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VOL. 25]

TORONTO, CANADA, THURSDAY, JUNE 1, 1899.

[No. 22.

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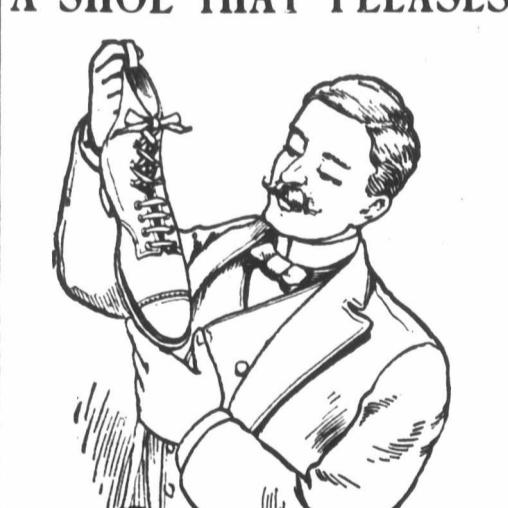
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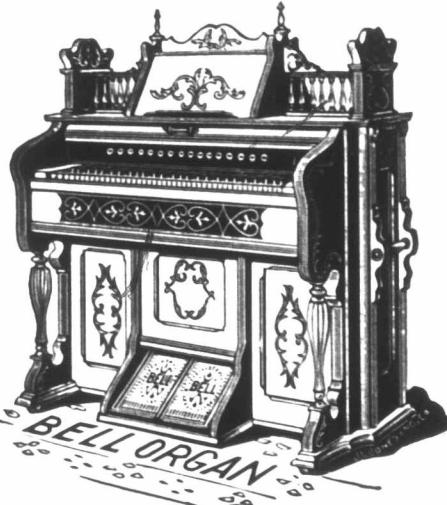
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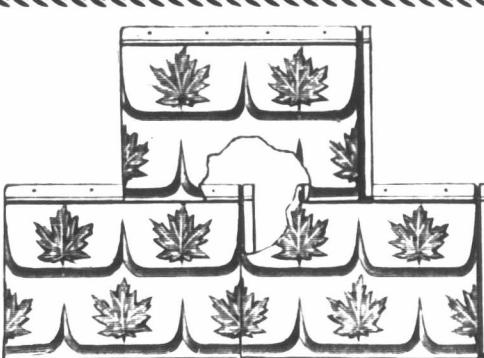
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TORONTO, THURSDAY, JUNE 1, 1899

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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER TRINITY.

Morning—Joshua 3. 7 and 4. 1-15; S. John 15.
Evening—Joshua 5. 13 and 6. 1-21, or 24; Heb. 10. 19.

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

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 309, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 175, 304, 338, 344.
General Hymns: 514, 526, 530, 542.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 180, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 336, 335, 337.
General Hymns: 1, 21, 36, 520.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

Second Sunday after Trinity.

Judges v., 23. "Curse ye Meroz . . . against the mighty."

In Holy Scripture two different representations of the Most High. Apparently conflicting. Pervading Old Testament and New. On the one hand, He is the God of peace, on the other a Man of war. Christ, Prince of peace, but sending a sword. No real contradiction. War often the way to peace. Where evil is, God must oppose it. i. Almighty God uses His people in carrying on war.

1. We can hardly understand why war should be necessary; or how God should have any need of us. Omnipotent.

2. At least, such is the fact. (1) Some reasons known, some unknown. (2) And God has ever used man. As in natural sphere, so in spiritual, e.g., Settling of Israel in Canaan. Founding and extension of the Church.

ii. All to whom Word of God comes summoned to help. No right to take any other side.

1. We are left free. We may choose.

2. Yet no real right to take side against God. And ruin to do so. Consider original nature of man—Incarnation of the Word.

iii. No real neutrality possible.

1. People imagine themselves neutral—in spite of what Christ has said.

2. Only in one case indecision possible—where no knowledge of goodness or God. Who can say this? All men have some elementary notions of good and evil.

3. Look at the case of Meroz. (1) Afraid to declare against Jehovah. (2) Yet would not decisively take that side. Their hearts really with His enemies.

4. So always. No neutrality possible. He that is not for Him is against Him.

iv. The terrible consequences of refusing. "Curse ye Meroz."

1. Objected. The Old Testament, therefore inapplicable. Grant the difference. Gospel a clearer revelation of love.

2. Yet the Gospel has darker side. Love and wrath inseparable. "God is Love," and "our God is a consuming fire." "He that despised Moses' law, etc." (Heb. x., 28).

3. And especially odious and punishable as involving not merely rebellion, but cowardice.

Let us remember, the curse here spoken not against decided opposition, but neglect.

St. Barnabas' Day.

Deut. xxxiii., 3. "All His Saints are in Thy hand."

Sublime elevation of thought with tender emotion the characteristic of these inspired utterances. Every line and phrase significant. Thoughts suitable for days of Saints—specially the "Son of consolation."

i. Words true of Israel.

1. God's Covenant people. As such, holy. "I have not beheld iniquity in Jacob." They were His Saints.

2. They were in His hand. (1) To make and mould them. We can hardly realize this. Yet think of Nomads, of Egyptian serfs, of wanderers in wilderness, of their strange history in Canaan. All preparing the way of the Lord.

ii. A deeper and more spiritual meaning of Christians.

They are saints—holy ones—consecrated. By reason of their union to Christ. Having the Holy Ghost dwelling in them. They are in God's Hand.

1. To make and mould them. As the clay in the hand of the potter. He worketh in us to will, and to do.

2. To preserve. "He shall keep the feet of His saints." "To keep thee in all thy ways."

3. To guide. My sheep hear My voice. He goeth before. The Lord Jesus is now the "good Shepherd of Israel."

4. To chasten. Whom the Lord loveth He chasteneth. Take away Thy hand, we may lawfully pray, and yet believe that this hand is upon us for good.

5. To bring to eternal life. "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand."

THE NEW PRESIDENT OF THE ROYAL SOCIETY.

We have much pleasure in stating that Professor Clark, one of our most constant and valued contributors, has been made President of the Royal Society of Canada, being thus placed at the head of the 80 or 90 leading literary and scientific men in the Dominion. Professor Clark belongs to a succession of eminent men, among whom are numbered Sir W. Dawson, Principal Grant, Sir John Bourinot, Premier Marchand and Mr. Keefer, and is the first Anglican clergyman who has attained to this distinction.

THE ANONYMOUS.

Many questions have arisen as to the comparative value of signed and unsigned articles and communications in magazines and journals; and a good deal may be said on both sides. Formerly, the fashion in England, both in newspapers and in reviews, was to publish most articles or essays without the name of the writer. The older tradition is still preserved in the Quarterly, the Edinburgh, Blackwood, and some other reviews and magazines. In France, on the contrary, most of the articles were signed. Indeed, we think the law of the country requires it; and this custom still prevails in that country. More recently, with a certain class of magazines, the custom has arisen, in England, of signing articles, although unsigned ones still appear. There are advantages in both methods. An anonymous author may give himself airs to which he is by no means entitled. He may talk in an ex-cathedra fashion which may impose upon some readers, but which would be seen to be ridiculous if his name were known. On the other hand, however, a writer with a great name may get an amount of attention, because of his name, to which his actual contribution would have no claim. And, moreover, it is exceedingly difficult to give a perfectly impartial and unbiased attention to a paper, when the personality of the writer is mixed up with his arguments. When we take up an article and find some well-known name under it, we im-

June 1, 1899.

mediately conceive a prejudice¹ in favour of what is written or against it. "O," we say, "that bore again! We have had enough of him. What does he mean by constantly obtruding his individuality upon us?" And we forget that even a bore (who is sometimes a clever man), may have something to say to us. But whether the prejudice is one way or the other, it hurts the dispassionate examination of the article. On the whole, therefore, we must give our vote for the anonymous, the unsigned; and it is clear that most of our contemporaneous journals are of the same opinion. But it may be asked: Does this apply to correspondence, and particularly to discussions of debated subjects in the papers? We answer: Yes and no. Some newspapers are now insisting upon all letters addressed to them being signed by the writer; but in our judgment this is going too far. There are certain cases, indeed, in which such a condition should be insisted upon by an editor. Whenever a writer introduces into his correspondence anything of a personal nature, especially anything reflecting unfavourably upon another, then he should be required to give his name. A man has no right to conduct warfare of that kind from behind a hedge. But where the discussion simply has regard to the truth or error of an opinion, and where the discussion is carried on without offensive personal references, then there are distinct advantages in having the correspondence anonymous. By this method the controversy may be divested of all personal considerations, and conducted simply on the merits of the question. Of course, there will be differences of opinion on this subject; but we believe a considerable number of the more educated classes are rather impatient of the constant obtrusion of particular names upon their notice. But it may be said, When a controversy is begun by one writing over his own name, should he be answered by one writing anonymously? Why not? The beginner chose his method; and it is conceivable that another should have something to say, in completion—or in opposition—which he thought it useful to put forward, but who had no wish to bring his own name into notice. A most insignificant person (as most able men are in their own eyes), might believe that he had something to say which was useful to be made known, but which, in his judgment, his name would not help forward, and therefore he might properly desire to remain unknown. This, we hold, he has a perfect right to do, so long as he does not abuse his privilege of remaining anonymous. For many years this journal has been conducted on these principles—with the design of promoting all reasonable interchange of opinions, and at the same time preventing all unfair attacks upon individuals.

CROMWELL.

Is Oliver Cromwell to be canonized? Such seems to be the verdict of English Nonconformity; and doubtless many worse men have attained to that honour. But, for all that, we cannot concede to the great protector the saintly character, even if we readily ac-

knowledge his right to the heroic. Cromwell was a great man, a man of large intelligence, of powerful will, at his best of tender feelings. He was a great ruler, a great soldier, and a man with a large outlook and comprehensive views. We have many lessons to learn from his career. Before he became a power in the state, he was a quiet country gentleman, reputed for his Christian character and his good works. When the troubles began, he was no longer a young man; and there is no reason to think that he willingly mixed in the strife between the King and Parliament. But he was forced by an inward necessity. Charles and Laud and Stafford among them had made the thing inevitable. Of this there can be no question, however much we may believe in the unreasonableness of the parliamentary party. There is no reasonable doubt that Cromwell did what he could to save the monarchy. If Charles could have been trusted, he need not have come to the block. But Cromwell at least thought he could not be trusted; and so the Commonwealth took the place of the Kingdom. It is superfluous to speak of the military genius of Cromwell. He made his army, and he wielded the weapon which he had fashioned with supreme ability. Alas! he had not calculated on all the consequences. A long Parliament, which could not be dissolved except by its own will, was not a comfortable Council of State to any ruler; and the man who drew the sword against the king for violating the constitution of the country, found himself constrained to take the position of an absolute ruler. It has been said that Cromwell was the first to concede the right of private judgment. But his concession was more in theory than in practice. Some of the English nonconforming orators have claimed for him the exercise of a perfect religious toleration. Such a claim is absurd. It is not merely in such words as those addressed to the Minor Canon at Norwich, "Cease your fooling, sir, and come down." But there was no toleration to Anglicans, Roman Catholics, or Quakers. He would interfere with no man's religious opinions, he said, but he would not suffer Mass to be said in Ireland! And the use of the English Prayer-Book was proscribed throughout the Kingdom. Moreover, Quakers were cast into prison, and when members of their society made petition for their release, it was unheeded. There may be excuses for some of these things, having regard to the times. But it is at least ridiculous to say that he granted religious liberty to all. We are not refusing to this great man the honour which he may justly claim. He made England greater. He saw the right method of governing the British Isles. He was the first ruler to gather together at Westminster, in parliament, representatives of the three Kingdoms. But it is hardly possible to deny that he underwent deterioration in his later days. Religious phraseology, which was perfectly natural and spontaneous in his early days, came to sound artificial as he grew older. How can we wonder? The man who

went in danger of assassination, from day to day, by fanatics of his own party, might well grow soured and suspicious. Carlyle's splendid picture is true as far as it goes—was intended to be true. But the sage of Chelsea was blinded by the greatness of his subject, and could see no shadows in him. If anyone would honestly examine both sides, he may safely study the Life of Colonel Hutchison by his widow Lucy. It is no hostile portrait; yet it shows the weakness as well as the strength. Indeed we are not sure but that Walter Scott's picture in Woodstock is about as near as we are likely to come to the truth. The story of his anxieties at death, often told to his discredit, seems to us eminently in his favour. He is said to have asked his chaplain, John Howe, if a man once in grace would always be in grace. Howe assured him that this was the truth. "Then," said the Protector, "I am sure I was once in grace." In truth, most touching. That such a man should love the freshness of early religious experience was not wonderful. That he should therefore have doubts of himself surely redounds to his credit. Men will never approach this subject without having a prejudice on the one side or the other—wishing to make the best or the worst of the great man; but his place in history, in the history of England, among the ranks of the great, is established, and cannot be materially changed.

