

Canadian Churchman

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The Church of England Weekly Family Newspaper.

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[No. 11.

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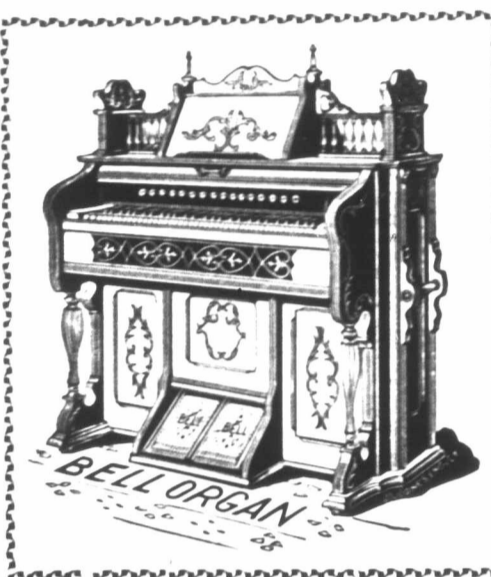
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BY REV. PR. F.
Exodus x.
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Canadian Churchman.

TORONTO, THURSDAY, MARCH 16, 1899.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIFTH SUNDAY IN LENT.

Morning—Exodus 3; St. Mark 14. 27-53.

Evening—Exodus 5, or 6. 1-14; 1 Cor. 11. 2-17.

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

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.

Processional: 96, 200, 261, 281, 306.

Offertory: 213, 214, 267, 542.

Children's Hymns: 254, 258, 336, 342.

General Hymns: 106, 226, 252, 467.

SIXTH SUNDAY IN LENT—PALM SUNDAY.

Holy Communion: 193, 197, 321, 322.

Processional: 36, 98, 99, 280, 547.

Offertory: 88, 248, 251, 252, 255.

Children's Hymns: 286, 331, 332, 334.

General Hymns: 31, 91, 250, 253.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Palm Sunday.

Exodus x., 20. "The Lord hardened Pharaoh's heart."

A strong statement which has often caused difficulties. Unbelievers have decided the words—believers have had grave doubts as to their meaning. Yet repeated more than once, and an important meaning contained.

i. We may be quite sure, they do not mean that God makes any man bad. That is man's own work. God does not tempt to evil, but

gives grace to resist it. Yet God does leave man free, does not force him to obedience.

ii. Note the different phrases employed in this book.

1. There are three—not given in the order here followed, yet all given. (1) Pharaoh hardened his heart. (2) Pharaoh's heart was hardened. (3) The Lord hardened Pharaoh's heart. These three phrases occur in turn.

2. Let us endeavour to make out the meaning of them. (1) It is implied that man has a power of hardening his own heart. Sometimes understood to mean the darkening of the conscience; sometimes the deadening of the affections, sometimes the perverting of the will. All of these may be included, since, in the Bible, the heart is used to signify the centre of a man's being. Now man has this power. He may blind his own conscience, and deaden his affections gradually, at first he may choose whether he will do this or not. It is his own free act.

(2) Another process is mentioned. Pharaoh's heart was hardened. Here is a hint that the matter was getting out of his hands. And so we find in our experience. A kind of automatic action takes place. Habits are formed, and are exercised almost unconsciously.

(3) Then the case becomes worse—the power of doing otherwise is lost. "The Lord hardens"—not positively, but negatively, by withdrawing His grace. "Ephraim is joined to his idols; let him alone." Only what we should expect. What we are warned of. What we see every day. Men refuse to walk in the light, and they become darkened. Men refuse to do good, and they are sold to work evil. They become the slaves of sin.

iii. Some lessons.

1. The difficulties of Holy Scripture disappear when considered in the light of Divine teaching and human experience. If we are humble and teachable, they will not disturb us.

2. A solemn warning in the case of Pharaoh. He would not obey God. Yet the history of his people might have taught him the wisdom of obedience. He persisted in his disobedience. His end was destruction.

THE INVOCATION OF SAINTS.

If we had said, some time ago, that the question would soon arise among English Churchmen, as to whether the Reformation was not a mistake—as to whether it might not be our duty to reconsider the whole subject of our departure from Roman doctrine—the suggestion would probably have been treated with derision. But the question is coming very near to us now. When a doctrine, not distinguishable from transubstantiation, is taught, in many of our churches, and not only taught as a theory, but reduced to practice, when the Invocation of Saints is said to be a matter of faith—that is

to say, that the denial of this doctrine is a denial of a part of the faith—then, indeed, it is time for us to stop and ask where we stand. And it has come to this. What is the meaning of being a High Churchman? We knew once what this meant. It meant belonging to the School of Andrewes and Taylor and Hammond. But we have changed all that. We have left these great names a long way behind, we have even said farewell to Pusey and Keble and the Tractarians. Nay more, an "advanced" school now leaves the ordinary Ritualist far behind, and pleads for reserved Sacrament and Sacramental Benediction, and the Invocation of Saints. This is beyond all doubt or question. The Bishop of Vermont shall be our witness. The Bishop used to be known as Father Hall, and was known as a leader among extreme High Churchmen; and we have never heard it suggested that he had changed his opinions or his position. Bishop Hall would certainly claim to be a Catholic, as distinguished (may we say?), from an Anglo-Catholic on the one hand and a Roman Catholic on the other. But a Catholic has his limitations. If he cannot abandon primitive doctrine and practice, if he holds resolutely to the teachings of the Fathers, he refuses to accept the bulk of mediaeval teaching, he draws a line at the schoolmen. This is what Bishop Hall is calling upon English Churchmen to do at the present moment; and he does it in a very straightforward and effective manner. In the first place, he publishes a sermon,* preached on All Saints' Day, in which he deals with the Intermediate State, and with the various classes of believers in that position. But, that which is of more immediate importance, he prefixes to this sermon an important Preface, in which he deals with "some recent teaching on Purgatory and the Invocation of Saints." Leaving the subject of Purgatory for the present, we restrict ourselves to some remarks on the other point, the Invocation of Saints. Now, two things are quite plain, first that this is now taught by Anglican clergymen, as a matter of faith, and the absence of such invocation from our services is spoken of as a matter of regret; and, on the other hand, this doctrine and practice is condemned by the twenty-second of our Thirty-nine articles. Now, let us turn to Bishop Hall's utterances on this question. "None probably," he remarks, "will be rash enough to claim Scripture authority for the Invocation of Saints." And he goes on, "It is sometimes urged that the Invocation of Saints is nothing different in principle from asking a friend on earth to aid us by his prayers." And he answers that the cases are not the same; what is "objected to is the addressing one's self in the way of petition to a created being with

*All Saints' Day, New York: Pott, 1899.

whom we have no ascertained mode of communication." The Bishop speaks of the contention that the "Holy Mary," is allowable because the Angel thus addressed the Blessed Virgin! This is really too ridiculous. It might as well be said that, because we spoke to a friend in a certain manner on earth, we might go on doing so after his death. Or, if that is not a parallel case, that we might select any angelic address recorded in the Scriptures and use it in prayer! Bishop Hall does almost too much honour to this argument when he condescends to answer it. If we are to have Mariolatry, it must rest upon a stronger foundation. On this subject the Bishop quotes Bramhall and Andrewes; and the subject is of so much immediate importance, that we will follow him here. Bramhall, in his "Answer to M. de la Millatiere," says: "We do sometimes meet in ancient authors with the intercession of Saints in general, which we also acknowledge; or an oblique invocation of them (as you term it), that is a prayer directed to God, that He will hear the intercession of the Saints for us, which we do not condemn; or a wish, or a rhetorical apostrophe, or perhaps something more in some single ancient author; but for an ordinary invocation in particular necessities, and much more for public invocation in the Liturgies of the Church, we meet not with it for the first six hundred years, or thereabouts; all which time, and afterwards also, the common principles and tradition of the Church were against it." To much the same effect, writes Andrewes. Referring to the defence of Invocation, as defined by the Council of Trent, Bishop Hall remarks that this definition "has not availed to prevent the subsequent spread in the Roman Communion of very grave abuses connected with the practice, and that with the approval of the highest Roman authorities. Further proof has been given of the danger of any such practice, and of the wisdom of the English Church in altogether excluding it from her sanction. The words of Dr. Pusey may be quoted: 'Generally for members of the English Church, who desire the prayers of the departed, it has to him ever seemed safest to pray for them to Him, of whom and to whom are all things, our God and our all, Who, according to the current Roman explanation, also, reveals to them the desire of those below to have their prayers.'" To the subject of Purgatory we must return; but we must thank the Bishop of Vermont for his timely warning, which will probably persuade some who would have given little heed to ordinary Anglican testimony. Believing, as we do, that there is here distinct "peril of idolatry," we join in a serious warning against this dangerous practice.

CANADA AND THE STATES.

It is impossible to deny that the failure of the "British and American Joint High Commission"—the failure at least so far—has produced unpleasant feelings on this side of the line. Men were hopeful that our relations to our neighbours were so pleasant that mat-

ters could be adjusted without much difficulty. There must be a right and a wrong in every question, and when men are intelligent and fair-minded and mutually conciliatory, surely differences and difficulties may be adjusted. The chief difficulty appears to be about the Alaskan Boundary, but surely there is a possibility of arriving at some principle by which it could be determined. Apparently the Commissioners were unable to agree as to the best method of reaching a satisfactory result. According to the British Foreign Office, the British Commissioners wished to follow the precedent in the Venezuela question and appoint six arbitrators with power to refer to an umpire; while the Americans wished to decide by a majority vote. Besides this, the Americans objected to a European umpire, and the English to an American. The English "Spectator" puts down, as far as we are able to understand the matter, the chief part of the blame to Canada. "The Canadians," says the Editor, "are always a little obstinate, thinking, as colonists are apt to do, rather of their own rights than of the broader interests of the Empire; but there is every reason to hope that in August contentious feelings will have been soothed away. The professional diplomatists," the writer goes on, "will, however, have a right to chuckle a little. They were superseded by the Commissioners, and may fairly say that they could have failed as well as anybody else. Certainly the new method does not greatly increase speed." This is very good, and may properly be laid to heart by some of those who were exulting in the thought that the present ministers of Canada would bring about a settlement of the questions in dispute without difficulty, and without delay. We find no fault with our countrymen for thinking well of their rulers. We find no fault with the friends of the present administration for boasting a little about the pleasant and attractive manners of the head of the Government. The powers that be demand our respect, and whatever else we can render them. But we may as well find out that there are difficulties in adjusting the relations of even the most friendly neighbours. Whether we Canadians are "obstinate," it is not quite easy for ourselves to decide. What appears to us as mere self-respect or a desire for simple justice, may seem like obstinacy to others. There is, however, a manner of speech among a good many Canadians which may quite naturally produce such an impression upon others. Some of us are in the way of taking it for granted that Great Britain is bound to do everything that Canada wants, without recognizing any reciprocal obligations on our side. It would not be easy to convince us of this—we quite believe; but of the fact we have no doubt; and the sooner we correct ourselves in this respect, the better. Another thing should be noted. The greatly increased amity between Great Britain and the States, which has resulted from the generous conduct of the Mother Country during the war with Spain, brings with it certain dangers. On the one hand there is rising up in this country a cer-

tain suspiciousness of what may result from this friendship. Canadians cannot all at once forget what they suffered in the early part of this century and during the Fenian Raid, and are a little afraid that they may give opportunities for future offence. Such feelings we regard as much to be regretted, and we trust that every effort may be made to suppress them. Let us remember that there are generally faults on both sides, and bygones should be bygones, if we want to prosper morally or socially. On the other hand, there is a certain fear among us—not unnatural—that England, rejoicing at the allaying of old animosities, may be disposed to make great concessions to the States without duly considering the effect of them upon Canada. It would be a great pity if these sentiments should prevail widely. No triumph in diplomacy would compensate for the loss of that sense of brotherhood which should unite two peoples sprung from the same race. We by no means counsel pusillanimous concessions to the United States or any other people or government; but we may go into friendly conference without having our bristles on end, or our suspicions awakened to do the work of our judgment.

MONEY LENDERS.

