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# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.  
The Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, JUNE 22, 1899.

[No. 25.

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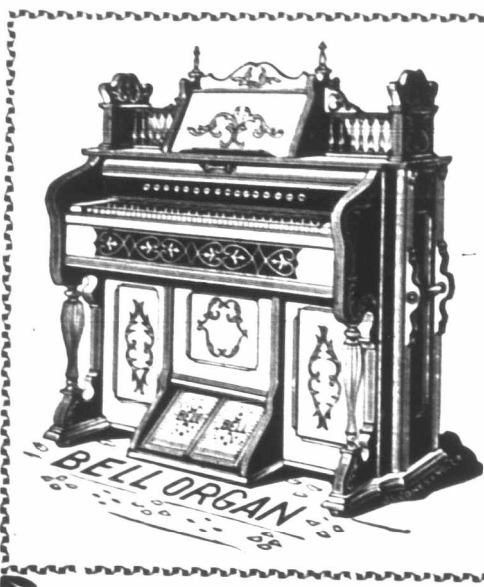
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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 22, 1899

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### FOURTH SUNDAY AFTER TRINITY.

Morning—1 Samuel 12; Acts 7. 1-35.

Evening—Samuel 13, or Ruth 1: 1 S. John 1.

Appropriate Hymns for Fourth and Fifth 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.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.

Processional: 215, 224, 303, 339.

Offertory: 165, 248, 256, 290, 365.

Children's Hymns: 341, 342, 346, 540.

General Hymns: 7, 12, 238, 243.

### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.

Processional: 218, 226, 232, 270, 280.

Offertory: 174, 259, 268, 271.

Children's Hymns: 176, 194, 335, 338.

General Hymns: 214, 222, 223, 285.

## The Court of the Archbishops.

The two Archbishops were engaged during the first week of this month in hearing the arguments for and against the use of candles carried in procession. The hearing of the arguments for and against Reservation of the Holy Sacrament is fixed for the 19th, and following days of July; the clergyman whose practice in this respect is called in question is the Rev. T. E. Hill, rector of Little Canfield, Essex.

## Words of Wisdom.

The following is an extract from a letter written by Father Benson to the Superior of the Cowley Fathers, in February last, on the proposed hearing by the Archbishops

of these cases. After expressing the opinion that the arrangement promises well for the peace of the Church, Father Benson continues: "The self-restraint of giving up some things, which may be thought lawful, expedient, and even in some sort necessary, is a source of moral strength. People often think that that which is necessary for their own plans is also necessary in itself, and it is a great matter to learn practical discrimination, and to gain the habit of self-restraint. In this age of self-gratification, we must be thankful to be restrained, even though it seems to us that we are losing. We may lose much and gain more. Besides which the humility is a great gain, which makes us distrust our own conceptions of what is necessary. A humble trust in God's Providence is the surest way to win the prize of babes and the throne of the saints."

## Burial of the Dead.

Our remarks in our last issue, advocating the custom of "earth-to-earth" burial, have received strong confirmation from the account given in the London papers of the desecration of the remains of the dead buried in the vaults of the graveyard attached to St. Thomas', Southwark, where coffins appear to have been ruthlessly torn open and broken up, the lead sold for smelting, and the remains carted away without care or decency. We are glad to be able to add that the instant the attention of the Bishop was called to the matter, he despatched his secretary to lock up the churchyard till further order. Where "earth-to-earth" burial is practised, the benign course of Nature renders such desecration of the dead impossible after the lapse of a very few years.

## Compulsory Cremation.

Another London paper states that a Bill has been brought into Parliament to make cremation compulsory in all cases where death has occurred from infectious or contagious disease, such as small-pox, typhus, diphtheria or tuberculosis. The Bill will, doubtless, meet with fierce opposition; for, whatever may be its merits from the point of view of the sanitarian, it will take a long time to educate the unlearned and the poor to submit to have their old-cherished customs of burial abolished by any measure of compulsion. Even after a century's proof of the value of vaccination, as a preventive measure, the power of the anti-vaccinators made itself felt in the Legislature of last year.

## Sittings in Churches.

By the ancient common law of England, every parishioner has a right to a seat in his parish church. The right of Churchwardens in England to allot seats to parishioners, and to receive pew-rents has crept in through words used in Church Building Acts in the last three-quarters of a century; but all such

Acts made provision for a portion of each church being set apart for the accommodation of the poor, and for strangers. We admit, most thankfully, that in Canada the custom of appropriating seats in churches to persons in consideration of a money payment, is showing signs of dying out. But we were considerably astonished, a few Sunday evenings ago, on applying for a seat in one of the principal churches of Montreal, twenty minutes before the time for service, and when no one was in the church but the pew-opener and ourselves, to be told that we could not be shown to a seat until the commencement of the service. In another leading church in the same city, though a seat was found on request, there was no offer made of Prayer-book or Hymn-book. Is not this a matter which the excellent Brotherhood of St. Andrew might well take up, to see after the seating of strangers, and providing them with books? The answer given by so many to the enquiry, why they do not go to church, namely, the excuse that they have no welcome if they do go, will then be no longer heard.

## The Church Times says:

"Dr. MacColl's timely treatise on 'The Reformation Settlement' has made an unexpected convert in the Daily Chronicle. Or, perhaps, it would be more correct to say that that journal admits the cogency of his arguments so far as to allow that the long array of witnesses he has called into court convincingly proves the continuity of the Catholic theory in the Church of England. Accordingly the Kensitian view, that the 'Ritualists' are fair quarry for his bravoes, and ought to be hounded out of the Church by force, can no longer be sustained. This is truly a great admission; but what, we would ask, is the Daily Chronicle going to do further? We do not forget that it was among the first of prominent newspapers to take a hand in manufacturing the 'Crisis.' It employed a tame Romanist to report on the services in certain churches, in order to prove that every distinction which exists between the Anglican and the Roman mass had been carefully obliterated. It helped to goad the populace to frenzy with the stupid No Popery cry. Now that it is fair to admit that the Catholic theory has much to say for itself, will it do something further to allay the unjust suspicion it has raised, and to discourage recourse to persecution and coercive legislation? We shall see. We do not, of course, expect it to abate its efforts to bring about Disestablishment. As to that question, it has a right to its own opinion. But at least it should from henceforth conduct its campaign in accordance with the principles of legitimate warfare. It should abstain from the use of explosive bullets."

## The Bishop of Fond du Lac.

Bishop Grafton, of the American Pro-



testant Episcopal Church, delivered a notable address to the clergy and laity of his diocese at the 25th annual Council, held in his cathedral on the 6th of this month. There is much in the address to call forth comment, and to excite controversy. After complaining of the unwieldiness of the General Convention of the American Church, and the difficulty of Bishops attending its meetings, he recommends the division of the Church area into convenient provinces, under the rule of Archbishops, to be elected by the Bishops of each province; and on this head he speaks in very plain language of the unfortunate occurrences connected with Episcopal elections in the States. He also pleads earnestly for a more complete recognition of "the great Cyprianic principle of the solidarity of the Episcopate, which enables the Church to meet the exaggerated claims of Rome and the denials of dissent," and that Bishops should no longer, as they have done in the past, speak as individual doctors, or as identified with some school in the Church, or some one branch of it. After some words of wisdom on the subject of divorce, and some remarks on the degree of latitude permitted as to belief in the Holy Scriptures: "according to the Church's teaching Christianity is based upon a person, Jesus Christ; according to the Protestant view revealed religion is based upon a Book." "The Church teaches her children the faith which she has received from the beginning, and she cites her Holy Scriptures as a witness to it." "The Protestant believes that the whole of Revelation is made through a book, and he seeks to discover what the writers intended to say; the Churchman, on the other hand, believes that religion is founded on Christ, that the Church is the organ of its transmission, and that by the Holy Spirit within her, she seeks to discover, not what the writers intended to say, but what God, as their Author, intended to say." The above extracts will show the controversial discussions which the address itself opens up. Speaking further on some of the matters which are now troubling the Church in England, Bishop Grafton contrasts the position of the English Church with the American. "We must congratulate ourselves that the Church in America is free from state patronage and state influence. We may also congratulate ourselves that our predecessors eliminated from the American Prayer-book the so-called "Ornaments Rubric," which in England has caused so much discussion." And on the interpretation and application of the Book of Common Prayer, the American Church, "is to be governed not by any of the divisions, which the sins of man has made, but by the mind and spirit of that whole Church which Christ made and of which we declare ourselves a part. Now the mind of the Catholic Church, concerning the principles

of worship, ceremonial and ritual, have been clearly expressed in her universally received orders; she has everywhere had a service liturgical, ceremonial, ritualistic, and in her Eucharist sacrifice, used vestments, lights, incense." After expressing his thankfulness that the Church in America is free from State control and the perplexing limitations of the English Rubric, the Bishop gives, as his official ruling, that the Eucharistic vestments, mixed chalice, water bread, Eastward position, lights on the altar or borne in procession, and incense, are the allowed usage of the diocese of Fond du Lac; and he also gives his sanction to Reservation of the Holy Sacrament, contending that the Rubrics of the American Prayer-book do not expressly forbid it. Bishop Grafton, it will be seen, on his own authority, decides on those very points which form the subject



THE ARCHBISHOPS OF CANTERBURY AND YORK.

of patient enquiry by the two English Archbishops at the present time. We need not remind our readers that in so ruling, he does not speak with the authority of "the solidarity of the Episcopate," that other Bishops of the American Church may, with equal authority, give contrary rulings to their dioceses, forbidding each and every one of these things; nay, further, on the next avoidance of the See of Fond du Lac, Bishop Grafton's successor in that See may forbid those very things which the present occupant of the See has sanctioned, and to which Churchmen have grown accustomed; a state of confusion only to be solved by the appointment of Archbishops, who, acting in concert, as in England, can speak with "the authority of the solidarity of the Episcopate."

—As you go forward in life never expect too much, never hope for too little.

