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Vol. 25]

TORONTO, CANADA, THURSDAY, JULY 27, 1899.

[No. 30.

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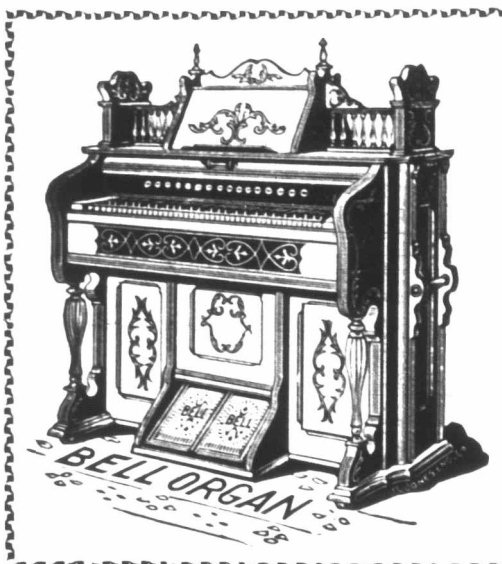
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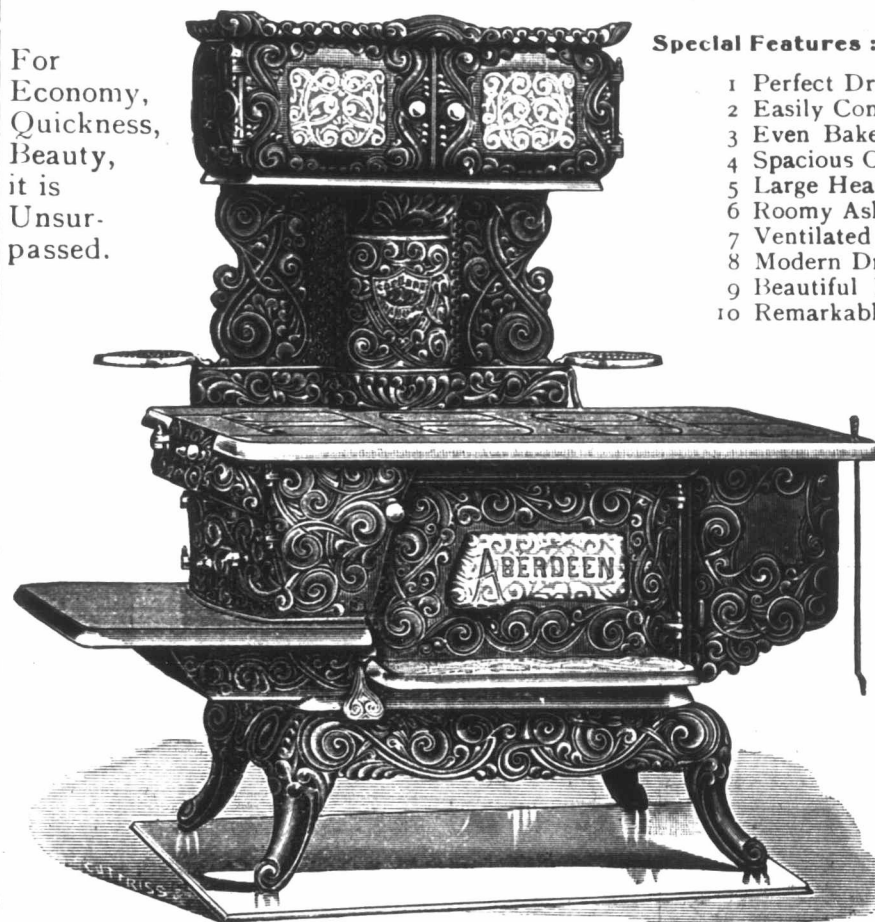
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Canadian Churchman.

TORONTO, THURSDAY, JULY 27, 1899

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Morning—1 Kings 12; Romans 6.
Evening—1 Kings 13, or 17; S. Matt. 19, 27 to 20, 17.

ELEVENTH SUNDAY AFTER TRINITY.

Morning—1 Kings 18; Romans 11, 1-25.
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Appropriate Hymns for Tenth, Eleventh and Twelfth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.
Processional: 291, 299, 303, 305, 393.
Offertory: 218, 240, 258, 280.
Children's Hymns: 213, 217, 280, 339.
General Hymns: 4, 26, 226, 231.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.
Processional: 34, 37, 274, 516, 543.
Offertory: 210, 215, 233, 546.
Children's Hymns: 336, 338, 340, 571.
General Hymns: 7, 21, 36, 294.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 191, 165, 172, 186, 189.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 17, 163, 167, 295.

Ecclesiastical Courts Reform.

The Convocations of Canterbury and York have been engaged on discussing what is to be the form of the Bill for reforming the procedure of the Ecclesiastical Courts, which the heads of the English Church have pledged themselves to introduce into Parliament. The real difficulty of the situation is now apparent to all, and put in a few words it is this: "Is there to be a Lay Court, that is not exclusively spiritual, from which ap-

peal is to lie from the Archbishops, and having power to reverse or vary the ruling of the Archbishops in matters of doctrine or ritual?" Every subject of the Crown, whose personal rights are invaded, has a right to redress in the Civil Courts; a Wesleyan minister, who is, or imagines that he is, wrongly treated by the governing body of his Church, to his own injury, has a right to have his case heard in the Civil Courts, who will even decide whether the trusts of the deed of endowment of his chapel have been broken or not; but the Civil Courts would not attempt to decide whether doctrines preached by a minister of a Methodist Church are or are not in accordance with the standards of the doctrines of the Wesleyan Church. The question now before the Houses of Convocation is: "Shall the Privy Council have the power, as a final Court of Appeal, of deciding questions of Church doctrine or ritual, in a manner contrary to the ruling of the spiritual heads of the Church?"

OUR NEXT ISSUE, August 17th.

We are now taking our Annual Holidays, therefore the next issue will be August 17th.

Parliament and Convocation.

While the threat of Disestablishment is being constantly dinned into the ears of Churchmen in England, we, from the standpoint of a Church which is not controlled by the State, at least, not more so than any other free Church, can watch the conflict from our safe vantage ground. Disestablishment in England would inevitably be followed by disendowment, and by disendowment the Churchmen resident in English parishes would suffer loss, as anyone else does whose orchard is robbed, or whose horse is stolen. But though Parliament may disestablish and disendow the Church, it cannot supersede the power of the Bishops or of Convocation. The Church of England, as Earl Nelson pointed out on a recent occasion, has been in existence longer than the Parliament of England, and has a constitution of its own, with which none but its own members have a right to interfere; and as a branch of that Church we inherit the same constitutional right.

Church Schools.

The question has been recently asked whether children, who have been subjected to the special training of Church Schools, attach themselves to the Church in after-life. In order to answer this question, the Bishop of Stepney has obtained statistics from some typical East End districts, to discover what percentage of confirmation candidates come from Church Schools, and whether they adhere to the Church in after-life. The figures quoted by the Bishop prove most distinctly that the candidates for confirmation come far more largely from the Church Schools. As

to the other test, the evidence again points to the conclusion that the Church Schools have a more steady influence. Thus, of the 500 communicants at St. Peter's, London Docks, 350 are old scholars of the parish school; at St. Paul's, Haggerston, 246 of the 474 communicants, 35 of the 61 Sunday school teachers, and 21 of the 41 members of the choir were brought up in the Church Schools.

Crime Increases with Education.

The conviction becomes more clearly enforced upon thoughtful people day by day that education has its attendant dangers; that a mere godless education is a possible source of positive harm; that mere knowledge, unless accompanied with moral culture, which will enable the child to refuse the evil and choose the good, may be turned from a blessing into a curse. Hence the necessity for the clergy constantly bringing before parents their moral obligation towards their children to teach them their duty towards God and towards their neighbour, so well laid down in the time-honoured language of the Church Catechism; and to maintain our Sunday schools at any personal sacrifice of time and energy. This subject has been recently accentuated by the remarks of Sir James Vaughan, the well-known London magistrate, on his quitting office at the end of 35 years' service. After remarking on the wonderful decrease in crimes of brutality and violence, he said there is an increase in the number of crimes for which brains and ingenuity were required; and he ascribes this to the improved education given, adding his conviction that, unless means were taken to counteract the effects of education upon the minds of the criminally-inclined, crimes of a clever nature would greatly increase.

The Volunteer for Foreign Service.

The Council for Service Abroad is the outcome of certain proposals of the junior clergy in England, and in giving consent to these proposals taking practical shape, the home Episcopate has done no more than recognize the leading principle of the solidarity of the Anglican Communion, which principle was the active factor which brought about the first summoning of the Pan-Anglican Council at Lambeth under Archbishop Longley. We hope and trust that the scheme will bear fruit in the shape of many young men volunteering for service abroad, particularly in the colonies.

The Return Home of the Volunteer.

The priest, who spends the best years of his early manhood in the service of the Church abroad, has a right to claim recognition of his services at the hands of the Home Episcopate on his return to his native land. This is a point on which the scheme of the Council for service abroad requires to be supplemented. And surely there is no better train-

ing-ground for the future parish priest, who has to take charge of an important parish at home, than the active life of a mission priest in one of the colonies.

"A Daniel Come to Judgment."

The eyes of all thoughtful Churchmen are now centred on the Archbishops' Court, and their minds are waiting anxiously to hear that the decisions pronounced by the responsible heads of the Church will receive acceptance at the hands of the clergy. If so, the fierce blaze of the last twelvemonths, which from a feeble spark was fanned by political agitators into a flame which threatened at one time to evolve into a widespread conflagration, will speedily burn itself into dead ashes. Meanwhile the description of the Archbishops' Court, which it has suited the forensic purposes of the paid advocate of the chief agitator to work up in his elocutionary effort in support of his case, is worthy of the finest efforts of Sergeant Buzfuz, of immortal memory. "The course which the Archbishops have adopted in setting up that Court is most pernicious, most mischievous, and most detrimental to the interests of the Church: they had set up what was a Court, or what was not a Court; if it was a Court, it was a Court without any legal sanction, and that being so, they had no right to set it up; if it was not a Court, it was a burlesque of a Court; a travesty of justice; if their decisions were according to law, the tribunal was wholly unnecessary; if their decisions were not according to law, what could be more misleading to the Church than to have decisions given by unskilled gentlemen, inconsistent with the true law of the land?"

"I Thank Thee, Jew, for Teaching Me That Word."

Substituting for the Archbishops' Court the Court till lately presided over by Lord Penzance, or else the Judicial Committee of the Privy Council, we are inclined to adopt some of the language adopted by the learned gentleman of the long robe; and to ask: "What could be more misleading to the Church than to have decisions given by unskilled gentlemen, inconsistent with the law and doctrine of the Church? And here our readers have in a nutshell the whole case of the English Church Union: setting aside the utterances of some few members of the Union who lost their heads early in the outset of the troubles. Some words recently uttered by Earl Nelson may be aptly quoted here, and contrasted with the utterances of the hired advocate of the agitator. "The passing of the Public Worship Regulation Act has been the real cause of any increase of lawlessness, and of the difficulty in restraining it; the Act set up a lay court, before which the clergy refused to plead. . . . I hope and believe that other points not then touched upon (i.e., in the Lincoln case), may be set at rest by the two Archbishops, who, according to the direction of the Prayer-book, have been hearing the pros and cons to enable them to pronounce their interpretation of the rubrics in the new particulars brought before them."

Mutual Christian Courtesy.

The Bishop of Calcutta has sent to the chaplains of his diocese, with the copies of the new rules for the loan of churches, a circular, which concludes as follows: "It is my earnest wish that the chaplains, to whom belongs the full care of the church, should not place difficulties in the way of allowing them to be used for Presbyterian or Wesleyan services, but should do their best, by friendly arrangement with the ministers of these denominations, to show them and to the people of India that, while we jealously guard our Churchmanship, we do not forget our common Christianity." We trust that this admirably expressed sentiment on the part of the Bishop will command a reciprocal sentiment of Christian courtesy from those to whom our churches are to be lent.