Lord James of Hereford has done well in introducing into the House of Lords a Bill on Money Lending. The evils of this system are incalculable and almost incredible. Many young men have been ruined by falling into the hands of those sharks. Not a few have been driven to suicide. A large number have been impoverished for life. It is very easily done. A young man—at the University or elsewhere—is in need of money. He hopes only for a short time, and he gets accommodation on what looks like moderate terms; and so it might prove, if only he could repay the loan at the time appointed. As very frequently he is unable to do this, he renews the loan on harder terms, and then the interest is raised, and goes on crescendo, until the unfortunate debtor owes ten or twenty times as much as he borrowed. As a rule, the victim is ashamed to tell his parents or guardians; but sometimes one makes a stand, and his creditor brings him into court, and then the whole rascality comes out. More than once these blood-suckers have received the castigation they have deserved at the hands of the magistrates, before whom they have summoned their victims, and in many cases they have been refused a large proportion of their demands. One example may be given of the way in which the business of money-lending is carried on—a case came before the committee appointed to investigate the subject, in which one man was trading under thirty-four different names. It is hardly possible to imagine that a business so conducted should have been an honest business. It may seem surprising that such a fearful abuse should have been tolerated so long; but it must be remembered that the Law is very reluctant to interfere with the transaction of business. Generally speaking, such interference works

no good results. of the amount frequently led to plings between lenders general, the thing can give good s at moderate rate lenders to run ri and so forth. So may be that the Law thought it u ing too easy. If were removed, temptations to Besides no legisl agreements being quite sure that t the Law will be evils which have tion with these may be done, ar be made law sec rection. In tl lenders (not in brokers or pers money in the c required to regi borrower is to in which will E on which he c Courts are to h rower when charges are ex this is actually an exercise of enters into al justice. For t the regular bus terest is below have no such ments, made ei render them l borrower, for he has expect; prosecuted for money-lender among ourselv men have such the lenders to the principle fore long it n provisions h these evils ar try, they exis poor are a Doubtless or legislation to

DEATH OF

The Church has suffered Ven. Archb weeks the sufferer from which all hi some days reason to he when death ing, March him a visit nounced t

no good results. For example, the limiting of the amount of interest to be paid frequently led to private, corrupt understandings between lender and borrower. And, in general, the thing rights itself. People who can give good security can obtain money at moderate rates. People who require lenders to run risks must pay for the risks, and so forth. So, in regard to borrowers, it may be that the Law or the makers of the Law thought it undesirable to make borrowing too easy. If all dangers and difficulties were removed, then so many additional temptations to borrowing were provided. Besides no legislation could prevent private agreements being made. Indeed, we may be quite sure that the change now proposed in the Law will be far from removing all the evils which have been discovered in connection with these practices. But something may be done, and the provisions intended to be made law seem to be all in the right direction. In the first place, all money-lenders (not including bankers or pawn-brokers or persons who accidentally lend money in the course of business), will be required to register their names. Again, the borrower is to receive a form of contract, in which will be distinctly stated the terms on which he obtains the loan. Then the Courts are to have power to relieve the borrower when it seems to them that the charges are exorbitant. As we have noted, this is actually done already, but rather as an exercise of the principle of equity, which enters into all English administration of justice. For the future, it is to be part of the regular business of the Court. If the interest is below ten per cent., the Court is to have no such power. Finally, false statements, made either by borrower or by lender, render them liable to prosecution. If the borrower, for example, declares falsely that he has expectations in reversion, he may be prosecuted for fraud. The business of the money-lender has made but small progress among ourselves. Comparatively few young men have such expectations as would induce the lenders to accept their Post Obits; but the principle is found everywhere, and before long it may be necessary to make such provisions here as elsewhere. Although these evils are not so apparent in this country, they exist under different forms and the poor are always the greatest sufferers. Doubtless our Government will adapt this legislation to the needs of Canada.

DEATH OF THE VEN. ARCHDEACON BRIGSTOCKE.

The Church in the diocese of Fredericton has suffered a great loss in the death of the Ven. Archdeacon Brigstocke. For two weeks the late Archdeacon had been a sufferer from pneumonia, but the anxiety which all his friends felt, had been relieved some days before his death. There was reason to hope that he was out of danger, when death came suddenly on Friday morning, March 3rd. His physician had made him a visit early that morning and pronounced the case progressing favourably,

and was as much surprised in being called to the death scene, an hour or two afterwards, as the many friends of the deceased, who were interested in the case, were at the sad announcement. Frederick Hervey John Brigstocke was born at Walwyn's Castle, Pembrokeshire, Wales, in May, 1841. His father and both of his grandfathers were clergymen. He graduated from Jesus College, Oxford, taking his B.A. in 1862. In 1864 he was ordained deacon, and in the year following was advanced to the priesthood. Until 1871 he worked as curate in different important parishes in England. In that year he was offered and accepted the vicarage of St. John the Baptist, Newcastle-on-Tyne. He had only laboured there two years when he was unanimously elected to succeed Dr. Gray, as rector of Trinity church, St. John, N.B. This position he has filled most successfully and acceptably for upwards of twenty-five years. At the time of the St. John fire (1877), he and the greater number of his people were left without homes and the church was altogether destroyed. It needed a man like the late Archdeacon to plan at such a time as that and carry that plan to a successful issue; and beautiful Trinity, to-day, surrounded by its cluster of buildings, stands as a memorial of his administrative and executive ability. We cannot do better than let the parishioners themselves express their esteem for him and their sense of the loss which they have sustained by his early decease. Upon hearing of their rector's death, a meeting of the Churchwardens and members of the vestry was held, and the following expression, made in the form of a resolution, was unanimously passed: "Called on suddenly to mourn the death of our rector, we, the corporation of Trinity church, in the parish of St. John, desire to place on record our deep sense of the loss the parish has sustained in the unexpected demise of the Venerable Archdeacon Brigstocke, D.D., who had been its rector for over a quarter of a century. With a high and lofty conception of the duties of his sacred calling, he, during his ministry amongst us, devoted himself faithfully and unstintingly to his important work, keeping always in view, as his great aim, the glory of his Master. Of indefatigable energy, with broad, enlightened mind and ripe scholarly attainments, he performed all his multifarious parochial duties with unremitting regularity up to the time of his illness, and he ever had at heart the true interests of Trinity church and of its congregation. In the management of the temporalities of the church, and as chairman of the vestry, he proved himself a careful administrator, and of rare business ability; qualities which stood out pre-eminently during the rebuilding of the church after the great fire of 1877. His consistent manly piety, mature judgment, and force of character won for him ecclesiastical honors and the highest esteem of the community; and also placed him in the foremost rank in the councils of the Church, both in this diocese and the Dominion. And we respectfully tender to Mrs. Brigstocke and her son our deepest sympathy in their sad and

irreparable loss. May God in His goodness grant to them in their bereavement, that Divine consolation of which our late beloved pastor has so often been the messenger to the stricken homes of members of the congregation." In parish work nothing was adopted that was not useful, and there was little that was useful in the organism of a well-equipped and working parish but had some representation. In the wider sphere of the diocese his influence was none the less felt. In '76 he was appointed Hon. Canon and trustee of Christ Church Cathedral by the late Bishop Medley, and a few years later was made Archdeacon. In 1889, King's College, Windsor, N.S., conferred upon him the degree of D.D., (honoris causa). For years he has represented the diocese of Fredericton on the Board of Governors of King's College, and ever since the founding of the Church School for Girls at Windsor, has represented the diocese as one of the trustees of that institution. He has on different occasions been chosen by the Bishop as his commissary, during His Lordship's absence in England. The Bishop expressed his sense of loss when speaking in Trinity church the Sunday following the death he said: "For myself, I dare not speak of all that he was to me as a friend. Loyal and affectionate to me always, my loss, dear friends, is greater than yours." And outside the diocese the late Archdeacon was well known, his name appearing constantly as one of the representatives in the Lower House, both of the Provincial and General Synods. Many will remember him for his extreme usefulness in these bodies. He was but 58 years of age at his death, and had he lived no doubt more honourable offices would yet have been filled by him. In his death the Bishop of Fredericton has lost a loyal friend and right-hand supporter. That diocese has been robbed of one of its most able administrators, and the Church in Canada of a representative who will long be remembered for his past usefulness. May God grant it to be realized, that others from among us may be raised up to the same standard of usefulness; and that the example of loyalty to the Church and of energy and conscientiousness in duty, which he set us, be followed by those who have been long aware of the excellent qualities of this many-sided man.

LAY-HELPERS' ASSOCIATIONS.

The basis on which the Lay-Helpers' Association of the diocese of London is formed is so excellent as to deserve following in other dioceses. The condition of membership is that the applicant shall be certified by his parish clergyman to be a communicant, engaged in voluntary (i.e., unpaid), work in the Church. The association numbers between five and six thousand members, and comprises lay-readers, Sunday school teachers, district visitors, choir-men, churchwardens, sidesmen, and bell-ringers. Each parish has its own corresponding secretary, and each rural deanery its own district correspondent. All members are in-

vited to attend a special celebration held once a year in St. Paul's cathedral, also special services both at St. Paul's and at Westminster Abbey, where they are addressed by the best preachers of the day, and every Lent there is a day set apart as a Quiet Day, at which addresses are given in the crypt of St. Paul's. The association belongs to no party in the Church. It fills a very useful purpose in organizing lay work, and keeping it on proper lines, firstly, as assistant to the parish clergyman, secondly, as a means of concentrating all the lay help in the diocese in one organization, enabling laymen leaving one parish to be recommended to the care of the clergyman of his new parish, and thus providing for the recognition and continuity of his work, and extending the view of the worker beyond the limits of his own parochial sphere, to the larger sphere of the diocese. As an adjunct to the association there is a choir, who meet during the winter months to practice, under the direction of the organist of St. Paul's, who are prepared to give their help at special services in St. Paul's, or the Abbey, at the annual services of the S.P.G., the Church of England Temperance Association, the Sunday School Teachers' Association, and other Church societies. Why should not each diocese in the Dominion have its own Lay-Helpers' Association?

REVIEWS.

A Sister of Evangeline. By Charles G. D. Roberts. Price, 75c. Toronto: Morang, 1899.

Under the above attractive title, Mr. Roberts has given us the story of French settlers in Acadia, who were persecuted by their own countrymen because they were content to remain loyal subjects of the British Crown, and to swear allegiance to King George. The daughter of the family was engaged to a fine young English Quaker, but was at the same time passionately loved by a young French officer, Paul Grande. The latter arrived at a very critical moment in the history of the colony, and became suspected by both parties—by the English party as co-operating with the worst French and Indian elements, and, being in plain clothes, as a spy, whilst he was suspected by the French as working against their designs. The story is a very exciting one, and it ends more prosperously than the story of Evangeline. We must not say more, but we can promise the reader some healthy excitement, and we are happy to say that Mr. Roberts still proves no less felicitous a writer of prose than he has been of poetry. We have seldom read a more charmingly written story.

Magazines.—Scribner's Magazine.—Notable contributions appear in this month's number from the pens of Senator Hoar and Governor Roosevelt. The latter in his article describes the fight which took place at Las Guasimas, in Cuba, and he takes occasion to pay a hearty tribute to his superior officer (General Young), and to the regulars, who fought so well alongside of the Rough Riders in that hot engagement. Stevenson's letters in this number were written from Mentone during the first break-down of that well-known novelist's health. Mr. W. J. Henderson writes an interesting essay upon a subject of which the general public know

but little, that is "The Business Side of the Theatre." Short stories, written by Miss A. W. Vorse, J. L. Williams and R. Grant, appear, and Mr. Cable's Love Story is concluded in this number. Poetry is represented by two numbers, and in "The Field of Art," there is a critical review of Bartlett's "Michael Angelo," with illustrations of the statue. The frontispiece is drawn by Mr. Henry McCarton, and is entitled "Latta's Magic."

The Century Magazine.—There are several articles in the current number of this magazine dealing with stirring incidents in the late Hispano-American war, and notably amongst these is the one written by Major-General Greene, who describes in vivid language the "Capture of Manila." General Greene is the author of the standard history of the Turco-Russian war of 1877, and of other military works. He was in command of the troops which sailed from San Francisco and took a conspicuous part in the operations of the American army in the Philippines. Lieutenants Winslow and Bernadon describe naval incidents, and the fourth instalment of Naval Constructor Hobson's article appears, in which he describes his prison life at Santiago. Mr. Arthur Houghton also gives a realistic glimpse of "Scenes in the Spanish Capital," on the eve of the late war. The opening article, entitled, "At the Court of an Indian Prince," which is written by Mr. R. D. Mackenzie, gives a description of the personal experiences of the writer at the court of the Nawab of Bahawalpur, which is one of the minor states of Rajputanee. The Right Hon. James Bryce, M.P., contributes an article in which he speaks of "British Experience in the Government of Colonies." In addition to the above, are further instalments of Professor Wheeler's papers on "Alexander the Great," that appearing in this issue dealing with the Macedonian victory at Issus, and Marion Crawford's "Via Crucis." The whole number is full of interest, and a perusal of it will well repay the reader.

OUR LETTER FROM ENGLAND.

(From our own Correspondent).

