in them. As the eloquent Archbishop of Constantinople, St. Chrysostom, said, when urging his hearers in the cathedral of St. Sophia to "search the Scriptures," "You will find in them inexhaustible mines of truth." And as the thoughtful Krumacher said, "The Words of God are words of thought, which appear more richly studded with stars the longer our gaze is fixed upon them, till our vision is lost in their depths." May God give us all the teaching of His Holy Spirit, that by the reverent, diligent, and prayerful study of the Holy Scriptures, we may be "made wise unto salvation, through faith, which is Christ Jesus."

1899.
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Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COUNTEY, D.D., BISHOP, HALIFAX.

Halifax.—St. Luke's Cathedral.—A most successful mission was held in this parish by Father Osborne from May 13th to 21st. It was a mission intended for the building-up of the communicants of the parish, and so the only preparation for it consisted in the sending of a letter by the rector to every confirmed person in the parish, followed by the list of services, and a personal invitation to attend the mission. The first service was held on Saturday evening, May 13th, at eight o'clock, when the missionary was presented to the Dean, as representing the Bishop, by the rector of St. Luke's, and received his authorization to preach the mission. Father Osborne then gave an address outlining the services and the purpose of the mission. There were celebrations of the Holy Eucharist every day at 7 and 8 a.m., with an instruction on "Prayer," at 7.30. These services were well attended and the instructions greatly enjoyed. Matins were said at 10; at 3 p.m. there was an address to women; evensong at 5, and mission sermon (general), at 8 p.m. Then at 9, immediately after the mission service, there was a special address to men. From 200 to 300 women attended the afternoon addresses, and upwards of 100 men the special addresses to them at 9 p.m., whilst large congregations listened to the mission sermons at 8 p.m. The attendance consisted, of course, principally of members of St. Luke's congregation, for whom the mission was intended, but members of other congregations attended many of the services. The mission closed on Whitsunday, when there were four celebrations of the Holy Eucharist, at 6, 7, and 8 a.m., and also at mid-day. In spite of a very stormy day there were upwards of 300 made their communion, some of whom had not fulfilled this solemn duty for some time. Many have been greatly benefited and profited by the earnest and faithful teaching given during the mission, though the fruits yet remain to be seen in the greater zeal and earnestness of the people in the future. Father Osborne not only won many to love and serve the Lord better, but also won many hearts to himself. His simplicity, his earnestness, his spiritual power, made a deep impression, which cannot fail of great and good results.

Sydney Mines.—The Rev. A. Gale has left for England, and will be absent for some three months, when he will return with his wife and family.

Chatham.—A deanery meeting was held here May 24th and 25th. There were present Rev. Canon Forsyth, R.D.; T. W. Street, W. J. Wilkinson, P. G. Snow, C. O. Del Baylee, and G. L. Freebern. The usual services were held in connection with the meetings, the addresses on Wednesday evening being given by Revs. W. J. Wilkinson and P. G. Snow, and the deanery sermon on Thursday evening being by Rev. T. W. Street. At the meeting of the Chapter, Rev. P. G. Snow and E. Lee Street, Esq., were appointed delegates to the Board of Home Missions, and Rev. W. J. Wilkinson, M.A., B.D., was elected a governor of Queen's College, Windsor, N.S., for the ensuing year. A chapter was read in Greek and a paper was read by G. L. Freebern. At a meeting of the S. S. T. A., on Wednesday afternoon, an object lesson was given by Rev. Canon Forsyth, and questions handed in by those present were answered by a committee appointed for that purpose, and discussed. The clergy were hospitably entertained at the rectory by Rev. Canon Forsyth, and returned to their homes on Friday.

FREDERICTON.

HOLLINGWORTH TULLY KINGSTON, D.D., BISHOP, FREDERICTON, N.S.

Musquash.—On Saturday, May 20th, the body of the late Mr. J. E. Woodforde Smith was laid in its last resting place in St. Ann's churchyard. The clergymen officiating were Rev. H. M. Spike and Rev. F. W. M. Bacon; the pallbearers, the brothers and the immediate relatives of the deceased. Notwithstanding the very unfavourable weather, there were a large number present at the sad obsequies, and the floral tributes were many—a beautiful cross of roses from the bereaved brothers, another from Mrs. McCafferty, of St. John, also flowers sent by Rev. H. M. Spike and by Mrs. J. Knight. The late Mr. Smith was in his 53rd year, and leaves two brothers and two sisters, Mr. W. H. Smith, of St. John, and Mr. George F. Smith, Miss Smith, and Mrs. Scott, of Musquash, to mourn their sad loss. The parish also sustains a severe loss, as Mr. Smith always took an active interest in Church work, was a regular communicant at St. Ann's; for many years was vestryman, and for several warden.

St. John.—Trinity.—Rev. William Eatough, curate of this church, died at the early age of 37 years. Following closely, at it does, the demise of the Venerable Archdeacon Brigstocke, rector of Trinity, Mr. Eatough's death is an especially severe blow to church and congregation. Mr. Eatough was born at Whalley, Lancashire, England, and was educated at St. Augustus College, Canterbury. From college he came direct to Sussex, N.B., where he assisted the late Canon Medley, then rector of that parish. He was ordained at Fredericton Cathedral on Whitsunday, 1889. After the death of Canon Medley he had charge of the parish of Sussex for six months, coming from there to his last charge, the curacy of Trinity. Mr. Eatough was married on Sept. 15, 1891, to Miss Charlotte Evans, niece of the late Canon Medley, who was with him when the end came. Early in March Mr. Eatough was prostrated with pleurisy and protracted fever, and despite all that skilful nursing and medical aid could do slowly sank, and passed peacefully away at his place of residence, 55 Pitt street. Mr. Eatough's loss will be sincerely mourned by all who knew him, but by none more than the young people of Trinity, to whom he ministered with a devotion as heartfelt as it was enduring. Time and time again he was forced by ill health to drop work for a while, but as soon as he regained strength he plunged more zealously than ever into new labours. Devotion to his Master's cause and love for his fellow man marked his every act. The sympathy of all will go out to his grief-stricken widow in the hour of her deep affliction.

MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Montreal.—St. Jude's.—At the annual competition a few evenings ago, between the right and left half-companies' of the first Montreal Boys' Brigade, in connection with this church, both divisions made a most creditable showing. The inspecting officer Sergeant-Major Phillips, warmly congratulated the lads on their efficiency.

Christ Church Cathedral.—The many friends of Rev. Canon Norton, D.D., will regret to hear of the death of his esteemed wife, who passed away on Wednesday, the 24th ult., in her 47th year, after a life of great usefulness.

St. James' the Apostle.—In order to supply the increasing demands for accommodation, the vestry has decided to add a new chancel to the church. It will be 48 feet in width, and 54 feet in depth. It is expected the alterations will be finished in September next.

Glen Sutton.—The Rev. J. M. Coffin, of Bristol, has been appointed to this parish.

Trinity Church.—The annual service of the Y. M. Association was held the other Sunday evening. The Rev. Dr. Keef, of Grace church, in the course of his remarks, appealed to the young men to fight onward and upward, in behalf of their Christ and Church. In so doing, they would not only be of assistance to their devoted pastor, but would become honoured and respected citizens, and worthy of the community. The sermon, which was listened to with great interest by the large congregation present, was both eloquent and inspiring. The music at the service was of a high order.

Dunham.—The funeral of the late Mr. Fred Stevens was attended by a very large number of people. The service was held in All Saints'. The Rev. Rural Dean H. W. Nye, of Bedford, and the Rev. N. A. F. Bourne, rector of the church, were the officiating clergymen; a very touching and eloquent address being delivered by the rector. The remains were followed to the grave by the brethren of Prevost Lodge, A.F. & A.M., Dunham, and Century Lodge, I.O.O.F., Dunham (of both of which he was a member), in full regalia. They were joined by brethren of all the nearest lodges of Freemasons and Oddfellows. The beautiful burial rituals of these two societies were conducted at the grave. The pallbearers were Messrs. C. C. Cotton, T. Sykes, T. F. Wood, A. Curley, J. Gilbert, Guillet. Among those in attendance were Dr. Cotton, M.P.P., and the Hon. J. C. McCorkill, M.L.C., and a large number of prominent people.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON

Kingston.—The Archbishop of Ontario, whose health is greatly improved, attended the committee meetings held here last week. It is His Grace's intention to remain in Kingston until December, and to spend nine months of the year henceforth in Canada. The assurances received by his state of health from prominent physicians, encourage him in the expectation of being able to remain altogether in Canada by spending three months either in the South or Bermuda.