In Quietness and Confidence.

The Anglican Church has to be very thankful that throughout these anxious times, the Bishops, and especially the Archbishops, have kept their heads cool, and have not allowed themselves to be impelled by every breath of wind to take action hastily. Throughout this time of excitement, the Archbishops have never been betrayed into unguarded language or ill-advised action; their tone throughout has been one of consistent confidence in the clergy with whose doings they have been called upon to interfere, and this confidence in their clergy has not been misplaced so far. At the Mansion House on a recent occasion the Archbishop of Canterbury, in pleading for allowances to be made "for men, who, if they did go wrong here and there, had their hearts in the right place," pleaded for himself and his brethren on the Episcopal bench, as well as for the clergy; and justified the attitude of quietness and confidence, which had been their strength. It now only remains for the clergy to verify by their conduct the confidence in them which the Bishops have so warmly expressed. To many the giving up of a cherished ritual will involve an act of self-sacrifice, but sacrifice is the oldest known form of worship.

THE LATE SESSION OF THE SYNOD OF HURON.

We have received communications from the Rev. Wm. Stout and Rev. T. L. Armstrong objecting to the report we published of the Synod proceedings. We consider the particular question of the Huron Synod, viz., the financial one, settled by the action of the Synod, until time shall have revealed its defects. We therefore think there is no call for us to publish the correspondence, in so far as the Church is concerned, and we have further to say, that seeing the constitution of all our Synods gives every clergyman in a diocese a membership of the Synod, that so far as the order of the clergy is concerned, the Synod is a primary assembly and not a representative one: that every clergyman therefore has an opportunity annually of pointing out any abuses or suggesting any reforms that might suggest themselves to him, and if he does not avail himself of this privilege, and act amongst his brethren to en-

lighten them as he himself is enlightened, studying and using the arts of exposition and persuasion in a legitimate way, it can scarcely be expected the Church press is to make up for his deficiency or negligence. Our experience leads us to the conclusion that this Huron finance question has been very much exaggerated, and that now the Synod has legislated as it has, it would be well to wait until the fruits thereof have shown themselves. With regard to the challenge our report received from these gentlemen in the matter of the motion made by Mr. G. de C. O'Grady, we would simply say that if every clergyman, layman, and Church family in Huron and the Dominion of Canada subscribed to our paper, we would have Synod proceedings reported verbatim, by our own reporter. For some years the secular press has reported the Huron Synod proceedings very meagrely, and we have aimed at getting the best condensed report of results possible. We venture to say, however, that our report of the last Synod of Huron gives the ordinary reader a far better idea of what the Synod actually did and the conditions it worked in than any amount of ordinary reporting. The action of Mr. O'Grady was very natural. He is a gentleman of high honour, first-class business standing and ability. It is to the highest and best interest of the Church that such men should be enlisted in her work, and actively interested in her administration. He resented the imputations that had been cast on the Executive Committee, of which he was a member, and took the straight and above-board way to challenge them by motion on the floor of the Synod. The Bishop, after the debate had gone on for some time, asked that the motion be withdrawn. It might not always be advisable for such a request to be acceded to, and that the movers should be prepared to risk defeat by majority of the whole Synod, the vote by orders, or the Bishop's veto; but in the present instance, we consider Mr. O'Grady acted with forbearance in complying with the Bishop's request. We trust now, since the Huron system has been so much changed by legislation, that recriminations will cease, and that all will pull together to give their work the best possible chance, and develop to the utmost the possibilities of this grand diocese. Huron has been very much before the whole Church in the Dominion in recent years, and its prosperity is more than a local matter. We are always pleased to receive communications from all our friends on subjects that are of live interest, and that have not passed beyond the stage of discussion. Our columns are open to all who can find a place within the fold of the great broad Anglican Communion, provided the restrictions well understood by all journalists do not exist. We trust, therefore, our friends who have favoured us before will not deem themselves unduly treated on this occasion. We anticipate that the mellowing influences of change and time will work in them and that next time we hear from them it will be to the effect that they are in complete and perfect harmony with their environment.

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TORONTO WIDOWS' AND ORPHANS' FUND.

We have just received the following piece of intelligence, and we wish we could have any doubt of its accuracy: The Widows' and Orphans' Fund is in such an unsatisfactory condition that the pensioners received for the July Quarter but a little over one-third of the usual sum—that is, of the sum to which they are entitled. We say, we wish we could doubt of the truth of this information, for indeed it is hardly credible, and we can quite understand that many of our readers will hesitate to believe it. We are sorry, however, to say that the source from which we obtain the information is beyond all doubt or question, and our only difficulty is to understand how such a state of things could have come about. It is impossible to charge the Church in general or the diocese of Toronto with so grave a neglect of duty. The whole diocese would rise in a body to repudiate such an accusation. Yet it is the business of the diocese to entrust such work to persons who will take care that it is done, and therefore indirectly the disgrace, for it is simply a disgrace, must fall upon the Synod at large. Immediately, however, it must fall upon the committee appointed to see after these things and the congregations which have refused or neglected to do the duty imposed upon them by the diocese. In regard to the parishes, it is to be hoped that they may be stirred up without a moment's delay, to send in the amount at which they are rated for this purpose; and it would perhaps be well that the committee should be summoned, so that they may look after this work. If these suggestions are wide of the mark, if we are beginning at the wrong end, then there must be someone who knows where to begin, and someone whose duty it is to attend to this disgraceful state of things. There is no charge upon the funds of the Church more imperative than this one. It is not merely that these widows and orphans of an ill-paid clergy have a right to the small sums which they are accustomed to receive. Every claim short of an absolutely legal claim is theirs. But there is more than this. The fund is actually, in part, made up of the contributions of those departed servants of the Church, whose widows and orphans are now denied their rightful means of support. We sincerely trust that such an accusation may never be heard again.

DISESTABLISHMENT AND DISENDOWMENT.

A very curious communication from its American correspondent appeared recently in the English Church "Guardian," on the subject of the Disestablishment and Disendowment of the English Church, and we draw attention to it in this place, not so much because it shows how little our American cousins know of the relations of Church and State in England, but because many of our own people, and even a good many Englishmen, seem to participate in their ignorance,

and forecast the future in the same fashion. Some of these people talk of disestablishment and disendowment in the most airy fashion, as though it were conceivable, and indeed almost probable, that the Established Church in England should be disestablished without being, to any great extent, disendowed. We will quote from the communication referred to. The correspondent quotes from a charge of a much-respected Bishop of the American Church as expressing "the general feeling of American Churchmen." "If it were possible," says the Bishop, discussing the present uncomfortable relations of Church and State in England—"if it were possible to cast off the civil yoke, and retain her endowments, the Church would be infinitely the gainer by the separation of interests so diverse." Now, these few words raise quite a number of questions which are by no means so easily solved as many persons seem to imagine. In the first place, we are not quite clear that there would be so great a gain to the Church by being separated from the State. Good men and thoughtful men hold the opinion that such a separation would be not only a calamity to the State, but a great injury to the Church. Some of us here in Canada have not only a large experience of the state of disestablished Church in this country, and also some knowledge of an established Church in the Mother Country? Are we quite satisfied that it is all gain? Are we sure that the Church in England does not gain something from the State as well as lose something? This is a question we don't intend to discuss at length. No one can fail to see that complications have arisen from the connection between Church and State, and it is a natural thought that those bonds should be broken and the Church set free to go her own way. But we should remember that so long as a society holds property, so long as individuals hold property as members of a society, the Law may have to be appealed to, whether the society is established or disestablished. As regards disendowment, however, there can be no question. That would infallibly follow disestablishment, and to a certain extent properly, as well as legally. The established Church has duties to the whole population. Every man, woman, or child has a claim upon the services of the parish priest, simply because of being a parishioner. And the endowments of the parishes are intended to provide and to pay for such services. If the Church were disestablished, the clergyman would no longer have the same legal duties. He would not be minister of the parish in the same sense, but only minister of his own congregation; and he would, therefore, no longer be entitled to the endowment of the parish priest of the established Church. That is clear enough as a matter of common equity. To disestablish the Church would be to declare that there was no longer one English Church in the eye of the law, but several religious communities, all equal before the law. To say this and at the same time to decide that the whole endowment provided for religious service and teaching should go to one of these communi-

ties would be absurd. To imagine the possibility of such a thing is to show an amount of simplicity which is hardly conceivable in one who knows the exact state of the case. The time may come—there are some think it has come already—when it would be better to suffer such a deprivation for the sake of liberty. Liberty is a very charming word; but are the clergy of Canada practically freer than those of England? It is sometimes assumed by "extreme" men that if they had not Parliaments and Privy Councils, and all the rest of it, they might go their own way and do as they pleased. It is, however, the opinion of many men of experience that things would never have come to such a head, if clergy and laity had exercised the authority which, in England, has been vested in the ecclesiastical courts. That, however, is speculation, and need not here detain us. What we may as well consider for a moment is the immediate consequence of Disestablishment. In the first place, we should probably be allowed to retain the churches. Some express a doubt on this subject, but it was done in Ireland, and the English people would have a right to their churches since they have built many of them since the denominations separated from them, and have spent upon the ancient buildings nearly as much as they would have cost. Then they would probably keep the parsonage houses on the same terms as the Irish Church—by paying for the ground on which they are built. Then, of course, all vested rights would be respected. Incumbents—from perpetual curates to archbishops—would be paid their incomes during their lifetime, or a lump sum of the same value. Moreover all endowments given to the Church of England since the other denominations broke away—say at the Restoration or the Revolution—would also be secured to the Church. But the tithes and all endowments enjoyed by the Church before that separation would certainly go. What would be done with them would be a question. On this subject there was a wide difference of opinion in the case of the Irish Church, and many strongly objected to the final secularization of its revenues; but it seems certain that a similar cause would necessarily be pursued with the English Church. Unless the revenues were secularized, they would have to be divided among the different religious bodies, and that is impracticable—since several of them would accept no such gifts, and would not allow others to do so. The Church of England would therefore be left with a very small proportion of its present endowments. When we speak of these subjects, it is just as well that we should know what these words signify—and the meaning is very much what we have here set down.

SOUTH AFRICA.