In many ways the Church situation has distinctly improved since I wrote last. The united meeting of the two convocations, the discussion in the House of Lords, and the same in the House of Commons, have greatly released the tension and cleared the air. Too much stress need not be laid on the great majority obtained in the House of Commons, as, no doubt, fear of inflicting a defeat on the Government prevented some members from voting as their convictions demanded. Still, the discussion served a good purpose, and Mr. Balfour's speech was a masterly defence of the High Church position and party, and a powerful plea for giving the Bishops a little more time to deal with the clergy. The Primate's speech to the two convocations dealt with the spiritual courts, which most loyal Churchmen demand, as the ultimate authority for delinquents, real or supposed. An important concession was granted by Dr. Temple, viz., that any aggrieved cleric could appeal from his Bishop's judgment to the Archbishop's court. There, too, such cleric may have the aid of an expert to expound and plead his cause before the two archbishops; and while this explanation and arrangement of machinery has been going on, many of the clergy are quietly submitting to the rule of their dioceses. This has notably been the case in the diocese of Bristol. In a recent speech, Bishop Browne explained that his clergy had unanimously agreed (1) to use no cards, and no prayers at the celebrations, other than the Prayer-book ones; that the mixing of wine with water should be effected elsewhere and not in the service; (2) that reservation for any pur-

pose whatever should be discontinued; (3) that children be present at the Holy Eucharist they shall not be specially invited or specially noticed, and there must be sufficient adults present to communicate with the celebrant. On all these points the diocesan has received promises of loyal and complete obedience, as also that the words "Mass" and "Requiem" shall be dropped, and Invocation of Saints never practised. On the subjects of Vestments and Confession, the clergy were not so compliant, and respectfully asked leave for further consideration. It has transpired that the 220 clergy who formed the Holborn resolutions, had already decided to be loyal on all points but two—the ceremonial use of incense, and the reservation of the blessed elements. Fearing that the Bishops were about to issue a mention against these two practices, they made a decided stand for liberty to use them, if they could be shown to be in harmony with Church law. The promise of the Archbishop to hear all that can be said on these points, alters the matter, they say, materially. One of these writes thus to the Times: "I have little doubt that the bulk of these so-called rebels will obey any proper judgment . . . after the case has been argued. What we objected to was the prospect of an Episcopal order given without any trial of our cause." On the subject of the new Archbishops' court, The Spectator suggests that the Archbishops, when giving their decision, should not give their reasons. They should speak as general officers. "In the Archbishops' court we see a definite hope for putting an end to the ritual confusion. Being loyal, the Ritualists should treat this court, first with confidence, and then with an obedience which shall be thorough." Your educational friends, Mr. Editor, will very much admire a new journal—The School World. It is at once truly scientific and yet eminently practical. I have read with much pleasure and profit a small book published by the Macmillan Company, entitled "Sursum Corda." Starting from a careful examination of our mental and spiritual faculties, we are led on logically to belief and joy in the great Creator. Materialism and agnosticism are analyzed and found wanting. In idealism alone is found true inspiration and satisfaction, even from the intellectual standing-ground. The quiet, persuasive reasoning of the book will be both a solace and a stimulus to many who cannot or will not tackle philosophical works of a larger and sterner sort. Then for lighter moments let me commend your up-country readers, especially, to the new volumes of the colonial library—Ashes of Empire, a most graphic, not to say lurid account of the siege of Paris by the Germans, and Marcus Clarke's remarkable novel—For the Term of His Natural Life. It is a bold thing for the publishers to include this book in their series, but every reader of the book will say they were amply justified. It is a truly awful book, but the real sting of its horror lies in its truth.

The Churchwoman.

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

NIAGARA WOMAN'S AUXILIARY

From this diocese comes news of the encouraging annual meetings now being held in the different parishes. Church of the Ascension, Hamilton, held its meeting recently, at which the rector, Rev. W. H. Wade, presided. This branch is now supporting a missionary at Athabasca Landing, and two native Bible women at Trichoor, India, besides giving assistance in the diocese and to other outside places. The total

receipts for the past junior branch, which rolled), were \$773.00. Churchwomen who have most successful work in this institution, which may their success, is a "I duties are to interest in the society's."

The Diocesan quarter held in St. Mark's well attended and in was expressed at the the Junior Dorcas sections of sympathy statement was presented. Mrs. Su Bible reading and n Epistle for the third dral branch, Hamilton, Tuesday, February 2 work in all departments. In addition sent to missionaries Algoma and the North and expended for n interest in the work Auxiliary is evinced, her ninety-one. Du the Bishop, was presented. Bible reading.

St. Catharines.—S completed a most contribution of \$6, gifts of clothing

HURON W.

The Churchwomen the privilege of uni of the W.A. on meetings are to L and will probably from all parts of Bishop, has arranged conducting a "qui the importance of in these days wh in upon women i feature of interest Head," by Miss V the debt on that diocese is fortunate sionary in China, in October last, a Chow, where she the C.E.T.S. M the Rev. L. H. F deciding to devo work, she had year under the Z gone abroad well W.A. may well f girl who is the field of China.

TORONTO

The monthly Thomas' school unusually large welcomed. In the president an the rector, Rev. and expressed diocesan W.A. event. Arrange the annual mee 26th, 27th and and it is hoped will be able to dress the meet ing will be h which the Lor

receipts for the past year (including those of the junior branch, which has ninety-one members enrolled), were \$773.00. Surely this is a band of Churchwomen who have proved themselves to be most successful workers. One feature of their constitution, which may account for a measure of their success, is a "Look-out Committee," whose duties are to interest all ladies in the congregation in the society's work.

The Diocesan quarterly meeting was recently held in St. Mark's schoolhouse, Hamilton, and was well attended and most interesting. Much regret was expressed at the absence of the president and the Junior Dorcas secretary, to both of whom resolutions of sympathy were sent. A good financial statement was presented and interesting letters were read. Mrs. Sutherland gave an instructive Bible reading and meditation on the Collect and Epistle for the third Sunday in Lent. The Cathedral branch, Hamilton, held its annual meeting on Tuesday, February 28th, when good reports of the work in all departments for the past year were presented. In addition to valuable gifts of clothing sent to missionaries in the Diocese, as well as in Algoma and the Northwest, \$316.47 have been raised and expended for missions. A real and growing interest in the work being done by the Woman's Auxiliary is evinced by the members who now number ninety-one. During the meeting His Lordship the Bishop, was present, and gave an interesting bible reading.

St. Catharines.—St. George's W.A. has also just completed a most successful year, reporting a contribution of \$63 in cash, and also valuable gifts of clothing to various missions.

HURON WOMAN'S AUXILIARY.

The Churchwomen of this diocese expect to have the privilege of uniting in the 12th annual meeting of the W.A. on April 4th, 5th and 6th. The meetings are to be held in St. Paul's, London, and will probably be largely attended by workers from all parts of the diocese. His Lordship, the Bishop, has arranged to open the meeting by conducting a "quiet day" on Tuesday, April 4th, the importance of which cannot be overestimated in these days when duties and pleasures crowd in upon women in an overwhelming manner. A feature of interest will be a paper on "Lion's Head," by Miss Weir, and a free-will offering for the debt on that mission will be made. Huron diocese is fortunate in having her own lady missionary in China, Miss Kirkby, who left Canada in October last, and is now safely settled in Foo-Chow, where she is working with Miss Leslie of the C.E.T.S. Miss Kirkby is the daughter of the Rev. L. H. Kirkby, of Collingwood, and after deciding to devote her life to foreign missionary work, she had the advantage of studying for a year under the Zenana Society in Dublin, and has gone abroad well equipped for her work. Huron W.A. may well feel proud of the young Canadian girl who is their representative in the mission field of China.

TORONTO WOMAN'S AUXILIARY.

The monthly board meeting was held in St. Thomas' school-house on March 9th, when an unusually large number of members were heartily welcomed. In addition to the kind reception of the president and members of the parochial branch, the rector, Rev. C. H. Shortt, spoke a few words and expressed the hope that the meeting of the diocesan W.A. in his parish might be an annual event. Arrangements are now being made for the annual meeting, which is to be held on April 26th, 27th and 28th, in St. James' school-house, and it is hoped His Lordship, Bishop of Algoma, will be able to preach the annual sermon and address the meetings. The public missionary meeting will be held on the evening of the 26th, at which the Lord Bishop of Toronto will preside.

During the past month the treasurer has received \$660.06, and the expenditure amounts to \$609.41. The P.M.C. amounted to \$377.31, which was divided as follows: Diocesan, \$302.09; Algoma, \$32.70; North-West, \$21.90, and other objects, \$20.90. The Extra-Cent-a-Day Fund amounted to \$44.24, making total receipts for the month, \$1,081.61. The special needs, which it is hoped will be emphasized in all branches this month, are contributions for the salaries of the Temiscamingue missionary, the matron of the Lesser Slave Lake Home, and the Japan Medical missionary. By a unanimous vote of the meeting, the E.C.A.D. money (\$44.24) was voted towards the building of a church at Wooler, a station of the mission of Warkworth, Toronto diocese, of which Rev. Geo. Scott is incumbent. The people of that locality are in great need of a suitable church building, and are making an effort to help themselves; outside assistance is, however, both necessary and highly appreciated. The Bible reading at the noon hour, taken by Miss Lowe, was Psalm lxxxv. She dwelt on the clause of the members' prayer, "have pity on those who are far from the Church of their fathers in a strange land," and most eloquently brought before her hearers the desolation of life in the backwoods, where Church services are not provided, and the scattered English settlers, who have been accustomed to the grand old services of England, find themselves almost wholly deprived of the ministrations of the Church. Miss Alice Turner was present and spoke for a few minutes of the Blackfoot Hospital work. She expressed her confident opinion that the future of the hospital is assured and the work on that reserve will go forward with even greater success than in the past. The staff of the hospital will be greatly assisted by a new worker, who goes out with Miss Turner on March 23rd. As a token of their regard and a parting gift, the Board are to present Miss Turner with a kodak, which will furnish her with some relaxation and also be a help to the mission work. Rev. Henry Gomery, of the S.P.C.K., was also present and gave a bright and interesting address. He has had some experience in Indian missions, and cited one or two personal experiences which greatly encouraged his hearers in the value of North-West missions.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—The Bishop is still absent on his confirmation tour along the Eastern shore, where he is being greeted by large congregations.

Despite the special appeal, on behalf of the Board of Home Missions, made last summer, these contributions, I am informed, are showing no appreciable diminution, and the diocesan funds are in fairly good shape. An assistant has been appointed for the Rev. W. J. Ancient, the diocesan secretary-treasurer, so as to enable him to devote a portion of his time to going round the parishes in the interests of what is known down here as the "Tangier Scheme," a plan originated by the Rev. E. H. Ball, once rector of Tangier, and now of Westville, by which all the contributions of the people are lumped together and the numerous appeals saved. It is said to have worked well where adopted. I may give some further account of it on a future occasion.

The annual meeting of the Church of England Institute was recently held for the election of officers and the transaction of general business. Mr. A. B. Tremaine was elected president in the place of Mr. A. B. Wiswell, who has resigned. General Lord Seymour was elected one of the vice-presidents. The membership of this most ad-

mirable institution is, I am glad to say, steadily increasing, and its financial position is better than it has been for many years. It is doing excellent work. During Lent lectures are being delivered daily to business men in the Assembly Hall.

St. Luke's.—A mission, to be conducted by Father Osborne, will be held in this church during Whitsuntide.

St. Paul's.—The death took place very suddenly lately of Mr. E. T. Mahon, who was a very active member of this church, and a vestryman.

The life of the late Very Rev. Dean Bullock, by his son, the Rev. Dr. Bullock, late chaplain to H.M.'s forces, has just appeared. It is published by Messrs. Morton & Co., of Halifax.

Resolutions against the proposed changes in the Church Endowment Fund have been sent in to the Legislative Council, from several of the rural deaneries.

Windsor.—King's College. — Attorney-General Longley, of Halifax, recently lectured to the students and general public on "Love." Professor De Mille occupied the chair. The meetings of the Students' Missionary Society are being regularly held, as also of the Haliburton Club.

Kentville.—The Rev. K. C. Hind has temporarily exchanged with the Rev. J. A. Simonds, the curate of St. Mark's, Halifax, during Lent.

FREDERICTON.

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

St. John.—St. Luke's.—The Rev. H. C. Dixon, of Toronto, conducted a two weeks' mission in this church (North End), a fortnight ago. The interest expressed is steady and growing, and much good is expected to result, especially to the parish. During the mission a meeting of the St. John rural deanery was held in that parish, and Mr. Dixon preached also the deanery sermon. There was nothing of a special nature before the Deanery Chapter. Besides the conference upon general Church work, there were a few papers read upon various subjects, and some time appropriated to the study of Holy Scripture.

St. John's.—Rev. J. Richardson, of Winnipeg, is in the city. During the week before last he conducted a mission in this church. Last week he conducted in the same parish a mission for children. Great interest was expressed in both of these efforts.

The Revs. H. C. Dixon and J. Richardson each took the mid-day services in the Church of England Institute, under the auspices of the Brotherhood of St. Andrew, for a week. These services have been well attended.

The first week in March was chosen for a meeting of the most important of the committees of the Synod. There were meetings of the Executive Committee, the Standing Committee of Synod on Sunday Schools, and of the Board of Home Missions. These were hardly as well attended as usual, probably on account of the importance of Lenten work, which is being carried on in the several parishes, and on that account the rectors could not very well leave. The business of importance before the Sunday School Committee was the arrangement of the programme for the next Diocesan S. S. Conference, which is to be held in Fredericton in May. The meeting of the B.H.M. was an encouraging one. The sad news of Dr. Brigstocke's death has startled many. All the members of the Church will mourn. The Bishop who was in the city at the time of his death, remained over Sunday, and preached both morning and evening in Trinity. Elsewhere is given

an account of the Archdeacon's sufferings, and of the funeral.

