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# Canadian Churchman

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

Vol. 25]

TORONTO, CANADA, THURSDAY, JULY 6, 1899.

[No. 27.

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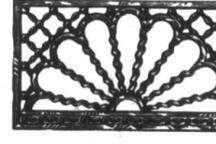
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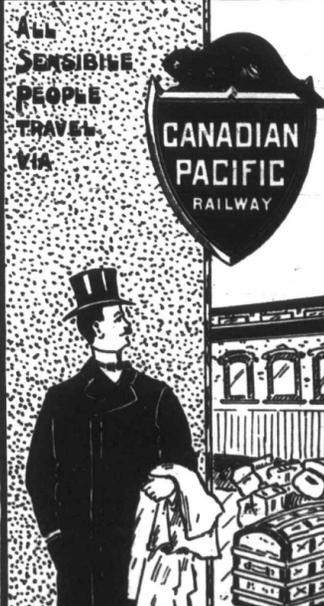
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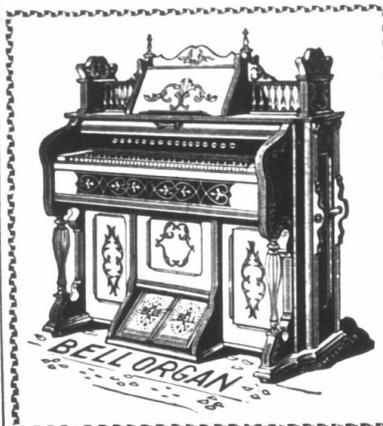
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TORONTO, THURSDAY, JULY 6, 1899

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### SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.  
Processional: 291, 297, 302, 307.  
Offertory: 168, 255, 256, 379.  
Children's Hymns: 332, 333, 547, 574.  
General Hymns: 196, 199, 202, 299.

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 304, 313, 315, 520.  
Processional: 179, 215, 393, 306.  
Offertory: 216, 243, 293, 367.  
Children's Hymns: 217, 233, 242, 336.  
General Hymns: 235, 239, 514, 523.

## Creeds.

The Archbishop of Canterbury, speaking at the Jubilee Festival of Lancing College, Sussex, said that the Church had her creeds and her formularies, which were, so to say, abridgements of the great text-book which God had given them. When a man professed to be teaching the Bible without the use of the creeds, it always seemed to him as if he were attempting to teach arithmetic without the use of the multiplication table.

## Toleration.

The unveiling of the memorial to the Canterbury martyrs who suffered at the hands of the Roman Catholic daughter of Henry VIII., was made the opportunity of the utterance of some wise and forcible remarks on the subject of intolerance and persecution; remarks which were not out of place in the

face of the objection made by some Puritans who protested against the memorial taking the form of a cross. We need not dig very deep into history to prove the fact that the Roman Catholics did not rejoice in a monopoly of intolerance or persecution. Even on this side of the Atlantic the history of the early Puritan settlers in America will afford curious instances of intolerant penal laws put in force not against Roman Catholics, but against Quakers and Baptists.

## Roman Versions.

The "Living Church" of the 24th ult., commenting on the utterance of a priest of the Roman Communion in the State of Iowa, "I am glad to see Protestant Episcopalians returning to the Catholic Church," prints the testimony of the late Bishop Perry of Iowa, which tells a somewhat different story. The late Bishop's words are: "During my episcopate of eighteen years, there have been received into the Church in Iowa, from the Roman obedience, over seven hundred adults who have exchanged, intelligently and with a full knowledge of what they were doing, a false Catholicity for a true. In the same time we have lost to Rome, so far as I can learn, less than half a dozen individuals." If this is true of the State of Iowa from which the Roman priest dates his jubilant utterance, are we very far wrong in asking our readers to disbelieve utterly the stories which are so diligently circulated as to the increasing number of conversions to the Roman Church.

## Communicating Presbyterians.

The Scottish Guardian contains a very instructive letter from the pen of the late Charles Wordsworth, Bishop of St. Andrew's, as to admission of Presbyterians to communion, without previous confirmation. The Bishop says: "What I recommend in such cases is this: Admit to Communion—I do not think our present rubric strictly applicable or binding under present circumstances, except on members of our own church), and advise the parties to be present at the next following Confirmation. I generally find that this answers; that is, the parties themselves, when they have seen what Confirmation is, and what it implies in the way of spiritual benefit, not only overcome their scruples, but become anxious to receive the gifts. Confirmation is not a sacrament generally necessary to salvation, but it is, or ought to be, in every case (whether received before or after Communion), highly profitable to it."

## Mine Host.

We confess we cannot follow the reasoning of the parties who at the recent Synod of Toronto urged that property of the church, originally built to be used as a hotel, and purchased as such out of church funds, should not be licensed. We fully sympathize with the efforts which are being made to reform

the liquor traffic, and to drive out the drinking saloon from our midst. But what has the respectable hotelkeeper done that he is to be treated as a Pariah? "Give a dog a bad name," etc. Surely "mine host" deserves better treatment. We have known him before now as a model churchwarden, as a truly charitable Christian to whom his clergyman never appealed in vain for creature comforts for the sick and dying. Is not the trade itself consecrated since the utterance by our Lord of the parable of the Good Samaritan?

## English Clergy in the Colonies.

The Rev. F. S. Baines (late Archdeacon of Durban, South Africa), speaking in Manchester the other day on behalf of the "Council for Service Abroad" of the United Boards of Missions, contended that on general and special grounds clergymen ordained in England ought to be expected to bear their share in the work of the Church abroad. And, while he thought that in most instances work amongst the heathen must be life-long work, as it took many years to learn their language, and it took a still greater number of years to get to the minds of the people, and see things as they saw them, he thought also, there should be no more hesitation about going to the colonies than about going from one diocese in England to another.

## Proportion of Curates to Incumbents.

Archdeacon Sinclair, of London, presiding at the annual meeting of the Curates' Augmentation Fund, gave some curious figures showing the differences in some English dioceses of the proportion of incumbents to curates. We think the figures which he gave will interest our readers. In London there are 628 curates to 614 incumbents; in Carlisle only 81 to 293; in Hereford, 87 to 426; in Lincoln 135 to 581; in Norwich 253 to 914; Southwell, 181 to 491; Winchester, 258 to 551; Liverpool, 210 to 200.