## PURITANISM.

It is a common notion that, when English Churchmen speak of Puritanism, they always do so with a certain amount of disparagement and dislike, if not of contempt. This is a very great error. Although at a certain moment of our history, Puritanism was opposed to the prevailing sentiment in the Anglican Communion, or even to the principles of Anglicanism, the more thoughtful of Anglicans have always recognized the presence of nobler elements in Puritanism, the absence of which in religious life would involve a very serious loss. For example, there were in Puritanism such elements as these—a deep sense of the holiness of God and of the sinfulness of man, leading to a prominent setting forth of "the Sacrifice of Christ and the gift and grace of the Holy Spirit; and Christians in general, whether calling themselves Catholic or Protestant, will confess that where these doctrines are cast into the background, Christianity and religion will suffer. Then, again, the Puritan regarded external observances as of small importance, compared with internal spirituality, and few men will deny that he was right. It may be that he was led to extremes by the opposition of those whom he regarded as unspiritual men. Sometimes—by no means always—he was led to disparage divine ordinances. Sometimes he came to talk with a certain unreality of his internal experiences. All schools are liable to exaggeration on the one hand, and to unreality on the other. But this does not really discredit the principles for which he contended. And is it not true that the finest minds of our own Communion have an instinctive shrinking from tawdry and meretricious ceremonial, however much they may appreciate the beautiful and the grand. Then again the Puritan cultivated a certain severity of thought, manner, and deportment, a kind of rigid self-control. And, even if he carried this a little too far, is not this the kind of character that the normal English gentleman appreciates? Moreover, the Puritan professed and practiced a rigid asceticism in regard to certain classes of amusements. He was seldom a total abstainer, he took his glass of wine or his cup of ale, but he never exceeded—he hated riot; swearing and profane speech were impossible to him; amusements on the Lord's Day were an abomination to him. Was he altogether wrong? "Are we prepared to abolish the command of Christ? 'If any man will come after Me, let him deny himself, and take up his cross and follow Me?' Shall we say that the man who practices too much asceticism, or the man who has no practical knowledge of asceticism whatever, is most like the first disciples of Christ? Then, again, the Puritan dressed soberly and gravely, and was derided for his pains. There

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is not a gentleman among ourselves who would not be called a Puritan if he were to be dropped among the men of the Elizabethan or Jacobean age. We have been led to these remarks by some excellent observations in the English "Spectator." Speaking of the circulation of some books of no great literary merit, but of a Puritan tendency, the writer says: "The great majority of the English-speaking peoples are still, thank God, Puritans. Puritanism has not yet touched the lowest class—they are too uncivilized to stand its discipline. It has become ineffective in the upper class—there are some of them too frivolous, and some perhaps too thoughtful, to bear its regulations, but it is the ideal of the majority. The only difference between the new Puritanism and the old is that the ordinary man has now less time for thought than formerly, and he is less interested in abstract theology. Schemes of salvation and justification, apart from justice, have no meaning for him, but he still hungers and thirsts after righteousness. . . . Too many of the upper classes have played until they are useless, too many of the intellectual class have thought until they are paralyzed by agnosticism; but the great class below them, who are surging up to swamp them, are not going to play too much or to think too much. They are going to act, and to act—if only the Puritan spirit keeps alive—according to their conscience. For our race the Puritan road leads to salvation; all others deny the genius of the people, and lead to—perhaps France." In a recent history of the Anglican Reformation, some remarks are made, which, as far as they go, fall in with these comments of the "Spectator." The writer, referring to the common notion that the influence of Wycliffe and the Lollards was of short duration in England, remarks: "It is impossible to acquiesce in this opinion. It is not merely that the opinion and writings of Wycliffe were circulated in Bohemia, and were accepted by Huss and Jerome; that these men, in their turns, exercised a very powerful influence on the German Reformation; and this again on the Reformation in England. But it is almost demonstrable that the teaching of Wycliffe lived on in a kind of undercurrent among the people of England, and may probably be still the very heart of that Puritanism, which has, for centuries, been so large an ingredient in English religious life."

A SENSE OF DUE PROPORTION.

In some quarters the lavish expenditure on flowers as decorations in our churches at Festival seasons has been deprecated, and it is added that the cost of the flowers might be better spent on missions. There is a precedent in the Gospels for such a murmur, but, unless our memory fails us, our Lord commended, instead of condemning, a costly outlay made for the anointing of His own sacred Person. But beyond all doubt this is an age of extravagance, in which the lines of due proportion are apt to be overlooked. In some churches undue prominence is given

to music, with the effect of turning the House of God into a chamber for the display of musical talent, at the sacrifice of the liturgy. In one leading church in Canada at morning service on Easter Day, two of the three proper Psalms, one of the two proper lessons, the Te Deum and the Athanasian Creed, were "side-tracked" to make room for an elaborate anthem. Surely lawlessness of clergy, and contempt of the rights of the laity to have the liturgy of the Church in its entirety, could scarcely go further. A lack of sense of due proportion is also conspicuous in our churches on the two solemn occasions of marriage and burial. A bride in well-to-do circles of society is not thought to be fittingly attired for plighting her troth at the altar unless she is dressed in much the same costume as Court rules require of a debutante, on presentation to Her Majesty at a drawing-room in Buckingham Palace, and the church is turned for the time being into a theatre for sightseers to indulge their eyes with a display of costly costumes, priceless jewellery, and rare flowers; the last thing thought of is the solemnity of the service. In the old days of the Church, times of family rejoicing were made occasions of lavish expenditure, not on personal adornment, but on "largess" to the poor, through the almonry of the Church. Is it not time that the Church should seek to regain some of the ground which she has lost in this direction. Probably the greatest sinners against the law of due proportion, on the occasions of weddings, are to be found exactly in those circles of society in which the obligations of the marriage vow are the least regarded, and in which divorce is most prevalent. The sense of due proportion is also conspicuously absent at funerals. It was a beautiful custom when near relatives of a lost loved one sprinkled a few flowers on the bier at the grave-side; it is a vulgar travesty of this edifying custom, which has now come into vogue, when neighbours and acquaintances vie with each other in extravagance in purchasing costly decorations from the florists' shops, for display in the house of mourning, and on the outside of the closed grave after the service. And have not funeral orations attained undue proportion in these days. Surely the good deeds of a respected townsman, or parish Lady Bountiful are best recorded in the columns of the local newspaper; the Church has her own sacred office, to preach comfort to the mourners (that they sorrow not, even as others, which have no hope), to warn the thoughtless (Be ye therefore ready), to exhort all to let their light so shine before men, that God, not self, may be glorified in and through their good deeds. It would be unseemly for any clergyman to deplore from the pulpit the vices of any departed member of the congregation; is it not equally unseemly to anticipate the final judgment, and accentuate the (apparent), virtues of any man or woman in a set funeral oration? we use the word apparent advisedly, the hearts of all are open to God, but to God alone.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE  
Fifth Sunday after Trinity.

- I. Samuel xv., 22. "To obey is better than sacrifice."
  - The superstitious sentiment involved in the act of Saul ineradicable—the feeling that certain external acts may be a substitute for interior good. In heathenism—in Israel—everywhere.
  - i. Glance at the case of Saul.
    - 1. A character with traits of nobility. Appreciates goodness—shows devotion.
    - 2. All marred by self-will. (1) Offering sacrifice. (2) Agag, (Best of spoils).
    - 3. Plausible in each case.
    - 4. Yet setting man's will against God's.
    - ii. The same principle still at work.
      - Might expect different under Gospel. And we imagine ourselves free from this heathenism—of Louis XI., for example, who thought to atone for a crime by building a church.
      - 1. Are we sure that we are free from such superstition? Ceremonialism of acts—of words much the same.
      - 2. Forgetting the true nature and use of offerings. (1) Sacrifice good—as expression of devotion—as means of grace. (2) But not as substitute or compensation for obedience. This only is blessed.
      - iii. Explanation simple.
        - 1. Difficult because of our unspirituality. Imagine the will of God arbitrary.
        - 2. Because we ascribe to God a character like our own. Self-interested—capricious.
        - 3. And this to deny the very character of God—absolute holiness—love. Nothing could be so good as this. Nothing could usefully suspend it. Every act the outcome of love and productive of good; nothing arbitrary or uncertain.
        - Conclude. Thus we learn that the will of God is man's goodness and man's blessedness. (1) Goodness, for man can be good only as he is God-like. (2) Blessedness; for only as God reigns can there be unity and harmony in the heart and life of man. "Teach me, O Lord, the way of Thy statutes."

REVIEWS.

The Amateur Cracksman. By E. W. Hornung. Price, \$1. Toronto: Morang, 1899.

This is a very cleverly conceived and well-written book. It is a story of a "gentleman," who became a very accomplished housebreaker, and induced an old school-fellow, who was in difficulties, to join him. Frankly, we do not like such subjects for fiction. It is said that Ainsworth's novels of "Rockwood" and "Jack Sheppard" produced very bad effects among the young men of the period. We do not say that this book will produce thieves; but we would rather that young men were not familiarized with such subjects.

A Drama of Two Lives and other Poems. By Dr. E. J. Chapman. London: Kegan, Paul & Co., 1899.

The author of these poems is well-known in Toronto, as an eminent man of science, and a welcome presence in all social circles. Probably few were aware, during his residence and work in the University of Toronto, of the great poetical gifts of which the volume now before us gives evidence. The first of the poems was privately printed at Toronto, some years ago, under the title of "East and West." Subsequently it appeared in the Canadian Magazine and elsewhere. Other poems having appeared under the same title, Dr. Chapman has substituted the new title, "A Drama of Two Lives." It is a very powerful and touching poem. The second poem, "The Snake Witch," is an undertaking requiring no small amount of courage, some would say auda-



... It is no less than a complete and...  
 twenty poem of Christabel. We know what...  
 res... of want of success...  
 Tupper's endeavour in this way...  
 has not been damned by this name. He...  
 even accepted the guidance of the...  
 continuation given in Gilman's...  
 Coleridge." We must not impute this to...  
 author as a fault, since he was unaware of the ex-  
 istence of this sketch when he undertook his own  
 work, and he does not put this forth as a com-  
 pletion of Christabel. Such, however, it really is,  
 and we can give no higher praise than this, that  
 it produces no feeling of resentment in the reader  
 of Coleridge's great poem. All the other poems  
 are worthy of a place in a very charming volume.

Messianic Prophecy Vindicated. By Professor G.  
 C. Workman, Ph.D. Toronto: W. Briggs,  
 1899.

Professor Workman, while not denying the pre-  
 dictive character of prophecy, yet lays chief stress  
 upon its ethical significance. It is well known  
 that he was removed from his professorship in the  
 Theological department of Victoria College,  
 some years ago, while allowed to teach in the  
 Arts department, a permission which he could  
 not accept. He gives here the substance of a  
 paper read to the Committee of the Play of Quinze  
 Conference, and furnishes, (1) a history of his  
 case, (2) a defence of his teaching, (3) a vindic-  
 cation of his view, and finally, (4) an appeal to  
 the Committee. Dr. Workman writes like a  
 scholar and a thinker, intelligently and earnestly.  
 We cannot here enter into the merits of the  
 case; but we warmly recommend his book to all  
 who are interested in Scripture, and especially in  
 Old Testament studies, and few will read these  
 pages without the hope that the author may soon  
 be permitted to resume somewhere the chosen  
 work of his life.

A Soul's Pilgrimage; Being the Personal and  
 Religious Experiences of C. P. B. Miel, B.D.  
 Price, \$1. Philadelphia: G. W. Jacobs, 1899.

This is a most interesting autobiography of a  
 man born in the Roman Catholic Church and  
 knowing in that Communion the blessing of the  
 spiritual life, yet felt constrained to leave it be-  
 cause its pretensions were not based upon a true  
 foundation. Mr. Miel is, by birth and extraction,  
 a Frenchman, born near Dijon, in 1818. Under  
 the influence of religious convictions he began  
 preparation for the priesthood, and was educated  
 among the Jesuits. Undertaking missionary work  
 among the English, on behalf of the Church of  
 Rome, he was led by the influence of Mr. C. H.  
 Collette to examine its claims, and came to the  
 conclusion that they were unfounded. This led to  
 a rupture with his family, who were devout  
 Roman Catholics, and he therefore thought it  
 better to begin a new life in a new world. Ac-  
 cordingly he came to the United States in 1855,  
 and met with much kindness, especially in Bos-  
 ton, where he became intimate with Longfellow,  
 Theodore Parker, Emerson, and many of that  
 body of brilliant men by which that interesting  
 city was then adorned. Subsequently he removed  
 to Chicago where he grew to a fuller acquaintance  
 with the principles of the Anglican Church. In  
 this Communion he found that which most satis-  
 fied both heart and mind—the fullness of Christian  
 truth, Apostolic order, and great liberty. Con-  
 sequently he sought and obtained admission to  
 the ministry in the Episcopal Church, (June 23rd,  
 1871). "Having reached," he says, "what promises  
 to be the end of my religious journey, it seems  
 fit to look back and recall its principal stations.  
 The most important steps of my spiritual career  
 are five in number, viz.: 1. Giving up the world  
 for the Church. 2. Making my novitiate at the  
 Jesuits. 3. Renouncing Romanism. 4. Seeking  
 after Truth. 5. Joining the Episcopal Church." It  
 should be added that the book is written in an  
 excellent spirit, without a bitter expression  
 regarding the Church he left, and with some  
 useful warnings to those seeking to make  
 converts.

