

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28.]

TORONTO, CANADA, THURSDAY, APRIL 10, 1902.

[No. 15.]

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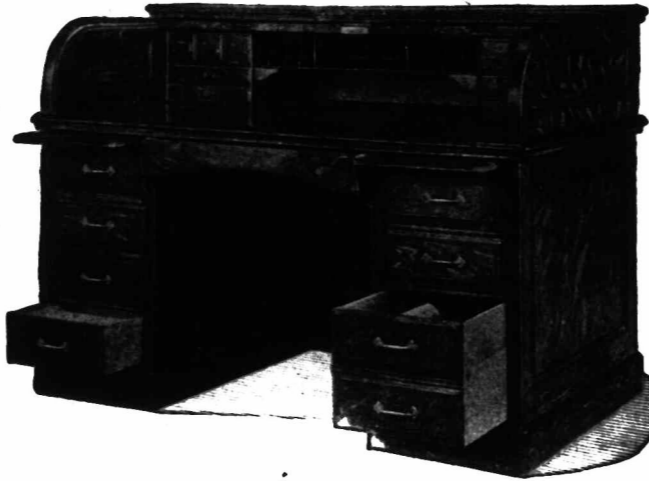
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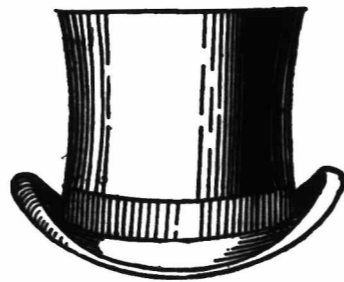
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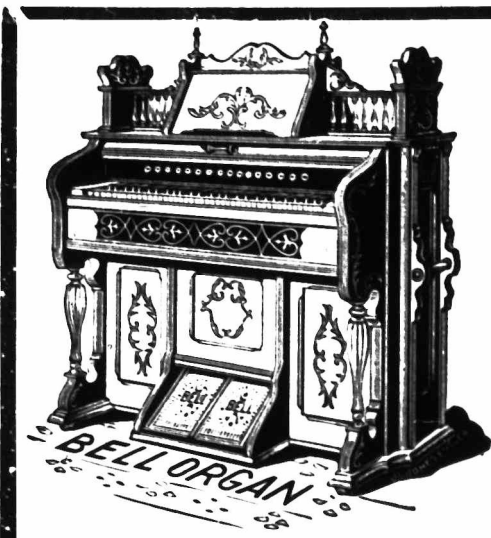
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Holy Communion: 137, 173, 315, 316.  
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Children's Hymns: 330, 334, 335, 337.  
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THIRD SUNDAY AFTER EASTER.  
Holy Communion: 312, 548, 556, 559.  
Processional: 179, 215, 302, 393.  
Offertory: 307, 441, 499, 532.  
Children's Hymns: 446, 565, 568, 569.  
General Hymns: 447, 498, 527, 537.

The Eastern Church.  
The work of promoting a good understanding, in which the late Dr. Hale did so much, has not been dropped by the Church in the States. The Rev. Francis J. Hall, professor in the Western Theological Seminary, contributed last year a series of papers to the Living Church, under the general title of "This Church and the East." These papers and the questions arising from them were brought before the theological academies in St. Petersburg, Moscow and elsewhere, and now in his turn the Rev. Sebastian Dabovitch, of Trinity Cathedral, San Francisco, Dean of the Consistory of the Russian Church in the United States, has begun a series of papers in the same jour-

nal which promise much interest and instruction.

### Bishop's Visitations.

We have received the following letter from a correspondent. As to the special question raised by him, namely, the necessity or the desirability of a lengthened sojourn in the country portions of the diocese of Montreal by the amiable and eloquent assistant Bishop; that is a question upon which we prefer to have the views of members of the diocese. On the general issue, while most of us would agree with him as to the benefits derived from such lengthened visits, their usefulness is of little value if not prepared for in advance, and systematically followed up afterwards.

### The Assistant Bishop of Montreal.

I have read with mixed feelings an account of the parochial meeting of St. George's, Montreal. I remember the Rev. James Carmichael, at Clinton, forty-three years ago, and cannot but rejoice that Bishop-elect Carmichael should have such a warm place in the hearts of his parishioners, and that cordial relations should exist between the rector and the parishioners of his wealthy congregation. But I must confess to a feeling of intense disappointment on reading his address. If it is truly reported, in my judgment he entirely misconceives his position. He is said to hope to remain the active rector of the parish and to occupy its pulpit as his duties as Bishop would only take him about two months or six weeks out of town, and he could do that during the summer vacation when most of his congregation would be away themselves. I had hoped to hear that except for six weeks in spring and fall, the Bishop hoped to spend his time and very great talents among the poorer and scattered folk of the diocese, and so acquire that place in the affections of the people which he now rightly holds in St. George's. That is what the Rev. James Carmichael, of Clinton, would have done. He would have recognized that the diocese was now his parish, and the portions that he specially needed to attend to were the back settlements. One of the now flourishing parishes in the eastern portion of Toronto diocese was practically founded some thirty years ago by a late eminent clergyman. He was asked how he liked the Church in the county town, which he was visiting. "Oh, I did not stay there. I found that there was an attempt to start a mission twenty miles off, so I sent word that I would go there and preach and celebrate, and I had such a gathering that I had three services and on Monday a meeting of the people." Bishop Mills, from your report, sought out all these places, and I hoped to have read that Bishop Carmichael would do so in Montreal diocese, where, I hear, a country

Bishop is much needed. How often do we laymen, who take an interest in the Church, hear of heartbroken regrets that the Bishops have no time to stay here and there to speak a word of hope. But to return to the diocese of Montreal, we read that the Archbishop's chief reason for wanting an assistant was his inability to give adequate attention to the country. Surely that cannot possibly be done in six weeks or two months in summer when country people are so very busy and the congregations are largely made up of city people, including many of St. George's pew-holders? To properly visit, especially for the first time, that would only allow the Bishop to see six or eight parishes with their Sunday schools and missions in the rear.—Huron.

### Imitation Sport.

The Bishop of Hereford when appointed was looked on very doubtfully by a large section of the Church on account of the strong political ground he had taken and his very pronounced views in support of the policy which wrecked Mr. Gladstone's last Government. But all true sportsmen would sympathize with his effort to have the hunting of tame deer, the coursing of bagged rabbits, and the shooting of pigeons put down. It is to be hoped that he will have the better opportunity, which he awaits, to obtain success.

### The Language of Prayer.

One of the great glories of our Prayer-Book is the stately, solemn language in which the devotions of the ages of Christian and Jewish thought are rendered in our mother tongue. Too great care cannot be taken to prevent its mutilation. As showing why it should be reverently guarded, we find that Mr. Edward Hutton has an indignant article in the "Academy" on the spoiling of the English prayer in the English "Catholic" Prayer-books. Our own version, he thinks, is beyond criticism, and he goes on to charge those responsible for the Roman versions with making gratuitous changes for the worse, so as to show that they were not dependent on a Protestant authority. "Shall there be a grand new cathedral in Westminster," asks Mr. Hutton, "and the people who shall go there be encouraged to pray in bad English?" But there are some things which might be improved. Take the petition, "prevent us in all our doings," either conveys no meaning to the average reader or else the very opposite one intended to be conveyed by the word prevent.

### Conference on Confession.

The authorized report of this conference, which was held at Fulham, has been issued. We will discuss the matter more fully hereafter, simply stating now the general results, which were that the members were agreed

that our Lord's words in St. John's Gospel, "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained," are not to be regarded as addressed only to the apostles or the clergy, but as a commission to the whole Church, and as conveying a summary of the message with which it is charged. It is, therefore, for the Church as a whole to discharge the commission, which she does by the administration of God's Word and Sacraments, and by godly discipline, but the members of the conference are agreed that the discipline of private confession and absolution cannot be shown to have existed for some centuries after the foundation of the Church. On the practical question there was a deep divergence of opinion in the conference, some members holding that the practice of confession and absolution ought to be encouraged as of great value for the spiritual and moral life of men and women, while others were deeply convinced that its general encouragement was most undesirable, that it should be treated as entirely exceptional, and that the highest form of Christian life and faith would dispense with it and discourage it.

#### The Revised Version.

The Bishop of Rochester, in the "Diocesan Chronicle," gives three reasons why he wishes to see the habit of using the Revised Version in church, which has made gradual progress, spread more rapidly. They are these: "I think it is for the Church's honour that she should be seen to prefer what is certainly the most accurate and truest English form of the text of Scripture. I think that the fall upon the ear of variations from the Authorized Version ought to quicken interest and thought. I think that such public use would promote the private study of the Revised Version." The Bishop adds that he would not by any authority or influence of his promote such change in any place where it could not be carried with intelligence, consent, and goodwill.

#### Gradual Growth.

There is an interesting story connected with the beginning of a mission in South Denver, which culminated in the laying of the corner-stone, on March 2nd, of Epiphany Chapel. Its founder, Miss Ella M. Robinson, was on a street car one Sunday morning, going to service at one of the city churches, when she noticed a young girl with a Book of Common Prayer in her hand, seated near her. On enquiring, she was told that the young girl lived in South Denver near her home. Miss Robinson had thought of beginning a Sunday school for the children of Church families in the neighbourhood, and she asked this young girl to come to her home on the following Sunday afternoon. During the week many calls were made and invitations given to become members of the new Sunday school, and on the Second Sunday in Advent, December 8th, 1895, the Sunday school was begun.

#### Honolulu.

We were surprised to find a good deal of

interest shown in the notices we have given in these columns of the Church in Hawaii, and its fate on the passing of the country from an independent monarchy to one of subjection. The Bishop, Alfred Wills, consecrated the cathedral, probably the last important event in his connection with the diocese. In the procession were two princes of the blood royal, as representatives of their late majesties, King Kamehameha and Queen Emma, the chief donors of the cathedral. On reaching the choir, the petition of the dean and chapter, the churchwardens, and representatives of the old royal families of Hawaii, and other inhabitants of Honolulu were read, setting forth the donation by the late King and Queen of the lots on which the cathedral is located, made and recorded in 1863, according to which the property was granted to the Synod, their successors and assigns, now by virtue of an amended charter granted on the 15th day of January, 1902, known by the style and title of the Protestant Episcopal Church in the Hawaiian Islands. This grant was supplemented by another grant of additional land made by the Queen-Dowager in 1885, and upon the property thus conveyed by these two deeds the cathedral has been erected, as at present existing; wherefore the petitioners pray the Bishop to consecrate the existing portion of the cathedral church, the latter not being entirely completed according to the original plans, setting it apart and dedicating it to Saint Andrew the Apostle. The signatures appended to this petition show the representatives of the three races among which Church work in Honolulu is carried on. After declaring his wish to accede to this petition, the Bishop, preceded by the choir, clergy, and representative laymen, made a complete circuit of the cathedral, a hymn being sung as processional. The first halt was at the west door of the cathedral, where the Bishop, passing through the lines of the procession, demanded the opening of the door in the name of the Lord of Hosts, when the door was unlocked and opened and the key placed in his hands. Thereupon followed the consecration office. Then, seated in his chair, a table was placed before the Bishop, who ordered the sentence of consecration to be read by the registrar, and afterward affixed his official signature, which was attested by the registrar. The Holy Communion followed, the Bishop being preacher, who said: "This cathedral is a witness of the Church's unity. Lovers of division and disunion have endeavoured to draw a line of demarcation between the Church of England and the branch of the Anglican Communion in the United States of America. Such persons look upon the Church as the creature of the State, and subject to the vicissitudes of political change. The necessity of bringing our external organization into conformity with our new political environment involved no change in that which is essential to our being as a diocese of the Anglican Communion. For all that was necessary has been carried to completion by our own body from within, and let me repeat again, what I

have elsewhere written, that it is a great mistake for any to suppose that a change in the occupant of the See was a necessary step to bringing the Anglican Church in Hawaii into union with the American branch of the Anglican Communion. Of this the evidence is before your eyes. For to-day this church has been consecrated for the worship of Almighty God, according to the use and order of the Church in the United States, while the consecrating Bishop was one who received his episcopal orders from the Archbishop of Canterbury and the bishops of the Church of England."