## The Intolerance of Puritanism.

The Irish Ecclesiastical Gazette records a singular effect of the working of the Nonconformist conscience in the County Down. The new cemetery at Bangor is divided into two parts, one Roman Catholic the other "Protestant." The term "Protestant" has been held to include all the denominations not Roman Catholic, so that the Church of Ireland has no special portion of ground allocated to her members in the new cemetery, but must take her place there as one of the Protestant denominations. The Dean of Down asked permission of the Burial Board to dedicate the portion of the cemetery assigned to all the Protestant denominations with such services as the bishop might decide; and he stated that he had no objection to the other religious bodies solemnly dedicating the ground with their own religious services. After consideration the Board passed a resolution unani-

mously refusing to allow the dedication service to be held.

#### The English Church Union.

During the recent controversy in England, the E. C. U. has had to stand the fire of much adverse criticism of the acts and language of some of its individual members. The following generous testimony to the good work done by the Union, put forward by Canon Knox-Little, forms the best answer to much that has been said against the attitude taken up by Lord Halifax, the President of the Union. "I am glad that the Union stands its ground and is increasing, for its *raison d'être* is, as it has been, its unflinching loyalty to the Reformation settlement and its faithful defence of the rights and liberties of English Churchmen. I cannot but rejoice, too, at the wise and self-restrained attitude of the clergy. During the uproar there have been uncharitable attacks upon the most hard-working and devoted. If Englishmen are unfair in their heat and in their moments of misunderstanding, they recover calmness at last, and are ashamed of their unfairness. Many who did not know have learnt and are learning much. They learn what the Reformation Settlement is, and what it is for which we contend. They are learning what the real teaching of the Church of England is on such questions as Confession and Absolution, and the doctrine of Blessed Sacrament, and the Creeds, and that it is to that teaching that we adhere. They are learning that we are law-abiding Church of England men, and that we must contend for the liberties and heritage of our Mother. They are learning to attach a real meaning to the words they use—"I believe in the Holy Catholic Church." They are learning the fact of the continuity of the English Church. Above all they learn, that far from being lawless, we contend for spiritual authority, not Papalism or dominion or ipse dixits of individual bishops, but spiritual authority of those who are servants of the Church—more exalted servants—but still servants of the Church like ourselves. It is a glorious result of the long struggle we have been engaged in for so many years, that at last there is a glimmer of the dawn; at last men begin to feel that it would be impossible not only for Churchmen, but for anyone calling himself a Christian, to be guided in the doctrine, discipline, ceremonial of the Church of our Master, by even the best Privy Council or the best House of Commons, but only by the authority appointed by Christ Himself."

#### THE TORONTO SYNOD.

This year's Synod of the Diocese of Toronto was certainly of somewhat unusual importance in several ways. In the first place, we think the attendance was larger than in most previous years, and not only so, but it continued to be much larger until the end. Generally speaking the numbers are greatly diminished by Friday afternoon, but this year there was quite a respectable audience on Saturday morning. Speaking of the characteristics of the Synod, we note, as a prominent feature, the presidency of the Bishop of the

diocese. This is a matter somewhat difficult to comment upon. To praise is to imply a right to blame, besides which there might be an appearance of adulation in any words of approval that we might utter. As, however, his Lordship has received the commendation of two such eminent members of the Synod as Mr. Beverley Jones and Mr. Figgar, perhaps it may not be thought entirely out of place that we should also offer our humble tribute. One very serious matter in connexion with the Synod demands more notice than it has yet received. We refer to the acoustic properties of the building in which the Synod is held. When we say that this matter demands more attention, we do not mean that it has been ignored. Complaints, numerous and energetic, have been uttered, but nothing practical has been suggested, although all are sensible of the inconvenience. As a matter of simple fact, not one-half of the utterances of speakers are heard by the majority of the audience; and it is evident, without further remark, that a debate, in such circumstances, must be very unsatisfactory. If one could only be sure that the inaudible portions of the speeches were the unimportant or the superfluous, it would not matter, but no one can be sure of this, and it is a very serious consideration that the Synod may find itself committed to measures of which it has no knowledge. It is not quite easy to suggest a satisfactory remedy. In the first place, there is no other building so conveniently situated for the meeting of the Synod, and this is a more important matter than many might imagine. In the second place, experience has proved that several of the schoolrooms which have been used for Synod meetings are no better in this respect than St. James. If the truth must be told, the fault is not altogether with the building. Several of the speakers of the Synod were heard perfectly well, and this without any painful raising of the voice. Of course they were, more or less, practised speakers, generally clergymen or lawyers. But some of these learned gentlemen were imperfectly heard, and the majority of the speakers were scarcely heard at all by a large proportion of those present. It was several times suggested that the speaker should go up to the platform, but this was a step which few were inclined to take. There is one remedy which might be adopted, and that a very simple one—to have a rostrum or desk raised above the heads of the audience from which every speaker should be required to address the meeting. There would be a double advantage in such an arrangement. On the one hand, some might be deterred altogether from speaking when they had nothing of importance to say. This would be a very great gain. On the other hand, the elevation of the speaker and the position he would of necessity assume, would at least give him a chance of being heard. We have no great expectation of this suggestion being adopted. People go on grumbling year after year, and, although the remedy is comparatively simple, no one takes in hand to have it adopted. On one point there is some room for congratulation. Our impression is that there was less

of boredom in this Synod than has been usual. Of course there were bores, and they were tolerated, as is necessary in all deliberative assemblies, but they were less afflicting than they have been on former occasions. Some day it may be necessary to adopt a time limit, but it will be better if the present improvement continues and men gradually learn to limit themselves.