Prince William.—The Rev. G. F. Scovil, the rector of this parish, has been suffering from a sore throat for a few weeks. His many friends, however, are glad to hear that he has so far recovered as to be able to resume work.

Rothsay.—The Rev. W. O. Raymond, rector of St. Mary's church, St. John, is giving a course of lectures at the Boys' School, on "Church History," and illustrating his teaching by the use of the diocesan lantern and slides.

Trinity.—The death of the late Archdeacon Brigstocke was very generally referred to by all the Anglican clergy in this city, on Sunday, Mar. 5th. The Bishop of the diocese himself preached in this church both morning and evening, and large congregations were present on both occasions. The funeral took place on the following day, the body being conveyed from the rectory to the church early in the morning, by six of the diocesan clergy, who wore their vestments. There were two celebrations of the Holy Communion at 7.30 and 8.30 a.m., respectively, the Bishop being the celebrant on both occasions. During the morning the body lay in state in the church, and very many people visited the church in order to take a last look at the face of the man who had been so highly and universally esteemed by them. The floral offerings were both numerous and beautiful, and they included amongst their number a very beautiful cross from the churchwardens and vestry of the church. The funeral services were held at 2 o'clock p.m., when the church was filled to overflowing. The services were conducted by the Bishop, the dean, and the Ven. Archdeacon Neales. The united choirs of Trinity, St. Paul's, and the Mission Church assisted at the service, and there were a large number of clergy also present. The body was interred at the cemetery at Fernhill, where the service was conducted by Bishop Kingdon. The pall bearers were the Very Rev. Dean Partridge, the Ven. Archdeacon Neales, the Rev. Canon Roberts, and the Revs. L. A. Hoyt, W. L. McKiel and C. P. Hanington. The funeral obsequies were most impressive and were attended by a very large number of people, many coming from a long distance in order to be present.

QUEBEC.

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

Quebec.—The anniversary meeting of the Church Society of the diocese of Quebec was held in Tara Hall in this city on Monday evening, Mar. 6th. The hall was filled by a very large audience shortly before eight o'clock, when the Bishop of the diocese was accompanied to the platform by the Bishop of Niagara and the Hon. Mr. Duffy (the two speakers of the evening), the Ven. Archdeacon Roe, Canon Von Iffland, the Revs. A. C. Scarth and L. W. Williams, rural deans, Canon Richardson and the Rev. A. Balfour. After the hymn "Fight the Good Fight," had been sung, the Bishop gave a short address in which he expressed the hope that fresh interest might be taken in the work of the society, as an outcome of that evening's meeting. He then introduced as the first speaker the Hon. Mr. Duffy, a member of the Provincial Cabinet. Mr. Duffy began by begging the indulgence of the audience to any imperfections which might appear in his address, as the many calls upon his time had left him but little opportunity to devote the care and attention necessary to the treatment of so important a subject. It, however, gave him great pleasure to be present, as he considered it not only a privilege, but a duty, for every Christian with the welfare of the Church at heart to do his utmost to promote its interests. The objects of the Church Society, though manifold, might be summed up in two words—religion and education. These were things which it was necessary for the glory

and stability of the country, should rise above party, passion and prejudice. He looked forward with confidence to the future of the province of Quebec, but we are the architects of our own fortunes and must see to it that education and religion walk hand in hand. The Church Society had accomplished a very great deal in this direction, but as a layman he did not consider it expedient to go into details, as his friend the Bishop of Niagara would do that better than he could. He briefly sketched the history of the Church Society, which was founded in 1842 by Dr. George Mountain, the third Bishop of Quebec, and contrasted its early struggles with its present prosperous condition. During the first year some \$5,000 were contributed by the Bishop and a few laymen, while at the present moment the society holds property to the value of \$731,000. In the knowledge of the history of the devoted pioneers that planted the standard of religion in our midst, we cannot but wonder at the triumphs that have crowned their work and feel encouraged to strive still further. We must be careful not to rest on what has been done, or to be satisfied with past successes. New fields are constantly opening up and the future held large demands. He then gave a short review of the different branches of the society's work, and said it needed but a glance to see that its affairs were managed with rare business ability. He had no hesitation in saying that all the uses to which the money was put were worthy ones. Although he might be considered a stranger to Quebec, he was no stranger to Church work, being Churchwarden in his own parish, and he could speak with experience as to the value of the work being done. Bishop's College, Lennoxville, was one of the most praiseworthy objects of help and was doing incalculable good. All who could should help towards the fund at present being raised for its improvement. The Pension Fund, for aged clergy and widows, was also dependent on the society. No class of men were worse paid than clergymen, and yet none led such heroic lives. In conclusion, he congratulated all who laboured so earnestly on the satisfactory state of affairs, and asked all to join hands and work together for the benefit of their fellow-men and the propagation of Christ's Church on earth. The well-known hymn, beginning, "The Church's One Foundation," was then sung, after which the Bishop of the diocese, in the course of a few sentences, introduced the Bishop of Niagara to the audience. The Bishop made a most forcible and eloquent address, in the course of which he said: "I think that all will agree that we are now in a missionary era, unparalleled for success since the days of the Apostles. One of the brightest facts with us to-day is that the Church has recognized her great responsibility and privilege, as regards missionary work. Thirty years ago this was not so; Church and parish being quite satisfied to look after their own affairs in an orderly, respectable, conservative way. They considered the missionary field as beyond their reach, and left it to the Mother Church in the Old Country to look after it. Even the Church at home was far from active in this respect, leaving the work to independent societies and bodies. Most happy and perceptible is the change to-day. Not only does the Church recognize its commission, but has a thoroughly organized system for aggressive movements on the world's sin and error. The change was brought home to me most forcibly at the Lambeth Conference, which I attended a short time ago. There were there assembled 194 Bishops from different lands, and the subject which engaged their closest attention and thought was the prosecution of the work in the foreign field. Every energy was directed towards the fulfilment of the command 'Go ye into all the world and preach the Gospel to every creature.' Canadians may feel pardonable pride in the fact that in the matter of missionary enterprise they have almost surpassed the Mother Country." The Bishop then took occasion to speak in very eulogistic terms of the work, which has been for some years past and is still being carried out by the women of

the Church by means of the Woman's Auxiliary, etc. He referred, also, to the work being done by the children. The Bishop then went on to speak of the changed conditions of missionary work, and said: "The nature of missionary work has changed greatly in the past few years. Formerly the servants of Christ went forth to certain danger if not to death. Take China, for instance. At that time it was sealed and closed against missionaries, now the wall is thrown down, the power of the Mandarin broken, and the whole empire appealing for the admission of Western civilization and Western religion. So, too, with Japan, and these two countries, comprising a population of 400,000,000, are at the feet of the messengers of the Cross. So much for the general work of the Church societies. My predecessor has truly said that the story of the Quebec society is a thrilling one, that carries us back to the days of yore, when beginnings were small but men were great, holy, consecrated. It carries us back to the time when all Canada, west of Quebec, was in the diocese of Quebec. The right reverend lecturer then paid a glowing tribute to the work of the earlier Bishops of the diocese, sketched briefly what they had done, and also drew a telling picture of the good work the society was doing in helping men to study for the Church, in building country churches, helping education, pensioning, and so forth. Some statistics were given which proved very instructive. In the vast diocese of Quebec there were only 20,400 Churchmen, and during the year these raised the sum of \$95,519 for Church work. 'I do not want to flatter you,' he continued, 'but my experience in various dioceses enables me to say that this is a glorious record. In the same year 725 persons were received into the Church by baptism, 605 were confirmed, and 7,450 knelt at the Communion Altar. These are the very highest figures that could have been expected. To what human agency this great success is due may be asked. In reply I would say first, to the glorious line of Bishops with which Quebec has been blessed, beginning with the first Bishop Mountain down to the present one, whom I pray may be spared long to lead you on to fresh victories. Secondly, to the noble band of laymen, who have given freely of their work and wealth, and thirdly, to the fact that you have a happy, united Church. Young men of Quebec, this is a noble history. You have a glorious inheritance, and as you honour your fathers, make it a point to transmit to your sons the noble precepts they have upheld.' The Bishop brought his most stirring address to a close by reciting a verse from Kipling's "Recessional." A hymn was then sung and the collection made, after which the Ven. Archdeacon Roe moved a vote of thanks to the two speakers, in a few appropriate words. This resolution was seconded by the Rev. Rural Dean Scarth, and carried, nem. con., after which the Benediction was pronounced by Bishop Dunn, and a very interesting and successful meeting was brought to a close. The Bishop of Niagara preached the day before in St. Matthew's church in the morning, and in the Cathedral in the evening.

MONTREAL.

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

Westmount.—The Ven. Archdeacon Evans, with commendable enterprise, has secured a house at the corner of Dorchester street and Essex avenue, situated within a stone's throw of St. Stephen's chapel, and vis-a-vis to the Western General Hospital. At present the building is undergoing a thorough transformation, by an extensive addition in the rear, and by the introduction of several windows and front door on the west end of the house. That the Archdeacon may be spared to become veritably venerable in his future home is your correspondent's sincere desire, in which his numerous friends will most cordially unite.

St. Matthias.—Within the octave of the festival

of this parish the fact that the family of the Fordens, would be of the congregation and land for the extension.

Philipsburg.—St. parish have recently generous gifts from only surviving member. Rev. Richard Whitwell for the Church part of it of which years rector, by death of the church about border of the villa downment of the parish making over to the church, the Wells work. This general memorial of the first Whitwell Memorial Misses Whitwell of stimulating efforts to renewed efforts to appreciate the contributions during the last wish that friends could act upon the same.

J. F. LEWIS D.D., LL.

Deseronto.—St. has received \$1,000 gregation for the

ARTHUR SWEET
St. James'.—The the pulpit at the n services are being dent that they are at large.

St. Matthew's.—Toronto rector's t rector of this church chaplains to the

Sutton West.—Rutherford, M.A. been made the re the gift of a par February 25th, to the rectory, and of St. James' and St. Rutherford with a When presenting to the hope that to wear out the cc of this parish.

JOHN PHILLIP DU
Hamilton.—The moved from Ha Rev. J. H. Ross The Rev. G. J and has been app town, Saltfleet ar The Rev. R. M of Hornby, and diocese of Toron The Rev. J. F lege. Frequent servi churches, and arc The Bishop's h pleted his confir is now interestir cesan funds, an

of this parish the rector informed your correspondent that the family of the late Capt. Rayners of Forden, would be willing to accede to the wishes of the congregation in the acquisition of additional land for the extension of the church edifice.

Philipsburg.—St. Paul's.—The people of this parish have recently been the recipients of two most generous gifts from the Misses Whitwell, the two only surviving members of the family of the late Rev. Richard Whitwell, who have manifested their love for the Church, and more especially of that part of it of which their late father was for so many years rector, by deeding to the rector and wardens of the church about twenty acres of land just on the border of the village to be an addition to the endowment of the parish, and by purchasing and making over to the same representatives of the church, the Wells Hall to be used for parochial work. This generous gift will serve as a continual memorial of the family and will be known as the "Whitwell Memorial Hall." This generosity of the Misses Whitwell ought certainly to have the effect of stimulating other members of the congregation to renewed efforts in Church work. We cannot fail to appreciate the wisdom of making such donations during the lifetime of the donors, and could wish that friends of the Church would more often act upon the same principle.

ONTARIO.

J. F. LEWIS D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON
Deseronto.—St. Mark's.—The Rev. C. J. Hutton has received \$1,000 from the members of this congregation for the Diocesan Fund.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO
St. James'.—The Rev. Provost Welch occupied the pulpit at the mid-day services last week. These services are being very well attended, and it is evident that they are much appreciated by the public at large.

St. Matthew's.—At a meeting of the various Toronto rectors the Rev. J. Scott Howard, the rector of this church, and his curate were appointed chaplains to the Toronto General Hospital.

Sutton West.—St. James'.—The Rev. A. M. Rutherford, M.A., the rector of this parish, has been made the recipient of four handsome stoles, the gift of a parishioner. On Saturday evening, February 25th, two of the parishioners called at the rectory, and on behalf of the congregations of St. James' and St. George's churches presented Mr. Rutherford with a beautiful Persian lamb overcoat. When presenting it the deputation gave expression to the hope that Mr. Rutherford might be spared to wear out the coat and also another one, as rector of this parish.

NIAGARA.

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

Hamilton.—The Rev. E. A. Vesey has just removed from Harriston to Georgetown, and the Rev. J. H. Ross from Norval to Harriston.

The Rev. G. B. Bull has resigned Queenston and has been appointed to the mission of Tapleystown, Saltfleet and Binbrook.

The Rev. R. McNamara has resigned the parish of Hornby, and Stewarttown, and gone into the diocese of Toronto.

The Rev. J. H. Fielding has returned to college.

Frequent services are being held in all our churches, and are well attended.

