

Canadian Churchman

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TORONTO, CANADA, THURSDAY, APRIL 27, 1899.

[No. 17.

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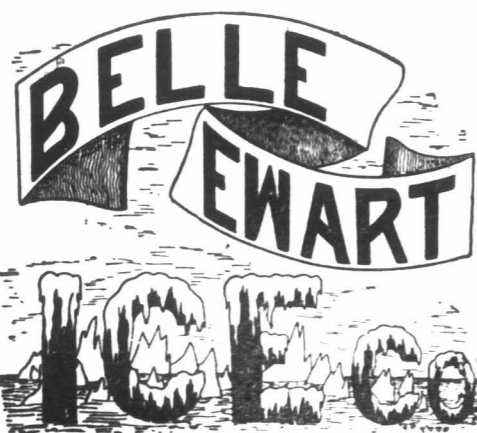
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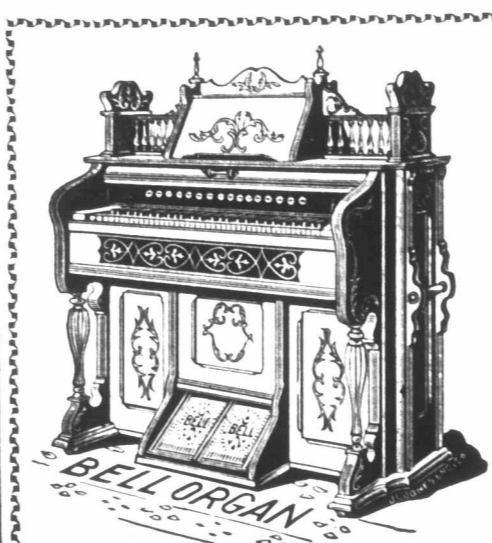
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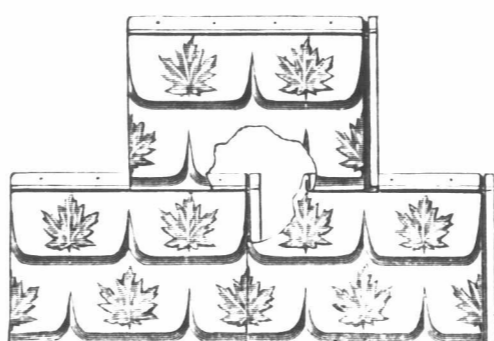
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TORONTO, THURSDAY, APRIL 27, 1899.

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LESSONS FOR SUNDAYS AND HOLY DAYS. FOURTH SUNDAY AFTER EASTER.

Morning—Deut. 4. 23; S. Luke 21. 5.
Evening—Deut. 4. 23-41. or 5; Colossians 2. 8.

Appropriate Hymns for Fourth Sunday after Easter and Rogation Sunday, 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.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.
Processional: 224, 242, 390, 392.
Offertory: 138, 239, 243, 292, 295.
Children's Hymns: 233, 329, 333, 336.
General Hymns: 220, 240, 260, 261.

ROGATION SUNDAY.

Holy Communion: 310, 314, 549, 553.
Processional: 4, 36, 217, 219, 274.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 549, 637.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Fifth Sunday after Easter.

Deut. vi., 18. "And thou shalt do that which is right and good in the sight of the Lord thy fathers."

Union of simplicity and profundity in Divine teaching. Very simple passage before us, yet resting on deep grounds.

i. Bids us recognize our place in the Covenant.

1. An appearance of legality. Commanded to keep the law; and promise to obedient. Surely justification by works?

2. Difficulty vanishes when Covenant

position remembered. Means: Take your position as Christians. As such in covenant with God. Foundations laid in Christ. By Holy Ghost. Baptism assured us. We are to accept this position.

ii. Bids us live as Christians.

As a child of God ("Imitators"), As member of Christ (Example). Note points.

1. Right, i.e., Duty. Obey conscience—enlightened by Word of God. Recognize duties arising from relations. Duty to self in all.

2. Good—as well as right. (1) In one sense nothing beyond or above duty. "My Father's business." (2) Yet more required of us than is prescribed by mere law. The exercise of the Spirit of love.

iii. Note the promised Blessing: "Good land."

1. Hope set before the Israelite. (1) Promised to fathers. (2) Conditional upon loyalty. Blessing not otherwise. No absolute promise. No possibility of real blessing apart from character.

2. Israelites our examples.

We, too, have a good land—in possession.

(1) Canaan is here around us. Jerusalem. The Glory. "We are come unto Mount Zion," and every blessing. (a) Personal. Peace. Harmony. (b) Social. Fellowship with the faithful. (c) And with God—enjoying His favour.

(2) Yet also beyond. Here no continuing city. Earth dissolved. New heaven. And there also joy dependent on character.

Well for us to fall back on these promises. As we grow in likeness to God less need to think of future. God suffices the heart of man. Yet here all imperfect; and not forbidden to look forward to the approval: "Well done, good and faithful servant."

THE SUPPLY OF CLERGY.

A very interesting discussion on the support and supply of the clergy has been raised by the Rev. Dr. S. D. McConnell, formerly of Philadelphia, and now of Brooklyn, well-known as an eloquent preacher and as the author of a very interesting history of the American Episcopal Church. Dr. McConnell starts with the statement that he and many others are frequently distressed—"kept continually heart sore"—by hearing from clergymen, "who are either out of work or who are doing their work under conditions which they feel to be hopeless." One case is that of a clergyman, who has done thoroughly good and successful work, but whose wife contracted malaria, and who found himself reduced to the alternative of seeing his wife die or of throwing up his appointment without any prospect of another. He resigned and is now asking how he and his family are to live. Another case is that of a rector of a city parish, "from which the people are moving away." He did excellent work when he had people to work for.

Now they have dwindled away without any fault on his part, and, although brethren and friends have exerted themselves on his behalf, he can hear of no new opening. We need not go further into the cases which Dr. McConnell brings forward. "After being disturbed in mind," he says, "for a long time by these and similar concrete instances, I determined to settle once and for all, to my own satisfaction, the elementary question, Is there any place in the ministry for one of the men I have described?" We will give an account, presently, of what Dr. McConnell found out as a result of his inquiry; but we pause here for a moment to note that a great deal of what he says is applicable to our own condition and circumstances, and that similar questions to those which he raised have occurred to many who are interested in the well-being of the Canadian Church. Dr. McConnell took the practical measure of writing to every Bishop of a diocese or missionary jurisdiction in the United States, asking them to do him the great favour of informing him whether there was in any of their dioceses, or was likely to be in the near future, an opening for a priest—about thirty-five years old, a gentleman, a Prayer-Book Churchman, a good preacher, who had been successful in his two previous charges. He had a wife and two children, and Dr. McConnell thought he could not live on less than \$1,000 a year with a house. The Doctor very reasonably remarks that he did not know any better way of obtaining information concerning supply and demand in the Church. "I have asked," he says, "every Bishop in the Church if he knows of any place where a first-rate man, with a wife and two children, a man who has been successful, who is a good preacher, a good parish worker, a good citizen, and who resigned his last parish for reasons which were perfectly satisfactory, can have a bare living for himself and his family." What are the answers? Out of about seventy Bishops, to whom he wrote, he received answers from fifty-nine. With two exceptions all of these fifty-nine bishops inform Dr. McConnell that there is not now or likely to be in the near future any opening for such a man as he described. Of the two exceptions, one is a parish which paid a stipend of \$1,200 a year. For this post there were already no fewer than thirty candidates under consideration, three of them nominated by himself, and none of these three was satisfactory to the vestry. But, perhaps, what follows is worse. "The bishops," he says, "in their replies, have a uniform tone of despondency, which is most striking." One says: "I have nothing to offer suitable for a man with a family. Indeed the family part is becoming more and more a serious drawback." Another Bishop writes: "One of the burdens of my life is writing such letters as this. I have been at my office two

hours and have had two clergymen in with the same request. I am sometimes tempted to write an article and head it: "What is the Matter with the Church?" Another Bishop, and this the able and influential Bishop of Washington, writes: "The majority of the salaries in this diocese are less than \$700 a year. We have a splendid corps of clergy doing most valuable work; it is a constant surprise to me that we can secure them on such terms." In a majority of cases the bishops stated that the average salaries of their clergy were from \$500 to \$800 a year. Dr. McConnell sums up the results of his inquiry by pointing out that he is not speaking of the class of incapable, impracticable, restless clergy, who have no capacity or no perseverance sufficient to show their capacity, nor of the large number of ministers who are willing to enter the Episcopal Church, if work could be found for them.

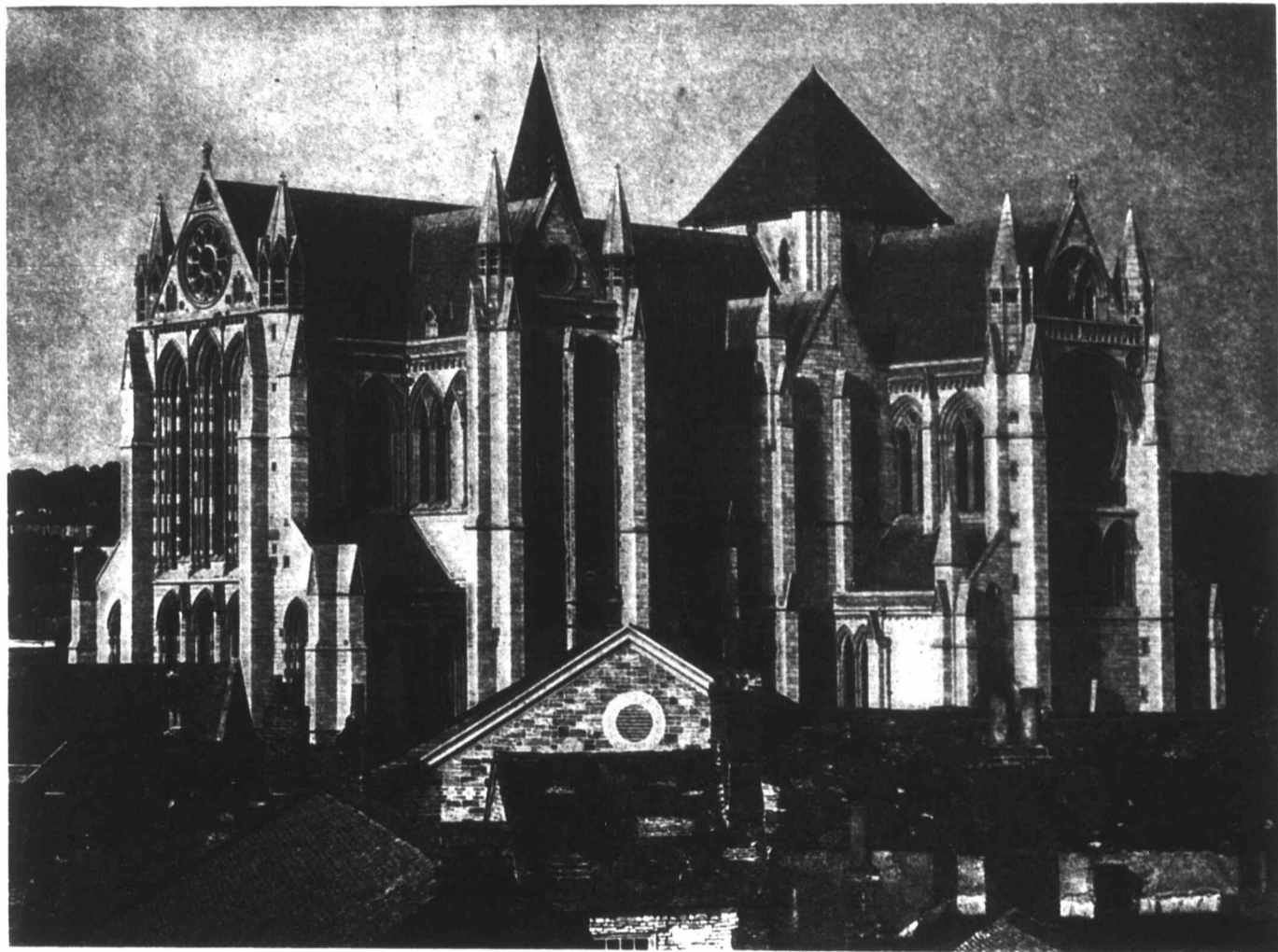
He speaks "of the support which may be fairly counted upon by strong, earnest, and capable men." He asks if the demand, which he makes for such a man (\$1,000 and a house), for the support of himself and his family, is unreasonable. It is, he says, the wages of a carpenter, of a salesman in a department store, less than that of a bricklayer. And all this in return for an expenditure of "at least five years, and more, probably seven, in special preparation." These are very serious

words, applicable beyond the limits of the United States, and they have naturally called forth a good many comments. To some of these we hope to return next week.

SACERDOTALISM.

