

Canadian Churchman

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

Vol. 26.]

TORONTO, CANADA, THURSDAY, JUNE 7, 1900.

[No. 23.]

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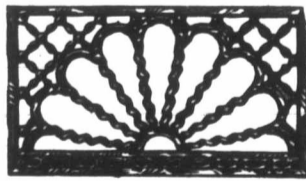
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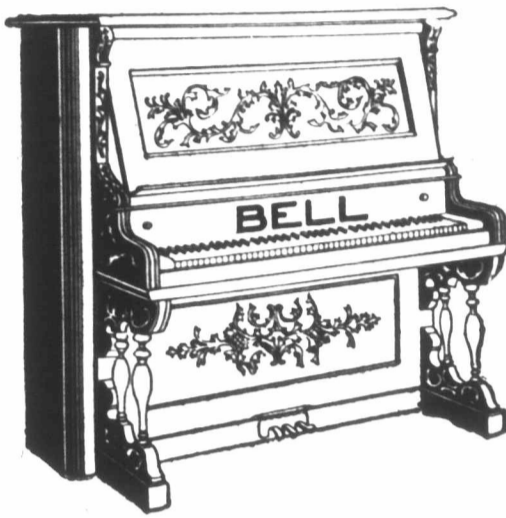


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June 7, 1900.

Canadian Churchman.

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Holy Communion: 317, 321, 323, 553.
Processional: 161, 165, 166, 167, 179.
Offertory: 162, 164, 170, 172.
Children's Hymns: 169, 330, 335, 336.
General Hymns: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 175, 304, 338, 344.
General Hymns: 514, 526, 539, 542.

We have removed our business offices to Room 18, 1 Toronto St.

Use of Churches by Other Bodies.

An interesting question has been under discussion in India. Other Christian Communions are in the way of lending their churches to Anglicans, and the question has arisen, under what conditions Anglicans should reciprocate. The subject is of interest (it might be of practical interest to ourselves), and it seems to have been settled in a satisfactory manner. The India-office has published the papers relating to use of consecrated garrison churches in India for Presbyterian and Wesleyan services. The decision, which has been arrived at, is satisfactory to Churchmen, as Dr. Welldon has secured the adoption of his suggestions that the application of the new rules should be confined to

Presbyterians and Wesleyans, and that in case of dispute the appeal should be not to the local Government or to the Commander-in-Chief, but to the Metropolitan. We believe that with a little tact and charity cases of difficulty need seldom arise, and that they have seldom arisen, but it is another thing that the use of a consecrated church should be claimed as a right, nor is a military officer, or even a civilian governor, a satisfactory arbitrator on such a point.

St. Patrick.

Canon Lister at the York Convocation proposed the insertion of St. Patrick in the Kalendar of the Prayer-Book—a suggestion regarded as timely in these days of Irish heroism in South Africa, and of the Queen's long-desired visit to Dublin. Canon Tristram opposed the motion to honour an additional "apocryphal or mythological person," beside St. George. Archdeacon Hamilton said very truly that if more study were given to St. Patrick, there would be less superstition about him, and the resolution was carried in the Lower House by a large majority. As a matter of fact, St. Patrick is no more mythical than St. Peter or St. Augustine. Legendary matter has gathered around the historical; but he is an actual figure in Irish history and there is no great difficulty in separating the true from the false respecting him.

Reformation Prospects.

It is well known that the Reformation made great progress in different parts of Europe, such as Austria, and was put down by violence. It would appear likely that the roots were not killed. The Chretien Francais tells a curious story from Austria. At a rifle competition at Klostergrab, recently, at the conclusion of a solemn mass in the open air, one of the officers, delegated by his comrades, spoke to the following effect: "Our society was founded three centuries ago. Its founders were Protestants. Here, where we stand, we tread under foot the soil of the ancient cemetery, where their ashes were laid. If there be any hope for us in the future, it is in Protestantism that it is to be found." The clergy, still present in their robes of office, were, it is stated, not a little taken aback at this unexpected deliverance.

Preaching and Church Attendance.

The subject of church attendance is one of enormous importance, demanding grave thought and heart searching. Among other questions asked a prominent place is given to this one: Is poor preaching the cause or the effect of poor attendance? This question has been perplexing The London Guardian, which finds the best answer to it in denying that the preaching is poor in comparison with that of any other generation of the Church. If one has the patience to read more or less

widely among the divines of the eighteenth century, who got themselves into print through some law of supply and demand that to us is inscrutable, one will be amazed to see how platitudinous and how ineffective it all seems to-day. Preaching, it is said, has progressed in every way. It has changed, and the change has been mostly for the better; but it has not changed as rapidly as modern manners and modes of thought have changed, and so there are places and occasions when it is less in touch with the life of its day than the preaching of the last century was. Now this evolution of manners and thought can neither be changed nor hindered. Adaptation is the only wisdom. In the press of our life, men—especially city men—choose in most things to have less rather than more, and find, quite as much as in Cowper's day, that variety is the spice of life. Knowledge is so diffused that what once seemed fresh has become stale, what once was novel is commonplace, what once struck the heart now beats the air. The Guardian thinks that the preacher should be brief, and, while confining himself to a single theme, unite "interest, freshness, point, definiteness, applicability, unity, both in subject matter and mode." Certainly such preaching would be both popular and profitable, but neither the English Church nor our own will have such preachers, save as rare exceptions, until theological faculties experience a radical change at once in their methods and their aims. The difficulty is, first, to find good men, when we are unwilling to pay them, and then, to get these men to learn to preach; which does not come by nature.

Religious Education.

Those who are interesting themselves in the teaching of religion in our schools will see that the same difficulty which meet us are experienced in England. Partly from the spread of the School Board system, partly from the introduction of free education the denominational schools are finding a difficulty of existence; and efforts are being made to have religious teaching in the Board Schools. On this subject we have important utterances from the Archbishop of Canterbury. The compromise of 1870 has left religious people quite unsatisfied, but, as he says, they must be very much in earnest if they wish to get it modified, and if it should now be confirmed, it would be doubly difficult to secure its future modification. The Archbishop observes the strong tendency to avoid religious difficulties in education by excluding religion altogether, and to attain religious equality by maintaining religious non-existence. Real religious freedom will not be got without struggle, and it will not be got unless a large number of Englishmen really care for it. If Churchmen are not able to secure a system of recognized religious in-

struction, it will be hard for the State Church to do its duty to the children of the poor. The Archbishop said he could not help looking forward to what England would be when those who were children now should give character to the country. If these did not have religious education, the condition might be like that of France, and that could not but be a serious and an anxious thought to every lover of his country.

The Support of the Clergy.

Many among ourselves and in other countries are under the impression that the English Church is a very wealthy Church indeed, which is partly true, and that all her clergy are very well paid, which is most mistaken. Indeed, large numbers of them are hardly paid at all. It cannot, therefore, surprise us to hear that the subject uppermost in clerical minds in many parts of England is the support of the clergy. The Bishop of Norwich has thrown the question into the arena of discussion by devoting the main part of his diocesan conference address to it. No Bishop could speak of his subject with better right, for his diocese contains more parishes (996), than any other in England. Fifty-nine of these have a revenue of less than £100, and 230 of less than £200. The result is, to use the Bishop's words, that "quite a proportion of the clergy are practically bankrupt at the time of their death." The present distress is due to an ignorant reliance on endowments. No other religious body in England has minimum salaries so low as the benefices of which Dr. Sheepshanks speaks, yet the Methodists are raising an extra fund of a million guineas to celebrate the end of the century, and the entire sum is already practically secured. The Congregationalists are raising a similar fund that will, the Bishop assures us, hardly fall under £800,000, and the Baptists will have a general fund of £250,000 as against which the English contribution to the Clergy Sustentation Fund last year from the richest national Church in the world was barely £38,000. As a matter of fact, our clergy in Canada seldom fall so low as the lowest in England; but they are miserably paid, and some effort should be made to wipe away this reproach.

Corruption in Cuba.

The American people, we believe, were sincere in their purpose and endeavour to introduce pure government into Cuba; and their papers express the greatest indignation and shame at what has recently occurred in that island. One of them remarks: It is very humiliating that at the outset of our career of humanity in reorganizing the government of Cuba, we are face to face with an embezzlement on the part of American postal officials, in which the loss is said to be upwards of \$100,000, if not more. That this will be a blow to American prestige in that island cannot be doubted. Bad men will appear in the best of company at any time, and no precautions can altogether eradicate the danger of bad appointments. At the same time, this may be said to be another evidence,

if any more were needed, of the absolute necessity of this government, first to place its diplomatic and civil service on an entirely different basis, and in all events appointing men to office for better than political reasons. We sincerely hope that the United States Government will promptly make good the loss of Cuban funds, and thus do what is yet within our power to counteract the bad impression made in Cuba. Only by thus making good the loss, and by punishing the parties concerned, to the fullest extent of the law, can the disgrace be wiped out.

Religion and Secularism.

It is not intelligible to our ordinary thought that these two principles should come together or live in harmony. Yet there is a sense in which this may be. Godliness has the promise of both worlds, and so the man who understands the laws of the Kingdom of God has a point of view with one who understands the laws of this world. A contemporary remarks: "The English people are becoming more religious and more secular. That is, the nation is becoming more decided in its convictions and habits. The religious people amongst us are growing in knowledge, in thoughtfulness, in reverence, in acts of piety, in keeping of Sabbaths and holy days, in regard for the Sacraments and for the Church. But possibly a larger number of English folk are half-unconsciously taking a purely secular view of life, and are setting their minds upon more pleasure, less work, and less hardness. This is especially true of the labour class. Only, let it not be forgotten that the new secularism does not mean immorality, free life, and sensual orgies. Part of the power of the new ideal over the better men of the working-class is its opportunity for culture and social morality. No one hates drink and vice more than the secular leaders of the masses. The drunkard and the libertine are, they know, their worse foes. Once let a man break away from the Church and the Bible, and their authority, and he loses all sense of wrong-doing in what we call the secularizing of holy days. Nay, he seems to hear a command from the law in his body calling upon him to take rest and recreation upon every Sabbath that presents itself. Thus it is that the Church and the world were never more apart and yet never more in earnest, and never more dominated by powerful ideals. One seeks the life of the soul to the full, the other the life of the body, guided by political and social economics, and restrained in theory by human moralities. The problem before us is grave, but it is profoundly interesting." By degrees the wise child of the world may learn that all his best wisdom has come from the Kingdom of God.

THE STUDY OF THE BIBLE.