The Bishop's health is very good. He has completed his confirmation services for the year, and is now interesting his clergy in the various diocesan funds, and preaching at Lenten services.

Christ Church Cathedral.—The lime-light views of English churches were most delightful on Friday night. In themselves the pictures were so perfect, and the rector's explanations so clearly and instructively given as to render the time all too short spent in enjoying this treat. The round-tower churches, beginning with Ludlow church, was the occasion of an interesting talk of their manner and time of building. Then we had some exquisite views of old abbey churches, Netley, Furness and Tintern churches, followed by the Cathedrals—Lincoln, Peterborough and others; Olney church, the Temple church and the beautiful chantry chapel at Roslyn. At the close a hearty vote of thanks was given to the rector for his kindness in giving these lectures. In Passion and Holy weeks a series of views illustrating Our Lord's Passion will be given.

Fort Erie.—Miss Maud Thuresson, who for some time past has been the leading soprano in the church choir in this place, resigned her position a short while ago as she was about to leave the town in order to take up her residence henceforth in Toronto. On the eve of her departure from Fort Erie she was presented by the members of the choir and congregation with a purse containing \$32.50 as a slight token of the appreciation in which she was held by all the parishioners. The presentation was made by the rector, the Rev. P. W. Smith.

Bridgeburg.—A service is held every Wednesday night in Allen's Hall here. The congregations are large. A boy choir, trained by the organist, Mrs. Agnew, leads the singing. Much credit is due to Mrs. Agnew for the pains she has taken in the matter.

Bertie.—St. John's.—At the request of the congregation, hymns A. & M. have been substituted in this church for the Hymnal Companion.

HURON.

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

Port Dover.—St. Paul's.—The annual missionary meeting of this church took place Thursday evening the 23rd ult., in the church, where quite a number of people congregated for the occasion. Earnest and very interesting addresses were given on the Diocesan and Domestic Mission work of the Anglican Church in this country. The Rev. Canon Young, of Woodhouse; Rural Dean Hicks, of Simcoe, and the Rev. M. M. Goldberg, spoke pointedly and to the purpose, and their remarks were quite stimulating and effective. A collection toward missions having been made the incumbent dismissed the congregation with the Benediction. A large congregation gathered together in this church on Monday evening, the 27th ult., when the Lord Bishop of the diocese held a Confirmation service at which he admitted eighteen candidates, six males and twelve females, into the full membership of the Church. The service was deeply impressive. The Rev. M. M. Goldberg, the rector of the parish, presented the candidates to the Bishop for the Apostolic rite.

ALGOMA.

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

Emsdale.—The Bishop of Algoma paid his annual visit to this Mission, arriving on the evening of the 24th of February. On Friday morning the incumbent of Emsdale drove him to Sprucedale, holding service in the Agricultural Hall, where a good congregation was assembled. Morning Prayer was said and Holy Communion administered. After dinner he met the congregation in Mr. Malkin's house, heard what they were able to do towards building a new church and encouraged them by telling them how far he would be able to help them; thus giving them heart for a new start. In the evening he returned to the parsonage at

Emsdale. We must not forget Mr. and Mrs. Goodyear's kindness in providing lunch at Sprucedale, of which we partook most heartily. On Sunday morning the incumbent of Emsdale drove the Bishop to Sand Lake where he confirmed six candidates, administered Holy Communion and addressed the candidates. He expressed himself well pleased at what was being done and the progress made there. After dinner both drove back to Emsdale where he confirmed seven other candidates. The church was filled to overflowing. It is to be hoped that the candidates may long remember the words spoken by the Bishop. On Monday evening he left per express for North Bay, thence to take train for the Sault.

Port Arthur.—By the kindness of our rector, the Rev. J. W. Thursby, we are having Lenten services every day in each week, Monday, Tuesday, Thursday and Saturday at 4.30 p.m., and on Wednesday and Friday evenings at 8 p.m. Short and interesting lectures are given at each service which is held in the schoolroom. It is gratifying to note that the attendance is much greater than it was in 1898. Still it would greatly cheer our clergyman's heart to see more men present. The table for the administration of the Lord's Supper during Lent is a pleasing addition to the schoolroom, and is suitably vested in violet. It was made by Mr. Alfred Thursby under the superintendence of the Rural Dean, Mrs. Thursby furnishing the decoration. On the first Sunday in the month the children and their teachers had a short service in the church, with catechizing, after an address from the reading desk. There was an agreeable interruption when the infant daughter of Mr. Ross Thompson, superintendent of the P.A.D. & W., was brought to the font to be baptized, after which a hymn was sung, offerings collected and the blessing given. Just now our W.A. is without the valued help of Mrs. Wink, its esteemed secretary, who, with her children is mourning the loss of a kind and generous husband and father.

NEW WESTMINSTER.

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

Vernon.—The archdeacon of Columbia paid a visit to this place recently, and during his stay a drawing-room meeting, which was well attended, was held in the interests of the proposed new Bishopric of Kootenay. He preached twice also in the church, and gave an address to the children in the Sunday school. The members of the Ladies' Guild in this parish are interested in collecting funds for the erection of a vicarage. Their efforts have so far been very successful, and before long it is likely to become an accomplished fact.

The Colonial and Continental Church Society is about to make three further grants of £50 per annum—or about \$240 each—in aid of mission districts in the New Westminster Diocese. One of these will be devoted to the proposed new parish of Fernie, where a big colliery population is settling, and another allotted to a point in the Boundary country.

The Society for Promoting Christian Knowledge has made a grant of £200 towards the building of an Indian Industrial school for boys at Lytton. It is hoped that a lapsed Dominion grant in aid may be revived, when, with this English and other contributions, a much needed institution may be provided for the benefit of the younger generation amongst the up-river Indians of the Yale-Lytton district.

Central Park and Burnaby Mission.—The Rev. W. J. Greer is meeting with much success in his early endeavors to form a new parish, to include the Central Park district of Burnaby and South Vancouver and Burnaby and adjoining points, including Burnaby Lake and Epworth. An active Church Committee has already been formed at

Central Park, and it is hoped ere long there to build a small church. Except for a diocesan grant of \$240 a year the mission will be self-supporting.

Revelstoke.—The Ven. Archdeacon Pentreath, acting as commissary for the Bishop of the diocese, has offered this vacant living to the Rev. Canon Paget, D.D., who is at present rector of Muscatine, Iowa, U.S.A. The reverend gentleman is a graduate of Keble College, Oxford.

New Westminster.—Bishop Dart expects to return to the diocese in June. He is actively engaged in raising money for the additional endowment of the See and other funds. The new English Committee, formed after the resignation of the old committee, is doing excellent work. It works through the Guild of All Saints' and local associations, and is guaranteeing this year \$1,440 for clerical stipends, besides helping the work of the diocese in many other ways. Mrs. Mercier, authoress of "Our Mother Church," is the capable honorary-treasurer.

The Bishop of New Westminster has succeeded in obtaining a conditional grant of £1,000 from the Society for Promoting Christian Knowledge, towards the Bishopric Re-endowment Fund. This grant is, however, like that of a similar sum of £1,000 offered by the Colonial Bishopric Fund, conditional on the raising from other sources of £90 for each £100 represented by the grant.

British and Foreign.

The Bristol Church Extension Fund amounts to nearly £31,000.

Dr. Ford lately celebrated the completion of his 57th year as the organist of Carlisle Cathedral.

The date of the Bishop of Bangor's enthronement in his Cathedral is fixed for April 20th next.

The Rev. Herbert Rickard, M.A., has been appointed principal of Chichester Theological College.

The Rev. G. M. Clenaghan, rector of St. Peter's, Athlone, has been appointed to a canonry in Elphin Cathedral.

A handsome chancel screen, the gift of Alderman Sidney Flavel, has been placed in Leamington parish church.

Mr. J. A. Carruthers, organist of St. Martin's, Edinburgh, has been appointed sub-organist of Edinburgh Cathedral.

The Rev. Edgar Sheppard, sub-dean of the Chapels Royal, has been appointed sub-almoner to the Queen in the place of the Rev. R. Eyton, resigned.

The Rev. J. E. Sedgewick, rector of Stanfords-Hope in the diocese of St. Albans, has been appointed rector of Christ Church, Duns, in the diocese of Edinburgh.

The Rev. J. Vicars Foote, who recently resigned the vicarage of All Saints', Clevedon, has been presented with an illuminated address and a purse of fifty guineas by his late parishioners.

The Archbishop of Canterbury has appointed the Rev. R. Milburn Blakiston, M.A., secretary of the Incorporated Church Building Society, to be Dean of Bocking and rector of Hadleigh in Suffolk.

An anonymous donation of £260 has been paid to Messrs. Sander's Bank, Exeter, on behalf of the Emergency and Working Balance Fund of the St. Andrew's and St. Hilda's Missions, diocese of South Tokio, Japan.

On the 28th ult. a tablet, erected in Durham Cathedral in memory of Bishop Butler, and bearing an inscription written by Mr. Gladstone, which has been placed on the south side of the choir of the Cathedral, was unveiled by the Dean.

Lady Clare Leslie Melville, who died on the 11th December last, aged 55, has bequeathed £500 to the Church Missionary Society and £250 to the Church Army and to the Church of England Society for the Waifs and Strays respectively.

The death is announced of the Rev. Talbot A. L. Greaves, a well-known advocate of Evangelical principles. The deceased gentleman died from the effects of an accident. He was thrown from his horse whilst out riding, sustaining serious injury to the spine therefrom. He was over 70 years of age.

It has been decided to rebuild the ancient church at Overton, near Lancaster. Although additions have been made at comparatively recent dates, the greater part of the building has existed since 1100. It is not proposed to disturb the doorway and other portions, which furnish good specimens of the Norman style.

The Rev. A. J. Ingram, M.A., rector of St. Margaret's, Lothbury, St. Olave's, Old Jury, St. Mildred's, Poultry, all of which churches are in the City of London, and Prebendary of Lincoln Cathedral, has been appointed by the Bishop of London to the Prebendal stall of Rugmere in St. Paul's Cathedral.

The lectures to clergy, given in recent years at Oxford, Cambridge and Durham, will this year be delivered at King's College, London, during the last fortnight in July. The Bishop of London gives the inaugural address on the 17th, and the Archbishop of Canterbury will preach in the College Chapel on Sunday, July 23rd.

At Worcester Cathedral on Tuesday morning, the Dean dedicated a new stained glass window in the north side of the chancel, given by an anonymous donor, and dedicated to the memory of Dr. William Worth, who lived in the early part of last century, and was a Fellow of All Souls, Oxford, and, successively, incumbent of Alvechurch and of Northfield, Prebendary of Worcester Cathedral, and Archdeacon of Worcester.

A very handsome font has just been erected in Ballydehob church by the parishioners in memory of the late Rev. Robert Noble, M.A., who for thirty-one years was rector of the parish. During that long time he earned by his faithful and devoted ministry the love and respect of his people. The font stands on a solid base of Portland stone, on which rests a richly carved base of Bath stone. Four beautiful red alabaster columns, round a central shaft of Bath stone support a beautifully carved capital of Bath stone, and on it rests the bowl, formed of a magnificent block of pure white marble which is octagonal in shape.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

CHURCH WEAKNESS: ITS CAUSES—INDIFFERENCE, COMPROMISE AND MISREPRESENTATION.