... Nelson's...  
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... a... story, told in first-rate style.  
 ... the South before and after the war.  
 ... we are introduced to some  
 ... families, inhabited by cultivated  
 ... prejudices against the Yankee and  
 ... yet receiving Yankee visitors  
 with a high bred courtesy. Then we find pre-  
 parations for secession by force, some eagerly  
 ready, some shrinking back from all the terrible  
 possibilities. Next comes the war, which, how-  
 ever, is passed over with only a few references,  
 and finally comes the reorganization of the South.  
 We have our views of the Carpet baggers from  
 the North and a glimpse of the terrible Ku Klux  
 association which sprang up in the South. We  
 suppose that Mr. Page is a Southerner, and we  
 have no doubt that he faithfully represents the  
 spirit of the South. We are satisfied also that  
 he does not mean to do injustice to the "Yankees,"  
 who undertook the administration of the Southern  
 States. In however, we are to take his repre-  
 sentations as correct, we can hardly wonder at the  
 rising of the Ku Klux, however we may condemn  
 some of its proceedings. Along with the matters  
 to which we have drawn attention, there are two  
 or three quite pretty love stories, and, on the  
 whole, the book is one which we are glad to have  
 seen and read.

SUGGESTIVE TEACHINGS, COMPILED  
 AND ADAPTED FROM MANY SOURCES.

By the Rev. Swithin Asquith, Alberni, B.C.

True religion develops fellowship, and so, in-  
 directly, personality; "the fellowship of saints"  
 is intended to awaken our own powers and to call  
 forth new ones by contact with the gifts and powers  
 of others. The love of God involves love of man.  
 Therefore, solitude and solitariness, carried beyond  
 definable limits, become inimical to all true piety.

Do not withhold praise upon its due occasion;  
 praise is recognition. To be chary of praise is  
 churlish, but flattery is false dealing; reprehensible  
 and unseemly.

It is of the utmost importance that wise and direct  
 religious instruction be undertaken early in life; if  
 not, the flexible and pliable soul quickly hardens  
 and indifference and unbelief reign rampant. This  
 neglect of youthful souls is a grievous and heinous  
 sin and prepares a way for the overthrow of house-  
 holds and nations. But holy teaching must not be-  
 come a weariness and a tyranny; it should be a  
 wholesome, natural influence.

Without plowing and sowing there can be no ex-  
 pectation of a harvest. Without patient, persistent  
 toil and commensurate labour, physical, mental and  
 spiritual, there can be no real and abiding results.  
 Labour alone wins excellence—physical labour,  
 mental labour, spiritual labour.

Two tutors of youth may possess equal literary  
 qualifications. One throws his entire energies into  
 a single channel; the other gives study, thought and  
 attention to the great principles of progress and  
 development. Both impart instruction; the one adds  
 nothing to the strength of mind, and no elevation,  
 proportion and stability to character; the other, if  
 uniformly and increasingly true to his capability,  
 will develop mentality; direct individuality in its  
 own God-given bent as to vocation in life; strength-  
 en and train perceptions; advance the subtle tone of  
 morality and spirituality; and illustrate true dig-  
 nity of being—physical, intellectual and emotional,  
 and spiritual. These parts and proportions may  
 never be divorced.

A religious life never destroys, but develops  
 and enhances our own individuality. A genu-  
 ine artiste or virtuoso in music possesses  
 certain qualities: technical cultivation, right  
 apprehension, intelligent delivery and true  
 expression. Personal individuality, however,  
 is the balancing power of the whole; without in-  
 dividuality there is no musician. So in all holy

learning, the individuality is trained, purified and  
 saved, for its own and special call in God's service,  
 to God's glory and its own salvation.

The Churchwoman.

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

ONTARIO.

The thirtieth annual meeting of the Ontario  
 Diocesan Branch of the Woman's Auxiliary  
 to the Domestic and Foreign Missionary  
 Society was held at Prescott on the 6th, 7th, 8th and  
 9th of June. There was a good attendance of  
 officers and delegates from the various branches in  
 the diocese. Holy Communion was celebrated in  
 St. John's church, when 67 communicants were  
 present. The sermon was preached by the Rev. H.  
 B. Patton, from the text, "Beloved, if God so  
 loved us, we ought also to love one another."  
 I, John iv., 11. After service the members met for  
 business in St. John's church hall. Mrs. Lewis,  
 the wife of the Archbishop of Ontario, hon. presi-  
 dent of the Ontario W.A., was present, and also  
 Mrs. Tilton, the provincial president of the W.A.,  
 and Miss Halson, provincial Dorcas secretary. A  
 delegation from the Ogdensburg W.A., consisting  
 of Mrs. Hasbruck, its president, Miss Knapp, sec-  
 retary and Mrs. James, was warmly welcomed.  
 The reports of work done during the year were very  
 satisfactory. There is an increased membership of  
 85, making a total of 1,302 members. Interesting  
 papers were contributed by Miss Van Straubenzie,  
 Portsmouth; Mrs. H. Grant, Newboro' and Miss  
 Halson, provincial Dorcas secretary. The first  
 named was most impressive and presented the  
 spiritual side, while the last brought out the prac-  
 tical, being a history of the W.A. from its first in-  
 ception, fourteen years ago, down to the present  
 time. It has now a membership of over 12,000.  
 Junior work was the subject of Mrs. Herbert  
 Groulx's excellent paper, and contained much good  
 advice for the young members of the Church. A  
 chain of papers on Africa, being a series of five  
 papers on Mission work in the different parts of  
 Africa, were written by Miss Lister, Belleville; Mrs.  
 Darby, Kingston; Miss Thacker, Kingston; Mrs.  
 Reynolds, Brockville; Miss Muir, Merrickville. A  
 resolution recording the deep sorrow felt by all  
 members of the Ontario W.A. for the loss of its  
 much loved president was carried in silence, all  
 standing. A memorial from Ontario diocese is to  
 take the form of providing a home or furnishing a  
 room in the Japanese Hospital for nurses, to be  
 called the Alice Rogers Memorial. At the public  
 missionary meeting on Wednesday evening, the  
 Ven. Archdeacon Bedford-Jones and His Honour  
 Judge Macdonald were the speakers. They strongly  
 urged the needs of the mission field in our own di-  
 cese. The following officers were elected: Mrs.  
 Buxton Smith, president; Miss Gildersleeve, first  
 vice-president; Mrs. Hague, second vice-president;  
 Mrs. Smythe, recording secretary; Miss Daly, cor-  
 responding secretary; Mrs. Worrell, treasurer; Miss  
 Van Straubenzie, Leaflet editor; Miss Muckleston,  
 Dorcas secretary; Miss Lewin, secretary J.W.A.;  
 Miss Wilson, treasurer Extra-cent-a-day. The  
 thankoffering amounted to \$204, and was given to  
 diocesan missions. Next year's thankoffering is to  
 be devoted to the Widows' and Orphans' Fund. A  
 pleasing feature was the entertainment of the  
 officers, delegates and members on Thursday even-  
 ing at Mrs. Albert Whitney's residence. This was  
 much appreciated and enjoyed by all. The hos-  
 pitality shown the members by their co-workers at  
 Prescott will not soon be forgotten. The meetings  
 throughout were characterized by that harmony  
 and good feeling which should prevail where all are  
 working for the glory of God. "That His way

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may be known upon earth. His saving health among all nations."

## TORONTO.

Toronto.—The June board meeting of the Toronto W.A. was held in St. James' schoolhouse on the 8th inst. The corresponding secretary reported that a new branch had been formed at Markham since the annual meeting. The treasurer reported receipts from May 11th to June 8th, \$298.08, and expenditure, \$186.90; the P.M.C. amounted to \$171.16, allocated as follows: Diocesan missions, \$135.61; Algoma, \$7.25; Northwest, \$15.15; Foreign, \$10.55; Jews, \$2.25, and Chinese in British Columbia, 35 cents. The Extra-Cent-a-Day Fund amounted to \$34.98, and was unanimously voted to assist in the building of a church at Inglewood, Qu'Appelle diocese. It has been decided that the commemoration of the establishment of the Church Woman's Mission Aid in Toronto in 1878 shall take the form of an anniversary service to be held in Holy Trinity Church in October. The librarian reported that sixty-five books are at present in circulation, and that the library which is in St. James' schoolhouse, is open on Tuesdays from ten to twelve o'clock noon. The P.M.C. Committee, and the Hospital Committee have been enlarged to include one representative from each parish in the hope that their usefulness may be greatly extended. The convener of the Hospital Committee is Mrs. Davis, 224 Crawford street, who will arrange to have patients in the city hospitals visited regularly by members of the W. A., whenever requested. The devotional reading on the last clause of the members' prayer was given by Mrs. Davidson; before closing the meeting the President urged upon all members of the Auxiliary the importance of remembering their responsibility in mission work during the summer vacation. Miss Collins, of the Deaconess and Missionary Training House, left at 1.30 o'clock on the same day for the Blackfoot Hospital, where she will be trained for three months before entering upon her duties as matron at the South Camp Home, Blackfoot Reserve.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP OF NEWFOUNDLAND.  
St. John's.—The Cathedral Parish of St. John the Baptist.—The managers of the Church of England Asylum for Widows and Orphans have issued the annual report. There are now 66 inmates, 40 girls, 26 boys; the managers repeat what they said last year, that it must depend entirely upon the sustained interest substantially shown by the Church how far the work of this, its only charity of the kind, can be carried.

A very successful sociable was held by the Cathedral Men's Bible Class; the Ven. Archdeacon Botwood announced that the proceeds of the evening would be devoted to the "Mission Boat Fund," and he sketched briefly the work which the Bible class had done in the past in visiting the crafts which come to St. John's from the outports.

The new parish building in the parish of St. Thomas erected as a memorial to the late Canon Wood has been formally opened, and the parish has now commodious quarters for its various organizations.

Harbor Breton.—At the annual vestry meeting Dr. Fitzgerald and Mr. James Hardy were elected churchwardens.

Herring Neck.—At the Easter vestry the Hon. A. B. Morine, M. H. A., and F. C. Barteau, auditor-general, were re-elected as lay representatives to the

Diocesan Synod, and T. D. Lockyer, J.P., and Mr. John Philpott, were re-elected churchwardens.