The Synod will meet on the 26th July.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Ashton.—On Trinity Sunday the Lord Bishop of Ottawa administered the Apostolic rite of confirmation in St. Augustine's church, Prospect. A very large number of parishioners were present to welcome our beloved diocesan, whose words of godly advice were listened to with great attention. The candidates' ages ranged from thirteen to nearly seventy. This is the fourth class presented by the Rev. J. Fisher in a little over two years.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

Bethany.—The regular May meeting of the rural dean chapter of Durham and Victoria was held here on Thursday and Friday, May 4th and 5th. There were present: The Ven. Archdeacon Allen, the Revs. W. C. Allen, R.D.; E. Daniel, Canon Farncomb, Wm. Farncomb, F. H. Burgess, R. Seaborne, — MacNamara, and W. J. Creighton, secretary. The Rev. W. C. Allen read a paper on Canon Illingworth's book, "Personality, Human and Divine," and most of those present took part in the subsequent discussion of the book. A resolution was passed approving the principle involved in Mr. A. N. Dymond's Canon re Parochial Difficulties. There was a very well-attended

and hearty service... ing, at which the... ed, taking as his... Friday morning... Holy Communion... The incumbent, th... brant, assisted by... the Rev. W. J. (...ajah xxxii., 2... in the whole mee... of the parish to... be held at Millbr... at which the arr... ings will be made... read, II. Timoth... don's Bampton I... duced by the R... R. Seaborne wil... 21st. At the S... an election of a... term of office w...

Weston.—St. J... assisted in the... day evening, th... Heathcote assis... services. The... able direction... careful training... gation present.

Bowmanville... service took pl... ing, the 24th... the Rev. R. Se... ton, by the Ve... as the Bishop... hymn, "We... Archdeacon... wardens, asse... and the induc... The Bishop's... warden, R. B... were present... lier; at the rec... ceive these key... as pledges of... of me as you... part do prom... shepherd over... of the Son, a... Archdeacon... ed rector the... saying, "Rec... rule of thy... Word, in lea... administering... exercising th... thou in all t... ted to thy c... by the Rev... sisted by th... the Rev. Ja... read the les... the Ven. A... gation to h... holy and arc... and co-ope... vigour and... ed a very... "Ascension... closed with... flock by th... ed suitable... trel being... ourable co...

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and hearty service in the church on Thursday evening, at which the Ven. Archdeacon Allen preaching, taking as his text I. St. John, iii., 2. On Friday morning there was a celebration of the Holy Communion, which was also well attended. The incumbent, the Rev. F. H. Burgess, was celebrant, assisted by the Rev. Wm. Farncomb, and the Rev. W. J. Creighton gave an address on Isaiah xxxii., 2. One of the most pleasing things in the whole meeting was the interest the people of the parish took in it. The next meeting will be held at Millbrook on September 21st and 22nd, at which the arrangements for missionary meetings will be made. Passage of Greek Testament to be read, II. Timothy, i., 1. Book to discuss, Lid-don's Bampton Lectures; lectures 3 and 7, introduced by the Rev. Canon Farncomb. The Rev. R. Seaborne will preach on the evening of the 21st. At the September meeting there will be an election of a rural dean, as Rev. W. C. Allen's term of office will then have expired.

Weston.—St. John's.—The choir of St. Clement's assisted in the service in this church on Wednesday evening, the 31st May. The Rev. F. C. C. Heathcote assisted the Rev. C. H. Rich in the services. The singing of the choir, under the able direction of Mr. C. E. Burch, showed very careful training. There was a very large congregation present.

Bowmanville.—St. John's.—A very impressive service took place in this church Wednesday evening, the 24th of May, it being the induction of the Rev. R. Seaborn into the rectory of Darlington, by the Ven. Archdeacon Allen, of Millbrook, as the Bishop's representative. After singing the hymn, "We Love the Place, O God," the Ven. Archdeacon together with the rector and churchwardens, assembled in front of the chancel rail and the induction service was proceeded with. The Bishop's mandate was read by the rector's warden, R. R. Loscombe, Esq., and the keys were presented by the people's warden, Dr. Hillier; at the reception of which the rector said: "I receive these keys of this house of God at your hands, as pledges of my induction, and of your reception of me as your appointed minister. And on my part do promise by God's help to be a faithful shepherd over you, in the name of the Father, and of the Son, and of the Holy Ghost." The Ven. Archdeacon then presented to the newly-inducted rector the Bible and Book of Common Prayer, saying, "Receive these books and let them be the rule of thy conduct in dispensing God's Holy Word, in leading the devotions of the people, in administering the Sacraments of Christ, and in exercising the discipline of the church. And be thou in all things a pattern to the flock committed to thy care." Evening prayer was then said by the Rev. Canon Farncomb, of Newcastle, assisted by the Rev. E. Daniel, of Port Hope, and the Rev. James W. Cooper, of Pickering, who read the lessons. Before beginning his sermon, the Ven. Archdeacon Allen exhorted the congregation to help and encourage their rector in his holy and arduous work, by their prayers, sympathy and co-operation. He then, with a remarkable vigour and eloquence for so aged a man, preached a very instructive and helpful sermon on the "Ascension of our Lord." The service was closed with special prayers for himself and his flock by the Rev. Mr. Seaborn. The choir rendered suitable music, the organ-playing of Miss Luttrell being exceptionally good, and elicited favourable comment.

The Rev. H. H. Bedford-Jones, M.A., Fellow and Lecturer in Theology, has resigned his post at Trinity College, in order to enter upon parochial work at Brockville. At a recent meeting of the Corporation, the Rev. G. F. Davidson, M.A., was appointed to the vacant office. Mr. Davidson obtained a first-class in the final examinations for honours in Theology, and is al-

ready well-known as a preacher and lecturer of unusual ability. He will begin his new duties in October.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON. Glanford.—Rev. Jas. Fletcher, of Grand Valley, has been appointed to this parish.

Barton.—Holy Trinity.—The Rev. Joseph Fennell, recently of Georgetown, has been appointed to this parish.

Fort Erie.—In report sent to "Churchman" of the rural deanery chapter held here on May 15th and 16th, no mention was made of the evening services at St. Paul's church, on the latter date. The congregation, considering the unpleasant weather, was a very fair one. A masterly address on "Christian Science" was delivered by the Rev. A. Bonny, rector of Port Colborne. It was immensely appreciated by all present, whose attention was sustained from its beginning to its end.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON

Brantford.—Whitsunday was a field day in the Anglican churches here, the great festival being also the occasion of the Bishop's annual visit for confirmation. At Grace church at 8 a.m. there was a corporate communion of the members of the confirmation classes of 1897 and 1898, as a special memorial of their confirmation, and the mid-day choral celebration was also attended by a large number of communicants. In the evening the Bishop administered confirmation to 22 candidates, not so large a class as usual, but the second presented this year. The Bishop's words of advice to the candidates were especially powerful, and must have made a lasting impression.

St. Jude's.—A class of 17 was presented in the morning, in the presence of a large congregation that crowded the church. In the afternoon there was another large congregation at the church parade of the Dragoons, the Dufferin Rifles, and the Collegiate Institute Cadet Corps. The Bishop preached in the afternoon at St. Paul's chapel, Holmedale. St. Paul's is making a forward move in the direction of erecting a much-needed school-house. The Mothers' Society have earned about \$100, by long-continued efforts, in addition to which promises approaching another \$100 have been already received, and it is hoped to proceed with the work at an early date. The rector of Grace church, Rev. G. C. Mackenzie, R.D., has made his plans for a trip to England during the summer months.

Stratford.—St. James'.—The Rev. Pepto Webb, of the diocese of Calgary, addressed a meeting in the Sunday-school. Its object was to bring to the public notice the position of affairs in that distant diocese. He said that the incoming of settlers was very great, the new-comers being of all nations and creeds. The Church was entirely dependent upon herself to make provision for the spiritual needs of these people. They had received no assistance whatever from Eastern Canada, and the grant from the British Society for the Propagation of Christian Knowledge was being decreased by one-tenth every year. This left an annual deficit of \$1,600 in the amount necessary to carry on the work as it was at present, to say nothing of the largely-increased demands caused by the influx of settlers. This amount had to be made up in some way, and Mr. Webb's mission was to arouse the people in this portion of the country to a realization of the necessity for instant help. Mr. Webb's address was a most interesting one, giving, as it did, much information in regard to the development of that great new country, which is growing up in the west.