Sir,—Verily, a multitude of views and expressions of opinion, some more or less true, and some misleading, have appeared in print from time to

time, in order to account for the weakness of the Church of England in the dioceses of this Dominion. In the minds of many of the writers, clergymen seemed to constitute the source whence most of the weakness proceeded! Of course, clergymen are mortals, and a certain small percentage, probably, sinners also in too many respects. But what of those congregations (split up into factions, from doctrinal, political, or other causes), where scarcely any clergyman suits them long? And what, indeed, of those other congregations (in which Church matters are "run" by supercilious, self-assertive persons, or by non-spiritual cliques), where they actually have Christian and educated men—aye, and gentlemen—and do not know how to treat them? What a revelation our Bishops could make, not only of the wrongs and impositions that the laity suffer from the presence of "incompetent" clergymen, but even of the wrongs, trials, humiliations and hardships also, endured by the clergy themselves in the discharge of their duties! The weakness of the Church is not merely one-sided, but many-sided. Now, there are some statements relating to this subject that may be made without any fear of successful contradiction, and to a few of such I would now venture to direct serious attention. Firstly—One of the most injurious affections of the Church in the present day is the lukewarmness of a certain proportion of her members! The worldling knows it, and says that "he can do very well without church-membership, when the matter is regarded both lightly and coolly by many even of those who declare themselves confirmed members." Aye, and the Head of the Church sees it! The tender pity of His infinite heart is strangely moved towards those who have not been constrained by His love and self-sacrifice to constant devotion and entire self-surrender, but instead are helping to "put Him to an open shame," by their indifference—by the absence of "a true, penitent heart and lively faith." Indeed, some persons are comfortably nursing the delusion that they are "sufficiently good," and are travelling on the right road, even though they are "less enthusiastic" than others! Let us now enquire, briefly, why it is that lukewarmness obtains in too many instances? And let it be borne in mind that moral and personal responsibility cannot be evaded where it is found to exist. In some cases self has never been really abased, and, consequently, the Saviour has never become supreme in the hearts of such. A desire to be religious was to some extent awakened but when it was observed (as too often is the case), that church-membership yielded an increase of estimation in what is called good society, pride was indulged until it occupied the first place. Such inflation must ever detract from any true sense of need, whilst the latter always prompts prayer to God in a spirit similar to that which was evinced by the Psalmist, when he presented the fervent request, "Create in me a clean heart, O God, and renew a right spirit within me." Pharisaism, indeed, in any form is fatal to the reception of a Christ-like spirit, to zeal for Christ's cause, to love for the souls of others, and to the practice of self-denial, by which sterling qualities the Church's highest interests have been, and are to be, promoted, when rightly employed in humble dependence upon the Holy Spirit. Again, others have become indifferent in Christian life and Church activity owing partly to the neglect of the Holy Communion, whilst the Holy Scriptures have also been chiefly left unopened, God's commands, promises and family claims almost forgotten, and private and family prayer, or both, allowed to lapse. Yet others have glided into a lukewarm state, because they have allowed themselves to adopt a doubtful attitude towards the scriptural and historical claims of the Church of England, and have been led to question further whether the sacraments and liturgy need to occupy the very forefront in the Church's teaching, and public administrations. And, yet, again, others have allowed themselves to be deceived in some plausible way or another, and so the Lord Jesus and His kingdom have been superseded by something like a "secret" society; or ensnaring in-

dulgence, or besetting suggested materialistic these insidious foes have, by degrees, engrafted the feelings, and fatally to the religious individuals who have been misled! The declining of religious decay is equally ruinous. For being only by fits and starts, approached by the temptations adapted temptations, what spiritual life did and undermined, and the Church, and the laity has been so sensibly that extinction is perilous reason to believe that have become lukewarm our Church have been promise. Ceasing to were called to be servants soon became indefinite world, and when the the calls of the Church are not offensive, the plausible plea that "I am Now, it is simply impossible for a member of Christ position towards the Church opposed to the Church mission. Thirdly—But cannot escape our attention at disregard of the fact faithful member of the taking up an intelligence to outside bodies! I am a Churchman (one who that "he does not live he will go anywhere to does such an one too fully mark the course him with his Prayer the prayers, and thanksp. Other attractions in course of time soon you will not be Prayer Book lying in the history of such a that he is frequently non-Church friend, or to go on in the company pass his own Church own minister being his presence, or perhaps such an one slides from and dogmatic, into a action, that is not only and dishonest in Churchmanship. A more or less to what affects both in city and parishes, and some the Church is relatively here apparent. For most sure source of will be found (almost extent to which mixture between Church-peddles. In some of is somewhat difficult marriage. And in unions it is the Church asked, why is it so truthfully given, the definite Church principle) the Church's are being constant misrepresentation truly circulated a really incredible to after many cases of inquiry, have occurred one becomes convinced what else can be

dulgence, or besetting weakness, or darling sin, or suggested materialistic notion! One or another of these insidious foes to Christian thought and life have, by degrees, engrossed the minds, lulled or gratified the feelings, and deadened (both surely and fatally!) the religious zeal and activity of those individuals who have become a prey to such allurements! The declining path is, beyond doubt, one of religious decay. Yielding to careless drift is equally ruinous. For neglecting to watch, and praying only by fits and starts, the shelving mind is approached by the tempter with a series of carefully adapted temptations, the consequence being that what spiritual life did exist has been both sapped and undermined, and whatever hold the cause of the Church, and the love of Christ might have had, has been so sensibly weakened from time to time that extinction is perilously near. Secondly—I have reason to believe that quite a number of those who have become lukewarm in the service and cause of our Church have been reduced to that state by compromise. Ceasing to regard the fact that they were called to be servants of Christ definitely, they soon became indefinite in their relationship to the world, and when the commands of the Master, or the calls of the Church, were likely to be inconvenient or offensive, they were ignored under the plausible plea that "there is no religion in bigotry." Now, it is simply impossible for any person to be "a member of Christ" without taking up a definite position towards the world, i.e., the spirit of it as opposed to the Church, her witness, and her divine mission. Thirdly—But another aspect of compromise cannot escape our attention, and this arises from disregard of the fact that one cannot be a loyal, faithful member of the Church of England without taking up an intelligent, definite position in relation to outside bodies! Let us take, as an illustration, a Churchman (one out of many such), who says that "he does not like to seem bigoted, and that he will go anywhere to hear a good sermon." How does such an one too often come out? If you carefully mark the course taken, you will presently see him with his Prayer Book almost unopened during the prayers, and taking very little part in the responses. Other attractions besides the good sermon in course of time discover themselves, and soon you will not be astonished to observe the Prayer Book lying before him untouched. And as the history of such a person advances you will learn that he is frequently accosted on a Sunday by some non-Church friend, or relative, and on being pressed to go on in the company of this quasi-friend, will even pass his own Church, and leave his seat vacant—his own minister being thus left unsupported either by his presence, or prayers, or purse! Gradually, such an one slides from what is historical, positive and dogmatic, into a state of life and action, or inaction, that is not only lukewarm, but even loose and dishonest in relation to anything like true Churchmanship. A condition of things answering, more or less to what has just been described, exists both in city and town, as well as in country parishes, and some of the formidable reasons why the Church is relatively and numerically weak are here apparent. Fourthly—I come to yet another most sure source of compromise and weakness. It will be found (almost without seeking) in the sad extent to which mixed marriages are consummated between Church-people and members of outside bodies. In some of the limited country villages it is somewhat difficult to find families not related by marriage. And in the majority of these mixed unions it is the Church that suffers! It will be asked, why is it so? And the answer shall be truthfully given, that (in addition to the want of definite Church principles and conscientious adherence) the Church's history, doctrines and usages, are being constantly misrepresented. The gross misrepresentation that is perpetually and industriously circulated at every little centre of gossip is really incredible to many persons, and it is only after many cases of disaffection, and subsequent enquiry, have occurred during a course of years that one becomes convinced of the astounding fact. But what else can be expected from those who are

chiefly uneducated, when even the educated do not hesitate to make glaring historical misstatements from the vantage ground of the public platform! The charge is easily made that clergymen do not teach definitely enough, and it may be partly true. But in country villages true and definite statements are often made, and not accepted. Is it not so elsewhere? Why, the statement of a Methodist farmer, or bricklayer, or storekeeper, or local preacher, has often been accepted even before that of a Bishop of our Church! There is nothing more urgent for our Church's interest than the appointment of credited Church lecturers, who should penetrate every corner of the Dominion, disseminating sound Church history far and wide. Like your correspondent, "John Ransford," I know whereof I speak, and can inform him (with others like him), that there are many things in the minds of "all sorts and conditions of men" that make their lives, words and actions, inconsistent with Church principles, no matter how good or bad the clergyman may be! It certainly ought to be clearly understood that compromise in any form is bound to produce complication on many points, and may effect serious, perhaps lasting, damage, not only to the Church and creed wherein one was reared, but even to the cause of Christ in the world. It is obvious, of course, that such a matter as this cannot be treated exhaustively, since many additional reasons might be given. For instance, many persons grow cool and careless under the refined and subtle influence of fashionable religion; of learned and skeptical criticism; of agnostic companions and insinuations; and of materialistic and unclean literature; whilst others arrive at the same condition through greed of gain, or love of costly dress, parade, or ostentatious display; the former inducing a gross state of mind, and the latter a gross state of heart, thus making both the intellect and the affections the means of obscuring Christian truth, and chilling the soul. I am inclined to think that the Bishop of Toronto, and his advisers, were very astute in the perception of one of the chief needs of the diocese, which resulted in the appointment of New Year's Day as one for humiliation and intercession, and it would, possibly, have been in keeping with the need of all our dioceses had that day been universally observed in a similar manner. At any rate, earnest and sustained intercession is sorely needed on behalf of all those worldly, half-hearted, lukewarm, and compromising Church-people, who are both going astray themselves, and leading others also on to the same down-grade by manner, speech and general conduct. Truly, in this matter the Spirit only can quicken; He alone can sufficiently arouse the soul, and also prepare the heart for a fresh reception of Divine grace, whereby any and every miserable, God-dishonouring, lethargic affection shall be thrown off, and fruitful lives instead prevail!

A COUNTRY CLERGYMAN.

THE NAME OF OUR CHURCH.

Sir,—In The Canadian Churchman of March 2nd is a short letter which calls attention to a most important matter, and one that has not yet, as far as I know, received the careful consideration it deserves. I refer to "The Name of Our Church." It seems to me that the work of the Church in this country has been hindered long enough by that absurd misnomer "The Church of England in Canada," and that it is high time she had her proper name, simply "The Church of Canada." How utterly ridiculous it would be to speak of "The Supreme Court of Nova Scotia in New Brunswick" in any other sense than being there on a visit. That is not the case with our Church, although it is implied by her present name. She is in this country to stay and, in ecclesiastical government, is independent of the Church of England or that of any other country, though we must always have the kindest feeling for, and be in the closest communion with the Church of the Motherland. God forbid that it should be otherwise! but, by all means,

let us have our proper designation as soon as possible. I think one reason why we have not before adopted our right name, is the fact that all, or nearly all our Prayer Books are imported from England, being published in the first instance for the use of English Churchmen. They could be adapted for use by the Canadian Church however, by substituting the words "Church of Canada" for "Church of England" on the title page. The fact is, we should publish our own liturgy and not be so dependent on England and be obliged to use the English Book of Common Prayer
D. V. WARNER.

QUESTIONS.

Sir,—If you or some of your correspondents would kindly answer the following questions you would be conferring a great favour upon me: 1. Why is the closing direction in the office for public baptism of infants, "Ye are to take care that this child be brought to the Bishop," etc., omitted from the office for private baptism? The first Rubric after the office for the baptism of adults gives the same directions in different terms. Why is it omitted in this case, and would it be right to insert it when using this office? 2. Why do we not celebrate the Holy Communion on Good Friday? The Church has made the same provision for a celebration on that day as on Sundays and other Holy Days, and there is not the least intimation that we are to stop short at the end of the ante-communion service. In all the services for that day the Church brings before us the Passion and death of our Lord. We try also to give additional emphasis to these facts in the three-hour service which is now held in many churches. Then why not show forth the Lord's death in the divinely appointed way? "As often as ye eat this bread and drink this cup ye do show forth the Lord's death." It seems to me, therefore, that on Good Friday, above all days, there should be a celebration. What are the origin and reason of the contrary custom? 3. When and where should the first (or other) exhortation in the Communion service be read? The Rubric after the Nicene creed directs that all notices shall be given then and there. The Rubric after the prayer for the Church Militant directs a notice (for it is a notice as well as an exhortation) shall then be given of the Holy Communion on some future day. The Rubric at the end of the Communion service says that when there is no celebration the service must end with the Church Militant prayer and one or more collects at the end of the service. Therefore if there is no celebration this exhortation cannot be read, and if there is a celebration all the people whom one wishes especially to reach have gone out before it is read.
H. E. W.

Family Reading.

FEDERAL LIFE ASSURANCE COMPANY.

The seventeenth annual report of the Federal Life Assurance Company, head office, Hamilton, Canada, appears in another column. This concern now ranks as one of the most vigorous and successful insurance companies in the Dominion. The increase in the company's assets for the past year were very considerable. The new business added for the year was very large. We would especially ask our readers to carefully analyze such financial reports, as much useful information can be gathered by comparing the various returns.

—Virtue brings its reward to the life of him who possesses it.

—God would not only woo us to Himself, but make us like Himself.

—If idleness does not produce vice or malevolence, it commonly produces melancholy.—Sydney Smith.

A SPRING DAY.

Pale snowdrops, daffodils, bright crocus cups
Rare sisterhood! Here on the upland glade
The shy arbutus, nursing of the pines:
Here are anemones, frail, winsome things:
With woodland mosses peering, crimson tipped,
Spreading the couch of the lone fallow deer.

Earth broods as with a mystic, raptured pulse
Of coming life. She seemeth young to-day.
Swift, changeful hours!

To-night, below the hill,
The village lights are beautiful. Lo! now
The wind leaps down, breaking the raven's sleep.
Or, sweeping from the chimney-tops, doth wail
Around the hearth his strange, high, sobbing songs!
So joyously the flurrying snow doth touch
The village roofs and boughs of the bare trees,
So tenderly doth fold the violets.

Lonely, I dream upon the wooded hill;
Lonely, yet not alone, for Thou dost watch,
Dear Father, God! This deep, deep joy in Thine—
The changeful moons, rounding o'er earth and
seas,
Or rosy morn, light-sandaled, from the east,
Or wild, wild winds cradling my heart to-night!

THE CHRISTIAN MAN'S CONDUCT.