A report of a sermon preached by Canon Gore, on behalf of the British and Foreign Bible Society, draws the attention of the reader to some thoughts in connection with the society and its work. In the first place, it is something to have a decided High

Churchman preaching on behalf of this great society. Some years ago, an Anglican clergyman hardly ventured to be seen or heard advocating the claims of this society, because it numbered among its supporters Dissenters as well as Churchmen. This was not altogether unintelligible, since sometimes nonconforming brethren availed themselves of the opportunity of having a fling at their friends of the "Establishment." Yet there was a certain inconsistency in using the versions of the Scriptures provided by the Bible Society (which they could not help doing), and at the same time refusing to support the society which provided those versions. It is satisfactory that this state of things is passing away. Canon Gore remarked that the Bible was the great missionary instrument, and that this was being realized much more than formerly in the Continental Churches. "In Russia," he said, "the Holy Synod now systematically distributed the Scriptures throughout the country, having been led to this by observing the fruits of work by the English Society." This is most welcome intelligence. The Eastern Church has never, in theory, refused permission to the laity to read the Bible without note or comment, but practically it has come to the same thing. No system has been more rigid, more inflexible, than that of the Eastern Church, and it is impossible that this should continue when the free circulation of the Scriptures is permitted. Another point in Canon Gore's sermon was his allusion to efforts in the Roman Catholic Church to beat down the deplorable reluctance to vernacular Scriptures that had so long checked the spiritual life of that great section of Christendom. It is, indeed, one of the strangest rules in the Roman Church that a member of that Communion should be forbidden to read the Scriptures, which are declared to be the Word of God in their own tongue—at least without note or comment; and the Canon did well to draw attention to this inconsistency. But we, who are so well aware of the faults of our neighbours, do not seem to be quite so conscious of our own; and here we may profitably consider another remark. In closing his sermon, the Canon is said to have criticized the society for its failure to adopt the Revised Version, which he described as "the best means of ascertaining what the writers actually meant." These last words deserve especially to be weighed. Objections have been made to the Revised Version on the ground of small points of change which, in some cases may not be absolutely necessary; in other cases may be based on readings which are not certainly superior to those of the ordinary text, and in other cases are thought to be not so pleasant or rhythmical English; whilst the enormous and innumerable gains are for the most part overlooked. Of these gains there can be no question. Every student of the New Testament was perfectly aware of the numerous imperfect readings in the text from which our Authorized Version was made. Equally well known were the numerous imperfect renderings of that version. Multitudes of these are corrected and

amended in the Revised Version, so that the ordinary reader may be quite satisfied, in reading the Revised Version, that he is coming about as near to the meaning of the original as it is possible to come. Enough on this head, which, we are happy to think, needs less and less to be insisted upon. With regard to another point, we are not sure that we can go with the Canon. He said he regretted that the society did not publish the Apocrypha. So do we; but he added "between which and the rest it was no longer possible to draw a line." We are not quite sure of this. The Church has always made a distinction between the canonical and deuterocanonical books, relegating the Apocrypha to the second class; and we cannot allow a single scholar, however eminent, to obliterate the distinction.

FORWARD.

At the moment of writing, the state of things in South Africa is by no means clear. The rejoicing over the taking of Pretoria was apparently somewhat premature; yet it is by no means certain that it was entirely without reason. The general inference drawn from the message said to be sent by Lord Rosslyn was to the effect that the whole of the road between Johannesburg and Pretoria was clear of the Boer troops. It is now apparent that this is not the case; and it is probable that there will be a good deal more fighting before the Boers have finally evacuated that portion of the Transvaal. Yet we must not infer, from this, that nothing, or that little has been gained. A good deal has been accomplished, and a good deal more is on the eve of being accomplished. Thus, in the first place, Johannesburg is in the hands of the British. All the threatening of blowing up mines and the like has come to nothing. And this is a really immense gain. There can be no doubt that it was in the power of the Boers to have destroyed an immense amount of valuable property—precious metals, precious stones, etc.—in the region which they have now evacuated. Humanly speaking, it is no longer in their power to do anything of this kind. The British troops are now in possession and the British Government now controls the whole district. At this point, however, matters begin to look less clear. Pretoria is certainly not occupied. Apparently, there are a good many fighting troops between Johannesburg and Pretoria. But also it seems certain that Kruger has deserted Pretoria. It no longer seems a safe resting-place for him, and so he has transferred the seat of Government elsewhere. The meaning and significance of this is tolerably clear. If it cannot make us sure that Kruger now despairs of final success, it does at least prove conclusively that he does not choose to risk capture by remaining in Pretoria; and it is not very likely that the Boers will long continue to defend that city when it has become clear to their leader that it cannot be held for any great length of time. It would be a probable inference from this that Pretoria

must be speedily surrendered; and this seems to have been the meaning of Lord Rosslyn's message. He may have drawn the inference and given it as news, or his message may have been altered. It could not be thought at all improbable that the message received in England and in Canada should be a natural result of the flight of Kruger. The only apparent hindrance to its fulfilment at the present moment is the alleged obstinacy of Steyn—ex-president of the Orange State—together with the body of troops now encamping in the kopjes south of Pretoria. Further than this we cannot at present pretend to go. It may be that the shadows cast before will soon be solidified in the "coming events." At any rate, much has been accomplished, and the rest will soon be revealed by the logic of facts.

DEFENDERS OF THE BOERS.

In a struggle which involves the loss of thousands of precious lives and millions of money—in a struggle which leads to the loss of many of our noblest and best and most hopeful, it is of supreme importance that we should have a clear conscience. It is, therefore, the business of those who profess to guide public opinion to give heed to testimonies and remonstrances from all sides. It is clear, indeed, to ourselves, that the case is so strong against the Boer Government that it is hardly necessary even to examine their protests; yet, on the other hand, if we are so sure of the righteousness of the British cause, our convictions will only be strengthened by listening to the plea from the other side. Such reflections are suggested to us by a recent report of an interview with Mr. Abraham Fischer, a member of the "Boer Peace Commission," with a representative of the (London) Daily Express. "If we are at war with the British," says Mr. Fischer, "it is not because we wish or ever did wish to quarrel with them. As we believe the British do not wish to quarrel with us, we have come to see whether we cannot end the war." This is most pleasing and in a certain sense is true. Great Britain certainly did not want to fight the Boers, and did not fight them until they had invaded British territory and attacked our garrisons. This is a simple matter of fact. On the other hand, it may be said that the Boers did not wish to fight the British. Certainly not; they knew better. They only wanted to do as they liked in a country which was not their own. They wanted to make slaves of the aborigines, to deprive English-speaking men of all right of participation in the government of the country while they paid the greatest part of the taxes, and to "run" the courts of justice in such a way that no Outlander could receive justice. These were very simple wants of theirs! Why should anyone go to war with them on points like these? "Our ultimatum was issued," they say, "under the belief that our destruction had been determined upon." Their destruction! What did the British Government demand? Only fair play for their own people

and no more. Was this their destruction? Yes, the destruction of their tyrannical oligarchy, but not the taking away of any of their rights or privileges, which they might justly claim on grounds of general civilization. Their last ultimatum, we may observe, was simply a proposal that the British troops should retire and leave them in a state of independence—a state which they had abused and intended to abuse—and this after great sacrifices in men and treasure had been made! "Your Premier," they go on, "has declared that you want no territory, etc." If these speeches had been made in September instead of October and November, we would never have formulated our ultimatum." The impudence of this is incredible. Let us note the facts. These people have been preparing for war with England for years, and accumulating war material. They have made no secret of their resolve to drive Englishmen, or at least English rule, out of South Africa. They did not conceive that England would be willing—perhaps they thought she was scarcely able—to put an army in the field sufficient to cope with them. They knew at least, that they could hold their own for a time; and they trusted that, before this time had expired, they might count on intervention from some of the great European powers. And perhaps their calculation was not so absurd as it might seem to be. It is not unlikely that some of our neighbours would have picked a quarrel with us but for the fear that they might have had some other foes on their back. It is well for us sometimes to examine the position and pretensions of our adversaries that we may rightly estimate our own position. Assuredly, we are not shaken, by the recent demonstration of Boer advocates, from our belief that our cause is a righteous one.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Collect for the First Sunday after Trinity.

Very nearly a literal translation from the Latin.

i. Address to God.

1. He is our Strength, "Without Whom nothing is strong."

2. But specially to them that trust in Him. "Without faith impossible to please Him. The bond of union gone.

ii. An acknowledgment of weakness.

"Weakness of mortal nature." We can do no good thing. The beginning of all true spiritual life. Until we know we are weak, we shall never be strong. Christ's strength is perfected in man's weakness. Here is the beginning of any good we can do, that we know that all is of God.

iii. The prayer.

1. All of mercy. "Mercifully accept." We have nothing. We deserve nothing.

2. We ask for the help of Divine grace; and this for two purposes inseparably connected. (1) That we may keep God's commandments. Here our happiness. They are not grievous. His service is perfect freedom. Our peace, and liberty, and joy in such obedience. (2) And that thus we may please God; the greatest achievement; and this, (a) in will, proposing to conform our wills to His, and (b) in deed, by actual fulfilment.

REVIEWS.

The State of the Church—The Baldwin Lectures for 1898. By William Prall, Ph.D. (Heidelberg), LL.B. (Columbia), Hon. S.T.D. (Hobart), 12mo, pp. 260. Price, \$1.25. New York: Thomas Whittaker.

The one idea that runs through these lectures and binds them together is the solid principle, that the family is the unit in human association, and is effective both in Church and State. This gives occasion in the first lecture to the consideration of marriage and all the sanctions that can ensure its purity and perpetuity. The second and third are devoted to the development of the ancient and the modern State, the tendency being to individualism in the former, and to nationalization in the latter, especially under the Teutonic influences. The fourth and fifth take a wide historical survey; (iv.) of the growth of the State idea and of the Church, and of the gradual separation of the two, as we find to be the modern trend; also (v.) of the evolution of law, which has found its natural expression in the Christian brotherhood, under the inspiration of Christian love. The closing chapter, entitled "The People," is a clear and careful summing up of the principles established, and their application to the problems calling for solution both in Canada and in the States of America. The great solvent is the acknowledgment of our universal brotherhood in Christ. Dr. Prall writes clearly, and his work will stand repeated study.

The Apostolic Age; Its Life, Doctrine, Worship, and Polity. By James Vernon Bartlett, M.A., sometime Scholar of Exeter College, Oxford, and Senior University Greek Testament Prize-man; Lecturer in Church History in Mansfield College. 12mo. Price, \$2. New York: Charles Scribner's Sons.

The volume gives a very careful study of an important period in Church life, and a prominent characteristic of the work is its thoroughness by a competent hand. An effort is made throughout to present the dead past as a living present in all the complexity of Divine and human life, thought and action. We look at the evolution of the Church from the outset under all its conditioning environments, and consider the words of both inspired and uninspired writers, as they were guided by different motives. Each writer had an object in what he wrote, and we can appreciate the message in proportion as we master the underlying thought. The volume appears to have been first undertaken by Bishop Cox, of Western New York, and at his death the duty of providing the monograph was laid upon Mr. Bartlett, being shifted from the Episcopal to the Congregationalist shoulder; it was intended to be the first in the issue of the "Ten Epochs of Church History," under the general editorship of Dr. Fulton. The plan followed by Mr. Bartlett is very simple and methodical, the guiding thought being the chronological in the evolution of doctrine and system. The Introduction clears the way for the more detailed treatment, by showing how the ground was prepared for "the fulness of the time," and how so many influences focused at that date; it closes with the table of dates adopted by the author. The greater part of the volume is naturally taken up with considering the origins of the Four Gospels, the Acts, and St. Paul's Epistles, Professor Ramsay being the leading authority in the topography of the missionary journeys and their political relations. But outside the field of Scripture, there is special attention given to other writings, like the Didache, Epistle of Barnabas, and Clement's Epistle. The first-named receives a full and careful analysis, and its eschatological features are used to illustrate the Epistles to St. Peter and St. Jude; it is put earlier than A.D. 70. The Book of the Revelation of St. John is assigned a natural place in the current literature after the fall of Jerusalem, about A.D. 75, one leading thought being the power of Rome, which had become actively hostile to the Church.

It is a legitimate question to ask if St. Paul acted wisely in making his appeal to Rome, as he did, and at the time that he appealed. In the closing chapter there is a thoughtful statement of St. Paul's view of the Law, it is as interesting and important as any in the volume, and gives the key to the Pauline theology. The Literary Appendix discusses questions mostly chronological and technical. The Index is very convenient for references, and the whole work forms a valuable contribution to the philosophy of history. It may be noticed, however, that the writer views the congregation as the ecclesiastical unit, and the diocesan Bishop as a second century development. But there is no trace of party contention, and Mr. Bartlett shows great tact in handling his own specific subject from his own point of view. The volume is a worthy first in a very useful series.

A New Poet.

Some very remarkable verses have appeared of late in the "Mail and Empire," from the pen of Mr. Alfred Boddy, barrister, of Rat Portage, son of the Venerable, the Archdeacon of York. These productions are not only of high excellence, but of great promise, and we are happy to present to our readers another poem from the same hand, which will certainly enhance the reputation of its author. We hope great things from Mr. Boddy in the future:

THE SONG OF THE LAKE OF THE WOODS.