Hopewell.—At the annual vestry Mr. George Kelly, jr., and Mr. Henry Lear were elected churchwardens.

King's Cove.—The Church has lost a faithful member by the death of Mrs. Edward Penny, at the ripe age of 79.

Twillingate.—At the Easter vestry Messrs. J. W. Owens and Peter Cook were elected churchwardens, and Messrs. J. R. McCowen and W. R. Stirling as delegates to the Synod.

## NOVA SCOTIA.

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

Lunenburg.—Rev. George E. Haslam has, we rejoice to say, regained his health and is at work again. The fife and drum band recently held a very successful concert in this parish.

Halifax.—A very interesting service is to be held in St. Paul's next Sunday to commemorate the 150th anniversary of the founding of the city. The Governor-General, Mayor and all public functionaries have received invitations. The Bishop will preach in the morning. The Bishop and Mrs. Courtney are expected home this week.

Sackville.—A fine bell has been placed in the parish church. The money was collected by the rector, Rev. R. F. Dixon, from friends in England and elsewhere. It will be a great boon to the widely scattered congregation.

Amherst.—Mr. J. J. Willis of Montreal is acting as lay reader in this parish under the indefatigable rector, Rev. V. E. Harris.

## QUEBEC.

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

Sherbrooke.—Mr. Henry E. Richmond, son of the rector of Gaspé, a fourth year student at Bishop's College, was drowned in the Massawippi on Wednesday last. He lost his own life in a gallant rescue of another boy whom he saved from the same fate which overcame the rescuer.

Robinson.—The Bishop held a confirmation service at St. Paul's church on Sunday the 11th inst, when 12 candidates were confirmed.

## MONTREAL.

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

Montreal.—St. John the Evangelist.—The second Sunday after Trinity was observed in the parish as "School Sunday" in connection with the School of St. John the Evangelist. The special preacher on the occasion was the Rev. Meredith Ogden Smith, M.A., Professor of Exegesis, Nashotah University, Nashotah, Wisconsin. This school, which has just celebrated its 40th anniversary with a banquet at the Place Viger Hotel, presided over by the beloved founder, Canon Edmund Wood, has recently been placed under the Rev. W. C. Rodgers, a Cambridge University graduate, who has had a wide English public school experience, and during the short time he has had charge has already won golden opinions, and has fully proved the wisdom of the choice. School Closing.—The annual closing exercises and Speech Day was held on Wednesday, the 14th inst. At 4 p.m. lawn tennis, cricket and other athletic competitions took place on the school grounds. The weather being fine they were watched with great interest by a large number of the parents, old boys and friends. At 8 p.m. the distribution of prizes and the school concert was held in the parish rooms. It was not only a success as

regards attendance, but the programme was so well arranged and the several items so well carried out that the affair unfortunately ended only too soon.

Church of the Advent.—The Rev. Andrew J. Doull, M.A., Oxon., the recently appointed curate of this parish, is expected out from England in August. Mr. Doull will be quite an acquisition to the clergy of Montreal. He is a Canadian by birth, his father having been the late Mr. Doull of Halifax, N.S., and during his life was president of the Bank of Nova Scotia and a member of the House of Commons. When quite a boy Mr. Doull went to England to school and afterwards took his degree at Oxford. For about two years before his ordination he was a lay worker in the Oxford Mission in East London. Since his ordination he has been a curate of Leeds parish church, one of the most important parishes in England, and has there made quite a name for himself. The writer, who has known him for years, expects he will add many further laurels to his already grand career.

Grace Church.—Sir Charles Rivers-Wilson and Lady Wilson and party attended the morning service the other Sunday. Sir Charles assisted at the service by reading the lesson. Service was conducted by the rector, the Rev. Dr. Ker.

Christ Church Cathedral.—Through the kindness of a member of the congregation a ride around the city on the electric cars was given the Sunday school and choir on Tuesday evening, June 13.

Laprairie.—A memorial tablet has been erected in the chapel of the church in memory of the late Ven. Archdeacon Lonsdell, the second Anglican clergyman who served here, at one time honorary canon of Christ Church Cathedral, and Archdeacon of Hochelaga.

Lachine.—Mrs. Fulton opened the grounds of her home, Craigmore, for a lawn party in aid of the building fund of St. Paul's church. About 150 were present. A collection was taken up and a substantial sum raised for the church.

Knowlton.—The Bishop paid his annual visit to this parish last week, when he confirmed a class of fourteen in the parish church, being assisted at the services by Rural Dean Brown, the Rev. N. P. Yates and the rector. All the newly confirmed made their first communion at this service, which was largely attended. In the evening, His Lordship preached an original and strong sermon on the Gospel for the week.

Bondville.—The Bishop visited the Church of the Good Shepherd and administered the rite of confirmation to several candidates presented by Rev. G. A. Mason. His Lordship preached an eloquent and forcible sermon to a large and attentive congregation. Rev. M. Emmet, of Shefford, also took part in the services.

## OTTAWA.

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

Ottawa.—St. Barnabas.—The observance of the Patronal festival was begun on Sunday, St. Barnabas' Day. The altar servers attended in a body in the early morning, and were formally admitted as members of "the Guild of the Servants of the Sanctuary," lately organized in England. The office of admission was performed by the rector, by authority of the warden in England. The servers afterwards communicated together. At 11 o'clock a solemn procession took place from the sanctuary, followed by a choral celebration, at which the rector was celebrant, and the Dean of Ottawa was the preacher. The day closed with solemn evensong, sermon and procession. In his sermon in the evening, the rector urged as many as possible of the parishioners to assist at the daily Eucharist, during the octave,



with the intention of providing a place of worship on the west side of the city, and particularly for the purpose of providing a place of worship for the poor.

**All Saints.**—The corner-stone of this church was laid by the Bishop with appropriate ceremonies. The occasion was of a most solemn nature. The vestry and ladies societies who were attending the Synod were present, and there was a large attendance of ladies and gentlemen. After a hymn had been sung, the Bishop read prayers, and then proceeded to lay the stone in position, saying: "In the name of Jesus Christ, we lay this foundation stone in the name of God the Father, God the Son, and God the Holy Ghost." The Bishop then gave the stone three raps with a hammer. Mr. H. N. Bate then stepped forward and deposited on the stone a copper box, hermetically sealed, and containing a copy of The Journal and canons of the Ottawa Synod, a Canada Churchman, current coins, postage stamps, Ottawa daily papers, specially prepared photographs of Rev. A. W. Mackay, pastor of the new church, and of H. N. Bate, donor of the church, and a history of the formation of the church, written on parchment and on Japanese paper. Dean Lauder followed with prayers, and when these were over, addresses were given by the Bishop and the Dean. The Bishop said he was pleased to acknowledge the generosity of the Bate family, who had started the church, and he hoped their example would be followed by other wealthy men belonging to the Church. They should recognize when God had given them wealth and ought to be willing to build houses of prayer. The church was not for one class only, and the speaker was sure the poor would always be welcome at the services and as members of the congregation of All Saints. The Dean, in his remarks, stated that he had known Mr. Bate for forty years. They had come to Ottawa almost at the same time, and had always been intimately connected. He was quite sure the Church would prosper, as the district it had been built in was a growing one, and it had started under such favourable auspices. The trained voices of the clergy and choir, singing the different hymns during the ceremony, had a very good effect. Rev. W. M. Loacks, of the Cathedral, acted as cross-bearer. The offertory, which amounted to \$120, was in aid of the organ fund of the church. A reception was tendered after the ceremony by Mrs. H. N. Bate at her residence, Trenwick House, Chapel street. About four hundred people were present.

**St. John's.**—A very hearty reception was given in St. John's Hall, when Rev. R. H. Steacy arrived to take up his duties as curate to Rev. Canon Pollard. A large number of parishioners were present and seemed to be very favourably impressed by the cordial and earnest manner of their new curate. The rector introduced him in a short speech, and Mr. Steacy replied in an eloquent address, which gave great satisfaction. During the music and refreshments, he had the opportunity of seeing a good many of those amongst whom he came to labour. The following week there was another reception at the Anglesea Square Mission Hall, when the whole congregation of the district assembled to bid Mr. Steacy welcome. The room was very prettily decorated and well filled. The rector again introduced him, and the reply was most enthusiastically received. Everything points to a good work being done in the parish, for Mr. Steacy combines considerable eloquence of speech with heartiness of manner.

**Cornwall.**—On the evening of Sunday, the 4th inst., the Bishop held a confirmation at the Church of the Good Shepherd, when nineteen candidates were presented, a number of whom were adults. The Bishop delivered an impressive lecture to the candidates before the ceremony, instructing them as to the life and duties of a true Christian, and addressed the congregation briefly

of whom to were previously publicly baptized, and at All Saints' 51 candidates, a total of 115 for the parish. A majority of these were grown-up men and women, and a large proportion had been brought up outside the Church of England. The Church here has evidenced much sympathy for the G.T.R. striking trackmen. Both Revs. H. Symonds and J. C. Davidson have spoken publicly on their behalf, and a collection was made for them in St. John's church.

TORONTO.

ST. JOHN'S, SWEATMAN'S ISLAND, TORONTO.

St. John's.—The Bishop attended the confirmation service held in this pretty little church on Thursday, 14th inst., where privileged participants in a very solemn and beautiful ceremony. The choir of St. James Cathedral, under the leadership of Mr. Kemp, had charge of the music, and rendered their part of the service in a most satisfactory manner. The visiting clergy were: Revs. Canon Sweeney, C. L. Ingles, A. Hart, C. A. Seager and A. C. DePencier. The church was prettily decorated for the occasion by the ladies of the Sanctuary Chapter, the altar being especially beautiful with its adornment of flowers, etc. At 8 o'clock Canon Macnab, the newly appointed rector, knocked at the door of the church demanding his induction to the parish of St. Martin's, at the hands of Rural Dean Sweeney. The choir and clergy then entered the church singing hymn 179. The mandate of induction was read by the rector of St. Mark's, Parkdale. The keys of the church were presented to Canon Macnab by the churchwardens, Messrs. Frocks and Mackey, and duly accepted. The formal induction was then proceeded with, the rural dean presenting the rector with a handsome Bible and Prayer-book, the gut of the parish. Dr. Sweeney's sermon from the text "What mean ye by this service?" was admirable in every respect. The solemn service so beautifully rendered will long be remembered. The Ladies' Aid Society provided refreshments for the visiting clergy and choristers at the residence of Mr. Thomas Needham.

**St. Luke's.**—The Bishop held a confirmation service at this church, when 32 candidates (19 female and 13 male), were confirmed.

**Grace Church.**—The Rev. Mr. Newham, who has been officiating at this church for the past year, during the absence of the rector, has left to visit his parents in England.

**Warsaw and Hall's Glen.**—The corner-stone of the new Anglican church, at Hall's Glen, was laid with Orange ceremonies on Friday, June 9th. Warsaw lodges of Orangemen and True Blues, and the Hall's Glen lodge, and many Orangemen from surrounding points attended in full regalia. The corner-stone was laid by Thomas Blezzard, Esq., M.P.P. Among the speakers were: Thomas Blezzard, M.P.P.; Rev. R. Hyde (Presbyterian), Warsaw; Rev. G. Warren, rector of Lakefield, and the missionary-in-charge, Mr. W. Archbold. The ceremony was witnessed by about 300 people. Mr. Robt. Hunter, who donated the lot, kindly loaned his organ for the occasion. After the ceremony, Mr. Blezzard donated \$10, and L.O.L., No. 281, Hall's Glen, also donated another \$10; other smaller amounts were also given by those attending. The ceremony was a great success, and everything went off well.