London Township.—St. John's.—An archidiaconal conference of clergy, Sunday school teachers and lay workers was lately held here, under the presidency of the Archdeacon of London. Among the clergy present were: Archdeacon Davis, Canon Richardson, Revs. H. A. Thomas, of Lucan; J. H. Moorhouse, G. B. Sage, E. M. English and Canon Smith, of London; J. A. Ball, of Muncey; G. W. Racey, of Belmont; T. H. Brown, Delaware; J. Thompson, Ingersoll; W. J. Taylor, St. Mary's; J. W. Ten Eyck, Exeter; H. W. Jeanes, Listowel; J. Ridley, Galt; E. W. Crawford, Comber; A. P. Moore, Paisley; W. J. Connor, Adelaide; A. P. Rhodes, Hyde Park; R. S. W. Howard, Thorndale; A. W. Webbe, Calgary. Among the laymen were Messrs. C. Jenkins, Petrolea; C. H. Armitage, Dr. Crawford, London; Mr. Garthorne, Byron; J. W. Ferguson, Birr, and a number of others, including many ladies. The proceedings opened with morning prayer and Holy Communion, conducted by Archdeacon Davis, Canon Richardson, rector, and Canon Smith, rural dean. At the close of the service an adjournment was made to the old church, where a sumptuous repast was prepared by the ladies of the congregation. Archdeacon Davis, in his address, first referred to the fact of this being the first archidiaconal conference ever held in the diocese and the suitability of the place, bade a cordial welcome to the clergy and laity present. He then addressed his remarks principally to the clergy present, dwelling especially upon the necessity of holiness in the ministers of Christ, quoting from Scripture to show what was required for such. They were to deliver a message from God. They were to minister before Him in holy things. They were to seek out the sinful and lost, and this required earnestness of purpose and holiness of life. God offers grace to help them in their important work. The ministers of Christ are called upon by their ordination vows to consecrate their best talents to the service of the Master. If they were lukewarm in regard to their personal state, how could they be anxious about others? All classes of people expect to see holiness in the ministers of Christ. He closed a very earnest address by an appeal to the clergy to be loyal to their Bishop and their Church, and prayed that a blessing might rest upon the conference and upon the work of each member. Rev. J. H. Moorhouse gave an address on the subject of pastoral visiting, dividing his subject into, 1st, the Need of Pastoral Visiting, and 2nd, the Manner of Performing this Duty. As to the need he showed how by some it was neglected, and by others overdone. It was needful to visit, 1st, in order to give help, and, 2nd, to receive help from those visited. To give help means to give sympathy in time of trouble. The Lord did not send angels as His ministers, but men who are compassed with infirmity and prepared to sympathize with their brethren. Again it is necessary in order to establish confidence. To this end he must get known to the people. In parochial matters difficulties will arise, and the pastor should be a peacemaker. It was also needful to insure attendance at church. "A house-going pastor makes a church-going people," and a timely visit will prevent a family from lapsing into spiritual indifference. He next spoke of the manner of visiting, and first as to frequency. In larger parishes less frequent visits were sufficient. It was a mistake to visit too frequently. It unfitted a man for the pulpit. The people who choose the heels of the minister, in preference to his head, suffer loss in the way of pulpit helps. He closed a very excellent paper by pointing out that though there was not always time for reading Scripture and prayer, there was always an opportunity to show the character of a servant of Christ. Rev. J. Ridley, of Galt, then gave an address on the subject of "Christian Liberality," but first congratulating the Archdeacon upon the success of this first archidiaconal meeting, and wishing the rector of the parish Godspeed in his new field of labour. He had been asked to give some of his

personal experiences, which he was glad to do. He entered the diocese nineteen years ago, resolved that he would have nothing more to do with raising money for Church purposes by means of entertainments. He had been sent first to a very poor parish, and had followed God's rule in regard to raising money, and showed the success which had attended his efforts. Much more was raised than by former methods. He then went to larger parishes, where the plan of entertainments had been in vogue, but after a good deal of labour, the people had been led to adopt the Scriptural plan and with excellent results. He pointed out the unbusiness-like character of such methods, as well as the bad moral effects too often followed; and then went on to speak of proportionate giving, showing that men are accountable beings and are stewards of another person's property. God is the sovereign owner and also the disposer of wealth. He referred also to the terms upon which this property is held by men, and went on to speak of the title as an institution of God, under the old dispensation, and which was not ignored in the new. The address was well illustrated by examples from the speaker's own experience, and the experience of others, and was well received. Mr. Charles Jenkins, of Petrolia, then addressed the conference on the subject of "Church Growth and Expansion." He spoke of the controversy now going on in England, the burden of which was concerning the Lord's Supper and all the part which it takes in Christian life. It was ordained by Christ and had the authority also of St. Paul for its continuance, yet the Church does not enter very thoroughly into what is meant by the Lord's Supper. It has the authority of the Gospels and of the Prayer book. It was enjoined by the Lord and St. Paul, and was intended to show forth the Lord's death until He comes. He compared it with food taken to nourish the body, which we know nourishes, though we cannot explain how. The Church in administering the same, addresses her members as individuals, putting, as it were, the minister on one side. He spoke of the growth of the soul by this means, and referred to the fact that St. Paul calls the ministers of Christ gifts of Christ, as when He said: "He gave some Apostles, and some Prophets," etc. Christian fellowship comes in and causes growth, the full effects of which eternity alone will reveal. The growth of individuals and of congregations is of a progressive character, and is helped by the efforts of the members. He referred to expansion as meaning that interest which Christians feel in the progress of the Gospel throughout the world. Nothing short of this love which Christ felt for humanity would induce men to give themselves up to the work and to put themselves in contact with the false religions of the world. Some had gone forth from our midst for this purpose, and no Christian could refuse to consider how best to advance the cause of Christ. Our ancestors were barbarians, and men went to them with the Gospel message. We receive the benefit of their work, and are bound on our part to propagate the same Gospel. Mr. Jenkins referred at the close of his admirable address to the rector and congregation at St. John's, and hoped the connection would long continue and be profitable to all eternity. He alluded also to this church's historic past, and urged the people to emulate the example of St. John. At the close of the session, a resolution, as moved by Rev. H. D. Steel, of Port Stanley, seconded by Rev. T. H. Brown, of Delaware, was carried, congratulating Her Majesty on the attainment of her 80th birthday, the conference rising and singing the National Anthem. A cordial vote of thanks was tendered to the ladies of the congregation for bountifully supplying the choice refreshments. In the evening full service was held in the church, conducted by the rector and Revs. W. J. Taylor and G. B. Sage. The Bishop then gave an earnest and forcible address on the "Person and Offices of the Holy Spirit." The address was of a very

helpful character. The close of the service ended a very happy and eventful day in the history of St. John's. The choir, under the lead of the efficient organist, Miss R. Powell, led the praise part of the service very acceptably, and also received the thanks of those present.

ALGOMA.

GEORGE THORNTON, D.D., BISHOP, SAULT STE. MARIE.

Bracebridge. The appointment to this parish, as stated in our previous issue, is without any foundation in fact.

British and Foreign.

The vicar of Pocklington has received from Mrs. Erskine Beveridge, of Dunfermline, a cheque for £1,000 towards the restoration of Pocklington parish church.

The nave of Norwich cathedral will be reopened, after restoration, carried out largely through the generosity of Mr. S. Hoare, M.P., and Mrs. Hoare, on Thursday next.

Lady Mary Glyn recently opened the extension building of Kensington Town Hall, provided by the vestry at a cost of over £20,000. She was presented with a gold key as a memento of the occasion.

St. John's church, Ballinasloe, Ireland, has been destroyed by fire. The damage was estimated at £30,000. The church contained valuable memorials erected to the memory of many prominent families in county Galway.

A gentleman, who does not wish his name to be made known, has presented the Royal National Mission to Deep Sea Fishermen with a steam hospital mission trawler, at a cost not to exceed £600,000. "Let me do good, and never know."

The building of the new archiepiscopal palace at Canterbury is reported to be proceeding steadily. The palace is being constructed to the west of the cathedral, and it is hoped that the domestic portion will be ready for occupation by November.

It is said that among the daily petitions which the late Lord Cairns was accustomed to offer, one was that, if he had omitted to do a kindness he might have done, or had not done it in the kindest manner, he might be forgiven and enabled to do better in the future.

A traveller in Africa, Mr. P. A. McCann, describing the Gold Coast Hinterland in West Africa, tells of a lake he discovered thirty-five miles from Coomassie, held sacred by the Ashantes. The king every year drowns one hundred of his slaves in it, as a sacrifice to the water god.

In all the four thousand years of China's history, there has never been a school for girls until some were begun by Christian missionaries. To teach a woman to read has always been counted the height of folly by the Chinese, and she is habitually spoken of as "the mean one within the gates."

The Bishop of Rochester lately formally set apart to the office of deaconess, in the chapel of his Diocesan Deaconess Institution, two ladies who had finished their course of instruction and training. There have been set apart in the last twelve years from this diocesan home, twenty-six deaconesses, twenty-two of whom are working in the diocese.

It is related that when Livingstone was a lad his Sunday-school teacher, shortly before death, addressed to him these words: "Be constant, lad; make religion the every-day business of your life,

and not a thing of fits and starts; for if you are not constant, temptation will get the better of you." His lie remains to show how well he remembered the words.

The Bishop of Lichfield recently dedicated the new tower and bells of Fenton parish church. The foundation-stone of the present church was laid in 1889, and the erection of the tower completes the building. A large figure of Christ, as the Good Shepherd, placed over the double doorway, has been erected by the funds of the children belonging to the Church schools.

A very interesting "find" has been made by the Rev. D. Davies, of Brighton. It appears that he has come into possession of no fewer than thirty-five hitherto unpublished sermons of the late Rev. T. W. Robertson, of Brighton. It is understood that Mr. Davies is now preparing them for the press, and he intends to issue editions for America and Australia, as well as for England.