We do not propose to go at length into the case of the Outlanders of the Transvaal against the Boers and President Kruger. It would not be easy in a few lines to state the whole case. Our object is rather to state very briefly the present condition of affairs, in such a manner as to satisfy our readers that

the British Government is demanding only what it is necessary to demand on behalf of these Outlanders, these residents in the Transvaal who are not Dutchmen by extraction, and further to assure them that the English Government are now quite resolved to be satisfied with no half-measures, and not to desist from their demands until they have obtained for the Outlanders their just rights. The case would be simpler but for the complications of past history. The South African Republic was founded in 1840 by a number of Boers who were dissatisfied with British rule. Its independence was recognized by the British Government in 1852. In 1877 the Boers were defeated by native race, and the fear of a wide native war led to the annexation of the Transvaal to the British Crown. Strong protests were raised against this measure, and in 1880 the Boers went to war, and in 1881, after the disaster of Majuba Hill, Mr. Gladstone's Government again conceded the independence of the republic, Great Britain retaining the right of vetoing any treaty which they might make with any foreign power, except the Orange River Free State. The Boers behaved so tyrannically to the Outlanders—the former being in number 63,000, while the latter are 87,000—besides 600,000 natives—that the greatest dissatisfaction has existed among the majority of the population of European extraction. To such a height did this extend that it was believed the Outlanders were ready to rise, and towards the end of 1895 the Transvaal was invaded by a number of armed men, headed by Dr. Jameson, who came to co-operate with the inhabitants, who, as they believed, were ready to rise. It cannot be overlooked that this raid greatly embarrassed the British Government and those who were desirous of obtaining relief for the Outlanders by constitutional measures. The real difficulty lies in our interfering with an independent State, but it is believed that the evil has got now to such a head that it is not possible any longer to keep terms with the South African Republic and its President. By and by we will endeavour to make clear to our readers the precise nature of the demands made by the Imperial Government and the reply of the President to those demands. At present it may suffice to say that we are safe in the hands of Lord Salisbury and Mr. Chamberlain. It is quite certain that, on the one hand, nothing will be done impulsively or unjustly; and, on the other that no half-measures will be adopted. By peaceful negotiations or by the arbitrament of the sword, equity will establish its claims; and the thing will be settled so completely that there will be little fear of the question being opened again. One of the chief objections to British intervention in the Transvaal is the understanding, if not the actual agreement, that there should be no interference with the internal affairs of the Republic. And, in ordinary cases, this reason would be sufficient. But the state of things is simply becoming intolerable. Of the total revenue of the South African Republic it has been computed that the Outlanders pay seven-ninths, so that a small oligarchy is governing and

spending, while the majority are earning and paying without having any part in the government. Such a state of things is obviously intolerable, and some kind of remedy must be found for it before long. It does not appear that the proposals of the English Government are either unreasonable or precipitate. Moderation and patience characterize their demands; and, if war breaks out, they will be able to say, it has been forced upon them. We cannot imagine that President Kruger and his advisers will be so insane as to try conclusions in this fashion. But there can be but one end, however it may be reached.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Tenth Sunday after Trinity.

I. Kings xiii., 26. "It is the man of God who was disobedient unto the mouth of the Lord."

One of the most melancholy and appalling histories. Not merely divine judgment or disobedience. Many such. Korah, Sodom. Here some mysterious elements. Prophet—Divine mission—Boldness—Fidelity—Failed only when assured by another prophet. Strange. Yet, note: A sin of disobedience, selfwill. Perhaps flushed—off guard—Perhaps hunger—Ready to listen. His duty to ascertain whether orders countermanded. Did not. Gave in. Returned. Punished. Note:

i. Some principles involved in this history.

1. God has good reasons for all His commands. (1) Commands not a few seem unreasonable. To us seem arbitrary. (2) We have no right to expect that all shall be made clear. Arrogance. Yet light enough for our guidance. (3) Many examples. (a) Fugitives from Sodom—Lot's wife. (b) Case of Saul. (c) Man of God. Separation of Judah and Israel—Intercourse forbidden—Weakness of character known and proved. Hence wisdom of command.

2. God requires obedience without explaining reasons. Commands to the prophet unconditional, imperative. (1) Might say, God has a right, as Father. (2) And the very demand for obedience a call for humility and faith.

3. The severest punishments sent in mercy. (1) No vengeance—i.e., no punishment simply to give pain. (a) Sake of society. (b) Sake of sufferer. (2) Punishments often seem to be mercies. Present case. Case of Saul. Here no eternal loss involved. (See Bp. Hall).

ii. Some practical lessons inculcated.

1. God will hold us responsible for light, even if plausible excuses. (1) Prophet might have pleaded—another prophet misled him. (2) But bound to ascertain, whether new voice of God or against. (3) So with ourselves. Parents, Teachers, Conscience.

2. Responsibilities of those who have the guidance of others. (1) Prophet must have lost faith. Hence need of care in (a) Guide. (b) Guided. (2) And the lesson of everlasting application. Everyone has some influence. Especially those in authority.

Eleventh Sunday after Trinity.

I. Kings xix., 11-13. "And He said . . . in cave."

Two ways of comparing O. T. and N. T.—discovering differences, pointing out similarities. Both easy. Differences superficial. Resemblances fundamental. One of the most remarkable figures in O. T., Elijah.

i. Striking character.

1. Faithful among the faithless. Resolute in bearing witness. Great scene on Mt. Carmel. "The Lord, He is God."

2. All at once passes from one extreme to another. Expectations not fulfilled. Jezebel. Flight. Weary of life.

3. Must not judge this great man harshly. Even here zeal shown. Not ready to abandon. Desires for triumph of truth. Impatient.

4. So often in history of Church. (1) First Christians expecting second Advent. (2) Time of Reformation, etc.

ii. Dealing of Jehovah with Elijah.

1. Go and stand on the mount before the Lord. (1) A great and strong wind, Lord not in wind. (2) Earthquake—most terrible of natural phenomena! Not in earthquake. (3) Fire rising up to heaven. Terrible signs granted, yet Lord not thus.

2. A still small Voice succeeds—Produces greater impression. Special presence of God recognized. (1) In other signs Nature, Man, Judgments. (2) Here the love of God merciful and gracious—always aiming at good.

iii. Some Lessons.

1. A lesson of patience. Not to be hasty in judging the ways of God. Often thus: Why let evil triumph? But He knows. Wheat and tares grow together.

2. A lesson of consolation. (1) We long to learn the secret of God. Like Elijah—Why? (2) Answer comes. All explained by the love of God. (3) Thus interpret history.

3. Personal guidance. Go and do your duty. Recognize place, relations, duty. Go forth. God over you. God with you. God rewards.

Twelfth Sunday after Trinity.

II. Kings iv., 26. "Is it well with thee?"

A question frequently asked with great variety of meaning. Body. Soul. Many relations. A very interesting question. There is a good for man—gained or missed. Early Greeks numbered three kinds of good—external, bodily, mental. Yet another course might be taken. Let us see.

i. Body—Is it well?

1. Duties to the body—part of nature. If this suffers, soul also. Disease or weakness. (1) Excesses injure. (2) Depriving of rest, etc. Important. But other things.

ii. Relations to fellow-men. Is it well?

1. We are members of human society. In the world and the Church; not separate individuals. (1) Natural life. (2) Spiritual life.

2. Relations to family, society, Church, State. Cannot be well with us if these neglected or ignored.

3. Are these relations recognized? Are the duties springing from them discharged? (1) Common to fancy, if we only had our rights, all would be well. (2) Much more important to ask: Do we do our duties? In every relation most important.

iii. Relation to Almighty God.

Supreme and all inclusive. If this right, all right. Hence importance of this question.

1. We believe that there is a God. If men doubt, probability against them. Most men believe this.

2. We find God in Jesus Christ. Nowhere else adequately. Everything we know of God we have learnt from Him.

3. Certain points involved in this. (1) Christ's view of human life and character. Sinful, needy, dependent. (2) Place selves under His guidance. No other safe guide. "I am the Way, etc." We now know the answer to the question: Is it well? Yes, if God is our strength. Yes, if we seek and find the Father through the Son. Yes, if we place ourselves under His guidance. If thus well, all well—for time and eternity. We then and thus live unto the Lord and die unto the Lord.

REVIEWS.

The Countess Tekla. By Robert Barr, Methuen Colonial Library, 1899.

This is one of the best stories we have read for many a day. It is a good, wholesome, historical

novel, not unworthy of Walter Scott, and reminding us of a story like *Quentin Durward*, although the scene is laid in another time, and the characters belong to another country. The hero is the Emperor Rodolph, the first of the great Hapsburg family, who occupied the imperial throne. He appears in disguise at the beginning of the story and falls in love with the heroine, who is a ward of the Electoral Archbishop of Treves, and a niece of Count Heinrich, a savage nobleman on the Moselle. The Archbishop is resolved on her marrying a certain Count Bertrich, who is very hateful to her, and she makes her escape from Treves that she may avoid a marriage with her unwelcome lover. In her flight she is aided by the Emperor, although he is not known to her, and they make their way with great difficulty to the castle of her uncle, which is shortly after besieged and invested by the troops of the Archbishop of Treves, aided by the Archbishop of Cologne. The narrative of the siege is told with great vivacity, and the escape of the Emperor, who brings troops for the relief of the castle, is full of interest. It is hardly necessary to tell the reader the denouement. During the siege Rodolph showed courage and skill, and was aided by an accomplished English archer, whose long bow was an important element in the defence. Tekla was not insensible to the charms of the unknown knight, and the story ends as it ought to do.

Without Dogma. A novel of Modern Poland. By Henryk Sienkiewicz. Price, \$1.50. Toronto: Morang, 1899.

This is a very curious, out-of-the-way kind of story. It shows a good deal of power, as one might expect from the author of "Quo Vadis?" Yet one can hardly say the subject is a pleasant one. In the first place, the hero, a very unheroic person, tells his own story. He is "without dogma," to the fullest extent, that is, without any guiding principles whatever. As a consequence, he is irresolute and hesitating, to such an extent that he accomplishes nothing, or worse than nothing. We may refer to some remarks on p. 35, as illustrating the absence of dogma. The story is to this effect: The hero falls in love (it seems fairly certain that he does fall in love), with a beautiful girl, who also loves him. He goes away for a time, to Rome, hangs about in his irresolute way, does not forget the maiden he had left in Poland, but falls under the influence of a beautiful married woman, and writes a letter to his friends at home, which leads them to believe that he has abandoned all intention of marrying Aniela, the object of his early affection. Consequently she is induced to marry another man—not at all an attractive sort of person, for whom apparently she has no affection at all. The married lady, who had fascinated the hero, the daughter of an Italian nobleman, who had married an English Jew for his money, loses her hold on him, and he returns to Poland, where he attempts to make love to Aniela, now a married woman. A great deal of the story here would be unwholesome, were it not for the high-minded nobility of this girl, who will not sacrifice her own or her husband's honour, or hear of love from her old admirer. The husband dies, and here is a chance for an inferior artist to make what some readers might think a happy termination to the story. But to the author of this book, no such happy termination is possible.

The Trial of Jesus Christ; A Legal Monograph. By A. Taylor Innes. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1899.

This tractate is the work of a Scottish barrister and advocate, well acquainted with all the forms of legal procedure, and it helps to throw a good deal of light on the double trial—first before the Jewish High Priest and then before the Roman Governor. The author points out that the confession of Christ that He was the Son of God was a kind of high treason, unless it was true; and that the sin of His judges was in their spiritual blindness. The Roman trial is worked out with great care

and minuteness, and its internal credibility is brought out. Here also the claim of Christ might be taken as being treasonous or not, according to the point of view from which it was regarded. "In both trials," says the writer, "the judges were unjust, and the trial was unfair; yet in both the right issue was substantially raised. . . . He died because in the ecclesiastical Council He claimed to be the Son of God, and the Messiah of Israel, and because before the world-tribunal He claimed to be Christ and King." We cannot here enter into minute details, but every line of the treatise deserves attention and consideration.

Clariora Cariora. By Canon H. P. Smith, M.A. Price, 1s. 6d. London: Rivington's, 1899.

A second title of this little book is "Lights and Shades of Greek Texts," and the author remarks: "The purpose of this book is simply devotional." The aim of the book is, in the first place, to present a number of Scripture Texts in the improved form of the Revised Version, and to found upon them prayers and meditations. This aim has been accomplished very well.

Personal Work. By S. M. Sayford. New York: International Committee of Y. M. Christian Association, 1899.

"Personal Work," says the writer, "has the authority of the Scriptures and the example of Jesus and His disciples." Of this there can be no doubt; and anyone who takes in hand, out of a genuine experience, to give guidance to others in the doing of such work, should receive grateful recognition. It seems to us that the author of this little volume has given valuable help to any who may be desirous of obeying the call to work for Christ. He begins by pointing out the nature and obligation of personal work. He then proceeds to describe the "Personal Worker," who, he says, should have faith and humility and personal purity and patience and love, and who must also be prayerful and watchful. He then goes on to speak of Spiritual Equipment and Training, and further of methods of work. A very useful series of Illustrations from Scripture follows, and this again is followed by Illustrations from Life and Opportunities. Two useful appendices complete the volume, one on Useful Scripture Texts and another on the Worker's Library.