REVIEWS.

A Manual of Information concerning the Episcopal Church. By Rev. George W. Shinn, D.D., Newton, Mass. 4th Ed. pp. 182, 25c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Dr. Shinn's manuals are always full of good, sound, solid matter, and have proved to be very valuable for general Church teaching. This one takes up and discusses the many important points, on which information is often required, both by Churchmen and others, and is provided with a convenient index for easy reference. A noticeable feature is the questions at the close of the text, with the lists of books for illustrative matter.

The College Warden. By Henry A. Fairbairn, M.A., M.D. 12mo., pp. 154. \$1. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

The filial relation in the writer need not disarm our criticism, as the story is well told, and a pleasing picture is presented to us. The warden was the late Rev. Robert B. Fairbairn, and his real life-work was done at St. Stephen's College, Annandale, N.Y., of whose foundation we have here an agreeable description. Dr. Fairbairn was a born teacher and leader of men; he had a clear head, a sympathetic heart, and many pupils are alive to bless his memory. The illustrations in the book are of unusual excellence.

A Ken of Kipling. By W. M. Clemens. Price \$1. Toronto: Morang, 1899.

We need hardly tell our readers that "Ken" is to know. Scotchmen and Germans both have the word as a verb, and Englishmen can hardly be ignorant of it. The noun is not quite out of use in English. We say, "Beyond our Ken." This volume, then, as

June 1, 1899.

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the title page declares, is a biographical sketch of Rudyard Kipling, with an appreciation, and some anecdotes. It has also a good photograph of Mr. Kipling and a view of his house in Vermont. The little book is of slight, but good. It gives us all that is of proper public interest in regard to the life of the eminent writer, tells us of his youthful productions, which were certainly wonderful, gives us characteristic stories of him in various circumstances, and some interesting criticisms of his works. We must not complain that it says hardly anything of his weaker work; although we believe it would always be kinder to a writer to warn his readers that there may be a good deal which it is not necessary to read a second time. When cultivated men, like Mr. Goldwin Smith, say that they are not enthusiastic about Kipling, they probably mean—taking him all over, and everything he has written. They will hardly deny that, at his best, he is first-rate.

The Black Douglas. By S. R. Crockett. Price, \$1.25. Toronto: Morang, 1899.

It is hardly necessary to say that Mr. Crockett has given us here a very interesting story, illustrative of the connection between France and Scotland in the early days of the Stewarts, and of the conflicts between the Crown and the Nobles in the Northern Kingdom. To a certain extent the story is historical. Acts of treachery, like those described, actually took place, although sometimes the nobles almost made them necessary. The Marshal de Retz, we may mention, is an historical personage, and many of the details of his history are drawn from real life. The story begins and ends in Scotland, with a considerable interlude in France; but it is full of interest from beginning to end, and is excellently written.

Features of our Faith, Position, and Practices. By Rev. J. C. Davidson, M.A., Rector of Peterborough.

These "Plain Instructions" for "Candidates for Confirmation" are excellently adapted for their primary purpose, and will be found useful by many who have long ago received that sacred rite. The booklet, the writer says, is intended for those candidates for Confirmation who are unable to attend the preparatory classes; but we believe that many clergymen will find them very helpful as presenting outlines of instruction on which they may enlarge in their lectures. The special subjects treated are "The Gift of Confirmation," "The Ratification," "Privileges of Baptism," "Prayer," "The Faith," "The Holy Catholic Church," "The Holy Communion," and "The Layman's Commission." The teaching is soundly Anglican, and the writer has the gift of making his instructions attractive as well as edifying. Of its kind, we do not know a better manual.

Our Sisters in India. By the Rev. E. Storow. Price, \$1.25. Toronto: Revell Co., 1899.

This is a very genuine and excellent book, on a subject of very great interest, and written by a very competent hand, and written in such fashion that it bears the stamp of reality on every page. Mr. Storow, we are told, was formerly of the Calcutta Mission of the London Missionary Society, so that we suppose he is a Congregationalist, but this does not in any way affect the value of his testimony. He is thoroughly acquainted with the life of women in India, with the social and religious conditions which make it what it is, and with the manifested influence of Christianity upon the character and

life of women. He takes up the state of women in the Code of Manu, as seen in ancient history and literature, and in modern literature. He next considers and describes the child-life of women, child marriage, infanticide—to such an extent in regard of female children that there are five millions of men more than women in India. In 1870, three hundred children were carried off from the city of Umritsur by wolves and jackals, "and they all happened to be girls." Other forms of evil, such as Suttee (now abolished), are described, and the remedy of the Gospel set forth, and in connection with this the duty of the dominant race. The book concludes by pointing out the efforts already made, the various forms of female agency, and the inducements and encouragements to the work. We recommend most strongly this book to all, and especially to the women who are working for missions.

Anglo-Saxon Superiority; To What it is Due. By Edmond Demolins. Price, 75 cents. Toronto: Musson, 1899.

The title of this very striking book would in any case be remarkable, but it is almost startling as coming from a Frenchman. Such, however, is the case. The book is a translation of a French work bearing the title, "A quoi tient la Superiorite des Anglo-Saxons." The author takes his subject seriously. The Anglo-Saxon race, he says, are becoming dominant in the world, and there are reasons for this, in their education and in their habits as much as in their nature. He says the French School System does not form men, nor yet the German system, and the English does. He says the French system makes officials, men who can work under orders, but not self-reliant men, who can go out and conquer the world for themselves. He finds the same superiority in English home-life and in political and public life. The chapter on the "State Most Conducive to Happiness," is one of great interest. We shall hope to return to this volume again. Every topic treated in it is of interest and importance; and we strongly recommend its perusal to teachers and parents and to all who are interested in education, in government or national well-being—in short, to all reasonable human beings.

A PASTORAL LETTER OF BISHOP WILMER.

To the Clergy of the Diocese of Alabama,—

Dearly Beloved Brethren—I enter, to-day, upon the eighty-fourth year of my life. Should I live to Easter Day, I will enter upon the sixty-first year of my ministry. You can well understand that I cannot go among you, as of old, and give you my counsel. But I greatly desire to leave with you some thoughts, which, as I draw near the Border Land, assume a vivid distinctness. Receive them as your Bishop's parting words. I have prepared for our next annual Council a "Pastoral," addressed to both the clergy and laity of the diocese. This present letter is especially to the clergy. Let me earnestly entreat you to read it as a letter addressed to you individually. You are "ambassadors for Christ." You hold the highest office that can be bestowed upon man, and have assumed the greatest responsibility that can ever rest upon him. Study your Master. Ponder deeply what it means to be His "ambassador." Study His character, His teachings, and the spirit of His mission. Strive to imitate His unselfish love, the supreme submission of His will to the Father, His simplicity of life, His humility of spirit, His forbearance of resentment, His elevation above the judgment of man, His pity for the sinful, His tenderness for the suffering, His love for the lambs of His flock, His patience under

suffering, and His fearless declaration of the truth. Stern only was He to the hypocrite, tender to the humble and contrite. Strive to be what you teach your people to be, for the pulpit is worse than powerless if the life contradicts the preaching. Many things may be "lawful," which in ministers of Christ are not "expedient." The injunction of the Apostle covers the whole ground—teaching us to do not only "whatsoever things are pure and true, but also whatsoever things are lovely and of good report"—"thinking on these things." The minister of Christ should ever strive to be, so far as human frailty permits, a representative of his Master. The first Bishop of this diocese was a beautiful example to his successors. No rumor of evil doing ever soiled his fair fame, and his name has passed into history as that of "the Southern saint." Let us all strive to imitate his self-sacrificing life and sympathizing heart. He had that "pure and undefiled" religion, which delighted in visiting "the fatherless and widows in their affliction," and kept him "unspotted from the world." We are in the world to purify it, not to be "spotted from it." You are ministers of a Church, which, in its entire worship and genius, is simple, majestic, and reverential. Reverence her sanctuaries. Let nothing but what pertains to the instruction of the people in divine things and to the worship of God enter into their precincts. "This Church" has a special function for this age and country, not only as a branch of the "Church Catholic," to maintain and perpetuate the pure and unmixed "verities of the faith," but also to conserve the properties and sanctities of all that pertains to the "dwelling-place of the Most High," among the children of men. Be it our part to see that nothing is lost by your failure to catch and prolong through all time "the reverent echoes of her tone." Not only are errors in doctrine contrary to Holy Scripture and the teaching of this Church, being promulgated from our pulpits, but usages and modes of worship long since discarded are finding their way back into our worship, to the great grief of all loyal Churchmen, and the loss of that glorious prestige which she has gained for herself in the estimation of large-minded and reverent men. The bowing at the name of Jesus in the Creed, which signifies the expression of faith in His Divinity, is losing its deep significance through the constant noddings of the worshippers. The signing of the cross, solemn token of membership in Christ and the pledge to "fight manfully under His banner," is losing its symbolic power in its frequent repetition on all trivial occasions. The Invocation of the Holy Trinity has lost its majestic meaning by its frequent use as a prelude to many feeble utterances in the pulpit. It gives no dignity to the feeble utterances, but the utterances do painfully detract from the dignity of the Holy Invocation. Frequent and needless repetitions belittle the most holy things. Avoid all advertising of popular singers at offertories and the like, to draw people, as if to a place of entertainment. The House of God is for worship, not for entertainment. Even the "Pharisee went up into the temple to pray!" Furthermore, when ordained, you made a solemn "declaration of conformity;" you promised to "minister the doctrine and discipline as Christ hath commanded, and as this Church hath received the same." Is not this vow broken when you bring into the service of the Church usages foreign to her genius, and not sanctioned by her law and common usage? It does not become one of our clergy to ape usages from alien communions. Try by life, teaching and mode of administration, to impersonate her genius. This is honesty and loyalty. In a word—excuse the plainness of speech, for I am talking to you for the last time—every honest man will go where he is at home. Were every man in his right place, there would be more quiet in this distracted world. Our Lord constantly appealed to "Moses and the prophets," as the oracles of God; never neutralize by your criticisms—the "higher criticism," so-called—the indorsement of your

June 1, 1899.

Sovereign. If you cannot agree with your Master, let honest men throw up your commissions. When He declares—in answer to the question “Lord, are there few that be saved?” “Strive to enter in at the strait gate, for straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it”—dare not to intimate to your people the damning delusions of “universalism” and “eternal hope.” The first lie on record of the “father of lies”—as our Lord stigmatized him—was uttered, when he told our first parents in Eden, “Thou shalt not surely die.” And there has been no Eden since. The minister who repeats that lie, is more the ambassador of Satan than of Christ. There should be inscribed upon his pulpit, when he enters it, what will be graven upon his tombstone, “Here lies the Reverend—?” The pulpit should be purged of all that is contrary to the mind of Christ. Some time ago, I received a communication from a clergyman of the Church, in which he wrote that “people were much mistaken in supposing that but few would be saved.” In reply, I wrote him, that he laboured under the serious misfortune of differing from his Master on that point; that Christ, when on earth, was asked the question, “Lord, are there few that be saved?” Let us stand in His sacred presence, and listen to the answer given by Him. Who is “the Way, the Truth, and the Life?” He tells His questioners that “few there be that find it,” because of the narrowness of the way and the straitness of the gate. Would you, my brother, if standing in that sacred presence, dare to say, “Lord, I think you are much mistaken?” And yet the Lord is one whom you have included among your mistaken ones. Brethren beloved, strive so to preach that the impenitent will cry out as they did under the preaching of the Apostles, “Men and brethren, what shall we do?” Let your cry be that of the prophets of old, “Earth! earth! earth! Hear the Word of the Lord!” When you preach, preach as the oracles of God!” Ring out the question, “How shall we escape if we neglect so great salvation?” Greatly mistrust your preaching, if it never raises the cry, “What shall I do to be saved?” You are ordained of God for the special purpose of telling the people what they must do to be saved—and not that none of them will be lost. And I say to you all, brethren, what I said to the last deacon whom I ordained, “Dare not to say aught in your pulpit that you would not say if Christ were there in visible presence.” And He is “with us always to the end of the world.” Dear brethren, above all things seek the “demonstration of the spirit and of prayer,” which our Heavenly Father has promised to all who truly seek Him, and, without which all our preaching is in vain. Ever exhort your people, as an inspired Apostle did of old, “Brethren, pray for us, that the Word of the Lord may have free course and be glorified.” The absence of such prayer, on the part of the people, and the ignorance of this need on the part of the clergy, is the true secret of the powerlessness of the preaching of the day. In conclusion, I want to express my grateful appreciation of the love and kind consideration which I have ever received at the hands of my beloved clergy and of the people under their charge. God’s blessing upon them. Grace, mercy, and peace be unto you from God, our Father, and the Lord Jesus Christ! Amen. Faithfully and affectionately yours,

RICHARD H. WILMER.