It is the great evil and misfortune of extreme movements that they not only stir up vehement opposition to themselves, but that they bring discredit upon principles which are wrongly supposed to be bound up with them. This is, at the present moment, the case with the doctrine of the Priesthood. Because a certain number of imprudent men choose to introduce a number of innovations into public worship, unknown dresses, gestures, prayers, etc., there arises from a large class of persons a loud cry against what they call Sacerdotalism—by which many of them mean the whole doctrine of the Christian Priesthood. This is, indeed, a most grievous

evil. We are quite willing to admit that it might be possible to teach all Christian doctrine without using the term Priest, so offensive to many. But why part with a word so venerable, sanctioned by authorities so weighty, and conveying better than any other word the ideas connected with it. Not only does the word stand in our Prayer-Book stamped with a definite meaning, but the functions of priesthood are there ascribed to those who bear the name. Undoubtedly the word minister properly covers nearly the same ground; but this word has been so often used in substitution for the other, that its use might seem to imply the rejection of the meanings connected with the other. When it is said that because all Christians are invested with a priestly character, there can therefore be no official priesthood in the Church, it is forgotten that the same argument would apply to the Jewish Priesthood.



TRURO CATHEDRAL—FROM THE NORTH.

It is true that St. Peter tells Christians that they are "a royal priesthood," but so Jehovah told the Hebrews, "Ye shall be unto me a kingdom of priests" (Exod. xix., 6.); and whether the Christian minister receives this title or not, he is appointed to fulfil that office. What is the significance of the office of priest? It is the office of one who stands between God and man—who represents God before man and man before God. If we distinguished between the prophetic and priestly offices, we should say that, as speaking for God, the Christian minister fulfils the office of prophet; and as speaking to God on behalf of man, he fulfils the office of priest. It is certainly one of the strangest things, that many who are willing to concede to the Christian minister the prophetic office, would withhold from him the priestly. Both offices have a very awful character. But surely it is more awful to speak in the name of God to men, than to address God on behalf of

men. Both of these relations are inherent in the minister of Christ. Or, again, if we consider the functions of Priesthood, they are all found in the Christian minister. They are the functions of Sacrifice, Intercession, and Benediction. All these are discharged by the minister of Christ. He offers spiritual sacrifices—prayers, praises, thanksgivings—as the representative and mouthpiece of the people, and in the highest service, the eucharistic commemoration of the sacrifice of Christ, he is the minister and representative of the congregation. So also he is appointed to intercede for the flock; and day by day, or at least at the great service he stands up and blesses the congregation. In all this the Priest claims nothing for himself, except his commission, and that is not his own, he has received it from above. He is merely an agent—the agent of God before man, and of man before God. How is it,

then, that a large number of Christian men and women seem to find a special satisfaction in inveighing against the Christian Priesthood, and the word which seems to draw forth the most special reprobation—Sacerdotalism? Why? Undoubtedly because of the arrogant pretensions of the papacy and the clergy in former days. No one will deny the existence of these pretensions. Few can be ignorant of the effects produced by them on the popular mind. Would it not be

well, therefore, that the clergy should be careful to make it plain that, if they value the powers which they have received, they do so because of the opportunities they possess of serving their brethren in Christ. At this present moment, the attacks and vituperations directed against Sacerdotalism have been stirred up by the supposed attempt to introduce the Confessional into the English Church. A large number of persons have been brought to believe that there is a widespread attempt being made to constrain all members of the Church to come to private confession to a priest, and not only so, but that the clergy are intending, by this means, to acquire a more absolute authority over the laity. We say this is a quite common notion. Now, we are quite sure that it is a mistaken notion. No considerable number of clergymen hold private confession to a priest to be necessary. The vast majority of the clergy believe (and

practise the laity and women, and that private confession should not be resorted to, provided for by the law of great importance, make this a necessary abstain, as far as expressions of which have a tendency to the expression of no part of the are most offensive.

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practise the belief), that it is enough for men and women to confess their sins to God, and that private confession to a priest should not be resorted to except in those cases provided for by the Prayer-Book. It is, then, of great importance that the clergy should make this clear, and that the clergy should abstain, as far as possible, from phrases and expressions bearing ambiguous meanings, which have a tendency to excite the suspicions of the people. There are many ways of expressing the same truths, and it can be no part of our duty to select those which are most offensive.

TRURO CATHEDRAL.

A good many bishoprics have been added to the Church of England in this century, but only one cathedral, that of Truro, which is still incomplete. Manchester, Ripon, Southwell, Newcastle, and other cities all had churches, some of them of great magnificence, adapted for use as cathedrals. We believe we are right in saying that, until Truro was taken in hand, St. Paul's Cathedral, in London, was the only English cathedral built since the Reformation. When, however, Cornwall received its Bishop, after long need and waiting and longing, it became evident that the Church at Truro could not be adapted for use as a cathedral, although we believe that some part of the old church has been preserved. When Bishop Benson, afterwards Archbishop of Canterbury, was consecrated Bishop of Truro in 1876, he shortly afterwards undertook the building of a cathedral, and the foundation stone of the new edifice was laid by the Prince of Wales in 1880. We believe that the Bishop and his counsellors were well guided in selecting Mr. Pearson as their architect, and that Mr. Pearson has done well in the choice which he has made of the type of architecture to be used for the cathedral. And this, not only because it is the style in which he had previously done excellent work, but because he was thus following the best examples of early English architecture. Much, doubtless, might be said for the Norman, of which there are many beautiful specimens in English cathedrals and churches; and the admirers of St. Paul will always be ready to plead for classical types; but the normal English cathedral is built in the pointed or "Gothic" style, and there is no other which seems so well adapted for ecclesiastical buildings. Moreover, Mr. Pearson has selected this architecture at the very period of its highest excellence, the type which prevailed

towards the end of the great thirteenth century. In this connection it is sufficient to recall parts and the most beautiful parts of Westminster Abbey, Lincoln, Ely, York, Southwell, and many others. A glance at the views given on our pages will enable the spectator to recognize all the characteristics of the early English. In the beautiful baptistery, for instance, we note the elevation of the pointed arch, the clustered columns, the capitals and bases of the period, and the beautiful and abundant dog-tooth ornament. So in the exterior view we note the triple window of lancet form, so common in early English work, and the rose window in the gable of the sanctuary, and in the northern transept. The reredos and the pulpit follow a somewhat later type of architecture, although both are very beauti-

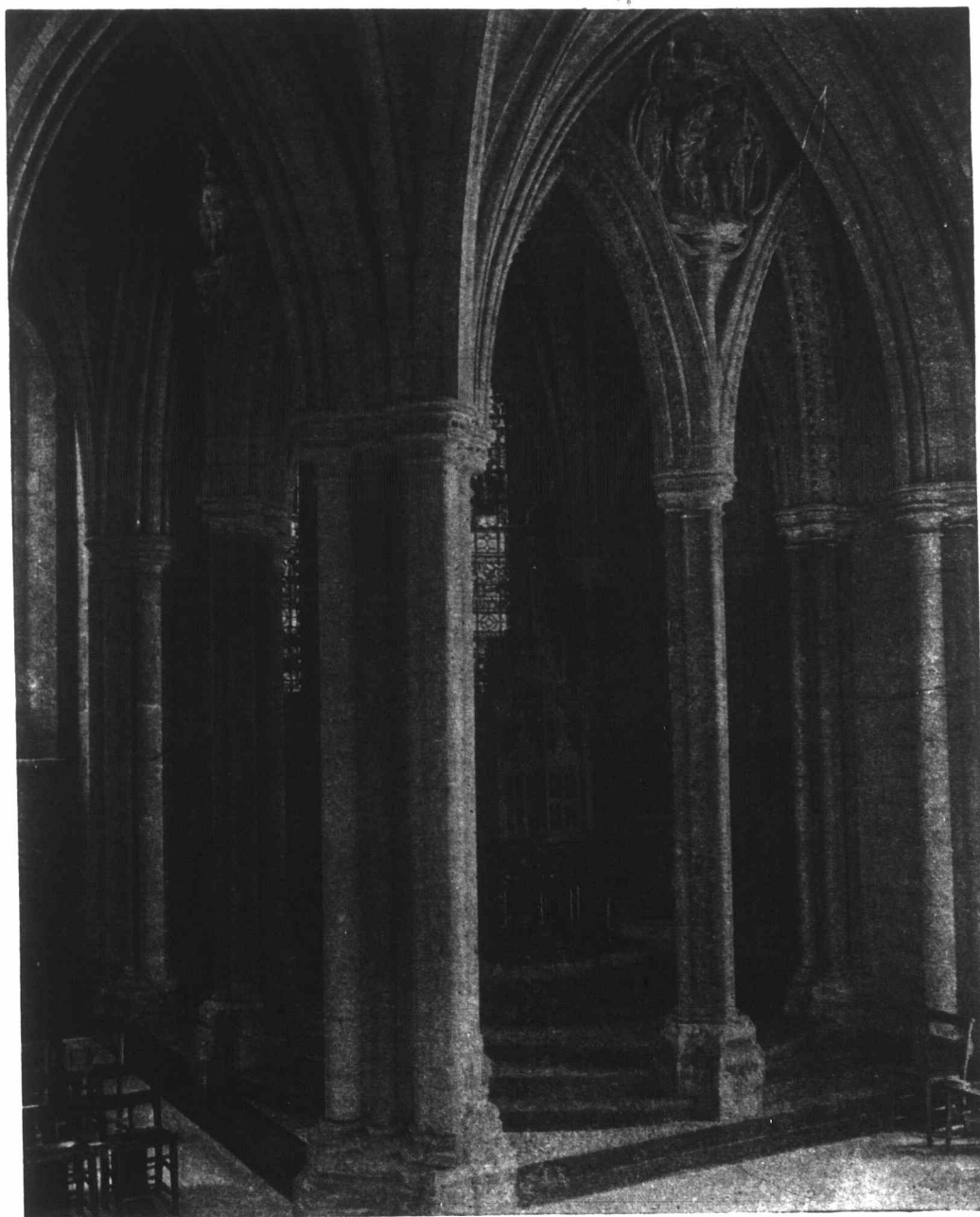
the earlier buildings. We see here a church worthy to rank with the cathedral churches of England and of the world, but we are not reminded of any particular building. When the nave is completed, with its western towers, and the central tower is raised to its full height, the whole will form a magnificent structure. We have spoken of the late Archbishop Benson as the chief mover in the building of the cathedral. We should add that he was nobly seconded by the laity of his diocese, among them the Earl of Mount Edgcombe deserves special mention. It may be of interest, also, to remember that among those who assisted in collecting funds in London was Bishop Wilkinson, then vicar of St. Peter's, Eaton Square, subsequently successor to Bishop Benson at Truro, and now Bishop of St. Andrew's, in Scotland.

In the most generous manner Canon Wilkinson exerted his great influence with his numerous and wealthy congregation in Belgravia, on behalf of the new cathedral scheme, little thinking that, before long, he was to occupy the throne in the building which he had so zealously helped to erect. It is to be feared that his efforts on behalf of the new cathedral, added to his heavy diocesan work, brought about the necessity for his resigning the Southern See. However, the Scottish Church is the gainer.

A NEW HISTORY OF THE HEBREW PEOPLE.

By Rev. Herbert Symonds.

Students of the Bible, who are convinced that the conclusions of such scholars as Driver, Delitzsch, Schultz, and the great majority of Old Testament specialists, are substantially demonstrated have often felt the need of a clear and concise history of the Hebrew people, written from the critical point of view, and in a devout and reverent spirit. This need is now admirably supplied by Dr. Charles Foster Kent's "History of the Hebrew People," in two handy volumes of about 200 pages each, published by Scribner's Sons. The work falls into two main divisions, the first embracing the history of the United Kingdom, and the second that of the history of the Divided Kingdom, but a series of introductory chapters discuss such preliminary questions as "The Scope and Importance of Hebrew History;" "The Sources of Hebrew History;" "The Genesis of the Hebrew People," and so on. Each part opens with a table of the historical sources for the period treated, and at the end of each volume an appendix furnishes a succinct list of authorities on the Litera-



TRURO CATHEDRAL—THE BAPTISTERY.

ful. The view of the reredos is very striking. It seems well adapted to its position, and effective without being obtrusive. The subjects are also well selected—the Sacrifice being represented on the lower part of the central panel and Benediction on the upper part. The pulpit is a good piece of work, if not specially striking. It seems to be somewhat low—a fault which has frequently been committed in the construction of recent English pulpits. The lectern is of great beauty. We have spoken of the Truro Cathedral as following Gothic types and examples; and everyone who is familiar with the great English churches will at once recognize the correctness of the statement. But we are far from meaning to imply that there is any copying, conscious or otherwise, of

tute, History, Religion, Antiquities, Geography, and Prophecy of the Hebrews. It is rather a curious feature of this list, that whereas, under the head of Religion, all the authorities but one are German, under that of Prophecy, all but one are English, viz.: W. R. Smith, Kirkpatrick, Cornill (German), G. A. Smith, Farrar, Driver and Cheyne. With reference to the author's critical point of view, it is sufficient to say that it is in the main that of Dr. Driver in his famous "Literature of the Old Testament." But more space may be given to Dr. Kent's religious standpoint. In the first place he is primarily constructive and positive, not negative and destructive. "In reconstructing the facts of Hebrew history in the light of modern biblical research, positive rather than negative results command attention." This work is but one of many signs of the times, that so far as the Old Testament is concerned, purely critical work is falling into the background. The main outlines of the critical position are not likely to be changed, and the ground is clear for reconstruction on the basis of acquired results. In the next place, whilst the conceptions of the supernatural entertained by the modern scholar may differ widely from those of his predecessors, and even from those of the Hebrews themselves, it is now seen that in the case of most of the really great critics, the realm of the supernatural is not diminished, but extended by the critical exposition of Hebrew history. "The evidence of a progressive development running through Israel's history brings it into closer relations with all history, and with the universe, where God's law of progress is dominant." "God is by no means read out of His universe because we are able to follow and understand the methods whereby he realized His divine purpose through the Hebrew people. Instead, the old Hebrew conception of God in everything is expanded and vindicated. And God is seen God in the star, in the stone, in the flesh, in the soul, and the clod." And thirdly, the point of view is that of what the present Master of Balliol strikingly calls "the great reconciling principle of development." "We watch," says Dr. Kent, "with a personal interest, the faint glimmers of spiritual light which broke through the darkness of heathenism, and gradually became brighter and brighter until inspired prophets were able to herald in the distance the rising Son of Righteousness, in whose full light we stand to-day." It only remains to add that the whole book is interesting, and adapted to the needs of the general reader. As a sample of the author's style, the following passage, which will be interesting on other accounts, may be quoted: "Thus Moses was the man, who, under Divine direction, hewed Israel from the rock." Subsequent prophets and circumstances chiselled the rough boulder into symmetrical form, but the glory of the creative act is rightly attributed to the first great Hebrew prophet. As a leader, he not only created a nation, but guided them through infinite vicissitudes to a land where they might have a settled abode and develop into a stable power; in so doing, he left upon his race the imprint of his own mighty personality. As a judge he set in motion forces which ultimately led to the incorporation of the principles of right in objective laws. As a priest, he first gave definite form to the worship of Jehovah. As a prophet, he gathered together all that was best in the faith of his age and race, and, fusing them, gave to his people a living religion. As the acorn contains the sturdy oak in embryo, so the revelation through Moses was the germ which developed into the message of Israel to humanity."