The Confounding of Camelia. By Anne Douglas Sedgwick. Price 50c. Toronto, George N. Morang & Company, Limited, 1899.

This volume forms one of Morang's Florin Series, and in well written language throughout gives the story of a girl, the only survivor of five children, who, left fatherless at eight, grows up the spoiled darling of a fond but somewhat listless mother; "a charming creature, but false, voraciously selfish, hard as a stone." The complications which bring about her confounding are well worked out, and though before the close of the book traits of a more lovable character gradually are evolved from the very circumstances which bring about her confounding, we put down the book with a feeling that in the end she is blessed with the love of a man of fine strong character, far beyond her deserts. The story is well told, the characters well drawn and life-like, and there is not a line of vulgarity or bad taste from the first page to the last.

Love Among the Lions. A Matrimonial Experience. By F. Anstey, author of "Vice Versa," etc. Price 50c. Toronto: George N. Morang & Company, Limited, 1899.

A thoroughly amusing story, well calculated to while away an hour of travel, or under the shade of the verandah; telling the story of a lady of a romantic turn of mind, who lures an ardent lover into a promise to marry her in a lions' den at the Agricultural Hall, Islington. We forbear to enlighten the reader before-hand as to how far the lady's intentions are carried into effect, but commend the book to all lovers of a well-told story.

Magazine.—The Expository Times is always good, and the present number, if not quite up to the usual level in interest, is yet very good. The Higher Criticism comes under review in the Notes, and emerges triumphantly. Some good remarks are made on Mr. Taylor Innes' excellent "Trial of Jesus Christ," also on the significance of the Lord's Supper. We learn from a paper in this number that the Centenary of the great German divine, Richard Rothe, is being celebrated—most deservedly. There is a good paper by the Rev. A. E. Garvie, on the Temptation of Christ, continued from the last number. Professor Fritz Hommel writes on the Hittite Inscriptions, and Professor A. H. Sayce on Recent Biblical Archaeology.

BROTHERHOOD OF ST. ANDREW.

Provisional Programme. — Thursday, August 24th 1899. 7.30 to 9.30 p.m., Quiet Hours, Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Friday, August 25th.—10.30 a.m., opening service and charge, Rt. Rev. H. Tully Kingdon, D.D., Bishop of Fredericton. 12 to 1 p.m., business session, organization of convention; president's address; reception of visitors; nominations for new council. 1 p.m., lunch. 2.30 to 3.30 p.m., business session; reading of council reports, and discussion thereon and general business. 3.30 to 5.15 p.m., conference No. 1, chairman; subject, "The Rule of Service;" (a) "Its Literal Fulfilment," Rev. John Ker, D.D., Grace church, Montreal; (b) "Aids to Such Fulfilment," John W. Wood, general secretary of the Brotherhood in U.S.; general discussion led by A. D. Wiswell, St. Luke's, Halifax, N.S., 8 p.m., public meeting, chairman, his Honor Judge Senkler, Perth, Ont; subject, "The Sole Object of the Brotherhood of St. Andrew is the Spread of Christ's Kingdom Among Young Men;" (a) "The Brotherhood," N. F. Davidson, president of the Brotherhood in Canada; (b) "The Kingdom," Rt. Rev. A. C. A. Hall, D.D. Saturday, August 26th, 1899.—7 a.m., corporate celebration of the Holy Communion. 10.30 to 11.30, final business session, report of Committee on Nomination of Council, and other committees and general business. 11.30 to 1 p.m., conference No. 2, chairman, C. N. Vroom, Christ church, St. Stephen, N.B.; subject, "Recruiting;" (a) "The Best Material," H. J. Webber, general secretary; (b) "How to Enlist It," Rev. S. J. Woodroffe, St. George's church, New Glasgow, N.S. 1 p.m., lunch. 2.30 to 4 p.m., conference No. 3, chairman, J. A. Catto, St. Luke's, Toronto; subject, "Work Among Boys;" (a) "Bible Classes;" (b) "Boy's Brigades," F. H. Brigden, All Saints', Toronto; (c) "Boy's Department of the Brotherhood," D. M. Stewart, St. Martin's, Montreal. 4 to 5.45 p.m., conference No. 4, chairman, John W. Wood; (a) "Watch Ye," C. Hubert Carleton, general secretary of the Brotherhood in England; (b) "Stand Fast in the Faith," Rev. C. F. Davidson, Trinity College, Toronto; (c) "Quit Ye like Men, be Strong," E. H. Taylor, Holy Trinity, Winnipeg, Man. 8 p.m., public meeting, chairman, C. S. Wilcox, Christ church, Windsor; (a) "Our Work," John W. Wood; (b) "Our Ideal," Rt. Rev. F. Courtney, Bishop of Nova Scotia. Sunday, August 27th.—11 a.m., anniversary sermon; 3.30 p.m., men's mass meeting, chairman; Rt. Rev. H. Tully Kingdon, D.D.; "True Manliness in the Home," Rev. John Ker, D.D.; "True Manliness in Business," John W. Wood; "True Manliness in Religion," Rev. Lindsay Parker, St. Peter's, Brooklyn, N.Y. 7 p.m., final service, with sermon by Rt. Rev. F. Courtney, D.D. 8.45, farewell meeting.

The annual conference of the Brotherhood in England was held at Birmingham, on Saturday, 17th June. Among those present were Right Hon. Earl Nelson, vice-president; G. A. King, hon-treasurer; Captain Malony, R.E.; John Tennant, and Hubert Carleton, general secretary, besides some sixty or seventy delegates, representing chapters from all parts of the country; other national Brotherhoods were also represented, the Arch-

...the West Indies and Key West... The Archbishop of the West Indies expressed the delegates... The Right Hon. Earl Nelson, vice-president, delivered an address on some aspects of the work... Defining its sphere, he said it must always be especially the work of young men...

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP OF NEWFOUNDLAND. Notre Dame Bay.—Upon Friday, 17th February, the Rev. Canon Temple, with two men and a team of dogs, left the Bay Metropolis en route for Fogo on their annual missionary campaign... On Friday, the 24th, the Feast of St. Matthias was kept with celebration of the Holy Communion...

...the Bishop of the West Indies... The Bishop of the West Indies... The Bishop of the West Indies...

FREDERICTON.

The annual Synod of the Diocese of Fredericton... The first departure from this rule was made in 1884 when the meeting was held in Woodstock... The Bishop in his address asked that this matter be carefully considered... Just here might be given a few figures, the ground upon which the minority in the committee referred to base their argument...

The afternoon session was spent in receiving reports of the different committees of Synod... The evening of the 4th of July was given to the receiving of reports from the several parishes... On the second day a few more reports were handed in. Among them the report of the gov-

be appointed to consider the incapacitated clergy...

The Widows' and Orphans' Fund also received the Bishop's attention. A year or two ago His Lordship, when in England, put the matter of W. & O. Fund, amount of endowment rate of assessment, etc., into the hands of Mr. Foot of London, a noted actuary, to report on. He advised an increase in amount of assessment. His full report to the Bishop was placed in the hands of a committee of the Synod to report on. This committee disagreed in their opinion of the recommendation of Mr. Foot's report...

The Canon on Diocesan Registrar received a passing notice, and corporations were again advised to confer with the Bishop through their rectors upon the sale of lands. The Bishop closed his address, for which he received in form of resolution the hearty thanks of Synod with a beautiful invocation of God's Holy Spirit upon the members in their work...

The Bishop then appointed the following members the Standing Committee for the ensuing year: Ven. Archdeacon Neales, convener; Rev. Canon Forsythe, Rev. Alfred Bareham, Rev. Henry Montgomery, Mr. H. C. Fairweather, Mr. F. S. Sharp and Mr. S. D. Lee Street.

The Standing Committee met at once, and while they met the Committee on Memorial of Deceased Members reported. It is not necessary to give the resolutions which were passed here, or the substance of addresses made to them. Rev. J. Roy Campbell moved the resolution respecting the death of Rev. S. Jones Hanford, and Rev. Thomas Street seconded it. Rev. Dean Partridge moved the resolution recording sense of loss felt in death of Ven. Archdeacon Brigstocke, seconded by Mr. G. A. Schofield...

The afternoon session was spent in receiving reports of the different committees of Synod. These reports will be taken up from time to time in The Canadian Churchman when greater consideration can be given to them. It is enough to say here, they presented the Church in a healthy condition, and the work of the Sunday school committee enabled them to present a very encouraging report.

The evening of the 4th of July was given to the receiving of reports from the several parishes. The report in general was much the same. Work is being done all along the line. From some came the cry of struggle, others reported that their labours were crowned with outward evidences of success. About the same methods are adopted by all and there was a showing of real consecration in the efforts made, to God, and a true love which could not countenance defeat. If we might choose a motto to express it all it would be this: "To Him be all honour and glory."

On the second day a few more reports were handed in. Among them the report of the gov-

ernors of Hanning reports if evening brought i morning as propos Board of on Sund Sunday s Committe Instructio Rectories on Statis mestic an younger these cor At the place of such meet the meet Synod rion from steam d Nicholas tended t vitation The rain afternoon The ev taken up the Star advocate mittee, I propose Sunday diocesan ranged i in Sund was to deepen other n about th to be a willing was refi of opin through gether l a const approv The l day, Re resoluti request The mittee Synod, tion, w appoin Statist Mr. which Bishop into ce cesan time, the sp taken annua ried, gener in its Not tl of the work somet debat in Ca Rev. him t of a Chur vinci rante

errors of King's College, read by Mr. Justice Hannington. There were also submitted several reports from parishes which were not read the evening before. The nominating committee brought in their report just before the close of the morning session. The committees were all elected as proposed by them. The Executive Committee, Board of Home Missions, Board of Finance, Board of Church Literature, Standing Committee on Sunday Schools, Committee on interesting Sunday schools in the work of Home Missions, Committee on Constitution and Canons, Religious Instruction in Public Schools, Presentation to Rectories, Systematic and Proportionate Giving, on Statistics, Corresponding Committee of Domestic and Foreign Missions. Several names of the younger clergy and laity were added this year to these committees.

At the afternoon session (Wednesday), the next place of meeting was chosen and the date fixed for such meeting. The place chosen was St. John, and the meeting will be held in July as usual. The Synod received this afternoon a very kind invitation from Senator Snowball of Chatham for a steam down the river in his steamship "St. Nicholas." The thanks of the Synod were extended to Mr. Snowball in accepting his kind invitation for Thursday afternoon from 2 to 5 o'clock. The rain however prevented the excursion that afternoon.

The evening session of Wednesday was altogether taken up with consideration of a Canon proposed by the Standing Committee on Sunday Schools, and advocated personally by the Chairman of that Committee, Rev. H. Montgomery. The substance of the proposed Canon was the formation of a Diocesan Sunday School Association. At present the yearly diocesan conference on Sunday school work is arranged for by the Standing Committee and the Synod in Sunday school. The object of the proposed canon was to give permanency to the work as well as to deepen its interest. It was thought, however, that other methods had better be adopted for bringing about the end sought for. A canon seemed to many to be an embodiment of force rather than free and willing devotion to the cause in hand, and the matter was referred back to the Bishop with the expression of opinion that it would be better to organize through the Deanery Associations, by coming together for this purpose and drafting at such meeting a constitution, than asking the Synod to give its approval to it.

The business of the Synod was finished on Thursday. Rev. O. S. Newnham had given notice of two resolutions, the first of these was that the Synod be requested to appoint a Standing Committee on "The State of the Church in the Diocese," committee to report at each annual meeting of the Synod. Rev. Alfred Burnham seconded the resolution, which was carried unanimously. The Bishop appointed as such committee the Committee on Statistics.