#### THE CANON ON DIFFERENCES.

Although the Canon on the settlement of differences between the clergy and their parishioners was confirmed by a great majority of the Synod, there is some reason to believe that its provisions are still imperfectly understood; and it may be well that we should clearly realize its intention and probable effect. In the first place, the Canon proposes no new inquisition into the character of the clergy. One might suppose from some of the remarks made during the debate, that this was the case. There is no necessity for any such measure. It is not merely that there are very few cases indeed in which the character of a clergyman comes into question; but the general law of the Church is quite sufficient for dealing with such emergencies. To propose any change in this respect would not merely be insulting to the clergy, but would reflect injuriously upon the Church. The Canon contemplates a very different case—the case of a clergyman and his parish being so unhappily united that his work is thrown away and the parish is in danger of being lost to the Church. That there are such cases no one can possibly deny; and it is to meet such cases that the Canon was passed. It would, however, be an entire mistake to imagine that the Canon would be brought into action in every such case. On the contrary, in the great majority of cases the Canon would be kept in reserve, as a last resort, in case the clergyman refused to give heed to the godly monitions of the Bishop. Such clergymen have existed—men who simply declined to consider any suggestion that they should make a change, who stood upon their legal rights, and declined to hear any arguments based upon their failure as parish priests. This Canon will give the Bishop power—as he certainly has the right—to investigate such cases. It is not to be supposed for a moment that the Bishop will take violent or precipitate measures. He will certainly try to ascertain whether such changes as may be necessary cannot be made quietly and with as little hurt as possible to the feelings of all concerned. But it will be clearly understood all through that the Bishop has in reserve the power of not merely ascertaining whether a clergyman is doing the work of the Church in his parish, but also of removing him if he is not doing that work. An objection to the Canon urged with great energy was, that it would be ruinous to a clergyman to have the Canon applied to him. But this objection proceeded on the assumption that the clergyman would resist every admonition of his diocesan, and compel him to have recourse to extreme measures. We believe that such a case would hardly ever occur. Dr. Langtry mentioned

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in the Synod that, in one particular parish a settlement had been arrived at in consequence of the passing of this Canon. As it was known that the Canon would be brought into operation, and there was no question at all as to the state of the parish, the change was brought about without the matter going beyond the boundaries of the parish. It was gratifying to find that the Canon was confirmed not only by an overwhelming majority of the laity, but by a large majority of the clergy, nearly two-thirds of those voting being in favour of its adoption. It would have been most unfortunate if it could have been supposed that it was a triumph of one class or party over another, but this was not the case. On the contrary, many of the clergy firmly believed that the Canon might be most serviceable to their own order in case of parochial difficulties. In fact, Mr. Morgan mentioned a case, well known to himself, in which a clergyman had suffered a kind of martyrdom from a clique in his parish who worked against him underground, and who, if they had been compelled to speak out, would have been forced to confess that they had really nothing against him. We believe that there are such cases in almost every diocese, and we believe that the Canon will help to deal with them. It was truly remarked by one of the speakers that the greatest gain from the Canon would be the conferring of power upon the Bishop. It is unreasonable to expect the rulers of the Church to administer their dioceses effectively when they have a mere shadow of power. This Canon will make it something substantial. There is no fear of the Bishops abusing it, but there is good hope of them using it effectually in the interests of the Church.

#### OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

I. Chron. xxi., 24. "I will not take that which is thine for the Lord, nor offer a burnt offering without cost."

Life of King David had many lights and shadows. A man of great virtues and great faults—the glory and the shame of the people of God. Few lives require a treatment so thoughtful, so reverent. Here an incident illustrating nobility. All have much here to learn.

i. A striking contrast suggested between these words and our ordinary way of thinking.

1. Common to speak of religion as a thing to be made as easy as possible. (1) Not to be made a burden. (2) Hardly a thing to spend money upon. Wanted for other things. (3) Generally avoid "needless" sacrifices.

2. More remarkable when we consider the sacrifices people ready to make for things of less value. Principle of sacrifice fully recognized.

(1) As a fact, great sacrifices made, heavy prices paid—for appearances—enjoyment. (2) Compare response to appeals of God. (3) Either of two inferences, (a) "Children of this world," (b) "Where your treasure is."

ii. The spirit of true and loving devotion speaks in the words and conduct of David.

Consider what he did, and in what circumstances.

1. Easy for him to avoid this expenditure. (1) No demand. Araunah eager to give. (2) Might ask, had he a right to deprive this generous man of his opportunity?

2. David too true a man to deceive himself in this manner. A duty, a privilege, a necessity. (1) A great evil had fallen upon the people, through his own rashness. (2) To offer what cost nothing an insult. (3) A kind of joy in suffering.

3. Here dealing with a universal principle. Underlying all divine revelation; expressed in all divine life. (1) Life of God a life of sacrifice. (2) Old Testament—Tabernacle. (3) New Testament—Sacrifice of Christ. Mary of Bethany—Waste. (4) In all great religious movements. Characteristic of every great age. Shown in the great manifestation of religious life.

iii. A spirit to be imitated and cultivated. Only spirit worthy of a disciple of Christ.

1. It is only rendering to God His own "Freely received—freely give."

2. God has not given us that which cost Him nothing. "Be ye imitators."

3. The highest honour, the purest blessedness. To be thus is to be like God. (1) Danger of thinking of others. Not responsible for others. (2) Each for himself. Duty and good. God has no need of us; but wills to impart Himself. And thus only. Spirit of Love, the Spirit of God. "More blessed to give than to receive."

#### SUGGESTIVE TEACHINGS: COMPILED AND ADAPTED FROM MANY SOURCES.

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

Remember: when sorrow falls to our lot it is that we may better appreciate the blessings of Heaven when they come.

The best way and the right way to do anything is to do it as it ought to be done.

It is well that a merciful Providence conceals from our weak mental vision the panorama of the future; else would too many of us falter in life's thorny journey, and give up the struggle in sheer despair.

Let God fill thy thoughts with peace and consolation.

In spite of lack of education, many natures are naturally shrewd. Capacity exists though the field of the intellect remains fallow.

The exigency of an occasion suggests its solution. In an instant the mind becomes bright and alert; and a glance, a hint, a thought, or even a mere suggestion effects a wonderfully clear view of a situation. Intuition excels and eclipses logic. What appals a man is daylight to a child and to a woman.

Sometimes so much is at stake that any risk is preferable to absolute inactivity.

Heaven grants us strength, through faith and prayer, for every ordeal. We know not where to direct our footsteps, but God is good. He will protect and guard, direct and guide through every night of storm and desolation.