#### CECIL RHODES.

A colossal man, both physically and mentally, has just passed away at the early age of 40 years, in the person of Mr. Cecil Rhodes. His ability, enterprise and success in many fields of thought and action were great, and the record of his life will make a biography exceedingly unique, interesting, and instructive. He compressed into a short lifetime almost incredible achievements, and probably by his unrelenting labours shortened a brilliant and useful career. That dread disease, angina pectoris, a nervous affection of the heart, was the penalty he paid for his unremitting devotion to private and public business, for it is said he stoically refused to allow bodily ailments to interfere with his engagements and duties. He has added another to the long list of illustrious men, who, issuing forth from a quiet English rectory, have achieved fame on the broad field of the world's exploits. He was the fourth son of the late Rev. Francis W. Rhodes, rector of Bishop Stortford, Herts, and was born in 1853. A delicate youth, he was sent to join a brother in Natal, who had a ranch there. With his brother, he joined in the rush to the Kimberley diamond fields. A thirst for wealth was united with a thirst for knowledge, and he oscillated between Africa and Oxford, studying at Oriel College the classics, which he loved, whilst at Kimberley he pursued his fortunes as a digger. His rare talents of organization combined the various competing interests of the diamond companies, and a resultant fortune to himself and his associates. Mr. Rhodes has been blamed for his part in the Jamieson raid, and his action may have hastened the inevitable South African war, but no man will be more missed as a pacifier after the war than he, and none could have exerted more potent influence in this direction. Mr. Rhodes was a success not only as a diamond digger, but as a financier, statesman, and Empire builder. As Earl Grey, who knew him intimately, said of him the other day in New York: "Cecil Rhodes is the only exemplar, perhaps, in our generation of those idealists, who, in the days of Elizabethan adventures, made the Anglo-Saxon the predominant partner in the world's firm." He vastly enlarged our African territory, and the title given to a large part of it, Rhodesia, will be a permanent acknowledgment and monument to his sagacity and

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enterprise. He was remarkable for his penetration, perseverance, varied tastes and phenomenal success. He will live in the annals of the British Empire as one who laboured for its upbuilding and extension, and who had profound faith in its beneficent influence in the world's affairs. His conception was that of a group of nations, however separated by seas or circumstances, federated and united by ties of blood and of free government into a harmonious whole. This grand idea made him favourable to Home Rule in Ireland, and he conceived that Ireland might make one of this Empire of federated nations. In this, perhaps, he dreamed of the impossible, or he may only, like many another far-seeing man, have been in advance of the thought of his day and generation. It is said he desired to be buried at Matoppo Hills, Rhodesia; whether his mortal body lies in the land in which he lived and died, and for which he so faithfully laboured, or be given, as it might well be, a place in Westminster Abbey, it will in either case be regarded as the tomb of one who planned and builded well, and the effects of whose efforts will reach down to coming ages and peoples. It is reported of this man of such unceasing and manifold labours, that in the closing days of his life he was oppressed with a sense of his responsibilities, and frequently said to those near and about him: "So little done, so much to do." It is one who accomplished so much in a short lifetime or less than half a century, who did with his might all that his hand found to do, felt thus, how much must not we all feel and realize the greatness of our opportunities and powers, the little use we make of them, and the smallness of their results. Moses looked over into a promised land he was not allowed to enter; so Cecil Rhodes, as he beheld his beloved continent of Africa, and the Empire he had done so much to extend and consolidate, expressed his desire to see what was, to him, a forbidden sight, the nations of Britain united in peace, and progress in a federated Empire. With this in mind, the greatest of modern Imperialists might well say: "So little done, so much to do." It is believed that the vast wealth of Mr. Rhodes will be devoted to a singular scheme of education on Imperial lines, and that in it all portions of the Empire will share. We have, no doubt that, by this means, if report as to his will prove to be true, and still more by the abiding influence of his unique and powerful personality the grand ideals that Mr. Rhodes cherished and promoted will live in men's minds and memories, and be an inspiration of national effort and national unity, and that it will be true of him, as of other great leaders of their fellow-men, who have left their impress on the world's history and progress that "being dead, he yet speaketh."

THE RESPONSIBILITIES OF WEALTH.

Under both the Old and New Testament dispensations, the responsibility that attaches to the possession of wealth has always been

fully taught and recognized. Under the former there were instances of the use of tithes, or a tenth part, prior to or independently of the appointment of the tithes under the law. Two prominent instances in Biblical history are Abraham and Jacob, the one presenting the tenth of all his property, or rather the spoils of his victory to Melchizedek, the other devoting a tenth of all his property to God, after his vision at Luz, in case he should return home in safety. The law lays down the general principle that the tenth of all produce, as well as of flocks and cattle, belongs to Jehovah, and must be paid in kind, or if redeemed, with an addition of one-fifth to its value. This tenth is assigned to the Levites, as the reward of their service, and it is ordered further, that they are themselves to dedicate to the Lord a tenth of those receipts to be devoted to the maintenance of the priests. This legislation is afterwards modified or extended, but the whole general principle of giving to God of what He has given us is asserted and enforced, and we find throughout the Old Testament Scriptures a recognition of the idea of stewardship, in connection with wealth, and that God's glory and man's good are its object, and not miserly hoarding, or selfish indulgence or aggrandisement. The same is true even to a greater extent in the New Testament. Giving and giving freely for the cause of religion and charity, the duty, responsibility and blessedness of it are all enforced both by the example and precept of our Lord, and His apostles, and the early Christian disciples. With prayer and fasting is associated almsgiving, as a necessary manifestation of the Christian temper, as part of our duty towards God and man. Through the Christian centuries, large gifts have been made to and vast endowments accumulated by the Church for the maintenance of worship, the furtherance of education, and the alleviation of the afflicted classes of humanity. It is evidenced in noble cathedrals and churches, in universities and colleges, in hospitals and asylums, erected by the liberal gifts of the wealthy, and the humble offerings of the poor. The tendency in this direction is not diminishing, and indeed is of recent years rather increasing. Except, perhaps, there is a disposition on the part of many to give to those things which apply to man's temporal, rather than to those things which concern his eternal welfare. There may have been too much other worldliness in mediaeval, and even later times; the danger is now that we fail to remember man's immortality, and to forget that he has a soul to save, as well as a mind to educate, or a body to provide for. Gifts and bequests can be easier obtained now for libraries, colleges, or hospitals than for churches or missions. While regretting that religious objects do not receive their due share, we are thankful that the general idea of the stewardship, rather than the ownership of wealth, is coming to be more and more appreciated. Over thirty years ago the gift of £150,000 by the wealthy American, Mr. Peabody, to the city of London to provide improved homes for the poor

excited great surprise and comment, and was regarded as an instance of unexampled generosity. Since that there have been numerous instances of much larger gifts, and rich men in England and America are distributing their fortunes in their lifetime for the education and social improvement of their fellow creatures. The extent to which this spirit has advanced is shown not only by men like Mr. Carnegie, but as being of the very essence of statesmanship, for Lord Rosebery said, repeating what he had said at Chesterfield, that if he were a Minister now he should write on the clean slate, Efficiency, Education, Temperance, Housing. The Church must avail herself of this general recognition of a principle which she was the first to teach, and see to it that man's highest interests, the conversion and salvation of souls, are not neglected in the distribution of wealth, and the benefactions of those possessed of riches. She must lay plans of such a large and beneficent character for the promotion of worship and missions and sacred learning, as will excite the enthusiasm and awaken the liberality of those who have riches to bestow. She must use all legitimate means to make them known, and to bring them to the notice of those who are able to give. We are thankful to see the advance in liberality, the greater recognition of stewardship, and men becoming in their own lifetime the dispensers of their wealth, and we trust that the Church generally will awaken to the improved feeling in this regard, and endeavour by wise plans and judicious and earnest efforts to utilize it for the great objects for which Christ founded His Church, and for which it continues to exist.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.  
 Annapolis.—St. Luke's.—Miss Christy Ritchie, organist of St. Alban's, Le Quille, and a member of this choir, has just left for the training home for nurses, Waltham. The Rev. H. How had the pleasure of presenting his unselfish and valued helper with a handsome purse and \$31.70 as a token of the regard in which this cheerful and efficient churchwoman is held. On Easter Day there were sixty communicants at the 8 o'clock, and, in spite of rain, forty-four at the 11 o'clock service. The Lenten services were attended by an unusually large number. The delegates to Synod are Mr. F. C. Whitman and Hon. Judge J. M. Owen. Messrs. Charles McCormick, travelling in the West Indies, and H. L. Rudolf were re-appointed wardens. The gross receipts of the parish, exclusive of the sums paid to the Twentieth Century Fund, were \$2,324.95. Besides there was paid for parochial charity, \$94.19, and Mite Society has \$105.85 in hand.

Amherst.—Christ Church.—The services at this church on Easter Day were in keeping with the festival. The altar was beautifully decorated with flowers, artistically arranged by loving hands; the effect of the perfect blending of flowers and the many altar lights was a picture long to be remembered. The music at Mattins, and at the third celebration of the Holy Eucharist was festal in character. The anthem "God Hath Appointed a Day" (Tours), was finely rendered by the

choir. The "Te Deum" (Smart), and music for the communion service by Cruikshank left little to be desired. At the offertory the well known solo, "I Know That My Redeemer Liveth," from the "Messiah" was sung by Miss Mabel Pugsley. Her singing of this beautiful aria was notable for ease of execution and attractiveness of style. It was greatly enjoyed by all present. Full choral Evensong was sung at 7 p.m., and the music inspiringly rendered by the choir. Christ Church is to be congratulated in this respect, as also in possessing such an excellent church musician and organist in the person of Mr. H. C. Wilson. The rector preached two most appropriate sermons on the ever-joyful theme of the Resurrection. The congregations were very large, as were also the number of communicants at 7 a.m., 9 a.m., and 11 a.m., and the offerings were generous. The annual parishioners' meeting was held in the hall of the parish house Easter Monday at 7.30 p.m. The meeting was well attended, and the finances of the church were shown to be in a prosperous condition, \$500 being raised over and above last year. The services on Good Friday were well attended, especially the "Three Hours." The rector gave the addresses on the "Seven Words from the Cross." A hymn was sung before each address, and in addition a Collect, followed by priest and people reciting a Psalm. At the end of each address some suggestion was made for private prayer; the hymns were unaccompanied, the organ not being used during Holy Week. The offertory was given to Bishop Popham Blythe of Jerusalem. Festal Evensong was sung by the "Guild of St. Cecilia" at 5 p.m. Easter eve, and afterwards, in the large hall of the parish house, the organist and choirmaster was presented with a handsome silk umbrella by the members of the guild, as a mark of their appreciation of his kind work with them. The rector made the presentation with pleasant words, and Mr. Wilson made a suitable reply.

Halifax.—St. Luke's.—Wardens, A. H. Whitman, S. Fenn. Delegates to Synod, J. T. Wood, J. T. Wyde. Total revenue, \$12,049.76.  
St. Matthias.—Wardens, G. Edwards, H. C. Garrison. Delegates to Synod, G. Stephen, A. E. B. Dauphinee. Total revenue, \$1,030.16.

#### FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, Fredricton, N.B.

St. John.—Trinity.—Wardens, J. H. McAvity, C. P. Clarke. Delegates to Synod, F. J. G. Knowlton, C. E. L. Jarvis. Total revenue, \$17,038.38.

St. John's.—Wardens, T. McAvity, H. W. de Forest. Delegates to Synod, W. M. Jarvis, A. H. Hanington. Total revenue, \$9,155.37.

St. Mary's.—Wardens, J. N. Wetmore, S. H. Givan. Delegates to Synod, S. G. Olive, J. N. Wetmore. Financial condition very satisfactory.

St. James'.—Wardens, G. Bridges, F. S. Sharpe. Delegates to Synod, C. H. Smith, F. S. Sharpe.

St. Paul's.—Wardens, J. K. Schofield, F. P. Starr. Delegates to Synod, T. B. Robinson, J. Roy Campbell.

St. Luke's.—Wardens, D. F. Tapley, H. Hilyard. Delegates to Synod, H. Hilyard, W. B. Wallace.

Fredericton.—Cathedral.—Delegates to Synod, A. F. Street, G. T. Whelpley.

St. Anne's.—Wardens, C. S. Brannen, A. D. Thomas. Delegates to Synod, C. E. A. Simonds, A. D. Thomas.

Carleton.—St. Jude's.—Wardens, S. L. Brittain, C. Coster. Delegates to Synod, S. M. Wetmore, W. O. Dunham. Total revenue, \$1,211.61.

St. George's.—Wardens, G. Pidgeon, J. H. Mosher. Delegates to Synod, R. J. Scott, R. T. Mawhinney.

Musquash.—Wardens, G. H. Thomas, R. J.

Scott. Delegates to Synod, R. J. Scott, R. T. Mawhinney.

Hampton.—Wardens, E. A. Demill, R. W. Hill. Delegates to Synod, G. O. Dickson Otty, Dr. F. H. Wetmore. Total revenue, \$2,008.04.

Woodstock.—St. Luke's.—Wardens, J. T. Garden, F. B. Bull. Delegates to Synod, C. H. Perkins, J. T. Garden.

St. Stephen.—Christ Church.—Wardens, E. G. Vroom, S. J. Topping. Delegates to Synod, W. C. H. Grimmer, C. N. Vroom.

Chatham.—St. Paul's.—Wardens, G. Burchill, M. S. Hocken. Delegates to Synod, Hon. Judge Wilkinson, G. Burchill.

Sussex.—Trinity.—Wardens, Col. E. B. Beer, T. E. Arnold. Delegates to Synod, Col. Beer, C. H. Fairweather.

Sackville.—Wardens, J. F. Allison, F. Siddall. Delegates to Synod, W. C. Milner, J. F. Allison.

Richibucto.—St. Mary's.—Wardens, W. Hudson, W. Dickson. Delegates to Synod, R. Cochrane, W. Dickinson.

St. Andrew's.—All Saints'.—Wardens, W. D. Forster, J. Davidson Grimmer. Delegates to Synod, J. D. Grimmer, W. D. Forster.

Dorchester.—Trinity.—Wardens, H. W. Palmer, M. G. Teed. Delegates to Synod, Mr. Justice H. H. H. W. Palmer.