The Churchwoman.

This Department is started for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "RUTH," care of CANADIAN CHURCHMAN.

OTTAWA.

On Tuesday, April 18th, the Cornwall branch of the W.A. held its annual meeting. In the morning there was a celebration of the Holy Communion, to which all members of parish guilds and all churchworkers were especially invited. A special sermon for Churchwomen was preached by Rev. T. J. Stiles, rector of Iroquois. In the afternoon the business meeting was held, and at its conclusion all the members of the W.A. and their friends were entertained by a committee of the congregation. The Cornwall Auxiliary has just sent out a valuable bale to St. Peter's Mission, Lesser Slave Lake, Athabasca.

ST. HILDA'S COLLEGE, TORONTO.

Friday, April 14th, was a marked day for the friends of Church University education for women in Canada, and the supporters of Trinity College, it being the occasion of the laying of the corner stone of St. Hilda's College. The presence of Her Excellency, the Countess of Minto, who laid the corner stone, added greatly to the interest of the ceremony. At 12 o'clock a large gathering assembled in Convocation Hall, Trinity College, and awaited the arrival of Her Excellency, who was escorted by His Lordship, the Bishop of Toronto, the Chancellor of the University, the Provost and the Council of St. Hilda's College. The Chancellor read an address, which was presented to the Countess of Minto. The Provost in a brief speech explained the objects and history of St. Hilda's, and particularly emphasized the fact that it is the first residence for women attending a Church University in Canada, and the first Women's University residence in Ontario. The past work of the college was referred to in flattering terms, and the council and lady principal were congratulated upon the success which has attended their efforts in establishing this institution. The Bishop of Toronto, who is president of the Council of St. Hilda's, gave an interesting address, in which he referred to the increasing demand for the advantages of university education for women, and he cordially endorsed the step taken by the authorities of Trinity in opening their doors to women students. His Lordship referred to the improved facilities with which the work would be carried on in the new building. At the conclusion of the speeches the gathering adjourned to the building which is being erected at the northwest of Trinity College. A large platform had been raised which accommodated several hundred guests. Suitable prayers were read by the Bishop and Her Excellency then proceeded to lay the stone. The trowel used on this occasion has an historic value, it being the same which Bishop Strachan used at the founding of the Trinity College, and which has also been used at the laying of the corner stones of the various additions to the buildings. At the conclusion of the ceremony hearty cheers were given for the Countess of Minto, and many congratulations and good wishes extended to the authorities of St. Hilda's College. An opportunity of contributing to the building fund was given, and over \$100 was received. The occasion was one not soon to be forgotten by any of those present, among whom were many who have the future of St. Hilda's very much at heart. It was the first public recognition of a movement which has been begun and carried on in weakness and sometimes with little encouragement. Those who know St. Hilda's know its importance, and feel that the commodious building in course of erection, the testimony of Bishop Sweatman and the kindly assistance and recognition of the

Countess of Minto are but fitting tributes to a movement which aims to afford greater educational facilities than the Churchwomen of Canada have enjoyed heretofore.

NIAGARA WOMEN'S AUXILIARY.

The thirteenth annual meeting of the Woman's Auxiliary of the Diocese of Niagara was held in Hamilton on April 18th, 19th and 20th. The opening service was in Christ Church Cathedral on the evening of the 18th, when a sermon was preached by the Lord Bishop of the diocese from the text, "Let us not be weary in well doing." On the following morning there was a celebration of the Holy Communion at 10 o'clock, His Lordship the Bishop, officiating, assisted by Rev. Canon Bland. Much regret was expressed at the enforced absence of the diocesan president, Mrs. McLaren, whose illness for several months has been a source of anxiety to many friends. A greeting from the president to the members of the W.A. was read, and a suitable reply was sent from the meeting to Mrs. McLaren. Mrs. W. H. Wade, first vice-president, occupied the chair at all the business sessions. The meetings were attended by 110 delegates, 23 parishes outside of Hamilton sending representatives. The reports from the branches were encouraging and the statistics presented by the diocesan officers state that the Auxiliary is going forward in numbers and usefulness. The reports for the year show that there are 41 senior branches, having 1,082 members, and 28 junior branches with 723 members. Among these are two newly organized branches and three new life members. The Dorcas secretary's report showed that 96 bales had been sent out, upon which \$1,409.03 had been expended in materials and freight. The junior branches have raised \$650.44, a slight increase over last year. The senior diocesan treasurer's receipts were \$2,312.07, and among the disbursements were the following items: Algoma, \$217.44; Northwest Missions, \$135.33; educational, \$202; India, \$66.00; Japan, \$251.15; diocesan missions, \$445.04. The Church of the Ascension branch, Hamilton, headed the list of contributors, giving \$432.88, and Christ Church Cathedral came next with \$195.25. Among the visitors at the meetings were Mrs. H. St. George Baldwin, of Toronto, who read a paper on Caledonia; Mrs. Williamson and Miss Halson of Toronto, who each delivered addresses; and Mrs. Jefferies, of Elora, who read an interesting paper on "The Woman's Auxiliary." A large and enthusiastic public missionary meeting was held on the evening of the 19th, at which His Lordship the Bishop presided, and addresses were delivered by Rev. Charles Wrigley, Buffalo, and Rev. C. J. James, rector of St. Thomas' church, Hamilton. This meeting was a particularly inspiring one to the members of the W.A. The speakers dwelt upon the immense importance of the work in which the Auxiliary, as a society, is engaged, and caused their hearers to feel that they were united in something more than a Dorcas society. The meetings were brought to a close with an "At Home" in the schoolroom of the Church of the Ascension, when a pleasant opportunity for social intercourse completed a most successful and profitable annual meeting. The following diocesan officers were elected by ballot: Mrs. Henry McLaren, president; Miss A. Gaviller, recording secretary; Mrs. J. M. Stewart, corresponding secretary; Mrs. Houston, organizing secretary; Mrs. Sutherland, Dorcas secretary; Mrs. Hobson, secretary for junior branches; Miss Mabel Young, secretary-treasurer Literature Committee; Mrs. Webster, treasurer; Mrs. Reynolds, editor Leaflet; Mrs. Wade and Miss Ambrose, vice-presidents.

A very handsome mural tablet of white and black marble has been erected in Cahavagh church by Mrs. Fleming, of Newcourt, in memory of the late Rev. Dr. Reeves, her brother, who was for 37 years the rector of the parish.

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Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Springhill.—All Saints.—The Rev. Charles Wilson, rector of this parish, has tendered his resignation. It will take effect in September next.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP, FREDERICTON, N.B.

Woodstock.—At the Easter Monday meeting in this parish a hearty vote of thanks was passed to Mr. Arthur Raymond for the valuable assistance he has rendered the rector, the Ven. Archdeacon Neales. Mr. Raymond was born and brought up in the parish, and a year ago when the rector was feeling ill from over-work, he willingly offered his services, which since then he has continued to give, to the perfect satisfaction of all.

Hampton.—This parish has now become vacant by the resignation of the Rev. T. Dickinson. Mr. Dickinson has been rector for three or four years.

St. John.—St. Luke's.—The bi-monthly session of the Sunday School Teachers' Association of the rural deanery of St. John was held in the school-room of this church on the evening of the 11th. There was a large attendance of teachers. The president, the Rev. A. A. Dewdney, was present, and others of the clergy. After the opening exercises, the first step taken was the passing of a resolution, expressing, in the most touching language, the great sense of the loss sustained in the death of the late Archdeacon of St. John, Dr. Brigstocke. It reviewed the interest he had always expressed in the Sunday school, and the debt which the deanery organization of Sunday school workers owed to him. To quote from the resolution: "The earnest promotion of the work will be the most fitting method of showing our appreciation of the earnest efforts which characterized his labours in this connection throughout his ministry in this deanery." An expression of heartfelt sympathy was forwarded to Mrs. Brigstocke. Then an interesting programme was carried out, under the motto "Best Means of Preparation of Sunday School Work;" the secretary of the association, Mr. S. G. Olive, and the Rev. John Parkinson, rector of St. Jude's, Carleton, read papers upon the subject. There followed these a lengthy and valuable discussion. The meeting closed with a short devotional service.

St. James'.—The Lord Bishop visited this parish on Monday, the 10th instant, and confirmed eighteen candidates.

St. John's.—The rector of this church, the Rev. John de Soyres, has left for a holiday trip, which will be taken through the Southern States. He expects to go as far south as Mexico before returning. The Ven. Archdeacon Mills, of Montreal, spent a few days recently in this city, as the guest of the Rev. J. de Soyres. He was present and assisted in the services, commemorative of the one hundredth anniversary of the Church Missionary Society.

The ladies of the Church of England Institute netted, at a recent sale of fancy articles, the handsome sum of \$300.

Maugerville.—Christ Church.—Wardens, G. R. Smith and C. T. Close; lay delegates, M. E. Gilbert and C. T. Clowes. The organist and choir presented the rector, the Rev. R. W. Colston, with a gift of a handsome Oxford Bible. The vestry clerk, Mr. A. Sterling, was relieved

of his duties, after having filled the position for the long period of 26 years.

St. John, N.B.—Trinity church has lately had to mourn the loss of a faithful and devoted pastor, through the sudden demise of the Ven. Archdeacon Brigstocke, D.D., who had been its rector for over twenty-five years. This church was founded by the Loyalists, who migrated from the New England States, at the time of the Revolution of 1783. The original edifice was destroyed in the great fire of 1877, and was then replaced by a handsome stone Gothic church, with school-house attached. It has always held the position of the leading church in New Brunswick, and its services, with surpliced choir, are conducted with dignity and reverence. The parishioners are now desirous of obtaining a rector to continue the work in the parish, so successfully carried on by the late Venerable Archdeacon, and would be grateful to anyone interested in the Church, who would furnish them such information as would assist them in the choice of a successor to their late lamented pastor. Kindly address communications to the secretary of the committee, Alfred Porter, P.O. Drawer 414, St. John, New Brunswick.

QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

Richmond.—St. Anne's.—Wardens, Drs. Cleveland and Lyster; lay delegates, Lieut.-Col. the Hon. Henry Aylmer.

Quebec.—In the annual report of the past year, which has just been distributed throughout the diocese, it is shown that in a Church of England population of 20,400, there are 725 baptized, 605 confirmed, 7,458 returned as communicants, 3,311 Sunday school scholars, and 1,991 parish helpers. The sum of \$95,519 has been contributed for religious purposes, of which \$16,515 were raised for Diocesan, Domestic and Foreign Missions. There have been registered during the year 162 marriages, and 385 burials. A Parochial Mission Fund has been formed in the diocese, and a very considerable sum, to be used for this purpose, has been placed in the hands of the Bishop, and this sum the Bishop has handed over to the Church Society, with the understanding that grants may be made from it by the Bishop with the assistance of the Diocesan Board.

St. Matthew's.—The Rev. F. G. Scott, M.A., who has been curate of this church for the past two and a half years, has been appointed by the Bishop rector of this church. Previous to his coming to Quebec, Mr. Scott was rector of Drummondville. The 26th annual meeting of St. Matthew's Guild was held on April 4th. The annual report was read, and it proved to be of a most satisfactory character. At the close of the report reference was made to the approaching loss of the rector and warden, Rev. L. W. Williams, and the following resolution was passed and carried by a standing vote: "That we, the members of the Guild of St. Matthew, express our heartfelt sorrow at the approaching loss of our beloved rector and warden. His ever ready sympathy and interest in our work will never be forgotten. Words cannot convey our deep regret at the removal of one who has been so much to each of us, a comforter to those in sorrow, a helper to those in need, and a friend to every member of his congregation. Our rector carries with him the heartfelt wishes of the Guild, that in his new sphere of work, he may have much happiness. We, who have been privileged to have him for our pastor, will follow him in his work with our prayers, as we feel he will do for us." The warden thanked the Guild for their kind words, and spoke in a feeling manner of his regret at severing ties with so many different societies in connection with St. Matthew's church. The election of officers next took place: President, Mrs. J.