Could one acquaint with Nature's tameless mood—
Some singer of songs, beautiful and rare,
Of pure imagining, but catch the air
Of that brave lilt which riots through these woods

And myriad isles, breathed by the North-born wind
Unceasingly, and tell it us as caught;
What wealth of utt'rest music, unbethought
And vibrant with sheer melody, would bind

Our little souls in thralldom of sweet sound!
Such music as the choir'd angels know
In Heaven hymning, in whose note is drown'd
All that not lifts from meaner things below;
Full, wondrous clear, flinging its cadence free—
A roundel of wild woodland minstrelsy.

—Alfred Boddy.

The Churchwoman.

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

THE TERRIBLE FAMINE IN INDIA.

In response to my appeal for the hungry in India, I very gratefully acknowledge the following contributions: J.W.P., \$1; Spence street, \$2; Mrs. L. G. Andrews, Peterboro', \$1; A friend, Welland, \$1; Mary Turpin, \$1; A friend, Parkdale, \$2; Mr. and Mrs. Cecil B. Smith, \$3; "Mite," 25 cents; R. S. Strong, Galt, \$6; N. I. Strong, Niagara Falls, \$1; Mrs. J. Cawthra, Rosedale, \$25; Mrs. Mortimer, Barrie, \$5; S.S. of St. Paul's church, Beeton, \$6; J. M. K., \$2; St. John's Circle of King's Daughters, Port Arthur, \$5; E. W. S., \$5; From the churches of Brussels and Walton, per Rev. L. J. Aberly, \$26; Rev. W. H. Waters, New Orleans, \$5; "No Name," \$1; Mrs. A. Moyer, Mildmay, \$1; Anon., \$1; St. Luke's church, Price's Corners, \$6.50; Mrs. Strathy, Kingston, \$5; E. S. B., \$1; Girls' Bible Class, St. Peter's, Toronto, \$2.25; A. S. K., 50 cents; from Washington, U.S.A., \$1; Alice S. Patterson, Tyrconnel, \$10; S.S. of Grace church, Brantford, per W. J. Hatley, \$43.68; collected in parish of Musquash, N.B., (\$40.25), as follows: Eliza Stevens, 25 cents; Agnes Abbott, 25 cents; Minnie Parkin, 50 cents; F. B.

Dunn, \$1; W. J. Smith, 50 cents; Joseph Smith, 50 cents; George F. Smith, \$5; Maggie W. Smith, \$1; Joseph Crawford, 50 cents; Isaac Abbott, 50 cents; Herbert Sheppard, 50 cents; Andrew Sheppard, \$1; W. Sherwood, 50 cents; Gordon Smith, 50 cents; Ed. Stevens, 25 cents; David Sherwood, 50 cents; Charles Spinney, \$1; Mrs. W. B. Scott, \$1; Mrs. Totten, 25 cents; W. Stevens, 25 cents; Mrs. J. Finly, 25 cents; Mrs. John MacLean, 25 cents; Mr. John MacLean, 25 cents; James E. Moody, \$1; Rev. and Mrs. Bacon, \$1; Joshua A. Knight, \$5; Ruth Knight, \$2.50; Louise Knight, \$2.50; Jessie Knight, \$1; J. B. Knight, \$5; John Spinney, 25 cents; H. N. Spinney, Jr., 25 cents; Spencer Reed, 25 cents; St. Ann's church S.S., Musquash, \$5; total, \$40.25; St. George's church, Rymal, \$4.89; Christ church, Woodburn, \$2.30; A friend, Port Severn, \$5; Z., \$1; choir of St. Thomas' church, Millbrook, \$24.25; "Civis Britannicus," Collingwood, \$5; King's Daughters, Glencoe, \$2.45; Anon., 50 cents; Mrs. J. R., \$1; Baby, "Bonnie Dee," 10 cents; Mrs. C. Moore and Miss Moore, \$2; All Saints' Sunday school, Collingwood, \$4; "Artemus," Collingwood, \$1; Rev. C. E. Sills, Winchester, \$5; Church of the Redeemer, S.S., Toronto, \$21; parishioners of Christ Church, Bolton, \$7.55; Jessie Hiscott, Niagara-on-the-Lake, \$1; W.A., of St. Clement's church, Toronto, \$10.25; W.A., of Eglinton, per Mrs. Simpson, \$18.50; All Saints' Morning Bible Class, per Mr. Hinde, \$4; "One in sympathy with humanity," \$10; S. S. T., \$3; James Brag, Callender, \$2; Mrs. J. Henderson, Toronto, \$5, half for leper famine; A friend, Eganville, \$1; Collected in S.P.C.K. Book Room, Richmond street, \$5; "In His Name," Cornwall, \$2; M. R., Collingwood, for lepers, \$2; H. H. Strathy, Q. C., Barrie, \$20; Mrs. L. S. Parker, Durham, \$6; Andrew Finely, Honeywood, \$5; Misses Alice and Isabel Turner, of Blackfoot Hospital, Gleichen, \$4; Two working women of St. Cyprian's church, Toronto, \$1.25; Mr. Andrew Timmins, Winchester, \$1; L. H. S., \$1.25; Mrs. Knight, Orillia, \$1; Rev. A. W. H. Francis, Dunnville, \$1; Mr. Robert Carr, St. Paul's church, Tensvil, for lepers, \$4; Miss Murphy, of St. Paul's church, Tensvil, for lepers, \$1; Lenten offering, from S.S. of St. John's church, Horning's Mills, for lepers, \$5.13; Rev. Mr. Roberts, Horning's Mills, \$1; C. H. B. Goodwood, Orillia, \$5; Miss Arpy, 25 cents; Mrs. O. Macklem, \$10; Mrs. Neville Parker, St. Andrew's, N.B., \$5; Miss Findlay, \$1; R. Postens, \$1; "Marion," Collingwood, \$1; Mrs. T. King, Burwell Road, \$1; Mrs. W. King, Burwell Road, 50 cents; Robert Price, Burwell Road, \$1; S.S. of St. Andrew's church, Alliston, \$1; M. Martin, Victoria, B.C., \$5; J. Dunford, Uthoff, \$5; Isabella D. Taylor, Tapleytown, for C.M.S., \$5; St. Clement's church, Toronto, \$5; Gilbert Harkness, Tamworth, \$1; Friend for S.P.Z., \$1; "Torey," Bridgeburg, \$2; Miss Conley, Lindsay, \$1.25; Miss L. O'Brien, Collingwood, \$1; A friend, Pembroke, \$2; A friend, Pembroke, for lepers, \$1; Mrs. John Cawthra, Toronto, \$25; Burton, N.B., \$3; E. H. Taylor, Quebec, \$3; J. B. Taylor, Quebec, \$1; Mrs. Lemaher, Millbrook, \$1; Julia Dawson, Collingwood, \$3; A friend, Elmwood, \$1; Children of Kirkville Public School, Collingwood, \$2.40; J. H. B., Appin, \$1; the Misses Preston, St. Simon's church, Toronto, 50 cents; A Sister, \$1; F. C., \$1; Vera MacSween, Leamington, for lepers, \$2; A friend, Toronto, \$1; "Friend, Indeed," \$5. Many thanks to all who have so kindly sent help to these poor, starving people. May I again urge upon all, who have not yet sent help, to do whatever they feel they can, as the intensity of the suffering is beyond expression. Thousands and thousands are perishing. One report says: "Who can describe the suffering, woes, tears and groans which result in the hungering death of multiplied millions. Death by starvation is said to be the most painful of all forms, and the burning sensations and mental fantasies are described as horrible in the extreme. The sharp, cruel pangs of starvation are prolonged through weeks and even months before death comes to their relief. Go where you will, scores of starving natives are seen

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Joseph Smith, W. Smith, Abbott, 50; Andrew Shepdon Smith, Sherwood, V. B. Scott, 25 cents; MacLean, 25; James E. Joshua A. Knight, \$5; John, 25 cents; Church S.S., George's church, \$2.30; Choir of St. David's British, \$1; Baby, and Miss Col, Colling- \$1; Rev. C. Redeemer, Christ Church, on-the-Lake, \$10.25; son, \$18.50; Mr. Hinde, anity," \$10; \$2; Mrs. J. per famine; in S.P.C.K. His Name." or lepers, \$2; Mrs. L. S. Honeywood, of Blackfoot women of Mr. Andrew \$1.25; Mrs. Francis, Dunn- ul's church, of St. Paul's ten offering, rning's Mills, Horning's lia, \$5; Miss \$10; Mrs. 5; Miss Find- Collingwood, 1; Mrs. W. t Price, Bur- church, Allis- 5; J. Dunn- Tapleystown, Toronto, \$5; nd for S.P.Z., Conley, Lind- wood, \$1; A mbroke, for to, \$25; Bur- \$3; J. B. Millbrook, \$1; friend, Elm- ublic School, \$1; the Misses to, 50 cents; een, Leaming- \$1; "Friend, have so kindly ople. May I t sent help, to e intensity of thousands and t says: "Who rs and groans of multiplied id to be the urning sensa- ured as hor- uel pangs of eeks and even r relief. Go tives are seen

wandering about the country helplessly seeking for food." Of course the scarcity of water is an additional and grievous burden. Think of thirst in the burning heat of India. Rain has fallen at last, we rejoice to hear, in Mysore and Madras; in other places the misery is multiplied. Alas! how little we can realize it. May God help us to do something, to bear these things in mind before His Throne, and let each gladly spare what he can to save another's life. Let us be ready to further all means of gathering in the offerings of those who are ready to make them. One dollar will feed twenty people for a day, we are told. And indeed many are now coming forward to help this awful distress, but aid is necessary from all, rich and poor, for the numbers are millions, not thousands.

"What if you were starving,
Fainting with famine, pain;
And you could show where golden grow
Rich fruits and ripened grain;
Would you hear their wail, as a thrice-told tale,
And turn to your feast again?"

"What if your own were thirsting,
And never a drop would gain;
And you could tell where a sparkling well
Poured forth melodious rain;
Would you turn aside, while they gasped and died,
And leave them to their pain?"

They are Christ's own.
They are your own;
Soon will their hopes be flown,
Rescue them 'ere they're gone."

Will those who desire to help the Leper Famine Fund be good enough to mark their contributions for that object; total amount received up to date, \$3,330; and address all to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENT

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Parrsboro.—The Rev. Robert Johnston, rector of St. George's, preached his farewell sermon last week. Mr. and Mrs. Johnston will leave at once for England. The Rev. W. Driffield has been appointed rector of St. George's.

Truro.—The Rev. Thomas Davies, B.A., has been appointed curate to the Ven. Archdeacon Kaulbach, and commences his duties July 1st.

Halifax.—The Bishop of Nova Scotia has been requested by the Canadian House of Bishops to visit the missions of the D. & F.M.S., in Japan, on his way home from Australia; and also to represent and to bear the greetings of the Episcopate of the Protestant Episcopal Church in the United States to the Australian Church at the great centenary gathering this year.

Amherst.—The Rev. V. E. Harris has resigned the rectorship of Christ Church, on account of ill-health.

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—St. Martin's.—The Rev. G. O. Troop, rector, has issued a circular that the pews in the church must be free. The finance committee say that they must not be free; 140 members of the congregation have signed the agreement in favour of the sittings of the church being free and unappropriated. This is in direct opposition to the finance committee, who claim that financially the scheme would not be workable. If the wishes of

the rector are not carried out, it is expected that he will sever his connection with the church. The rector said in his sermon on Sunday: "Unless all of you, or a large majority, stand together, nothing can be satisfactorily done. I would not take the odium of driving anyone out of the church in order to carry out my plan. The issue is very clear. In my own heart I am quite prepared to trust you with any promise you may make as to my salary. Let that be the first to suffer if we carry on the plan suggested successfully. I believe the people want the church free. My argument is in keeping with the living God. If it is right to free the church, for Christ's sake, God will take care of it and the church will prosper abundantly. If you do it the Church must prosper. I ask it for Christ's sake; that is all. If you think I am mistaken in the policy laid down, we will leave the case with God. My resignation would not take effect until October 1st, if you do not see fit to uphold me; I urge the greatness of my cause; I act in good faith conscientiously believing in it. If we must part we must part as Christians. That is all. I stand or fall. There must be no division in the congregation. I shall do my best to avoid it. If I depart, it will be by the will of God, but it may not please God to let us part. Faith and prayers will bring it all out right."