**Brighton.**—St. Paul's.—The Lord Bishop of Toronto held a confirmation in this parish on June 5th, when fourteen candidates were admitted into full membership of the Church before a large congregation. The church was prettily decorated, and the service was full and hearty. Several of the neighbouring clergy were present. An offertory was taken up for the St. Alban's Cathedral Fund. Before beginning the confirmation service, the Bishop administered adult baptism to one of the candidates.

**Peterborough.**—The Bishop of the diocese administered confirmation in this parish on Sunday, 11th inst. In St. John's 64 candidates were pre-

sent (of whom to were previously publicly baptized), and at All Saints' 51 candidates, a total of 115 for the parish. A majority of these were grown-up men and women, and a large proportion had been brought up outside the Church of England. The Church here has evidenced much sympathy for the G.T.R. striking trackmen. Both Revs. H. Symonds and J. C. Davidson have spoken publicly on their behalf, and a collection was made for them in St. John's church.

**Campbell's Cross.**—On the 30th of last month the foundation-stone of the new church was laid by the Hon. A. S. Hardy, who was accompanied by the Rev. Professor Clark, of Trinity University, and Mr. John Smith, member for Peel. The Premier, in the course of his remarks, said it was incorrect to say that the Church of England was increasing in power and influence only in the cities and large towns; other denominations might make a better showing as regards mere membership, but none were more active or influential in work. The history of the Church in the province of Ontario really began when the Rev. John Strachan was called to Toronto from Cornwall upon the creation of the diocese of Upper Canada in 1812. In 1839, when Bishop Strachan was ordained, there were 70 clergy of the Church of England in this province. In 1889 there were over 500, and to-day there were more than 600. There had been vast progress in all branches of the Church's work, showing constant growth and constant expansion. To-day there were six well organized dioceses in the province, as compared with one sixty years ago. In 1871 there were 571 churches, in 1881, 680, and in 1891, 897. The Church of England had erected more churches in the decade ending 1891, than any other denomination in Canada. The Rev. Professor Clark said, in reference to the influence of the various denominations, that he loved the good old Church of England, and would be willing to die for her, but he also revered the men who were engaged in the Christian cause, although working in a different way. It is hoped the new church will be opened in September next.

NAGARA.

JOHN PHILIP DE MOULIN, D.D., BISHOP, FAMILTON.

(Meeting of Synod continued).

Thursday morning.—The first report presented at the morning session to-day was that of the special committee appointed to consider the question of the inter-diocesan Sunday school examination for Advent, 1899. The committee considered that it would be better for the setting of the papers to be always made by one responsible head, the work of examining to be handed from one diocese to another. The discussion on the state of the church was continued. Bishop DuMoulin intimated that the report was too voluminous to be considered clause by clause, and he suggested that the summary only be dealt with by synod, the balance of the report to be left for discussion in the deanery meetings during the year. This was agreed to, and the summary was considered clause by clause. The first clause showed an increase of 2,000 in church population in the year, and the second referred to the need of increased interest in Sunday school work. The third clause referred to the fact that there had been a \$1,000 decrease in amounts contributed for clerical stipends.

Rev. C. E. Whitcombe spoke feelingly on this important subject. He said he believed there was abroad in the minds of the people a feeling of injustice, and it behooved the members of the synod to find out the cause of the feeling. He believed that the ministers were too often the servants of individual churches instead of servants of the church body. In the civil service matters much more justice was done. Men there were in line for promotion. He saw nowhere in the church where promotion was made for the promotion of faithful servants. He could see where individual churches, by means of prejudice and other means, sought to secure par-



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particular ministers merely to suit themselves. The church was catholic in theory, but decidedly congregational in character. It was a marvelous thing that in the church there were faithful men who were and had been for years in country missions, laboring faithfully without a murmur, though at times the manhood in them must speak out against the too apparent differences in treatment of ministers. He had no fault to find with the fat clergymen, or clergymen in fat livings. At the same time he thought that something should be done.

Archdale Wilson suggested that Mr. Whitcombe was somewhat communistic.

Mr. Whitcombe—I would to God that His church would become communistic again as it was in the beginning, when the disciples had all things in common and no one lacked. He felt that when the clergyman gave himself to the church he should be treated as the servant of the church, to be sent when and where the church desired, regardless of his individual ability. Salaries, he thought, should be paid not because of particular ability, but by reason of length of service. He believed that this return to first principles would right everything. The apportionment principle as carried out was only a half measure. It makes the churches pay for one and another special fund. Why not go further and make an apportionment to be paid by each church for the carrying on of the work of Jesus Christ in the diocese? Then clergymen would be paid not by the churches individually, but by the synod, and the civil service idea thus carried out would bring back the original condition of right and justice. He did not see just how it could be done, but he believed that there must be some way back to right principles, and he urged the members of the synod to seriously consider his remarks, and not cast them aside as being too radical. Mr. Whitcombe was applauded when he concluded.

Rev. Canon Bland, of the committee on the bishop's address, reported a recommendation to have the parts of the address relating to the Lord's Day and Christian Giving printed in circular form and circulated in the homes of every family in the diocese. The report was adopted.

Rev. J. W. Fletcher, of Grand Valley, made a speech and proposed that the diocese set aside one Sunday in the year for the taking up of a collection for the purposes of the Society for Promoting Christian Knowledge. The bishop explained that there had been an agent appointed for Canada, and he thought if the synod endorsed the society and properly greeted the agent when he came around the object would be served. This was agreed to and the society was endorsed most heartily, Rev. Canon Bland seconding the motion.

Rev. Canon Bland brought in a resolution proposing the appointment of a committee to discover things about the condition of lepers in Canada. He spoke for a considerable time on the subject and drew attention particularly to the introduction of the pest by Chinese immigration. The Chinese who come to Hamilton, he said, are taken by Pong Wah Lee, taught English, and then sent to laundries all over Canada. The disease of leprosy took two years to develop, and it was possible that the germ of leprosy could easily find lodgment on a shirt collar edge and from there get to the neck and in time develop the disease. The lepers, he said, should have more attention paid to them, and the synod concurred in the appointment of the committee.

The scrutineers reported the following delegates elected for the next session of the general synod: Clerical—Revs. Canon Forneret and Bland and Archdeacon Houston. Substitutes—Rev. Canon Sutherland and Archdeacon Dixon. Lay—Judge Senkler, J. J. Mason and Archdale Wilson. Substitutes—Warren F. Burton and Kirwan Martin.

Afternoon Session.—Mr. W. F. Burton introduced the following resolution: "That it would suit the convenience of many of its members and result in enlisting more general interest in the legislative duties of the synod if the meetings thereof were held from time to time in different parts of the diocese, and that in view thereof, the bishop and standing committee be respectfully requested to consider the most

desirable mode of carrying the suggestion into effect."

In speaking to his motion, Mr. Burton argued strongly for the change of annual meeting from place to place. He believed it would result in a greater interest being taken in diocesan work generally.

Rev. C. J. James of St. Thomas' church, endorsed the proposition, and cited instances of the good effect resulting from the moving about system in the Fredericton diocese. He thought it would make for the welfare of the church generally.

The discussion was carried on pro and con for some time, and finally Bishop DuMoulin announced that he felt he understood the minds of the members of synod in the matter, and asked that the matter be left without a vote. The standing committee and himself would give the matter most earnest attention. There was but one reason that appeared to him to be potent for the changing about of the place of synod meetings, and that was the deplorable lack of interest shown by the laity of Hamilton in the open services in connection with the synod sessions. The discussion dropped at this point.

Standing committee, clerical members—Rev. Canon Forneret, Ven. Archdeacon Houston, Canon Clark, C. E. Whitcombe, Canon Bland, Canon Sutherland, Rural Dean Belt, Rural Dean Irving, Rural Dean Spencer, Canon Worrell, Ven. Archdeacon Dixon, W. H. Wade. Lay—W. F. Burton, George E. Bristol, J. J. Mason, Judge Senkler, Archdale Wilson, J. M. Bond, T. Hobson, W. H. Draper, W. F. Montague, W. A. H. Duff, W. Nicholson, C. Lemon.

Standing committee, bishop's appointments—Rev. W. Bevan, Rev. C. R. Lee, Rev. K. Ker, Rev. Canon Henderson, Rural Dean Melish, Rev. Charles James. Laymen—Edward Martin, Q. C., W. E. Boyd, H. H. Robertson, J. W. Saunders, E. Kenrick, Kirwan Martin.

Lay delegates to the provincial synod—J. J. Mason, Judge Senkler, A. Wilson, W. H. Draper, J. M. Bond, W. F. Burton, C. Lemon, T. Hobson, W. Nicholson, W. A. H. Duff, W. F. Montague, George E. Bristol. Substitutes—J. B. Clark, Kirwan Martin, E. Martin, K. E. Riseley, C. A. F. Ball and E. Kenrick.

Clerical delegates—Rev. Canon Clark, Rev. Canon Bland, Ven. Archdeacon Houston, Rev. Canon Forneret, Rev. Canon Sutherland, Rev. C. E. Whitcombe, Ven. Archdeacon Dixon, Rev. A. T. Belt, Rev. P. L. Spencer, Rev. E. A. Irving, Rev. Canon Worrell, Rev. Canon Bull. Substitutes—Rev. William Bevan, W. H. Wade, C. J. James, Canon Henderson, Canon Belt, Canon Gribble.

The discussion on the subject of clerical stipends was resumed at this point, several members of synod taking part, and all agreeing that the conditions of affairs in this matter in Niagara diocese was very bad. Reference was made to Rev. C. E. Whitcombe's remarks of the morning, and Mr. Whitcombe himself closed the debate.

Rev. Canon Clark regretted that there had not been more said in the matter by the laymen of the synod, and he wished he could take some of the laymen into the homes of the mission station priests, there to see how they have to struggle to make ends meet. It would make their hearts bleed. The Presbyterians had solved the problem, and no church can have a minister in that body unless it pays \$750 stipend. If the Presbyterians could do it why could not the Church of England do it?

Bishop DuMoulin, in speaking of the matter and reviewing the debate further impressed the seriousness of the matter. The condition of things in the diocese of Niagara in this matter, he said, was almost incredible. The people would not give as they should, and the effect was that the Canadian clergy, the young men, when they have tasted the sundering of the Canadian mission fields—escape across the line, where, happily, a different condition of affairs exists. At the bishop's suggestion the question was referred to the standing committee for its careful consideration. The report of the committee on state of the church was then adopted.

Rev. John Waller, a church missionary returned from Japan, was introduced to the house, and invited to a seat on the floor.

On resolution of Canon Bland the standing committee was instructed to have the new Handy Book printed at once.

Canon Worrell moved a resolution of sympathy and condolence with the family of the late W. Y. Pettit, of Oakville, and the synod passed it by a standing vote.

The Girls' Friendly society will be given recognition as an organization working under diocesan patronage, on motion of Canon Bland.