March, 15th, 1899.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Annapolis Royal.—The committee in charge of St. Alban’s cemetery have ordered iron gates (3), and a wire fence. An improvement has been made in this beautifully-situated cemetery, largely,

however, by voluntary labour; some thirty days’ work was given. Some have improved their lots. We are now determined to make this graveyard show some signs of care. It has been bought for some eighteen years, and the lots are now being paid for. St. Luke’s is to be repainted internally by the Mine Society. A new steel ceiling is being put in by the Metallic Roofing Co. of Canada. The cost of these repairs will be some \$240. A collection of \$125 has been made for the metal roof. St. Andrew’s School has seven pupils for McGill A. A. Exam; one for King’s College, one for Royal Military College, and one for Preliminary Law Exam.

Halifax.—Father Osborne has been conducting a mission in St. Luke’s cathedral. The attendance has been all that could be desired, and great interest has been aroused. The men’s meetings have been especially well attended, and all the celebrations of the Holy Communion. The reverend Father’s addresses have been marked with deep spirituality and fervour, and though studiously simple, they have been characterized by rare eloquence and force. A profound impression has been produced. The mission is addressed more especially to communicants, and has for its special object their revival, strengthening and upbuilding in the spiritual life. The services will be continued for some days from present time of writing.

Bishop Courtney has cabled the Dean, who is acting as commissary, that on account of the illness of Mrs. Courtney, his return has been delayed. He has cancelled all his engagements for June.

The Halifax clericalus met last week. A paper by Canon Vroom on “The Higher Criticism” was read.

Sydney Mines, C.B.—Rev. A. Gale has left for a visit to England.

Lunenburg.—Rev. A. Haslam is at present in poor health.

Windsor.—Rev. Weston-Jones is at present in Virginia for his health.

Pugwash.—This parish, on the Gulf of St. Lawrence, is still vacant.

FREDERICTON.

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

The event which has lately called for the greatest expression of interest in Church work in this diocese is the Sunday School Teachers’ Conference. It was held at Fredericton on the 16th and 17th of May. The greater number of the delegates arrived in the city by train and boat on Tuesday morning, 16th ult., and the first session was held that afternoon in the Church Hall. The Lord Bishop of the diocese presided through all the meetings. In opening the conference with an address, the Bishop spoke of the good work which the S. S. was doing, and said he considered it as leading in importance among the institutions through which the Church’s work was now being done. He welcomed the teachers and clergy, and in a few impressive remarks opened the meeting. The first session was spent in the reading of two of the most valuable papers of the conference and discussions upon them. The first was by Rev. L. A. Hoyt, upon the subject, “The True Method of Religious Teaching.” The second was by the Very Rev. Dean Partridge upon the subject, “Recent Lights on the Old Testament.” Before the close of this session, a question box was passed around, and Revs. Canon Forsythe, A. G. H. Dicker and G. C. Snow appointed a committee to receive them and answer them at the third session. The second session was in the form of

a public meeting in the evening of May 16th. After the opening hymn, Rev. Mr. Gomery, agent of S.P.C.K., gave an address. This was followed by an address by the Rev. H. Montgomery, chairman of the Standing Committee of the Synod on S. S. His subject was “The Proposed Diocesan S. S. Association.” He explained that every deanery in the diocese now had a S. S. Teachers’ Association, but it wanted yet a diocesan association to take the lead of these. That at present the annual conference was arranged for by the Standing Committee of Synod on S. S. He showed plainly how much more effectively and easily an organization, such as that proposed, could do the work, than a committee of the Synod, no matter how capable its members were. He was followed by two speakers, the Rev. A. D. A. Dewdney, and Mr. Wm. Jarvis, each speaking upon the subject of “Religious Education;” the former studying it as a duty of the “Home,” and the last speaker as the duty of the “Church.” At this session a collection was taken for the expenses of the conference. The third session opened on Wednesday a.m. at 10 o’clock. There was a celebration of the Holy Communion previous to this (8 a.m.), in the cathedral. The Bishop celebrated, assisted by the Very Rev., the Dean, and the Ven. Archdeacon Neales. It was encouraging to see such a large number of Church workers and clergy bowing together before God’s altar. If the Holy Communion could be realized as a fellowship in this way, oftener, the results would be blessed ones. “Teachers’ Meetings” was the subject taken up first at this morning session. Mr. H. Tilley spoke upon these meetings as an opportunity for social intercourse. Miss Murray studied them in a paper read by her on “The Light of Mutual Consultation,” and Miss Barlow showed in another well-written paper how they might be realized by all teachers as a beautiful opportunity for “Lesson Preparations.” These papers, like the ones following in this session, were too full of valuable instruction to review in this column. If they all could be published and put in the hands of teachers it would be a helpful present to them. The papers, which I have referred to as following, are: “The Bible as Literature,” by Canon Roberts, and “How to Interest Scholars in Missionary Work,” by the Ven. Archdeacon Neales. The answers to the questions received in the question box the day before were answered at this session. Many of the answers were very interesting and instructive; but some of the questions asked were hardly to the point of bearing upon S. S. work. The fourth and closing session was on the afternoon of May 17th. It began with an address by the Rev. A. G. H. Dicker upon the subject, “How to Promote Church Attendance Through the S. S.” This subject enlisted a great amount of attention and was cleverly and practically dealt with. Mr. Justice Hanington followed with an excellent paper on “Patriotism; Its Place in Christian Instruction.” Under the motto: “Bear ye one another’s burdens,” a paper was read by the secretary of the committee, written by Rev. A. W. Daniel, treating of the “Burden of the Parent;” and an address was given by Rev. W. O. Raymond upon the subject, “The Burden of the Teacher,” which was followed again by a paper by Rev. E. W. Simonson upon the “Burden of the Scholar.” Hymns were sung at different stages all through the conference. The visitors were entertained most kindly by the Church people of Fredericton, who are noted for their hospitality. The conference closed with resolutions conveying thanks to the committee who arranged the programme; to the Bishop, who presented every clergyman with a copy of his book on “The Incarnation,” and pamphlet “Misreadings;” and every teacher with an armful of useful tracts and booklets; to those who entertained the visitors. One word remains to be said. The late Ven. Archdeacon of St. John, Dr. Brigstocke, was greatly missed. His death was many times referred to. A resolution was passed expressing regard for the interest he had always taken in the

June 1, 1899.]
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S. S. work, and the sense of loss which was universally felt in his untimely death. Another one of the clergy, who has been for years most active of the clergy, who has been for years most active in S. S. work was absent through serious illness, Rev. Wm. Eatough, of St. John. A resolution passed at the conference also expressed appreciation of his interest, and the hope for his recovery.

St. John.—Trinity Church.—The committee appointed to take steps for the appointment of a new rector were unable to report success at a meeting held on the 10th ult. The meeting adjourned to meet again the last of May, during which time it is thought some selection will be made. During the curate's illness Rev. Wm. Eatough—Rev. Mr. Dickinson is taking the services.

St. John Baptist.—A new parish hall was opened lately. Rev. J. M. Davenport, the rector, and Rev. Owen Jones took part in the evening's entertainment.

Rural Deanery of Sheldiac.—Whitsun week in this deanery was marked by several noteworthy circumstances. The consecration of a new church is altogether too rare an occurrence to be passed over; confirmations are happily not so rare; meetings of chapter are held at all the Ember Tides. On Monday, in Whitsun week, Bishop Kingdon confirmed fifteen persons in the church of St. Paul in the parish of Sackville, the occasion being enhanced by the presence of nearly all the clergy in the deanery. The church was filled, and the large congregation listened with close attention to a lucid and pointed address from the Bishop. Early on the following morning the Bishop and clergy set out from Sackville for Bay Verte, a thriving settlement in the parish of Westmoreland, eighteen miles distant, and which for missionary purposes is under the care of the Rev. Cecil F. Wiggins, rector of Sackville. At 10.30 a.m., the first of the services of the day, that of the consecration of the new church of St. Luke, began. The sacred structure had been very carefully prepared for the occasion by loving hands, and presented an uncommonly bright appearance. The building is of wood, the design early English, with all the details carefully wrought out. The windows are all from the studio of Spence & Sons, of Montreal, and reflect credit on those artists. The east window is one great light without mullions or tracery bar, of six feet clear in the daylight, and is given in loving memory of the late Mrs. Charles Prescott, who was a very mother in Israel. The west window, one of three lights, is the gift of friends, in memory of the late Mr. H. A. Ancient, son of the Rev. W. J. Ancient, who was for some time lay reader at Bay Verte, and was greatly beloved. The consecration service was most impressive, and in the course of his sermon the Bishop accorded well-merited words of praise to all who had contributed to such an admirable result. The writer of this notice has never known, in the course of a lengthening clerical life, of a case that will compare with this at Bay Verte. The diligence, the self-denial, and unwearied effort of the handful of Churchpeople at this place, is beyond all praise. The consecration, as was fitting, was followed by a celebration of the Holy Communion, and so ended the morning service on Tuesday in Whitsun week. In the afternoon another large congregation assembled, and the rite of confirmation was administered to eight candidates, a service which closed, from a public point of view, a red-letter day in the Church history at Bay Verte. It ought not to go unrecorded, that all that has been done has been paid for. The offertories of the day were liberal; and only one circumstance was to be regretted, viz., that the Rev. D. M. Bliss, who for forty years has served Bay Verte as rector of Westmoreland, was too infirm to be present. After the confirmation service, His Lordship, the Bishop, took train for St. John, whilst the clergy drove to Westmoreland, a distance of

about eighteen miles and held evening service at St. Mark's in that parish; the Rev. A. W. Smithers, missionary in Albert county, preaching the sermon. The work of the following day—being the 24th—Her Most Gracious Majesty's birthday, began with Holy Communion at St. Mark's, the preacher and celebrant being the Rev. I. Roy Campbell, rector of Dorchester, and rural dean. At this service the National Anthem was heartily and loyally sung by the clergy and congregation present. The ordinary business of the chapter was afterwards proceeded with, and the meeting being closed in the usual way, the brethren left for their respective homes.

QUEBEC.

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

Lennoxville.—The Rev. Dr. Adams and Mrs. Adams left on the 20th for England. The students and many others assembled at the station to see him off, and as he boarded the train, he was handed a most tender and sympathetic address.

Melbourne.—St. John's.—The Right Rev. Bishop Dunn visited this parish on Saturday last, and on Sunday held service in the new church, Melbourne Ridge, and in the school-house at New Rockland Quarry, and in the evening in St. Johns.

MONTRAL.