Our purpose is defeated and we groan in bitterness of spirit. When this resolves itself into the darkness of despair, there is nothing comparable unto it. It is so black that the mentality overclouds into an Egyptian darkness. It even seems a possibility to cut material and solid blocks of ebony out of its atmosphere. And into such darkness the light of the Cross alone may penetrate; for, Calvary saw such darkness, only darker. Influenced by the light of the Cross, the black canopy above grows less dense. Soon the stars come out, and the bright morning grows apace, and light has conquered darkness.

Fire is the most fearful of all ocean casualties. Fire is a doomster; it is also a helper; it is also a purifier.

Memory may rest upon scenes too quiet and sombre with shadow to be vividly depicted. This is because they have their interests from very contrast with the tangled and lurid lights of life's incessant activities.

There is comfort in companionship when based upon the sympathy of soldiership.

Some of the noblest acts the world has ever known have received no acknowledgment at all; and if at all, begrudged and tardy.

In great and serious issues there is no need to enjoin silence; its necessity is felt by all.

Strength of character is evidenced by the ability at once and as mannerly as decisively, to be able to say yes or no. To obtain such a reputation for willingness to oblige that you could not refuse is indicative of lamentable weakness. Such a reputation invites and ensures inevitable and hopeless bankruptcy.

### The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief. Addressed to the Editor "Kulu," care of CANADIAN CHURCHMAN.

#### QUEBEC.

The annual meeting of the Quebec diocesan branch of the Woman's Auxiliary was held on Wednesday, 17th May. There was a celebration of the Holy Communion in the cathedral at 9.30 a.m. The service was conducted by the Lord Bishop, assisted by the Rev. E. G. May and the Rev. E. A. Dunn. The attendance was smaller than it usually has been, only about thirty members being present, a fact which was commented upon by the Lord Bishop in his powerful address. The morning session took place in the Church Hall immediately after service; it was opened with prayer. Branch reports and the minutes of the meetings held during the past year were read. At one o'clock luncheon was served in the Guild room. The afternoon session was called for 2 p.m., and after the missionary litany had been said, the president read her address. The secretary's and treasurer's reports showed that \$2,178.68 had been raised by the diocesan branch during the past year, and that 28 bales and seven parcels had been sent to Algoma and the North-west. These contained new and second-hand garments, quilts, sheets, blankets, groceries, medicines, silver altar vessels, three altar cloths, four surplices and one clerical suit. The cost of materials, freight, etc., was \$752.57, and \$43.72 was returned by the Government as the rebate on freight. Several letters were read, among which were one of greeting to the Quebec branch from Miss Halsom, Dorcas secretary; one from the provincial corresponding secretary, and an appeal for help towards procuring a second-hand organ from the Rev. Mr. Hines. Offerings were taken up. As the treasurer reported a deficit in the diocesan pledges for this year of \$26.82, \$10.53 for the Education Fund, and \$16.29 towards the salary of the lady missionary to Japan, it was resolved that a further collection should be made to meet this deficiency, and \$22.92 was raised by this means. The secretary was directed to write to Archdeacon Scriven regarding the education of Adelaide Wellemar, and in the event of her requiring another year's tuition, the next monthly meeting is authorized to vote the usual grant, with the understanding that it is to be for this year only. \$130 was voted toward the salary of the lady missionary in Japan, and \$17 to that of Miss Phillips of Onion Lake, diocese of Saskatchewan. The rebate money (about \$44), was voted to the Board of D. and F. Missions for Domestic Missions. The officers elected by ballot were as follows: Corresponding secretary, Mrs. P. P. Hall; recording secretary, Miss Edith Carter; Dorcas secretary, Miss Bennett; literature secretary, Miss McCord; secretary of junior branches, Mrs. Hunt; treasurer, Mrs. C. Shaples; auditor, A. Hunt, Esq. Votes of thanks were passed to the Lord Bishop for his earnest and practical address at the special service; to E. A. Bishop, Esq., organist of the cathedral, for his kindness in conducting the musical portion of the service, and to A. F. Hunt, Esq., for his kind services as auditor. The meeting was closed by the singing of the Doxology.

## THE GIRLS' FRIENDLY SOCIETY.

Like a chime of silver bells from east to west, from north to south, over the whole earth, wherever the English tongue is spoken, there rose to the great throne the sweet anthems of prayer and praise, from members and associates of the Girls' Friendly Society, on Thursday June 22nd. Young maidens in Greater Britain, in the United States of America, etc., joined with their sisters in the Old World in thanking God for blessings in the past, and in intercession for guidance in the years to come. In the grand old Minster and in little village church the same service, and the prayer written by the Archbishop of York, was used. The day in Toronto diocese was very pleasantly spent by the various city branches. Early in the afternoon groups of girls were seen assembling in the beautiful grove adjoining the picturesque church of St. John, Norway, and a happy holiday was spent in quest of wild flowers, or resting under the trees on many a grassy knoll. After singing the Doxology, a bountiful tea was partaken of, and as the lengthening shadows proclaimed the advent of the evening hour, and the music of the church bell was wafted on the air, old and young together entered God's house and joined their voices to the great clouds of incense, which had been ascending from earth to heaven from sunrise to sunset. A beautiful and hearty service followed, the chants and musical portions being well rendered by the choir, additional sweetness being added by so many sweet maidens' voices. An earnest and helpful address by the rector, the Rev. Baynes-Reed, followed, on "The Duties and Privileges of G.F.S. Membership," especially enlarging on the motto "Bear ye one another's burdens," and as the words of the last hymn, "The Day Thou Gavest, Lord, is Ended," died away, all present knelt and thanked God for having shared in the blessings and peacefulness of "The Girls' Friendly Day of Intercession."—B.V.T.W.