Archdale Wilson presented a resolution calling for the appointment of a special committee to consider the apportionment question, make a new apportionment, and report to the standing committee. He believed that the present scheme of apportionment was old and not at the present time workable, and thought it would be a good scheme to have an entirely new apportionment made. He did not care, however, to have his resolution voted on at the present time on account of the small attendance of delegates, and the synod agreed, it being understood that the matter will be brought up in the standing committee sessions.

Votes of thanks were passed to the church people of the city of Hamilton, the rector and wardens of the Cathedral, and others who assisted in making the synod gathering a success.

Niagara Falls.—On the Sunday following the Queen's birthday, the Ven. Archdeacon Houston preached at St. Stephen's chapel, an eloquent sermon to the Sons of England Benefit Society, taking for his text II. Chron. ix., 8. His subject was loyalty to the throne, the peaceful advance of imperialism, the duty of peaceful reference of international disputes to arbitration, where reasonably possible, and lastly, the Christian duty of all men to mutually assist each other as brothers in times of trouble, and the wisdom of making provision for sickness in the time of health.

## HURON.

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

Brantford.—Grace Church.—The choir of this church presented the rector with a sterling draft on the Bank of England, and expressed their wishes for a good voyage, a happy visit and a safe return. In acknowledgment of their kindness, the rector said in all the twenty years of his pastorate of Grace church he had had the loyalty and support of the choir and he could assure them that it added much to his comfort and enjoyment in the services and devout choir. He appreciated warmly their help in the services of the church, their kindness to himself and now their generous liberality.

Hensall.—The annual Sunday school convention of the deanery of Huron was held here on Wednesday last, Rev. Rural Dean Hodgins of Seaforth presiding. The other clergy present were: Revs. Lowe, Parke, Armstrong, Mills, Smith, Abey, Jennings, Ten Eyck and Doherty, together with 60 teachers and officers. The day's proceedings began with a celebration of the Holy Communion, the Rural Dean being celebrant, and Rev. W. Lowe assisting. At 11 a.m. the convention assembled for business, when reports were read from every school in the deanery with the exception of Gorrie parish, showing all to be well manned and doing good work. A pleasing feature in the reports was that every school had made a contribution to missionary work during the year. Some irregularities were pointed out in the opening exercises of a couple of schools, and it was resolved that in the opinion of the convention the Prayer Book should be used as far as practicable in the opening and closing of the school. At 1.30 was commenced the reading of the papers announced on the programme. "The Necessity of the Sunday School as a Means to the



... of the Young" by Miss H. J. ...  
 ... "The Need of a Good Sunday School Paper," by Rev. F. L. Armstrong, ...  
 ... "Missionary Work in the Sunday School," by Miss Holmes, ...  
 ... "The Community of Divine Teaching in the New Testament," by Rev. N. B. Smith, ...  
 ... All the papers were of a high order and were ably discussed by many present. In the evening Divine service was held in St. Paul's Church, the clergy taking a place in the chancel, when an excellent sermon was preached by Rev. N. C. Jennings, of Bayfield, on "A Holy Regard for the Things of God." All sessions were well attended and good interest manifested throughout. The members of St. Paul's church served an excellent tea in the church grounds, and were most lavish in their hospitality towards the visiting delegates. The next convention will be held in the village of Blyth.

Atwood.—The summer meeting of Perth Deanery was held this year at this place on Tuesday, June 6. The proceedings began with morning prayer and holy communion at 10 a.m., the officiating clergy being Rev. Rural Dean Deacon, of Stratford; Rev. Wm. Stout, of Kirkton; Rev. T. G. A. Wright, of Millbank, and Rev. T. H. Farr, rector of the parish. The business meeting of the Chapter followed. The Rural Dean reviewed the work of the Deanery and Synodical collections were reported on by various clergy and delegates present, all reports given being beyond the required standard. Since the last meeting two new clerical members of the Deanery staff have been added, viz., Rev. W. V. McMillan of Milverton, and Rev. T. H. Farr of Atwood, and a cordial resolution of welcome was passed in their behalf. The afternoon convention began at 2.30 p.m. in the village hall. The Rural Dean's address was a well-reasoned and stirring plea for preserving a right proportion of the faith, avoiding a morbid, subjective religion on the one hand, and a formal objective religion on the other hand, but making due allowance for both sides of religion—objective and subjective—which he said could not be divorced without serious spiritual loss. He reviewed the history of the religious movement, in which either one side or the other predominated, showed that their success was due to the measure of truth they possessed and their failure to the lack of truth which marked them, and then concluded that neither side of itself was needless, but rather incomplete, and what was needed was the highest possible development of the both sides. Rev. W. J. Taylor gave the next address on "Co-operation," dividing his subject into four parts—(1) Co-operation with God, (2) co-operation with your clergyman, (3) co-operation with one another, (4) co-operation with the Church at large. Everything rested on the first co-operation with God, and the root of all religion was a deep sense of our individual responsibility to God. On that is built the Christian life which, if healthy, will express itself (1) in assisting the clergymen, (2) in assisting each other, (3) in wider questions affecting the whole human race. Mr. Taylor incidentally referred to his personal experience in England, of the vigorous unexampled activity of the Mother Church, instancing chiefly the "Church Army" and "the Church Missionary Society." The Rev. T. G. Wright then spoke on "Cranmer and the Reformation," and dwelt with the underlying principles of the Reformation and considered their relation to the church life of to-day. He discussed the reason and the character of the "Ritual Crisis" in England, and refuted the slanderous accusations now found in the public press and elsewhere against the Church's orthodoxy and Protestantism. His address was a scathing criticism of the idle tales which are heralded about at the present time on the subject of Ritualistic agitation now going on in England. Mr. Wright counselled his hearers to suspend their judgments for the present and very soon it will be seen what is the very inwardness of those who have nothing better to do than to try to disturb the religious peace of England. The Rev. Wm. Stout delivered an address on "The Con-

... of the Church." In addition to the two evils ...  
 ... of her and false Doctrine, against which ...  
 ... the Reformation was directed. Mr. Stout reminded the audience that the Church conserved her primitive Apostolic and Scriptural ministry of bishop, priest and deacon, and her faith as declared in the early creeds. The Rev. J. C. Farthing, in his address on the missionary labours of the Church, reviewed the early history of the British, Irish and Scotch ecclesiastical life, and pointed out its extraordinary missionary fervor at the best periods of its history. Coming down to modern times, he outlined the life and work of the great missionary societies of to-day, viz., Church Missionary Society and Society for Propagation of the Gospel, and others. Having spoken of the past and present of the Church, he said every Churchman (however small might be his congregation), might take courage and hope from the fact that he belonged to a Church that was the greatest missionary power in the world, and had helped to lift the British Empire to its proud eminence to-day. As a set-off against the slanders now uttered against the Church, he pointed out that her bishops saved the liberties of the nation in the days of King John and James II., referring particularly to the Magna Charta and the trial of the seven bishops. To her, he said, the nation owed innumerable blessings of great value. A hearty vote of thanks was tendered to Mr. Farthing, who also preached at the evening service. This closed the fifth meeting held by the Deanery Chapter at points outside of Stratford, and the successful issue of every one of them proves the wisdom of visiting all parts of the Deanery. The ladies of the congregation entertained the members of the Deanery most hospitably.

East Zorra—Christ Church.—The anniversary service was held and was unusually successful in every way. The rector, the Rev. W. Johnson, was assisted by Mr. Frank Plaskett, a former member, who read the lessons, and the Rev. W. Daunt, who preached from Psalm xxvi., 8, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." The service throughout was simple and impressive.

ALGOMA.

GEORGE THORNECE, D.D., BISHOP, SAULT STE. MARIE.  
 Gravenhurst.—The Rev. C. J. Machin, having returned from England, has resigned his charge of this mission, after an incumbency of nearly five and a half years. He spent eight and a half years at Port Arthur, and in the Lake Superior country at the other end of the diocese. As he has promised, at the urgent request of S.P.G., again to plead the cause of that noble old society throughout England during the next winter, the Bishop of Algoma has appointed him to the summer chaplaincy of Beaumaris on Lake Muskoka, where tourists and summer residents will have the privilege of the full services of the Church. Mr. Machin's address up to September will be Gravenhurst, Ont., from October to May next, 19 Delahay street, Westminster, Eng.

CALGARY.

WILLIAM CYPRIAN PINKHAM, BISHOP, D.D., CALGARY.  
 Calgary.—The Rev. W. Fremantle Webb, the secretary of the diocese, will return from the East to Calgary after the end of June, to do as much organization work in the diocese as possible during the summer. Mr. Webb has spent some time in Ontario giving information as to the work of the diocese and its needs, and finds that although a considerable amount of interest has been aroused, the financial return is but small. It is an anxious time for the Church in the diocese of Calgary, with its yearly increasing needs for new missions, and its largely reduced income for its present work. The Church in Eastern Canada does not yet seem to realize that it has a duty to perform in taking up the work which the S.P.G. began some years ago,

but from which it is annually withdrawing its grants. People are pouring into the diocese continually, but they are unable in the first years of their settlement to do much, if anything, to the support of the Church's work. The clergy (that is the missionaries to the settlers), now are receiving barely sufficient to keep body and soul together, and their income is being reduced year by year. The responsibility for the maintenance of the Church's work must be taken up by the Church in Eastern Canada, or the Church will cease to exist in a large part of the West through indifference. The sum of \$3,000 is still needed to efficiently maintain the work of the Church; will someone not help us? We ask only for the bare means of maintaining the clergy in the field till the people are in a position to help themselves. Contributions may be sent to the Bishop of Calgary, or to the secretary of Synod, Calgary, Alberta. The death of Mr. Lowe will be a great blow to the diocese in which he laboured, and it will be difficult to find a man to take his place who so exactly fitted the situation in which he was placed. That Mr. Lowe was appreciated in the diocese is evident from the fact that at his first attendance at the Synod, although he had been but a few months in the diocese, he was elected a member of the executive committee of the diocese, a delegate to the Provincial Synod, and one of the two delegates to the General Synod.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER.  
 New Westminster.—Holy Trinity.—Work on Holy Trinity cathedral is progressing favourably, though it may be some time yet before the new building will be finished. Nearly the entire brick-work has yet to be cemented, and the floor and glazing are also to be finished. The bells (with the exception of one in use at the time of the fire), were destroyed. The church committee decided to sell the metal, and found the best market in San Francisco, the net amount received being \$704. At a congregational meeting it was decided to use this money for the interior fittings and completion of the cathedral.

St. Barnabas.—The annual vestry meeting was held in the parish room on the evening of April 24, when the following officers were elected for the ensuing year: Lay delegates, H. A. Eastman, A. Haszard and N. Draper, Wardens, Mr. Naftel and Mr. Corbould. A new organ has been purchased and will arrive this month from the East. Several presents have been given to the church lately, amongst them being a fine brass cross from England and a new Prayer desk, presented by the people's warden.

New Denver.—A new church has just been opened in the Slocan at Denver, henceforth to be known as St. Stephen's. It is acknowledged to be one of the neatest and best appointed places of worship in the Slocan. A bell has been ordered from West Troy, N.Y., and will probably be used this month.