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

Montreal.—St. Martin's.—On Ascension Day 25 candidates, 11 of them young men, were confirmed in this church by the Lord Bishop of the diocese. Owing to the rector's illness, the class had been instructed and was presented by Rev. W. W. Craig, B.A., the faithful and efficient assistant minister. The service was simple and very impressive, and the Bishop's visit (as always), was greatly enjoyed. Those confirmed were admitted to the Holy Communion on the following Sunday. We are sorry to hear, owing to the prolonged illness of the rector, he will not be able to take duty again for three months. The rector says, in his circular issued, "on the 1st of November, 1899, the first quarter of a century in St. Martin's history will have been completed, and to make the recurrence of the dates mentioned as impressively as we can, I shall endeavour to secure Bishop Du Moulin for the first of November (All Saints' Day), and our own beloved Bishop, Dean Carmichael and Archdeacon Mills for the Sunday before Christmas; while on Christmas Day itself, we can solemnly commemorate the first communion service. What a joyful triumph it would be if we could celebrate our quarter-century by freeing St. Martins from debt!"

Grace Church.—On Whitsunday, in the morning, a confirmation service was held at which the Bishop of Montreal preached. In the afternoon a children's service was held. The evening sermon was preached by the rector, the Rev. Dr. Ker.

Mrs. W. I. Gear, wife of the manager of The Robert Redford Co., died at the family residence, 130 Mackay street, last week. Mrs. Gear was only thirty-five years of age, and was a daughter of Mr. Wm. Cooper, of Longueuil. Mr. Gear will have the sympathy of a large circle of friends.

Preference.—By the appointment of Rev. H. R. A. O'Malley, B.A., to be the assistant clergyman of Holy Trinity, Winnipeg; Rupert's Land's gain is Montreal's loss.

Longueuil.—St. Mark's.—The adjourned Easter vestry meeting was held on Saturday evening, May 20th, the attendance being unusually large. The wardens' report and statement upon being read were found to be very satisfactory. The

election of officers for the ensuing year resulted as follows: Rector's warden, Mr. E. T. Brunn; people's warden, Mr. T. Blaikie, re-elected; sidesmen, Messrs W. I. Gear, S. Cookson, John Hamilton, D. Cameron, A. C. Wurtele, A. W. H. Jones, W. T. Moffat, J. Hardie and Alfred Howell.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON Kemptville.—St. James'.—On Monday, May 15th, His Lordship, the Bishop of Ottawa, confirmed thirty-three persons. Everything was in order. The church was in festive decoration. The altar with its large cross and other ornaments, bespoke the dignity of its use. The confirmees met in the Parish Hall to robe. The Bishop and clergy vested in the rectory library. Exactly at 7.30 p.m., the banner-bearer, Robert Sparks, in surplice and cassock, emerged from the hall, followed by the female candidates in white dresses and veils; then the male candidates. The Bishop and clergy joined the procession, and after prayer had been said, they moved on, passing through the tower entrance into the church. The processional hymn was taken up heartily by the congregation, who filled the large church. The confirmation service was very solemn and impressive. The Bishop's address to candidates and people was grand; deep in theologic lore; sacramental in its application; brim full of spiritual life; meeting the questions of the day, as touching the Christian faith; showing young and old how to live "Godly, righteous, and sober lives." The next morning at 6.55 the same procession passed along to the church. The newly-confirmed were going to receive their first communion, accompanied by many of their friends. The Bishop celebrated in his usual quiet and deep, devotional manner, being assisted by four priests, the rector, Rural Dean Emery, and the Rev. Messrs. H. B. Patton, W. Roberts, E. Scammell. The Grenville rur-decanal chapter was in session in Kemptville on Tuesday. A great deal of important Church work was accomplished. Four of the members delivered excellent and practical addresses in the parish church at evensong. A number of Prayer-books, with Hymns A. and M., have been placed in the church for the sidesmen to hand to strangers who come to the services.

Brockville.—The thirty-eighth meeting of the rur-decanal chapter of Leeds took place in the parish of St. Peter's on Tuesday and Wednesday, May 16th and 17th. Out of the twelve clergy in the deanery, ten were present, and a highly profitable and instructive meeting resulted. On Tuesday, after evensong, an informal meeting was held in the school-house, at which several matters of interest were discussed. On Wednesday morning the Holy Communion was celebrated by the rector, the Archdeacon of Ontario, assisted by Rev. R. James Harvey, and later the chapter assembled for business in the school-house, the Rev. Rural Dean Wright in the chair. The Rev. Chaplin Wilkinson, of the diocese of Manchester, England, who has come to Canada to assist the incumbent of the mission of Kitley, was invited to take a seat with the chapter. After the reading and confirming of the minutes of the last meeting, the secretary read a communication from Rural Dean Forneri re the collection for the stipend of a coadjutor Bishop; also a letter from Canon Spencer, setting forth the present "status" of the Mission Fund, and the amount available for grants in the deanery. At the afternoon session the discussion on the communicants' offering for the coadjutor Bishop's stipend was resumed, and a resolution was moved and unanimously carried, as also another setting forth the necessity of maintaining the present grants made to this deanery by the Mission Board, with an addition to the mission of Kitley. After these matters of business were disposed of, the clergy listened attentively to an instructive address on "Pastoral Visitation," given by the Archdeacon of Ontario.

CANADIAN CHURCHMAN.

[June 1, 1899.]

and each in turn at its conclusion expressed his views. The meeting was closed at 6 p.m., but just before closing the Archdeacon, on behalf of the chapter, presented the Revs. Canon Grout and Rural Dean Wright with a beautiful embroidered white stole each, in token of their appreciation of their long and tried work in the deanship, the former having been cathedral dean for seventeen years, and the latter being appointed by the Archbishop after Rev. G. W. G. Grout was named to fill the vacant canonry in the cathedral. Evensong was sung in St. Peter's church at 8 p.m., the Rev. G. H. P. Grout, of Newboro, being the preacher.

Plevna.—An illustrated lecture on "Early Church History," was given by the Rev. E. M. Rowland on the evening of the 17th ult., to an interesting audience. The lecturer showed how the Church of England originated as a national Church with a definite faith and liturgy during the Roman occupation of Britain, B.C. 55 to A.D. 400; that it had an apostolic ministry and sent delegates to the General Councils of Arles in A.D. 314, and Nicaea in A.D. 325. He then proceeded to give a sketch of the Church history during Anglo-Saxon and Norman times, showing that the Pope never had any real right to interfere with the Church of England, and that Parliament had always resisted and protested any such interference.

Marysville.—Sanford Calvin has presented the Anglican Church, Wolfe Island, with a fine flag pole 100 feet high. The pole has been erected on the church grounds.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Hintonburg.—At a meeting of the Sunday school teachers, held in this parish, Mr. James Milk was elected superintendent, Mr. F. J. Merrill having resigned.

Lanark.—St. Paul's.—Rev. S. D. Hague, at the close of the morning services last Sunday, said farewell individually to those of his congregation present. He goes to Mattawa to take charge of the mission there.

Clayton.—The parsonage has been thoroughly overhauled, both internally and externally, and its appearance has been greatly improved.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Alban's Cathedral.—The Lord Bishop held an ordination in the Cathedral on Sunday last. He was assisted by Rev. Provost Welch, Principal Sheraton, Revs. H. A. Broughall and A. C. Pencier, Rev. Prof. Rigby, dean of Trinity University, preached the sermon. The following were ordained deacons: L. W. Broughall, George E. Ryerson, D. A. Madill, H. McCausland (Trinity College), and E. A. Langfield and M. J. Goodheart (Wycliffe College). Messrs. Broughall and Ryerson will be stationed at Minden and Sundridge Mission, E. A. Langfield at Omemee, and Emily M. J. Goodheart at Dysart Mission; D. A. Madill at Beaton and Tottenham, and H. McCausland at Humber Bay Mission. The following were ordained priests: Revs. C. W. McKim, R. L. Coleman, C. W. Holdsworth, R. B. H. Bell, J. E. Heyl, F. W. Goodeve, S. C. Knox and John Bushell. The last named will be stationed at Norwood and Westwood.

Confirmations.—The Lord Bishop of the diocese held a confirmation in St. Stephen's church last Friday evening, and in St. Mary's, Dovercourt, last Sunday.

Grace Church.—The Rev. J. Pitt Lewis, M.A., rector, who has been travelling through Italy,

Greece, Palestine, and Egypt for the past six months, for his health, has greatly benefited in this country, and is returning by the "Lusitania" and will preach on Sunday next.

St. Albans Cathedral.—A large fashionable audience filled the crypt Monday evening, the 18th ult., to hear Canon Macnab's lecture "A Cathedral Bicycle Tour in England." The lecture was profusely illustrated with lantern views of many of the principal cathedrals visited by the lecturer, and in some of them he preached on behalf of St. Albans, although, as he stated, his special work in England was preaching and lecturing for the S.P.G. On behalf of this venerable society he visited over four hundred parishes. His collections for St. Albans amounted to about eleven hundred dollars (\$1,100). Some of the slides being of local interest showing the lecturer and his wife in the course of their tour called forth hearty applause. The proceeds, amounting to over \$80, are for the junior cricket club. We understand that Canon Macnab has been asked by the Committee of the Canadian Historical Exhibition to give a lantern lecture on the "Queen's Diamond Jubilee," sometime in June, probably the 21st or 22nd.

St. Hilda's College.—The new building, the corner stone of which was laid by H. E. Lady Minto, on April 14th, though delayed by the bricklayers' strike, has got on well, and will be roofed in about a week. The following subscriptions have been promised, and for the most part paid: H. E. Lady Minto, \$25; Mrs. Morrow, \$2,000; Mrs. Landlaw, \$500; Mrs. James Plummer, \$200; Mrs. Jas. Henderson, \$200; Rev. Dr. Body, \$150; Rev. Dr. Jones, \$250; Mrs. Rigby, \$100; the late Mrs. R. H. Bethune, \$100; Mr. William Free, \$50; Mrs. Edward Martin, Hamilton, \$50; Mrs. Christopher Robinson, \$50; Mrs. McLean Howard, \$50; Mr. E. M. Chadwick, \$33; Mr. James Scott, \$25; the Hon. Sir J. H. Hagarty, \$25; Mrs. E. B. Osler, \$25; Mr. H. B. Hodgins, \$25; Dr. Halliday, Peterborough, \$20; Mrs. Strachan, \$10; Miss Veal, \$10; Miss Grier, \$5; Mrs. John Cawthra, \$5; Mr. Allen Baines, \$5; anonymous, \$5; collected by five students, \$5.55; collected at laying of corner stone, \$59.50; proceeds of an "At Home," \$70; proceeds of Rev. Canon Sutherland's lectures, \$445.50; proceeds of Mr. Gilbert Parker's lecture, \$100.50; interest, \$77.20; total, \$4,685.25.

Islington.—St. Clement's.—At the services in this church on the previous Sunday, the large offertory amounted to \$601.83. This is very remarkable, considering the seating capacity of the church is not more than 150, and the congregation by no means a wealthy one. The object of the offering was for the building fund of the new Sunday school, which will be commenced at once.

Norwood.—Rev. John Bushell, of Keene, has been appointed to this mission.

NIAGARA.

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

Rev. S. Bennetts, of Barton, has been appointed to the mission of Flamboro' and Roeton. He will not remove until 1st July.

Dunville.—The Rev. T. Motherwell has been quite ill since Easter. His congregation has very kindly engaged a student to take charge of the services for six months to enable Mr. Motherwell to have rest and medical care.

Niagara Falls, South.—Rev. Canon Bull's third daughter was married on the Queen's birthday. She will now be a resident of Niagara Falls.

The Synod of Niagara will meet on the 7th June. It will be a short session.

The Rev. J. Fennell, after six months' rest, now reports himself ready for duty in a new parish.

The Rev. J. Seaman has retired from active service, and has taken up his residence in Hamilton.

Rev. Canon Clark and Mr. J. J. Mason attended a conference in Toronto this week to consider the matter of a United Church Congress, to be held next autumn.

Norval.—The Rev. J. H. Ross has just removed to the mission of Harriston and Clifford, and Rev. W. Wallace, a graduate of Trinity College, Dublin, and lately ordained deacon, has been appointed to this congregation.

Hamilton.—Empire Day was observed in the Public schools, which were prettily decorated for the occasion, and the exercises of an eminently patriotic character, as beffited the day. Rev. Canon Bland and Rev. C. James were among the speakers at these exercises. At the Central, Ryerson, and Canon street schools, Mrs. Fessenden, who so happily originated this day and helped to carry it forward to its most successful issue, was present, and most heartily received by the pupils, on her introduction by their principals.