Restoration of York Minster.—The Dean and Chapter of York Minster have issued a "first occasional report on the restoration of that edifice. The report, which includes a number of illustrations, states that a total of £10,244 has been paid or promised towards the £50,000 required, the restoration of the gable and pinnacles at the east end is proceeding, and the scaffolding at the west has already commenced.

The Upper House of Convocation of the province of Canterbury has unanimously carried the following motion: "That, in the opinion of this House, the use of the Revised Version of the Bible at the lectern in the public services of the Church, where this is desired by clergy and people, is not open to any well-founded objection, and will tend to promote a more intelligent knowledge of Holy Scripture."

The Bishop of Llandaff has issued the fifteenth annual report of his fund, which has as its objects the erection of inexpensive churches in populous districts, and the provision of stipends for additional curates. There can be no doubt of its past success, when it is realized that, since its inception in 1888, it has provided 151 churches and mission churches, and by challenging local efforts has led to a total expenditure on buildings of nearly £230,000.

Her Majesty has been pleased to approve the appointment of the Right Rev. George Carnac Fisher to be Bishop-suffragan of Ipswich, in the diocese of Norwich. Nearly thirty years ago, the new Bishop was a curate at Dartford, and after various changes became, in 1888, vicar of Croydon. He remained there for five years, and then from 1896 to 1898 was the suffragan of Southampton. Since then he has been rector of Burgh St. Margaret, St. Mary, and Billockby, Yarmouth.

The Bishop of Bath and Wells, Dr. Kennion, is one of the youngest, as he is quite the most athletic, of all our bishops. At Eton and Oxford, where he was an intimate friend of the present Lord Rosebery, young Kennion was more noted as both a "wet" and "dry fob" than as a student, and he was just as clever with an oar as with a bat. When, at the age of thirty-seven, he went out to Australia, as Bishop of Adelaide, he was as keen an athlete as when an undergraduate; and his feats as a swimmer and oarsman are still remembered by his flock. He was the first English Bishop to take up cycling, and did much to bring it into episcopal favour.

Bishop Tucker writes on the "Spiritual Expansion of Uganda," and gives a narrative of a journey to Toro. The account is full of interest. The kingdom of Toro extends from three to five hundred miles west of the capital of Uganda, and

it is not far from which Stanley de Tucker says that falling short in energy, and that become as strong Uganda. The nation to the new king self-denial—as growth of any race in at Tucker found that grown remarkable, whereas but two Mother were the the Christians, number of chiefs Christian party, when packed, connected with it stations at which are labouring, in Toro. Beside five local teachers and these are selves. This was reporting. The difficult to desert of the work which and the greater before us."

The Church bemoans that an increase of the gain ought there is actually of children in priesthood show American Church centage. In the sort of work information just Pennsylvania, great interest, tion that he religious antee and most of the information episcopate the firm in his gious antee Of these, Church, or their lives u 2,205 had Methodists; the Lutheran Roman Cath 443 to the 107 to the ed; 84 to the Church of 50 to the U the Univers the Sweden the United the Evange Church; 8 of Sweden; Independen Church; 3 2 to the G the Salvati Disciples of the Spiritu to these 8 had no previous tion. Cor of the 23,7 were repo Methodist 1 of ever from the religious Roman C those wh

it is not far from the mountains of Ruwenzori, which Stanley described so graphically. Bishop Tucker says that the Church in Uganda, though falling short in some particulars, is full of vital energy, and that the Church in Toro bids fair to become as strong and prosperous as that of Uganda. The native missionaries, who have gone to the new kingdom, are labouring with great self-denial—as great as that of any missionaries of any race in any part of the world. Bishop Tucker found that the work of the Church had grown remarkably, adherents had increased, and whereas but two years ago the King and Queen Mother were the only ones to cast in their lot with the Christians, now the prime minister and a number of chiefs are attaching themselves to the Christian party. A church has been built, which, when packed, will hold 1,000 worshippers. Connected with it there are no less than twenty out-stations at which twenty teachers from Uganda are labouring, but maintained solely by the Church in Toro. Besides these labourers there are forty-five local teachers devoted to the Christian work, and these are maintained by the people themselves. This work is, therefore, entirely self-supporting. The Bishop declares that he finds it difficult to describe the magnitude and importance of the work which we have taken in hand in Toro and the greatness of the opportunity which lies before us."

The Church Eclectic says: "The Catholic World bemoans that Romanism in this country shows an increase of only 50,798 souls in 1898, whereas the gain ought to be 500,000, and points out that there is actually a decrease of 4,512 in the number of children in parochial schools. The Roman priesthood shows a net increase of 108, while the American Church shows 57, a much larger percentage. In this connection, as showing just what sort of work the American Church is doing, the information just given by Bishop Whittaker, of Pennsylvania, whose See city is Philadelphia, is of great interest. He informs his diocesan convention that he has endeavoured to ascertain the religious antecedents of all whom he has confirmed, and most of the clergy have taken pains to obtain the information. In the past twelve years of his episcopate there have been 32,311 persons confirmed in his diocese. Of this number the religious antecedents of 23,757, have been ascertained. Of these, 14,388 were brought up in our own Church, or had been for a considerable part of their lives under the influence of its teaching; 2,205 had sustained similar relations to the Methodists; 1,796 to the Presbyterians; 1,170 to the Lutherans; 992 to the Baptists; 695 to the Roman Catholics; 573 to the Church of England; 443 to the Friends; 145 to the German Reformed; 107 to the Congregationalists; 86 to the Reformed; 84 to the Reformed Episcopalians; 52 to the Church of Ireland; 51 to the French Protestants; 50 to the Unitarians; 48 to the Moravians; 27 to the Universalists; 27 to the Jewish Church; 14 to the Swedenborgians; 12 to the Anabaptists; 11 to the United Brethren; 10 to the Mennonites; 10 to the Evangelical Lutherans; 8 to the Scottish Church; 8 to the Independents; 7 to the Church of Sweden; 6 to the Covenanters; 5 to the English Independents; 5 to the Christians; 3 to the Danish Church; 3 to the Syrian; 2 to the Canadian Church; 2 to the Greek Church; 1 to the Mormons; 1 to the Salvation Army; 1 to the Nestorians; 1 to the Disciples of Christ; 1 to the Unitas Frates; 1 to the Spiritualists; 1 to the Dunkards. In addition to these 8 were Chinese, 94 were Indians, and 522 had no religious antecedents of parentage or previous connection with any religious organization. Comparing these statistics, it appears that of the 23,757 confirmed, whose religious antecedents were reported, 1 of every 11 came from the Methodists; 1 of every 15 from the Presbyterians; 1 of every 20 from the Lutherans; 1 of every 24 from the Baptists; 1 of every 40 had received no religious training; and 1 out of 33 came from the Roman Catholics. This last does not include those who came to us from the Roman Catholic

Church, as communicants, and were received as such without being confirmed." From these remarkable facts the good Bishop deduces and enforces the very practical lesson of the great necessity for prolonged and systematic instruction of these converts after their confirmation, in order that they may be thoroughly grounded and built up in sound Church principles.

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.

DIFFERENCES BETWEEN CLERGYMEN AND THEIR CONGREGATIONS.

Sir,—Your issue of May 25th contains a letter from a correspondent criticizing that part of the Act passed at the last session of the Ontario Legislature making valid the canon passed by the Synod as to differences between clergymen and their congregations. The letter opens with the statement that the general impression was that the canon was to come up for confirmation at the next Synod, and that many voted or abstained from voting for it in that belief. To my mind the resolution which was passed adopting it, namely, that "the canon as a whole be adopted, and that the Executive Committee be directed to obtain such legislation as is necessary to legalize the same" would lead to the contrary conclusion. Nothing it seems to me could be plainer than that the legislation when procured was to be at once effective. It seems, unfortunately, in view of the hostile attitude now assumed towards the canon, that the writer, whom I judge was present when the resolution was passed, did not protest against its passage, and insist on having a proviso added to it, that such legislation was only to be asked for, provided that the canon was confirmed at the next meeting of the Synod, and thus have prevented the passage of the resolution in its present shape, and have saved the expense of procuring the legislation, especially so, when, if his contention were right, and the canon was not confirmed, such legislation would be useless. Now, what are the objections—one is that the persons who may petition may be non-communicants; but the writer admits that before such non-communicants can petition the difficulty on which the petition is based must be one which has arisen between the clergyman and communicants; and by the amendment made to the canon no proceedings are to take place if the Bishop thinks it is inadvisable that a committee should be appointed. Even if the committee should be appointed what are the members of it to do? Their first act is to "proceed to the rectory, parish or mission, and endeavour, if possible, to bring about a settlement of the differences existing therein, or the removal of any of the grievances, or cause of scandal or other hindrance to the peace and prosperity of the rectory, parish or mission;" that is they are to go as peacemakers. It is only when they fail to effect a peaceful solution of the trouble, and consider it detrimental to the interests of the church that matters should remain as they are, and recommend that a commission of enquiry should be appointed, that the Bishop is to act and appoint the commission. Now what greater safeguards could be devised? One would think that the large discretionary power vested in the Bishop would in itself be a sufficient guarantee that no clergyman would be harshly or unjustly dealt with. The next objection raised by your correspondent, is based on a mis-apprehension of the evidence to be received by the commissioners. He seems to think that the evidence is to be limited to that of the five petitioners, the churchwardens and the lay delegates, while, as he says, the evidence of the rest of the people, who