Hamilton; vice-presidents, Mrs. P. P. Hall and Miss Patton; secretary, Miss Carter; assistant-secretary, Miss Irvine; treasurer, Miss Wurtele.

Holy Trinity Cathedral.—The Rev. Lennox Smith, of Toronto, son-in-law of the Lord Bishop of Ottawa, has been appointed by the Very Rev. Dean-elect Williams, an assistant priest of this parish. He was for some years curate to the Rev. J. C. Roper, at St. Thomas', Toronto, and subsequently curate at the church of St. John the Evangelist, Montreal.

Sherbrooke.—St. Peter's.—At the adjourned vestry meeting, held on Monday, April 17th, plans for a new church were finally adopted. It was further decided to proceed at once with the erection of the new chancel, and a portion of the new church is to be completed by the end of the year. It is on this condition that the committee of the Society for the Propagation of the Gospel, of London, have promised a donation of \$5,000 towards the Building Fund. The church when finished will have cost over \$30,000, and will probably be the finest Church of England in the district. It will stand on the site of the present building, and will have a seating capacity of 700, there being no gallery. The exterior will be of brick, with stone trimmings, while the interior walls will be of pressed brick, red and buff, with trimmings of white Bathstone. The columns supporting the arches will be of polished granite. The parish has long been preparing for the erection of a new church edifice, and a fund of about \$15,000 has already been collected. The present church was built nearly fifty years ago, and is not in keeping with the importance of the parish and the size of the congregation.

St. Peter's.—The Lord Bishop of the diocese held a confirmation in this church on Palm Sunday, when ten candidates were presented to him to receive from him the apostolic rite.

Waterville.—On December 4th, 1898, we were privileged in having with us the Bishop of the diocese for a Sunday. His Lordship confirmed fifteen persons, of whom four were married and eight were males. At North Hatley he confirmed six candidates, four of them males, including the head of a family, who was baptized by His Lordship at the beginning of the service. In the evening the Bishop preached to a large congregation at Eustis.

MONTREAL.

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

Montreal.—Bishop Bond has made the following appointments for students during the summer vacation: Mr. J. Meyer, B.A., Milton; Mr. Boyle, Coteau; Mr. Holland, Terrebonne; Mr. Jeakins, St. Hyacinthe; Mr. A. Ireland, Eardley; Mr. Carruthers, Lakefield; Mr. D. Parker will assist the Rev. R. F. Hutchings at Arundel; Mr. Wilson, Amherst Park, in the city.

A meeting was held in the Synod Hall, under the presidency of the Lord Bishop of the diocese, on Wednesday evening, the 12th inst., in order to celebrate the centenary of the Church Missionary Society. The Rev. Principal Hackett, who was himself a missionary of the C.M.S., in India, for some years, in the course of a very interesting address, traced the history of the doings of the society and its agents from its earliest days to the present time. In it the speaker gave many instances of the great progress made by the society, and amongst other things, stated that in the first year its income was £911; last year, i.e., in 1897-98, it was £331,598, of which £87,848 was contributed to appropriated and special funds. Dr. Hackett concluded his most interesting address with the balance of the psalm quoted in

starting: "Thou again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

South Roxton.—St. Phillips.—Wardens, A. F. Sanborn and W. J. Galbraith; lay delegates, J. R. Sanborn and H. J. A. Galbraith.

Warden.—St. John's.—Wardens, P. A. Curtis and P. Ashton; lay delegates, P. A. Curtis and W. Burton.

Abercorn.—All Saints.—Wardens, E. Boright and A. F. Holmes; lay delegates, J. D. Anderson and D. Boright. The financial report was a most satisfactory one.

North Shefford.—St. Peter's.—Wardens, C. B. Martin and J. Kennedy; lay delegates, M. Ashton and R. Hanna.

Beauharnois.—Trinity.—At the Easter vestry meeting of this church, which was well attended, encouraging reports were furnished by the wardens, showing increased interest in the work of the parish, by a larger average attendance at the services, and a higher percentage in the total offertories. Cordial votes of thanks were passed by the vestry to the Corporation of Beauharnois for placing an electric light opposite the church, and to the Ladies' Guild of St. Luke (St. John the Evangelist parish, Montreal), for an Easter offering, in the form of a new chancel carpet, which greatly improves the appearance of the church.

ONTARIO.

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

Belleville.—St. Thomas'.—Wardens, J. Williams and C. M. Stork; lay delegates, W. A. Hungerford and A. F. McQuaig. The financial statement, which was presented at this meeting, was a very satisfactory one.

Bath.—St. John's.—Wardens, J. J. Johnston and A. McCaugherty; lay delegates, for three years, Dr. Northmore; for two years, J. E. Loyst; for one year, Dr. Kennedy. The auditors' report was adopted, showing that the total receipts for the year were \$1,087. There is a balance in hand, after all expenses had been met, of \$40.88. The meeting was a very harmonious one throughout.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Morrisburg.—St. James'.—This church was beautifully decorated with many flowers for the Easter festival, and the services were attended by large congregations. The vestry meeting was held on the 4th April, and the proceedings were of a most satisfactory character. The financial statement showed that the receipts had more than met the current expenses, and that the debt had been very considerably reduced. The wardens appointed were: W. Eager and W. S. Connolly; lay delegate to Synod, J. P. Whitney.

Williamsburg.—Holy Trinity.—The Easter services in this church were bright and joyous and the number of communicants at this church and at St. James', Morrisburg, on Easter Day numbered over 200 in all. The vestry meeting was held on the 3rd inst. The churchwardens' report was in every way satisfactory. There are no debts of any kind still to be met. Wardens: R. Styles and G. Styles.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Margaret's.—Mr. J. R. Code, who has been one of the wardens of this church since 1893, retired from that position on last Easter Monday, and on the 10th inst. a number of the members of the congregation waited upon him at his house and presented him with a gold chain and locket, of Masonic design, the latter being suitably engraved, as a mark of the esteem in which that gentleman is held by the parishioners of St. Margaret's, and as a token of their appreciation of his services to the Church and parish during the past six years. After the presentation had been made, Mr. Code hospitably entertained his visitors, and a pleasant and sociable time was spent by all.

St. Paul's.—Arrangements have been made by which the Rev. Professor Cody, whilst still carrying on his professional duties at Wycliffe College, will become assistant-rector of this church. He will enter upon his duties on the 1st of July next.

St. Phillip's.—On Thursday evening, April 20th, the Rev. Dr. Stone, late rector of this church, and now of Chicago, lectured in the school-house on "Some Doubts and Difficulties of the Day." There was a large attendance.

St. Luke's.—The annual entertainment of the Guild of St. John attracted a gathering of 600 people to the Guild Hall, McGill street, on the 17th inst. Mr. F. B. Whittemore delighted the audience with an exhibition of a series of beautiful views of various places, en route across the continent to San Francisco, and from thence to Japan, the Sandwich and the Philippine Islands. Mr. W. E. Lincoln Hunter gave an explanatory lecture of the various views which were shown. There was, in addition to the above, a varied programme of vocal and instrumental music given during the evening, in which Miss Edith Hill, Master Sydney Randall, and Messrs. H. Lye, W. G. Kinsman, R. H. Baker, and H. Withers took part. The whole affair was most successful.

The Lord Bishop of Algoma will preach twice in this city next Sunday. In the morning he will preach at St. James', and in the evening he will occupy the pulpit at St. Luke's.

Toronto Junction.—St. John's.—The Lord Bishop of the diocese held a confirmation service in this church on Wednesday evening, the 19th, when 28 candidates were presented to His Lordship for the Holy Rite. A large congregation was present at the service.

Cooktown.—St. John's.—The vestry meeting of this church was held on the evening of Easter Monday. The Rev. J. McKee McLennan, the incumbent, read a very encouraging report of the work done during the year. The finances of the church are in a very satisfactory condition, the books showed a balance, after all liabilities had been met, of about \$60. The following were appointed and elected churchwardens for the ensuing year: Messrs. R. J. Coleman and T. E. Monkman; lay delegates to the Synod, Dr. Nicol and Henry Coleman.

Ashburnham.—St. Luke's.—The adjourned vestry meeting of this church was held on Monday, April 17th. The reports were of the most gratifying description, showing an increase in church attendance and financial receipts. The congregation is united and work steadily together with the incumbent, the Rev. H. Symonds. The current account shows a balance on hand of \$30. The mortgage debt has been reduced \$150. Collections for missionary objects show a marked increase over previous years. All the societies of the church are in a healthy and active condition.

Messrs. E. A. Peck and Frank Adams were re-elected wardens, and Messrs. Dawson and Grasett assistant wardens. Lay representatives, Messrs. Jameson, Peck and Warde. The Woman's Auxiliary has 43 members, against 36 last year; Mrs. Peck is president. A junior branch has been organized during the last three months, and has 20 members, with Miss Helen Rogers as president. The Men's Chapter of the Guild is an active association, that has done much to arouse and direct the interest of men in the Church. The large proportion of men attending St. Luke's is often remarked upon by strangers. Mr. R. B. Rogers, the president of this chapter, in concluding his report, said, "The chapter is imbued with the feeling, which was gradually spreading through the Anglican Church, that the laity should take greater interest in the Church's work." The visiting chapter of the Guild visits newcomers, the sick and the poor. Mrs. Meade is head of this chapter. The Decoration Chapter looks after the fabric and furniture of the church. Until recently, Mrs. A. W. Spence has been head of this chapter, and her successor has not yet been appointed. The Young Women's Chapter, with about 40 members, has Miss Maggie Calcutt for its head. The Sunday school is in a flourishing condition, its receipts show a large increase, and books have been added to the library. Mr. David Spence is an admirable superintendent, and is ably supported by an excellent staff of officers and teachers. Mr. Harry Adams is secretary-treasurer, and Messrs. Grange and Cane, librarians. The lessons are read in the church by Lieut.-Col. H. C. Rogers and Mr. J. J. Turner, Jr., the latter being a licensed lay reader.

Otonabee.—St. Mark's.—The Easter vestry meeting shows a good state of affairs. There is a balance on hand of \$44. It was decided to purchase a new carpet for the chancel. The services at Allendale are well attended, and week-day Bible classes have been held in various houses in the mission during the winter. There is a good branch of the Woman's Auxiliary, and excellent work is being done by Rev. J. Bushell, the incumbent of this mission.

Port Hope.—Trinity College School.—A meeting of the governing body of this school was held in the Synod office, Toronto, on April 19th, the Lord Bishop of the diocese in the chair. There were also present the Provost of Trinity, the Rev. Professors Jones, Clark, Rigby and Cayley, Prof. Mackenzie, Dr. Martin, Q.C., Dr. Worrell, Q.C., Messrs. C. J. Campbell, J. R. Cartwright, Q.C., and Dyce Saunders and the Head-Master. The following resolution was passed and ordered to be entered on the minutes and a copy of it engrossed and sent to the Rev. Dr. Bethune: "On the occasion of the resignation by the Rev. Dr. Bethune of the position of Head Master of Trinity College School the governing body of the school desire to place on record in their minutes their warm appreciation of the valuable services rendered by him to the school during a tenure of office of 29 years. Appointed in 1870, at a time when the school was in financial difficulties, without permanent buildings and with a very small number of boys, he leaves it in 1899 with a magnificent site of 20 acres and one of the best-appointed buildings for its purpose in the country, a property valued at close on \$100,000 above the liabilities of the school. The success which has marked his incumbency of office has been due to his wise financial management and his untiring attention to all the details of a very onerous and responsible position. Year after year the boys leaving the school have taken the highest standing at the Royal Military College and the universities of the Dominion and of England and of the United States, while many of those who have entered professions are rapidly rising to the highest positions in the vocations which they have selected for their life's work. Dr. Bethune's high standard of honour and duty, carried out uniformly in all matters, small and great,

has had a most beneficial effect on the school, and has raised the character of the boys who are under his charge to a high standard of conduct and straightness. The credit on the Trinity College School is practically in all particulars an allowance of \$500 a year to Dr. Bethune, in addition to the services to the school. He should be elected a member of the body. The question of a clergyman to succeed Dr. Bethune, should be a committee, of Trinity College to make enquiries and report to the U.

Warsaw and Halton.—The mission has been organized and the results to be expected are in increased congregations and liberal offertories. Our delegate to the annual conference is a present to the value of over forty dollars, nearly \$500. This debt should not stand in the way of the prosperity of the mission. At Hall's Creek, about two miles from the Church were a lot of Lakefield, being a lot has been given to the church, but \$600 is needed for the mission, and the very rocky, and it is asked from all the subscriptions towards the mission fully received and the names of this paper Mr. W. Archbold, for Holy Orders.

Peterborough.—The Festival in this parish service was fully attended. In our two churches during the day, a total of some \$730 was preached his fare left for England and received numerous which he is held. largely attended. (Dr. Boucher an office with an address are assured of the congregation, already since Easter. Al balance on hand. W. Buller and W. entirely free the 1 free except at 1: considering the plored the death during the year parochial societies Some \$2,800 has larging the scho

JOHN PHILLIP D.