Port Erie.—At the recent meeting of the rural deanery chapter, Rev. A. Bonny, of Port Colborne, delivered before the congregation of St. Paul's church a powerful address on "The Dangers of Christian Science," dealing with the theology, the metaphysics and the therapeutics of the system. While acknowledging that cures of a certain kind had been effected by the teachers, he maintained that similar results had been obtained in other ways and by regular methods. The anti-Christian nature of the system's religious tenets was sufficient to condemn it in the minds of all true followers of Christ. Many of its statements were crude, vulgar, and absurd.

ALGOMA.

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

Sundridge, May 16th and 17th, 1899.—The above dates were red letter days in the history of this village, in that the Lord Bishop of the diocese and the clergy and lay delegates of the eastern portion of the diocese met here for two days in conference.

Six very interesting papers were read on important subjects by the Ven. Archdeacon Lloyd (read by the Rev. Mr. French, as Mr. Lloyd was ill), and Revs. A. H. Allman, G. Gilmore, Charles Piercy, W. A. J. Burt, and A. J. Cobb. At the close of each paper a most profitable and instructive discussion took place, pro and con, after which the Bishop summed up the chief points of debate in his far-seeing and thorough-going way. Other matters of interest pertaining to the diocese were discussed. During the afternoon of the second day the clergy of Parry Sound deanery unanimously elected one of their priests, the Rev. Gowan Gillmor, to the office of rural dean, to fill the vacancy caused by the death of the Rev. Rural Dean Chowne, B.D. The clergy and lay delegates were graciously received and right royally entertained by the Church-people of Sundridge, who expressed the hope that such gatherings in their midst might be more frequent. The proceedings of each day were as follows: 7.30 a.m., Holy Communion; 9 a.m., matins; 10 a.m., conference; 2.30 p.m., conference; 8 p.m., evensong and sermon. On the 16th, the Bishop was the preacher, and on the 17th the Rev. T. E. Chilcott, M.A. Some of the clergy and delegates returned home on the evening train, Wednesday, after evensong, the others remained until Thursday morning. We hope to be called together next year for a similar gathering. The Rev. Chas. Piercy, of Sturgeon Falls, acted as secretary for the conference. It was learned at the conference that the Rev. A. H. Allman has been appointed by the

June 1, 1899.

Bishop to succeed as incumbent of a newspaper re is still vacant.

North Bay, M. of the diocese. Feast of Pentecost services, which 11 a.m., confirm 3 p.m. fat Callan evensong and se Bishop was e sacramental rite married women, a Presbyterian a dists. The servi "Holy Ghost," c ed the candidate quested by the Alter this offici gation joined l "O Jesu" I ha office for the which the Bish instructive seri (a) "The Our on the firs "The Apostolic same Spirit has in the Church services were n tions of the o precision by th church possesse at evensong, w My Command taken from the ing the Bishop fluence of the Only in the 1 Members." T some sum of England, of \$ applied to the

ROBT. MACI

Winnipeg.—held his sum George's chn the Rev. J. J. ordained. Th of whom seve cons, and se names of the E. R. Bart Brandon; E. Griswold; M Walser, of M Deacons, M Winnipeg; Pritchard, te man; C. E. J. A. C. Cl minister; W. clergy assist Dean O'M Pritchard, o H. Pritchard presented th Pritchard w was preache took for th course Mala knowledge, mouth; for hosts." Hi candidates of devout a tures, and "whole cou

Bishop to succeed the late Rev. A. W. H. Chowne, as incumbent of Lindsay; also, that notwithstanding newspaper reports to the contrary, Bracebridge is still vacant.

North Bay, May 22nd, 1899.—The Lord Bishop of the diocese visited this mission yesterday—the Feast of Pentecost—and was present at all the services, which were as follows: 10 a.m., matins; 11 a.m., confirmation and Holy Communion; 3 p.m. (at Callander), evensong and sermon. 7 p.m., evensong and sermon. At the 11 a.m. service the Bishop was celebrant, and administered the sacramental rite of laying on-of-hands to three married women, one of whom had formerly been a Presbyterian and two of whom had been Methodists. The service opened with the hymn, "Come, Holy Ghost," etc. Then the incumbent presented the candidates in the usual form, and being requested by the Bishop so to do, read the preface. After this office was concluded, the large congregation joined heartily in the impressive hymn, "O Jesu I have promised." Then followed the office for the Holy Eucharist, in the course of which the Bishop delivered a most powerful and instructive sermon on the teaching of the day, (a) "The Out-pouring of the Holy Spirit on the first day of Pentecost," (b) "The Apostolic Rite by and through which that same Spirit has been given all down the Centuries in the Church of the Living God." All three services were most impressive, and the musical portions of the offices were executed with spirit and precision by the excellent choir which St. John's church possesses. The anthem, during the offertory at evensong, was entitled "If Ye Love Me, Keep My Commandments," the words of which were taken from the Gospel for the day. In the evening the Bishop's subject was "The Power and Influence of the Holy Spirit in the Present Day, not Only in the Body of Christ, but in the Faithful Members." This mission has, by special subscription, during the past two weeks, raised the handsome sum of \$300 to meet an offer, by a lady in England, of \$200. The whole sum (\$500), to be applied to the debt on our church.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE,
WINNIPEG, MANITOBA.

Winnipeg.—The Archbishop of Rupert's Land held his summer ordination on Whitsunday in St. George's church, Winnipeg, of which the rector is the Rev. J. J. Roy, whose son was amongst those ordained. The number of ordinates was fourteen, of whom seven were admitted to the order of deacons, and seven to the order of priesthood. The names of the candidates were as follows: Priests, E. R. Bartlett, of Russell; Septimus Ryall, of Brandon; E. A. Davis, of Melita; J. F. Cox, of Griswold; M. A. F. Custance, of Gladstone; W. Walser, of Morris; J. H. Belford, of Clearwater. Deacons, Messrs. H. L. Roy, to St. George's, Winnipeg; J. H. Gibson, to Hartney; E. C. R. Pritchard, to Dinorwic; F. C. O'Meara, to Carman; C. E. Fox, for the diocese of Moosonee; J. A. C. Clark, for the diocese of New Westminster; W. H. Wimberley, to Snowflake. The clergy assisting in the service were, Very Rev. Dean O'Meara, Rev. J. J. Roy, Rev. J. F. Pritchard, of Montana, U.S.A., and Rev. Thomas H. Pritchard, of Lac Seul mission. The Dean presented the candidates, and Rev. E. C. R. Pritchard was the Gospel deacon. The sermon was preached by the Rev. J. J. Roy, B.A., who took for the text of a forcible and earnest discourse Malachi ii., 7, "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." His words were chiefly directed to the candidates for the ministry. He urged the duty of devout and thorough study of the Holy Scriptures, and of a fearless proclamation of the "whole counsel of God." Though they might be

awed at the weight and responsibility of the office to which they were called, he reminded them that the Church which Christ founded was a supernatural association, and is continued by supernatural means. The workers are guided, strengthened and sustained by the indwelling of the Holy Ghost in their eternally important work. Several of the newly-ordained clergy preached in the various city churches in the evening.

British and Foreign.

A sum of £300 has been given anonymously to the Leeds Church Extension Fund.

The city of Leeds is about to appoint female inspectors of nuisances. The appointments having been made by one town, others soon follow.

The Rev. W. Russell Finlay, vicar of All Saints', Camberwell, successfully conducts a coffee shop; his next move is a common lodging-house.

The Bishop of Bangor and the Bishop-Suffragan of Southampton have consented to become vice-presidents of the Church Committee for Church Defence and Church Instruction.

The Bishop of Liverpool, after consultation with his two archdeacons, has decided, in view of the disturbed condition of opinion within the Church, to suspend his diocesan conference for this year.

At a conference held between the Archbishop of Canterbury and the Bishops of Winchester and Rochester a provisional basis of action was arrived at as to the division of the Rochester diocese.

Edinburgh.—Old St. Paul's.—A generous friend has presented for the enrichment of the baptistery a beautiful reproduction by Cottier of a famous bas-relief, by Donatello, representing the Madonna and Child.

The parish of Hoylake, Cheshire, has just been furnished with a new church for the mission district of St. Hilda's. The new edifice, which has been built by subscription, will accommodate some 500 worshippers.

The 64th annual meeting of the Church Pastoral Aid Society was held at Exeter Hall, under the presidency of Mr. J. H. Buxton. The report stated that a sum of over £60,000 had passed through the society's hands during 1898.

The Bishop of Cork has appointed the Rev. John Haines, rector of Kinneigh, to the united canonries of St. Michael, Cork, and Brigown, Cloyne, vacant by the promotion of Canon Powell to the Archdeaconry of Cork.

The parish of Packington, in the diocese of Peterborough, has a long history. Its name carries us back beyond the Conquest. In Domesday Book it is attached to the Abbey of Coventry, and it had then a resident priest. The list of its vicars goes back to the year 1220.

Bishop Hutchinson, who succeeded the late Dr. Bartholomew Price as Master of Pembroke College, Oxford, to which post a residential canonry in Gloucester cathedral is annexed by Act of Parliament, will continue to act as assistant Bishop in the diocese of Peterborough.

The Society for Promoting Christian Knowledge, which was founded in 1608, and claims to be the oldest society in connection with the Church of England, commemorated its two hundred and first anniversary by a public meeting in the Church House. The Archbishop of Canterbury presided over a numerous attendance.

In a report upon the restoration of York Minster, just issued by the Dean and Chapter, it is stated that a sum of £10,224 has been paid or promised towards the £50,000 required, that the restoration of the gable and pinnacles at the east end is proceeding, and that the scaffolding at the west end has been already begun.

Ayr.—Completion of Church.—The contractors commenced operations for completing Holy Trinity church on April 12th. About £6,200 has been subscribed, but probably other £3,000 will be required. It is hoped that the whole amount will be raised while the building is going on, so that the church may be opened free of debt.

The East London Church Fund has begun the year in a very prosperous way. The receipts for each of the opening months of the year were above those for 1898. In April last year an anonymous benefaction of £1,000 was announced, and this may arrest the advance, unless somebody is moved to meet the opportunity by contributing another £1,000 for 1899.

The Church of England Zenana Missionary Society, in its report, shows that the total income had increased from £38,296 to £46,115. The commemoration fund, amounting to £2,975, had, in accordance with a vote of the general committee, been applied in payment of the outfit, passages, and maintenance of the net additions to the staff made in 1897, and had thereby reduced the ordinary expenditure to £43,902.

Viscount Halifax, presiding over an E.C.U. gathering at Bath, recently, said that the reunion of Christendom was the great need of the present time, and, despite all that had been said and done, he believed the cause of reunion was making progress, and great progress. Lord Halifax also said he had no fear of the result of the conflict now going on in the Church. The present attack was an outbreak paid for and got up by that Puritanism which nearly destroyed the Church in Elizabeth's reign, and which in our time tried to drive Pusey and Keble out of the Church.

The centenary meeting of the Religious Tract Society was held in Exeter Hall. The annual report showed that 701 new publications, including 328 tracts, had been issued during the year. The society had already published, or helped others to publish, in 230 languages, dialects, and characters; and the circulation from the home depot was 39,053,360, including 20,029,720 tracts. The issues from foreign depots might be safely stated at 20,000,000. The total circulation in the century had therefore been 3,333,154,830. The contributions to the society in the year 1898—99 had been £16,109. Grants had amounted to £27,786, of which £6,367 had been repaid by the recipients, leaving a balance of £5,310, beyond the missionary income, to be charged on trade funds. Home mission work had been helped in numberless ways, and aid had also been given to a multitude of mission agencies for work in all parts of the world.

The seventeenth annual report of the Church Army describes a large variety of operations, which are conducted by about 750 evangelists, colporteurs, nurses, rescue workers, pioneer and tent missionaries, social officers, and other agents. There are now 65 mission vans at work in 33 dioceses. The work done in the 72 labour homes and other institutions realized £23,000 last year, and nearly £14,000 was paid in wages to the inmates. Grants were received from a number of boards of guardians, and practical sympathy from the Home Office, the prison commissioners, judges, magistrates, and other authorities. In the lodging-homes 80,000 beds were let, 3,480 men passed through the Thames Embankment Rescue Home, and over 600 women and girls through the London homes provided for them. The general and evangelic accounts show an income of £40,208, and an expen-

balance of £300.27, in the social departments; there was an income of £49,440, and an expenditure of £49,405. The balance sheet shows an excess of £28,442 in assets over liabilities.