Mr. Newnham had a second notice of motion, which now came to be considered: "That the Bishop be requested to appoint a committee to take into consideration the advisability of holding a diocesan conference of clergy and laity, from time to time, at which conference matters pertaining to the spiritual work of the Church may be more fully taken into consideration than is possible at the annual meeting of the Synod." The motion carried. The debate upon it was spirited and voiced a general desire for something more strictly spiritual in its nature than the deliberations of the Synod. Not that the business of the Synod is not considered of the utmost importance, but that this necessary work may be followed up with such as is proposed, something to cultivate spirituality. During the debate one of the members referred to the articles in Canadian Churchman some time ago written by Rev. Dr. Kerr, and the opinion was expressed by him that Dr. Kerr's remarks were too much those of a revolutionist, and that his position in the Church in Canada (absent from meetings of Provincial and General Synod), was not such as warranted such an attack upon the Church's methods.

Rev. E. W. Simonson then followed in moving a resolution he had given notice of a month before: "That that Sunday in the ecclesiastical year upon which the Festival of St. Barnabas falls or the one next before St. Barnabas' Day be adopted as Educational Sunday in this Diocese with the purpose of encouraging a general effort in support of our educational institutions; and that in the event of this resolution carrying the Lord Bishop of the diocese be requested to issue a pastoral calling attention to such adoption therein, expressing the claim that King's College, N.S., has for support upon the Church in this diocese." Roy Campbell, Esq., seconded the motion, which after some debate was carried with but one dissenting voice.

Mr. W. B. Wallace moved that the reports of the Standing Committees and the Bishop's address be printed in next journal. Carried. Mr. Schofield moved adoption of the recommendation of B.H.M. Carried.

Rev. W. O. Raymond moved for the presenting of parish reports in journal. Next year the journal and these reports and the report of Home Mission Board will all be printed in one volume.

Dean Partridge moved for adoption of reports of Committee on Religious Instruction in Public Schools and Committee on Systematic and Proportionate giving.

Rev. A. D. A. Dewdney moved for the appointment of a committee by the Bishop to arouse the laity to a more general participation in Church work. This motion also carried. Judge Hannington moved the appropriation of the sum of \$50 for prizes for the pupils of the Girls' school, Windsor. Carried. The usual congratulatory resolutions, one of which was to the Bishop, closed the sessions of the Synod.

On Thursday evening there was a public missionary meeting arranged for by the Corresponding Committee of Board of D. & F. Missions. In spite of the rain this meeting was very largely attended. The speakers were the Bishop, the Dean, the Archdeacon of Fredericton and Mr. W. M. Jarvis. All the addresses were bright, and the hearty singing of hymns which were admitted at stages in the programme expressed a lively interest in the Foreign and Domestic Missions of the Church.

Canterbury.—The Rev. J. E. Flewelling, who for twenty-four years was rector of Wiclow, moved into the rectory of this parish on the 13th July.

St. George's.—The venerable and esteemed rector of St. George's died suddenly on the 12th of July. For upwards of thirty years he laboured alone in this parish. At the time of death he was rural dean of St. Andrew's. For the first ten years of his ministry he laboured as curate of St. Andrew's, teaching the Grammar School and assisting the present rector, Rev. Canon Ketchum, D.D. He proved himself a faithful and devoted priest. Anyone who knows St. George's and the requirements in ministering successfully to this extended parish, needs no other memorial of his faithfulness than the report that until his death, though alone and somewhat infirm, he kept up the same services that he had undertaken when a young man in the parish. Besides having two services in St. Mark's, St. George's, every Sunday he had an afternoon service at Pinnfield, seven miles distant. Kind and sympathetic, he was very generally beloved. The respect in which he was held was beautifully expressed at the burial on Saturday, July 15th. This service was conducted by his old-time rector, Rev. Canon Kitchener, assisted by Revs. J. W. Milledge and O. S. Newnham. He did a good work, as a comparison of the Church's strength in the parish with that of others in the Deanery of St. Andrew's will show. He rests from these labours, waiting the resurrection of eternal life, living the while in the memories and affections of those who knew him.

St. John.—Preparations are being made for the Dominion Convention of the Brotherhood of St. Andrew, which is to meet in this city in August.

Excitations have kindly been sent to all the clergy of the diocese inviting them to be present on the 23rd, when the Bishop of Vermont will hold a "Quiet Day." Hospitality is offered, and all are invited to the rectory for meals on that day. No doubt there will be a large proportion of the clergy present.

Rev. J. M. Davenport is at present on the water on his way to a visit to his father in Brighton, England.

QUEBEC.

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

Lennoxville.—In the list of degrees conferred at the convocation of Bishop's College, the name of the Rev. Canon Mussen was omitted from the list of those on whom the degree of D.C.L., honoris causa, was conferred. We regret the omission.

Labrador Mission.—The Rev. George Pye has sent to the S.P.G., through the Bishop, the following report of the work on the Labrador coast for the quarter ending last Easter, and we are sure that it will prove interesting to our readers: "The weather on this coast during these three months has been very hard and severe, and it was not without hardships and difficulties that the missionary accomplished his winter journeys. I started on my Eastward trip from Mutton Bay as soon as possible in the New Year, driving my own dogs, but had to employ people as guides between the stations on account of the ice having taken. Two of these men suffered severely from the cold on the journey. One got badly frost bitten, and the other one not only suffered himself, but his dogs were frozen so badly that he could not use them for several days. I myself had on several occasions to keep working with the dogs every half hour to save their paws. But even so one was frozen, so that I had to leave it behind until my return. Many times I had to take my snowshoes and walk ahead of the dogs, the travelling being so bad that they could not draw me as well as the luggage. During this trip I baptized thirteen infants and administered the Bread of Life to all who desired, spending the greater portion of my time at St. Paul's River, where Mr. Willis is acting as lay reader and teaching. At this place the mission is much in need of a church or mission house at least; the building we are using at present does not belong to us, but was originally built by the Congregationalists, who have abandoned the coast. I found the work satisfactory at this place, both the services and school being carried on in regular order. After remaining there two Sundays, I returned to Mutton Bay, calling and holding services at intervening posts. At most places the people enjoyed my visit and seemed to appreciate the services of the Church. On this trip the missionary from St. Clement's mission generally goes some distance into the Newfoundland diocese of Labrador to give the people, who have no clergy of their own, an opportunity of receiving the Sacraments. During my short stay among them every kindness was shown me, and I received and baptized seven children and administered Holy Communion to about fifty people. My Western trip, since I was unacquainted with that part of the coast, was made with the mail. It was more pleasant than the journey to the East, as the weather was beginning to change, and travelling was somewhat better. I went as far as Natashquan, a distance of some thirty miles from Casco, our next station, to see one man, and enjoyed a few pleasant days with him, holding services and learning the news from the Western part of the mission. On my return I stayed some time at Harrington with Mr. Boyle, who is acting as lay reader there and teaching, and also with Mr. Rothera, who came up from Mutton Bay in order that we might be together for Easter. We spent a healthful Holy Week and a bright and happy Easter with our few families of Church people, the services being especi-

ally hearty and cheerful, owing to our having the accompaniment of a little organ in the church. The people of this place take a deep interest in their new church, and are now undertaking to build a school-house near by, the frame of which was ready when I was there."

MONTREAL.

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

Montreal.—The following appointments have been arranged for by the Bishop in the deanery of Clarendon. Sunday, July 30th, Hull 11 a.m.—Rural Dean Smith; Monday, Chelsea, 10.30 a.m., the Rev. A. A. Allen; Tuesday, Aylwin, 10.30 a.m., the churchwardens, Church of England; Wednesday, Wright, 10.30 a.m., the churchwardens, Church of England; Thursday, Cawood, 10.30 a.m., the Rev. T. W. Ball; Friday, Alleyne, 10.30 a.m., the Rev. T. W. Ball; Saturday, Masham, 10.30 a.m., the Rev. J. H. Bell; Sunday, Aug 6th, Wakefield, 10.30 a.m., the Rev. J. H. Bell; Tuesday, Shawville, 10.30 a.m., Ven. Archdeacon Naylor; Wednesday, Portage du Fort, 10.30 a.m., Rev. R. Warrington; Thursday, Bryson, 10.30 a.m., the Rev. R. Warrington; Friday, Clarke's, 10.30 a.m., the Rev. R. Warrington; Saturday, North Clarendon, 10.30 a.m., Ven. Archdeacon Naylor; Sunday, August 13th, Thorne West, 10.30 a.m., the Rev. C. Lummis; Monday, Leslie, 10.30 a.m., the Rev. C. Lummis; Tuesday, Thorne Centre, 10.30 a.m., the Rev. C. Lummis; Wednesday, St. Thomas', Bristol, 10.30 a.m., Mr. Lindsay, Church of England student; Thursday, Quyon, 10.30 a.m., the Rev. H. Plaisted; Friday, St. Luke's, Eardley, 10.30 a.m., the Rev. W. E. Kaneen; Saturday, St. Augustin's, Eardley, 10.30 a.m., the Rev. W. E. Kaneen; Sunday, August 20th, Aylmer, 11 a.m., the Rev. R. F. Taylor. The Bishop's address will be: August 1st to 4th, care Mr. Ireland, Aylwin; August 4th to 6th, care the Rev. J. H. Bell, North Wakefield; August 6th to 12th, care of Ven. Archdeacon Naylor, Shawville; August 12th to 17th, care of the Rev. H. Plaisted, Quyon; August 17th to 20th, care of the Rev. F. Taylor, Aylmer.

The Rev. Wm. Sanders, B.A., secretary-treasurer of the Montreal Diocesan Theological College Association, has issued a circular announcing that the conference will be held in the College Hall on the 11th and 12th of October next. The following is a list of the subjects that will be discussed, and the names of the gentlemen who have promised to introduce them: 1. "Difficulties of Mission Work Arising out of the Divisions of Christendom, Mr. H. Stanley Boyle, B.A. 2. "The Functions and Limitations of the Ministry;" (a) "The Bishop," Rev. R. W. Plante; (b) "The Priest," Rev. D. Lariviere, B.A.; (c) "The Deacon," Rev. W. A. Fyles, B.A. 3. "The Holy Spirit in the (a) Old Testament Dispensation," Rev. H. Jekill, B.A; (b) "New Testament Dispensation," Rev. R. Y. Overing. 4. "Moral Difficulties of the Old Testament," Rev. F. A. Pratt, B.A. 5. "The Person and Kingdom of Satan," Rev. J. M. Coffin. 6. "The Spirit in Prison," Rev. A. Elliott. 7. "The Second Death," Rev. James Ereaux. 8. "Absolution," Rev. S. R. McEwan. 9. "Fasting in the Church of England," Rev. S. A. Mills. The Rev. J. E. Cunningham, M.A., will conduct the devotional meeting at the opening of the conference.

The Rev. Archdeacon Mills and Mrs. Mills, who left some weeks ago for Vancouver, en route to China, have decided to spend their holiday in Vancouver.

St. James the Apostle.—The contract for the new organ has been given to the D. W. Karn Co., of Woodstock. When it has been completed it is believed this church will possess one of the largest and most modern pipe organs in the Dominion.