Young men, especially, are turned away from our Gospel because they say that men who have learnt to love Jesus Christ are so narrow, so bigoted, so hard, so censorious that they do not show respect toward a neighbour, if that neighbour does not happen to be exactly one with themselves with regard to what they call the Gospel. Here I come with reproof to the man who calls himself a Christian, a believer in Jesus Christ, if he has ever shown that narrow, or bigoted spirit; for the Gospel of the Lord Jesus Christ is the one scheme, the one system in the whole world that ought to make you not turn away from men, nor despise them, nor reject them, nor censoriously condemn them as unfit. When first there comes this change over a man's soul, he does find, I know, in God's Word, such commands and advice as this, "Come out from among them and be ye separate," said the Lord, "and touch not the unclean thing;" and again, "Know ye not that the friendship of the world is enmity with God?" And a man thinks, "Oh, now that I have learnt to think of God as my Saviour, Father, and Friend, then must I turn from the world, I must avoid the old company, I must give up old fellowships and friendships; and because I have to do that I think I can afford to think censoriously of them as belonging to a lower and viler race." It is not so, my brethren. The Gospel takes hold of your soul and links you to God; and religion, remember, means this, not services, not sacrifices, not ceremonies, but a binding back again of the heart to God. You can honour all men and yet abhor evil. The Gospel says, "Honour all men."

MAN'S TRUSTWORTHINESS.

The foundation of all sound relations between man and man, and so also between man and God, is trustworthiness. To say of a man that he can be thoroughly trusted is one of the highest forms of praise; to say of a man that he cannot be trusted is one of the severest forms of blame. Our Lord hides the time of His coming expressly that our trustworthiness may be put to the test, and He bids us always be ready and always watch, because we never know when He is coming. So again He went away, and when He went He told His grieving disciples that it was good for them. "It is expedient for

you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." It was good for them that their Lord should go away, and the Holy Spirit come instead. Why? Because there was one thing which they could learn from the Holy Spirit and could not learn from our Lord, and that one thing was trustworthiness. While our Lord was with them, while He saw them every day, while they lived within the hearing of His voice, while they could ask Him questions and get His directions at any moment, there was no trial of their fitness to be trusted. They might have within them the true love which is the same in absence as in presence. But they might also be under the influence of mere feeling without principle, and be at bottom quite untrustworthy. God, no doubt, could discern what was their real state; but it was good for them that they should discern it for themselves. It was good for them that what little strength of true principle was in them should be increased by exercise, should have its deficiency detected, and, it may be, healed. It was good for them to learn their own weakness. If they were hardly quite trustworthy, yet, in this way alone could they become so.—Archbishop Temple.

THE FRIENDSHIP OF BUSY PEOPLE.

A sweet reasonableness lies at the root of all true friendship. We expect other people to make allowances for us, and we ought to be equally ready to make allowances for them. When a man becomes a Bishop or a Judge, goes to Parliament, or is deeply immersed in the duties of an arduous function, official acquaintances are made for him, incessant engagements are forced on him. "Changed!" or course he is changed, and it is no fault of his. But if he sees less of his old friends than he did, it does not follow that he has forgotten them. If he has no longer at his disposal those lazy, sunny hours in which the whole being loves occasionally to stretch itself, and in which our friends once enjoyed us, and we them, it is not he whom we should blame, but, if we think there is any good in it, his circumstances. Your friend has never really loved you, never quite trusted you, who lightly lets himself think that you have drifted away from him. Busy men will be spared by those who care for them; public men must be waited for till they cease to be public, and are once more at leisure. There is an immortality in real affection, which is nourished by past memories, and future hopes; when the time comes, one sunny smile, one grasp of the old right hand gives it its resurrection.—Bishop Thorold.

A WORKING CHRISTIAN.

A live Christian takes abundance of exercise. "If the stars did not move," said Horace Bushnell, "they might rot in the sky." Assuredly, too, many members in our churches are dry-rotted with utter inactivity, like some of the old frigates chained up to the dock in yonder navy yard. One essential to a good working Christian is staying power. We have plenty who are ready to bustle about while the novelty lasts, or willing to do what they are bribed to; but "well-doing" comes to nothing unless there be "patient continuance," in it through all weathers. Too much of the so-called Christian work in our land ends in a spasmodic spurt of enthusiasm. An able-bodied, able-hearted, long-winded worker, who labours on, year in and year out, from sheer love of it, is a priceless treasure in any church. His

inner life is hid with Christ; his outward life is an irresistible argument for Christianity, and a reservoir of blessings to the community. He is prayerful, he is patient, he is persevering, he is philanthropic, he is powerful with the indwelling of the Holy Spirit. These five P's constitute the model of the live Christian.—Dr. Cuyler.

HINTS TO HOUSEKEEPERS.

Steamed White Fish.—When the fish is dressed, pour over a half-cupful of lemon juice, with salt and pepper, place in a refrigerator for fifty minutes. Drain in a re-steam over boiling water. Drain, serve with one of the many suitable sauces.

Crab and Lobster Sandwiches.—Have the crabs boiled and the meat neatly picked out. Cut the crust from a loaf of whole wheat bread; butter the loaf, cut off a slice half an inch thick; cover this thickly with the picked crab meat, put over a tablespoonful of French dressing or mayonnaise. Cover with another slice of bread, trim off the crusts, cut into fancy shapes and serve. For lobster sandwiches you may use Boston brown bread. Remove the meat from a nicely boiled lobster and cut it into dice. An hour before using, dust with salt, red pepper, and either lemon juice or tarragon vinegar. Near serving time put a goodly layer of the lobster over one piece of bread, cover with another, press the two together, cut in triangles and serve.

Milk Toast.—Toast the quantity of bread you will want for the meal. To prepare for the toast, boil one quart of milk; when nearly boiled, stir in a tablespoonful of corn starch, wet up to a thin paste with milk a lump of butter and one-half teaspoonful of salt. Arrange the bread in a dish, a piece at a time, and pour some of the milk over each piece. Do not dip your bread in the milk.

American Toast.—To one egg thoroughly beaten, put one cup of sweet milk and a little salt. Slice light bread, and dip into the mixture, allowing each slice to absorb some of the milk; then brown on a hot, buttered griddle; spread with butter, and serve hot.

Fig Cake.—One cup sugar, one-half cup butter, two eggs, two-thirds of a cup of sweet milk, two teaspoonfuls baking powder, two and a half cups flour. Cream the butter and sugar, add the beaten eggs, the milk, and the flour sifted with the baking powder. Take out one-third of this and stir in it eight figs chopped fine. Bake in three layers, one with the figs and two white. Put these cakes together with boiled frosting, having the layer with the figs in the middle.

Hints for Marketing.—Veal should be white, dry and close-grained. Mutton should be deep red and close-grained. Good poultry has firm flesh, yellow legs and skin. Pork should be fine and close-grained, with a smooth, thin rind. Good beef is moderately fat and the flesh is bright red.

—The greatest works are performed not by strength but by perseverance.

—Whatever you may choose to give away be always sure to keep your temper.

—He who believes the first sentence of the "Creed" believes also the last. To believe in the Father is also to believe in everlasting life.

—Do not let any of us complain that our circumstances are making us evil. Let us manfully confess, one and all, that the evil lies in us, not in them.—F. D. Maurice.

Children's A

THE HOME.

She stood in the tender
While the soft wind
Homeless, friendless and
Under the evening sky

The scent of violets wa
From the grassy turf
And the promise of con
Made all things won

But alone she stood in
With the dew on her
And her soft eyes dim
Without a friend to c

Nor even a roof to shel
Or a kindly word is
As from door to door
Begging her daily br

Oh, think of her in yo
When the twilight sl
As you gather around
In the safe and happ

Give her a kind and ge
You can surely spar
She may come to your
The homeless, deser

THE GOLD.

A great many
before even your
ents were born, t
in one of the mo
ners of the earth
Heartland.

It had once be
wise and good fa
had placed a stra
upon the people.

By this en
person cast a sh
ing to his or her
tion of the sun,
to the amount of
or her heart.

So, if anyone
found whose he
unselfish, that p
been entirely wit
This, therefor
aim of everyone
become so full
that they would
the world as "tl
a shadow."

But, as you
aspiration savou
and so stood in
accomplishment.

Thus no one
the desired poi
of Heartland w
to-day, who fin
say of any action
here."

There was on
whose shadow
of white light,
very near to ab
fulness.

This maiden,
Stella, was very
was also crown
that was wond
ness and abund

When she let
its shining wav
est night radian
it was like the
and blazing lan

Stella was pr
too proud, she
tried with all h
its beauty, but
Sometimes w
she would sit

Children's Department.

THE HOMELESS CAT.

She stood in the tender twilight,
While the soft wind whispered by;
Homeless, friendless and weary,
Under the evening sky.

The scent of violets wafted
From the grassy turf at her feet,
And the promise of coming summer
Made all things wondrous sweet.

But alone she stood in twilight,
With the dew on her roughened hair,
And her soft eyes dimmed by unshed tears,
Without a friend to care;

Nor even a roof to shelter her,
Or a kindly word is said,
As from door to door she moves along,
Begging her daily bread.

Oh, think of her in your cheerful homes,
When the twilight shadows come,
As you gather around your bounteous board
In the safe and happy home.

Give her a kind and gentle word—
You can surely spare her that;
She may come to your door at any time—
The homeless, deserted cat.

THE GOLDEN LOCKS.

A great many years ago, long
before even your great-grand-par-
ents were born, there was situated
in one of the most beautiful cor-
ners of the earth a country called
Heartland.

It had once been governed by a
wise and good fairy king, and he
had placed a strange enchantment
upon the people.

By this enchantment every
person cast a shadow, not accord-
ing to his or her size, or the posi-
tion of the sun, but in proportion
to the amount of selfishness in his
or her heart.

So, if anyone could have been
found whose heart was absolutely
unselfish, that person would have
been entirely without a shadow.

This, therefore, was the great
aim of everyone in Heartland—to
become so full of love for others
that they would be known by all
the world as "the person without
a shadow."

But, as you will see, this very
aspiration savoured of selfishness,
and so stood in the way of its own
accomplishment.

Thus no one ever quite reached
the desired point, for the people
of Heartland were just like people
to-day, who find it impossible to
say of any action, "There is no self
here."

There was one maiden, however,
whose shadow was merely a rim
of white light, for she had come
very near to absolute self-forget-
fulness.

This maiden, whose name was
Stella, was very beautiful, and she
was also crowned by golden hair
that was wonderful in its bright-
ness and abundance.

When she let it fall about her in
its shining waves, it made the dark-
est night radiant, for the light from
it was like the light of a thous-
and blazing lamps.

Stella was proud of her hair, far
too proud, she well knew, and she
tried with all her might to forget
its beauty, but she could not.

Sometimes when she combed it
she would sit for hours gazing at

its wondrous shining, thus forget-
ting other and more important
duties.

Then a chance glance over her
shoulder would show her that her
shadow had grown larger and
darker, and she would quickly put
up her hair, while sorrow and
shame would take the place of the
pride in her heart.

In another corner of the earth,
far away from Heartland, lived a
big, bad, black ogre.

He had long been the terror of
his own land, for I cannot begin
to tell you of all the wicked deeds
he had done.

But one day he felt a sudden
contempt for his native country,
and decided that he would jour-
ney abroad.

"I will travel and conquer the
whole world, for wherever I go
men flee from me," he said to him-
self.

And he spoke the truth.
So he journeyed far and wide,
spreading death and desolation in
his path.

One day he came to the borders
of Heartland.

He knew nothing of the strange
law that governed this country, so
he went on, full of confidence in
himself, and happily crossed the
boundary line.

But, alas! as he was very big,
and also cared for no one in all
the wide world but himself, dark-
ness immediately reigned for miles
around.

So black was this sudden
shadow that even the ogre could
not see where he went.

But he kept on in his blind
gropings, often knocking against
houses and hurting himself as well
as other people.

Sometimes, indeed, when the
houses were small, he would upset
them entirely.

Little he cared for the hurts of
others, however; but, as day after
day went on, and, by reason of the
continued darkness, he met with
many unpleasant accidents, he be-
gan to grow angry.

Then the howls of rage that he
set up shook the very hills that
were miles away.

Of course the people of Heart-
land were full of fear at the pres-
ence of this terrible creature, but
there was no way to capture him
on account of the darkness that
surrounded him. Thus, you see,
his very wickedness protected him.

But one day the ruler of Heart-
land felt a new and bright idea
tingling through his brain.

"We will send for Stella," he
said to himself.

So a carriage was sent to Stel-
la's house and she was asked to
visit the ruler in his palace.

As soon as she came into his
presence he said to her:

"I want to send a band of men to
capture the wicked Ogre. I might

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also send torch-bearers, but you
know very well that their flames
are mere flickers, when compared
with the light from your golden
locks. If you will walk near the
head of the column, with your
bright hair hanging like a robe
about you, all will be as light as
day, and they will have no trouble
in finding the Ogre, and, having
found, they will soon destroy him,
for I shall send brave men and
strong."