Trinity Church.—The Rev. F. H. Graham expects to leave for the Old Country this summer, in connection with his efforts to wipe out the remaining debt on the church. The church has lately received a bequest of \$5,000, as the foundation for an endowment, so that its prospects are now a little brighter than they were a short time ago.

St. John the Evangelist.—Great regret is expressed at the death of Mr. F. Wolferstan Thomas, who was a prominent member of this church. Mr. Thomas leaves a widow, three sons and two daughters. The eldest son is at present in South Africa, serving with the first contingent. Dr. Harold Wolferstan Thomas, the second, graduated from the medical faculty of McGill two years ago, and is at present studying in Germany. The youngest son, Mr. J. Wolferstan Thomas, is at present studying medicine at McGill. Of his daughters, the eldest, Mabel W., is the wife of Dr. Lockhart, and the other, Miss Millicent Thomas, is engaged to Captain McGinnis, of the Royal Engineers, who was in Kimberley during the siege. Mr. Thomas was the son of the late Rev. F. W. Thomas, of Parkham, North Devon. He was born at Moorwinslow, Cornwall, Jan 9th, 1834, and educated at King Edward VI. School, Sherborne, Dorsetshire. He was at first intended for the Church and then for the army, but came to Canada in 1851, and commenced work in the banking business in the service of the Bank of Upper Canada. A year later he joined the Bank of Montreal, becoming manager of the London branch in 1865. In 1870 he was appointed general manager of the Molsons Bank, which office he continued to hold up to the time of his death. For many years Mr. Thomas has figured as one of Montreal's prominent citizens, being a member of a number of public bodies, including the Good Government Association, Council of the Board of Arts and Manufacturers, the St. John Ambulance Association, and others. He was a director of the Art Association, of the Canada Life Assurance Company and of the Mount Royal Cemetery Trust. He had also served as chairman of the Bankers' branch of the Board of Trade, and as a member of the council of the latter body. Mr. Thomas, eminently humane, early took an interest in Montreal charities. He desired the amelioration of the lot of the poor; he was solicitous for the utmost care of the sick; the insane, the deaf and dumb, had in him a warm friend; while for the lower kingdom, which suffers, and which is intimately allied to the human—the kingdom of dumb animals—he had a warm and constant sympathy. In social life, Mr. Thomas was a distinguished figure. While thoroughly wholesome, he carried

little for the frivolous side of things, and delighted in wise converse with men of his own years and experience. His domestic life was ideally happy. Mr. Thomas evinced a deep interest in the Anglican Church, of which he was a devoted adherent. He was a familiar figure at the Synod meetings, and when he interposed in debate, it was with some weighty words to which due heed was given. He liked form and the niceties of order, and a loose phrase or method gave him a shock. He had a clear-cut utterance; and always spoke with great incisiveness. He had made himself familiar with the history and the needs of the diocese, and always spoke for the country clergy. Of late years, he had not been so frequent in his attendance, but he was a prominent figure in the Church of St. John the Evangelist.

St. Jude's.—A confirmation service was held in this church, when the Rev. Canon Dixon presented a class of twenty-one to the Lord Bishop for admittance to Church membership. The Rev. J. S. Ereaux assisted with the service, which opened with the hymn, "Onward, Christian Soldiers," heartily sung by a large congregation. The candidates were addressed with much earnestness by the Lord Bishop, who spoke of the important nature of the fight about to be begun anew against the world, the flesh, and the devil, and reminded the young warriors that God's great gift, eternal life, was not promised to those who engaged in the conflict merely, but to those who overcame. The difficulties to be encountered could not be met in their own strength, but dependence upon the Captain of their salvation, Jesus Christ, would carry them through victorious. The candidates were asked to be faithful in reading their Bibles, in prayer, and in attendance at the Holy Table.

St. James the Apostle.—Work on the large new organ in this church is progressing favourably under the personal supervision of Mr. Warren, of the Karn Company, who with a staff of men is working night and day. Mr. Warren expects to have the organ in shape for the regular services on Sunday next.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Frankville.—The Rev. R. J. Harvey, missionary, was stricken with paralysis on Wednesday, 23rd ult., and died on the following Sunday morning at 4 o'clock. The funeral took place on Tuesday, 29th; the body being laid, according to his wish, in the churchyard at Easton's Corners. Rural Dean Wright was present to direct the proceedings, and a number of the neighbouring clergy were present. The deceased was justly beloved and valued by his parishioners and brother ministers.

Kingston.—All Saints.—The adjourned vestry meeting was held last week. The rector, Rev. Mr. Rayson, presided. Notwithstanding the absence of the rector for several months, the work of the church had been remarkably well kept up. The old officers were re-elected. The delegates to the Synod are: J. P. Oram, John Sawyer, and W. Attwood. The churchwardens are: B. H. Sherring and W. Attwood.

TORONTO.

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

St. Mary Magdalene.—The Rev. J. C. Roper, late rector of St. Thomas and now of New York city, preached in this church on Sunday morning last.

The English Church Mission to Sailors commenced last Sunday afternoon at Milloy's wharf, and was conducted by the Rev. Mr. Wallis, of St. James' Cathedral.

meeting. The regular May meeting of the Synod of Dublin and Victoria was held on May 17th and 18th. The Rev. Canon Farrer presented a paper on "Early Revival" and the Rev. H. Symonds on "Problems of the Bishop of London on Church Questions," both of which were very interesting papers. In the evening there was a service in the church with addresses by Rev. H. Symonds, the Ven. Archbishop Allen and the Rev. Mr. Uila, a native missionary from the Punjab. On Friday morning there was a celebration of the Holy Communion at which quite a number were present. The attendance of clergy at the meeting was fairly good, and from beginning to end was a good one. There was some talk of holding a summer meeting, but nothing was done about it, further than to leave it in the hands of the rural dean and secretary. The fall meeting will be at Millbrook on September 18th and 19th.

Eglinton.—St. Clement's.—On the evening of Ascension Day, the Rev. T. W. Powell was inducted as first rector of this parish, by the Rev. Dr. Langtry, rural dean, acting on behalf of the Bishop of the diocese. The clergy present, besides the rural dean and the rector, were the Rev. Canon Osler, York Mills; the Rev. T. W. Patterson, Christ Church, Deer Park; the Rev. T. Gibson, Thornhill, and the Rev. Richard Ashcroft, St. James' Cathedral. Eglinton was originally worked as a mission from St. Luke's, Toronto, and it was a pleasure to many that the induction service should be taken by one to whom Mr. Powell's parishioners have, in the past, owed so much. At the conclusion of the service a solemn Te Deum was sung as expressing the thankfulness of the congregation, both for the erection of St. Clement's into a separate parish, and for the appointment as rector of one so much beloved. The other services on Ascension Day were celebrations of the Holy Communion at 8 and at 10.30, both of which were largely attended. Mr. Powell first began to work in Eglinton as a student at Trinity College, ten years ago, and has been successively, curate to the rector of St. John's, York Mills, of which parish Eglinton formed a part; then assistant rector of York Mills, and now, on the separation of St. Clement, is appointed its first rector, an almost unique experience, and a connection for which the Church in North Toronto has cause to be devoutly thankful.

HURON.

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

Galt.—A very handsome brass altar lectern has been presented to Trinity church by Mr. John G. Dykes and family, in loving memory of Mrs. Dykes. It was used for the first time at the early celebration on Ascension Day. It bears the following inscription: In Memoriam, Charlotte Ann Dykes, Obit. Oct. 15th, 1899. This very beautiful lectern was manufactured by the well-known firm of Keith, Fitzsimmons & Co., Toronto. It meets a long felt want, and is greatly appreciated by the rector and congregation.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

Port Arthur.—Ascensiontide was not the glad season it should be. Instead of a church full of worshippers, there were only seven or eight communicants at the early celebration, which, owing to the illness of the rector, the Rev. I. W. Thursby, from pneumonia, was kindly taken by the Rev. E. J. Harper, rector of St. Luke's, Fort William. The town is in shadow on account of the prevailing epidemic, and so there was not a second service, although it was understood the choirs of the twin parishes would meet at Fort William in the evening. To-day, after Ascension, there is no ser-

vice in either of the churches, or indeed in any place of worship here, nor in any Sunday school; and the place is so solitary a night almost be taken for a city of the dead. Still, the provincial medical officer of health has returned east, as no fresh cases had occurred for five days, so that we may hope soon to return to our normal state.

The Right Rev. Lord Bishop of Algoma, Mrs. Thorneloe, Miss Thorneloe and Miss Fuller sailed for England last week.

RUPERT'S LAND.

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

Sioux Mission.—On May the 13th, twenty years ago, the Rev. W. A. Burman established this mission. At that time there were no railroads, settlers, or villages near at hand, and the Indians of this mission were dressed in paint and feathers. But a period of twenty years has made a great change. Now we have a railway, and several villages near at hand, and one can drive for miles through fields of waving grain. The Indians have left off their paint and feathers, and many of them have comfortable houses and fields of wheat, sown by the latest improved machinery. Some of them, too, have laid aside the tomahawk and drum, and are followers of the Lamb of God. Still there is much to be done, for while societies are sending men to the foreign field, we have in our great North-West men who know not their Maker. The Rev. W. A. Burman visited his old mission on the 16th ult., and it is needless to say that he was gladly welcomed by his old friends. His words at the service held on the 17th ult. were listened to with rapt attention, and a fair congregation was present. The names of the missionaries who have laboured in this mission since its foundation are: The Rev. W. A. Burman, now the Rev. Rural Dean Burman, B.D.; the Rev. Mr. Price, Mr. C. H. Hartland, the Rev. W. Robertson, and the present missionary, the Rev. J. F. Cox. On Rogation Sunday, the little church was completely filled by an attentive congregation. The service was very hearty, and the Rev. J. F. Cox preached an appropriate sermon in the Sioux language, from John xiv., 1, to which the Indians listened very attentively. God grant that these children of His may soon come to a knowledge of the truth as it is in Jesus.

British and Foreign.

The Bishop of Trinidad has arrived at Plymouth from the West Indies.

The Mansion House War Fund has now almost reached £910,000; the Indian Famine Relief Fund £240,000, and the Ottawa Fire Fund £50,000.

It is announced that Canon Gore has been appointed one of the Queen's chaplains in ordinary in room of the new dean of St. Albans, Dean Lawrence.

Mr. Andrew Carnegie has given, it is said, no less than eight millions of dollars towards the founding and endowing of public libraries in various towns in America and Scotland.

Ten years ago the students at the colleges and seminaries in the United States were giving about five thousand dollars a year for foreign missions. They are now giving forty thousand dollars.

The number of native clergy in the Uganda church is now twenty-one; the catechists and other lay-workers number several hundred. Six thousand people, hitherto unreached, have asked for instruction in the Christian faith.

Canon Knox Little will sail in the "Kildonan Castle" on the 25th inst. for South Africa, to join the British forces under Lord Roberts. He is going to the front at the special request of the War Office in connection with the chaplaincy work. He has three sons in the campaign.

The Rev. Herbert E. Hamilton Probyn, M.A., of Magdalen College and Wycliffe Hall, Oxford, has been appointed by the Bishop of Liverpool as his private chaplain. He is the eldest son of Mr. John Probyn of the Forest of Dean, Gloucestershire, where his family has resided for many generations.