Lowville.—St. G. Ellenton; lay tions on Easter \$120, were place fund. The baser The congregati Gastle, the org marriage with M

has had a most beneficial effect on the morale of the school, and has impressed on the great majority of the boys who have spent their school days under his charge a character for gentlemanly conduct and straightforward dealing which has reflected credit on the school wherever the boys of Trinity College School are known, and that is practically in all parts of the world." A retiring allowance of \$500 a year for five years was voted to Dr. Bethune, in recognition of his great services to the school. It was also agreed that he should be elected a life member of the governing body. The question of the appointment of a clergyman to succeed Dr. Bethune in the head-mastership of the school was carefully considered, and a committee, of which the Rev. Prof. Rigby of Trinity College is secretary, was appointed to make enquiries and receive applications in Canada, England and the United States.

Warsaw and Hall's Glen.—Since this new Mission has been organized from the parish of Lakefield the results to the Church are very satisfactory in increased congregations, hearty services and liberal offertories. At the vestry meeting this year our delegate to Synod, A. F. Choate, made a present to the vestry of a receipt in full of a debt of over forty years' standing, amounting to nearly \$500. This was done in order that this debt should not stand in the way of the future prosperity of the Mission, as it has done in the past. At Hall's Glen great activity is also being shown. About two years ago the ministrations of the Church were begun by the Rev. G. Warren of Lakefield, being invited to do so by the people. A lot has been given and lumber towards the new church, but \$600 is needed, and as this is a poor mission, and the land for the most part poor and very rocky, and the settlers poorly off, assistance is asked from all Churchmen of the diocese. Any subscriptions towards this church will be thankfully received and acknowledged through the columns of this paper, by the catechist in charge, Mr. W. Archbold, Warsaw, Ont., who is reading for Holy Orders.

Peterborough.—Joyous services participated in by crowded congregations marked the Easter Festival in this parish. At All Saints' the evening service was fully choral and was well rendered. In our two churches there were 360 communicants during the day, and the thanksgiving offertories totalled some \$730. The Rev. E. V. Stevenson preached his farewell sermon in St. John's and left for England during the following week, having received numerous evidences of the esteem in which he is held. Both vestry meetings were very largely attended. The new wardens at St. John's (Dr. Boucher and Mr. R. H. Kells), enter on office with an adverse balance to overcome, but are assured of the warm co-operation of the congregation, already proved by increased offertories since Easter. All Saints' report showed a small balance on hand. The new wardens are Messrs. W. Buller and W. D. Points. It is proposed to entirely free the pews of St. John's. They are now free except at 11 a.m. A strong committee is considering the matter. The annual reports deplored the deaths of many active parishioners during the year and showed that the different parochial societies are in a healthy condition. Some \$2,800 has been accumulated towards enlarging the school-house.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.

Lowville.—St. George's.—Wardens, G. Bell and G. Ellenton; lay delegate, W. Gastle. The collections on Easter Day, which amounted to about \$120, were placed to the credit of the basement fund. The basement is to be completed this spring. The congregation has presented Miss Hannah Gastle, the organist, upon the occasion of her marriage with Mr. Frank Spence, with a beautiful

silver tea service. Mrs. Spence has resigned her position as organist, which post she has held for the past thirteen years, and Miss Lillie Dales has succeeded her.

Milton.—Grace Church.—At the adjourned vestry meeting, which was held on Monday, the 17th, the wardens appointed were, Dr. Anderson and S. Dice; lay delegates, E. W. Boyd and H. G. Heaven.

HURON.

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

Parkhill.—St. James'.—The wardens of this church, in their Easter report, congratulated the vestry on its being the most successful year in the history of the parish, showing an increased offertory of \$138 over the previous year and of \$332 over 1897. The total amount received from all sources was \$1,004.15. In addition to the ordinary expenditure, a final payment of \$70 was made on the pipe organ; \$81.85 was expended in decorating the interior of the church; \$73 on new electric light fixtures; \$60 on building a summer kitchen and leveling the ground around the rectory; \$38 was contributed to the Diocesan Mission Fund; \$17.88 to Foreign Missions, and \$4 for Jewish Missions. As an instance of what can be done by a small congregation, under Divine blessing and guidance, a few facts will be of interest, and perhaps be helpful and encouraging to others. Three years ago this parish, consisting of only thirty-seven families, was helped to a considerable extent by the Mission Fund; the parsonage was a dilapidated frame building, and the stable and driving-shed altogether unfit for use. Now, during the incumbency of the Rev. C. R. Gunne, M.A., there has been built a handsome two-story brick rectory, worth \$1,700, and a new stable and driving-shed, costing \$200. The parish with its out-station, Greenway, which furnished one-third of the funds to build the rectory, has become self-sustaining, thus relieving the Mission Fund of an annual charge of \$300. There is a mortgage on the rectory, which is being paid off by the Ladies' Guild, by means of a monthly collection. In addition to the above, the chancel has been enriched by the following gifts: A quartered-oak prayer desk, a silk book marker, a handsome embroidered silk frontal, a brass altar desk, communion linen and other supplies, such as prayer-books, quartered-oak wardrobe, etc. Laus Deo! The following are the officers for the ensuing year: Incumbent's warden, G. M. Wedd; people's, Jos. Simpson; delegate to Synod, Wm. Stanley. The warden's report showed the funds of the church to be in such a flourishing condition that the vestry unanimously voted an increase in the stipend of the incumbent.

St. Mary's.—St. James'.—Wardens, Colonel White and J. Stafford; lay delegates, W. C. Montizambert and J. Mackenzie.

Mitchell.—For the next year the officers are: Wardens, Messrs. Hinds and Thomson; lay delegates, Messrs. Dent and Hicks. There was a good attendance and a hearty meeting.

Stratford.—Home Memorial Church.—Wardens, F. Bloxam and A. Snazell; lay delegate, W. Dunn. The financial report was a very encouraging one, and it showed a balance of \$252 over the receipts of last year. The following resolution was unanimously passed by the vestry: "Resolved, That the thanks of this vestry are due and are hereby tendered to the president and members of the Ladies' Aid Society for the financial aid they have furnished the wardens during the past year, and also for the very handsome donation of the electric light plant in the church, which adds so much to its comfort and appearance."

New Hamburg.—St. George's.—Wardens, Messrs. Holley and Millar; lay delegate, C. J. Fox.

ALGOMA.

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

Port Arthur.—On Good Friday the service was at 10 a.m. The sermon, preached by the rector, was taken from the seven words spoken from the cross. The hymns were the different portions of "The Story of the Cross." Evensong was said in the school-room at 8 p.m., and at its conclusion, views, descriptive of our Blessed Lord's life and miracles, were shown from the magic lantern. After hymn 108 had been sung, a collection was taken up. The offertories are to be forwarded for the benefit of Missions to the Jews. Easter morning opened here with bright sunshine. The first celebration of the Holy Communion was at 8 a.m., when there were about forty communicants. The 11 o'clock service was fully choral, and was very successfully rendered. In the afternoon at 3 o'clock a children's service was held, which was very well attended, and at which the children sang a number of Easter carols very creditably. The evening service was also fully choral. The rector, the Rev. J. W. Thursby, preached in the morning, and the Rev. T. I. Hay, of West Fort William, in the evening. There were 90 communicants in all during the day and the offertories amounted to about \$250. During Easter week the Glee Club gave a concert, the proceeds of which are to go towards a fund providing St. John's, Port Arthur, with a pipe organ. Silver Cross Hall, where the excellent concert was held, was nearly full. A dark night and difficult walking, doubtless, prevented a larger attendance. On Tuesday afternoon, April 11th, the children's sewing class gave a tea and sale of work in the school-room. In the evening there was an entertainment, consisting of a Punch and Judy show, which caused much merriment amongst our little folks, and lively memories were doubtless awakened in the minds of older ones, too. After this many views were shown by means of the magic lantern, but the room being full and rather warm, the little ones became restless. The proceeds, which are to be devoted to the building of an additional room to the school, amounted to \$20. The Easter vestry meeting was postponed for a fortnight, in order that a full statement of all the accounts might be presented thereat.

Burk's Falls.—All Saints'.—At the adjourned vestry meeting of this church, held on Monday evening, April 10th, a very satisfactory report was presented by the wardens, Messrs. Joseph Hilliar and W. A. Kelsey, showing a total revenue for the year of \$452.64, and expenditure, \$447.33. The liabilities were smaller than at any time in the history of the church, and are likely to be entirely wiped out at no very distant date. The wardens for the ensuing year are: People's warden, Mr. Joseph Hilliar; minister's warden, Mr. Edward Bazett. Votes of thanks were tendered to the organist, Miss Ella Holbert; to Mrs. Pringle for her able assistance to the choir in the preparation of special Easter music, and to the Woman's Auxiliary, which had raised nearly one hundred dollars during the past year towards the funds of the church. Since the advent of the new incumbent, Rev. C. H. Buckland, there has been a marked advance in all departments of Church work, largely attributable to the energy of that gentleman, backed up by the very able assistance rendered him by Mrs. Buckland. The interior walls of the church have been artistically coloured, and the incandescent electric light has been introduced throughout the church building. The fences and gates of the church ground have been repaired, and a stone foundation built underneath the church. It is the intention during the coming summer to build the long-delayed tower, and transfer to it the bell, which is at present housed in a temporary and somewhat unsightly structure adjoining the church, and it is hoped that sufficient funds will be forthcoming to brick-veneer the entire church, and, eventually,

to place a furnace in the basement. The Sunday school, which the incumbent superintends personally, and in which he is assisted by Mrs. Buckland, is doing good work, as also the Bible Class held by Mr. Buckland on Sunday afternoons. The Woman's Auxiliary is in a flourishing condition, and has done much to contribute to the success of the temporal affairs of the church for the past year. Since the advent of the new incumbent, the congregations have largely increased, and have averaged in the morning, 40, and in the evening, 67, while the weekly Wednesday evening service, as well as the Lenten week-day services, have been very well attended. The choir, under the efficient instruction of Mrs. T. H. Pringle, has considerably improved, and on Easter Sunday evening rendered a full choral service, which was much appreciated by the large congregation. On the whole, the congregation is encouraged to hope that ere long they may regain the position they once held, namely, that of being the largest and most influential religious body in the town.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE,
WINNIPEG, MANITOBA.

Winnipeg.—All Saints.—On Tuesday evening, April 11th, there was a special service of a thanksgiving character held in this church, in connection with the C.M.S. centenary celebrations. The congregation was not nearly as large as the importance of the occasion demanded, but the service was a most enjoyable one, and was heartily enjoyed by all. The clergy who were present in their vestments were: His Grace, the Archbishop of Rupert's Land, the Lord Bishop of Caledonia (Dr. Ridley), the Very Rev. Dean O'Meara, Rev. Canon Matheson, Rev. R. C. Johnstone, and Rev. J. A. Richardson. These had places in the sanctuary. In the choir stalls were the rector, the Rev. F. V. Baker, Rev. R. E. Coates, of Scantbury; Rev. H. T. Leslie, and Rev. S. Chambers. The first part of the service, which was fully choral, was sung by the rector, the concluding portion being taken by Rev. S. G. Chambers. The Very Rev., the Dean, read the lesson. A most interesting and telling sermon was preached by the Lord Bishop of Caledonia, who took as his text, Acts xxi., 19. After describing in graphic language, a missionary meeting in the Primitive Church, His Lordship went on to speak of his own diocese in the far west, of its awful condition twenty years ago, and of the wonderful changes, which, under God, have been brought about by the preaching of the everlasting Gospel. All through his eloquent and impassioned discourse, he was listened to with rapt attention. No one who heard him could fail to realize that here, under a modest and humble, yet innately dignified mien, was a man of the stuff of which apostles and martyrs were made. Special missionary hymns were sung in procession to and from the chancel, as well as during the service. At the conclusion, His Grace the Archbishop offered prayers for missions and gave the Benediction. The collection, which was for the Church Missionary Society, amounted to \$15. Similar services were held at St. George's church, where Archdeacon Kirby was the principal speaker.