#### QUEBEC.

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

Quebec.—Holy Trinity.—Wardens, J. Cape More, Lt.-Col. G. E. Allen Jones. Delegates to Synod, Hon. Judge Andrews, C. P. Champion and J. Dunbar, K.C.

Trinity.—Wardens, W. de Q. Sewell, A. J. Messervey.

St. Peter's.—Wardens, A. P. Doddridge, A. E. Hookes. Delegate to Synod, E. T. D. Chambers.

St. Paul's.—Wardens, E. H. Taylor, James Piper.

St. Matthew's.—Meeting postponed to the 16th inst.

Richmond.—St. Anne's.—Wardens, F. T. Map-pin, Lt.-Col. J. W. Harkom.

Fitch Bay.—St. Matthias.—Wardens, B. H. Rider, F. L. Carr. Delegate to Synod, C. C. Rand.

Chambly.—St. Stephen's.—Wardens, B. Farrell, W. B. Austin, Sr. Delegates to Synod, H. Howard, J. Keyworth.

Levis.—The Rev. I. Thompson, who has been rector of this parish for the past two years, has resigned the charge.

#### MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal, Que.

Montreal.—St. Thomas'.—This church was well filled on Sunday evening, the 30th ult., when His Grace, the Archbishop of Montreal held a confirmation therein. There were twenty candidates in all, viz., eleven girls and nine boys. They were presented to the Archbishop by the rector, the Rev. Canon Renaud. The candidates, headed by the lay reader of the church, and followed by the Rev. Canon Renaud, the Rev. Principal Hackett, and the Archbishop entered the church during the singing of a hymn by the choir.

The sermon was preached by the Rev. Principal Hackett, of the Diocesan College, the first portion being especially in reference to Easter Day. This was followed by a special address to the candidates. His Grace was then seated within the communion rails and laid hands on the candidates. At the close of the confirmation service, the Archbishop briefly addressed the young people, exhorting them to work for Christ, to be constant in prayer and reading of God's Holy Word. Each candidate received the usual card from the Archbishop, and a Bible (the gift of Mr. A. F. Gault), handed to them by the rector. The administration of the Holy Communion followed. Special music by the choir of the church was rendered at this and also at the morning service, under the direction of the organist and choirmaster, Mr. DeConde. The offertory throughout the day was in aid of the Diocesan Mission Fund, a total of \$170, the Sunday school giving \$24.

Quyon.—Many friends of the Rev. W. F. Fitzgerald, M.A., met at the vicarage on Saturday evening, the 20th ult., to tender to him their expressions of regret at his approaching departure for his new parish at Grenville. Mr. Fitzgerald, although he has laboured here for scarcely three years, has greatly endeared himself not only to his own parishioners by his loving care for them, but is generally loved and respected by the members of the denominations here for his kindness and gentlemanly qualities. Both the reverend gentleman and Mrs. Fitzgerald will be greatly missed and regretted, but will carry with them to their new home the respect and best wishes of all who knew them. After cake and coffee had been served, the following address was read by the Mayor, Mr. W. H. Meredith: "Dear Mr. Fitzgerald.—We, a few of your parishioners, desire to take this opportunity of expressing to you our sincere regret for the loss of you as our pastor, and to thank you for your care and work for us. We feel that your labour has been blest, and that the parish has prospered under your fostering hand. God calls his ministers to the work that He wishes them to perform, and happy are they who obey. The loss is ours, but we know that the call has come and that we must think that God designs you for a greater and nobler task. We join in wishing you and Mrs. Fitzgerald every joy and happiness in your new home, and our prayers are and shall be that your lives may be spared for many and happy years in our Lord's service." The Rev. J. B. Robeson and the Rev. Father Kiernan made a few feeling and appropriate remarks expressive of their and their churches' feelings at the loss of so sincere a friend. On Sunday morning, Mr. Fitzgerald's church was literally packed. Among the congregation were very many members of the other churches here, showing by their presence the esteem in which Mr. Fitzgerald is held by all. The farewell sermon was a very impressive and heart-felt one.

Chambly Canton.—St. Stephen's.—We regret to announce the death of Mrs. Henry Joyce, which occurred here on Thursday, 27th ult., after a long and painful illness. The funeral took place at this church on Sunday, the 30th ult., and was one of the largest ever held here, the whole village turning out to pay their last tribute to one who was respected by all. The Rev. J. W. Dennis conducted the service, and gave a very stirring address. The church was packed to overflowing, a large number not being able to gain admittance; such was the esteem in which deceased was held. The floral offerings were many and beautiful.

Lacolle.—St. Saviour's.—The Easter vestry meeting resulted in the reappointment and reelection of Messrs. Robert R. Outhet and E. A. O'Connor, as churchwardens, and Jos. Braithwaite and James Stuart as synod delegates. There is no indebtedness resting on this parish, and the financial report showed a balance on hand of

\$55.84. A vote of thankful appreciation was accorded to Mrs. William Featherston for her gift of a beautiful memorial window for the baptistry of this church, subject, "Christ Blessing Little Children." The window is in memory of her late husband, Mr. William Featherston. The secretary was also instructed to write a letter of thanks to Mr. David Hodgson for his second donation of \$50 to the Endowment Fund.

Valleyfield.—St. Mark's.—Wardens, Messrs. D. F. Smith and C. H. Potter. Delegates to Synod, D. F. Smith, S. Marriott.

Huntingdon.—St. John's.—Wardens, R. Booth and A. Stewart. Delegates to Synod, J. C. Bruce, C. Dewick.

Montreal.—Christ Church.—Wardens, W. J. Tarpin, W. J. Learmount.

St. George's.—Wardens, J. Crathern, G. E. Drummond.

St. Martin's.—Wardens, C. D. Hanson, J. R. Meeker. Delegates to Synod, S. Bethune, K.C.; C. D. Hanson. Total revenue, \$7,368.13.

All Saints'.—Wardens, J. E. Fradd, E. A. Notting. Delegates to Synod, G. Seymour, W. A. Wilson.

Church of the Ascension.—Wardens, T. Moore, A. Barton. Delegates to Synod, Messrs. Perry and Ballard.

St. Simon's.—Wardens, E. Tattersall and H. A. Cleghorn. Delegates to Synod, J. Brown and C. Pounall.

Trinity.—Wardens, J. Mitchell, E. H. Butteris. Delegates to Synod, A. Baile and C. Garth. Meeting adjourned to May 11th, when the wardens' annual report will be submitted.

Church of the Advent.—Wardens, R. A. Dickson, H. A. White. Delegates to Synod, H. Stikeman, A. P. Tippett.

St. Mary's.—Wardens, H. Bayliss, C. F. Rydberg. Delegates to Synod, C. E. Gault, Dr. E. D. Ayles.

St. Stephen's.—Wardens, J. E. Binns, C. E. Cooke. Delegates to Synod, P. Montgomery, E. W. Wilson.

St. Jude's.—Wardens, N. Wight, J. Forgrave. Delegates to Synod, J. T. Sadler, H. Tucker. The wardens' report will be presented at an adjourned meeting.

L'Eglise du Redempteur.—Wardens, J. Bondoux and Professor Coulin. Delegates to Synod, H. J. Mudge, D. Lepage.

St. Thomas'.—Wardens, J. Pring, E. Pearse. Delegates to Synod, J. H. Spicer, G. B. Capel.

St. Edward's.—Wardens, F. R. Clark, H. Walsh. Delegates to Synod, F. R. Clark, G. Maybury.

Grace Church.—Wardens, J. H. Farrar, P. J. Smith. Delegates to Synod, W. McWood, C. Manning.

St. James the Apostle.—Meeting adjourned. No business transacted.

St. Luke's.—Meeting adjourned for six weeks in order that the new rector, the Rev. W. W. Craig, may be present thereat.

St. Jude's.—Band of Hope.—On Good Friday evening there was a large congregaon in the Parish Hall to take part in a special lantern lecture with several slides appropriate for the season. The large hall was well filled. Prayers were said by the Rev. T. Everett, and the lecture was delivered by the Rev. J. S. Ereaux, who was made the recipient of a handsome silk stole, at the close of the service, which was a complete surprise to the reverend gentleman, who gracefully acknowledged the kind gift.

Beauharnois.—Trinity.—Wardens, S. O'Neill and J. W. Jarvis. Delegates to Synod, D. K. Goodfellow and G. J. Kammerer. Finances quite satisfactory.

Amherst Park.—Wardens, L. Manning, W. Butcher. Delegates to Synod, Mr. Seaman, Mr.

Leon Lepage, and the student-in-charge. Finances very satisfactory.

St. John's.—St. James'.—Wardens, R. Gould, G. H. Wilkinson. Delegates to Synod, Dr. Wood, E. R. Smith.

Iberville.—Trinity.—Wardens, W. McGinnis, J. Black. Delegates to Synod, E. Judge, E. F. Dartnell.

Bedford.—St. James'.—Wardens, F. D. Walsh, A. H. Best. Delegates to Synod, E. W. Morgan, F. S. Johnson.

Cowansville.—Trinity.—Wardens, E. Buzzell, H. F. Williams. Delegates to Synod, E. Buzzell, H. F. Williams.

Sweetsburg.—Christ Church.—Wardens, Hon. H. T. Duffy, Dr. F. H. Pickell. Delegates to Synod, Dr. H. L. Fuller, Mr. G. O. Glass.

Clarenceville.—St. George's.—Wardens, T. Hunter, S. Derrick.

Noyan.—Wardens, R. B. Derick, M. C. Derick. Delegates to Synod, N. E. Derick, H. Hardy. Finances very satisfactory.

Frelighsburg.—B. S. Memorial Church.—Wardens, G. H. Reynolds, E. H. Hunter. Delegates to Synod, Major Westover, E. H. Hunter.

Waterloo.—St. Luke's.—Wardens, G. Stevens, W. I. Briggs. Delegates to Synod, G. Young, A. Wilson. Total revenue, \$1,806.28.

Granby.—St. George's.—Wardens, R. Seale, F. W. West. Delegates to Synod, W. H. Robinson, R. T. Seale.

Frost Village.—Christ Church.—Wardens, J. Whithead, C. Martin. Delegates to Synod, H. Rockwell, C. Martin.

Knowlton.—St. Paul's.—Wardens, S. F. Belknap, F. A. Knowlton. Delegates to Synod, S. F. Belknap, Hon. F. W. Foster.

Bondville.—Church of the Good Shepherd.—Wardens, H. A. Martin, A. P. Hillhouse. Delegates to Synod, L. R. Whitman, W. M. Hillhouse. It was decided to proceed with the erection of a new chancel at once.

Sutton.—Grace Church.—Wardens, F. A. Olmsted, L. L. McClarty. Delegates to Synod, E. A. and A. J. Dyer. Finances very satisfactory.

Abbotsford.—St. Paul's.—Wardens, W. Jackman, C. Fisk. Delegates to Synod, J. M. Fisk, Dr. Newell Fisk.

Huntingdon.—St. John's.—Wardens, R. Booth, A. Stewart. Delegates to Synod, J. C. Bruce, C. Derrick.

Hinchinbrook.—St. Paul's.—Wardens, J. Coulter, W. L. Burns. Delegates to Synod, C. Coulter, W. Saunders.

Farnham.—Wardens, G. Eaton, G. Truax. Delegates to Synod, G. Loud, W. Grant.

Dunham.—All Saints'.—During Holy Week, services were held in this church daily at 4.30 p.m. Addresses were given at these services upon the events of the different days. The Easter services were particularly bright. The altar was vested with a new cloth and hangings just received from the School of the Good Shepherd, New Jersey, U.S.A., in memory of the late Mrs. Emily Robinson. The annual vestry meeting was preceded by Evensong in the church. At the meeting, which

was presided over by the Rev. H. Plaisted, M.A., rector, the reports of the retiring wardens were read, which showed that all expenses had been met, and that there were comfortable balances to the good. The rector nominated as his warden, Mr. Joseph Selby, while Mr. O. C. Selby was the unanimous choice of the people as their warden. Messrs. Joseph Baker and Asa Rykerd were elected delegates to Diocesan Synod. Mr. Jos. Baker was also elected delegate to Dunham Ladies' College.

Stanbridge East.—St. James'.—The Holy Week services in this church were particularly well attended. On Holy Thursday there was a celebration of the Eucharist, which was largely attended. The church was beautifully decorated for Easter. On Easter Day there were two celebrations of the Holy Eucharist, at 9 and 11 a.m. At the latter celebration (which was sung), the rector, Rev. I. I. Willis, acknowledged the receipt of two handsome gifts to the parish; a solid silver chalice and paten, presented by the St. James' Guild on the occasion of their twenty-fifth anniversary, and a set of tapestry kneeling pads to be placed at the altar rail, presented by the Willing Workers. At the children's Easter service, the Lenten offerings were made amounting to \$14.10. The annual vestry meeting was well attended. The reports showed the financial business of the church to be in a flourishing condition. The following were appointed and elected wardens; Mr. Harvey Beatty, rector's warden; Mr. M. S. Cornell, people's warden. Messrs. Russell and Moore were elected delegates to Synod, and Mr. George Walsh, delegate to Dunham Ladies' College. The vestry decided to pay \$15 per annum towards the stipend of the coadjutor bishop. It was also agreed to put a new slate roof on the nave of the church. Votes of thanks were tendered the retiring officers, organist, choir, guild, and willing workers. The clerical meeting of the rural deanery of Bedford is to be held here on Tuesday, April 22nd inst.