Mr. Charles Marchant, organist of St. Patrick's Cathedral, Dublin, has received from Windsor Castle a number of sleeve links which the Queen has given as mementoes to be distributed to the boy choristers of Christ Church and St. Patrick's Cathedrals who attended the Viceregal Lodge during Her Majesty's visit to Ireland.

The Queen has presented each of the gentlemen of St. Patrick's Cathedral choir who took part in the services at the Viceregal Lodge with a handsome pocket-book bound in crocodile leather and with corners and clasp of silver. On the side of each book is the Royal Monogram "V.R.I." chased in silver. A silver pencil case accompanies each of the books.

The council connected with the scheme for the new diocese for the whole of London south of the Thames has published the first list of subscriptions towards the £1,310,000 required. It amounts to £33,153 15s. 6d., and, in addition, £500 has been subscribed towards the Chapter Endowment Fund. The inaugural meeting was held lately in the Egyptian Hall of the Mansion House, when the Lord Mayor presided.

The Lord Mayor of London laid the foundation-stone of the Church of St. Cyprian, Adelaide Road, Brockley. The site of the building is a gift from the corporation of the City of London, and the church, when completed, apart from the value of the land, will cost about £10,000. The church is the last of the three which have been erected in the district under the auspices of the Lewisham Church Extension Association.

The whole of the £7,500 required to establish a claim to the £2,500 conditionally offered by an anonymous friend to the Wakefield Cathedral enlargement (the Bishop How Memorial) fund has now been subscribed. The money has come from nearly all parts of the diocese. Some of the subscriptions not already announced include an additional donation of £500 from Miss Mackie, of Wakefield, and a like sum from Miss Porter, of Halifax. The total sum raised is £27,338, and after paying £8,267 for property, etc., to improve the site, there is £6,000 still to raise to complete the contracts already entered into, which amount to £25,100.

The annual meeting of the Bishop of London's Fund was held recently at Grosvenor House under the presidency of the Duke of Fife. The annual report of the fund shows that last year's receipts were £26,172 and the payments £25,709. The temporary investments amount to £36,913. Up to the end of last year sums aggregating £1,052,722 have been received by the fund, including £3,050 from the Queen, £1,000 from the Prince of Wales, £25,000 from the Commissioners of Woods and Forests, £23,681 from city companies, £29,050 from the late Duke of Westminster, £10,000 from the late Duke of Bedford, £10,000 from the late Dowager Lady Howard de Walden, £36,000 from Mr. Charles Morrison, and £11,600 from the late Lord Overstone. Last year's grants amounted to £5,067 for clergy, £3,058 for lay agents, £7,099 for mission buildings, £6,725 for churches, £319 for vicarages, and £676 for schools.

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.

SHORTENING THE PSALMS IN MONTREAL CATHEDRAL.

Sir,—With reference to the shortening of the Psalms at one of the six services in Montreal Cathedral on Easter Day, B. Seldon wrote in your issue of April 5th, "The 12th Canon of Provincial Synod does not sanction the omission of any appointed Psalms—the rubrics of the Shortened Form of Service expressly provide that the 'appointed Psalms' shall be read." I reply, I quoted the Provincial Synod rubric for Evening Prayer, viz., "Then shall be said or sung, one or more of the Psalms in the order as they be appointed." Therefore, B. Seldon's statements are incorrect, as regards the evening service, at which all "appointed Psalms," except "one," may be omitted. The English evening rubric is the same. With respect to Morning Prayer, the rubric in the English schedule reads: "Then shall follow, one or more of the Psalms appointed." Thus the law in the Mother Church allows all the "appointed Psalms," except "one," to be omitted at morning service, as at evening service. The Provincial Synod "schedule" is in all respects, word for word, identical with the English "schedule," excepting that the words, "one or more of," in the morning rubric, are dropped out; the Canadian morning rubric reading: "Then shall follow the Psalms appointed," which would necessitate the reading of all the appointed Psalms at Matins. But here a legal difficulty arises. The dropping out of the words, "one or more of," from the morning rubric in the Canadian "schedule," attached to Canon 12, makes that schedule contradict both the English schedule and the Canon itself, which expressly states its intention to introduce the English schedule. I ventured to make the obvious remark that the omission of the four words referred to has the appearance of a copyist's or printer's error. In your issue of May 17th, a letter signed "Synod," comes to the assistance of B. Seldon. "Synod" replies by accusing me of disparaging the Provincial Synod. I did nothing of the kind. I merely pointed out an obvious error in Canon 12. It is regarded as a duty and a public service, and no disparagement whatever to the greatest legislatures in the world, whether secular or ecclesiastical, to point out mistakes in their "Acts." Nearly all the principal "Acts" of secular legislatures have their subsequent "Amendment Acts," for correcting errors in the original "Acts." Ecclesiastical "Canons," in like manner, may require amendment, unless they are issued by a Church which claims infallibility. But the Church of England in Canada makes no such claim. Canons 1, 4, 5, 8, 12, 14, and 15, of our Provincial Synod, have been "amended;" and there is no impropriety in pointing out that Canon 12 requires further amendment. "Synod" is so anxious to fasten his original charge upon Montreal Cathedral, that he will not admit any error in the "schedule," which contradicts the preamble of Canon 12; but he maintains that the Provincial Synod has opened that Canon with "an indefinite preamble." This, if true, would show far more serious carelessness in legislation than one printer's error in a long "schedule" covering nearly five large pages of printed matter. But it is not true that the "preamble" is "indefinite." It is as clear as careful, legal language can make it. It is as follows: "Whereas the convocations of Canterbury and York did introduce certain modifications into the order of the

public service of the Church; and, whereas, the Imperial Parliament did, by Act 35 and 36, Vic., Cap. 35, sanction and authorize the same" [i.e., the convocations' "schedule" of "modifications"], "as amendments to the Act of Uniformity; and, whereas, it is expedient to extend such modifications" [i.e., the English "schedule"], to this ecclesiastical province," etc. The express intention of the Canon is "to extend such [the same], modifications,"—i.e., the English "schedule," without any alteration—into Canada. The word "such" here is used, of course, in its modern, legal and old English sense of "the same." This use of the word "such" meets us everywhere in Acts of secular legislatures and Canons of Synods. For example; in view of the possibility that the Church and Parliament of England may at any time make "additions and alterations" in the Prayer-Book, our Provincial Synod, in Canon 13, provides that "all such" [i.e., the same, and none other], "additions and alterations may be accepted by the Provincial Synod at one session only." Other changes in the Prayer-Book require two sessions. Again, Canon 16, of the Provincial Synod, "On marriage within the prohibited degrees," begins by referring to the English "Table of Degrees," set forth in 1563. Then the Canon proceeds to enact that "No clergyman in this ecclesiastical province shall, knowingly, solemnize a marriage within the degrees prohibited by such table," i.e., "by the same table." It does not mean a table like that of 1563, and differing from it in one particular. So again, Canon 21, "On degrees of divinity," speaks of "examinations," and of "divisions," and of "centres," and of "selected works" (lists of books, for the examinations), and in these cases the Canon follows out the subjects by the words, "such examinations" (meaning the same examinations); "such divisions," (meaning the same divisions); "such centres" (meaning the same centres); "such works" (meaning the same works). Similarly, in Canon 12, the words, "such modifications," mean obviously "the same modifications" aforementioned, and none others, namely, the "modifications" contained in the English "schedule" of shortened services. The Canadian "schedule," therefore, as regards The Psalms at morning prayer, not only contradicts, as I have said, the English "schedule," but also contradicts the opening words (evidently carefully prepared), of the 12th Canon itself. "Synod" seems to act on the principle, "If worsted in argument, revile the lawyer on the other side." Because I pointed out an error in Canon 12, he accuses me of treating the Provincial Synod "superciliously!" of "ignoring her jurisdiction!" "impugning her capacity," and "charging delinquency!" And then come the following expressions: "Obfuscation," "perversity," "finesse," "disingenuous," "flagrant transgression," etc., which are of little value on a purely legal question, except as a revelation of the spirit in which "Synod," carries on his campaign against Montreal Cathedral.

CHURCHMAN.

A CLERGY HOUSE OF REST.

Sir,—Perhaps only a few of your readers may know that at beautiful Cacouna, upon the St. Lawrence river below Quebec, there has for over eight years been established, under Church of England auspices, a clergy house of rest for the tired workers of our several Canadian dioceses. Ample provision is made for their comfort, and good board provided at a very small daily cost to the guest himself. Many more of our clergy from the more distant dioceses would thankfully avail themselves of the privileges offered but for the heavy travelling expenses, and knowing this, the committee of management place at the disposal of the Bishop of any dioceses which sends in a contribution of \$100 three or more tickets, according to the distance to be covered. I note that a response from other dioceses has in previous years been given, but none, I believe, from Huron, so that those of our clergy who have availed themselves of the opportunity

offered have had to do so at their own charges. The hot summer days are close upon us. All who can afford it are planning to escape to lakeside or sea coast, but there are amongst those who minister in the many parishes of our immense diocese several who cannot afford themselves the rest they surely must need, as much, if not more, than they. On telephoning to our Bishop that my co-operation had been invited by the President of the Committee of Management, Mrs. Bell Irvine, of Quebec, and the enquiry if it would be in accordance with his wishes that I should try to obtain \$100 whereby to secure free travelling tickets for at least three of our tired Huron clergy, his prompt reply was: "Certainly. You have my heartiest approval; put me down for \$5." Need I say how thankfully I accept that \$5, and how much I hope that both the money and the promptness with which it was offered may not be without its silent influence upon any of your readers who may be inclined to give a similar token of their practical sympathy. I will thankfully receive and forward to Mrs. Irvine any contributions entrusted to my care for the Clergy Fund for Huron diocese. Thanking you for your courtesy in granting me space for my plea. Particulars of the Cacouna Clergy House of Rest can be obtained on application to Mrs. Bell Irvine, 555 St. John street, Quebec.

HARRIET A. BOOMER.

RE MOTION TO AMEND CANON ON WIDOWS' AND ORPHANS' FUND.

Sir,—I wish to direct attention to two points inherent in the following motion: It was moved by Canon Davidson, seconded by the Dean: That a modification of the Canon on Widows and Orphans Fund be recommended to the Standing Committee of the Synod, effecting a limitation of the right of those becoming claimants thereon in the future, in reference to widows and families otherwise amply provided for, and that said committee be requested to report in this direction at the next session as to necessary changes in the existing Canon, providing that the declarations to be made by a widow shall be enlarged by the following clause, "and that my limited means render benefit needful and reasonable," and that a like clause be added to the declaration to be made by the guardians of children. On the vote being taken, it stood, 31 for and 34 against. The Bishop declared the motion lost. (Vide Montreal Synod Report, 1900, (p. 39). 1st. Whereas this motion was lost by a very narrow majority: It follows that in the event of a similar vote being taken in the future a fair discrimination should be made between those who rank on the W. & O. Fund, and those who do not, for it is manifestly unfair to those who have faithfully subscribed to the W. & O. Fund throughout a long term of service that they should be deprived of their covenanted rights, through the votes of delinquents who have failed to comply with the Canon, and who therefore should not be allowed to vote on the subject until they have made good their status on the fund. 2nd. Even if the amendment proposed should be carried I fail to see how it could fairly have retroactive force; indeed, neither the mover nor the seconder would, I am sure, wish to interfere with the rights of widows who have had through the guarantee of the original Canon a bona fide claim to enjoy their annuities; although the amount of the annuities must as a matter of course fluctuate from time to time. It would, however, be well, that every diocese should have such a fund; and I am of the opinion that subscriptions to the W. & O. Fund should be compulsory, and that said subscription might legitimately be chargeable to "Tithe." "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than infidel."

L. S.T.

—It is not the mind of Christ that His people should have troubled hearts even in troubled times.