St. Lambert.—At St. Barnabas' church, the thirtieth anniversary of the opening of the church was celebrated with a full choral evening service. The St. George's church choir, with Mr. Illsley, organist, took charge of the musical part, and the Revs. T. Everett and E. Bushell, M.A., Westmount, and the Rev. W. J. Dart, rector, officiated. The Rev. E. Bushell delivered a very impressive sermon on the occasion. The singing of the St. George's church choir was heartily enjoyed by all present and their willingness to take part in the service was much appreciated by the congregation.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

Osnabruck and Moulinette.—Although St. David's church, Wales, was only erected eleven years ago, the congregation find it necessary to carry out an extensive restoration this year. Work will be begun immediately, and no effort will be spared to put the church in a thoroughly permanent and satisfactory condition. At the same time the church will be completed by the erection of a spire. The architect in charge of the work is Mr. J. H. Watts, R.C.A., of Ottawa. About \$1,000 will be required, and the congregation will make a vigorous effort to raise the greater portion of that sum this year. The Bishop has warmly commended the congregation for the steps they have taken towards the restoration of the church, which he speaks of as "one of the model churches of the diocese." St. David's Sunday school had their annual treat on July 5th. There was the usual procession with banners, followed by dinner in the park, sports and games. The day was very hot, but the scholars enjoyed themselves much in spite of the great heat. Senior and junior branches of the Church Helpers' Guild have recently been organized at Christ church, Moulinette. The following are the officers: Senior branch, president, Mr. T. Carpenter; secretary-treasurer, Mrs. S. Baker. Junior branch, president, B. Baker; secretary-treasurer, Laura Dixon; the rector is warden. The juniors have already raised over \$28 towards the Church Hall Fund. Both branches have begun work in preparation for a two days' bazaar in December.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

The Bishop of Moosonee and his family have arrived here in the best of health, and are staying with Mrs. Henderson, Walmer Road.

The Woman's Auxiliary gratefully acknowledge the receipt of the following subscriptions towards the Universities' Mission Famine Fund, East Central Africa: F. C. (per Miss Macklem), \$1; A Friend, Madoc, \$1; C. M., \$11; A. E. Lloyd, Winnipeg, \$1; the Misses Matheson, Perth, \$3; Mrs. M. Merritt, \$1; Anon, St. Catharines, (per C.M.) \$3. Further donations for this purpose will be gratefully received and promptly forwarded.

S. Mary Magdalene.—The Rev. C. B. Darling, who left for England three months ago for the benefit of his health, will sail for home on the 27th inst. He expects to be in his place in his church on Sunday, August 13th.

NIAGARA.

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

Glenwilliams.—St. Alban's Mission.—The Rev. E. A. Vesey is appealing for \$1,000 for the purpose of building a church in this village, the population of which is composed entirely of working-people.

Georgetown.—St. George's.—The Bishop administered the rite of confirmation to twenty-four candidates recently.

Oakville. At a confirmation held in St. Jude's church lately, six young persons and five adults were confirmed; the latter voluntarily presenting themselves from other denominations. At the celebration of the Holy Communion 125 persons communicated. During the incumbency of the present rector, the number of communicants on the roll have increased from 39 to 171, and a new church and school-house have been built at a cost of \$18,500, all free of debt.

Niagara Falls.—Rev. W. F. Webb, clerical secretary of the diocese of Calgary, N.W.T., has been visiting the Falls. On Sunday evening, the 9th inst, he officiated at All Saints' Church, giving an exceedingly interesting address on two great districts of the N.W.T.—Calgary and Saskatchewan.

North Bay.—Rev. W. A. J. Burt has resigned the incumbency of St. John's church, owing to ill-health, and has been appointed to the rectorship of St. Thomas' parish, Bracebridge. Rev. A. J. F. Cobb, of Powassan, has been appointed to the mission at North Bay.

HURON.

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

Woodstock.—Vestry meetings were held last week to arrange the details and appoint committees to look after the building of the new rectory, which it is proposed to build at a cost of between \$2,500 and \$3,000.

ALGOMA.

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

Bishop Thorneloe is holding meetings with the Indians in the Nepigon territory. He is accompanied by his son and Mr. Tomlinson, of Toronto.

NEW WESTMINSTER.

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

St. Barnabas'.—Sunday school prospects are most encouraging, the school has undergone a complete reorganization, there are now 105 names on the roll. A teachers' meeting is held weekly at the rectory, as a training school for the teachers, and to discuss any difficulties in their work. A new prayer-desk and a fine brass cross have been presented to the church. It is hoped before long to have a surpliced choir of boys.

Vancouver.—St. James'.—The Rev. B. Haslam, lately vicar of St. Barnabas', Victoria, has offered his services as assistant priest, and his offer has been accepted. The dedication festival will be held on the last Sunday in this month, when the Bishop of Columbia will be the preacher. We regret to learn that a sacrilegious thief has stolen the large silver chalice and paten belonging to the church and also a smaller silver set belonging to the rector, and other articles used in connection with the services of the altar.

Revelstoke.—St. Peter's.—The vicar, Dr. Paget, is adding a chancel to the church, as a memorial to his sister, late Canadian Superior of a Church of England Sisterhood, who died in Toronto last summer.

Forte Steele.—St. John's.—Archdeacon Pentreath has been visiting here, and conducting services. A reception was held at the Kootenay Club, at which the Archdeacon gave an interesting talk on his work in the diocese.

At the annual general meeting of the S.P.C.K. notice was given of a proposal to allocate £1,000 for the endowment of the Bishopric of the Windward Islands, and £2,000 for a new Bishopric for Central India.

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British and Foreign.

A movement is on foot for erecting a statue in honour of the late Sir John Mowbray, so long M.P. for Oxford.

The new buildings of King's College school at Wimbledon were opened on 6th July by the Duke of Cambridge.

Dr. Cornish is expected to reach Cape Town on the 23rd of this month, and his consecration as Bishop of Grahamstown has been fixed for St. James' Day.

The late Mr. John Hall, of Newcastle, England, has bequeathed £10,000 to the Bishopric of Newcastle in accordance with a promise made by him in his lifetime.

Dr. Day, the Bishop of Cashel and Emly, Ireland, who is 83 years of age, is resigning his See in consequence of increasing failure of eyesight and defective hearing.

The Bishop of Norwich dedicated, on Wednesday last, the new Mission steamship "Frances," in connection with the North Sea Church Mission at Great Yarmouth.

The Bishop of Guildford, the Prolocutor of the Lower House of Convocation of the Province of Canterbury, has announced his intention of resigning his office at the close of the present group of sessions.

The Universities Mission to Central Africa proposes to place a new steamer on Lake Nyassa as soon as possible. The total cost of steamer and transit will be £13,500, of which £5,500 has still to be raised.

The monument to Archbishop Benson in Canterbury Cathedral, hard by his grave under the north-west tower, was unveiled on Saturday, the 8th of July, by the Duchess of Albany, in the presence of a large and representative congregation.

The return moved for of the number of representations made to the English and Welsh Bishops under the Public Worship Regulation Act up to the end of 1898 has been issued by the Home office. Representations were made in twelve dioceses only, to the number of 23 in all, the Archbishop or Bishop interposed his veto in 17.

The Bishop of Chichester has been ridiculing the idea that there is a crisis in the Church. "He had made enquiries, and asked, 'Have you a crisis?' But no one knew anything about it. There was a great deal of nonsense written on this subject in the newspapers, but in spite of all this, the work of the Church was going quietly on."

The Bishop of Colchester has reopened the west tower of the fine old church at Thaxted. A new and beautiful door has been placed at the west entrance, the tower has been thrown open to the church and the fine groined roof of the tower and the west window exposed to view. Altogether the tower has been completely restored.

Few authors can claim so large an output as 120 books—a small library in itself. Fewer still can boast of having restored a church, contributed £2,000 to a missionary college, and fitted out a missionary ship. This, however, is what Miss Charlotte Yonge has accomplished, and, although now in her seventy-sixth year, she is still writing.

At the last meeting of the S.P.C.K. money and book grants amounting to £3,297 were voted. The former included £550 for the enlargement of St. Hilda's Training College, Durham; £500 for the additional endowment of the Bishopric of Bloem-

fontein, and £508 for the building and rent of Sunday school premises in England and Wales.

The Bishop of Norwich has licensed twenty-seven laymen to the office of lay reader. The license authorizes the reader to conduct religious services in any Mission-room or unconsecrated building, subject to the direction and control of the incumbent of the parish, and during his pleasure, and always under the authority and jurisdiction of the Bishop.

The Canterbury Diocesan Festival of S.P.G. was held at the first of this month at Dover, the Archbishop preached at St. Mary's church, and in the course of his sermon said that the S.P.G. was the instrument of the Church, and though for want of income it was unable to do one-tenth of what ought to be done, yet now, after long neglect, we were at least trying to do something.

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 OUR CHURCH.

Sir,—While I am quite at one with your many correspondents who desire to see the Canadian Branch of the Anglican Church called "The Church of Canada," my hope and own desire go a good deal further; I desire to see her become so in fact, not in name only. This is work which now lies close to our hand, to win souls from error, and gather them into the fold of our Communion throughout the length and breadth of the Dominion. And if we are true to ourselves, with God's help, we shall do it. On all sides there is a tendency among the Protestant churches to adopt portions of our liturgy, to copy our services; this is a very hopeful sign, and should form a strong point of contact. We have to regain ground which has been lost; let our prayer be that God will use us, as humble instruments in His hands, to show to those who are in error the light of His truth; and when, through good work done in His strength, we can show a clear title to claim to be the Church of the majority of professing Christians in the Dominion, we may hope to obtain official recognition by the State as "The Church of Canada." At the present time our title may be contested by others with some reason, and it may be unwise on our part to "ride for a fall."

B. SELDOWN.

THE CANADIAN MISSION IN JAPAN.

Sir,—Miss Paterson, who has been working in connection with the Canadian Mission in Japan being obliged by failing health to give up her work as head of St. Mary's Bible Home, Matsumoto, and return to America, has made an appeal for a lady to come out and take her place. Now as the Home is in my mission, and as I have been connected with the working of it since its inception, a few words from me I think will not come amiss. Work amongst women is one of the most important features of missionary work in this country. "How to reach the women?" has always been a question difficult to answer, and as they can only be reached through Japanese women—as far as the Province of Shinshu is concerned—St. Mary's Bible Home is going to help answer the question by preparing Christian teachers to bring their unbelieving sisters to Christ. But the Home is going to do more than this, it will help to place our Christian work on a solid and sure footing. People may think that I am speaking rather strongly when I say, that the graduates of a young girl's school are going to help

lay a solid foundation for Christianity, and no doubt they would like to hear the arguments which can be brought to support such a statement. We all know that when God created woman He intended her to be a helpmeet to man, and so she is in all civilized countries of the world. In Japan she is not, and until she is taught to be the helpmeet that God intended her to be, Christianity is not going to get a firm footing in the country. Now how are we to teach her? By inviting her to Christian meetings and preachings? Ten chances to one she will not be allowed to attend. By house to house visiting? This can only be done by women workers, and if there are none, the work of the mission is very much hampered and bound to be unstable. I have been working for over three years without a Bible woman. Why? Because, I could not get one. At last in despair I made application to the same school that Miss Paterson applied to when she wanted a woman worker, and they sent me a very capable young woman, a Methodist, who is to receive instruction and be admitted into the Church. The present matron of St. Mary's Bible Home was a Congregationalist when she first came to Shinshu. Now is it right for the Church to be dependent upon schools, other than Church schools, for her women workers? Certainly it is not; and it was to supply this great need that Miss Paterson opened a Bible Woman's Home in Matsumoto. Of course as in all pioneer work many difficulties stood in the way, but I am glad to say that most of these have been overcome and the Home has been for two years successfully carried on. As no suitable building could be found in Matsumoto, Miss Paterson at her own expense erected one which she has offered to present to the Canadian Church, if in turn, will send a lady to take charge of it, as it is necessary for a foreign lady to be at the head of the Home. With the aid of the Canadian Woman's Auxiliary and personal friends she has supported four (4) girls, and paid a matron's salary. Why do I say that this Home is a success? Because in a year or two three girls will graduate and go out as Christian teachers to work among their unbelieving sisters. Because applications for admission to the Home have been made which we were obliged to refuse until we have means to enlarge the present quarters, and receive a larger annual grant; these applications show that there is no prejudice among the people against the Bible Home. Again, because, since the school began the girls have been a source of encouragement to the missionary and his assistant workers. Always regular attendants at the services and preachings; by their reverent behaviour and assistance in rendering the services, excellent examples to other Christians and unbelievers. And when the period for which they have promised to work has expired their sphere of influence is not at an end but enlarged, for then as the wives of earnest Christians and mission workers they will help found Christian homes which will be the foundation of the future Church in this province. Is it putting it too strongly to say, that without Bible-women Christian work is unstable and a failure? I think not. For without them it is almost impossible to teach the wives of Christians. A wife who becomes a Christian simply because her husband commands her to do so is of little use to the Christian community and no help to her husband. Christian single men contrary to the law of the Church often marry unbelievers, and if not very earnest themselves, fall away; this is largely due to the fact that Christian women are not to be found and therefore it is either marry an unbeliever or remain single. But such a Home as Miss Paterson's if carried on on a large scale will help to supply both these needs. I hear that a Canadian lady has already offered herself for this work, but money is needed first to pay travelling expenses, and secondly to provide a permanent stipend. I know the people of Canada will not allow this splendid work and Miss Paterson's munificent gift to fall to the ground for lack of funds. Money well invested is not money lost.