#### OTTAWA.

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

Ottawa.—Christ Church.—Meeting postponed till Monday, the 14th inst.

St. Alban's.—Wardens, J. H. Reifenstein, J. F. Shaw.

St. George's.—Wardens, R. V. Sinclair, K. Arnoldi. Delegate to Synod, F. White. Total revenue, \$7,509.21.

St. Bartholomew.—Meeting postponed. Grace Church.—Wardens, G. H. Perley, G. Duncan. Delegate to Synod, Major Walsh.

St. John's.—Meeting postponed. St. Matthew's.—Wardens, J. H. Gisborne, S. C. Thompson. Delegate to Synod, J. H. Gisborne.

St. Matthias'.—Wardens, D. Clarke, J. Haure. All Saints'.—Wardens, T. C. Bate and D. M. Finnie. Delegate to Synod, J. M. Courtney. Total revenue, \$5,029.18.

Emmanuel.—Wardens, Dr. H. S. Kirby and J. C. Trotter. Delegates to Synod, Dr. Kirby and J. C. Trotter.

Fakenham and Antrim.—The reports presented at the Easter vestries of the two congregations comprising this parish were encouraging. The attendance at the Lenten services, the number of communicants on Easter Sunday, and the parochial income for the year all showed an advance on last year's report, as did the latter on the year previous. The Antrim congregation having in view extensive improvements to the church, is subscribing two thousand dollars for that object, but it is not contemplated to carry out the work for another year. By the joint action of the vestries, the rector's stipend was increased to one thousand dollars per annum, thus placing the parish in probably the forefront of the country parishes of the diocese. The future is full of promise.

ise, and whatever other rural parishes may have to report of the past, there certainly is lacking here any evidence of decadence or loss of numbers, the very reverse being the case. Possibly the census returns are inaccurate.

#### ONTARIO.

William Lennox Mills, D.D. Bishop, of Ontario, Kingston.

Kingston.—St. George's.—Wardens, F. W. Spangenberg and R. Waldron. Delegate to Synod, R. J. Carson.

All Saints.—No meeting was held.

St. James'.—Meeting postponed.

St. Paul's.—Delegate to Synod, Dr. Garrett. Meeting adjourned for a week.

St. Mark's.—Wardens, J. Sibbit, J. A. Wilmot. Delegates to Synod, G. V. Stuart, E. J. B. Pense, M.P.P. Total revenue, \$1,800. A hearty vote of thanks was given to Miss A. Hamilton for the handsome altar cross presented by her in memory of her father and mother. A similar vote was passed to Miss Gertrude Patterson for her beautiful gift of a brass altar desk in memory of her aunt.

St. Luke's.—Wardens, T. England, R. Reynolds.

Cataraqui.—Christ Church.—Wardens, T. Weston and H. J. Simpson. Delegate to Synod, J. Heaton. Financial state very satisfactory.

Portsmouth.—St. John's.—Meeting postponed.

#### TORONTO.

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

By far the larger number of the annual vestry meetings were held in this city on Easter Monday last, and the various reports presented were in the great majority of cases of a very encouraging nature showing that the past year had been one of steady progress. Subjoined is a synopsis of the chief business transacted at the different meetings:

St. James' Cathedral.—Wardens, Messrs. A. S. Irving and A. H. Campbell, Jr. Delegates to Synod, Col. Grasset, J. K. Kerr, and R. N. Gooch, re-elected. Total revenue, \$19,076.

St. Thomas'.—Wardens, W. A. Medland and R. Greenwood. Delegates to Synod, D. Saunders, H. T. Beck and W. D. Gwynne. Total revenue, \$9,079.

St. Paul.—Wardens, G. R. Hargraft, and D. D. E. Cooper. Delegates to Synod, S. Caldecott, J. R. Roaf and F. C. Jarvis. Total revenue, \$12,000.

St. Mathew.—Wardens, J. A. Ewan and N. Marshall. Delegates to Synod, Messrs. Summerhayes, Ewan and Marshall. Total revenue, \$3,100.

St. Luke.—Wardens, E. B. Brown and J. A. Young. Delegates to Synod, Clarkson Jones, F. Arnoldi, and G. de W. Green. Total revenue, \$6,768.

St. Bartholomew.—Wardens, R. Postans, J. J. Wilder. Delegates to Synod, Messrs. Canniff, Blacklock and Postans. Total revenue, \$1,496.

Grace Church.—Wardens, G. W. Weston and H. C. Fortier. Total revenue, \$3,821.68.

Holy Trinity.—Wardens, J. L. Turquand and T. W. Barber. Delegates to Synod, W. Ince, A. White and J. A. Worrell, K.C. Total revenue, \$4,017.30.

St. Clement's.—Warden, E. A. Edkins. The rector's warden was not appointed. Total revenue, \$2,242.

Church of the Messiah.—Wardens, Messrs. Grant Helliwell and W. A. Strowger. Delegates to Synod, J. Patterson, W. S. Battin and W. Stone. Total revenue, \$3,000.

Church of the Ascension.—Wardens, R. Kincaid and W. A. Hargreaves. Delegates to Synod, R. C. Bickerstaffe, T. Langton and C. Ryerson. Total revenue, \$3,272.

St. Cyprian.—Wardens, G. Smith and W. Porter. Delegates to Synod, G. Ward, W. Knowlton, and G. F. Price.

St. Margaret.—Wardens, W. H. Parsons and J. W. Hickson. Delegates to Synod, Beverley Jones, J. R. Code and Dr. Harold Smith.

St. Simon's.—Wardens, H. M. Pellatt and S. B. Sykes. Delegates to Synod, F. E. Hodgins, J. Henderson and E. E. Moberley.

St. Mark's.—Wardens, S. W. Black and F. G. Mingay. Delegates to Synod, W. H. Holland, E. Gouinlock and W. J. Clark. Total revenue, \$2,587.12.

St. Anne's.—Wardens, G. J. Webster and T. N. Sampson. Delegates to Synod, R. H. Coleman and B. H. Scott. The rector, the Rev. W. J. Ballard, announced that he proposed to resign the living next October.

St. Stephen's.—Wardens, R. R. Lockhart and R. M. Melville. Delegates to Synod, W. Cook, J. A. M. Alley and W. A. Brown. Total revenue, \$6,724.

St. Jude's.—Wardens, S. Harton, E. T. Howe. Delegate to Synod, E. E. A. Du Vernet. Total revenue, \$635. The congregation presented the church on Easter Day with a brass altar rail, a brass lectern, and a brass alms dish.

Trinity East.—Wardens, C. R. Cooper and G. Stagg, Sr. Delegates to Synod, C. A. Carter, E. W. Trent and C. R. Beavis. Total revenue, \$2,478.

Church of the Redeemer.—The vestry meeting was postponed on account of the illness of the rector, the Rev. S. Jones.

St. Barnabas'.—Wardens, T. J. L. Peake and R. Burns. Delegates to Synod, H. Bovell, G. Waddell and Dr. C. P. Lennox. On Easter Sunday there was placed in position in the chancel of the church a very handsome carved oak Bishop's chair, as a memorial of the late Henry Carew Bolton, in his lifetime a highly-esteemed member of the congregation.

St. John the Evangelist.—Wardens, R. McCarsland and C. Goode. Delegates to Synod, A. R. Boswell, K.C.; C. W. Postlethwaite, and J. Wilson.

All Saints'.—Wardens, W. Logan and S. Trees. Delegates to Synod, W. H. Lockhart Gordon, J. Hayward and S. Trees. Total revenue, \$12,426.

St. Phillip's.—Wardens, J. L. Bird and H. L. Smyth. Delegates to Synod, W. D. Macpherson, E. Macrae, and J. D. Bland.

St. Mary's.—Wardens, A. M. Kirkpatrick and J. G. MacKenzie. Delegates to Synod, G. B. Kirkpatrick, S. J. Sheppard and W. A. Langton.

St. Matthias'.—Wardens, J. Boyd and W. Lorrimer. Delegates to Synod, J. Boyd, F. Roy and T. J. Wright. Total revenue, \$1,820.

St. Mary Magdalene.—Wardens, J. Hickman and C. H. Hunter. Total revenue, \$2,904.49.

St. George's.—Wardens, H. F. Duck and H. L. M. Weller. Delegates to Synod, C. R. W. Biggar, K.C.; E. Douglas Armour, K.C., and H. W. M. Murray, K.C. Total revenue, \$3,908.

St. Martin's-in-the-Fields.—Wardens E. G. E. Ficulkes and F. Jukes. Delegates to Synod, Messrs. Needham, Jukes and Mackay.

St. Peter's.—Wardens, F. J. Stewart and H. T. Scott. Delegates to Synod, J. Herbert Mason, T. Hodgins, K.C., and F. J. Stewart. Total revenue, \$7,636.99.

Church of the Epiphany.—Vestry meeting postponed until the 14th inst.

St. Olave's.—Wardens, W. Wise, H. Howard. The Ladies' Guild received a hearty vote of thanks for a pair of handsome chancel curtains, which they had donated to the church.

St. Saviour's.—Wardens, Messrs. Ward and Hunter. Total revenue, \$1,125.

St. James'.—The ladies of the newly formed guild in connection with the Trinity College School, Port Hope, met in the school-house on April 1st, and listened to very encouraging reports that were presented by the officers. There are

now about seventy members of the guild, whose work is to be the completion of the school chapel, and otherwise to help the school as occasion may arise. The president, Mrs. E. B. Osler, was in the chair, and the secretary, Miss Bethune, and the treasurer, Mrs. Rigby, were also with her. Already the treasurer has received \$140, and Mrs. Osler announced a donation of \$100 from Dr. Osler, of Baltimore. A lecture was given on Sunday afternoon last, in Holy Trinity school-house, Trinity Square, by Rev. Prof. Clark, on "Forming Opinions," the proceeds were in aid of the funds of the guild. A large number of ladies were present. The Rev. H. Symonds, the head master, gave an interesting address, as did also the Rev. Dr. Bethune, a former head master. The Rev. Canon Welch moved a vote of thanks to the speakers which was seconded by the Rev. Canon Cayley. The Lord Bishop of Toronto occupied the chair.

The first annual meeting of the Toronto Scripture Union was held on April 1st in the Guild Hall. Mr. N. W. Hoyles, K.C., occupied the chair. The attendance was not large, due, doubtless to the fact that the work of the union is not yet well known throughout the city. The union's primary object is to promote a systematic study of the Scriptures, and although it is but in its infancy here, much has been attained in that direction in Great Britain. However, a decided impetus is just now being given to the work by Mr. R. F. Drury, an Oxford graduate, who is touring the Empire as representative of the head union. He was present at the meeting, and delivered an address intended specially for children. Other speakers were the Rev. C. J. James, of St. Thomas' church, Hamilton, and Miss Etches, of London, Eng. Rev. H. P. Plumtre, Dean of Wycliffe College, read a Scripture lesson. Mr. Hoyles reviewed the work of the union in Toronto and pointed out the great need on all hands of a better knowledge of the Scriptures. Mr. James touched upon the lamentable ignorance that prevails in certain classes, especially among young people, regarding the Bible. A great work toward remedying this had been done in Hamilton, and he hoped that the same could soon be said of Toronto. Mr. Drury gave an object lesson to the children, using a bicycle to show the meaning of Christianity, and how it should be promoted. Miss Etches described certain phases of the work in the Old Country.

St. Stephen's.—This church has just closed the most successful of its many successful years. The annual reports of all the organizations of the parish, which were printed and bound for distribution among the congregation on Easter Sunday, showed most encouraging growth and activity in all directions, while the churchwardens' report showed an increase of \$558 in the ordinary offerings of the year. Throughout the winter the church, except in bad weather, has been crowded to its utmost capacity, and sometimes beyond it. On Easter Day at the four morning celebrations of the Holy Communion, there were 774 communicants. St. Stephen's church lies in the midst of a thickly-populated district, and increased accommodation must be provided before very long if its spiritual needs are to be rightly supplied.

Word was received in this city on the evening of April 1st of the death of the Ven. Archdeacon Shaw, who formerly belonged to Toronto, but who has been since 1873 a missionary of the S.P.G. in Japan. The late Archdeacon died at the British Legation in Tokio, Japan, and the news of his demise has been received with great regret by his friends in this city. The Ven. Archdeacon Alexander Croft Shaw had wide experience as a missionary. He was born in Toronto, February 9th, 1846, and was, therefore, in his 57th year. He was the son of the late Major Alexander Shaw, who lived at Oak Hill, Toronto, and a grandson of the

late Mr. Deceas where scholar where 1 In 1870 Toronto mission the Go proud d land m also tra anese C to aid i services country Ly Lorc lan to received He was mission May Ca deacon his dea defatigil great de

St. Pe organ, w Sunday. spect, is and pow with the stops. I has at p bellows i handson cove, for ance and present s is suitab Peter's, i to fill a is at the way is a & Matth three yea the sum organ for and fortu \$600. T Ward on October nucleus to to defray t It is grati excellent that wher on Easter The cost which wa after allow --was rais Christmas doors on the school Carey-War the parish, cal portio improve th members c up his enc is much to fine instru

Trinity amounts h the Trinit transmissio Foreign M Rev. T. W Miss Mack H. H. Bed \$5 E. M. C vest Mackl \$20. A. U



late Major General Shaw, of the Queen's Rangers. Deceased was educated at Upper Canada College, where he secured the Wellington and Jubilee scholarships. He also went to Trinity University, where he obtained the degree of B.A. and M.A. In 1870 he was ordained by the then Bishop of Toronto. Three years later he was accepted as a missionary by the Society for the Propagation of the Gospel, and was sent to Japan. He had the proud distinction of being the first Church of England missionary to be sent to that country. He also trained the first clergy ordained in the Japanese Church. In various ways he had been able to aid in the development of Japan, and for his services he received the formal thanks of that country's Government. In 1881 he was appointed by Lord Granville, then Foreign Secretary, chaplain to the British legation at Tokio. In 1887, he received the appointment of Archdeacon of Japan. He was author of a number of works dealing with missionary life in Japan. In 1875 he married Miss May Cattell, of London, England. The Ven. Archdeacon Shaw was well-known in this city. In his death the Church of England has lost an indefatigable and patient worker, who had done a great deal for foreign missions.