Correspondence.

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

THE CANON ON DIFFERENCES BETWEEN CLERGY AND THEIR CONGREGATIONS.

Sir.—2. The Canon exposes every rector or incumbent in the diocese to attack, and to the danger of being turned out on the street to beg. For, as one clergyman said (the writer), "there is not a clergyman in the diocese"—might he not have said "in the world?" "who has not at least five aggrieved parishioners?" "Woe unto you when all men speak well of you." Some, indeed, have argued for the Canon on the ground that there are some parishes in which the differences have become a scandal, and are doing great injury to the Church. This is true, and the Church should have sufficient statesmanship to deal with such cases. And she has, but it is the same kind of statesmanship as that shown by the Chinese in learning how to roast pig. For with every litter of pigs that was roasted, they burned down a house to roast them. So must we, to reach a few scandals in the Church, imperil the independence, the good home and living of every rector, incumbent and missionary in the diocese. "The interests of the Church must be considered before the feelings of a few men who are injuring her!" and the sentiment is loudly cheered. But are differences existing between priest and people the only injury to the Church? Will it not be a greater and more widespread injury to reduce every clergyman to a miserable time-server, a weak, fawning sycophant—afraid to move or speak lest he offend some influential parishioner, and so be charged before the Bishop with causing differences in the parish? Will it not be a greater injury to drive out of the diocese everyone of independent spirit—to have no room for such men as Paul and Barnabas? For surely, when it becomes known that this Canon is the law of the diocese of Toronto, a Canon without a parallel, one ventures to think, in any diocese in the world, no such men will be willing to accept office under it. 3. The complaints advanced under the Canon may be of the vaguest and most trifling character. Of course the belief of many is that the Canon is to meet only the cases of notorious and flagrant disaffection, and that in such cases alone will it be put in motion. If this were really so, the amendment to the first clause, proposed by Rev. J. C. Davidson, and seconded by Rev. Canon Cayley, that the complainants, instead of being "five," should be "one-fourth of the total number of persons qualified to vote at the election of lay delegates in the parish," would not have been opposed and rejected. But perhaps the best interpreter of the Canon is its author. At the session of Synod, when this Canon was passed, Mr. Dymond pointed to its necessity on the ground that some clergymen are poor financiers and unable to make a success of the envelope system, and that opportunity should be offered of having them removed. It has been usual to regard the clergy as poor business men, and this has been held to their credit rather than otherwise; for their ordination vows oblige them to lay aside the study of the world and to give themselves, like the apostles, to prayer and to the ministry of the Word, rather than to the serving of tables. And consequently

it is the warden's whose duties it is to attend to the finances of the Church. But now, if the wardens are inefficient or careless, the clergyman is to be presented to the Bishop, and his removal through the parish required. In this is to be a ground of complaint against a clergyman, there can be nothing easier for a warden who himself is opposed to the minister, than to insure that the "envelope system" shall be a failure. So the Canon will necessitate the abolition of the office of churchwarden, the alteration of the clergyman's ordination vows, and the establishment of a commercial department in theological colleges. But in truth, sir, the demand for this Canon springs from the feeling of unrest and desire for change, which has come over the whole community, and the wish to have young men for rectors. Congregations want to get rid of their clergyman for the simple reason that he has been with them long enough, and they would like a change, when ever he has committed the crime—not of growing old, and so becoming incapacitated for work—but of losing the first bloom of youth, and reaching what, in the Church in the United States, is known as "the dead line," in other words, middle life. It is only in exceptional cases that such a man can now obtain a parish, or will be able to retain one when the people find out how easily they can eject him. And it is remarkable in this connection that all those who spoke in the Synod in favour of the Canon were young men, or men not engaged in parochial work, while men of years and experience opposed it; Rev. J. P. Lewis, of Grace church speaking most strongly against it; Dr. Langtry advocating delay for fuller consideration, and Mr. Boswell and Dr. Parkin, laymen, supporting the views of the Bishop, who himself objected to the Canon. And last, but not least, when similar Canons were proposed in the Synods of Ontario and Niagara, Ontario would have none of it, while the Bishop of Niagara would not even allow it to be discussed, and the Canon was dropped at once.

T. W. P.

(To be continued).

Family Reading.

ON KEEPING PROMISES.

The sacredness of promises is too carelessly considered. There seems to be a growing laxity in regard to keeping them, and very few realize that a promise made and accepted in good faith, when broken without good cause, comes dangerously near that point where it may be called a lie. The tendency towards broken promises seems to be on the increase, and not many are as scrupulous about keeping their word as they should be. Occasionally one hears a fellow-being, who is so reliable that his or her "word is as good as a bond," but such cases are rare, and in most instances it is safest to know the character of the one concerned, most thoroughly, before trusting too much to either his veracity or his sincerity.

Much of this indifference to keeping promises is the result of early training. Children have their sense of truth dulled by the too frequent habit some parents have of promising what they never intended to do. Unwise mothers, in their haste, promise or threaten their children, even from the cradle, with rewards and punishments which they never mean to give, and at so imitative a period the children can hardly fail to be impressed by such examples. Many teachers follow the same line of conduct until, in almost every treatise on school government, the would-be successful teacher is warned not to threaten or to promise without fulfilling.

Dishonesty of purpose is painfully common

in every grade of social and business life. There is no security in buying. There was a time when merchants in former years were so faithful to their contracts that the buyer was certain of receiving exactly the thing promised. Now this is changed, and the purchaser, in general, must keep a shrewd lookout for fear he may be over-reached, and even with the closest scrutiny one is never sure that he is getting just what he bargained for.

Insincerity seems to flourish everywhere; persons make contracts and break them with careless indifference. Teachers will contract for a school term, and then, for the sake of a better position or for some trivial reason, will resign. Women, in this particular, are special sinners, and it is no uncommon thing for a teacher to give up her school in the middle of the term without a thought of the embarrassment the vacancy will cause. Nor is the case any better in society. This seems to be a field where insincerity finds fertile soil, where "promises are lightly made and lightly broken." Sometimes promises must be broken, hindering circumstances prevent their fulfillment, but this is not often, and in the main they may, with a little effort, be kept. It is well to pay scrupulous attention to even trifling ones, for the habit of neglecting these leads to the neglect of graver ones and thus lowers the moral standard, for broken promises mean broken faith.

BEST WAY TO DISPEL ERROR.

A great mistake is often made in attacking error with a bad spirit. If the devil can only get an advocate of truth to show a bad spirit, he can easily forgive the clearness of his argument. The mass of mankind are won more by the spirit of our lives than by the force of our arguments. They estimate our religion and its doctrines by their results upon us. In no way, then, can we better overcome evil than to "overcome evil with good." We must offer mankind something better than they already have, and do it in such a spirit as to convince them that it is really better, or all attacks upon their position will only make them more firm in their obstinacy against the truth.

THE LOVE OF GOD AS REVEALED IN CHRIST.

If one were asked what was the especial characteristic of the apostles and evangelists, who first preached the Gospel, what it was that supported them in their labours and against persecutions, what it is that seems to breathe through all that they write, there could be, I think, no other answer than this, that, beyond all other men of whom we know, they were filled with the sense of the love of God, as revealed in Christ. It is of course no more than can be said in some degree of other of every Christian. Every Christian draws his spiritual life from that same source, the conviction, namely, that God loves him, and that he may read the proof of that love in what Christ has done. But perhaps for that very reason the apostles and first preachers had a double measure of this very feeling. It seems to be the inspiration of all that they say and do; and all that we know about them carries this with it, even in words and phrases and involuntary turns of thought. But yet we can also see how this assurance takes different forms in different men, adapts itself to life, to character, to circumstance; another in St. Paul, another in St. John, another in the Epistle to the Hebrews, another in St. Peter; while in all it still is the stay on which the soul rests, the power which

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upholds, transforms, uplifts, the voice of God speaking in the heart, in different languages, but with one meaning.—Archbishop Temple, D.D.

PAY YOUR SMALL BILLS.

Men who would never think of allowing a note or a large account to stand open are too frequently careless in regard to small accounts. After all, says a writer in one of the trade journals, we are judged by small things, and what good is it if a man meets his bank obligations promptly and he causes a number of people, to whom he owes petty accounts, to go about talking of how hard it is to get him to pay up. Be as particular about the little accounts as the big ones. Do not snub a collector because he calls for a small account when it is due. It is your fault that he has to call. Some people resent either being drawn upon or called upon for a small bill. They forget it is the other man who has to stand the expense and trouble of collecting. Be also as prompt in collecting your own accounts as in paying others. If the losses made each year by small debts, neglected because they are small, could be recovered, there would be handsome dividends in most businesses.

SECRET SIN.

There is nothing which so infallibly prevents us from seeing the truth of God as secret sin. As long as sin, in one of its innumerable forms, lurks in the heart or on the conscience, the service of God will be a vain thing, because the pursuit of truth is a lie. It is that practised dishonesty, it is that cherished lust, it is that pampered self-love, it is that incurable indolence, it is that willingly defiled imagination, it is that malice and envy which vitiates all your worship and renders all your religion a lie.—Dr. Stanley Leathes.

THE HOLY GHOST THE COMFORTER.

Unspeakably little as man is in himself—a worm, a thing of nought, the creature of a day, whose life is as but a dream, a shadow, a vapour, the flash of a weaver's shuttle, a passing ripple on the immeasurable sea, yet God is mindful of him, and God exercises over him a tender Fatherhood. God has revealed Himself to him, so that he has become a little lower than the angels, crowned with glory and honour. Even man's vileness has not utterly alienated God from him. It is not the will of Him, our Father, that one of His children should perish. But the revelation of God to man is nearer, more unspeakably tender, more Divinely marvellous even than this. It is that God, our Eternal Father, so loved the world that He sent His only Son into the world, not to condemn the world, but that the world through Him might be saved. This is the blessed mystery of the Gospel, into which the very angels desire to look. It is the blessed mystery of the life and death of the Son of God on earth. It may give hope of redemption even to the most despairing soul by the Divine message that "if any man sin we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our sins." And even this is not all. The relation between God and man is nearer, closer even than this. Were it not so, we might think that too exceptional a blessing had been granted to those Apostles of the Lamb, who saw, and heard, and their hands handled the Word of Life. But what said our Lord Himself? "Verily, I say unto you it is expedient for you that

I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." What? Expedient for them that He, their Lord, their Master, the Light of their eyes, their only Friend, should be taken from them? Yes, for He was only taken from them for a moment, to be restored to them tenfold forever by the absolute indwelling of His Holy Spirit. In the Old Dispensation the Temple of Jerusalem had been the earthly shrine of the Eternal God. In the Gospel days the Son of God Himself dwelt in a tent like ours, and of the same material, and spake of the Temple of His Body. In this our final Dispensation the indwelling of God is in the heart of every true Christian man.—Dean Farrar.

UNDER GOD'S GUIDANCE.

All the days of our life, the highest position we can reach is to be as little children holding our Father's hand, or rather, letting Him hold ours and trusting to His guidance. "Thou hast holden me by my right hand," says the Psalmist, "Thou shalt guide me with Thy counsel, and afterwards receive me to glory." You may not see beyond the next step, under God's guidance, but you may be sure you will not be misled. There is a saying that "if you wish to get to the sea, take a river for your guide." You may not see the sea for a long time, and the river may wind this way and that, but, if you follow it, it will be sure to bring you to the ocean at last. And so Jesus says to us, "Follow Me," for He has revealed the Father unto us, and if we keep close to Jesus we shall always be near the Father too. He may seem often to lead by strange and winding ways, but you may be certain that if you do follow Him, all will be well. And many a time on the way, but, above all, at the end of the journey, you will look back and say, with ever deepening gratitude, "Blessed by Thy advice."—Rev. J. S. Maver, M.A.

THOUGHT-ANGELS.