FRANK KENNEDY,

Missionary at Matsumoto,

Shinshu, Japan.

May 27th, 1899.

Family Reading.

NOW.

Not on some vague to-morrow,
Not in some future home,
Can life be lived to purpose,
Or deeds be stamped with power.
Now, in the golden present,
The sowing time must be;
And they who toil in patience
Shall bounteous harvests see.

Awake from idle dreaming!
Awake, O soul of mine,
Rouse all thy dormant forces,
And make thy life divine.
An offering meet and holy
To Him who claims thy praise,
The Lord of years and moments
Who sees thy works and ways.

Now is the time accepted,
The day of sovereign grace;
Now does the heavenly Master
Unveil His beauteous face.
O come, ye sad and weary,
To-morrow's far away;
To love, to serve, to triumph,
There's time alone to-day.
—Annie E. Lydton.

DOWNWARD STEPS.

The first downward step is always attended with some diffidence and hesitation! The second is a trifle easier, and so on, until at last our course is as naturally retrogressive as the falling of a ball! Our every aim therefore, should be to avoid the least tendency to a doubtful action! It is an act of real heroism, when, after one or two retrograde steps, we can so withstand our downward impetus generated by our fall, that we can rise again, and renew and keep our previous good resolutions! Perhaps this is attained only by a severe struggle, and with attendant failings; but if we can succeed in regaining our self-esteem, we win a battle both glorious and elevating!

LOOKING BACKWARD.

Have you never become conscious that, at some past period of your life, you have been in a state of the most utter delusion in regard to a course of conduct which you adopted? Someone did you a wrong; you resolved to meet it as you thought in a proper spirit. You felt that you were dignified, and self-restrained, and high-toned, and justified by circumstances; you flattered yourself that in a trying position you had acquitted yourself as you ought to do; you prided yourself on your manliness, and self-respect, and proper pride; and the occasion passed by. Now you look back upon it, perhaps after a lapse of years. The provocation and he who provoked it, are things of the past. How does the course of conduct you thought so well of then, look to you now? Has not the manliness become sinful self-assertion; the proper pride, eager self-will; the dignity and self-restraint, unforgiving anger? In short, do you not now see that you did not know yourself at all, but were walking in a vain shadow? And if this be so about one thing, may it not be true about many? If it be true of the past, may it not be true of the present? May you not be utterly and wholly ignorant of yourself? And if so, how far short must your knowledge fall, of what the angels see, of what Almighty God beholds.

In His presence and theirs, all disguises and deceptions are stripped off, and, naked and bare, we stand revealed. —Dr. de Koven.

THEY DON'T WEIGH THE LEAD WITH TEA.

A recent case that appeared before the court, and which has attracted much attention, has been one that affects the public in regard to the weight of articles purchased. It has been stated in open court by some witnesses that it was a common practice for grocers and others to weigh in the paper, or other wrapping material, with the article sold. There are individual cases in which it is done, as was proved against the accused in court, but our goods have been before the public for many years and we can say most decidedly that every package of tea sold under the brand of "SALADA," contains full weight inside the lead of each package. The "SALADA" Tea Co.

THE BEST MONUMENT.

I would rather, when I am laid in the grave, that someone in his manhood should stand over me and say: "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in time of need; I owe what I am to him." Or would rather have some widow, with choking utterance, telling her children: "There is your friend and mine; he visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I would rather that such persons should stand at my grave than to have erected over it the most beautiful sculptured monument of Parian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation than the most costly cenotaph ever reared.—Dr. Sharp.

CONFESSION TO GOD.

If you can only give yourself wholly and unreservedly to God, He will keep your gift safe until the day of reckoning. He will search you and know your heart. He will try you and know your thoughts. He will see if there is any wicked way in you, and lead you in the life everlasting. Examine yourself before Him, and before His Word, and in the power of His Spirit, and by the light of an awakened conscience. Listen to that within you which now and again makes you uncomfortable, and feel that after all you ought to be different. Do not even dare to seem what you are not, but strive ever to be really the highest and best that you know. "When I kept silence," says David, "my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me; my moisture is turned into the drought of summer; but when I acknowledged my sin unto Thee, and hid not mine iniquity—when I said, I will confess my transgressions unto the Lord, then Thou forgavest the iniquity of my sin."—Archdeacon Sinclair.

—A man never becomes greater than his conception of manhood. When an atheist says he has no soul, we can well believe it.

Timidity is a disease of the mind, obstinate and fatal; for a man, once persuaded that any impediment is insuperable, has given it, with respect to himself, that strength and weight which it had not before.—Dr. Johnson.

HINTS TO HOUSEKEEPERS.

The question of garnishing dishes for table is one that requires far more study than is usually given to it, few cooks realizing what an immense difference it makes to the appetite when food is nicely prepared, and rendered attractive to the eye as well as the palate. In ordinary households a few sprigs of parsley round a dish are considered an ample garnish, and true it is that we are much indebted to the pretty green leaves for adorning our entrees, but even with a good thing one may have too much. Parsley used to ornament sweetbreads, croquettes, fried oysters or the various varieties of patties, is generally fried first in boiling fat and well drained.

Beetroot makes an excellent garnish for cold dishes, especially should they be of white meat, such as fowls, etc.—and tiny scarlet tomatoes are a capital decoration for a dish that requires colour to set it off.

For hot dishes, dainty garnishes may be made with fried bread, cut into small fancy shapes, such as hearts, stars, or anything that suggests itself to the ingenuity of the cook; of course, the bread must be fried a pretty golden colour. Small button mushrooms, that have been brushed over with some bright glaze, look pretty; carrots or turnips stamped with a cutter are much liked by cooks to improve the appearance of their entrees.

Aspic jelly makes one of the prettiest of garnishes, especially if the jelly be made in two different colours for the same dish; any good cookery-book will have a reliable recipe for this decoration. Tongues and hams should always be ornamented with a carefully-made frill, and have sprigs of fresh parsley on them.

For puddings, and all kinds of sweets, there are many decorations to choose from. Preserved fruits are usually popular, cherries, raspberries, and violets especially; angelica is a common form of decoration; blanched almonds, and fancy biscuits are also very pretty.

Stewed Cucumbers.—Peel, cut them in quarters, take out the seeds and soak them in cold water for half an hour. Put in a saucepan, cover with boiling water, add a teaspoonful of salt, and boil tender. When done, drain, turn into a vegetable-dish, pour over cream sauce and serve.

Cucumbers Fried in Batter.—Pare three or four good-sized cucumbers, cut them in very thin slices, sprinkle with pepper and salt and let stand twenty minutes. Beat one egg, mix with one pint of sifted flour, one teaspoonful of butter, one teaspoonful of baking-powder; a pinch of salt and sweet milk to make batter. Beat until very smooth. Dip the slices of cucumber into this batter, and fry in boiling lard. Take up, drain on brown paper and serve hot.

—In the management and conquest of the daily disappointments and small vexations which befall every life—the life of the idle and luxurious, no less than of the busy and struggling—only a devout mind attains to any real success, and evinces a triumphant power.—James Martineau.

A man is relieved and gay when he has put his heart into his work, and done his best; but what he has said or done otherwise shall give him no peace.—R. W. Emerson.

—After all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, colour and value from that.—J. R. Lowell.

—Prayer is not an effort to get our Father to think as we do, but an effort to think as He does.

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Children's Department.

WANTED!

Boys of spirit, boys of will,
Boys of muscle, brain and power,
Fit to cope with everything—
These are wanted every hour.

Not the weak and whining drones
Who all troubles magnify.
Not the watchword of, "I can't,"
But the nobler one, "I'll try."

Do whatever you have to do
With a true and earnest zeal—
Bend your sinews to the task—
"Put your shoulder to the wheel."

Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will.

In the school room, on the farm,
At the desk, wherever you be,
From your future efforts, boys,
Comes a nation's destiny.

BE KIND, BOYS.

You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him, for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the boys in the school will show by their countenances how much better it is than to have a strong fist.

THE OCCUPATIONS OF HEAVEN.

What ought to be the occupations of heaven? Men have pictured them according to their own ideas of what constitutes to them the highest happiness. Great intellects like Origen have thought that the principal enjoyment will be the gratification of the desire after knowledge—then we shall understand all the types of the Old Testament, all the dealings of Providence, all the constitution of the physical universe. Men of deep social instincts have looked forward to the supreme happiness of seeing with their own eyes the patriarchs, apostles, prophets, martyrs, all the great heroes of sacred history and their own loved relatives, now forever re-united. Others, again, imagine to themselves a state where "congregations ne'er break up and Sundays never end," which it is not given to all to conceive as the supreme joy. All these are in different ways but faint and shadowy infantine guesses at truth. It is conceivable that there may be ministries of active service as well as occupations of intense adoration, adapted to different dispositions of soul. The redeemed may be those destined to

become in some other worlds the pioneers of a wider spiritual perfection, and the foremost in working out the higher purposes of God, the Supreme Ruler of the whole universe. Such thoughts may not be condemned as betraying irreverent curiosity, but may nurture pious meditation; but our ignorance of the true answers to be given to such questions does not affect our present duties.—William Ince, D.D.

LEGEND OF THE FORGET-ME-NOT.

Everybody knows the pretty little forget-me-not and likes the flower more perhaps because of its name than its beauty. How was it so called? The Germans account for it by a pathetic romance. It seems that once upon a time a knight and a lady were walking by the bank of the Danube, when the latter asked her "gallant gaw" to pluck for her a tiny blue flower which she saw growing in the stream. No sooner said than done, but the knight, overbalancing, fell into the river, and owing to the slippery nature of the bank and the weight of his armour was carried away by the torrent. As he threw the flowers ashore to his lady, he cried with his last breath, "Vergiss mein nicht!" "Forget-me-not!" And ever since the flower has been looked upon as an emblem of fidelity.

VITALITY OF SNAILS.

The snail is blessed with great powers of vitality. A case is recorded of an Egyptian desert snail which came to life upon being immersed in warm water after having passed four years glued to a card in the English Museum. Some species, in the collection of a certain naturalist, revived after they had apparently been dead for fifteen years; and snails, having been frozen for weeks in solid blocks of ice, have recovered upon being thawed out. The eggs are as hard to destroy as the snail itself. They seem perfectly indifferent to freezing, and have been known to prove productive after having been shrivelled up in an oven to the semblance of grains of sand.

A LITTLE GIRL'S VICTORY.