St. Peter's.—This church now possesses a new organ, which was used for the first time on Easter Sunday. It is a first-class instrument in every respect, is remarkably sweet in tone, and has a full and powerful volume of sound. It has been built with the intention, in due time, of putting in extra stops. In addition to the various stops which it has at present, a first-class motor and auxiliary bellows have been added. It is encased in a very handsome quarter-cut, selected oak case with a cover front which gives it a very handsome appearance and makes it rather out of keeping with its present somewhat dingy surroundings. The organ is suitable for a much larger church than St. Peter's, in fact, it is a powerful enough instrument to fill a church double the size that St. Peter's is at the present time. The instrument in every way is a credit to its builders, Messrs. Breckels & Matthews, of Spadina Ave., Toronto. Some three years ago, the late Mrs. H. S. Northrup left the sum of \$500 towards the purchase of a new organ for this church, which sum, by a careful and fortunate investment, now amounts to nearly \$600. This sum of money the Rev. W. Carey-Ward on, his assuming charge of the parish in October last, found ready to hand to use as a nucleus towards raising the full amount necessary to defray the expenses in obtaining the new organ. It is gratifying to know that the whole cost of this excellent instrument has already been met and that when the organ was used for the first time on Easter Day, it had then been fully paid for. The cost of the organ was \$1,500, and the \$900 which was needed to complete the full amount—after allowing for the late Mrs. Northrup's legacy—was raised by the ladies of the church at their Christmas sale, and by the money taken in at the doors on the occasions of the lectures given in the school-house in aid of the organ fund. Mr. Carey-Ward, ever since he has been in charge of the parish, has taken a great interest in the musical portions of the service, and has done much to improve that which before was lacking, and the members of the congregation have heartily backed up his endeavours in this direction. St. Peter's is much to be congratulated in possessing such a fine instrument.

Trinity University Alumni.—The following amounts have been received by the treasurer of the Trinity Alumni Missionary Association for transmission to the secretary of the Domestic and Foreign Mission Board during the past month: Rev. T. W. Paterson, \$11; Rev. H. B. Gwyn, \$2; Miss Macklem, \$7; Rev. T. G. A. Wright, \$5; Rev. H. H. Bedford-Jones, \$5.60; Rev. F. W. Walker, \$5 E. M. Chadwick, Esq., \$5; forwarded by Provost Macklem, vouchers received by secretary, \$20. A. U. de Pencier, secretary-treasurer.

East Toronto.—After enjoying ten years of success, on land which was borrowed, the Church of England Pavilion has now to seek fresh quarters, on account of the two lots on which it rests being sold. The residents will not hear of it being closed, so another lot has been purchased, immediately opposite the present one, on Spruce Ave., where services in future will be held. Everything will be in readiness for opening next month. It will be again in charge of the Rev. H. C. Dixon.

Bradford.—Trinity.—Wardens, Dr. F. O. Stevenson, W. Wood. Delegates to Synod, W. Wood and B. Barnard. Total revenue, \$1,227. The affairs of this parish are in a most healthy and flourishing condition.

Ashburnham.—St. Luke's.—The annual Easter vestry meeting was held on Easter Monday. The finances of the church are in a flourishing condition. About \$2,100 were expended during the year, all expenses were met, and a nice balance left in hand with which to begin the new financial year. Mr. Frank Adams was re-elected people's warden, and Mr. Adam Dawson reappointed warden by the rector, the Rev. E. A. Langfeldt. The offertory on Easter Sunday amounted to \$360. Messrs. F. J. Jameson, G. F. Warde and R. E. Rogers were elected lay delegates to the Synod.

Etobicoke.—St. George's.—Wardens, T. J. Johnson and T. A. C. Tier. Delegates to Synod, C. Pallett, J. Appelby and R. H. Tier, Jr. The finances were reported to be in a very satisfactory condition.

Deer Park.—Christ Church.—Wardens, W. R. Williams and J. Barwell. Delegates to Synod, Dr. Parkin, M. Wilmot, and W. R. Williams. Total revenue, \$1,530.94.

Norway.—St. John's.—Wardens, C. Wagner and W. Philpott. Delegates to Synod, Messrs. Watts and Padgett. Total revenue, \$1,244.35. The rector's salary was increased by the sum of \$100 per annum.

Weston.—St. Phillip's.—Wardens, W. C. Grubbe and F. W. Weeks. Lay delegates to Synod, A. F. O'Meara, G. Hope and F. W. Weeks. Financial condition quite satisfactory.

York Mills.—St. John's.—Wardens, A. H. Wiltshire, G. Chadwick. Delegates to Synod, J. Smith, C. A. Chadwick. Total revenue, \$571.89.

Chester.—St. Barnabas'. — Wardens, A. E. Playter, R. Whittaker.

#### NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The annual vestry meeting was adjourned for a fortnight.

Church of the Ascension.—Wardens, Messrs. Adam Brown and Alfred Powis. Delegate to Synod, T. Hobson. Total revenue, \$10,139.40.

St. Matthew's.—Wardens, J. Steadford and J. Burton. Delegate to Synod, T. Taylor. The meeting was adjourned till the 21st April.

St. George's.—Wardens, J. Cole and W. Nicholson. Total revenue, \$1,137.52.

St. Thomas.—Wardens, T. W. Lester and E. D. Cahill. Delegates to Synod, W. F. Burton and Dr. Rennie. Total revenue, \$6,058.81.

St. Peter's.—Wardens, H. Francis and W. Jaggard. Delegate to Synod, H. P. Bonney.

All Saints'.—Wardens, Dr. D. G. Storms and W. H. Bruce. Delegate to Synod, C. Lemon. Total revenue, \$2,883.72.

St. Luke's.—Wardens, J. Irwin and C. Hardman. Delegate to Synod, R. Woolley. Total revenue, \$945.

St. John the Evangelist.—Wardens, J. T. Atkin-

son and A. W. Connor. Delegate to Synod, M. Newman. Total revenue, 965.

St. Mark's.—Wardens, C. J. Lancetfield and H. D'Arcy Martin. Delegate to Synod, K. Martin. Total revenue, \$2,144.41.

Ancaster.—St. John's.—Delegate to Synod, E. A. Clifford. Meeting adjourned to the 14th inst.

Guelph.—St. George's.—Easter was very happy and encouraging in this parish. There were 380 communicants, 70 at 7 a.m.; 170 at 8.30, and 140 at midday. The offerings during the day amounted to \$475. It was decided unanimously at the Easter meeting to substitute Hymns Ancient and Modern for Church Hymns on and after June 1st. Lent and Holy Week were very well observed, the attendance at the "Three Hours" being particularly encouraging.

St. James'.—The Easter offertory amounted to \$394, and there were about 170 communicants. Hymns Ancient and Modern will be substituted for Church Hymns on and after June 1st.

An entertainment is to be given in the city hall on April 9th and 10th, under the joint auspices of St. George's and St. James' Bible Associations. The proceeds will be devoted to the building fund of St. James'. Mr. Vesey is making a determined effort to reduce the debt, and has already received upwards of \$700 for this purpose.

#### HURON.

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

London.—St. Paul's.—Wardens, J. Mattinson and W. T. Strong. Delegates to Synod, R. A. Bayley, K.C., E. Paull and C. A. Sippi, Mus. Doc. Total revenue, \$11,682.29. A very cordial vote of thanks was tendered to His Lordship, Mr. Justice Meredith for the gift to St. Paul's of the beautiful peal of bells and also for the bell presented by him to the Woodland cemetery. It is of interest to know that Mr. A. G. Smyth, the vestry clerk, has occupied that position for a period of forty years without a break.

The Memorial Church.—Wardens, G. Granger and A. Ellis. Delegates to Synod, T. Orr, H. Cronyn and R. Talbot.

Christ Church.—Wardens, A. E. Welch and J. Rowlands. Delegates to Synod, A. E. Welch and G. H. McElheran. Meeting adjourned for a fortnight when wardens' report will be submitted.

St. James'.—Wardens, J. H. K. Pope and J. H. A. Beattie. Delegates to Synod, T. F. Harrison and B. Cottam. Total revenue, \$4,575.05.

St. John the Evangelist.—Wardens, His Honour Judge Elliot and C. Johnston. Delegates to Synod, Colonel Fisher and H. Macklin. Total revenue, \$3,352.02. Meeting adjourned for a fortnight.

St. George's.—Wardens, R. A. Jones and R. F. Kingsmill. Delegates to Synod, S. Gibson and W. Percival. Meeting adjourned for two weeks when the wardens will present their report.

St. Matthew's.—Meeting adjourned for two weeks.

All Saints'.—Warden, F. L. Ross. The people's warden will be elected at a subsequent meeting. Delegates to Synod, R. Sumner and J. Pannel. Total revenue, \$815.32.

Fergus.—St. James'.—The Rev. H. C. Dixon, of Toronto, gave his new illustrated limelight lecture in this church on the 3rd inst., before a large audience. The subject of the lecture was "Catterina," the blind Italian. The views, which were taken from life models, were excellent and the story most interesting and instructive. The Rev. R. A. Robinson preached his farewell sermon last Sunday, as he leaves immediately for the diocese of Calgary. He will be missed by the whole community, as he has proved himself to be thoroughly in earnest and always ready to further the work in every way possible.

Sarnia.—St. George's.—The annual vestry meeting of this church was held on Monday evening, March 31st, in the schoolroom. The attendance was larger than usual. The rector's report showed continual growth in the congregation, and activity and earnestness in every department of the church's operations, while the financial statement presented by the churchwardens showed an increase in the revenue, a reduction in the small amount remaining of the funded debt, all liabilities paid up to date with a balance remaining on hand. The wardens for the current year are, A. J. Johnston and D. W. Lucas. Delegates to Synod, A. C. Clark and F. W. Kittermastre. The salary of C. H. Cleworth, organist, was increased by \$100. Votes of thanks were tendered to the rector and church officials.

St. John's.—This church held its annual vestry meeting on Monday evening, the 31st ult. There is a steady increase in the congregation and Sunday school. The total receipts for the year were \$700.00. The expenditure \$5.11 less. Wardens, John Knowles and W. H. Hicks. Delegate to Synod, John Rainsberry.

Clinton.—St. Paul's.—Since the appointment of the Rev. C. R. Gunne to this parish, Church life would seem to have experienced a great revival. Attendance at all services has increased, the number of communicants is larger and the Sunday school especially shows great improvement. The services on Easter Sunday were of the usual type, and the decorations appropriate and beautiful. The weather, however, was unpropitious and by evening became so stormy as to hinder many from attending church. The rector about two weeks before Easter, requested the congregation to do what they could towards the liquidation of a floating debt; and he received the encouragement derivable from, and the proof of appreciation and regard indicated by, a sum of \$321.45 in cash and \$95.50 in notes, being placed on the plate. This sum, together with the contributions confidently to be relied upon from those who were prevented from being present, will make a total for the Easter offertory, at a most conservative estimate, of over \$1,000. This is an example worthy of imitation, and goes to show what can be done in a comparatively small, poor, country congregation under the ministrations of a devoted, faithful pastor.

Markdale.—Christ Church.—The annual vestry meeting of this parish was held on Easter Monday, and was well attended. A balance of \$35 was reported in the financial statement wherewith to begin the year. A committee was appointed to canvass the parish toward the reduction of the debt. The wardens for the year are Messrs. Oswald Walker and Thomas Bradey. The lay delegate is Mr. I. B. Lucas, M.P.P.

Berkeley.—St. Matthias.—On Easter Monday the vestry meeting of this church was held, the Rev. J. R. Newell in the chair. Berkeley is the outstation of Markdale. The financial statement showed all obligations discharged satisfactorily. The wardens elected were Messrs. Thomas I. Sowerby and Thomas Mitchell. The lay delegate is Mr. William Hampton.