may be working in harmony with the clergyman, and may regard him with esteem and affection, is to be rejected; and, acting on this assumption, he branches out in an attack on churchwardens in general, who according to his idea are often the most unreasonable and bitter opponents of the clergyman. It will be rather a surprise to many churchwardens, who devote no little of their time and attention to the work of the church, to find that their efforts are so little appreciated, and that the occupancy of the position has the effect of causing them to act in the aggressive manner indicated. However, as I have said, he has clearly misconceived the effect of the canon. All that it provides for is that the five petitioners, the churchwardens and lay delegates, as well as the clergyman, should be notified of the time and place of the sitting of the commission, but when the commission is held the procedure, as provided by clause 4, is to be as nearly as possible similar to that provided for the trial of complaints under the canon on Church Discipline; and, under that canon, the enquiry is to be of the fullest character, and any party to the proceedings can bring forward such evidence as he may think proper. I have so far dealt with the canon in the view of the complaint being made by members of the congregation; but there is another aspect in which it can be viewed, and a very important aspect, namely, that the proceedings under it may be set on foot by the clergyman if he feels an injustice is being done him by any members of his congregation. An opportunity will thus be afforded him through the services of an impartial committee of bringing about an amicable settlement of all differences and the removal of all causes of friction. We cannot shut our eyes to the fact that there are places in our diocese where differences and troubles exist of so serious a character as to imperil the very life of the church there. Let us therefore not seek to find fault with the canon and to weaken its effect, but rather let us all, laymen and clergymen, bind ourselves together to make it effective; to do all in our power to strengthen and invigorate our Church, and make it in fact, what it ought to be, in every rectory and mission throughout the diocese, a living Church, carrying on with energy and zeal the great work which is set apart for the Church to do. G. F. HARMAN.

WHITSUNDAY.

Sir,—The eighth rubric at the end of the Communion office in the Prayer Book says: "And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one." The other times are Christmas and Whitsunday. Now, why, it may be asked, do so many clergy omit a celebration on Whitsunday? There are many churches where the monthly celebration is observed; and in many of those churches there is never a celebration on Whitsunday, unless the feast occurs on the first Sunday of the month. I think that the clergy who are accused of too much ceremonial are less culpable than those who, through a careless or intentional neglect of the means of grace, starve the flock. The Prayer Book says that "every parishioner shall communicate at the least three times in the year," and it is the duty of the clergy to provide the means of grace as directed. There can be no excuse offered for the violation of rubrics. Let us give the laity a chance to be true to the Church's principles.

J. R. NEWELL.

"EASTWARD POSITION."

Sir,—I notice it is common in churches where the eastward position is taken in "Glory be to the Father," etc., to remain so during "As it was in the beginning," etc. I take it, it should only be done during the former as an act of adoration to the Trinity, but certainly should not be continued during the latter. It is a pity that these things are not done correctly by those who ought to know better. It appears to me a case of the "blind leading the blind."

WM. BLUNDEN.

June 8, 1899.]

denly came into the room. Among others, Shakespeare was named. "Ah, we should all uncover if Shakespeare came in." "And Christ?" With a hushed voice he stuttered out: "You see, we should all kneel." At the name of Jesus every knee bows because His life and Spirit are in a measure continually being reproduced. We all vaguely feel that He is a living power and the greatest there is in the world to-day. By regarding Christianity as a life rather than as a series of propositions, we gain a deeper sense of our individual responsibility for the exhibition of this life. Certainly if the religion of Christ is true it does not depend upon men. They may believe or they may not believe; but though this matters to themselves it does not matter to truth. If the whole world ceased to believe in Christianity, not one jot or tittle of its truth would fail. Many men have a patronizing way of talking about religion, as if it would perish if they ceased to believe it. When they hear of some celebrated man, or of a large number of men, not believing, they fancy that there is safety in numbers, and that the mere prevalency of unbelief can destroy truth. There is, however, one terrible power which men have, and that is the power of preventing their brother men from believing. If our Christianity become to us only a creed, a bundle of opinions, a sentiment, if it ceases to be a power for good in our lives, men will think that it is a dead thing which should be buried out of sight. It is then our duty not merely so to argue that the world shall listen to us when we ask, "Why do you not believe as we do?" but so to act that the world of its own accord shall ask, "Why cannot we live as you do?"—Rev. E. J. Hardy.

A HEALTHY PUBLIC OPINION.

Our Lord's words about sin, righteousness, and judgment (St. John xvi., 8.), suggest to us the three moral ingredients of healthy public opinion in a Christian country. Every society, every nation, has its public opinion, its common stock of hopes, fears, prejudices, likings, enthusiasms, repugnances, tastes, points of view—the common stock to which all contribute something, and by which in turn all are influenced. The old-world cities, each of them, had a public opinion of its own—Rome, and Athens, and Jerusalem; and now, too, wherever men meet and exchange thoughts, and know themselves to be bound to each other by the ties of race, or of common interests, or of historical associations, there grows up inevitably a common fund of thoughts and phrases, which may be barbarous or enlightened, as the case may be, but which is always influential. Like the smoke and vapours which hang visibly in the air over every large centre of human life, to which every hearth contributes something, and by which every window is more or less shaded, so in the world of public thought and feeling there is a like common product of all the minds which think and feel at all, which in turn influences more or less all the contributors to it. And what I am now insisting upon is, that this inevitable product and accompaniment of human society—public opinion—if it is Christian, must contain a recognition of the three solemn facts—sin, righteousness, judgment.—Canon H. P. Lid-
don.

VICTORY OVER SIN.

"Thanks," cries the Christian with St. Paul in the touching words of the Resurrection chapter in the First Epistle to the Corin-

thians, so comforting to mourners at the graves of dearest friends: "Thanks be to God Which giveth us the victory through our Lord Jesus Christ!" Believing in Christ as Lord, we feel encouraged to labour on hopefully and lovingly, trying to do our duty to God and man, according to the exhortation of St. Paul, "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord."—Archdeacon of Ely.

HOW TO BUILD A CATHEDRAL.

In an address given by Rev. Mr. Cadling, in speaking of the cathedral scheme, which is going on at the centre, Brisbane, Australia, he told the following story: "The Bishop received a letter at the beginning of the new year from one who called himself a 'poor man, who never spoke to a Bishop but once.' He wrote: 'Some time ago I was having a smoke and reading what you said about the new cathedral. I thought you had not done badly, and that I should like to put in a stone, too. I was spending from 6d. to 9d. a week in smokes (not a big lot), but I decided then and there that it was to be the last penny I would spend in that way until I had saved a pound for you. I enclose the quid. To save it was about the hardest job that I ever had.'"

I HAVEN'T TIME.

How often that remark meets one! and how often one feels inclined to make it oneself as one is claimed first for that thing and then for this—positively pestered to undertake some fresh work!

People say that it is those who have nothing to do that complain most of the want of time in which to do it; but whatever may be the truth of this statement, when a small boy of four tells his mother that he is really very sorry, but positively he has no time to say his prayers, it is wise to begin to think for ourselves as to when the words "I haven't time" should be used.

Granted that it is the willing horse that does the work, we must be prepared, if we work at all, to be asked to undertake more and more. Then comes the question, Have we really the time at our disposal to give to these new interests?

I think if we like the work that comes to our hand we shall squeeze out the time for it somehow; but if this squeezing means that other work, which we have undertaken, is to be skimped, or worse than all, that the works nearest to our hand—I mean home duties—are to be forgotten, then I think comes the moment when "I haven't time" is the right answer for us to make. To some the temptation is to work more for outsiders than for those near them. To some temperaments it is far more attractive, and it may be a blessing to all parties, when there is outside work as a vent for energy and determination.

But when the sister has "no time" to go out with a younger one, or the younger one has "no time" to help the elder one in some household duty, or when the mother has "no time" to teach her own children, or to make her home pretty and attractive, then comes the day when—

"O wad some power the giftie gie us
To see oursel as others see us;
It wad frae monie a blunder free us,
And foolish notion."

The blunder in this case being that we mistake what we like for our duty.

To have time to help in all kinds of Church work is a great privilege, and one is often tempted to say in one's eagerness and energy, "I am sure Miss So-and-so need not say she has no time to help." And very often Miss So-and-so has lots of spare time, except that it is wanted for pleasure. So there is just a medium to be found between the love of work carrying us away, and making us forget that home should come first, and the thoughtlessness and selfishness, which are sometimes the cause for the answer, "I really haven't time."

LET ME DIE THE DEATH OF THE RIGHTEOUS.