## THE GREAT FAMINE IN EAST AFRICA.

Recent despatches from East Central Africa speak of the terrible distress from famine prevalent in the German and British territories. The following sums, received by the Woman's Auxiliary, for the Universities' Mission Famine Fund, are gratefully acknowledged: Miss Macklem, \$44; Miss Abbott, Stittsville, 50 cents; Anonymous, "In His Name," \$5; Unknown, \$1; Mrs. L. Parker, Durham, \$5; J. R. Cartwright, Esq., \$5; M. H. T., 50 cents; a member of the W.A., \$1; Anonymous, \$2; Anonymous, St. Thomas' church, \$5; Mrs. A. E. Plummer, \$1; Anonymous, per Miss Macklem, \$2; A. V. Hedge, Romney P.O., Kent Co., \$5. . . . Archdeacon Woodward of Magila, and the African clergyman working with him, have appealed to the German Government for help. For six months past the whole burden has fallen upon the Universities' Mission, and ordinary funds are quite unable to bear the strain. More than a thousand famine-stricken natives are being employed on "relief work" at Magila, such as cutting drains, making roads, etc.; there are over two hundred sick people to be nursed and fed, and five or six hundred children to be cared for. Archdeacon Woodward's last letter, dated April 19th, says: "We can only think of one thing—famine. Across the river are encamped 300 or more people, many of them sick, who daily receive a small portion of rice; these are constantly being taken from and added to; in three weeks we buried 138. The mothers are to be pitied extremely. Many have two and three children to keep on the two annas they receive (in coin or rice), in some cases walk home eight or nine miles, cook the food, take a little rest, and start back again for work. We have been supplying seed as far as we can, but it is very difficult to get. Death is so frequent now, it is little thought of; numbers lie unburied at a distance from us. Every day we employ nearly 1,000 people, we are really draining the whole valley, and have

got rid of several swamps which cannot have been dry for centuries probably; work will be needed until August, if not till December, for seed is terribly scarce, and rain is inadequate. Although the workers only receive two annas daily, the sum mounts up, and we have to spend nearly £100 a week. At Magila we have 170 boys in the mission, 140 girls and little boys attending day-schools and receiving one meal a day. At the out school, another 300 children have a daily meal, and this is in the Magila district alone. . . . Don't expect news other than this for months to come." (Donations are at once advised by the secretary of the Universities' Missions to Zanzibar, where rice can be purchased for the people's relief). Canadian subscriptions may be sent to Miss Macklin, Rosedale, Toronto; Miss Cartwright, 63 Avenue Road, or Mrs. Grindlay, 501 Jarvis street, Toronto.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP OF NEWFOUNDLAND.

In the death of Mr. Samuel Coffin of Kiels, Bonavista Bay, Newfoundland, the Church in that district has lost a warm and faithful friend. For 35 years he was a licensed lay-reader, and for 20 years he taught school in the same district in connection therewith. He was a pioneer in missionary work, and the devotion with which he embraced that work told plainly of his singleness and love for the cause of our Lord and Master. Many in that district owe their education, religious and secular, to him. His works live after him. Rev. J. M. Coffin, Diocese of Montreal; Mr. A. E. Coffin, Central Training School, St. John's, Nfld., and four other members of the family survive him.

## NOVA SCOTIA.

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

Truro.—The Bishop held an ordination service at St. John's Church on Sunday, the 25th ult., at which the Rev. T. B. A. Allison of Windsor, was admitted to the priesthood. Canon Brock, of Kentville, preached. In the afternoon the Bishop administered the rite of confirmation to about 20 candidates.

## FREDERICTON.

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

The last quarterly meeting of the different committees of the Synod of the diocese was held in St. John about the middle of last month. The result of Church work for the past year appears to be up to the standard. There has been steady work done along the old lines. The Synod is in session this week at Chatham.

Centreville.—Rev. J. E. Flewelling who was the first rector of Wicklow and Wilmot, has just resigned this cure. He was rector for 24 years, and in this time several churches have been built, and the Church has grown beyond her infancy. Quite a grant is yet received from the B.H.M., but the parish is in the centre of a rich agricultural district, and it is not too much to hope to see her self-supporting before many years. It is understood that Mr. Flewelling is going to the parish of Canterbury.

King's College.—The first systematic effort has been made in the diocese in aid of King's College, Windsor, N.S. This college is recognized by Canon as being our Divinity College. We have another Canon relating to a school within the diocese, but nothing is being done to open such a school,

neither is it generally thought practical. Until such a school is founded King's College is by Canon the institution of the Diocese of Fredericton. An effort was made lately to help this institution, as it never had been helped before in this diocese and, as far as it was possible to effect it, contributions were asked for from parishes. Nine or ten parishes sent in contributions.

Musquash.—On Sunday, June 18th, Bishop Kingdon visited this parish. In the morning Trinity church, Mace's Bay, was consecrated, and 23 partook of the Holy Communion. In the evening at the parish church, seven candidates (six males and one female), were confirmed, and Rev. F. W. M. Bacon was instituted and inducted as rector. Mr. James F. Robertson, of St. John, has kindly given the material for painting the rectory, the people to pay for the work.

## MONTREAL.

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

Glen Sutton and Mansonville.—The Bishop of the diocese, now making his pastoral visitation to the Eastern Townships, reached this parish on the 23rd of June. The Rev. J. M. Coffin, the new incumbent, received him with all due respect; the triple crossed flag unfolding itself to the breeze in honour of the occasion. The service in the church consisted of confirmation and the celebration of Holy Communion in due course. Six persons received the gift, receiving afterwards at the proper time the Holy Communion at the Bishop's hands. His Lordship, who is looking remarkably well notwithstanding his 84 years, preached with fervor and vigour. The celebration was taken by Rev. Rural Dean Brown, the Bishop doing but those acts he is rubrically specified to do. Rev. E. T. Capel, rector of Sutton; Rev. I. Lackey, lately incumbent, and the Rev. Mr. Coffin, each taking part. The congregation, considering its being a week day, was very large, and the singing of the choir showed a decided improvement. The bishop's next move was to Mansonville, where he spent Saturday as his resting day. On Sunday in Mansonville he preached twice and gave confirmation to four. At both services the congregations were very good, as many who are frequently incapacitated many Sundays in the year, make a point of duty and convenience to put in an appearance on the Bishop's visitation, whatever may be their excuse at other times. The Bishop's next move was on the Monday following to South Bolton, and in the evening to Bolton Centre, now under the charge of Rev. P. N. Yates, B.A. The services in this parish were celebration in the morning, and full evening service with sermon by the Bishop. Large congregations greeted him on each occasion. His Lordship visited Bolton on Monday and proceeded to his other appointments with a freshness and force that draws forth the thankfulness of the people for there being preserved to them such a man of God.

## OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

Ottawa.—The opening of the Synod was held in the cathedral in the evening, Monday, June 5th. A large number of the clergy and lay delegates were present; Rural Dean Phillips preached a most eloquent and impressive sermon.