Aylmer.—Trinity.—The annual vestry meeting of this church, which, despite the heavy rain, was fairly well attended, was presided over by the rector, the Rev. A. B. Farney. Great improvements have been made during the past year in the schoolroom, which has been thoroughly overhauled, and in the church, which has been re-seated and frescoed. A new double manual organ has been presented by Mr. D. Marshall; three handsome memorial windows by Messrs. A. B. Thom, J. G. Heiter and E. A. Miller; and a brass pulpit by the widow of the Rev. Thomas Saunders. Mr. Heiter read his wardens' report; the receipts during the year amounting to \$1,351.51; the disbursements were \$1,298.55; leaving a balance on hand of \$52.96. The various organizations also reported a

prosperous year. Mr. A. Bisset Thom was reappointed rector's warden, and Mr. E. A. Miller was elected people's warden. The advisory board consists of the two wardens and Messrs. Heiter, Marshall, J. M. Wrong, Ambridge and R. Thom. The sidesmen are Messrs. R. G. Moore and E. Kilmer. J. Elliott was elected vestry clerk. At a subsequent congregational meeting Mr. George Youell was elected lay delegate. The Sunday school report showed that the attendance was increasing, and that the financial condition was good. The officers appointed were Mr. Ambridge as superintendent and Mr. A. B. Thom as sec. treas.

Ingersoll.—St. James.—Wardens, J. S. Cameron, C. C. L. Wilson. Delegates to Synod, W. B. Nelles and S. King. The meeting was adjourned till Monday, the 21st, for the transaction of further business.

Courtright.—The financial and other reports presented at the Easter vestry meeting were very satisfactory, and the prospects encouraging. The wardens appointed are Messrs. R. L. Johnston and F. K. Johnson; lay delegate, Mr. T. Carter.

Mooretown.—The churchwardens' report showed a good balance in hand. The Church Improvement Committee reported all the liabilities met, and a balance in hand. All other branches of the work are progressing satisfactorily. The new wardens are Messrs. F. C. Tully and J. J. Jarvis. Lay delegate, Mr. G. A. Robbins.

Corunna.—All Easter reports point to progress. Former wardens were reappointed, viz., Messrs. T. Cowan and Wm. Bridges. Lay delegate, Mr. R. Stockdale.

Paris.—St. James'.—At the Easter vestry meeting held on the 31st ult., Messrs. Dewar and Stroud were appointed delegates to the Synod. The churchwardens' report was a very satisfactory one in every respect. After the reading of this report the meeting was adjourned for a week, when the election of officers, etc., for the ensuing year will take place.

Woodstock.—New St. Paul's.—Wardens, A. W. Stone and E. W. Wand. Delegates to Synod, W. Grey, W. Hersee and E. W. Woodroffe. Total revenue, \$7,527.67.

Old St. Paul's.—Wardens, W. H. Van Ingen and J. Peers. Delegates to Synod, H. G. Benfield and J. Peers. Total revenue, \$2,634.

Trinity.—Wardens, H. T. Russel and M. P. Bale. Delegate to Synod, A. Harwood. The report of the churchwardens was very satisfactory.

Huntingfield.—Christ Church.—Wardens, A. W. Harwood, C. Marshall. Delegate to Synod, A. W. Harwood. Financial condition quite satisfactory.

Berlin.—St. John's.—The wardens elected are Messrs. E. P. Gower and J. Hammett. Lay delegates, Dr. D. S. Bowlby and Mr. John Fennell. The wardens' accounts showed a small balance on the right side. A select vestry was appointed. The ground lost during the vacancy of the parish has been more than regained by the diligence and evident devotion to his work of the new rector, the Rev. J. W. J. Andrew. The number of communicants on Easter day was the largest in the history of the parish, 45 at 8 a.m., and 49 at the noon celebration. It is to be feared, however, that the retrograde action of the vestry in consenting to the allotment of pews will hamper his efforts.

Waterloo.—St. Saviour's.—Wardens, Messrs. J. F. Martin, reappointed, and Henry A. Simpson. This congregation is in a most flourishing condition under the Rev. R. A. Armstrong, B.A., who since his appointment less than a year ago has

been most zealous and successful in his work. There have been many baptisms, including an unusual number of adults, and a few weeks ago 24, including several converts, were confirmed, raising the number of communicants to nearly 50. Financially the result of the first year of independent Church life has astonished the most sanguine, the total income being \$1,100, which, after paying all claims, including a hundred dollars for painting and decorating the interior of the church, a work now in progress, will leave \$200 available for reducing the small mortgage debt. Nor has the mission cause been neglected, the Women's Auxiliary having been active and the Boys' Mission Band having kept up as in former years its support of an Indian lad, Ben Calfrope, at the Blackfoot Mission School. The boys have also excavated the ground between the foundation walls of the church, so as to form a room available for their own and other congregational meetings. Here, on the 17th ult., some twenty boys listened to an earnest address on missions from the Rev. J. W. J. Andrew. Though the Mission Band has lost its novelty, the zeal of the boys shows no sign of diminution. Above all is the earnest and brotherly feeling evident throughout the congregation at large. The congregation has, however, sustained a heavy loss in the removal of Mr. A. W. Roberts, of the Bank of Commerce, to Sault Ste. Marie, and of Mr. R. J. M. Webbe, of the Molsons Bank, to St. Thomas. Mr. Webbe, in particular, ably seconded by Mrs. Webbe, has been a power for good during his whole stay in Waterloo. As choirmaster, his great musical ability and, what many musicians lack, tact in working with others, have resulted in the training of a choir which has been highly commended by musical experts while it has promoted hearty congregational singing. In the Sunday school Mr. and Mrs. Webbe have done excellent service, and as churchwarden at the time of the transition to congregational independence Mr. Webbe did much to bring about the happy state of affairs which now prevails. The heartiest good wishes of the congregation follow Messrs. Roberts and Webbe and their families to their new homes. One word more. We read of the loss of 18,000 Church people in Ontario. Is not this the result largely of that lack of enterprise which until less than fifteen years ago was shown in the treatment of the people of Waterloo, where there was not even a Sunday school for the children of the Church? Had all the other "waste places" been taken in hand during the last ten years, the census of 1901 would have told a different tale.

#### RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Winnipeg.—St. John's.—Wardens, Sheriff Inkster and J. Bruce. Delegates to Synod, Sheriff Inkster, J. Carman and E. L. Drewry. Finances most satisfactory.

St. George's.—Meeting postponed.

Christ Church.—Wardens, F. Rimer and R. R. Taylor. Delegates to Synod, Messrs. Stone, Rimer and Taylor. Total revenue, \$6,669.71.

St. Matthew's.—Wardens, H. Buley and R. Roberts. Total revenue, \$1,738.85.

All Saints'.—Meeting postponed.

Mr. Walter Tweed, of Epping, who died on Dec. 28 last, bequeathed £500 to the vicar and churchwardens of St. John's, Epping, for benches for the congregation, and for bells, and for a clock. Mr. Tweed bequeathed also £1,800 to the vicar and churchwardens in trust to pay from the income £20 a year to the adult members of the choir, and to apply the remainder of the income for the Epping Provident Society, the District Visiting Society, the Soup Kitchen and the Almshouse Fund.

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Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

ANSWER TO ENQUIRER.

Sir,—In your letter of February 27th last, there is a short letter of enquiry from "Reader," to which I have not noticed any reply. "Reader" asks, "Will you kindly say if the Benedicite is authorized and intended to be sung in our churches in Canada?" "Our churches in Canada" have for their directory of public service the Book of Common Prayer, which gives the law for all such services. The authority for singing the Benedicite is the same as for singing the "Te Deum" or any other canticle. Perhaps "Reader" has not noticed that the Benedicite is merely an enlargement of the 148th Psalm. He will find the whole of the Benedicite in the Apocrypha. As regards the second question, King Henry VIII. was no more the "originator" of the English Church than was "Reader" himself. Magna Charta, nearly 300 years before Henry VIII. was born, in its very first article, says: "The Anglican Church must be free," i.e., not in subjection, "to any foreign person, prelate, state or potentate." "Reader" can see a translation into English of Magna Charta at the door of the Public Library in Toronto, on the upper story. The reason why the Methodists build "their places of gathering so like a theatre," is that they have made preaching the principal function of their meeting; the pulpit, therefore, is in their eyes the principal feature, and the preacher must accordingly be well in sight of the people, who must be seated in the most comfortable place and position, that they may both see and hear him with the least distraction or discomfort to themselves.

ANOTHER READER.

CHURCH CHOIRS.

Sir,—I think there is a great and urgent need for reforming, not the choir, but the dress of the choristers. I speak of mixed choirs—ladies and gentlemen—but it is the ladies' dresses that require the reformation, even if we go no further than colour harmony. We have all noticed at some time or other on a fine morning, Miss Brown in a bright scarlet waist, Miss Green in a vivid blue, while Miss Young would have a delicate shade of yellow, and so on throughout the choir, to say nothing of the dazzling array of hats and bonnets, ribbons, etc.; and we all know that no lady likes to think she is not as well dressed as her neighbour; and here right in the House of God, we have envy, if not hatred and malice, because Miss White cannot afford to dress as well as Miss Rich. I would humbly suggest that in all mixed choirs, the ladies be provided with a black gown and cap of some orthodox style, which would be far more in keeping with the sacred edifice, than as it is now—all the colours of the rainbow—and all the styles out of the fashion books, for the congregation to admire or criticize during a long sermon, or when praying to keep us from the snares of the world, the flesh, and the devil.

J. S. ROBINSON.

A HOME MISSION.

Sir,—As you so recently called attention to the work and needs of the Prisoners' Aid Association, I hesitate to trouble you at the present time, but necessity knows no law. The work of the asso-

ciation is pre-eminently a "home" mission a mission at our own doors—but one that seems to be very little known outside a limited circle. I have been connected with this work for over twenty-five years, and I can say that, in an unobtrusive way, this association is doing a grand work both for Toronto and for the province—for God and for humanity—of which few are aware. We believe in foreign missions, and we are pleased to see enthusiasm aroused on their behalf, but, nevertheless, we believe we should not neglect the heathen at our doors. "This ought ye to do, but ye ought not to leave the other undone." Five years ago last October we opened a rescue home for girls and young women. During that time 387 have been rescued from a life of vice and crime. Surely an institution with such a satisfactory showing is deserving of most liberal support. Again, for over three years we have been gathering information regarding the economic treatment of inebriates, either in public hospitals or in the form of home treatment. During the past year this has been put to a practical test and with most encouraging results, and we can say that from the experience thus gained, we cannot conceive of a more hopeful field for missionary or philanthropic effort. We receive aid from the Ontario Government and from the municipalities to enable us to carry on the regular work of the association in connection with the Central Prison and the general work of prison reform, but the receipts from this source are not sufficient to cover our expenses in connection with our rescue work among girls and young women, and there is no fund whatever on which to draw in carrying on this new work on behalf of the unfortunate inebriate. We thought we had good reasons for believing that the Government before prorogation of the Legislature would make an ample provision for aiding this latter work, but in this we were sadly disappointed. Under these circumstances, we have decided to appeal to the Christian public for the necessary funds to enable us to carry on these two departments of missionary effort. Donations may be sent to me direct or to the editor.

A. M. ROSEBRUGH, M.D., Sec.  
Room 12, Confederation Life Buildings, Toronto,  
29th March, 1902.

"THE CLERGY COLONIAL ACT."

Sir,—The above subject seems to me to be of much greater importance to all clergy who are under this ban than we have ever attempted to lay before your readers in all its magnitude and galling bitterness. I therefore beg of you to give me a little space in your issue to tell my own story to the public, clergy and laity alike. I am an English graduate in Canadian orders. Twelve years ago I was asked by a Canadian bishop's commissary in England if I would go to Canada, and at once agreed to go, being entirely ignorant of the colonial "whip;" and, strange to say, the commissary had never heard of such a law being in existence. After three years in Canada, I received a cable that my presence was required immediately at my old home, and so I sailed. After a while I applied for a curacy, and soon found out that I was in a trap. Archbishop Benson declined even a temporary permit. His Grace of York consented to give two months. I felt so disgusted towards these high lights that I left England immediately. After six or seven years I visited my native land once more and very politely wrote to the two great apostles (Dr. Benson was dead at this time, and Dr. Temple in all his glory reigned in his place). I received the printed form to fill up, as usual, and having returned the same, I received replies but no encouragement. His Grace of York said that he had consulted His Grace at Lambeth, and they both decided to say no! I wrote them again and again, and at last became possibly a nuisance, and sent them what I certainly thought a pro-

nouncedly galling and insulting epistle, and indeed never expected a reply. To my great surprise, one came from Lambeth, saying: "His Grace is willing to give you such a license for twelve months." I advertised for a curacy and received piles of letters, but as soon as I told them that I was only a twelve-month candidate, the good clergy dropped me like a hot cinder, and before long my funds were giving out, and some good Samaritan, who was badly in need of help, and too greedy to pay much, came and offered me a small half a loaf for the remainder of the twelve months. I commenced duty before I received the Archbishop's license from his secretary, for I was to pay ten shillings for it, and had not got it to spare. After two or three weeks my Bishop received a letter from His Grace forbidding me to officiate unless I sent for the license; when I got it, of course it was dated back to the day I received his letter of approval. During those months I was worked almost to death in the slums of a dilapidated and sinful city. My good vicar knew how I was situated, so he determined he would have his money's worth before I left. When my time expired, I was very poor, and indeed sick, besides I had a wife and a large family. I did not know what to do. My vicar begged of me to remain without the Archbishop's consent, but I was almost starving and without any hopes of a license. My archdeacon, rural dean, my own vicar, and also the bishop, together with three colonial bishops and twenty-six vicars and rectors, and some M.P.'s, signed a petition in my favor, and forwarded the same to His Grace at Lambeth, praying for his license, and explaining my position; but the old fox would not reply, and after several letters were written, he at last wrote to say "no;" also said, "neither could he help nor cared that my wife and family were in straitened circumstances. I wrote again to York and told him plainly as to all that had transpired. He excused himself by saying: "Go to Lambeth, you have not worked in my province." I was considered an energetic worker, and an acceptable preacher, and was more than once invited to join one of the denominations, but declined, and for a while I had to take secular labour. By some simple accident I am again back in the Church in Canada, and oh! how loathsome is the very thought of Canterbury and York to me. Catholicity! Humanity! Christian! where do you find them? Surely not in the seat of St. Augustine, nor yet at the head of the great York minster. The public ought to know how the two headlights of the English Church at Home treat their hard-working missionaries, who hap-