DOMINION BANK

The 24th annual general meeting of the Dominion Bank was held at the Banking House of that institution, Toronto, on Wednesday, May 30th, 1900.

Among those present were noticed Col. Massey, Messrs. Wm. Ince, Wm. Spry, M. Boulton, F. B. Osler, William Hendrie, John Stewart, Walter S. Lee, W. D. Matthews, Chas. Cockshill, Wm. Ross, A. W. Austin, Thos. Walmsley, J. K. Niven, Timothy Eaton, W. C. Crowther, Dr. Andrew Smith, W. G. Cassels, H. M. Pellatt, A. R. Creelman, Thomas Long, David Smith, T. D. Brown, B. Cumberland, A. Hoskin, G. W. Lewis, John Long, J. Stewart, A. R. Boswell, jr., J. F. Ross, Peter McDonald, J. H. Horsey, T. G. Brough and others.

The secretary read the report of the directors to the shareholders and submitted the annual statement of the affairs of the bank, which is as follows: To the Shareholders:

The directors beg to present the following statement of the result of the business of the bank for the year ending 30th April, 1900:

| | |
|--|--------------|
| Balance of Profit and Loss Account. | |
| 20th April, 1899 | \$ 42,714 14 |
| Profit for the year ending 30th April, 1900, after deducting charges of management, etc., and making provision for bad and doubtful debts. | 214,342 24 |
| | \$257,056 38 |
| Dividend 3 per cent., paid 1st August, 1899 | \$45,000 00 |
| Dividend 3 per cent., paid 1st November, 1899 | 45,000 00 |
| Dividend 3 per cent., paid 1st February, 1900 | 45,000 00 |
| Dividend 3 per cent., payable 1st May, 1900 | 45,000 00 |
| Written off bank premises. | 15,000 00 |
| | \$195,000 00 |
| Balance of Profit and Loss carried forward | \$ 62,056 38 |

It is with great regret your directors have to announce the death, during the past year, of their colleague, Mr. Edward Leadlay, who had been a member of the board since the year 1879. The vacancy has been filled by the appointment of Mr. T. Eaton.

With deep sorrow your directors have to record the death of the late general manager, Mr. R. D. Gamble, who had been the chief executive officer of the bank since 1895.

Mr. T. G. Brough, who has been in the service of the bank since 1875, and who has until lately been the manager of the Toronto branch, has been appointed general manager.

All branches of the bank have been inspected during the past twelve months.

FRANK SMITH,
President.

Toronto, 30th May, 1900.

The report, as read, was adopted.

A bylaw to increase the capital stock of the bank from \$1,500,000 to \$3,000,000 was passed unanimously. The usual resolutions of thanks to the president, vice-president, directors and officers of the bank were passed.

Directors for the ensuing year were elected as follows: Messrs. A. W. Austin, W. R. Brock, T. Eaton, Wm. Ince, W. D. Matthews, E. B. Osler and the Hon. Sir Frank Smith.

At a subsequent meeting of the directors the Hon. Sir Frank Smith was elected president, and Mr. E. B. Osler, M.P., vice-president, for the ensuing term.

In moving the bylaw for the increase of the capital stock of the bank the vice-president remarked that it had been the policy of the directors since the organization of the bank to keep the capital stock at a comparatively small figure, but that the general expansion of trade and business in the country having forced the bank to extend its oper-

ations, it was necessary to increase the capital stock. The directors were unanimous in their approval of the increase, and the bylaw was passed. The vice-president stated that he had no apprehensions as to the future, that he had no reason to believe that the earnings of the bank would decrease, but that after very careful consideration the directors had come to the decision that it would be in the interests of the bank and of the shareholders to adopt the course outlined, namely, to place the ordinary dividend on a 10 per cent. basis, and, as occasion warranted, to pay bonuses to the shareholders.

Family Reading.

BEFORE IT IS TOO LATE.

If you've a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day,
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late.

If you've a tender message
Or a loving word to say,
Don't wait till you forget it,
But whisper it to-day,
Who knows what bitter memories
May haunt you if you wait?
So make your loved one happy
Before it is too late.

We live but in the present,
The future is unknown;
To-morrow is a mystery,
To-day is all our own,
The chance that fortune leads to us
May vanish while we wait,
So spend your life's rich pleasure
Before it is too late.

The tender word unspoken,
The letters never sent,
The long-forgotten messages,
The wealth of love unspent,
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

THE JOURNEY OF LIFE.

We are really on a journey, and the afternoon is deepening and the shadows of the evening beginning to lengthen, and we are conscious, all too severely, of the nearness of the night. How shall we meet it? How shall we deal with the burden of past experiences, and look with strength and courage into the unknown possibilities of the future? In what temper shall we stand against the seductions of sadness and the spectral phantoms of doubt? Shall we submit with a fatalistic Kismet, and bear the inevitable as best we may? Shall we gaze with petulance, or arrogance, or vexation on the river around us, or on the river within? Shall we be cynics and scornful, when life shows itself so full of sorrow, so rich in mistake and trouble, in disaster, in degeneracy, in decay? No, surely! Life's

journey has a guiding principle. Triumphant faith grows clearer and more buoyant to those who by that light are guiding their journey. Faith grows clearer to those who seek Him as the journey goes on. It is faith which gives vigour and nobility to effort, because it keeps before the soul the great things yet to be. It encourages to the effort to realize the passing character of all that is, in its present condition, but the everlasting character of all that is godlike and heavenly—of duty nobly done, of sorrow bravely borne, of work energetically carried out, of self-seeking crushed, and self-sacrifice endured, and gentleness, and courage, and penitence, and peace, and self-denying love.—Canon Knox Little.

CHRISTIAN COURAGE.

We make our victory a great deal more difficult than it ought to be by want of courage. There are many faults and many weaknesses which require nothing more than a decisive effort, a determined push, to overcome them once and forever. If you want to live a Christian life do not dally with your purpose; do not fancy that you will find it easier to win your way by degrees, and that by a gradual change you may attain to the same end with less pain than you fear will be given by a sudden wrench. Nothing can be a greater mistake. Press into the enemy's citadel at once, do not wait outside till he has had time to shoot you down. In with your heart and soul. If your faults are open and known, then at once make it clear to yourself and your friends, not by foolish boasting, but by quiet, firm, self-control, that you mean to make a thorough change. If your faults are secret, cut them off by one vigorous effort. Be assured that God will help you. Be assured that Christ will give you strength. If there is any truth in the Bible at all, this must be true—that neither past sins nor present and future temptations can prevail against you, for Christ's Atonement has crossed out the one, and Christ's power will trample down the other. I know you will meet with many failures between this and the grave; but I am sure that you will meet with fewer failures in proportion to your courage, for this kind of courage is but another form of faith, and faith can work any miracle whatever, even the greatest miracle of all—bringing your soul to God.—Archbishop Temple, D.D.

THE TOUCHSTONE OF CONSCIOUS CHRISTIANITY.

"Lovest thou me?" (St. John xxi., 16). Love to God is the touchstone of conscious Christianity. Love to man is the divinely appointed test of love to God. Throughout the Gospel history, which may be said to describe the revelation in act and deed of the Saviour's works a constant exhibition of the Father's love, and we also see that whenever the human heart is touched by the love of God, whenever the greater love of the Creator evokes a response in the lesser love of the creature, there is an instant effort to do something for Christ's sake for the good of the brethren, because it is not only a Divine principle, but an instinct, as it were, of redeemed humanity, that the man who loves God must of necessity "love his brother also." The very motto of the Gospel is contained in the words: "So God loved the world that He sent His only begotten Son to the end that all that believe in Him should not perish, but have everlasting life;" and the practical test of discipleship is given in Christ's own words: "By this

shall all men know that ye are My disciples, if ye have love one to another." Both these great facts of our holy religion are set forth with almost equal clearness in the Gospel, and it is difficult to say whether of the two is revealed with greater distinctness and force. The love of Christ, which St. Paul, in one of those favourite paradoxical sayings of his, declared to be "a love that passeth knowledge," was so evidently seen in the face of Jesus Christ, that its immediate effect was to call forth love from those who looked upon His sacred countenance. "God is love" was, in fact, written in the face of Christ, and when men saw Him as He wept for Lazarus, they only gave utterance to the universal feeling of all who passed by when they said, "Behold, how He loved him." Thus the character of the all-loving God was made known to man in the only possible way by which it could be certainly shown, by its unveiling in and through the Man Christ Jesus.—Rev. Charles Mackeson.

A CONSECRATION.

My dear brother, of Nashotah, made an earnest appeal unto you to consecrate your children unto Christ. May I tell you another incident of a consecration that was made by one who had been a heathen? In the diocese to the north of me, in Rupert's Land, there was an Indian, who had received the Gospel of Christ and then was separated from his Christian pastor. He sickened. The pastor travelled a long journey through the wilderness to see him. He found the man on his death-bed. After ministering to him the consolations of our holy religion, the dying man said, "Raise me on my knees. I have a request to ask of Jesus." "But," said the missionary, "you will die if I lift you from your bed." "Oh, I must kneel." The missionary laid his arm under the head of the dying man, and raised him on his knees, and he reached out his hands and said, "Oh, Jesus, I have one child; I give him to Thee. Make him Thy servant to tell my people of Thy love." In a few moments, he said: "He has answered my prayer," and died. And that boy, then a child of eight years, is to-day one of the most fearless missionaries of the Cross in that vast country beyond us.

Dear brethren, as one who has found this society the right arm upon which we could always lean, I ask first and best of all your prayers. I ask your sympathy. If you give these, you will count it joy to take something you called your own, and carry it and lay it at Jesus' feet.

ENJOYMENT AT HOME.

Do not shut up your house, lest the sun should fade your carpets, and your hearts, lest a merry laugh should shake down some of the musty old cobwebs there. If you want to ruin your sons let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded only as a place to eat and sleep in, the work is begun that ends in reckless degradation. Young people must have fun and relaxation somewhere; and if they do not have it at their own hearthstone, it will be sought at another, and perhaps less profitable places. Therefore, let the fire burn brightly at night and make the homestead delightful with all those little arts that parents so perfectly understand. Do not repress the buoyant spirit of your children; half an hour of merriment around the lamp and firelight of a home blots out many a care and annoyance during the day, and the best safeguard they can take with

them into the world is the unseen influence of a bright little domestic circle. Put home first and foremost, for there will come a time when the home circle will be broken, when you will "long for the touch of a vanished hand, and the sound of a voice that is still;" and when your greatest pleasure will be in remembering that you did all in your power to put a song under every burden to make each other happy.

A DIVINE PLAN FOR EVERY LIFE.

If we believe that God has a plan for us, and try earnestly to follow it, will our way be always plain? No. That would make life too easy. There would be no robust quality in our faith, no real vigour and vitality in the warp and woof of our character, if such were the case. It is not by an arbitrary law that we are called in this world to walk by faith and not by sight. It is an essential element in the great process of character-building. To believe that God's hand is guiding us, although we cannot see it or be distinctly conscious of it, is the foundation of true spiritual development. To believe that everything depends upon God, and yet act as if everything depended upon our own efforts, is the true and only way to establish what may be called a divine individuality in our souls. The Christian ought not to find any difficulty in such a faith, when even the so-called heathen philosophers have proclaimed it. Plato, in his tenth dialogue, declares that "a superior nature of such excellence as the divine shows its superiority by hearing, seeing and knowing all things, and caring for the smallest things in the world as well as the greatest." Aristotle wrote: "It is a tradition received from of old, among all men, that God is the creator and preserver of all things, and that nothing in nature is sufficient to its own existence without His superintending protection."

CHEERFUL CHRISTIANS.