Tuesday.—The Synod met for business in the Sunday School Hall this morning. After prayer by the Bishop, the roll of members was called; after which the Audits and Accounts Committee's report was read by Rev. A. W. Mackay, the chairman, and adopted. The funds were stated to be in very good shape. The minutes were then confirmed. Rev. Canon Harrington, was re-elected clerical secretary; G. Forde, Esq., lay secretary; treasurer, C. A. Elliott, Esq. The following were elected members of the Audits and Accounts Committee for the ensuing year: Rev. A. W. Mackay,

W. L. Marler, Esq., and W. H. Berry, Esq. In the Divinity Students' Fund report, read by Rev. T. J. Stiles, a slight increase in contributions was noted. Canon Pollard read the clergy superannuation report.

In the Rural Deans' report some discussion took place on a suggestion of the board in regard to the responsibility of churchwardens who neglect to insure Church property, which was settled by a motion of Mr. Gisborne: "That the churchwardens should be notified that they were morally, if not legally, responsible for the value of Church property in their trust."

The Rev. G. Seantlebury, rural dean of Carleton, made a very strong recommendation to the Mission Board to support to the utmost all stations near the centres of Church life in the cities and towns.

The Rev. A. E. Elliot, rural dean of Lanark, reported general progress.

The Rev. W. A. Read, rural dean of Pembroke, reported that Church work was most active and encouraging, and suggested an increase in the grant to Petewawa and Mattawa.

The Rev. A. Phillips, rural dean of Prescott, reported that a fine new church had been erected, through the efforts of the Rev. R. Orr, and the liberality of his people. He advised the necessity of keeping up work along the line of new railways. There is an opening for new work in the direction of Point Fortune.

The Rev. C. V. Biss, rural dean of Renfrew, reported most satisfactory progress in his deanery. Church families in Renfrew were warmly praised for their contributions towards the clerical stipend, as they showed an average of \$22 per family.

The Rev. R. L. Houston, rural dean of Stormont, reported substantial improvements throughout the deanery to the buildings, and that general prosperity prevailed in every parish in the deanery.

Mission Board Report.—While a small falling off was reported in the collections for the past year, it was no more than one of those fluctuations which all voluntary funds are liable to. After providing for \$7,179.77 of expenditure, there was a balance on hand of \$559.07. Provision was made for the division of Osgoode and Russell if the proposal was carried out by the Bishop. A new mission was formed at Maberly with a grant of \$250; \$40 was granted for expenses connected with services at Calabogie, and a grant of \$400 to Killaloe.

- Missions are classified as follows:
- Class 1, \$100 each—Franktown, Billings' Bridge.
- Class 2, \$150 each—Lanark, Metcalfe, Hintonburg, Bearbrook, Navan, Janeville and Merrivale.
- Class 3, \$200 each—Caledonia Springs, Chrysler and Gloucester (formerly Ottawa East).
- Class 4, \$250 each—Cobden, Renfrew, Winchester and Maberly.
- Class 5, \$300 each—Beachburg, Plantagenet, Tennyson and Russell.
- Class 6, \$350 each—Mattawa and Petawawa.
- Class 7, \$400 each—Combermere, Glengarry, Douglas and Killaloe.

The report was adopted. The report of the Finance Committee showed a very satisfactory condition of affairs. Only three parishes were in arrears for assessments. The new parish of All Saints', Ottawa, was placed in class 3 of the assessment list.

The committee also recommended that the salary of the clerical secretary be increased to \$1,000. This was carried and the report adopted.

The Committee on the State of the Church stated that as far as spiritual quantities can be expressed by figures, the committee is able to report a gratifying increase in almost all the Church's activities. An increase of 291 families is reported, 651 communicants. Comparing the diocese of Ottawa with those of Nova Scotia, Quebec, Montreal, Ontario and Niagara, it is evident that Ottawa diocese has more than held its own. Services of all descriptions show an increase, also the number of those confirmed. For the first time

in the history of the diocese and for years before in the undivided diocese, all the clergy sent in returns, a matter of congratulation.

The Widows' and Orphans' Fund report a credit balance, but points out that this does not lessen the danger of reduction in the grants, which can only be really avoided when the capital is increased. The efforts made in that direction have not yet been very fruitful.

On the report of the Sunday School Committee there arose a good deal of argument over the subject of whether it was advisable to have so many styles of catechisms. The Bishop closed the discussion by strongly urging the value of definite teaching along the lines of the Prayer-book and Church catechism.

It was decided to collect the balance of the Episcopal Endowment Fund, some \$900 in all, \$300 through Mr. Hapington, and the balance by assessment on the parishes in the same proportion as the Synod assessment. Revs. R. W. Samwell and C. Saddington, speaking on behalf of parishes which had paid up every dollar of their subscriptions, agreed to help on the good work.

Bishop's Address.—The Bishop in his address referred feelingly to the loss to the Canadian Church in the death of Bishop Sullivan, of Algoma. The subject of small clerical stipends was touched upon. Then the Bishop passed to the subject of marriage of divorced persons, to whom the Church gives no privilege of another marriage. Private marriage in houses, he trusted, would also soon be a thing of the past. During the past year eight hundred and sixty-five persons were confirmed, 400 males, 465 females, 163 brought up outside the Church of England; five churches were consecrated, St. John's, Pierce's Corners; St. Mary's, Navan; St. Mary's, Westmeath; St. John the Evangelist, Lancaster; St. Paul's, Haddo, an out-station of Iroquois. In speaking of Lancaster, the Bishop referred to the wisdom and firmness displayed by the Rev. A. H. Whalley in laying the foundation of this new mission, the new church just erected there being the first Church of England building in Glengarry. Religious education in the Public schools was strongly urged along the lines laid down in various utterances by bishops and synods. The growing energies of the Church will demand, not for herself only, but for all, the opportunity for wherever feasible, voluntary denominational schools, which are easily within reach of the Church of England and the leading denominations in our cities. The duties of churchwardens were then laid down under 11 heads, covering care and inspection of Church property, collecting all dues, and keeping proper record of all offerings; making provision for all things necessary for the performance of Divine worship and maintaining good order.