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pen to bear the burden and heat of the blessed work abroad. I pray you do not send those two ecclesiastical monarchs, out right for the liberty and fair pay of your colonial clergy. All my corrections are now laid under the daises at "Home," and personally I never intend approaching either of the two hard-hearted Pharaohs any more, but if ever I stepped on English soil again and wished to preach the Gospel, it would not be from any Church of England pulpit, though I love her well. The English ecclesiastical press will not assist colonial clergy, and are all terribly afraid to hurt the feelings of a Bishop. I have known many very able men in English orders, who have written the Church papers on behalf of colonial men, but the articles have never appeared for reading matter, and indeed, believe me, too many of the colonial bishops wink at the enforcement of this law. At one time I advertised for a lay-readership in England, giving my reasons for doing so; I received dozens of letters from colonial clergy who were engaged in secular labours in England, and I tell you, sir, there are scores of good and able men in English orders, in Holy Orders and good standing, who are working on farms and in factories, and their only great sin is their colonial orders. The Rev. J. Simpson is quite right in what he says, only, to my mind, he does not go half far enough in his reformation. Mr. Presbuteros is not all to the point. Much, if not all of what he says is true, but who can work in the Church when compelled to run from pillar to post? If he did officiate without the Archbishop's permission, then he violated the law, and both himself and rector were liable to a fine of £10 each. I am sorry to take up so much of your space, but I feel it would take me weeks to tell all my experiences regarding this mean and cruel act. Who will suggest a way out of this bondage? Pray let us hear more.

A DISGUSTED PRIEST.

#### THE DECLINE OF THE CHURCH.

Sir,—I wish to draw special attention to the letter of Sarah Morris, which appeared in last number, and to ask the heads of our divinity schools whether the teaching and training that they give their students fits them for being in touch with the convictions, wishes (prejudices, if you will), of the writer. The letter seems to me to reflect wonderfully well the average views of intelligent and pious country people. How many of the professors in our schools would understand such parishioners? We have professors imported from abroad at work in our schools who have never been missionaries among our people, and I venture to say that if they were to go among them, and hold service and preach what they do in city churches, the people would either not understand them or would be horrified at what they heard. It is high time that the Church should become, in my opinion, the Church of Canada, and until it becomes the Canadian Church and not the Church of England in Canada, it will wither like a tree transplanted to an alien soil.

WM. D. PATTERSON.

#### A PRAYER FOR THE GOVERNOR-GENERAL AND PROVINCIAL PARLIAMENT.

Sir,—In a copy of the second Provincial Synod of the Church of England in Canada held in Montreal from September 10th to 17th, 1862, a resolution was passed, that prayers for the above should be printed, and three copies sent to each clergyman in the several diocese of the province. These prayers are printed in Appendix I. of the journal. In view of the fact of the corruption of the politics of to-day, it might be of interest to know if these prayers were ever authorized by the House of Bishops, and if so, why is it they are never used in the Church to-day? We have prayers for our King, the high court of Parlia-

ment, but no prayer is ever heard at our services for the King's representative in this country or for our own Parliament. Will some of your readers kindly inform me re the above?

W. ARCHBOLD.

The Parsonage, Craighurst, Ont.

#### CANON DIXON'S VISIT

Sir,—In reply to "Veritas'" enquiry, re Canon Dixon, I would like to ask your correspondent what letter use of his time could Canon Dixon make than to take a summer chaplaincy in Switzerland where, as is the case, people who can be reached and appealed to for subscriptions are to be found? I had the opportunity of knowing by personal experience, three years ago, how useless it is to remain in England soliciting subscriptions during the months of July, August and September. Canon Dixon should be praised for his having taken a summer chaplaincy. I think that the disposition of writers like your correspondent, to censure and find fault with men, who, however mistaken they may be, are striving amid great difficulties to help the Church and advance the Master's kingdom, is greatly to be deplored.

HENRY E. BENOIT.

#### THE FATHERHOOD OF GOD.

Sir,—The Rev. Mr. Sunderland is reported to have said in his sermon on the Monement, that the Fatherhood of God is Christ's idea. That to Jesus Christ is due the belief that Almighty God is our heavenly Father. Far be it from me to dissent from such a proposition, but if so, Christ must have been in existence at least 1,500 years before Jesus was born in Bethlehem. The ancient Egyptians recognized God as their father at least 1,500 years before the incarnation. When Moses was a boy and making mud pies on the banks of the Nile, Rameses the Great, called Sesostris by the Greeks, and Osymandias by the Persians, prayed thus on the south bank of the Orontes, in his attack on Kadesh: "Therupon, I lifted up my voice; where art thou my Father Amen? If this means that the Father has forgotten his Son, behold have I done anything without Thy knowledge, or have I not followed the judgments of Thy mouth? Shall it be for nothing that I have dedicated to Thee many and noble monuments? Behold now, Amen, I am in the midst of many unknown peoples in great numbers. . . . The works of a multitude of men are nothing; Amen is better than they. And my voice found an echo in Hermonthis, and Amen heard it and came at my cry. He reached out his hand to me and I shouted for joy. He called out to me 'I have hastened to thee, Rameses, Mer Amen, I am with thee, I am thy father Ra, my hand is with thee.' I may say that Amen and Ra were both names of the one God; as we might say Almighty God, or God. Here is a statement of the Egyptian faith by Professor Maspero, who found the mummy of this same Rameses in July, 1881: "This God of the Egyptians was unique, perfect, endowed with knowledge and intelligence, and so far incomprehensible that one can scarcely say in what respects he is incomprehensible. He is the one who exists by essence; the one sole life of all substance; the one single generator in heaven and earth who is not himself engendered; the father of fathers, the mother of mothers; always the same, immutable in immutable perfection; existing equally in the past, present and future. He fills the universe in such wise that no earthly image can give the feeblest notion of his immensity. He is felt everywhere. He is tangible nowhere." The quotations from the prayer of Rameses are taken from the Pentaury papyrus, and Professor Maspero is too well known to readers of ancient Egyptian lore to need any introduction from me. Besides, was not Zeus the father of gods and men in the old Greek faith? The Rev. Mr. Sunderland can say what he pleases, but if Jesus Christ communicated the idea to

men that God was their father, then he must have existed at least 1,500 years before he was born at Bethlehem. Finally I may say all men understood the Fatherhood of God until vice and infidelity obscured the idea.

S. R. RICHARDSON, M.D.

P.S.—This Pharaoh called himself Rameses Mer Amen, that is in plain English, "Proceeding from God, and beloved by God."

#### British and Foreign.

The Bishop of Worcester is a direct descendant of Bishop William Gore, Lord Bishop Clonfert in the year 1753.

The parish church of Gateshead is said to be the one church in England which can boast of a Victoria Cross man as verger.

The ladies of the diocese of Durham are to present to the Bishop a cope, which he will use for the first time at the Coronation.

The Right Rev. Bishop Hornby is to be the first head of the Bishop Madras' new College of Clergy.

As a memorial to Mr. Gladstone, the Byron Society has contributed a handsome East window to the new church of Shotton, Hawarden.

The parish of Monkstown, near Dublin, is to have a parochial hall in the near future. Mrs. Challoner Knox has given £2,000 for this purpose.

A stained-glass window and a new lectern are to be placed in St. Patrick's Cathedral, Dublin, as memorials to the late dean, the Very Rev. Henry Follett, D.D.

The Bishop Walsham How Children's Memorial Committee have decided to erect a stained-glass window in the southeast window of the southern transept of Wakefield Cathedral.

Rev. A. B. Fisher, of the Church Missionary Society, reports the baptism of the first of the pigmies of Central Africa, whom travellers have described as among the lowest types of human beings. The congregation of St. Paul's, York Place, Edinburgh, have unanimously decided to present Mr. Prendergast, the late organist, with a suitable testimonial.

Before leaving Chichester for London, where he now resides, the Very Rev. Dr. Randall was presented with a Prayer Book and a silver inkstand by some of those who had been in the habit of attending the special services in the Lady Chapel. Mrs. Randall was also presented with a clock, with the electrical arrangements for light, as a mark of affection and esteem.

The Bishop of Lichfield on St. Chad's Day dedicated twelve alabaster statues on either side of the reredos in the cathedral, depicting SS. Andrew, Paul, Polycarp, Ignatius, Nicomede, Lucian, Stephen, Lawrence, Alban, Alphege, Perpetua and Blandina. The donors included Lady Burton, Lady Hardy, Lady Forster, Lady Wiggin, Mrs. Worthington, Mrs. Chadwick, Mr. A. B. Foster and Mr. S. Stokes.

A dispute has arisen between the vicar of Penn's church, in Buckinghamshire, and his parishioners. The former collected \$4,000 in Pennsylvania to keep up the church named after the famous Quaker, many of whose descendants are buried therein. The parishioners say they are surprised and humbled that the money should be raised in America. The vicar refused to produce his accounts, but promised to restore the money to the donors.

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HOW TWEN THE SLAVE GIRL BECAME AN EMPRESS.

History abounds with marvelous stories of adventure. And all around us are realities more strange and thrilling than ever were told in wonder books.

The story of Twen the slave girl, and how she became the ruler of four hundred millions of Chinese, is not only one of the most fascinating stories of our times, but is full of food for thought for the young. Not by chance, not by a streak of luck, not by waiting for things to "turn up," did Twen the slave girl ascend the throne of the Chinese Empire. Not by any royal road did she travel to greatness. There was no more favor shown in her case than in any other. She came to her crown by treading the strait and narrow way that leads to great things. She attained the heights by patiently, heroically, climbing the steep ascent that leads to success.

Evil times had fallen upon the family of which Twen was a member. Starvation confronted them. The wolf was at the door. The hour of their extremity had come. The skies were as dark as pitch over their heads. There seemed to be no way of deliverance from any quarter.

It was in such trying times as these that Twen, a twelve-year-old girl, rose to the occasion, and by a sublime, heroic act of self-sacrifice saved her family. Coming to her father, she pleaded that she be sold and thus save all from starvation and death. After much hesitation and reluctance the deed was done. The beautiful Twen was sold to a rich Viceroy, and became a slave. Beautiful act of self-forgetfulness! Like Esther of old, she was willing to lose all if need be to save her people; and like the Persian queen she gained all. Twen's beautiful, unselfish act was the first step that led her to the throne. Thus it is ever. It is when we are willing to lose ourselves that we find ourselves. It is when we are the most unmindful of self that we take the first step that will lead us to our coronation. While unselfishness is an absolute requisite to greatness, it is not the only quality needed. There are also other virtues to be acquired.

The first thing we hear of Twen in her new relation of slave was that she did well everything she undertook. No matter what the work given her to do, she put her whole soul into it, and did her very best. This soon made her the most beloved of all the slave servants and gave her eminence in the household of her master.

Often we grow indifferent as to the way we do things. We think it does not matter. There we make a sad mistake. The way we do things



WEDDING INVITATIONS.

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The forms used are the most approved, and the engraving of the copper-plate is faultless.

Our prices, too, are most reasonable.

Samples will be sent on application.

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has very much to do with our success. One of our great writers defines success as the ability to do a thing well. True is it that our success in life is largely conditioned on doing well and thoroughly whatever our hands find to do.

Every day Twen grew more popular. Every day she was in greater demand. One day she conceived the idea of embroidering a tunic for the Viceroy. So beautiful was the work, so much painstaking did it reveal, that the master was greatly pleased with it. In his delight he promised her the fulfillment of any wish she might desire. Wonderfully surprised was he at her request. For she asked not flashing jewels or costly robes or a purse of gold, or even emancipation. She asked for wisdom—she prayed to be taught to read.

At first the Viceroy laughed at her request; said it was impracticable, not to be thought of for a moment. It was not for girls to learn to read. But Twen would not give up her petition. She continued praying for it, and knocking, and at last her prayer was answered. Like Solomon of old, she made a wise choice, one that could not be taken away from her, and one that included other things besides. This was the third great step that was preparing Twen for her destiny in life. Education is indeed a choice of vast moment. It is one that should never be slighted. Developed faculties are requisite for kingship. A trained intellect is beyond price.

Twen, with a beautiful presence, with a trained intellect, with industrious habits, with a noble disposition, and the knowledge of doing things well, was now ready for a larger field for her trained powers. It soon came. The Viceroy's daughter dying, Twen was ere long adopted as his child. Soon great honors were showered on the Viceroy by the Emperor. To show his gratitude he sent the beautiful and

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accomplished Twen as a gift to the Emperor. The gift was most gladly received, and it was not long ere she became his wife and Empress of China. Thus it was that, willing to lose herself for others, and taking pains to do things well, and to make wise choices, doors to larger fields opened to her.