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing. The younger crept up softly behind her and gave her a sharp slap upon her cheek. A visitor, unseen and unheard, was sitting in the adjoining room and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But, no. The victim's face flushed and her eyes had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then, in a tone of gentle reproof, she said:

"Oh, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply.

"Here, Sallie," continued the older girl, "sit down here in sister's chair, I'll let you hold dolly a while, if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere about, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her.

"How can you be so patient with Sallie, my dear?"

"Oh," was the laughing answer, "I guess it's 'cause I love Sallie so much. You see, Sallie's a dear girl," excusingly, "but she's got a quick temper, and—Sallie forgets herself sometimes. Mamma said, if Sallie would do angry things to me, and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I am trying to, as the Bible teaches me."

AS IF THE LAST.

She had made up her mind to keep it to herself, though it was not a slight secret. Even the doctor's voice had faltered as he announced the verdict.

"It seems hard to say it—you are so young. But since you insist on knowing the whole truth, I think you will live about three months."

"There is no need of embittering these last three months for those who love me," Katharine murmured. The separation would be no less terrible for being dreaded night and day through those slow-moving weeks. She would bear her burden alone. And in the meantime she had work to do.

The next day after the doctor had given her his decision, Katharine wrote to an old friend whom she had not seen for years. They had loved each other dearly once, but a cloud had come between them. Katharine had not felt herself to blame, and had refused to say a word that might lead to a reconciliation. Now it was with a very different spirit that she wrote, and in a week's time an answer came, blotted with tears, filled with protestations of affection and entreaties for forgiveness.

As she lay awake one night thinking of the past and future, there came to her the memory of some unjust words she had spoken concerning one whom she knew but slightly. It was worth while, she thought, to try to repair the wrong she had done. It did not require much effort now to go to her friend and say: "I'm sorry I spoke as I did about Alice. I was mistaken and I had no right to judge her so harshly on such slight grounds." But many a

time in after days, when some severe criticism rose to the lips of that friend, the remembrance of Katharine's words held it in check, and it died unspoken.

At home they noticed the change in Katharine. She went about her work as usual, but she had grown gentle, patient, more sympathetic. She always had time for loving talks with father and mother, time to help the children in their little difficulties, and to console them in their little sorrows. Three months of such peace and happiness the household had never known before.

But the three months went by, the fourth passed and the fifth, and the change had not come. Katharine consulted another physician. After a careful entering into her case, the girl frankly told the other doctor's opinion. Very gently the physician heard her, then as frankly gave her his opinion that there had been a mistake. The case, it seemed to him, did not warrant such conclusions.

The good news came to her with more of a shock than she had experienced over the grim warning of five months earlier. But happiness is seldom harmful, and it was not long before she regained her self-control. And as she made her way homeward, tremulous with untold joy, she knew that the discipline of those months had not been wasted. The secret of blessedness, after all, is to live each day as if it were the last.

WHY SHE TRUSTED HIM.

The lady of the house was standing in the vestibule, casting an anxious eye down the street.

"Are there no boys in sight?" asked a voice from within.

"Yes, plenty of boys on the street; but you know how particular I am about Pet. I should like to be sure that the boy who rides her will not be rough with her."

Just then a sturdy young fellow of ten came whizzing by on a bicycle. It was not his own, but one that its owner was generous enough to lend to the boys who had none; and he was taking his turn, while the other boys lay on the grass and played jackstones, wishing, as he rode along, "My, if I only had a wheel for my trip to the farm!"

Just then he straightened himself up, "Ting-a-ling-ling!" rang out the bell of the bicycle sharply; and, as he slowed up, the other boys half rose and looked wonderingly. They could see nothing to ring for.

"What was it, Dick?" they demanded.

"Oh, nothing but a sparrow. I was afraid I'd run over it, the little thing stood so still right in front of the wheel."

"Ho, ho! Ring his bell for a sparrow!" sneered the other boys, as Dick dismounted. "Mamma's little witty baby!"

"I don't care how much you make fun of me," he replied, good-naturedly, yet not without a red flush on his brow. "I guess I wouldn't run over a sparrow even."

when I could help it by ringing or stopping."

"Come here, please Dick," called a voice from the doorstep of one of the handsomest houses on the avenue. "You are the very boy I want to drive a pony to the country and back. It is out to the Marlinton Boulevard. Would you like to go?"

"Why, yes, ma'am," quickly answered Dick. "I have an errand out there, and was just dreading the walk."

"Then I am glad you may ride. I was wondering if I could trust one of those boys to be kind to Pet, when I overheard about the sparrow. That made me willing to trust you."

REAL FRIENDS.

"You'll catch it, when your mother sees you," said Joe to Charlie, as the latter picked himself slowly from the ground and ruefully eyed a jagged hole in his new trousers and the mud that was literally plastered over his clothes. But Charlie answered: "Humph, you don't know my mother."

"I'll bet she'll give you a regular scolding," replied Joe.

"My mother never scolds," said Charlie. "She'll say, 'Well, I guess you've had a tumble; did you hurt yourself, dear?'"

Joe looked in open-mouthed amazement at his friend, and said, slowly, "Do you mean that she'll really think about you first, before she talks about the mud and the hole?" To which Charlie rather indignantly replied: "Of course, I do. My mother knows I wouldn't tear my clothes and roll in the mud on purpose. You want to remember that my mother and I are more than just related to each other—we're real friends."

How many boys can say that? If yours cannot, be sure there is a grave mistake somewhere. It is true that a mother must guide, control, advise, or command, as the occasion requires; but to degenerate into either a servant or an officer is to abuse God-given opportunities.

A problem worthy of the careful, prayerful study of every mother is, How can I be "real friends" with my boy?

Would you like to know how one mother did? She believed that there is no need of a boy's being rude, boisterous, or mean, and finding excuse in the oft-repeated phrase, "That's the boy of it." Therefore in that home the boys received habitual courtesy from their mother; not a servile attention, but graceful, dignified politeness, that by its own heartiness won a response in kind. Did a boy friend come to the door, he was genially welcomed, and made to feel so much at home that he was glad to come again. Sometimes her own boys grew tired of being quiet, and the mother would suggest that they run out and ask three or four other boys in for some fun. This did not mean a

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To Our Readers



The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wooten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

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back room or an attic, by no means; for how could they learn cultivated manners that way? If possible, it was the parlor, and mother was the life and heart of it all. Games and jolly times were theirs, and, because boys do dearly love something nice to eat, there was always a simple, but plentiful, lunch. They were people of very limited means and economy was necessary. Three or four eggs boiled hard, then grated fine, seasoned with salt and a little melted butter, and spread between thin slices of bread and butter, then cut into triangles and piled upon one of the prettiest plates, made sandwiches that the boys pronounced "just swell." These with a cup of chocolate for each, made them all happy; and served, as it always was, in the prettiest dishes and with just as graceful courtesy as if they were guests of social distinction; do you wonder the boys and their friends grew manlier and truer?

Sometimes it was only apples and pop corn, or a dish of nuts, or lemonade and wafers, but one never-failing condition was the dainty service.

No wonder that this mother's boys thought home the loveliest place in all the world, and proudly spoke of her as "our best girl." Do you say they were exceptional boys? No, not at all, except as this treatment developed the manliest traits of character.

Perhaps you think this mother had plenty of time, while you are far too busy to "bother with the boys." But this mother did all the house work for a family of six, not even having the help for washing and ironing. Nearly all the family sewing, too, was done by her busy fingers. A share in church work, a large class in Sunday school and many another outside demand kept her every moment busy. But to her mind the most important duty of her life was to keep the close, loving confidence of her boys. Whatever interested them, they expected her to enjoy, also—and she did.

And when, after a number of happy years together, one of her boys, with loving eyes uplifted to his mother's, and her dear name on his lips, went to what the boys had always called "The Beautiful Home," is it any wonder that the other boy said, with loving chivalry, "I'll try to be both boys to you?"

It pays to be "real friends" with the boys.

It cannot be done by spasmodic effort; it takes steady living. But is it not what God designs for us? Real friendship is nearer than kinship. "I have called you friends," is Christ's tenderest saying to His disciples.

To feed and clothe and reprove is not a mother's highest duty; but, while these may not be neglected, let her rather strive to bind her children to her heart in a friendship so true that nothing can shake it, and so strong that it will last into eternity.

BABIES IN CHINA.

When a Chinese baby takes a nap, people think its soul is having a rest—going out for a long walk, perhaps. If the nap is a very long one, the mother is frightened. She is afraid that her baby's soul has wandered too far away, and cannot find its way home. If it doesn't come back, of course the baby will never awaken. Sometimes men are sent out on the street to call the baby's name over and over again, as though it were a real child lost. They hope to lead the soul back home. If a baby sleeps while it is being carried from one place to another, the danger of losing the soul along the way is very great. So, whoever carries the little one keeps saying its name out loud, so that the soul will not stray away. They think of the soul as a bird hopping along after them.

LOVE TO BROTHERS AND SISTERS; OR THE BUNDLE OF STICKS.

A man was lying ill upon his bed. He was drawing near to his end. So he called his children together, for he had something to say to them. First he gave them a bundle of sticks and told them each to try and break it. They all tried, but not even the strongest could do it, though he tried very hard. Seeing this, their father bade them unloose the bundle and break the sticks one by one. This they all did, even the little children. Then their father told them what he meant by it, that if they all held together when he was dead, no trouble would be able to break them. But if they did not, then very little would break them one by one.

What is the bond that keeps brothers and sisters close together? It is love. We must take care not to untie love. We shall become weak if we stand alone. Therefore "let brotherly love continue" (Heb. xiii., 1.).

If brothers and sisters are tempted to be angry, let them think of that bundle of sticks, and strive by God's help to keep it bound together. It is pleasant to see children sitting at the same table to eat their food, and then drawing their chairs round the same fire-side. It is like a bundle of lives. When one gets cross, then the bond gets loose. When one wants the best place, then one stick is slipping out. Take care! that stick may be broken if ever trouble comes upon it alone.

How shall we draw the bond tight again? I will tell you. One way is every night to have family prayer. Then, let all go to church together—that binds them fast, because God does it. As it is written, "He is the God that maketh men to be of one mind in an house" (Ps. lxxviii., 6). We must ask God to do it.

By and by death will draw one out, and then another. Will that loosen the bond? Not if God has bound it.

Life!



L. Goldman,
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You will see in the churchyard each new grave placed beside the old ones, just as the chairs used to stand about the fire in the home. Those that are left begin to talk of "going home," and they mean that "long home" (Eccles. xii., 5.), where the father and mother and sisters and brothers are gathered for a time, to rise together at the Last Day.

—The best thing in life is that which is not in it, but above it. The natural is, because the supernatural spheres it.

—Life returns to God who gave it. But it is never the same life when it returns as when He gave it.

—When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Prov. xvi., 7.

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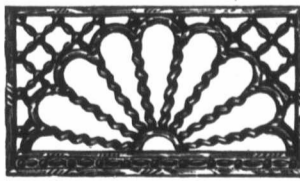
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The business before the meeting will be the consideration of the Annual Report, the election of Directors for the ensuing year, and to transact such other business as may be brought before the meeting.

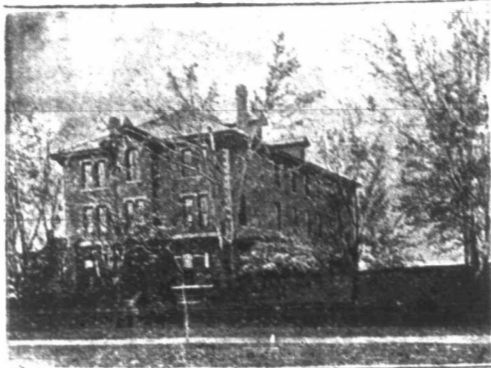
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