The report of Trinity University to the bishops was read. Amongst much useful information as to the growth and work of the university, the Bishop recommended the immediate appointment of a committee to devise means for helping the income fund. His Lordship appointed the Dean, the Archdeacon, Rev. R. W. Samwell, the Chancellor, Judge Senkler. On motion by G. A. Johnston, Esq., of L'Orignal, seconded by Rev. R. N. Jones, a vote of thanks was tendered to the Lord Bishop for his able and instructive address. A vote of thanks in recognition of the liberality of the late Robert Hamilton for his bequest of \$9,000 to the Mission Fund and other benefactions was moved by Rev. W. H. Styles and Rural Dean Phillips.

The proposed Canon on parish boundaries, introduced by L. M. Fortier, Esq., chairman of the committee, aroused considerable discussion. Mr. Fortier enforced his remarks by reading an excellent letter from the Bishop of Colorado. The Dean objected to parish boundaries in a growing city like Ottawa. The Chancellor doubted the usefulness of the proposed changes. F. H. Gisborne, Esq., and Rev. Waterman followed the same line.

Delegates to the Inter-Diocesan Conference on

Sunday Schools chosen were: Clergy—Rev. R. B. Waterman; laity, Judge Senkler; substitute, M. W. Maynard.

Delegates to Trinity College Council—Clergy, Canon Muckleston, Rural Dean Houston; laity, the Chancellor, Lt.-Col. Matheson.

On motion by J. A. Houston, it was ordered that in future the statistical returns shall contain a column showing the indebtedness, mortgage or otherwise, on all Church property.

When Mr. W. L. Marler's amendment to Canon X. came up, there was an animated discussion. Messrs. Nutting, Hayter, Mattheson and Orde and others supporting his contention that one auditor was better than two. The Rev. A. W. Mackay, speaking against the proposed amendment, which was, however, carried on division.

The following committees were elected:

The Mission Board.—Clergy.—Rural Deans Elliot, Bliss, Read, Houston, Phillips, Revs. Mackay, Muckleston, Samwell.

Laity.—Judge Senkler, Lt.-Col. Matheson, J. A. Houston, C. Macnab, W. H. Rowley, W. L. Marler, W. Graham, J. W. Shore.

Provincial Synod Delegates.—Clergy.—Dean Lauder, Archdeacon Bogert, Canon Low, Canon Muckleston, Canon Nesbitt, Rural Deans Read, Houston, Phillips, Canons Hanington, Elliott, Pollard, Bliss; substitutes, Revs. A. W. Mackay, R. W. Samwell, T. J. Stiles, W. H. Stiles, Saddington, Whalley.

General Synod Delegates.—Clergy.—Dean Lauder, Archdeacon Bogert, Canon Low; substitutes, Canons Nesbitt, Hanington, Rural Dean Phillips.

Laity.—Lt.-Col. Matheson, M.A.; Judge Senkler, C. Macnab.

Provincial Synod Delegates.—Laity.—Judge Senkler, Lt.-Col. Matheson, J. A. Houston, W. H. Rowley, J. P. Whitney, J. Forde, Thomas Macfarlane, C. Macnab, J. T. Lewis, John Bishop, E. G. Johnson, W. P. Anderson.

Substitutes.—C. A. Eliot, W. L. Marler, Wm. Graham, J. W. Shore, F. W. Avery, W. H. Berry.

The discussion of parish boundaries was continued, and it was recommended that it be sent back to the committee, to report on next Synod.

A motion of condolence and sympathy with the Rev. George and Mrs. Bousfield, in the loss of their eldest daughter, was passed by a standing vote.

The Committee on Deceased Members, Rev. W. M. Loucks, chairman, reported only one member deceased during the year. Mr. Francis Kains, lay representative since the foundation of the diocese, of the church of the Good Shepherd, Plantagenet, entered into rest September 6th, 1898, in whom the Church at Plantagenet and the whole of that mission lost one who was a good worker in the cause of the Church.

The report of the S.P.C.K. committee, recommending the collection of a small capital sum to enable the agent to always have books for sale when addressing meetings and advising the Synod to accede to the request of the society for a special collection, to be made annually on the 8th Sunday after Trinity, after considerable discussion was carried.

The proposed reduction of the clergy commutation to \$200 brought forward by Rev. A. W. Whalley, seconded by Rev. J. F. Gorman, produced a very animated discussion. An amendment proposed by Rev. R. W. Samwell, seconded by Rev. T. J. Stiles, was finally carried, and which covered the reduction of the grant to \$300, such reduction not to take effect in the grant made to any who may come on the fund before the reduction is formally passed. Under an addition to Canon 38, passed at the morning session, any changes in canons must now come up at the next Synod for final acceptance.

The Rev. T. J. Stiles' motion to restrict the age at which the clergy may marry, if at their decease they desire their wives to participate in the Widows' and Orphans' Fund was introduced, with a short address by its mover. The Dean, in



July 6, 1899]

Biggar moved the report of the special committee on this fund, the object of which is to ensure the payment of an annual stipend of \$4,000 for the Lord Bishop. The total sum needed is \$30,000—\$20,000 from the city of Toronto and \$10,000 from the rest of the society. Comparatively few answers have as yet been received. The sum of \$4,321 has been paid. St. Simon's, Toronto, heading the list with \$1,000, then come Church of the Redeemer, \$763; St. James', \$750; St. Thomas', \$333; St. George's, \$216; St. Peter's, \$177; St. Philip's, \$165; St. Luke's, \$110; Holy Trinity, \$105; Trinity College, \$93; St. John's, \$86; Wycliffe College, \$67; St. Paul's, \$55; St. Clement's, \$50; Trinity East, \$41; St. Mary Magdalene's, \$25; St. John's (Toronto Junction), \$20; St. Mathias', \$. Only three parishes outside of the city of Toronto had contributed, namely, Cobourg, \$65; Oshawa, \$500; Toronto Junction, St. John's, \$20.

The Synod commended the action of the committee, and they were reappointed, with the addition of the name of Mr. W. F. Summerhayes.

Voluntary Schools.—Mr. Lawrence Baldwin moved, seconded by Mr. F. E. Hodgins, the appointment of a special committee to further consider the proposed scheme for the affiliation of voluntary schools with the Ontario public school system, with instructions to confer with the various religious bodies and other corporations, and to report progress at the next meeting of the Synod.