How lovely are the thoughts that come and go like emissaries between God and man! The ladder of Jacob's dream was not more wonderful than the ladder of communion that reaches from the heart of man to the highest heaven; nor could the angels of the vision have seemed more beautiful or more beneficent than those pure aspirations, those holy desires, and those glorious ideas of almighty love and truth, that ascend and descend the glowing steps of meditation.

In our sickness of soul how precious are the visits of those angels of thought, whose healing balm soothes our pain and quickens us with a new vitality, and who, in the hour of darkness and distress, come bearing the radiant lamp of truth and the succour of Divine blessing!

Though often, when pure and noble thoughts possess our minds, it is as if angels of light had made their abode with us, illuminating all around with their heavenly beams till the world seems as the golden fields of Paradise, yet they do not always come to us in clouds of glory. Often, indeed, we entertain the thought-angels unawares, and not till long afterwards—when perhaps the tide of our fortune has turned, and they alone remain steadfast amid the flux of human things—do we recognize their sacred origin and their Divine mission.

Ever may they be ours, those thoughts that, like guardian angels, keep us in the safe path of truth and purity; those thoughts that, like a sacred halo, encircle the soul with the voices of seraphs, cease not by day or

their golden beams; those thoughts that, like night to declare the praise of the Eternal.

THE MORE ABUNDANT LIFE.

There is no word in the Gospel more important or more impressive than the word "life," for to know what life is, as Christ conceived it, is to have a definite, determined purpose of existence. To live in solitude, without the grace of friendship or association without memories of the past or hopes for the future—that is not life. To lie in idleness, to trade upon the resources of our forefathers without making any addition to them for our children—that is not life. To live in selfishness, to think of our own interests and ambitions alone, to be willing to make a fortune at the cost of impoverishing many others, to be willing to march to success over the prostrate forms, as it were, of those whose failure was essential to our end—that is not life as the Scriptures conceive it. Jesus Christ taught what life was, and He taught life in the only way in which it can be taught—by living it. To breathe is not to live. Existence is not life. He who would live in the full sense of the word "live," must enter into the secret of the Divine life. Brethren, when Jesus Christ spoke of life—of that life which He would give to the world—He did not argue that it was the best or the highest life—He took that for granted, and He did not hesitate to appeal to the hearts and consciences of men. Brethren, we know that there are, in our natures, higher elements and lower; as we know that the mind is higher than the body, so we know that the spirit is higher than the mind, and it is mere playing with words to pretend that there is any man who does not realize what is the higher part of his nature and how imperious is the duty of cultivating it.—Right Rev. Dr. Welldon.

HOW GOD CHISELS.

I remember some sentences of Ruskin's that had been curiously beautiful to me just from the fact they told, and how the fact interpreted itself. He explains to us how one of the ideas of architecture grew from observing the outline left when the rose, or the trefoil, or whatever was first traced for carving, had been cut and taken away. That which was left was as beautiful as the central design. So God shapes the flowers of beauty in us, and seems perhaps only to reveal its glory by taking away. But He sees how fair in the life stands the outline that is left; how the tender curves bend and cling about an emptiness, and declare in themselves a wonderful, essential grace. He makes that which remains by the same stroke which separates and removes, and so He chisels and thins and glorifies us, until in the immortal aspects in which we shall stand before Him, only so much of the mere form of being shall remain as shall make it possible for us to hold these thoughts of His with which He has been, by depriving, filling us.

AN OLD TESTAMENT BEATITUDE.

There is an Old Testament beatitude which reads, "Blessed is he whose transgression is forgiven." We would have filled in the sentence differently: "Blessed is he who has never sinned." But the way it is in the Bible is far better. Our way of writing it would have shut out all the world; God's way leaves twelve pearl gates, which are never shut by day or by night, and there is no one so guilty that he may not come within the circuit of blessing.—Dr. Miller.

THE TROUBLE HUNTER

He is always looking for trouble,
No matter how bright the day,
He is always looking for something,
Or someone, to get in his way

He never can be contented
To live as a mortal should,
And let the clouds of the future
Make way for the bad or the good

But always snarling and snapping
At the wrongs he thinks he bears,
He makes life for all his dear ones
One long round of worry and cares

Such a man should live on an island
Far down in the torrid Zone,
Where he could go with his trouble
And howl by himself alone

Let us pick out the spots of sunshine,
And let life's troubles go by,
And try to point out to others
Bright paths which before them lie

THE RELIGION OF PENTITENCE

There are two and only two kinds of goodness possible—the one is the goodness of those who have never erred, the other is the goodness of those who, having erred, have been recovered from their error. The first is the goodness of those who have never offended, the second is the goodness of those who, having offended, have been reconciled. In the infinite possibilities of God's universe it may be that there are some who have attained the first of these kinds of righteousness. It may be that amongst the heavenly hierarchies there are those who have kept their first estate, whose performances have been commensurate with their aspirations, who have never known the wretchedness and misery and degradation of a fall. But whether it be so or not is a matter of no practical importance to us. It may be a question speculatively interesting, but it is practically useless, for it is plain that such righteousness never can be ours. The only religion possible to man is the religion of penitence.

THE GROWTH OF HABIT

Like flakes of snow that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however, it may exhibit, a man's character.

THE VIRGIN MARY

Note the singular beauty and purity and steadiness of character which are manifested in those passages of St. Mary's life which come before us in the Gospels. But it is not her own excellence which specially exalts the Blessed Virgin; it is the honour which was put upon her, independently of all merit of her own. We need not flinch from according to St. Mary the honours which belong to her. "All generations shall call me blessed," says the text; and we must have dull hearts if we do not so account her; and as we honour the Apostles because they were very near to, and much honoured by the Lord, without asserting that they have any actual relation to God, which we may not have, so may we rightly honour the Virgin Mother of Christ, without any extravagant views of her nature as being different

from, or higher than, our own. While we reverence St. Mary as one of the first of the saints, while we call her blessed, and think her the most highly honoured of the human race, we shall still feel no temptation in our hearts to worship her, provided we have our whole souls filled with the contemplation of the Saviour Jesus Christ. Bishop Harvey Goodwin,

CONSTANT PRAYER

We are not like children who must go out from our Father's house in the morning to spend the working day away from Him, and only to come back to Him at evening. No; we are with Him, and He with us, all the day through. We never leave His presence; He is beside us through all our work, our weariness, our perplexity, our worry, all the day. And we may tell Him what we want and how we are feeling—not stiffly and formally, twice a day, at morning and evening, but as often as we please. He will not weary of listening to us if we do not weary of speaking to Him. We need not limit ourselves to morning and evening prayer. Twenty times, and far more than that, as you go through your day's work, the eye may look up for a moment, the heart may be lifted up, the brief word may carry up to God's ear the story of your need and of your trust in Him. Sitting down at your desk and taking up your pen, if that be your work, how much better you may do it for just covering your eyes with your hand for a moment and asking God's blessing in prayer!

THE POSSESSION OF WEALTH

At the crossing of the transepts of Milan cathedral has lain for three hundred years the embalmed body of St. Carlo Borromeo. It holds a golden crozier, and has a cross of emeralds on its breast. Admitting the crozier and emeralds to be useful articles, is the body, asks Mr. Ruskin, to be considered as "having" them? Do they, in the politico-economical sense of property, belong to it? If not, and if we may therefore conclude generally that a dead body cannot possess property, what degree and period of animation in the body will render possession possible? As thus, in the wreck of a Californian ship, one of the passengers fastened a belt about him with £200 of gold in it with which he was afterwards found at the bottom. Now, as he was sinking, had he the gold or had the gold him? Mr. Ruskin defines wealth as "the possession of useful articles which we can use." For, he adds, wealth instead of merely depending on a "have" is thus seen to depend on a "can." A man may possess goods, lands, mines, shops, factories, ships, jewels, works of art, and yet be like Naaman the Syrian, who was a great man with his master, but he was a leper. Earthly possessions do not represent wealth to such a man, for wealth is welfare, and all the possessions in the world will not give welfare to a leper.—Canon Bodington.

GOD'S MESSAGE

There are only two questions of paramount importance about a message, and they are, "Who sends it?" and "What does it mean?" If we have settled those questions satisfactorily, it is folly simply to discuss the bearer or the envelope, as if they were everything. The late Master of Balliol once took into dinner a young lady not unknown to fame. As the meal proceeded she suddenly said: "Oh, Master, what do you think of God?" Dr. Jowett remained silent for a moment, and then gravely and significantly replied: "Madam, what I think of God matters very lit-

tle, but what God thinks of me matters a great deal." Now, the Bible tells us what God thinks of us—of our guilt and danger, and of the way of salvation, which He has provided for us. And if this message comes from the august presence of the King of Kings, then it is better to be among the babes and sucklings who receive it, than among the wise and prudent who simply criticize or reject it.

FRAGRANT LIVES

A certain writer has said that "some men move through life as a band of music moves down the street, flinging out pleasure on every side, through the air to everyone, far and near, that can listen." Some men fill the air with strength and sweetness, as the orchards in autumnal days fill the air with ripened fruit, or like the honeysuckle fills all the region with the subtle fragrance of its goodness. When men have those royal gifts of soul that become music to some, fragrance to others, and aspiration and life to all, they become living benedictions to the community in which they live. And it is no mean thing to make the joy and strength in us to become the breath of happiness and fruitfulness in others, to fill the atmosphere which they breathe with a purity and brightness they cannot create for themselves. It is not a duty only, but an exalted privilege to "let love do its perfect work."

HINTS TO HOUSEKEEPERS

Stuffed Lamb.—Take the bone out of a leg of lamb by scraping with a sharp knife and freeing it from the flesh as you proceed, beginning at the large end. Make a dressing of savory, salt, pepper, butter, bread crumbs, and egg. Fill space where bone was removed, and sew up neatly, keeping it in a natural shape. Roast in a moderate oven two hours. Serve cold with mint sauce.

German Puffs.—Four eggs, one pint of sweet milk, five tablespoonfuls of sifted flour, one teaspoonful of salt. Beat the eggs separately until very light. Then add a little flour and a little milk to the yolks; take care that there are no lumps. Add the whites last. Bake and serve immediately with butter sauce or very rich liquid sauce.

Mutton Chops En Casserole.—Heat two tablespoonfuls of fat taken from the top of a dish of stock and in it place a sliced onion, and then the chops. Put them in a covered baking-dish, upon a bed of chopped carrots, turnip, celery and onion, and over all pour a cup of stock. Cover closely and cook about an hour and a half, then turn the chops and season with salt and pepper. Add three or four raw potatoes, cut into quarters and parboiled in salt water and more broth if necessary, cover and cook half an hour, or until tender. Remove the cover and brown the chops and potatoes.

Creamed Potatoes.—Cut into dice, cold Irish potatoes; have them not too well done. Put in a skillet a large lump of butter, a tablespoonful of flour; let them cream together, not fry, then gently stir in a pint of milk; when it is hot, put in your potatoes and season with salt and pepper. Shake the pan so they will not brown. Keep covered. When the potatoes are heated through, dish up.

For Moist Hands.—Girls who are troubled with moist, clammy hands, should use a plentiful supply of borax in the washing water, dusting afterwards with boracic acid powder or with the best borated talcum-powder. Old gloves worn at night are sometimes successful in whitening and softening rough hands; oatmeal water allowed to dry on the hands, is also an excellent bleacher.

June 1, 1899.]

Children's

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Children's Department.

A LITTLE LAD'S ANSWER.

Our little lad came in one day
With dusty shoes and tired feet;
His play-time had been hard and long,
Out in the summer's noontide heat.

"I'm glad I'm home," he cried, and hung
His torn straw hat up in the hall,
While, in the corner by the door,
He puts away his bat and ball.

"I wonder why," his auntie said,
"This little lad always comes here,
When there are many other homes
As nice as this, and quite as near?"

He stood a moment, deep in thought;
Then, with the love-light in his eye,
He pointed where his mother sat,
And said, "She lives here; that is why."

HOW PRUE DISCOVERED
HER GRANDMOTHER.

"Laura Lesley is coming to visit me next week," said Prue at the tea-table. "Oh, she's just the dearest girl! I know you will all fall in love with her."