When the ruler paused, Stella
was silent, and stood before him
with downcast eyes.

Seeing her hesitation, he hasten-
ed to say:

"You need have no fear; no
harm can come to you."

Then Stella looked up, and a
swift blush passed over her face.

"It is not that," she said. "I
know I shall be safe; but it is
enough; I will go with your men."

Then everything was carefully
prepared, and Stella, at the head
of the column, with her glorious hair
falling about her like a garment of
sunshine, walked serenely forward,
while in the distance they heard the
howls of the Ogre.

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Nearer and nearer they came to him, while he, seeing the approach of the wonderful light, thought the day was breaking at last, and he stood still, waiting for its coming, that he might once more walk in peace and safety.

But the light grew brighter so rapidly that when Stella and the men came nearer, his long-shrouded eyes were blinded by the sudden blaze of glory.

He heard, however, the tramp of many feet, and so, suspecting that an army had come to capture him or kill him, he was filled with a mad rage.

He knew that he must protect himself, but as he could see but dimly, he threw out his mighty arms toward the spot whence the light seemed to radiate.

Instantly a dozen men sprang forward with their axes.

But they were not quick enough, for his huge hand had caught Stella's golden hair, and with one powerful wrench, as if his hand had been a mighty pair of sharp scissors, the flowing locks were severed.

Like a flash the men sprang at the wretched Ogre, and in a few moments he was beyond harming anyone ever again.

Then these brave men began to look around for Stella.

They found her sitting unharmed beneath a tree, her beautiful face radiant with smiles.

"It is gone," she said, putting her hand to her head, where the short hair was like a halo, "and I am glad. I loved it too well. I was very near refusing to come with you because I feared my golden locks would be rumpled or soiled. But it is gone, and my country is saved from the wicked Ogre."

Then she arose, and, lo! those who stood near her saw that her slight form cast not even the faintest shadow.

But she, thinking only of her country and its glad deliverance, knew not that she had reached the height of honor in Heartland, but walked away, unattended, to her own humble home.

The men buried the Ogre at once, and each one of them took a lock of the golden hair that lay strewn over the ground, and bore it ever about him as a talisman.

But the maiden never either asked or heard what became of it.

It is said that this Ogre was the last of his race, and so we may thank Stella of "the golden locks" that we need no longer fear these strange and terrible beings.

A HERO OF THE MINES.

From a boy Michael Verran had lived and worked in the dark mines.

One day he was engaged with two others sinking a shaft. They had bored a hole in the usual way for blasting, and then, according to a rule, one of the three had ascended the shaft, leaving the others to finish the preparations for firing the charge.

The hole was filled with powder

and securely tamped, and all that was left to do was to cut the fuse and then for one man to ascend the shaft and let down the bucket for the last, so that he who fired the fuse might have time to be drawn up to the surface before the charge should explode.

Michael and his companion had become familiar with danger. They were careless; and while the fuse was attached they set to work to cut it through with a stone and an iron drill. In doing it the iron gave out a spark, and in a second the hissing of the fuse told them that in a few moments a charge would explode.

Both dashed to the shaft, and, holding on to the bucket, gave the signal to be drawn up; but alas! the strength of the man at the windlass was not equal to lifting two; he could wind up only one man at a time.

To remain was death to both, and it was Michael Verran's turn to ascend. He looked at his companion, stepped from the bucket, and quietly said: "Escape, lad, for thy life; I shall be in heaven in a minute."

Swiftly the bucket ascended, and the man saved leaned over the pit's mouth and listened—listened for what? For the great roar and boom that told of the sudden destruction of the brave comrade who had given up his life to save him.

Up came the smoke and rubbish, blinding and sickening. There could be no doubt of the miner's fate, close shut against that fearful hole. Yet down they hurried, and among the scattered blocks of rock at the bottom of the shaft they shouted in faltering tones his name, "Michael! Michael! where are you?"

And the strong answer came, "Thank God, I am here."

Eager hands dragged away the rubbish and rock, and there, underneath a huge slab of stone that had blown across him, and lodging against the end of the shaft had protected him from all the rest, they found him safe; not a scratch upon him, nor his clothes torn. The God Who cared for Daniel in his rocky dungeon had delivered him and saved him from death.

CHOOSING A LIFE WORK.

The principal of a boys' school was speaking to the pupils about their future life. He asked: "How many of you have decided what you will be when you become men?"

There was no reply. He then asked that any boy who had selected his future occupation should hold up his hand. Out of the hundred, ten boys did so. Ninety had no idea what they were going to do in this world, for the world or for themselves. He then asked those who had given the matter some thought, but were yet undecided, to raise their hand. Fifteen hands went up. Seventy-five boys out of the hundred, between the ages of fourteen and twenty, had never thought about their future

THE FEDERAL LIFE ASSURANCE COMPANY.

SEVENTEENTH ANNUAL STATEMENT.

DIRECTORS' REPORT.

The seventeenth annual meeting of the Shareholders of The Federal Life Assurance Company of Canada was held at the Head Office, in Hamilton, on Tuesday, the 7th inst. In the absence of the President, Mr. Beatty, Mr. William Kerns, First Vice-President, occupied the chair, and Mr. David Dexter acted as Secretary. The following report and Financial statement was submitted by the Directors:

The Directors have pleasure in submitting for the information and approval of the shareholders, the following report of the business of the Company, together with a statement of Receipts and Disbursements for the year which closed on 31st December, 1898, and of the Assets and Liabilities on that date.

New business consisted of fourteen hundred and fifty-nine applications for insurance, aggregating \$2,248,850, of which thirteen hundred and eighty-one applications for \$3,114,232 were accepted, applications for \$134,000 having been rejected or held for further information.

Annuity premiums to the amount of \$12,731.50 were also received.

In the past year, as in the preceding year, fully ninety per cent. of the new business written by this Company was on its investment plans. This, and the fact that the advent of three additional and well equipped competitors in the field within the past two years has not diminished the share of new business which this Company has been able to secure, indicates the continued growth of feeling in favor of investment insurance rather than towards other forms of investment on which interest earnings are depreciating steadily.

The income of the Company shows a gratifying increase over previous years, and the addition of \$143,835.14 to the assets is especially noticeable, the total assets having risen to \$866,283.41, exclusive of guarantee capital.

The security of the policy-holders, including guarantee capital, amounted to \$1,475,283.41, and the liabilities for reserves and all outstanding claims, \$757,399.20—showing a surplus of \$717,884.21. Exclusive of uncalled guarantee capital, the surplus to policy-holders was \$108,884.21.

Assurances for \$114,575 on fifty-seven lives became claims through death, of which amount the Company was re-insured for \$7,000. Including cash dividends and dividends applied to the reduction of premiums (\$30,878.32) with matured endowments for \$4,600, the total payments to policy-holders amounted to \$143,702.25.

In accordance with instructions received from the shareholders at the last annual meeting, your Directors applied for and obtained from the Parliament of Canada a special act of incorporation changing the name of the Company to the Federal Life Assurance Company of Canada, and granting enlarged powers for business and investment in and out of Canada.

The investments of the company have been carefully looked after and have yielded for years past the best results reported by any company doing business in this country. Expenses have been kept within reasonable limits, while due effort is being made for new business. The chief officers and agents of the Company are entitled to much credit for their able representation of the Company's interest. The office staff have also proved faithful in the Company's service.

The accompanying certificate from the Auditors vouches for the correctness of the statements submitted herewith. All accounts, securities and vouchers having been examined by them.

FINANCIAL STATEMENT.

Income.	
Premiums, interest and rents.....	\$ 410,881.73
Disbursements.	
Paid policy-holders for death claims, endowments, dividends etc.....	143,702.25
General expenses, re-insurance and dividends on capital.....	127,548.00
Assets.	
Debentures, mortgages, policy loans, real estate, cash and other securities.....	\$866,283.41
Guarantee capital.....	609,000.00
Total resources for security of policy-holders.....	1,475,283.41
Liabilities.	
Reserve fund.....	757,399.20
Surplus to policy-holders.....	717,884.21
Insurance written and taken during the year.....	2,021,585.00
Amount assured.....	11,125,566.43
JAMES H. BEATTY, President.	
DAVID DEXTER, Managing Director.	

AUDITORS' REPORT

To the President and Directors of the Federal Life Assurance Company:

Gentlemen,—We have made a careful audit of the books of your Company for the year ending 31st December, 1898, and have certified their correctness.

The securities have been inspected and compared with the ledger accounts and found to agree therewith.

The financial position of your Company, as on 31st December, is indicated by the accompanying statement.

Respectfully submitted,
H. S. STEPHENS,
SHERMAN E. TOWNSEND,
Auditors.

Hamilton, March 1st, 1899.

In moving the adoption of the Directors' Report, Mr. Kerns referred to the steady and substantial growth of the Company's business; the large increase from year to year in its income, assets and surplus. He stated that while the expenditure had been decreased 6.56 per cent. in the last year, the Assets of the Company had increased 19.90 per cent., the net surplus 37.92 per cent., and the reserve funds 21.41 per cent., the capital and assets having now reached \$1,475,283.41.

He quoted from the December number of The Economist to show that the Company had so carefully managed the investment of funds as to earn a better rate of interest in each of the past eight years than the average rate earned by all of the Canadian life assurance companies. The rate earned by the Federal in 1897—the last year in which the average can be obtained from the report of the Superintendent of Insurance—was 5.64 per cent., and the average rate earned by all the Canadian companies 4.48 per cent.

After the adoption of the Directors' report an interesting report of the mortality experience of the Company and of the history of medical examinations for life insurance was read by the Medical Director, Dr. Woolverton.

Congratulatory remarks regarding the substantial progress of the Company and regarding the management were made by several of the shareholders.

A vote of thanks to the officers, agents and office staff was responded to by Mr. David Dexter, the Managing Director.

The retiring Directors of the Company were re-elected, with the addition of T. H. Macpherson, Esq., M.P.

The Auditors were reappointed.

occupation. Could they expect anything or to make a world? Yet, do them, when men that wealth and evenly divided i

The way to become anybody of a power among another person, upon that goal choosing early leads to that en

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At Iron River, the Rev. William son of the late R Grant him th And let Light

STAM

Linton Ort ville, Canada. Fully endorsed. attendance than Canada combine vance fees. Pro

occupation. Considering that, how could they expect to excel in anything or to make a mark in the world? Yet, doubtless, some of them, when men, will complain that wealth and honours are unevenly divided in this world.

The way to have honour, to become anybody of importance, to be a power among men, is not to envy another person, but to fix the eyes upon that goal and work for it, choosing early the path which leads to that eminence.

A young man desired to be a clergyman. He was the only child of a poor widow, who could not educate him. A wealthy gentleman, becoming interested in him, offered to defray the expenses of his education. He gladly accepted, prepared for college, and had just entered, when the gentleman failed, losing every dollar. The young man, of course, had to leave college, but he did not give up his determination to enter the ministry. He taught music that year, saved his money, and entered college. Continuing to teach in the college town, he supported himself through his whole college course.

I know of another young man, who, with every opportunity to pursue one thing, changes his mind and his occupation about as often as he does his coat. He never gets above the drudgery part, and is only earning three dollars a week, sometimes nothing, for there are frequent resting-places at the change of his occupations. Who could expect him to make a success of his life?

No matter what profession or trade you take up, you have to work, and work harder and under more difficulties at the outset than farther on. The boy who wants to shirk this necessary drudgery is not made of the stuff which conquers in life.

Above all things, avoid being a "jack-of-all-trades." Some men have a genius for so many things that they cannot give enough attention to one thing to master it. I know of a youth of nearly twenty, who can play and sing, mend a clock, a music box, an organ, invent little things, make coffee, draw, and—why, I hardly know anything he cannot do, and the consequence is, he is not doing anything. If anyone wants work "fixed," he is the one who fixes it, but his life is not going to be "fixed" in any direction. In direct contrast to him is a companion of his who has already served several years at his trade, and will some day turn out a first-class carpenter.

DEATH.

At Iron River, Michigan, on April 14th, 1898, the Rev. William Macaulay Tooke, B.A., only son of the late Rev. J. Reynolds Tooke. Grant him thine eternal rest, O Lord, And let Light Perpetual shine upon him.

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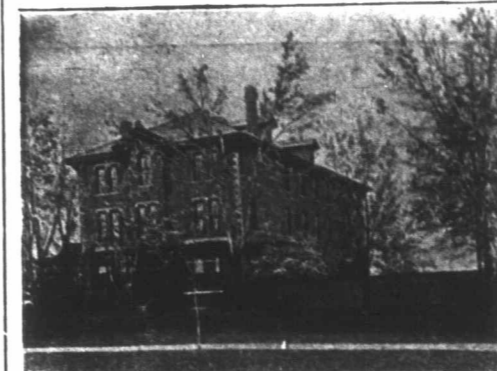
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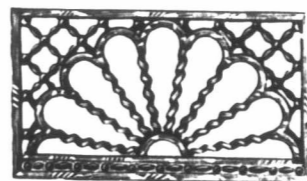
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