Revelstoke.—A new parish priest has arrived for St. Peter's in the person of Canon Paget. The Easter vestry meeting was held at once and resulted in the following appointments: Delegates to Synod, Messrs. Hearn, Crage and Grogan. Churchwardens, A. R. B. Hearn and W. F. Crage. Sidesmen, J. D. Molson and G. E. Grogan.

British and Foreign.

The consecration of the Rev. G. A. Lefroy to the See of Lahore is to take place in Lahore cathedral on All Saints' Day.

It is rumoured that the resignation of the Bishop of Llandaff may be looked for before the end

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of the year. Dr. Lewis was consecrated to the See of Llandaff in 1883.

The magnificent new reredos in Bristol cathedral, which has been erected in commemoration of the episcopate of Bishop Ellicott, is to be dedicated on Thursday, October 12th, by the Archbishop of York.

The Bishop of Liverpool, although much better, and able to take carriage exercise, has been ordered entire abstinence from duty for three months, and His Lordship has decided to go to Lowestoft shortly.

The Bishop of Wakefield has appointed the Rev. H. Walsham How, vicar of Mirfield, to an honorary canonry in Wakefield cathedral. Mr. How is a son of the first Bishop of Wakefield, and editor of the Diocesan Calendar.

In our issue of 27th April, we gave our readers two views of the newly-built cathedral of Truro, England. At the close of last month "a short service of benediction" was held in connection with the building of the nave, which is to be commenced at once.

The nave of Norwich Cathedral has been reopened upon the completion of the unflaking of the interior at the cost of Mr. S. Hoare, M.P., and Mrs. Hoare. The service, which was attended by the Mayor and Sheriff of Norwich, and other notabilities, included an address by the Dean of Norwich.

The Archbishop of Canterbury laid the cornerstone of the chapel to be erected in connection with the new Archbishopal Palace, adjoining Canterbury Cathedral. The Archbishop was presented with a case containing mallet, trowel, spirit level, and plumb line, with which he performed the ceremony.

The monument erected at Canterbury, as a memorial to the forty-one Protestant martyrs burned there in the reign of Queen Mary, was unveiled by Lord George Hamilton, M.P.; Dean Farrar delivered an address. The Martyrs' Field (the site of the martyrdom), has been purchased and laid out by the Memorial Committee.

An elaborate oak reredos, consisting of shafts, pinnacles, and arcading, has just been dedicated in St. Andrew's church, Eccles, near Manchester. The whole forms a frame to a sculptured panel in high relief, designed and modelled by Mr. Percy Bacon; subject: "The Lord's Supper." The reredos was designed by Mr. Frank P. Oakley, A.R.I.B.A., son of the late Dean Oakley.

At a Church conference for the rural deanery of Burnham, held recently, the following resolution was carried by a large majority: "That this conference views with satisfaction the growing zeal of the clergy in carrying out the directions of the Book of Common Prayer, and earnestly hopes that the laity may in increasing numbers recognize its claims to their obedience."

The venerable Society for the Propagation of the Gospel has 787 ordained missionaries, twelve of them bishops, working under its direction. Of these 125 are natives, working in missions in Asia, and 47 are natives, working in missions in Africa. The lay teaching force of the society numbers 2,900. There are 3,200 students in the society's colleges, and 3,800 children in its schools in Asia and Africa.

The foundation-stone of a new church at Denaby, Main, Yorkshire, was laid by Miss Montagu, of Melton Hall. The late Mr. Montagu bequeathed in his will the sum of £1,000 to this object, and an additional £1,500 has been given by the trustees of the Marriott bequest.

The Bishop of Truro, presiding over the annual meeting of the Cathedral Union, said that it was part of their nature that the cathedral should be an offering to God of the best art and of the most devout soul they were able to render Him. The more they increased the beauty of holiness by the services in the cathedral, the higher they raised the standard by which others judged themselves, and towards which others were attracted to rise.

In spite of the ritual differences, which are deeply agitating the Church of England, the missionary spirit of English Churchmen seems to be waxing steadily stronger. It is estimated that the aggregate attendance at the meetings held in London at the recent commemoration of the centenary of the Church Missionary Society was fully 60,000. There were, in addition, hundreds of local meetings with large attendances in all parts of England.

Bishop McKim writes from Tokyo: "It seems as if our reinforcements do little more than fill vacancies. Women missionaries are just as much needed, in certain places more needed, than men. When I asked for ten women, some people at home thought it was an extravagant request; it was really a very modest estimate of our needs. If twenty were sent us, they could all be given work where they are needed."

### Correspondence.

All Letters containing personal allusions will appear under 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.

#### ENGLISH CHURCH UNION.

Sir,—In reply to "Enquirer" a few weeks ago in Canadian Churchman in reference to the above society, I should be pleased to give the necessary information on receiving the address of "Enquirer."  
W. H. A. Eckhardt,  
Cor. Sec. for Canada,  
Montreal, Que.

#### LAY HELP IN THE CHURCH.

Sir,—I note that Mr. J. C. Morgan is to move for the organization of lay help in the diocese of Toronto at the annual Synod. This is a step in the right direction. Your issue of the 16th of March last ably points out the working-method of the association for the diocese of London in the Motherland; any association to be formed in this diocese would be wise to follow the same lines. Lay work in the Church fails of half its efficiency where not organized as a factor in diocesan and parochial Church life. The expense need not be more than nominal at first, the rent of a small, conveniently-situated central office, the salary of a secretary, whose duties need not occupy his whole time; these expenses could be met by an offertory at an annual service; there should be no subscription asked or expected from members, for it should be an essential feature or condition of membership that the person joining should be engaged in voluntary (i.e., unpaid), work. The association should be above all party politics, High, Low and Broad, should be welcomed alike, and all will find their differences vanish in the sense of brotherhood in the cause of the Church.

There should be no vows or obligations, except the rule of praying for the Bishop of the diocese, and for each other, and for the Divine blessing on the work of the association. Later on, periodical meetings in each rural deanery, and an annual meeting in the Cathedral City should be arranged, but the first point to be gained is to get each rector to organize his own parochial workers, and appoint a parochial correspondent to the corresponding secretary of the rural deanery, who in his turn should be the recognized medium of correspondence with the central office. I write from many years' experience of the practical working of the association in London, and I shall be pleased to give any information or assistance to any correspondents through your columns, if you will allow the use of them for the purpose.

B. SELDOWN.

#### WOMEN'S WORK IN THE CHURCH.

Sir,—I was asked by a "perplexed daughter of the Church" the other day, what are the duties of women with regard to Church work? and as my correspondent did not give me her age, or state whether she was married or single, I could only give her a general answer, that until she was 21 her proper place was at her mother's side, learning, by doing her duty to her, the first principles of Christian service, and that if she were married her first duty was to her husband and to his home. But the sphere of woman's work in the Church is very extended, and where real capacity is shown no clergyman would wisely try to belittle it. Best of all if husband and wife can join in some joint work, such as the rescue of the fallen, as I have known it done, the husband battling for the rescue of victims of intemperance, the wife for the rescue of fallen womanhood, and each working together; this is the noblest work to which women's energies can be turned, as it is the most arduous, and often the most disappointing. Again, I have known husband and wife unite in choir-training, the husband acting as a choir-master and keeping the unruly boys in order with a firm hand, the wife acting as organist, with the best possible result. The chief difficulty, which besets a parish priest, is to find suitable work for the many willing but incapable hands who ask him to find work for them to do; the young lady, who thinks she has a special aptitude for Sunday-school teaching, but who will always arrive late at the school; the mature spinster, who has a fancy for district visiting, and lacks the necessary tact and gumption to make her visits acceptable. I can do no better than to recommend to all young ladies, desirous of taking up Church work, a careful study of Miss Charlotte Yonge's excellent stories, and, best of all, to serve a quasi apprenticeship to some really experienced Church worker, living with her, if need be, working under her, watching her methods. In Church work woman may play the part of an angel, or of—the very opposite. What a parish priest wants is disciplined, regular, devoted, self-effacing service to the Master.

PROFESSIONAL WORKER.

#### "BY JOVE."

Sir,—I would like to have an expression of opinion from your readers as to the propriety of the above expression in common conversation. Without wishing to be squeamish, it occurs to me that clerics and divinity students should be careful of their words, as they are looked to as models of propriety, especially in speech, in sound morals, and in blameless life. I would not be so hard on the perpetrator of the well known pun, who, when asked, if he could pun on the signs of the zodiac, replied, "by gemini I can sir (cancer)"—but joking aside, surely we must be circumspect in thought, in word, and in deed in these days of restless activity and diminished reverence.

L. S. T.







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**ONE OXYDONOR** will serve an entire family, and will last a lifetime if taken care of.

## Children's Department.

### WISHING AND WORKING.

The boy who's always wishing  
That this or that might be,  
But never tries his mettle,  
Is the boy that's bound to see  
His plans all come to failure,  
His hopes end in defeat;  
For that's what comes when wishing  
And working fail to meet.

The boy who wishes this thing  
Or that thing with a will,  
That spurs him on to action,  
And keeps him trying still  
When efforts meet with failure,  
Will some day surely win;  
For he works out what he wishes,  
And that's where "luck" comes in!

The "luck" that I believe in  
Is that which comes with work,  
And no one ever finds it  
Who's content to wish and shirk,  
The men the world call "lucky"  
Will tell you, every one,  
That success comes not by wishing,  
But by hard work bravely done.

### STAYING POWER.

Delsie Downes stood on the corner of the road, at the turnpike, waiting for the four o'clock stage to pass. When the old stage-driver reined up his horses to take in his passenger, a surprised look came over his face. As he took Delsie's valise in his hand and held the stage door for her to get in, he asked, "Going visiting, Delsie?"  
There were no other passengers

that afternoon, and as the young girl had known the old stage-driver all her life, she was glad to have someone to unburden her troubled heart to.

"I don't know, Mr. Davis, just where I shall fetch up, I've started for the city. I've made up my mind that it is time for me to start for somewhere. The truth is, I can't stand Aunt 'Mandy's' aggravating ways another hour."

The driver kept drumming on the dashboard with the end of his whip handle while Delsie was talking. When she finished he said: "But what's your Aunt 'Mandy' going to do without you?"

"That's her lookout, Mr. Davis. She never appeared to appreciate anything I ever did for her. I didn't mind the work; I could get on with that well enough; but she is so unreasonable and fussy that she keeps me stirred up all the while. I want to go and work somewhere where folks are pleasant. Many times I've gone upstairs and picked up my things and said to myself, 'Now I'll go to the city and get a situation. I won't stay and be imposed upon another hour;' but when I began to pick up, I'd wonder what Aunt 'Mandy' would do without me, for nobody else would go there and put up with her ways. Then I'd make up my mind to try and bear

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

Mr. George P. Goodale,  
Secretary of Detroit Free Press, writes:

Detroit, Mich., May 2, 1897.  
By means of the Oxydonor I was magically cured of a severe case of Spinal Neurasthenia from which I suffered painfully, and after years of failure by zealous and affectionate friends in the medical faculty.

Oxydonor is the chiefest single blessing with which I have made acquaintance on this earth, and I would not voluntarily forego its benefits for a deed in fee simple of Greater New York. Faithfully yours,  
GEORGE P. GOODALE.