Holy Trinity.—The centenary of the C.M.S. was fittingly observed in this city on Wednesday, 12th April. In the afternoon a missionary meeting was held in the school-room, under the auspices of the Woman's Auxiliary. His Grace, the Archbishop of Rupert's Land, was in the chair, and there were also on the platform the Bishops of Huron, Caledonia, and Qu'Appelle, and the Ven. Archdeacon Kirby. Among the clergy present were the Revs. J. J. Roy, W. H. Baldock, C. C. Owen, R. E. Coates, J. G. Anderson, H. Beacham, H. T. Leslie, F. V. Baker, G. Gill, W. A. Burman, A. W. Goulding, R. C. Johnstone and the Very Rev., the Dean of

Rupert's Land. There were representatives of many of the parish branches of the W. A., both city and country. The proceedings began with the singing of the hymn, "Saviour, Sprinkle Many Nations," after which followed the litany of the W. A., with the special C.M.S. centenary prayers. His Grace in the opening address said that it was only due to the great interest taken by women in missions, that, in celebrating the centenary of the C.M.S. they should arrange a meeting in connection with the W.A. There were many women missionaries and the Church was everywhere indebted to women for loving sympathy and valuable help. From the beginnings of the New Testament this was so. Faithful women waited on our Lord, and the eminent services of such in the first days of the Christian Church are strongly commended in several of the Pauline epistles. Whenever life has been centred on missionary work, women have done their part. Thus the kind efforts of Christian women, anxious to raise funds and provide useful gifts, recalls an interesting chapter in the eighth century in the life of St. Boniface, often spoken of as the apostle of Germany. His Grace here gave several most interesting incidents from Church history to show that women's influence and sympathy and help have been valuable factors in mission work. He then went on to speak of the main object of these commemorations. They were not for the glorification of the society and its work by its friends, but to excite a deeper love for missions and greater efforts on their behalf. He spoke of the Indians in this diocese, and of the noble work done for them by the W. A. After the hymn, "The Love of Christ Constraineth," had been sung, the Bishop of Caledonia gave an address, in which he referred to the women of Holy Scripture and to the grand work which they did for the Gospel. Speaking of Zenana work in India, he said that his wife had been its pioneer organizer. They had lived for some years at Peshawar and whilst there Mrs. Ridley, after many vain attempts, succeeded in getting access into the Zenanas. The Bishop then spoke of the good work which is being carried on by women in the far west of the Dominion, and spoke with great feeling and earnestness of the year's work done by his wife on the Skeena river, where there was no one else to take the place of a missionary, who had been obliged to give up his work. At Metlakatla they had a training institution with 27 boys, and one for girls with 30 girls, all Indians. Indian women had done much for Christ in their own way, and had shown a marvellous devotion both to him and his wife in the hour of sickness. The next speaker was the Ven. Archdeacon Kirby. The Archdeacon is a pioneer missionary of the North-West, having opened the missions on the Mackenzie river between 1859 and 1868. His humorous and pathetic anecdotes were equally enjoyed. After the singing of the C.M.S. Jubilee hymn, the Archbishop gave the Benediction. In the evening a large meeting was held in the church, when addresses were delivered by the Primate, the Bishops of Caledonia, Qu'Appelle and Huron and the Ven. Archdeacon Kirby. The Archbishop gave an interesting sketch of the history of the C.M.S., and in the course of his remarks mentioned that it now possesses 496 mission stations, 393 European, and 340 native clergy, 548 lady missionaries, 86 lay missionaries, 45 medical missionaries, and 5,550 native male and female agents. The Bishop of Caledonia, who was the next speaker, gave many interesting details of his work amongst the Indians in his diocese. The speaker who followed was the Ven. Archdeacon Kirby. Dr. Kirby spoke of his own work here nearly half a century ago; his work on the Mackenzie river, and in the now celebrated Yukon country. The C.M.S. Jubilee hymn was then sung, after which the Bishop of Huron spoke on the lessons taught by the 100 years of the C.M.S. 1. We are to link the cause of missions with the personal living of Christ; 2. The period of blessing comes to a nation when it ceases to be absor-

bent and becomes a radiator; a statement which was powerfully illustrated by the religious condition of England in the last century and to-day; 3. The transforming power of the Gospel of Jesus Christ on the lives of the heathen. It is "the power of God unto salvation;" 4. The signs of the times seemed to indicate the near approach of the advent of Christ. Owing to the lateness of the hour, the Bishop of Qu'Appelle spoke only a few words, and then after a collection for the funds of the C.M.S. had been made, a most interesting and stimulating missionary meeting was brought to a close by the Archbishop pronouncing the Benediction. The Bishop of Caledonia returned to his distant diocese on the following day, but the Bishop of Huron and Archdeacon Kirby remained over the Sunday and preached missionary sermons in the different city churches.

CALGARY.

WILLIAM CYPRIAN FINKHAM, BISHOP, D.D., CALGARY.

A long-felt want is at length being supplied in this diocese by the opening of a diocesan library for the use of the clergy. Already about 175 volumes are in the hands of the librarian, the Rev. Spencer H. Cubitt, M.A., who takes a keen interest in this and similar projects. S.P.S. Grants.—The reduction of these grants has now begun, no doubt with considerable inconvenience to missionary clergy, and especially where the first notice given of a diminution of a grant to a mission was the lessened amount of the quarter's cheque. As far as one can see, the upshot will be a suspension of operations in a number of missions in the course of a year or two. Certainly it is a mistaken idea that because the population of the Territories is increasing, there is necessarily a denser population in the older-settled districts, and therefore increased financial ability.

Pincher Creek.—St. John the Evangelist.—The Easter services in this church were specially marked this year by attendance, heartiness, and the excellent rendering of the musical portion of the service. The attendance was a record in the history of the parish, only on one other occasion has it been exceeded, and that, upon the marriage of the present incumbent, when the overflow filled the porch; while on Easter Day the overflow, consisting of a few little children, were seated upon the steps of the chancel. The small church will comfortably seat about 80 persons. The congregation gathered from near and far, some coming even so far as eighteen miles distant, to be present and keep that bright and happy festival, the very anchor of the Christian's hope, the Feast of the Resurrection. All throughout Lent there had been a week-day service held on Friday afternoons at 3 p.m., with a reading from "The Christian Church; What Is It?" by Canon Hammond. During Holy Week there was a daily service at 11 a.m., and on Good Friday an additional service at 3 p.m. These were fairly well attended, and the Sunday congregations showed an appreciable improvement, which culminated in the grand burstings forth of Easter Alleluias on that bright morn. The number of communicants at this service was 34, besides these must be added eight others to whom the incumbent ministered during Easter week, to the staff at the Victoria Home for Indian children, which is on the eastern confines of the parish, and privately to the sick, making the total of Easter communions up to 42, which is also a record. The number of communicants upon the roll for the year ending at Easter, was 69. Number of celebrations during the year, 39. Total number of communions, 340. The Easter meeting was held on Easter Monday at 2 p.m. There was a fairly representative number present, and the pervading spirit of the whole meeting, which lasted fully two hours, was one of peace and goodwill. The churchwardens' report was most satisfactory, and showed that every

liability incurred and also that the purposes had been incumbent, and that of some seven or eight with every vestige without disfiguring. This is also a record, and it will be pie, during the year the honest conduct by every parochial the regular service istrations, on the part the grants from the greatly deplored, a spheres of the Church unintelligible—the guarantee for the year, which brings an action which, was spontaneously. C. F. Dupuy and H. ed the addition of building, 12 x 20, that purpose, of which provided.

Livingstone.—St. congregation of eight miles distant of the incumbent. There is a strong Church alone ad is twenty miles r. Easter services w the 1st Sunday at tended and were three made their services. The v ice, and passed churchwardens' r liability, the rais balance in hand appointed for the Elton and G. He and G. Heaton. T sustained a gre Roberts William est in the well-b firm friend and rendered most va

NEW

JOHN DART, I

New Westmins S. White, the n Wednesday in E day a very enjo parish room, w White were give ishioners, and a of the cathedral hearty vote of t Shildrick, rector in looking after of this parish has been vacant

Vancouver.—S presented by th meeting, was a as it did, an ar last year. It is ing year will be in this direction commended the nual stipend of as the church's gesting that the possible momen ing attendance, appointed: War Skrine; lay d Thain and O. I

British and Foreign.

A very valuable antiquity has just been presented to the Canterbury Museum in the shape of a chair, stated to be the authentic chair used by St. Augustine in the sixth century.

Lady churchwardens are so rarely heard of that when one is elected it is worth recording. The parish of Shuttleworth, near Bury, has distinguished itself by electing Miss Frances Stringer, a lady who takes great interest in Church affairs, to the post.

The Emperor of Germany has expressed his intention to the churchwardens of All Saints, Dovercourt, of placing a stained-glass window in that church in memory of the officers and men of the plague-stricken German legion, who were buried in Dovercourt cemetery about the year 1800.

The trustees under the Birmingham Churches Act have made the following grants for church building: St. Luke's, £4,000; St. James, Aston, £500; Stechford, £500; St. Barnabas', Balsall-heath, £1,000; for a new church, King's-heath, £1,000; a new church at Cotheridge, £2,500. They have also reserved a sum for the site of a second new church in Sparkbrook parish.

The Church Times says: "In all that we have said, we have had in view the lieutenants and active agents of this disgraceful campaign. We are well aware of the number of good men among the Evangelicals who are afar from violating any rule of gentlemanly and Christian conduct. For ourselves, we have tried invariably to do them justice, and as far as possible to look at the controversy from their standpoint. But until they disavow these miserable men, who are disgracing their cause and making religion itself to stink in the nostrils of all decent people, we cannot but hold them responsible for what is done for them by their friends, and without any protest. It is not controversy that we object to, nor fair argument, nor being brought to book by authority, if we be wrong. It is the poisoning of the wells, the hitting below the belt, and the scurrilous things that are said, 'proh pudor!' in the name of religion. Is it impossible for Protestants to pay some respect to the laws of truth and honour, of decency and justice, of charity and courtesy, where the Ritualists are concerned?"

Church Bells says: "There has been a notable lull in the so-called ritual agitation. It almost seems as if the efforts of the liberationists, in conjunction with the little handful of pseudo-Churchmen who associated themselves with those enemies of the Church, have spent their force. We sincerely hope that this view is correct. There never has been a time in the history of the Church when different temperaments have not called forth diversity of opinions. It is inevitable that it should be so; but it is not inevitable, and it is not a little discreditable, that professing Church people should band themselves with anti-Church people, and with those who are hostile to every form of Christian religion, for the purpose of endeavouring to coerce others into acting as they want. We do not for a moment say that it is not right for, and even the duty of, Church people to speak when there is occasion for them to do so; but in doing so, or in trying to secure the remedying of defects, they should very carefully refrain from taking as allies the enemies alike of the Church and of every form of Christianity, who, when they have served their turn, will discard them as readily and as cynically as history shows they have done on some other occasions."

The Church Times says: "Pusey's position with regard to ritual was one not easy to be explained

to the outside world. He had spent a life in contending for the faith, and had drawn round him a multitude of disciples who, as usually happens, outstripped their teacher. He could not dissociate himself from them, but neither could he approve of all that they did. In a speech which he made in 1886, soon after joining the E.C.U., he spoke of the fears which had been felt in the early Tractarian days about ritual, lest it should make the whole movement superficial. He went on to say: 'Again we thought that nothing should be done by the clergy till it was asked for by the great body of the people. There was at that time a school—a somewhat stiff school—who were anxious on all occasions to bring out all the details of the rubrics, and that even in matters which were of no importance whatever, and which had no definite meaning.' He ended by saying, 'there is no danger of superficialness now. Thirty years of suffering, thirty years of contempt, thirty years of trial, would prevent anything from being superficial.' Is not the question pertinent now whether this present generation is not in the same danger as that which Pusey alludes to in these words?"

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.

THE NAME OF THE CHURCH.

Sir,—“Skull” must certainly be somewhat confused in the upper story when he wants to have a “Catholic” Church in Canada, another in United States, and another somewhere else, etc. There must always be only one Holy Catholic Church with headquarters at Jerusalem, but, because we will not develop this Church on “national” lines and have a “Church of Canada” in our midst we are where we are now. To have two Catholic Churches would be a contradiction. Another writer, “J. Cartwright,” has received very extraordinary teaching. Surely his instructor must have been a typical “insular,” untravelled Englishman. He, “J. C.,” reminds me forcibly of the American who said there were some Englishmen who would be greatly disappointed when they reached heaven; they expected to find it filled with “English” and “the English only,” and the language used must also be English, don't you know. What folly to send such men as these as missionaries into a “new” country. Is it any wonder that the cultivated, travelled Englishman is so very much superior to his ordinary brethren, and that the Church of England in Canada is away behind Romanists, Presbyterians, and Methodists. As the sergeant said long ago at Sunday parade, please allow me to say now, “Church of England men to the right, Roman Catholics to the left, fancy religions to the rear.” Let us Churchmen all fall into line and work night and day till we force our “leaders” to give the Church her proper name—the Church of Canada. Everything is in a name when it is the right, historic one. It is the glory of a “daughter” to get a “new” name.
C. A. FRENCH.

—Think of your doubts, and you will doubt no more. Think of the things you believe, you will believe more and more.

—Do not think so much of yourself as to forget the claims that others have upon you, and do not think so much of your duties to others to lose sight of the needs of your own soul.

liability incurred during the year had been met, and also that the Guarantee Fund for stipend purposes had been fully raised and paid to the incumbent, and that there was a balance on hand of some seven or eight dollars. The year began without disfiguring the books by any balance due. This is also a record in the finances of the parish, and it will be the aim of the priest and people, during the years that follow, to uphold this, the honest condition which should be maintained by every parochial organization. To maintain the regular services of the Church and her ministrations, on the face of the growing reduction of the grants from the S.P.G.—whose action is to be greatly deplored, and to us in the far western spheres of the Church's, as yet infant, condition, unintelligible—the meeting voted an increase on guarantee for the current year of \$100 over last year, which brings it now to \$450 for this year, an action which, when it saw the need, was voted spontaneously. Churchwardens appointed were: F. Dupuy and H. J. Smith. The vestry sanctioned the addition of a room to the present rectory building, 12 x 20, and voted a sum of \$175 for that purpose, of which sum \$150 has been already provided.