There is one occasion which we have all to meet, one enemy whom we have to face one event which is appointed alike to us all. To that event we hardly ever refer in conversation, and in youth it is so far off that it rarely enters into our thoughts; but as years advance it is within a measurable distance, we view it again and again, our life and actions are rounded off and limited by it. All our days we should be gathering up strength against that hour; we may not turn aside from it or put it out of our minds. True courage requires of us that we should see it as it is—an inevitable fact, not terrible but natural, and to each of us individually the most important of all facts. We should like (if it be the will of God), to die in the full possession of our faculties, to render up our spirit unclouded to its Maker; and we should desire above all things to have completed the work which he gave us to do; to have made the most of the talents which He entrusted to us; to have lived innocently, or, at any rate, not to have left the sins, whether of youth or later years, uncorrected and unrepented of. Strange thoughts doubtless arise in the minds of men when they are about to depart; they remember as in a dream the days of their childhood and youth, and the faces of those lost ones who have gone before; and some of the feelings and interests of earth linger with them still. But there is one voice speaking within them which is stronger and louder than all the rest: "Let me die the death of the righteous, and let my last end be like his!"—Benjamin Jowett, M.A.

REDEMPTION.

Redemption does not come only by believing, but by receiving. No man was ever saved by "believing" anything. He must repent and turn to righteousness. Christ was intimately connected with men before the creation of the world. They were His own, His brethren, indeed, in spite of everything, sharing in His immortal nature, and in the love of His Father. In His death He gathered round Himself all the darkness, all the misery, all the punishment which must inevitably follow sin. In His life He fulfilled every jot and tittle of the law, and so brought men, His brethren, into perfect harmony with God, His Father, and theirs.

—It was well said that envy keeps no holidays.

—Keep constantly on the lookout for deeds of kindness that are awaiting your doing. God's blessing rests on every deed done in His name.

—It is very nice to be able to tell a thing so as to give pleasure, but one should never do this at the expense of truth.

THE TRUE ZION.

What, then, is the true city of the Lord, the last outcome of prophecy, fulfilling the expectation of His people? Is it a renovated Jerusalem, so many days' journey from Charing-cross, or is the Zion of our hopes an ecclesiastical society with strictly defined borders and privileges? Is the Zion of God a Jewish town or Christian corporation with its written statutes? Can the last fruit of Divine promise be a reinstatement of the Hebrew Church, or the triumph of another equally visible body with its written rules, sacerdotal machinery and formulated tests of orthodox belief? Surely one is as material as the other, and they may both miss the spiritual purpose of the Lord. The true Zion can be no walled city, or outwardly-defined society. It is peopled, indeed, from the north, south, east and west by men of many minds; and yet, though its gates are never shut, there entereth into it nothing that defileth or maketh a lie. Herein is the "place" prepared for His true disciples by Him, who, as we Christians count it, was first manifested to the Gentiles at their breaking the long silence of Hebrew exclusion by worshipping around His cradle at Bethlehem, and then revealed in the risen Christ. In this Zion is thanksgiving and the voice of melody.—Rev. Harry Jones.

THE SHADOW OF THE CROSS.

I believe that new light will come upon the Atonement of Jesus Christ if we return to the fuller teaching of Jesus Christ as the representative Man. For if the shadow of the cross falls upon human life in its social relations with the same intensity that it falls upon the individual life, when fully realized, we shall see a very great change in all our aspects of living. If the shadow of the cross falls, for instance, upon the home, how it will ennoble family life. If it falls upon commerce, how it will transform it by showing that the chief end of trade is not money-getting, but the service of every man. If it falls upon the standards of living, how it will change the standard of luxury, how it will tend to bring down those steep contrasts between rich and poor, which are the despair of philanthropists and the constant subject of the prayers of the Christian. If the cross falls upon our possessions shall we not consecrate all we have as a stewardship to Almighty God, and think not how we might leave large portions behind us, but how we may use that which is not our own, but which is only our trust, in the service of our fellow-men? Brethren, the sum of the whole thought of the cross of Jesus Christ, with the fresh light of the Incarnation poured upon it, is this, that "it is more blessed to give than to receive," and that he who would follow Jesus Christ must lose his life in order to find it. That, then, is the first thought about the cross of Jesus. It is the symbol of not a particular, but a universal redemption. Christ Jesus crucified is for sinners the central thought of the Gospel still, Christ crucified is for preachers the power of God; Christ crucified, a foolish paradox as it was, and is still, to non-Christian philosophers, and a mystery as it seems to be to all, is to the deepest Christian thinkers, thinking of the unity of the human race and of the progress of all things up to their appointed end—it is the wisdom of God. "I, if I be lifted up, will draw (literally drag), all men unto Me." And we shall never feel this drawing power of Jesus Christ until we see Him in our fellow-men, and until we know that by laying down our lives for the brethren, we can enter a little into the life of Him who

laid down His life for us. "O, Saviour of the world, Who by Thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech Thee, O Lord." Right Rev. Dr. Eden.

ON SUCCESS.

I have just been reading some advice on this subject by Lord Wolseley, that is, by one who has himself reached a very considerable amount of success. His words, therefore, are doubly weighty, and show us something of the method by which he has climbed to his own high position. His words are these:

"I believe success in life is within the reach of all who set before them an aim and an ambition that is not beyond the talents and ability which God has bestowed upon them.

"We should all begin life with a determination to do well whatever we take in hand, and if that determination is adhered to with the pluck for which Englishmen are renowned, success, according to the nature and quality of our brain power, is, I think, a certainty.

"Had I begun life as a tinker, my earnest endeavour would have been to have made better pots and pans than my neighbours, and I think I may venture to say, without any vanity, that with God's blessing, I should have been fairly successful.

"The first step in the ladder that leads to success is the firm determination to succeed; the next is the possession of that moral and physical courage which will enable one to mount up rung after rung until the top is reached.

"The best man makes a false step now and then, and some even have very bad falls; the weak and pining cry over their misfortunes, and for the sympathy of others, and do nothing further after their first or second failure, but the plucky and courageous pick themselves up without a groan over their broken bones or their first failures, and set to work to mount the ladder again, full of confidence in themselves and with faith in the results that always attend upon cheerful perseverance."

Such are the words of one who stands very near to the top of the ladder, and very wise and encouraging words they are. Young folks often forget that it is their duty to do every rightful kind of work that is given them to do in the most perfect manner they can. It is not "When I get to be a man I will do my work well," but it should be now, at my lessons in school, I will do them well and so far prepare for work in time to come. Duty and painstaking care are to be now, not some time else a long way off.

THE LIVING WORD.

The words of our blessed Lord can never pass away. The fashion of this world changes, and the great things most prized by men totter and fall, and are forgotten, save by a few. But the words of Christ are spirit and life. In childhood, in manhood, when life is no longer sweet, when the days of darkness are near, they are still strong to soothe, to console, to take away for ever the heaviest of all burdens—the burdens of sin. The great sermon is over. The final words have done their work. Men who heard the new Prophet felt that here was one unlike the Rabbis. At last there had come a Teacher, the Teacher of teachers; and not a few, we may be sure, felt within them that the living Word had spoken. Amongst the crowd—or rather outside of the

crowd—is a forlorn, outcast leper, shunned by all, looked upon with disgust. In his soul there is a faint hope of relief. Can this Teacher do more than teach? Can He heal? Can He help? Yes; it must be the Man of whom Isaiah wrote. To Him I must go, He will not turn aside. "If Thou wilt, Lord, Thou canst make me clean." There is no delay. The touch is upon him. The words of deliverance are said: "I will; be thou clean." The leprosy flies away; but a greater miracle is wrought forever. A wise man once said Christ's wonders were great, indeed, but the standing miracle of miracles is that which is often seen where one who has felt the heavy burden suddenly comes to a knowledge of Christ's work for man. The history of the leper is the history of the soul. There is an hour of darkness when evil seems strong and all-powerful. Why should we go on striving? Why should we not yield to the pleasant voices that call us to delight and joy?—Dean of Salisbury.

HINTS TO HOUSEKEEPERS.

Chicken and Clam Broth.—Mix one quart of chicken stock with one quart of clam juice, heat to the boiling point, skim and season to taste with salt, pepper and cayenne. Add one-fourth cup of milk to three-fourths of a cup of thick cream, and beat until stiff with a Dover egg-beater. Serve the broth in cups with a spoonful of cream on top of each.

Horse Radish Sauce.—Mix together and heat over water two tablespoonfuls of vinegar, four tablespoonfuls of grated horse radish, one tablespoonful of rolled cracker crumbs, one-half teaspoonful of powdered sugar, one teaspoonful of salt, a pinch of white pepper, one tablespoonful of made mustard and a gill of sweet cream. Serve hot.

French Dish.—Add to one pint of cold minced meat (any kind), one-quarter of a pint of bread crumbs; season with two-thirds of a teaspoon of salt and a dash of pepper; mix thoroughly; divide the mixture in five parts, spread in small saucers; place a piece of butter half the size of a nutmeg in each. Break an egg on top of each, set in a hot oven; when they begin to cook, dust lightly with finely-rolled crackers. Serve hot.