The fact is that Christians are not always cheerful at all times in all circumstances. Some are scarcely ever cheerful, are, indeed, habitually uncheerful. Others are cheerful at times, when the sun shines, while all things go well with them; but the light fades out of their faces when clouds gather and storms arise. If cheerfulness is a Christian duty, we ought to learn it. How, then, can we learn to be of good cheer even in times of sorrow and trouble? For one thing, we must remember that cheerfulness has to be learned. It does not come naturally. The cheerfulness which comes naturally is not that which our Master bids us have. We are to be of good cheer in tribulation, and this certainly is not a natural experience. Nor does Christian cheerfulness come as a direct gift from God when we become Christians. All the fine things in Christian nurture and Christian culture have to be learned. Even Jesus Himself "learned obedience by the things which He suffered." When he was an old man, St. Paul wrote in a letter to some of his friends that he had learned in whatsoever state he was therein to be content. It is a comfort to us to think that Paul was not always thus contented, that he had to learn the lesson, and that it had taken him a long while to learn it. We all have to learn the lessons of beautiful living. Life is a school, and God is continually setting new lessons for us. George MacDonald says: "Till a man has learned to be happy without the sunshine, and therein becomes capable of enjoying it perfectly, it is well that the shine and the shadow should be mingled, as God only knows how to mingle

them." When we find ourselves facing some unpleasant duty or in the presence of a new trial or sorrow, we should not forget that it is another lesson set for us. If it is hard, that shows it is a lesson we have not yet perfectly learned. We must not be discouraged if cheerfulness is not easy for us. We have to learn it, and it may take us a good while. If we would learn the lesson, we must abide in Christ "In Me ye may have peace," He says. We can never get the peace in any other way. If we are truly experiencing the friendship of Christ, we shall find the inner joy increasing just as the outer lights grow dim.—J. R. Miller, D.D.

FRUGAL CONTENT.

To have just enough, and to know that it is enough, and to be thankful for it—this is the secret which the Gospel long ago proclaimed to mankind, but which the wisdom of the world rejects with scorn. Yet to suppose that a modest competence, such as modern times would call utter poverty, has no real charm or vivid enjoyment of its own, is a profound mistake. It is full of joy, though of the simplest and purest kind. Let some of us middle-aged people, who, after twenty or thirty years' hard work, have a little more to live upon, then when we first started (though, indeed, we have very much more to do with it), look back to the days long ago, when, in a tiny house, and with simple furniture, and the whole world in front of us, domestic love sweetened every care of life. Are we so much happier now, when every half-crown does not want such sharp looking after, than when we had seriously to consider if we could afford a week's holiday, or invite the visit of a friend? How rich, too, we thought ourselves then, if we had once in three months a five-pound note to spare and spend! How we talked over this way and that of doing the best with it, and at last picked up something to make the little drawing-room brighter, or perhaps bought some second-hand books for the study shelves. The enjoyment was so keen, because the pleasure was so rare.—Rt. Rev. Dr. Thorold.

OBEDIENCE.

Who that is seeking to follow the Lord fully knows not of deep trial and difficulty in the onward path? At such times let us think of the divided waters. Moses, before his death, told the people that they were to go over Jordan. Joshua gives an account of their crossing the river. "I will go before thee," the Lord had said. And yet there was no sign that He had gone before. The difficulties, naturally speaking, insurmountable, remained. But directly the step forward in obedience was taken the difficulties disappeared, and even to sight the way was easy and plain. What a lesson not to judge the Lord by sight! Unbelief says, "Let me see the difficulties moved before I stir." "Nay," says the Lord, "you must trust My word; take but a step in the waters, and then you shall see."

A SUNSHINE PATH.

"Why, it's a regular sunshine path," a lady said one summer day, as she looked down a garden walk bordered on both sides by double dwarf sunflowers, yellow marigolds and coreopsis.

Our path through life may be a sunshine path, if we choose to make it so, if we border it with cheery, sunshiny good-nature, a spirit of content with what God has given us, and deeds of kindness and love done to our brothers and sisters in the world.

DONT LOOK FOR FLAWS.

Don't look for flaws as you go through life;
 And even when you find them
 It is wise and kind to be somewhat blind
 And look for the virtue behind them,
 For the cloudiest night has a hint of the light
 Somewhere in its shadows hiding:
 It is better by far to hunt for a star
 Than the spots on the sun abiding.

The current of life runs every way
 To the bosom of God's great ocean;
 Don't set your force 'gainst the river's course,
 And think to alter its motion:
 Don't waste a curse on the universe—
 Remember it lived before you;
 Don't butt at the storm with your puny form,
 But bend, and let it fly o'er you.

The world will never adjust itself
 To suit your whim to the letter;
 Some things must go wrong your whole life long,
 And the sooner you know it the better.
 It is folly to fight with the Infinite,
 And go under at last in the wrestle;
 The wiser man shapes into God's great plan,
 As the water shapes into the vessel.

VANITY.

There lived at one time in the East an aged saint, famous far and near for deeds of charity. Being in a sleep one day, a beautiful dream came to him, and lo! he saw the Book of Life opened, and there, written in letters of gold, all the good deeds he had ever done. Burning with a desire to show his friends how the fame of his good life had reached even unto Heaven, he called them round him, and began pointing with eager fingers to the golden letters. But to his horror he found that wherever his fingers touched the golden letters vanished and nothing but a black and ugly mark was left.

Satan was contending with the angels of God for possession of a man's soul. The man was endowed with great strength of principle, and, strive as Satan could, he was unable to make him yield to temptation. When he found he could not make him sin, he began cunningly to praise him for not sinning. "Oh," he said, "you are surely the most virtuous man on earth. If people were all like you my occupation of temper would be gone." The bait took. The man, swelling with pride, began to talk and to boast of his goodness. When the angels heard it, they knew that the battle was lost, and, sighing deeply, departed.—J. McK.

THE DIGNITY OF LABOUR.

When Lysander, the Lacedaemonian general, brought magnificent presents to Cyrus, the younger son of Darius, who piqued himself more on his integrity and politeness than on his rank and birth, the prince conducted his illustrious guest through his gardens, and pointed out to him their varied beauties. Lysander, struck with so fine a prospect, praised the manner in which the grounds were laid out, the neatness of the walks, the abundance of fruits planted with an art which knew how to combine the useful with the agreeable; the beauty of the parterres, and the glowing variety of flowers exhaling odours throughout the delightful scene.

"Everything charms and transports me in this place," said Lysander to Cyrus; "but what strikes me most is the exquisite taste and elegant industry of the person who drew the plan of these gardens; and gave it the fine order, wonderful disposition, and happiness of arrangement which I cannot sufficiently admire."

Cyrus replied: "It was I that drew the plan and entirely marked it out; and many of the trees which you see were planted by my own hands."

"What!" exclaimed Lysander, with astonishment; and viewing Cyrus from head to foot, "is it possible that, with those purple robes and splendid vestments, those strings of jewels and bracelets of gold, those buskins so richly embroidered; is it possible that you could play the gardener, and employ your royal hands in planting trees?"

"Does that surprise you?" said Cyrus: "I assure you that, when my health permits, I never sit down to my table without having fatigued myself, either in military exercise, rural labour, or some other toilsome employment, to which I apply myself with pleasure."

Lysander, still more amazed, pressed Cyrus by the hand, and said: "You are truly happy, and deserve your high fortune, since you unite it with virtue."

SUFFERING.

No wrong, as far as we can see, can ever be set right except at the cost of suffering. As a rule, it may be laid down that if you desire to sweep away wrong into a corner and forget all about it, you have not repented of it as to have got rid of it. The wrong may be so far avoided that you may not perhaps fall into it again, or at any rate you will not be guilty of the same form of wrong again. But the evil principle is not therefore cast out, nor is the soul purified. The evil desire, the source of the fault, the poison within, is not, as far as we can see, ever reached except by the penetrating medicine of pain. And so unquestionably all the nobler spirits would rather be punished for wrong-doing than left unpunished. A man of keen conscience no doubt feels more keenly than other men how much punishment his faults deserve, and therefore he has the more reason to flinch away from that punishment, and to pray to God to spare him. But I believe that a true man, if he could only be assured that pain would purify his soul, and that after he had undergone it he would really be set quite free from the evil infection; if he could only feel quite certain that the suffering would do its work upon him, and that his soul would be cleansed and hallowed, and his will elevated to true supremacy over himself and his affections ennobled and made perfect, I believe that a true man would submit, for such an object, to any pain that can be conceived. But I go on to observe that this absolute assurance cannot be given, because while it appears that pain is the great purifier of the soul, it is by no means the case that all kinds of pain will have this effect, or, perhaps, that any pain will have this effect by itself. What is wanted besides? What is it that makes the difference between the pain that heals and the pain that hardens; between the fire which burns away the baser metal and leaves the gold, and the fire that burns both but separates them not? It is no doubt love. The heart that really loves holiness is the heart that is purified by pain.—Rt. Rev. Dr. Temple.

CHRISTIANS IN BATTLE.

Right in the thick of the carnage we, if we use St. John's eyes (Rev. xix., 11-16), can discern the secret working of the Spirit of Jesus, verifying even there the everlasting world of honour and of sacrifice, and of truth and of love. No battle so bloody but that the Lamb of God will not be found there

utilizing even the passions and furies of the fight that He may prove the men who are His and stamp the name of His gentleness on their foreheads. And is not that obviously true? We are not wrong in our hate of war, that war of which a man now in the midst of it writes: "Surely war is hell," that war which another, telling of the men shot, who spin round and fall with their hands thrown up to heaven, and of the shrieks like children of those who are hit low in the body, yet saying: "You become callous here to everything, however horrible." In itself, and, above all, between Christians, it is a ghastly denial of the very law of brotherhood which Christ died to reveal and to assert. But, nevertheless, out of its black heart, He still wrings His triumphs, and we, here in security at home, are put to open shame by the sacrificial duty of those who go to their death in the high places of the field, untouched by the animal rage of the fight, quiet, free, glad, and humble, holding fast in the heat of passion to the meekness and gentleness of Christ.—Canon Scott Holland.

HINTS TO HOUSEKEEPERS.

Asparagus Rolls.—Asparagus rolls are delicious. To make them, one quart of asparagus tips, one pint of milk, nine stale breakfast rolls, four eggs, one large tablespoonful of butter, and salt and pepper to taste, will be required. Wash the asparagus tips, boil fifteen minutes, and drain them in a colander. Cut the tops off the rolls, take out the crumbs, then set them in the oven to dry, laying each top by the roll from which it was taken. Put the milk on to boil in a double boiler. Beat the eggs until light and put them into the boiling milk, stirring until it begins to thicken; add the butter, salt and pepper, and take from the fire. Cut the asparagus tips in small pieces, add them to the sauce. Take the rolls from the oven, fill with the mixture, replace the tops, and serve very hot.

To prepare asparagus with cream, after washing the vegetable throw into slightly salted water and boil for fifteen or twenty minutes, or until tender, then add a lump of butter, some salt and pepper and half a cup of rich sweet cream. Do not allow it to boil after adding the cream and butter, but serve at once.

Strawberry Short Cake.—One quart of sifted flour, three teaspoonfuls of baking powder, one of salt, one of butter, one of lard, sufficient milk to make a soft dough, two quarts of strawberries, will be required. Sift the baking powder, salt and flour, rub in the shortening, and make a dough with the milk. Turn into greased tins and bake in a hot oven. Cut off the top and spread butter and crushed strawberries inside. Spread berries and whipped cream over the top and serve strawberry juice and whipped cream as a sauce.

Strawberry Tapioca Pudding.—Pick over and wash well a gill and a half of pearl tapioca. Put into a double boiler, add a quart of cold water, cover it closely and let it cook till it is like a thin transparent jelly; then stir in half a teaspoonful of salt and set it on the stove. Pick the stems and hulls from a quart of strawberries, put them in a bowl, crush them well with a potato-masher, and sweeten them to your taste with powdered sugar; then stir them through the tapioca, pour it into a glass dish, and stand it where the pudding will get ice cold; then cover the top with whipped cream and serve.