Livingstone.—St. Martin's.—This parish and the congregation of Spring Creek mission, about eight miles distant, are under the spiritual charge of the incumbent of St. John's, Pincher Creek. There is a strong Church population and the Church alone administers in this district, which is twenty miles north of Pincher Creek. The Easter services were held at these two points on the 1st Sunday after Easter. They were well attended and were of a hearty character; twenty-three made their Easter communion at the two services. The vestry meeting followed the service, and passed off very satisfactorily. The churchwardens' report showed a discharge of all liability, the raising of a \$200 guarantee, and a balance in hand of 72 cents. The churchwardens appointed for the ensuing year were: C. W. T. Elton and G. Heaton; lay delegates, C. W. Elton and G. Heaton. The parish during the past year has sustained a great loss in the death of Colonel Roberts William Elton, who took a lively interest in the well-being of the Church. He was a firm friend and supporter of the incumbent, and rendered most valuable help to him in many ways.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER

New Westminster.—St. Barnabas.—The Rev. A. S. White, the new rector, was inducted on the Wednesday in Holy Week, and on Easter Tuesday a very enjoyable social was given in the parish room, when the new rector and Mrs. White were given an official welcome by the parishioners, and also members of the congregation of the cathedral church of the Holy Trinity. A hearty vote of thanks was given to the Rev. A. Shildrick, rector of Holy Trinity, for his kindness in looking after the spiritual welfare of the people of this parish during the time that the living has been vacant.

Vancouver.—St. James'.—The financial report, presented by the churchwardens at the vestry meeting, was a very satisfactory one, showing, as it did, an amount of \$2,200, as against \$1,785 last year. It is confidently hoped that the coming year will be marked by a still further advance in this direction. The wardens in their report recommended the appointment of a curate at an annual stipend of \$600, which sum will be increased as the church's funds permit. The report, suggesting that the church be enlarged at the earliest possible moment, owing to the steadily increasing attendance, was unanimously adopted. Officers appointed: Wardens, W. A. Cornwall and O. P. Skrine; lay delegates, G. W. Hobson, Captain Thain and O. P. Skrine.

REVENGE OF INJURIES.

The fairest action of our human life
Is scorning to revenge an injury;
For who forgives without a further strife,
His adversary's heart to him doth tie;
And 'tis a firmer conquest truly said,
To win the heart, than overthrow the head.

A noble heart doth teach a virtuous scorn:
To scorn to owe a duty overlong;
To scorn to be for benefits forborne;
To scorn to lie; to scorn to do a wrong;
To scorn to bear an injury in mind;
To scorn a free-born heart slave-like to bind.

But if for wrongs we needs revenge must have,
Then be our vengeance of the noblest kind,
Do we his body from our fury save,
And let our hate prevail against his mind?
What can 'gainst him a greater vengeance be
Than make his foe more worthy far than he?

HAPPINESS.

There are people forever in search of happiness who never find it. Happiness oftenest comes by indirection. You are intent on duty and are surprised to find you have stumbled on more than you sought. To make happiness the end of your seeking is an easy way not to find it. It is a coy blessing. Hovering about your path, it yet eludes your grasp. Attempt to put your hands upon it, and, like a wild gazelle upon the mountain, it bounds away. The search for happiness is like the search for the end of the rainbow; it recedes as you advance. You cannot capture it. After all your planning and your straining after happiness you will have to give up the pursuit and content yourself with following the plain and plodding path of duty, and to find your joy in fidelity to conscience, and in obedience to the Divine will. In attaining this blessing imitate the boatman, who directs his prow above the point of destination and so makes sure of it. Aim at something higher than happiness, and the higher will be sure to include the lower.

THE CHRISTIAN HOME.

The home of a Christian should be a retreat from care and passion, a resting-place in the world's hurrying life—like the moving tent of Abraham, "a little spot enclosed by grace, out of the world's vast wilderness." It needs ever the cloudy presence above it, an assurance of security and rest in God's providential care.

It is written, "God hath set the solitary in families." At every door he stands saying, "Open unto me, and I will come in and sup with you." His love is like the sunshine that streams in through the windows, bright and warm, to beautify all things with golden splendour. What a home that must have been at Bethany where Jesus was wont to rest Himself at evening; what seasons of refreshment were there, what lessons of mercy and truth! Yet the abode of Mary and Martha was no more blessed than is any other where Christ is made a welcome guest. It is to be lamented that so many Christian heads of families are wont to postpone and subordinate their household piety to the more public and less personal services of the sanctuary. It were far better that all our churches were abandoned, and the grass growing in their aisles, than that worship there should be made an excuse for neglecting the family altar. It is a desperate venture for a father or a mother to send forth children into the world without the sustaining strength of a home training in religious things. Let us, therefore, attend scrupulously

to the duties of domestic devotion. It may require upon the part of some a strong resolution; but what difficulty shall appal us when the question is one concerning the welfare, perhaps the eternal destiny, of our loved ones? Build your altar, O servant of God! Thus make of your house a heaven upon earth; for there, in the house of many mansions, the fires of worship never go out. The joy of heaven is a never-ending song, a communion of all pure and blessed souls; and the most humble in the adoring multitude may look with boldness toward the throne and say, "Abba, Father!" It is a perfect home. Oh, that ours were nearer to the pattern of it. We may make them so. Where virtue and charity and contentment are met together at an altar dedicated to God's worship, there life is an earnest of the heavenly life, and home is lit with the sunlight of the Father's house.

HINDRANCES IN THE CHRISTIAN LIFE.

One defect in a religion which hinders other men from being religious is the lack of connection that there often is between our faith and the facts, the evident facts, and duties of our daily life. The facts and duties of life are hard but precious tests of the unseen life of character which lies behind them. No man but the captain of the ship can know what the captain is doing as he sits in his still cabin and studies out his course, but every passenger knows it when the misguided ship strikes upon rocks. Men find their entrance into ideas mainly through the gateway of the conduct of the men who hold those ideas already. The only way by which it is possible that your eyesight should climb to the star in the sky, is up the ladder of the starlight which the star shines down to you. Let there seem to be starlight, and your eye will find a star where all is vacancy. Let the stream of starlight be broken, and the brightest star will burn unseen. The anger of the Christian father, the frivolousness of the Christian mother, the selfishness of the Christian brother or sister, the fraud of the Christian merchant, the uncleanness of the man who is the disciple of the pure Christ—are great blocks laid right across the path of children and of childlike souls that are coming to Christ. It is a terrible responsibility. Evidently it is a responsibility which cannot be met save as we ourselves "go in" to that deepest region of the Christian consecration where faith and life perfectly correspond.—Dr. Phillips Brooks.

OUR CHILDREN.

One channel through which the sense of sin is deepened in us is sometimes found (as David found it), in the persons of our children, when they are growing up, or even when they are grown up; when the barriers and limitations of childhood have been one by one removed, when full opportunity of manifesting what they are is given, and the result—too often, as we think, unfortunately—turns out a displeasing reproduction of ourselves. Do they somewhat fret at authority? So perhaps did we. Do they find home dull, duty tedious, the conventions of life insupportable, and their parents' society to have no attractiveness in it? So perhaps was it with some of us. Have they even grievously sinned and we have reproached sharply, vehemently, and with a sense of injustice? Does not a whisper come, "Do you remember doing yourself exactly the same thing fifty years ago?" Are they infirm of purpose, and have we never been chargeable with inconstancy? Does it seem ungrateful

or undutiful in them that our company is not always pleasant, and that they chiefly come to us when they want us to do something for them? Well, ingratitude of this sort has the seed of heredity in it. We know in our secret hearts that, if our parents could come back from the dead, we should try to love them with more tenderness and minister to them with more vigilance, and dutifully cherish their society, and joyfully anticipate their wishes more than ever we did when they were here on earth. Further, these children of ours, who we think owe so much to us, but who do not always see what they owe, still less care to pay it, minister to us, without their knowing it, a message with which we could not dispense, and a discipline which is to deepen in us, as nothing else can, a sad thirst for holiness. If the duty is still the same for us occasionally to forbid, to restrain, to reprove, let us do it with a moderated displeasure, and with the equipoise of a secret self-reproach. Just because we love them so much, their faults and shortcomings distress us. But they are God's as well as ours, and in their own time and generation the experience we are suffering will duly and inevitably pass on to them.—Bishop Thorold.

SOWING AND REAPING.

No one can live for one thing and hold hopes of being something else. You cannot change the character of the harvest when you are reaping, but you may when you sow. Then it is, when you sow the seed, that you may screen out the cockle and the cheat and the tares, and keep only the golden grain that hath promise of happy harvests. Thus we sow for beautiful days. Have you ever seen God make a beautiful day? Well, first He banishes the night, then He gives it a dawning, rich in colour, then throws abundant sunshine into it, then cleansing it by the night, He fills it with fresh atmosphere, then He makes the cool winds to blow. Then He hangs a blue sky over it and tells the birds to sing, and then He floods it with Himself, and the day is perfect.—Dr. Cuyler.

HINTS TO HOUSEKEEPERS.

Parsnip Fritters.—Boil, scrape and mash; take out fibres and hard bits. Add to four large parsnips one beaten egg, a teaspoonful of flour with pepper and salt. Form into small round cakes, roll in flour and fry. Drain well and serve hot.

Fried Rye Muffins.—Take three-fourths cup rye meal, the same of flour, one-half teaspoonful of soda and a teaspoonful of cream tartar, add to these one teaspoonful of sugar, one of salt, one egg and one-half cup of milk. Mix in the order given and drop from teaspoon into hot fat. Cook until thoroughly well done.

Graham Gems.—One pint of sour milk, two tablespoonfuls of molasses, one heaping teaspoonful of soda. Thicken with Graham flour, and drop them with a spoon, half the size you want them when baked.

Whole Wheat Gems.—One cup of sour milk, one-quarter of a cup of sweet milk, one-half teaspoonful of soda, two tablespoonfuls of sugar, one egg, one and three-quarter cups of whole wheat flour. Bake in hot gem-pans, well greased with butter.

Puffets for Tea.—Three eggs, one cup of sugar, two-thirds of a cup of butter, one pint of sweet milk, three pints of flour, three teaspoonfuls of baking-powder. Bake in muffin-rings and serve warm.

Children's A

THREE LIT

Three little dogs were
As they trotted along
And the subject of speech
With all and with each
Was what bad folks

Said the first: "You w
But I can assure you
A man with a pail
Threw suds on my tai
Now I think that's c

Said the second: "Th
But a worse thing h
A boy with a stone
Almost broke my bac
Now, what do you t

Said the third: "My
And I can prove it j
A man knocked me fla
When I looked at a ca
Wasn't that too bad

But the three little do
The first, that he'd
The next thing he ran
At a poor blind man;
And the third, that

Thus, three little dog:
And many small fol
They tell of a story
That redounds to the
But forget where t
blame.

HOW HE I

While driving
one day last wi
a little boy, six
asked me the
"Please, may I
"Yes, if you are
"He climbed in
when I asked a
good boy?" he lo
ly and said, "Ye
"Can you pro
"Yes, sir."
"By whom?"
"Why, my ma
ly.

I thought to
lesson for boys
dren, can you
that you are g
serve the confid
ents and everyo

"HE C

There come o
when we feel "I
aged, and heart
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boy, his necktie
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at hand, it turn
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and heavier as
Girls meet v
of discomfort,
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things their el
teach them, ar
anything is w
Life seems a r

Children's Department.

THREE LITTLE DOGS.

Three little dogs were talking,
As they trotted along the road;
And the subject of speech,
With all and with each,
Was what bad folks were abroad.
Said the first: "You would hardly believe it,
But I can assure you it's true,
A man with a pail
Threw suds on my tail!
Now I think that's cruel, don't you?"
Said the second: "That's very atrocious;
But a worse thing happened to me:
A boy with a stone
Almost broke my backbone!
Now, what do you think of that?" said he.
Said the third: "My fate was the hardest,
And I can prove it just now:
A man knocked me flat
When I looked at a cat!
Wasn't that too bad? Bow-wow!"
But the three little dogs did not mention,
The first, that he'd stolen some sprats.
The next thing he ran
At a poor blind man;
And the third, that he'd hunted a cat.

HOW HE PROVED IT.

While driving along the street
one day last winter in my sleigh,
a little boy, six or seven years old,
asked me the usual question,
"Please, may I ride?" I answered,
"Yes, if you are a good boy."
He climbed into the sleigh, and
when I asked again, "Are you a
good boy?" he looked up pleasantly
and said, "Yes, sir."
"Can you prove it?"
"Yes, sir."
"By whom?"
"By my ma," he said promptly.

"HE CARETH."

There come days to each of us
when we feel "blue," and discour-
aged, and heart-sick. On such
days everything seems to go
wrong. At such times, if one is a
boy, his necktie makes an ugly
knot, and his hair-brush seems to
have maliciously hid itself, or, if
at hand, it turns upside down and
strikes the head with a resounding
thwack; splitting wood for the
kitchen stove proves a disheart-
ening piece of business, and he
looks down a vista of years where
he seems to see himself still un-
happily employed at the wood-
pile, for he is sure there will al-
ways be kitchen stoves yawning
for fuel. His heart sinks heavier
and heavier as the day drags by.

Girls meet with the same days
of discomfort, when they believe
that they never will learn the
things their elders are trying to
teach them, and they wonder if
anything is worth working for.
Life seems a round of days filled

with failures in examinations, torn
dresses, and uninteresting happen-
ings.