Dutch Apple Pudding.—One pint of flour, a half teaspoonful of salt, a half teaspoonful of soda sifted in the flour, one teaspoonful of cream of tartar, one-half cup of butter, two eggs, one scant cup of milk, eight sour apples, three tablespoonfuls of sugar. Mix the dry ingredients in the order given; rub in the butter, beat the eggs and mix with the milk, then stir this into the dry mixture. The dough should be soft enough to spread half an inch thick on a shallow baking-pan. Peel, core and cut four or five apples into eighths; lay them in parallel rows on top of the dough, the sharp edge down, and press enough to make the edges penetrate slightly; sprinkle the sugar on the apples. Bake in a moderate oven twenty or thirty minutes. To be eaten hot with lemon sauce.

Prune Pudding.—One pound stewed prunes, whites of four eggs, one cup sugar. After prunes are stewed drain off juice, remove stones and chop. Beat eggs very stiff, add sugar gradually, beating all the time; then stir in the chopped prunes. Bake twenty minutes and serve cold with whipped cream flavoured with wine.

—"We should use all the light God has given us to help those who are still in the dark."

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Oxydonor

'Victory'

(TRADE MARK REGISTERED)

INVENTED AND DISCOVERED BY

DR. HERCULES SANCHE,

A Native of the Province of Quebec, Canada, after over thirty-five years of earnest investigation of the Natural causes and Cure of Disease.



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SHOWING HOW OXYDONOR IS APPLIED.

**The only
Genuine
Instruments
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OXYDONOR GIVES VIGOROUS HEALTH and cures RHEUMATISM, SCIATICA, LA GRIPPE, PNEUMONIA—INSOMNIA, NERVOUS PROSTRATION. ASTHMA, CATARRH, DYSPEPSIA, DIABETES, BILIOUSNESS, LOCOMOTOR ATAXIA, PARALYSIS, CANCER, all FEVERS, and all forms of disease at any reasonable stage, without medicine or electricity.

ONE OXYDONOR

will keep an entire family in good health, and will last a lifetime if taken care of.

The following convincing expressions from prominent and progressive people are kindly given us for publication for the benefit of humanity

Ex-Governor of Florida, Hon. Geo. F. Drew, writes:

Jacksonville, Fla., March 4, 1899.
The Oxydonor "Victory" invented by Dr. Hercules Sanche cured me entirely of injuries I sustained from a very severe fall, and I have never had a return of the trouble. I have since used it for various complaints and always with perfect satisfaction. It has twice cured me of Inflammatory Rheumatism and twice it has given me almost instant relief from attacks of La Grippe. I will say further that I have used it whenever I have felt that I needed something to give me greater vitality and energy, and I have taken no medicine since I began the use of this instrument more than six years ago. My health has been better since I used the Oxydonor than at any period since I arrived at manhood, and I am now nearly seventy-two years old, a fact that I think speaks well for the Oxydonor. Yours truly,
GEORGE F. DREW.

Professor Fletcher Osgood

writes from Chelsea, Mass., July 25th, 1898. I have found Dr. Sanche's Oxydonor a highly useful assistant in warding off or ameliorating attacks of illness. Under conditions of extreme nerve strain it has the happy faculty of producing natural and wholesome sleep.
FLETCHER OSGOOD.

Rev. A. McBean

Secretary and Superintendent Religious Book and Tract Society, writes:
461 William Street, Winnipeg, Man.
January 15th, 1899.

Dr. H. SANCHE & Co.,
Dear Sirs,—I have been a sufferer from a severe case of catarrh of the head and throat for fourteen years. Previous to using Oxydonor my health was broken down and I had to retire from my work. I have been using Oxydonor for about three years, and my general health is very greatly improved, and a radical and complete cure of catarrh is being effected. I am now able, in my 73rd year, to resume my life work.
Quite a number of leading citizens in this city have obtained Oxydonors and speak of them in the most favorable terms.
A. McBEAN.

Rheumatism, Sciatica

Glenannon, Ont., March 20, 1899.

Dr. H. SANCHE & Co.,
Dear Sirs,—It is with pleasure that I can testify from my own experience to the value of Oxydonor for curing Sciatica and Rheumatism of any kind. I have also used Oxydonor for La Grippe and colds with myself and other members of my family. Oxydonor is far ahead of medicine in my estimation.
Yours respectfully,
MRS. WM. MUNDELL.

Dyspepsia

Arnprior, Ont., Nov. 14, 1898.

Dr. H. SANCHE & Co.
Dear Sirs,—My wife, Jessie de Renzy, purchased one of your Oxydonors and has been using it almost continually ever since she received it. She is a new person, she has improved so much from Dyspepsia. You can use our name as reference.
Yours respectfully,
EDWARD DE RENZY,
Postmaster.

Descriptive books containing hundreds of certificates of self cures sent to any address upon request.

A 170-page book of directions accompanies each Oxydonor.

REFUSE IMITATIONS

advertised under different names. The genuine is plainly stamped with the name of the discoverer and inventor, "DR. H. SANCHE." The buyer as well as the sellers and makers of the imitation is liable for damages.

We sell our instruments at exactly the same prices in Canada as in the United States.

Dr. H. Sanche & Company,
2268 ST. CATHERINE STREET,

MONTREAL, Que.

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NEW YORK, DETROIT, CHICAGO.

Children's Department.

LITTLE GIRLS.

Nobody knows but you and I,
Just you and I and not one more.
They all imagine I'm a child,
And look at me with a grown-up eye.
Just as they did before;
They none of them see that I never smiled
Or spoke as now I smile and speak:
Yet my very walk must show it!
—And none but you and I may know it,
Not for a whole long week.

None; yet do you, too, I wonder,
Feel that the birds know? The grass?
All the flowers? the blue
Above? and the bough we walk under?
Look well at the sweet silent things as we
pass.
That butterfly, he knew—
And the goldfinch there, perched up so tall
On the thistle. . . To them we may show it;
Yet nobody else in the world may know it
—Save God, for God knows all.

A CURIOUS LEGEND.

The Arabs have a curious legend to account for the ostrich's residence in the desert. On a certain appointed day, so the story runs, all created beings met together to decide upon their respective order and precedence. All went smoothly until the ostrich, pleading its inability to fly, disowned the birds, and claimed to take rank with the mammals. These, however, would have nothing to say to a creature clothed, not with furs, but with feathers;

while the birds, when it went dejectedly back, repudiated it also as a traitor to its race. The ostrich, however, was equal to the occasion, and declared that, being neither mammal nor bird, it must be an angel, whereupon all the other animals indignantly rushed upon it, and drove it before them into the desert, where it has lived in solitude ever since, with no one to contradict it.

HOW TO TURN.

There are some flowers which always turn towards the sun. There was a little potted rose-bush in a sick room which I visited. It sat in the window. One day I noticed that the one rose on the bush was looking toward the light. I referred to it; and the sick woman said that her daughter had turned the rose around several times toward the darkness of the room, but that each time the little flower had twisted itself back, until again its face was toward the light. It would not look into the darkness. The rose taught me a lesson—never to allow myself to look toward any gloom, but instantly to turn from it. Not a moment should we permit our eyes to be inclined toward anything sinful. To yield to one moment's sinful act is to defile the soul. The Bible says

in its every verse, "Turn from the wrong, the base, the low, the unworthy, to the right, the pure, the noble, the god-like." We should not allow even an unholy thought to stay a moment in our mind, but should turn from its very first suggestion with face full toward Christ, the Holy One. But we should train ourselves to turn, also, from all shadows and discouragements. There is also a bright side, and we should find it. Discouragement is full of danger. It weakens and hurts the life.

THE WISE SPIDER.

Four spiders journeyed together to learn something about the world. On their trip they came to a beautiful church in a Christian city. Here they liked it so well that they decided to take a rest, and each one looked for a suitable place to put up her web. After some days they came together to tell one another of their experiences.

"I fared badly," said the first spider. "I wove my net in a corner of the pulpit. Yesterday the sexton came with a feather duster and swept it away."

"I fared no better," said the second spider. "I hung mine to a large book on the altar, but a man with a long, black gown on, came

and destroyed my work."

"The same thing happened to me," said the third. "I spun my net over the baptismal font. Yesterday a child was baptized, and my net was torn."

"I was wiser than you all," said the fourth. "I put mine over the opening of the contribution box. Many people passed by, but none deigned even to look at my work. It is still intact, and you can depend on it, it will remain thus a long time yet."

—One kindly word in the ear of a living man is worth more to him than a whole oration of post-mortem panegyrics.

—Heaven is a heritage of free grace, but the heirs of heaven require to be made meet for the inheritance.—Guthrie.

—Think nothing too small to do for God. Also, as surely, think nothing too large to undertake which the Spirit bids you do.

—That was a fine exposition of the text, "Suffer little children to come unto Me, and forbid them not," unconsciously given to the tiny little girl, who, frightened into forgetfulness of the text itself, repeated instead: "Jesus wants us all to come to Him, and don't anybody try to stop us."