WHAT RUTH HAD.

"Oh, there's that Ruth Knolls and her brother again! Do you know Miss Merton, she is just awfully dull, in school, and we girls laugh at her so much. She hasn't a particle of brilliancy."

Viva chatted this speech out as she walked along the street beside Miss Merton.

"She has something far better than brilliancy," said Miss Vernon.

"What?" said Viva, her cheeks flushing uncomfortably; for she felt that she had made a mistake, and she was very anxious to stand well in Miss Merton's opinion.

"She has a courteous manner. That is a grace that is very great, but far to rare. I know Ruth quite well, and her kindness and courtesy are unfailing, in company or at home. She is going to grow into a lovely womanhood."

"I am sorry I spoke so," said Viva "I really don't know anything about

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her except that she stumbles so dreadfully in her lessons."

"No doubt she is very sorry about it. It is a fine gift to be quick and bright in understanding things; but you know, my dear, that it is far more important to be kind-hearted and gentle. When you go out in the world no one will ever ask or know whether you got good grades in algebra and Latin. If you have done your best, it is wrought into you whether your best is very good or only mediocre. But be sure o

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this: Everyone who meets you will know, without putting you through an examination, whether you are a gentlewoman or not. It isn't practical to quote Greek or discuss psychology or read Shakespeare with every one you meet; but you can always speak kindly and listen courteously, and quietly look out for the opportunity to do the little deeds of kindness that make our lives so much more worth living."

"Life has its trials. They vary in different cases. They are sometimes physical, sometimes the mental, and at other times religious. Often there is an accumulation of troubles, misfortunes come in rapid succession. Many persons sink under them, and seek to end their wretched experiences in suicidal desperation. Some bear them with stoical endurance. Others complain and whine. But true Christians keep a brave heart and a patient soul.

The eighth Canadian Horse Show will be inaugurated on Thursday morning at ten o'clock. The list of prizes and entries to the classes is this year so extensive that the morning shows are likely to equal in interest those of the afternoon and evening. The Armouries are being rapidly prepared for the event, and the mammoth grand stand and large ring

are being put into shape. All the Horse Show patrons will be glad to hear that a very wide promenade, nearly double in width of last year's, has been arranged for along the line of boxes, where the beauty and chivalry of Canada will be arrayed. Among the events of the opening morning are ponies in harness, the large class of pacers, and at noon the jumpers go over the fences for the first time. On the opening afternoon, the band of the G. G. B. G. will furnish the music, and the opening class will be single horses in harness over 15.2. Among the special features of the afternoon's show is the Governor-General's prize, heavy-weight, qualified hunters, special class pairs of horses to T. cart, and on Thursday evening the band of the Royal Grenadiers will officiate. The polo ponies will appear for the first time in a Toronto show ring, and all the well-known gentlemen riders of Toronto will be showing their mounts. The 48th Highlanders' Physical Drill Squad, which created such a sensation at the New York tournament, and the musical ride by the Royal Canadian Dragoons, will be the special features of the evening, while the harness tandems and qualified lightweight hunters will conclude the exhibition for that evening.

#### AN UNLOVING MOTHER.

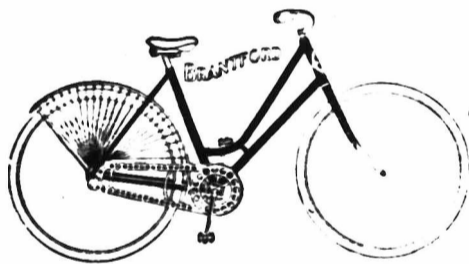
A family living in the Rocky Mountains owned, a few years ago, two dogs, Queenie and Brownie.

Queenie was not highly moral. On occasion she would appropriate to her own use whatever tempted her. Brownie would stand looking sternly at her and growling in a subdued but emphatic manner, as though repeating the eighth commandment, to the breaking of which, in dog theology, there seemed to be attached some fearful penalty. Brownie never stole; but Queenie never seemed at all impressed by his superior moral character. And there came a day when she proved herself capable of even deeper moral turpitude.

Queenie became the mother of five fine puppies. Now, it is generally supposed that all mothers in certain groups of the lower animals will fight, sacrifice, and, if necessary, die for their young. But alas! poor depraved Queenie seemed determined to be the exception.

Whenever and wherever the horse belonging to this particular family went, Queenie felt that it was her peculiar right to go. For a time after the puppies came she was prevented from taking these trips by being shut in the barn with them. But one afternoon, after the horse was harnessed, she could nowhere be found, and the horse and its driver started for the neighbouring town. When about a mile from home her ladyship suddenly appeared in the

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—A Handsome Heintzman & Co. Upright Piano, 4 feet 2 inches high, 7 1/3 octaves, 3 handsomely carved panels, in every way in excellent condition. Original price was \$350. We offer it to mail order customers at \$260—\$10 cash and \$6 a month.

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—A magnificent Heintzman & Co. Baby Grand Piano—the instrument of the greatest artists and people of culture the Dominion over. Only used a short time. Original price was \$750. Special to mail order customers at \$395.

—Fisher Upright Piano in beautiful rosewood case, 7 1/2 octaves, a piano we can recommend to customers. Manufacturer's price \$450. Special to mail order customers \$275—\$10 cash and \$7 a month.

—Heintzman & Co. Upright Piano, in handsome rosewood case, stands 4 feet 2 inches high, 7 1/2 octaves, handsome carved panels, and in every way a beautiful instrument, in splendid condition. Special to mail order customers \$245—\$10 cash and \$6 a month.

—A Newcombe Upright Piano, in rosewood case, handsomely carved legs, stands 4 feet 8 inches high, manufacturer's price \$350. Special to mail order customers \$225—\$10 cash and \$6 a month.

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road, and managed to make the whole journey.

It transpired later that early in the morning she had visited five different families in the little town, and at each she had left a puppy. It seemed a curious fact, though it may have been merely a coincidence, that in every place selected there were small children. The testimony of each family was about the same—a noise, something like a knocking, was heard at the door, and upon its being opened the little mother came in with a puppy in her mouth, laid it on the floor, wagged her compliments and departed without the least hesitation.

It is good to think that a remnant of material solicitude animated the breast of this unnatural mother, for a wise selection had been made in each case, and the puppies, though forsaken by their mother, were well cared for in their adopted homes. Queenie was never known to visit any of her puppies.

#### DOLLY DEANE'S OPPORTUNITY.

"I met Rodney Willis on the street yesterday," said Mr. Deane one morning at the breakfast table. "I haven't seen him to speak to him for weeks, and I was struck with the change in him. He had the making of a fine fellow, but unless he turns a sharp corner before long he will make a wreck of himself."

"I am afraid so," answered Mrs. Deane, sadly. "It would have broken his mother's heart, I do believe."

Dolly Deane listened gravely to the conversation. The Willis family were life-long neighbours and Rodney, having no sisters, had made a pet of her in her younger days. He had seemed so manly and true to her that it made her heart ache to hear him criticized so severely and not be able to say a word in his defence. Only a short time before Dolly had given her heart to the Saviour

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and was trying faithfully to serve Him. From the first she had thought of Rodney very often, and now, as she listened to her father and mother, she wondered anxiously if there was not some way that she could help him.

"I do pray for him every day," she said to her mother, as they talked it over after papa had gone. "I do pray for him, but I wish there was something I could do to influence him."

"Ask God to show you if there is any way you can help him, and be ready to do it, whatever it is," answered Mrs. Deane.

But though Dolly prayed very earnestly, she did not seem to get any light, and she was getting discouraged.

"It seems to me," said her mother one day, "that your best way is to tell him how you feel, if you have a chance."

"Oh, mamma!" cried Dolly, in dismay. "I couldn't do that. Why, he would make all manner of fun of me, and it wouldn't do a bit of good either, for he never would pay attention to anything I could say."

"You do not know whether he would or not, and if it was anything else you had become interested in you would surely tell him. Will he have much faith in the sincerity of your wishes if you cannot speak of them?" answered mamma, gravely.

"Do you remember how Christ told the man from whom he had cast out the unclean spirit, 'Go home and tell thy friends what great things God hath done for thee.' Isn't it your duty to go and do likewise?"

"I couldn't, mamma, truly I couldn't," was all Dolly would say, but she carried a troubled conscience about with her the next few days. One afternoon, when she came in from school, she found Rodney there, to her surprise. He had come in on an errand, and Mrs. Deane had asked him to stay to tea. In the old days, especially after his mother's death, he had been a frequent visitor, but it was some time now since he had even been in to call.

And now, as Dolly caught sight of him there in the parlour, she knew in her heart of hearts that this was her opportunity; she felt he was there in answer to her prayer. She ran softly upstairs to her own room, and sat down to think. What should she do? Could she, if the chance should be given her—and she felt sure it would be—could she tell this friend what great things Christ had done for her, and beg him to let Him do the same for him? Dared she refuse? But it seemed hard! "Do, please, dear Jesus," she prayed so earnestly, "do please let me help him and if there isn't any other way, do give me courage to speak, and tell me what to say." Over and over again her whole heart went out in this cry for help.

"Help me not to mind if he does laugh, and tell me what to

say," she was praying even on her way downstairs.

Mamma was mending Rodney's glove for him, and telling a funny story she had just read.

"Well, little sister," he said as Dolly came in, "do you sit up o' nights to grow? It makes me ancient to see you blossoming out so fast into young ladyhood, for I certainly used to wheel you round in your baby carriage. I remember I fought Pete McCarty for calling me your nurse girl, Mrs. Deane, and asking me how much I got a month."

So they laughed and chatted, and told stories of old days until, just before tea, mamma was called out of the room.

Then Dolly knew that her opportunity had come; her heart

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"Sometimes I could take no food for four days at a time, and experienced terrible gnawing sensations in the stomach, had bad taste in the mouth and coated tongue. I was pale, nervous, irritable, easily exhausted, was reduced to a mere skeleton of skin and bone, and my heart would palpitate as though it was about to stop beating. My greatest suffering was caused by the dreadful pains in my head, neck and back, and all this was in spite of the best efforts of three leading doctors of this city.

"For the past nine months I have used Dr. Chase's Nerve Food, and for a considerable time I have not experienced a headache, or any of the symptoms mentioned above. From a mere skeleton this medicine has built me up in flesh, and weight, until now I am strong and well, do my own housework, walk out for two hours without feeling tired, and am thoroughly restored to health. Is it any wonder that words fail to express my gratitude for this remarkable cure? You can use this testimonial for the benefit of other sufferers."

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gave a great bound, and for a minute or two she could not speak.

"But I just must," she said to herself. "I've prayed and prayed, and now God has given me this opportunity. Perhaps I may not have another ever. He will help me and tell me what to say, I know He will."

"Well, Dollikins," said Rodney, laughingly, "where's your tongue? It used to be hung in the middle and run both ends. What has happened to it?"

"Nothing," answered Dolly, "only, Rodney, I was thinking just what to say. You see there's something I want to say very much, but I don't quite know how, Jesus, and I love Him best of anybody. I do want you to love him, too. You can't think how much I want it, Rodney; I'm praying for it all the time."

That was all Dolly could say, and her eyes filled with tears as she waited with fear and trembling for the ridicule she was so sure would come. But Rodney did not laugh or even speak for a minute or two, then he said very gravely for him: "Thank you, Dolly, but I'm afraid it won't do any good. I'm rather a bad sort of fellow, you see."

"Oh, but God will help you if you will only let Him, Rodney, I know He will," said Dolly eagerly.

Dr. Deane came in just then, and tea was ready. Rodney spent the evening, and promised, when he went away, to come again soon.

But it was over two weeks before they saw him, and Dolly's faith almost failed her more than once. One night as she sat by the window thinking of him and praying for him, she saw him coming up the walk.

She ran to let him in. "You're just the one I came to see, Dolly," and this time it was Rodney whose voice was husky and uncertain.

"I can't get away from what you said. I've tried my best to forget, but it's no use. You know my mother—told me—to meet her up there, and I've been going all wrong lately. But, if God will only help me, I will do better hereafter."

"Oh, mamma," said Dolly, after he had gone, "you can't think how thankful I am! I do believe it was because we were



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praying all the time that he couldn't forget, don't you? But I almost missed being the one to help a little for it seemed to me I could not say anything to him. Just think how dreadful it would have been to have lost such a beautiful opportunity! I'll try to remember it always."

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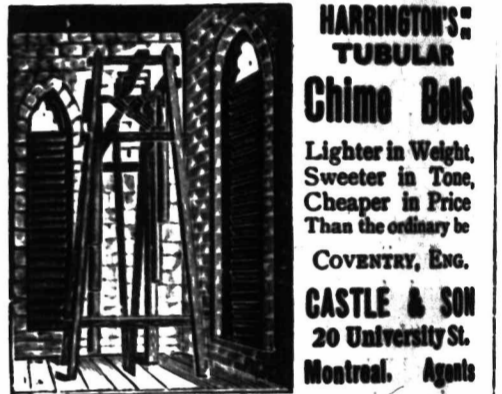
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