When black cloth looks shiny, rub it well with a piece of flannel dipped in spirits of turpentine, and expose it to the air to remove any odour.

Children's Department.

EACH DAY.

Something each day—a thought, Unselfish, good, and true, That aids another's need While we our way pursue ; That seeks to lighten hearts, That leads to pathways clear ; For a helpful thought each day Makes happy all the year.

Something each day—a deed Of kindness and of good. To link in closer bonds All human brotherhood. Oh, thus the heavenly will We all may do while here ; For a good deed every day Makes blessed all the year.

FAVOURITE OF THE REGIMENT.

A colonel in a Southern camp overheard an excited soldier venting his rage in furious profanity. The man, red-faced and big of muscle, had been a local bully and law-breaker, and when the war broke out he was given his choice to enlist in the army or to serve a term in jail.

The colonel was about giving an order to suit his case, when the big fellow's arm was touched by a comrade, and a low voice said: "Please don't talk like that."

Wheeling around with another half-uttered oath he saw a red-cheeked boy looking into his face. "I beg your pardon, 'Little Piety,'" he said, "I didn't know you were here," and he walked away, apparently more ashamed than if an officer had silenced him.

The life of this lad—"Little Piety"—in the army, was told a generation ago, among the other pathetic stories of the war of '61.

The fair, delicate youth, bantered and pestered at first by his fellow privates, became the favourite of his regiment by his brave goodness and his amiable way. In his character, religion was something more than an adjective and the nickname the men gave him in jest remained as his badge of respect and affection.

At a reunion of this regiment,

not long since, the colonel, in his address to his few surviving comrades, recalled many vanished names of the old muster roll, and said at last: "I wonder if you are thinking of the one member who was nearest to all hearts."

"We know whom you mean," the men answered. "We shall never forget 'Little Piety.'"

The colonel repeated the tale, old but always welcome, of their first great field engagement, where the slender young soldier, detailed on rear duty, begged to be sent to the front "with the boys," and obtained a reluctant consent, of the terrible battle, and the after scene of human waste and death, in the sadness of which no life is long enough to outgrow."

"On the slope of a steep ridge skirting one side of the field lay a row of dead and dying men, mowed down in the rush of a heroic charge; and near the head of the line with his white, girlish face turned up to the sky, we found 'Little Piety.'"

"The boys would not bury him in the battle trench, but made and marked his grave under a live oak by itself, and sang over it the tune he loved: 'Must Jesus Bear the Cross Alone?'"

"Several years later I was far from home, staying at a city hotel, and one day I had a caller—a large, well-dressed and handsome business man, who asked me if I remembered him. I did not.

"You remember 'Little Piety?'"

"Yes." "And the big ruffian, who joined your regiment to keep out of jail, and whom the boy rebuked for swearing?"

"Yes." "Well, here is what is left of that same ruffian. I went in the army a desperado, and came out a man—and 'Little Piety's' gentle influence opened the way for me to do it."

—Health and cheerfulness mutually beget each other.—Joseph Addison.

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A DRUMMER'S MONUMENT.

One of the most heroic episodes in modern history was the beating of Andre Estienne's drum at the battle of Arcola, in Italy, in 1796. The story, though an oft-quoted one, is retold by the "Morning Star."

Bonaparte, hemmed in with a small army, at Verona, between two greatly superior forces, sallied

out at night, made a forced march, and with fourteen thousand men fell upon the rear of fifty thousand Austrians. The battle lasted seventy-two hours. On the second day of the fighting, the Austrians obtained such a position that they completely and murderously swept the bridge of Arcola, which the French had gained, and which they must hold if they expected to win the battle.



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It was an unexpected movement. No officer was near; but Andre Estienne, the "little drummer," was there. He went to his sergeant and told him that he should cross the bridge with his drum, and beat it on the other side.

"But you would be killed before you step your foot on the bridge," said the sergeant. "No man can live there. But see here: can you swim?"

"That I can," said the drummer. "Then swim across with your drum."

"The drum isn't water-tight!" exclaimed Andre. "It would get water soaked, and I could not beat it when I got across."

The sergeant was equal to the emergency. He was a capital swimmer. Plunging into the water, he bade Andre mount upon his shoulders, holding his drum clear of the water. In this way the two men crossed the river, Andre beating his drum lustily all the way over.

Once on the other side, he pounded it in a way to well-nigh wake the dead. The Austrians, who were massed near, were nearly all raw recruits. Hearing what they took to be the drums of an advancing force of French, and remembering a terrible French onslaught of the day before, they fled.

This left the bridge clear, and the French began to pour across. Andre was joined by other drummers. The Austrian flight became a rout. The French swept on, with Andre Estienne, still drumming, at their head. The army was soon in advance, and very soon the whole Austrian force was retreating, utterly beaten.

Subsequently, Estienne's heroic act was celebrated by being represented in stone on the front of the Pantheon at Paris. Frederic Mistral, the great Provençal poet of Southern France, in a poem, has either invented or recorded a thrilling incident.

Estienne is said to have gone to Paris and to have seen himself figured among the great men of the nation on the front of the Pantheon.

"I, so high as that!" he exclaimed, gasping, and then fell to the ground, struck dead.

Whether or not this scene ever took place, it is certain that the funeral of the little drummer of Arcola was attended by a great concourse of French officers and soldiers.

It has recently been decided that a monument shall be erected to his memory in the French town of Cadenet, of which he was a native.

A SUGGESTION FOR BOYS.

If some of our girls are inclined to overtax their strength in their Christmas preparations, there is a large number of boys who make no preparation at all for that beautiful day. Mary sits up late a good many nights embroidering a pretty

case for John's spectacles, but though John is pleased with the gift and thanks his sister heartily, it never occurs to him to make any return in kind. For that reason the day made blessed by loving thought for the happiness of others, means comparatively little to him.

If you boys are as ready as your sisters to sacrifice your hours of recreation for the sake of other people, there is no reason why you should not have some pretty Christmas remembrance ready for each of those you love, when the day of giving comes around. Some of you are skilled in the use of

tools, some are dexterous with the pencil, some are proficient in handling the camera. And each of these gifts, as well as many others not mentioned, can be turned to practical account as Christmas time draws near.

For the sake of this giving you must be ready to give up something. You cannot spend all your Saturdays skating, you cannot dash away to the long, snow-covered hill the minute school is over, and stay there till the stars come out, if you wish to make your leisure count for the pleasure of someone beside yourself. But the gifts for which you make some

sacrifice, and into which you put loving thought and earnest effort, will be worth more to your friends

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than anything that you could buy, and you yourself will get a new insight into the meaning of the words: "It is more blessed to give than to receive."

LESSON FOR A BOY.

I had overheard a conversation between Karl and his mother. She had work for him to do, which interfered with some of his plans for enjoyment, and though Karl obeyed her, it was not without a good deal of grumbling. He had much to say about never being allowed to do as he pleased; that it would be time enough for him to settle down to work when he was older. While the sense of injury was strong upon him, I came out on the piazza beside him, and said: "Karl, why do you try to break that colt of yours?"

The boy looked up in surprise. "Why, I want him to be good for something."

"But he likes his own way," I objected. "Why shouldn't he have it?"

By this time Karl was staring at me in perplexity. "I'd like to know the good of a horse that always has his own way!" he said, as if rather indignant at my lack of common sense.

"And as for working," I went on, "I should think there was time enough for that when he gets to be an old horse."

"Why, don't you see, if he doesn't learn when he's a colt—," Karl began. Then he stopped, blushed, and looked at me rather appealingly. I heard no more complaints from him from that day.

SUCH A JOKE.

He was a new boy, and we didn't like him very well. Maybe he was too good. Anyway, he was always studying in school time, and he had such a sober look that we just named him "Old Solemnity," and let him alone.

He scowled his forehead into wrinkles when he studied, and had a fashion of reading his history lesson rolling his eyes round to see where the places were on the map, till he did look funny enough to make anybody laugh. Dick drew a picture of him on his slate one day, and the fellows nearly went into fits over it.

At recess we left him to himself. You see there were enough of us for our games without him, and we didn't believe he would be much good at playing. He used to stand and look at us and he looked pretty sober sometimes; but we didn't think much about it.

One morning Ted brought a big orange to school. He was always bringing something, but this was more than common; we didn't get oranges very often. He had it wrapped up in paper, but he promised to divide it with Dick and me. Then he showed us something else—a big potato that he had cut in a likeness of Tom's face. Tom was the new boy, you know; and it

really did look like him. It was the shape of his head, with a knob on one side for a nose; and Ted had scored queer little lines in the forehead, and given the mouth and eyes just the right twist. Just then the bell rang, and we hadn't a chance to show it to anybody else; but Dick said:

"We'll put it on a stick and pass it round at recess. My, but Tom will be mad!"

Ted rolled it up in a paper—"so its fine features wouldn't be rubbed off," he said—and dropped it into a drawer under the seat, where we kept our pencils and traps generally. After we had been busy over our books a little while, another idea struck him, and he whispered it to me.

"Say, let's slip that into Tom's pocket, where he'll find it at recess. We will tell the boys, so they'll be watching, and it will be the biggest joke out. Dick can manage it; he sits nearest to him."

So I told Dick, and he slipped his hand into the drawer behind him, and when he got a chance, dropped the little bundle into Tom's pocket. We three hardly dared to look at each other, for fear we'd laugh aloud. But that was every bit of fun we got out of it, for the minute recess came, before we had a chance to tell anyone, Tom rushed up to us with his face like a full sunrise.

"I'm ever so much obliged to you fellows, for I know you are the ones that did it," he said; and I hadn't thought he could talk so fast. "It was real good of you, and I mean to take it home to my sister Sue. You don't care, do you? She's sick, you know."

There he stood, holding up our nice, big orange! Dick had made a mistake in the package, and we knew pretty well who had the best of the joke. We'd have made good models for potato heads ourselves just then, for we all stood and stared for a minute, with our mouths open.

"Why, we didn't"—began Dick; but Ted gave him a pinch that stopped him.

"We hope she'll like it," said Ted, grand as a prince. Ted isn't selfish, anyway. "Is Sue the little lame girl I've seen at your house?"

So Tom told us all about her—I suppose he thought we must be interested, or we wouldn't have given the orange—how the scarlet fever had left her lame, how worried his mother was about it, and how he was trying to help all he could. We did get interested, sure enough. We put that potato where nobody ever saw it, and we got into a way of bringing some little thing for Sue nearly every day after that. We like Tom first rate now; he's tiptop when you get to know him. I never told anybody but grandmother how we came to get acquainted, and she laughed and said:

"A good many of the people we dislike, dear boy, would look very different to us if only we took the trouble to be kind to them."—Ruth Cady.

A GRANDMOTHER'S RULES.

Somebody's grandmother has bequeathed to her descendants these admirable rules of conduct, which are quoted for us by an exchange.

Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Speak your words plainly; do not mutter nor mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

Think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.

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—Do not be too much discouraged because you cannot stumble upon that sweet grace, content. It is not reached by luck nor inherited by legacy. Paul intimates the way to possession of it when he says, "I have learned in whatsoever state I am, therewith to be content." It is something to be acquired by learning but though the learning is a long process, the result justifies the labour and the cost.

—Every man can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.

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

CHAS. J. MUSSON,
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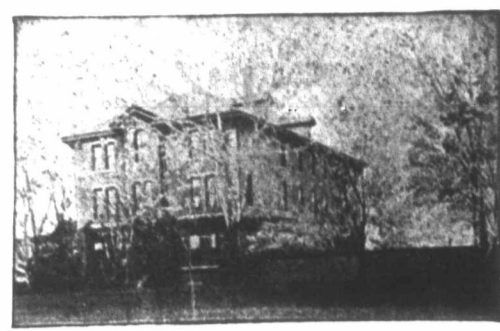
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