DOMINION BANK
ANNUAL MEETING

The annual general meeting of the Dominion Bank was held at the Banking House of the institution, Toronto, on Wednesday, May 31st, 1899.

Among those present were noticed: Col. Mason, Messrs. S. Alcorn, William Ince, Thomas Long, John Long, J. Risley, Wm. Spry, William Ramsay, J. Lorne Campbell, W. R. Brock, A. E. Webb, E. Leadlay, M. Boulton, E. B. Osler, William Hendrie, John Stewart, Walter S. Lee, W. D. Matthews, Charles Cockshutt, H. M. Pellatt, Wm. Ross, A. W. Austin, Geo. W. Lewis, Thos. Walmsley, J. K. Niven, Jno. Fletcher, Timothy Eaton, Dr. J. F. Ross, C. D. Massey, W. C. Crowther, W. G. Cassels, John Bond, W. C. Harvey, R. D. Gamble, and others.

The Secretary read the report of the directors to the shareholders, and submitted the Annual Statement of the affairs of the bank, as follows:—

To the shareholders—The directors beg to present the following statement of the result of the business of the bank for the year ending 29th April, 1899:

Balance to Profit and Loss Account, 30th April, 1898 \$ 32,388 05
Profit for the year ending 29th April, 1899, after deducting charges of management, etc., and making full provision for all bad and doubtful debts . . . 205,326 09

Dividend 3 per cent., paid 1st Aug., 1898. \$45,000 00
Dividend 3 per cent., paid 1st Nov., 1898. 45,000 00
Dividend 3 per cent., paid 1st Feb., 1899 45,000 00
Dividend 3 per cent., payable 1st May, 1899 45,000 00
Written off bank premises 15,000 00

Balance of Profit and Loss carried forward \$ 42,714 14

Two new offices of the bank have been opened during the last year, one a sub-branch in the northern part of the city of Winnipeg, and one in the village of Huntsville.

In consequence of the rapidly increasing business of the Winnipeg office it has been found necessary to have more commodious premises. The bank has, therefore, acquired a site on the south-west corner of Main and McDermot streets, upon which a suitable building is being erected.

All branches and agencies of the bank have been inspected during the past twelve months.

FRANK SMITH, President.

On motion of Messrs. E. B. Osler and W. D. Matthews, the report was adopted.

On motion of Mr. T. Eaton and Dr. Smith, the thanks of the meeting were tendered to the president, vice-president and directors for their services during the past year.

The thanks of the meeting were also accorded the general manager, managers and agents, and other officers, for the efficient performance of their respective duties.

The following gentlemen were elected directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, Wm. Ince, E. Leadlay, Wilmot D. Matthews, E. B. Osler and Sir Frank Smith.

At a subsequent meeting of the directors, Sir Frank Smith was elected president, and Mr. E. B. Osler vice-president, for the ensuing year.

HAYDN AND HIS MUSIC.

It is always interesting to know something about the men who have made a name for themselves in the world and to learn what they have done. And certainly Haydn should be very dear to a boy, for he was once as mischievous a lad and as full of fun, as anybody need wish to see.

To take an example, on one occasion the choir-boys of the cathedral church of St. Stephen, in Vienna, were sent for by the Empress Maria Theresa, to sing for the assembled Court. The Em-

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PREPA HENRY F.

Lessons.

June 8, 1939.]

press was then finishing the palace begun by Leopold I., and the workmen's scaffolding presented an irresistible temptation to the choir-boys, who had been permitted to run about in the palace gardens. They were soon astride the beams, as high as they dared to climb, and highest of all was the boy Haydn. He was pointed out to the Empress, and her immediate command was, "Give him a good hiding." Of course the Imperial order was obeyed. When, in after years, Haydn had become famous, and was introduced to the Empress, he took the opportunity of reminding her of the first proof of her royal favour. To this she laughingly answered, "Well, my dear Haydn, it has borne good fruit, you see."

In some of his wonderful pieces of music there are passages which are just as full of humour to a musician as a passage in Thackeray, Dickens, or Mark Twain is to an ordinary reader.

He was very fond of composing pieces for all sorts of occasions.

A case in which humour comes out is in one of his symphonies called the "Toy Symphony." The cause of his writing this piece was, he was passing through a country village during fair time, when he heard the usual discordant sounds of toy instruments, and was so much amused that he determined to write a piece and introduce these into it. He therefore bought an armful of trumpets and other toys and carried them home. He then composed his piece and introduced two violins and a bass, two tin trumpets, a cuckoo, a nightingale, a rattle, two small triangles, and a drum. We can imagine the amusement which must have been caused by the performance of this wonderful symphony.

It is, however, by his oratorio, known as the Creation, which gives him, perhaps, his greatest fame. To Haydn every instrument suggested some particular colour. For example, when he heard the trumpet it suggested to him scarlet; the clarinet, orange; the flute, sky-blue; and so on. We have, therefore, at the commencement of the Creation, the soft-streaming sound from the violins, to represent the soft stealing of dawn, and then on and on fuller and deeper sounds until the sun bursts in glory upon the scene.

When Haydn had grown old, to the advanced age of 76 years, there was a grand performance of the Creation in Vienna. Haydn was then very feeble, but he longed once more to hear this masterpiece of his life performed in public, and to see once again the people whom he had served so well, and from whom he had received so many tokens of kindness. He was, therefore, carried in an easy-chair to the hall. Princess Esterhazy and a number of ladies of high rank met him at the door. When the people saw him again before them, their enthusiasm knew no bounds. An eminent physician, who was seated near to him, suggested that he was not sufficiently protected from the cold draught, and immediately ladies took off their most costly shawls to put around him. The music began, soft and sweet, then increased in volume and harmony until it reached the magnificent burst of sound at the words, "Let there be light, and there was light." A tumult of applause followed, and in the midst of the excitement the old man was seen trying to raise himself. As he stood up a sudden hush fell upon the multitude. He then said solemnly, as he pointed upwards, "Not from me, but from heaven comes all." He took farewell of the audience, bestowed a parting blessing upon those who had shared his labours and interpreted his thoughts, and was taken home. He did not live long after this touching scene.

DOING WELL DEPENDS ON DOING COMPLETELY.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do discreditable work. Judge M—, a well-known jurist, liked to tell the following anecdote of a young man who understood the risk of doing a shabby job even when directed to. He had occasion to send for a carpenter, and a sturdy young fellow appeared.

"I want this fence mended. There are some unplanned boards; use them. You need not take time to make a neat job. I will only pay a dollar and a half."

Later the Judge found the man carefully planing each board. Supposing that he was trying to make a costly job, he ordered him to nail them on just as they were, and continued his walk. When he returned, the boards were all planed and numbered, ready for nailing. "I told you this fence was to be covered with vines," he said, angrily. "I do not care how it looks."

"I do," said the carpenter, gruffly, carefully measuring his work. When it was done there was no other part of the fence as thorough in finish.

"How much do you charge?" asked the Judge.

"A dollar and a half," said the man, shouldering his tools.

The Judge stared. "Why did

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you spend all that labour on that fence if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half." He took it and went away.

Ten years afterwards the Judge had a contract to give for the erection of several magnificent public buildings. There were many applicants among the master-builders, but the face of one caught his eye. "It was my man of the fence," he said. "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

It is a pity boys and girls are not taught in their earliest years that the highest success belongs only to those whose work is most sincerely and thoroughly done.

WRONG SIDE OUT.

Jack was cross, and nothing pleased him. After giving him the choicest morsels for his breakfast, and providing for all his wants with tender care, while he did nothing but fret and complain, his mother finally said:

"Jack, I want you now to go right up to your room, and put on every garment wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated. And she did mean it. Jack had to mind. He had turned his stockings even; and when his mother came to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravellings—before the glass, wondering what his mother meant, but not quite clear in his conscience.

"Now this," said his mother, turning him around, "is what you have been doing all day; you have been determined to make the worst of everything. In other words, you would turn everything wrong side. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Cannot I turn them right?"

"You may, if you will remember this; there is a right and a wrong side to whatever happens—I mean a pleasant part and a part you do not like as well; and you must do as you prefer to with your clothes; wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."

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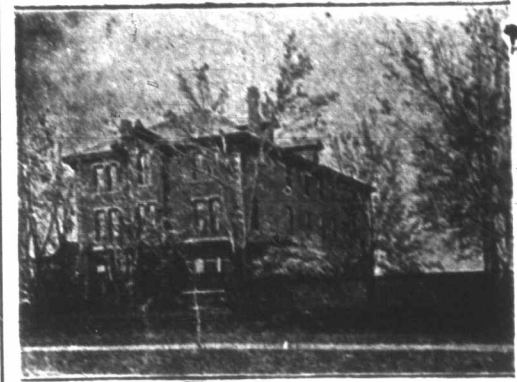
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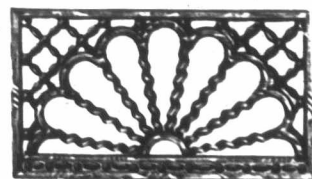
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