Does anyone think these are lit-
tle things? Certainly the boys and
girls do not, and neither do those
who have to see the unhappy faces
and hear the doleful voices of the
discouraged ones.

What can we do about it? Now
Peter the Apostle advises us to
"cast all our cares"—you see he
does not say "cast our heaviest
cares," or "our deepest sorrows,"
but "all," even to the very least,
of our cares upon Him who
"careth for you."

Next time you waken with a
dolefully discouraged heart, and
the first thought that comes to
you is, "Oh, dear! I know every-
thing will go wrong to-day!" fol-
low it up by saying, "But my
Father in heaven is all ready to
carry my troubles for me. I have
a right to be happy, even if things
do go wrong, for He will take
even the very least of my cares
from me, if I only try to do as
He wishes."

Is this a hard way to live? Try
it. Give to Him all your cares,
and see if you do not feel a sur-
prise that you live in so beautiful
a world, and that real happiness is
to be found in just "ordinary"
days.

A TALK WITH THE CHILDREN.

Text: "Love one another."—
John xv., 12.

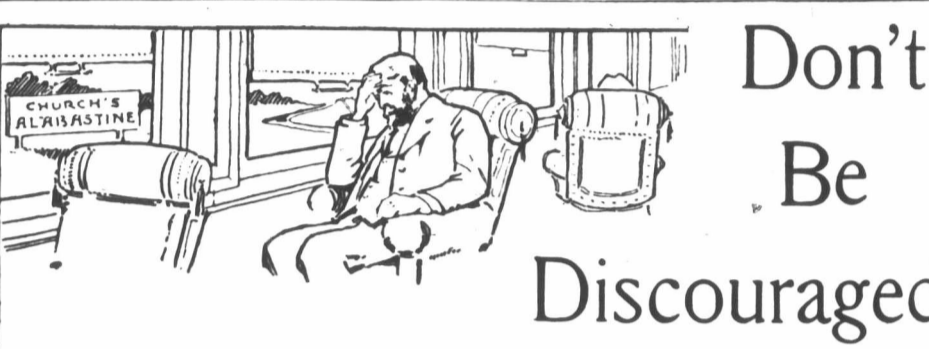
We will talk about two habits—
one good and the other bad—
which have a great deal to do with
one another.

The bad one is that of having
unkind or spiteful feelings.

Have you never heard of a boy
or girl being spiteful towards and
saying unkind things about a
school fellow, who has won a prize
or taken a high place in the class?
I remember once when I was
learning to draw at a very big
school, where drawing and paint-
ing were the only things taught,
two girls were by far the cleverest
and best in the ladies' part of the
school. Towards the end of term
one of these two painted an ex-
ceedingly beautiful and clever por-
trait, and the instructors and
other pupils were continually
going to look at and admire
it. It was the talk of
the whole school, and everyone
felt proud to think that it had been
painted by one of the pupils. The
only person who said nothing was
the other girl, whose talents were
nearly as great, but who had never
painted a picture so universally
admired. On the very last morning
of the term, on going into the
studio, in which the portrait was
displayed on an easel, it was dis-
covered that someone had been in
and burst the canvas in the middle

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of the face, leaving a big tube of
white paint sticking in the hole
thus made. The picture was utter-
ly ruined, and great were the grief
and indignation of all the school.
The doer of the deed was never
discovered, but we all felt sure that
it was the result of jealousy, and
that we could easily name the only
person in the whole place who
could have done it. I have always
thought the recollection of having
been mean enough to do a thing
like that must have proved a
severe punishment to the girl who
did it.

Try to stop the very beginnings
of unkindness. One capital rule is
never to let yourself think about
any little quarrel after it is over.
The devil often tempts one to re-
peat to one's self again and again
the words which somebody said,
and which made one angry. Then
every time one repeats them they
seem worse, and one gets hotter
and hotter and more and more
angry, till at last one feels as if
nothing one would say or do would
be too bad for the person who has
offended you. You remember
what happened to Cain and Abel!
I fancy Cain must have gone off
sulking by himself, and thinking
unkind things about Abel, before
he at last murdered him. Not
only does this habit of evil think-
ing and jealous sulkiness lead on
to much worse things, but it will
always make it difficult for those
who indulge in it to succeed in life,
or be useful men or women.

Now I am sure you do not want
to have this bad habit—this evil
weed—in your garden. Well, for-
tunately, there is a flower you can

plant in your heart which will get
rid of it for you. That flower is
called "love," and hate and spite
can never grow where it is bloom-
ing.

It ought not to be difficult for
you to grow this flower, for there
is so much of it all around you.
If I were to ask one of you what
you had got in your home, I won-
der what you would say? I dare-
say you would guess "furniture,"
and "books," and "pictures," and
all sorts of things, before you
would think of the most important
of all—I mean "love." Wouldn't
you rather live in a house where
there was little furniture than one
where there was very little love? I
know I would.—F. D. How, of
England.

REVERENCE IN GOD'S HOUSE.

Who was the little girl who
came into church just before
prayer yesterday morning?" Mrs.
Leigh asked of her daughter Hat-
tie.

"I think it is someone who has
just moved into town. You know
there are some new families who
have just come," Hattie answered.
"I was very much impressed in
her favour," Mrs. Leigh contin-
ued; "and it was not her face,
either, which attracted me, but her
actions. First, she came so quiet-
ly that no one could have heard
her, and I should not have known
it at all, if I had not chanced to
see her as she passed down the
aisle. Then, as she took a vacant
seat, she bowed her head in silent
prayer for a moment, and after

that she paid very strict attention to the services. She opened the hymn-book so carefully that those close to her, as I chanced to be, could not hear the rustling of the leaves. After the services closed, she went out as quietly as she had entered the church. I hope that some of our young people, who are a little careless about their demeanour in church, will pattern after the little stranger."

"I do not think our young people mean to be rude, mamma," Hetty answered, a flush rising to her face.

"Perhaps not," Mrs. Leigh answered, slowly. "Yet I am sure that they are not as reverent in God's house as they ought to be. They are a little careless, I am certain, and carelessness often leads to more serious things. Only a week from yesterday I noticed two girls who sat erect in their seats during prayer, and I am sure I saw them whisper during the singing. Surely this was very careless in them, if not really rude."

The flush deepened on Hattie's face, and she remained quiet, while her mother continued:

"I am going to know more about this stranger, and find out the secret of the reverent spirit she revealed yesterday."

As Hattie did not reply, the conversation ended, and nothing more was said for several days on the subject. "To-day, I called upon the new family to which our reverent little girl belongs," Mrs. Leigh said, one morning.

Hattie looked up with sudden interest.

"What more did you find out about her, mamma?"

"That she is a very nice little girl, and carries her sweet spirit into her daily life. Her face was lit up with the same pleasant smile, as I met her to-day in her own home, which seems to be full of Christian influences. Her mother, who is a refined lady, spoke very tenderly of little Elsie several times. So I know that she is just what one would suspect her to be from seeing her in church."

And the little, sweet-faced maiden was just the same always. The influence that she exerted over the young people connected with the church would make a long, bright story, which, if written, could not fail to induce others to follow her pure example.—Sel.

NEVER GIVE IN.

Two frogs went out one day for a journey, on exploration bent. Accidents will happen, however, to the best of creatures, and these two frogs, unfortunately, fell into a jug of cream. The sides of the jug were slippery and after a few unsuccessful attempts to jump out, one of them said:

"It's no use; we cannot get out, and we may as well die soon as late."

"Nothing of the kind," said the other.

"You can, of course, do as you like; but I shall keep on jumping

as long as a spark of life remains in me. Who knows but that we shall succeed at last?"

This speech put new life into the despondent frog, and they both began to jump with renewed energy. Jump, splash! jump, splash! went on for some time, and then, lo! something happened. It was quite natural that it should. The cream began to thicken, and was at last churned into butter. The frogs then mounted to the top and succeeded in gaining their freedom.

Now, boys and girls, when you read this, remember it, and as you grow up in life and get into a hard place, kick out of it just as the frogs did.

ABOUT BEES.

A bee is a busy little creature. When the weather is fine it puts in long hours, and if nature had provided it with an umbrella it would be glad to work in the rain. It can gather about a grain of honey a day, no more, and, therefore, you wouldn't reckon a single bee at a high valuation. But a hive of the ordinary size will shelter ten thousand bees who do a day's work outside in the garden and ten thousand more who do the cooking and sweeping and dusting inside. They make a nice little family, and if they keep steadily at it, they make a good deal of honey, of which the owner of the farm religiously robs them. Years ago a speculator sent swarms of bees to the West Indies, hoping to have honey in plenty. But the wise little rogues soon learned that there was no use in piling up honey for winter, because the flowers were in blossom all the year round. A bee isn't a fool by any means.

A HERO AT FOURTEEN.

John W. Clark did one of the most heroic deeds in the history of mining when he was fourteen years old. He was employed as a driver in No. 10 colliery of the Lehigh, Wilkesbarre, at Sugar Notch. The section of the mine in which he worked had been in a dangerous condition for some days, but no cave-in was expected. The props suddenly commenced cracking, large boulders of coal burst from the pillars, and it was evident the roof would soon fall. Further in the mine were six men. Young Clark was out of harm's way, but he remembered the men. Between them and him was the threatening roof, liable to fall any moment. He could have escaped and left the miners to their fate, but instead, he sped along the gangway, through the cracking coal and beneath the crumbling roof till he reached the men. He told them of their danger just in time to prevent them from walking to certain death. There was an ominous roar, a strong gust of wind, and the cave-in had occurred. The lights had been extinguished by the force of the concussion, and

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the men soon realized that they were shut in and a death from starvation stared them in the face. Clark's mule was closed in, and they killed it and cooked the meat in a dinner-pail. After six days they were rescued.

A KINDERGARTEN STORY.

A teacher tells of a little four-year-old boy in a kindergarten, among the tenements. He used so many "swear words," that for the good of the others he was compelled to sit apart. He was perfectly willing to use other words, but until he came to school he did not know that there were any just as good. His home surroundings were of the roughest, coarsest kind. The kindergarten was the opening of a new world to him; he was much interested in everything that happened, and seemed particularly fond of the flowers that were

brought to the kindergarten by friends. The morning after Decoration Day he came with a bunch of faded clover, which he gave to the teacher. She asked him where he found it, and the answer brought forth a touching story. He had been thinking of one of the kindergarten songs, and the thought of the dewy meadows and white daisies and clover blossoms really growing had touched his imagination, so after school he found an older boy to go with him. On his way home he stopped at the kindergarten, but as it was late in the afternoon and no one was there he went home, still holding tightly the beloved bunch of flowers, which he kept all the next day, while the kindergarten was closed. The following morning he started bright and early and brought his teacher the clover, which by this time had entirely withered. He told her he had tried to bring some buttercups, too, but

"they all broke through to secure agination of a s man has said: ination with be the best thing t educate little ch of the year this sent the teac When it was o to contain, as her gratitude fo done for her b dollars.

THANK GOD

After one battles in the v chaplain was c a dying soldier he said:

"Well, my b do for you?"

He suppose young fellow w God for help i it was not so.

"Chaplain," you to cut a le mother; and th you to kneel thanks to God

"For what?"

"For giving Oh, she is a teachings are And then, cha that by His gr: What would I not a Christian for giving me makes this ha downy pillows chaplain, thaj promised hom be there."

"And so," s kneeled by I petition to utt thanksgiving f Christian hope eternal home i

—The virt temperance; o —Francis Ba

—The man mon sense as realizes that it ly apart from

—Many a duty might be realize that th duty to be de

—The door on earth, and which he is fr chooses.

The Rev. Alt B.D., Incumbent Rural Dean of P goma, April 20th.

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"they all broke." It is no small thing to secure the heart and imagination of a small child. A wise man has said: "To fill the imagination with beautiful images is the best thing that can be done to educate little children. At the end of the year this little boy's mother sent the teacher an envelope. When it was opened it was found to contain, as an expression of her gratitude for all that had been done for her boy two hard-earned dollars.

THANK GOD FOR MOTHER.

After one of the hard-fought battles in the war, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said:

"Well, my brother, what can I do for you?"

He supposed, of course, the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," said he, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. Oh, she is a good mother. Her teachings are my comfort now. And then, chaplain, thank God that by His grace I am a Christian. What would I do now if I were not a Christian? And thank Him for giving me dying grace. He makes this hard bed feel 'soft as downy pillows are.' And, oh, chaplain, thank Him for the promised home in glory—I'll soon be there."

"And so," said the chaplain, "I kneeled by his bed with not a petition to utter, only praises and thanksgiving for a good mother, a Christian hope, dying grace and an eternal home in glory."

—The virtue of prosperity is temperance; of adversity, fortitude. —Francis Bacon.

—The man who exalts common sense as a god probably realizes that it is something entirely apart from himself.

—Many a failure to do one's duty might be traced to a failure to realize that there is never but one duty to be done at a time.

—The door of heaven is opened on earth, and every man has a key, which he is free to use or not, as he chooses.

DIED.

The Rev. Alfred Wm. Holland Chowne, B.D., Incumbent of St. Mark's, Emsdale, and Rural Dean of Parry Sound, Diocese of Algoma, April 20th, 1899.

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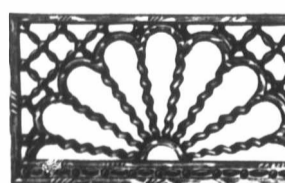
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