J. Crawford Bradlee, M.D.  
34 Wynard Square, Sydney, N.S.W., Australia,  
November 21, 1898.

DR. H. SANCHE,  
Dear Sir,—I may say that the severe tests to which I have subjected the Oxydonor and Animator No. 4, leave no room for doubt as to their therapeutic value, and so thoroughly satisfied am I (after seventeen months' practical trial in my practice in a wide range of diseases) that I am prepared to abandon all other forms of treatment, electric and otherwise, in favor of your system.  
J. CRAWFORD BRADLEE.

Former United States Consul writes:  
Hamilton, Ont., Canada, Sept. 2, 1896.  
It is to me a serious deprivation to be without the Oxydonor even one day.  
C. F. MACDONALD,  
U.S. Consul.

Rev. Isaac Naylor,  
The Noted English Evangelist, writes:  
The Oxydonor had a marvellous influence over me. With incredible quickness it brought me round, substituting strength for weakness, vigor for languor, ease for pain, and health for sickness. I shall take an Oxydonor back to England with me, and shall feel it a duty to recommend it to my friends.  
(REV.) ISAAC NAYLOR,  
Island View, Hornsea, near Hull, England.

Men and women are making a good steady income selling our productions. Write for terms. Address

**Dr. H. Sanche & Company,**  
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NEW YORK, DETROIT, CHICAGO.

### Hay Fever.

McMaster Hall, Toronto, Ont.  
Nov. 24, 1898.  
The night I had the Oxydonor applied to me was the first night in three weeks that I had been able to sleep. Three days later the hay fever entirely left me. I will recommend those suffering from hay fever to try Oxydonor  
W. M. H. WALKER.

### Sciatica, Erysipelas.

Thessalon, Ont., March 7, 1899.  
I have much pleasure in testifying to the worth of your Oxydonor, No. 2. I had been suffering untold agonies from sciatica, and purchased one of your valuable instruments, and I have been improving ever since. The Oxydonor also cured one of my children of erysipelas.  
THOMAS LECLAIR.

### Asthma.

Wawanesa, Man., March 1, 1899.  
I have been using my Oxydonor on a neighbor who was suffocated with asthma, and in three applications she is on the road to cure, and the relief is wonderful.  
W. T. HARTWELL.

**Price Now \$10**

for the original Oxydonor, which was sold from 1889 to 1895 at \$30 and \$25.

Price of Oxydonor No. 2, latest improved, to be used without ice, \$23 and \$25.

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And what a time there was over Lucy Whitcomb, Mr. Davis, when she came home visiting after she started that dress-maker's shop in the city and did so well. I think, maybe, if I have a chance, I can do something, too, and come back to this town and surprise folks. That man who lectured at the school-house last winter talked about going to work and finding out what there is in us; what strength of character we have, and what we are capable of doing."

"Well, now, Delsie, let me tell you that it ain't half so hard to march behind the music as it is to trudge along without any tune. It takes lots more Christian grace to put up with an aggravating old body like your Aunt 'Mandy', than it does to go out to work where other folks are stirring about lively. We all get tumbled up and down in our minds sometimes. John Bunyan says he did, and he was about as good a man as we've heard tell of. Delsie, you're running away from the work the Lord laid out for you. There's nobody that'll do for your Aunt 'Mandy' as you have. Your mother thought a sight of her—she was her only sister—and you know when she died of the fever your Aunt 'Mandy' took you home. You were only a baby, and she has done the best she could for







times, suddenly there came a grinding sound; it almost pitched over on its side, but righted itself, and then it remained perfectly firm and still. By and by Jill managed to creep in, too, and here they were found next morning when the water had gone down, to the great delight of little Nellie, who was crying because she thought Jill and all her puppies had been drowned.

**BUTTERFLY WINGS.**

In an interesting article on moths and butterflies, Agnes Giberene gave the following explanation of the zig-zag flight of the butterfly: "It has been suggested," she writes, "that the uneven flight of these beautiful insects is due to the large size of the wings in proportion to the body, but whatever the physical cause its advantages are obvious. A bird darting at a butterfly will again and again miss its aim through the erratic motion of the insect, and to this irregular flight many a butterfly owes its escape from capture. A butterfly's wing is a beautiful structure. Each wing is made of two delicate membranes, elastic and transparent, laid one upon the other, as upper and under skin, and, despite their apparent fragility, strong to beat and resist the air. Each membrane is more or less covered on its outer side with something which to the naked eye appears to be fine dust, and not long ago it was the fashion to speak of this dust, when seen under the microscope, as consisting of infinitesimal feathers. More rigid examination however, shows these supposed feathers to be minute and delicate scales. They vary a good deal in shape, being sometimes cut or toothed, or notched at the edges. But they vary in colour even more than in shape, partaking of every imaginable hue, from the deepest black to the purest white. Minute as each scale is, it is exquisitely fashioned and finished, each having its own peculiar markings, characteristic "sculpturings," and exquisite tinting. These scales are arranged on the wings like tiles on the roof of a

house, in orderly rows, the row above always slightly overlapping the row below, and the patches of brilliant colour visible to the naked eye are due to massed scales of one colour or another. A single wing contains an almost inconceivable multitude of scales. One-quarter of an inch of the wing of a peacock butterfly was found to have on one side alone about 6,300 scales, so that in the whole square inch there would be over 100,700 scales, and Lenvenhock has calculated that the wings of a silk moth have upon them more than 400,000 scales."

**THE SNAKE WAS TICKLED.**

The traveller in the uncivilized regions of South America has to face many perils. If he escapes the savages, who are adroit and bitter enemies, if he can secure water and food, and survives the intense heat, and believes his expedition has every chance of success, he may die within an hour from the bite of a poisonous serpent.

M. Thouar, in his diary kept during his explorations in the Pilcomayo Delta under a commission from the Argentine Government, describes an experience which prompted him to eternal vigilance in regard to snakes.

He was lying in his hammock; the sergeant of his guard was asleep under a tree close by. Suddenly he noticed an immense serpent coiled about the sergeant's leg, and extending its head toward his bare chest.

What should he do? To wake the man meant certain death to him; but how kill the creature or attract it away without waking him? He recalled a method of capturing the cobra of India.

He prepared a slipknot. By stealthy, almost imperceptible movements, he attracted the serpent's attention. It turned its head.

Then he leaned from his hammock, and with a long piece of grass tickled it gently on the throat.

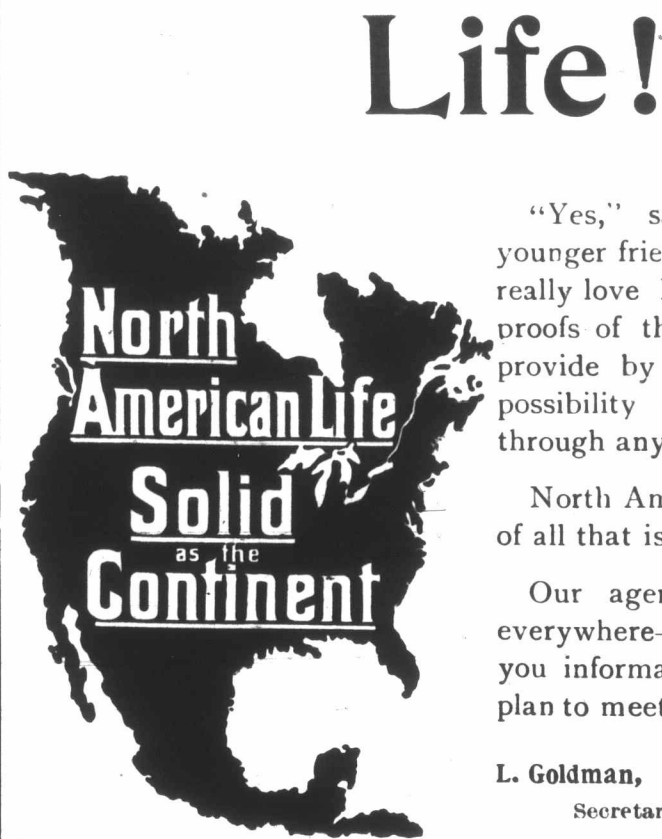
It raised its head. He cast the noose over it, and drew it tightly round the reptile's neck.

It was not a moment too soon; the sergeant awoke. He fainted with fright, but the danger was past.

The slipknot had saved him, and a stroke of the sabre cut off the serpent's head.

**HISTORY TOLD IN KNOTS.**

Tying knots in the handkerchief to jog one's memory had its origin in China thousands of years ago. Before writing was invented in that country, which did not happen until 3000 B.C., memorable and important events were recorded by long, knotted cords. The most ancient history of China is still preserved as told by these knots. When Emperor Tschang Ki invented writing, the entire system of "knotting" was abandoned. And to-day the memory knots made by us in



"Yes," said a wise man to his younger friend, "marry the girl if you really love her—and one of the best proofs of that is your willingness to provide by life insurance against the possibility of her coming to want through anything happening to you."

North American Life gives the best of all that is good in life insurance.

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A word of stocks on the carpet floor—special lines for sure and quick clearing before removal on the first of July. These lines are marked lower than the discount of 15 per cent. would figure. The prices quoted are the net prices:

- Nairn's English Oilcloth, choice of any patterns left, special sale price per square yard, 25c.
- English Linoleums, very large assortment, so that customers will not have difficulty in making choice, 12 patterns ranging from 25 yards to 200 yards each. Special sale price per square yard, 30c.
- Brussels Squares, with interwoven borders in rose debarrie, forest green and tapestry blue, grille patterns, in size 9x10-6, 9x12, 10-6x13-6, 11-3x13-6, sold regularly at from \$15.00 to \$24.00. Special sale price, \$12.50.
- Goat Skin Rugs, size 6x3, in grey and natural brown. Special sale price; \$1.00.
- Reversible Smyrna Rugs, in Oriental colors, size 2-6x5 and 3-6x5. Special sale price, \$2.
- Dagdag Wilton Rugs, size 3x6, and heavy Teprak Rugs, size 3x6, regularly sold at \$7.50. Special sale price, \$4.
- Heavy Reversible Hemp Squares, suitable for summer cottage, in one piece, with border. Special sale price, size 9x7-6, \$1.00; 9x10-6, 1.50; 9x12, \$1.75.
- Extra Heavy Reversible Hemp Squares. Special sale price, size 9x10-6, \$2.50; 9x12, \$3.25.

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handkerchiefs are the only surviving descendants of that ancient custom.

—True prayer is surely not some fine phrases we may utter. The form of words does not determine the character of the petition. Stumbling, broken speech may mean a great deal more than any

rhetoric. It is what is under the prayer that gives it value; what the heart really means, not what the lips may happen to say. Our neighbour hears the words we utter but he cannot know our heart, and the words count for nothing with him if he sees that the heart and lip are not in accord.

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Toronto, 15th June, 1899.



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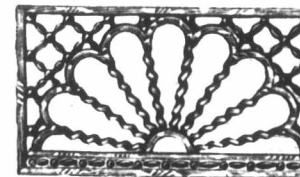
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- 3.—WEDNESDAY, 10—12 a.m.—The Church Catechism, with the "Church Catechism Explained," by the Rev. A. W. Robinson (Camb. Univ. Press).

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