Laura came in due time, and they did all fall in love with her. Baby Lu would sit on her lap for an hour without a howl. Jack moderated her loud voice, and actually seemed at his ease when he talked with her. Mother always had a smile for her, father said she was a lady, and grandmother said, "She's the dearest little lass I've seen for many a day."

Before she had been there long, Prue discovered that, whenever she wanted Laura, she would be very likely to find her in grandmother's room. Now, Prue herself never went there, unless she was sent with a message, and this mystified her greatly.

"Why do you stay with grandma so much?" she asked one day.

"Oh!" said Laura, "she is such a lovely old lady! And she tells me the most interesting things."

Prue felt a little prick of jealousy, for grandma never told her any interesting things.

Of course there was to be a little party for Laura before she went home. All of Prue's friends, who were now Laura's friends also, were talking it over one day.

"Girls," said Laura, "I'll tell you what would be fun. Let's have the party in grandma's room. I know you would like it. There are only nine of us, and it wouldn't be too crowded."

"Why, Laura, she wouldn't want us there!" cried Prue.

"I believe she would," said Laura. "She likes girls ever so much. Any way, I'll ask her myself."

"I don't believe we should enjoy it," said Prue again.

"Oh, I am sure we should!" cried Laura, earnestly. And she was so anxious about it that the girls finally decided to have it there, if grandma would allow it. People usually did what Laura asked.

After that, Laura and grandma seemed to have entered into a conspiracy, for they spent so much time talking together.

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The day of the party came at last, and, when all the girls were gathered in the parlour, Prue led the way up to grandma's room.

It was a large, cheerful front room on the second floor. A part of the result of Laura's plotting was to be seen. The room was decorated with old-fashioned flowers, such as grow in country gardens, and just suited the gracious, white-haired old lady, who arose to give them such a cordial welcome.

There was not a single bit of stiffness at that party. Such lovely stories as grandmother had to tell of the times before the war. She described the old farmhouse, where Prue's father was born, and told of the pleasant times there. And the girls talked, too, and told her of their school life, to compare it with the school she had gone to years and years ago.

Then grandmother opened the old-fashioned bureau and cabinet, and showed them her treasures. There was the sampler and the embroidery that she had worked so carefully, there was a miniature of herself when she was a beautiful young girl, there were garments and toys that had belonged to her children, some quaint old jewels, that she wore when she was a bride, and many other things that the girls examined eagerly.

The time flew away so quickly that everyone was surprised when tea-time came.

"Now, girls," said grandma, when they arose to go down stairs, "I planned this tea, and Prue's mother got it ready, so it is old-fashioned, such as we used to have when I was a girl."

Laura and Prue escorted grandma to a seat at the head of the table. Then they all sat down to the old-fashioned tea.

There was a tiny bouquet of mignonette at each place. A big pitcher of buttermilk stood at one end of the table, and a pitcher of lemonade, for those who wanted it, at the other. There were cakes and crullers and custards and jellies made after grandmother's old, neatly-written recipes. And the girls declared that they had never enjoyed a tea so much before.

When the girls were ready to go home, grandma kissed each one good-by, and said:

"Come again, my dear."

And every girl answered that she would be glad to come again, if grandma would let her.

After the guests were gone, grandma stood silently stroking Laura's hair.

"I shall miss you very much, my dear," she said.

"Grandma," cried Prue suddenly, "I've neglected you, I know; but I've found out how nice you are, and I'm going to come and see you real often, if you'll let me."

"Bless you, dear," said grandma, "I shall always be glad to have you come."



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"I shouldn't have discovered you, if it hadn't been for Laura," said Prue, with a little laugh; "but I know you now."

RUTH'S COMFORT.

"I am so thankful that it is night," said Ruth Marshall, with a sigh, as she sat down by Aunt Margaret's couch for a little talk. "It has been such a long, tedious day, everything has gone wrong from beginning to end, and worst of all, auntie, I have dishonoured my Master."

Ruth hid her face in the pillows, and let the tears come as fast as they pleased. Aunt Margaret stroked the bent head tenderly for a few minutes; then she said, quietly: "Tell me all about it."

"Oh, there isn't much to tell. It has been all little things. Nora gave out sick, you know, and had to go to bed. There was bread to be baked, and the clothes were all sprinkled for ironing, and mamma had Miss Simmons here sewing. I burned my arm turning the bread in the oven; Kitty fell down in a mud-puddle going to school, and had to come back and change her dress. Father forgot to order the meat for dinner, so I had to stop and go down to market, and Tom upset the pudding in the ice-box. That finished me; I lost my temper utterly and completely. I don't know what I did say, I'm sure, but plenty of horrid things, no doubt, for I always am blest with a flow of language, Tom says, when I'm vexed. He just stood there as cool as could be, with that dreadful grin of his; and when I stopped to catch my breath, he said in his most aggravating tone: 'Don't leave anything unsaid, Peter.' He has taken a notion of calling me 'Peter' lately, because I'm so quick, and always saying or doing something wrong. Oh, auntie, I know I do, but I do try so hard not to. I don't believe anyone knows how hard I try, and I get so discouraged because I don't succeed any better. Sometimes I think I might just as well

give up trying and be as 'Peter-y' as I want to be. What is the use of wearing one's self out trying to be what you never can be?"

"You believe in the forgiveness of sins, do you not, Ruth?"

"Why—yes—of course," answered Ruth, rather hesitatingly, as though wondering what would be Aunt Margaret's next question.

"Then, my dear, take this weary day to your heavenly Father, and tell Him how very sorry you are for all its mistakes and failures. For Jesus Christ's sake He will forgive them all, and make it white and clean. Isn't that a sweet, comforting thought? And more than that, He will give you strength to start again. Remember you believe not only in the forgiveness of sins, but in the Father Almighty. He is mighty to save, and He will surely enable you to overcome and join the other Peter in heaven. We can do all things, you know, through Christ which strengtheneth us."

"Thank you, auntie dear, you have given me a good word," said Ruth, with a grateful kiss.

She slipped quietly away to her room after leaving Aunt Margaret, and when she came out a while later her face shone with a happy, tender light, very different from the troubled expression of the day. She went in search of Tom the first thing, and found him on the porch in the hammock.

"I just want to tell you, Tom," she said, as she sat down beside him, "that I'm so sorry I lost my temper as I did this morning. Forgive me, please, I wish that I wasn't so quick, and always doing wrong. You mustn't judge all Christians by me, Tom, I'm such a failure. But I'm going to keep on trying, and sometime I do believe I will get the victory."

Tom did not say anything for a few minutes. When he did speak there was a quiver in his voice in spite of his best endeavour.

"I'm not so sure about you're being a failure, Ruthie," he said. "I think your light shines pretty clear most of the time. Anyway,

[June 1, 1899.]

[June 1, 1899.]

I've about made up my mind, if you will pray for me and help me along, that I'll try to be different myself."

"Oh, Tom!" said Ruth, breaking down for the second time that night, "we will help each other, won't we?"

FORGIVING AND FORGETTING.

Two little girls were talking together of an injury one of them had received.

"You must forgive and forget," said one.

"I can forgive, but I can't forget on purpose!" was the reply; "but," she added, in a tone of determination, "I won't ever think about it if I can help it."

This little girl was in the right. We cannot forget because we wish to do so. In fact, the things we usually forget are precisely those which we wish to remember. What we can do in the case of an injury is to think of it as little as possible. Many people (and grown persons as well as children), take just the opposite course. Charles—hastily and without thought, perhaps—makes an unkind remark to or about Harry. The right way for Harry would be to forgive the offence, and then occupy his mind with something else. Instead of that he broods over the matter, turns it over and over, talks about it with someone, till it looks as much larger than the first offence as a cheese-mite does when you look at it with a microscope, and Harry feels that he can never forgive Charles.

THE MISSIONARY CAT.

"If one thing I am just truly glad," she said to the cat playing on the floor by her side. "Nobody wants you, my dear old puss. They are giving away their things and selling them, and making money with them for the missionaries, but nobody will buy my cat. Flora has sold everyone of her chickens. I don't see how she can do it. And Trudie Burns won't eat a single egg, because she wants to sell them for missionary money; and her brother Tom sold his strawberries, and Fannie raises little bits of cucumbers and sells them; and it seems as if there wasn't anything to keep and have a good time with, only my dear cat. I don't know how I am going to make my missionary money; I must find some way; but I am just as glad as I can be that there is nothing that can possibly be done with you only just to play with you."

Alas, for poor little Sarah! The very next day she went with mamma to call on Mrs. Colonel Bates; and while she sat in the front parlour in an elegant chair that was high and slippery, and waited for Mrs. Colonel to come, who should come puffing into the back parlour, where a man was waiting to see him, but the old Colonel himself, and what should

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be the first words he said but these tremendous ones: "I declare, I would give five dollars for a good mouser! Such times as we have with mice around these premises! That's the way with an old place! Old family residences are humbuggs!"

"Five dollars for a good mouser!" Mrs. Colonel came soon, and she and mamma talked and talked on a number of subjects which at another time would have pleased little Sarah. Just then her heart was too full of that one sentence to attend to anything else. "Five dollars for a good mouser!" And there was no hope of Colonel Bates giving that five dollars or any other to the missionary cause of his own account.

There was not in all the town a better mouser than Tabby, and little Sarah knew it. And five whole dollars! It made her heart beat fast and tears come in her eyes. It took her two days to decide the matter, during which time she had so little appetite and moped around so sadly that her mother feared she was going to get down with the measles.

One morning little Sarah knew by the way her heart was beating while she was dressing that she had decided. Tabby was to be put in the willow basket and taken to Colonel Bates by her own sad little self. She hurried now; she wanted not to change her mind. Tabby was easily coaxed from her perch in the grape arbour, and swiftly little Sarah's feet flew over the ground, and she was at the Colonel's just as that gentleman was going through the hall on his way to breakfast. He opened the door for her himself.

"If you please, sir," said little Sarah, holding up the basket and speaking fast, "I have brought Tabby; she is a good mouser, and I know the missionaries ought to have the five dollars, but I love her very much, and would you please hurry and give it to me, so I won't hear her mew again?"

"What? what? what?" sputtered Colonel Bates. "What have we here? Who are you, little one, and what am I to give you?"

The five dollars, if you please; you said you would, you know, for a good mouser; and Tabby is the best one that ever was, and mamma says so; and the missionaries need the money—the heathen

people do, you know—and I mustn't be selfish and keep Tabby. Will you be very good to her?" and a great tear, hot from little Sarah's blue eyes, splashed on the Colonel's hand.

"Bless my body!" he said, and stood dazed for a moment; then he threw back his great head and laughed so loud that little Sarah was amazed; then he took out his pocket-book.

"So I promised five dollars for a mouser, did I? Who told you?"

"Nobody did, sir; I heard you say it the day when you talked with a man."

"Just so; my tongue is always getting me into scrapes. Well, here goes! Colonel Bates is a man who always keeps his word. Here's your five dollars and if it doesn't do the heathen good, it ought to, for your sake."

Now, as this only happened last week, of course I can't tell how Tabby behaved, nor what the effect of her society was on Colonel Bates, nor what the children of the mission band said when little Sarah brought her five dollars.—The Pansy.

SET THE CLOCK RIGHT.

A story is told of a coloured man, who came to a watchmaker and gave him two hands of a clock, saying:

"I want yer to fix up dese han's. Dey jess doan keep no mo' keree' time for mo' den six munfs."

"Where is the clock?" answered the watchmaker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's nuffin de matter wid de clock 'ceptin' de hands? an' I done brought 'em to you. You jess want de clock so you kin tinker wid it an' charge me a big price. Gimme back dem han's."

And so saying he went off to find some reasonable watchmaker.

Foolish as he was, his action was much like that of those who try to regulate their conduct without being made right on the inside. They go wrong but refuse to believe that the trouble is with their hearts. They are sure that it is not the clock, but the hands that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did of the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may

keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hand of the Lord is very similar to the reason the coloured man gave. They are afraid the price will be too great. They say, "We only wish to avoid this or that bad habit." But the great Clockmaker says, "I cannot regulate the hands unless I have the clock. I must have the clock."

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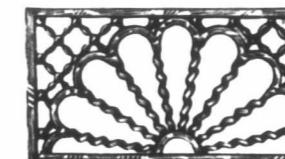
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