The subject is an old one, and has been discussed without any tangible result in the Synod each year since 1895. Mr. Baldwin made a long speech, showing the value of definite religious instruction in the public schools by representatives of the various religious bodies. He maintained that his scheme was practicable; that it could easily be worked in Toronto, and that once set in operation here it would be adopted throughout the Province of Ontario.

The following were unanimously elected members of the committee: Rev. Provost Welch, Rev. Prof. Clark, Rev. Septimus Jones, Rev. W. H. Clarke, Rev. T. W. Powell, Rev. E. B. Reid, Rev. C. L. Ingles, Mr. Frank E. Hodgins, Mr. A. M. Dymond, Mr. James S. Cartwright, Mr. T. E. Moberly, Mr. W. H. Lockhart-Gordon, Mr. L. H. Baldwin.

Lay Help.—Mr. J. C. Morgan moved, seconded by Rev. T. C. Street-Macklem, a resolution stating that it is desirable that lay help in the diocese should be organized and extended, and appointing a committee to prepare and carry out under episcopal sanction a scheme for effecting that end. This committee was appointed: Rev. G. M. Wrong, Rev. Dr. Langtry, Rev. J. C. Davidson, Rev. J. Gillespie, Mr. N. W. Hoyles, Mr. R. M. Dennistoun, Mr. D. W. Saunders, Mr. J. C. Morgan.

Synod Funds Investment.—Rev. Dr. Langtry obtained a committee to consider the advisability of enlarging the kind of securities in which Synod funds may be invested, and the territorial limits within which loans may be made.

Commutation Canon.—Rev. Dr. Sheraton and Rev. T. C. Street-Macklem obtained a committee to examine into the working of the Commutation Canon, and the practicability of making the fund of wider use in the best interests of the diocese.

Chancellor Worrell obtained the reappointment of the committee to report on the holding of a provincial Synod for the civil Province of Ontario.

Parochial Differences.—Heated discussion took place on the resolution moved by Rev. T. E. Patterson, that the Canon on the Differences between Clergymen and their Parishioners, passed last year, be repealed. In moving its adoption, Mr. Patterson ran foul of both the Bishop and Mr. A. M. Dymond. He read from a newspaper statements attributed to Mr. Dymond, which brought that gentleman to his feet, declaring that the statements were never uttered by him.

Rev. J. Pitt Lewis, the seconder, characterized the Canon as a disgrace, and said there was rotteness in its very bowels. A Canon like that is cal-

culated to intimidate a man and place the clergy at the mercy of cranks and fanatics.

Mr. A. M. Dymond spoke against the adoption of the resolution in strong terms.

Saturday.—A long discussion was continued this morning on the Canon on Differences between Clergymen and their parishioners. Mr. Dymond continued his defence of the Canon. He said there was nothing in the Canon to compel the Bishop to remove a minister from a parish. As to the need of a Canon he cited the case of a richly endowed church, to which he had been sent to investigate, and found the church locked up. Entrance had to be obtained through the cellar. Dust covered everything, and they found that a communion service had not been held for five months. Here the Canon provided a remedy. His Lordship said the speakers forgot that while the Canon gave him power to remove a clergyman he had no power to place him in a new position. As to the case cited by Mr. Dymond he was quite wrong in assuming that matters were righted through the influence of the Canon. Mr. Dymond told of one day's incident in a history of two years. He wished it distinctly understood that if he opposed the canon he did so because he thought it was not in the interests of the diocese. The vote was then taken by orders as follows: Clerical, yeas, 17; nays, 29. Laymen, yeas, 4; nays, 29. Parishes voting, 33. The motion was lost and the Canon stands.

On motion of Mr. Biggar, a special committee was appointed to consider the existing method of assessing for Synod expenses the income of the parishes and missions of the diocese and of the various funds, etc., administered and managed through the Synod office, with a view to ascertain whether such method is, on the whole, equitable and satisfactory, and, if not, to suggest such alterations therein as may be necessary.

Rev. G. A. Kuhring moved that the following names be added to the Church Congress Committee appointed by the Executive Committee: Dr. Parkin, LL.B., C.M.G., Dr. Millman, Rev. Prof. Hague, Rev. F. H. DuVernet, B.D., Rev. T. W. Paterson.

Mr. C. R. W. Biggar, Q.C., moved, seconded by Rev. John Langtry, D.C.L., that "the members of the Synod, both clerical and lay, desire to congratulate His Lordship on having been permitted under such favourable auspices to enter upon the 21st year of his episcopate in this diocese; to renew to His Lordship the assurance of their affectionate loyalty and support, and to record their deep sense of gratitude to Almighty God for the large measure of prosperity, progress and Christian unity which the diocese has been permitted to enjoy during the twenty years of His Lordship's episcopate." This was carried on a standing vote, and His Lordship responded in feeling and appropriate terms.

The usual votes of thanks were passed and the Synod was closed with the Benediction.

St. Thomas' Church.—On Sunday, June 18th, at 3 p.m. the Bishop confirmed 45 candidates, 18 males and 27 females. On the Sundays in July and August there will be, as usual, celebrations of Holy Communion at 7, 8 and 11.15 a.m.; Mattins will be said at 10.45 a.m.; there will be no sermon in the morning. At 7 p.m. there will be choral evensong with sermon.

Dovercourt.—St. Mary's church on Sunday week celebrated its 10th anniversary. The parish when constituted had not even a rented room; there is now a commodious church and rectory and a large congregation. The church interior has just been handsomely decorated. The services were conducted by Rev. Prof. Clark and Rev. Provost Welch, the rector, Rev. Anthony Hart, assisting. Large congregations were in attendance.

York Mills.—St. John's Church.—The annual festival commenced on Friday evening the 23rd ult. with evensong. The Rev. J. Gibson was the preacher. The combined choirs of St. John's and St.

Clement's assisted in the service, Miss Osler presiding at the organ. On Saturday the annual picnic was held, and it has been so for nearly sixty years. Canon Osler, at the close of the proceedings, in a few remarks alluded to the quarter of a century he had resided at York Mills, and his pleasing memories of the same. He spoke of the pleasure he experienced in presenting his assistant, Rev. T. W. Powell, with a horse and buggy. It showed the high appreciation the parishioners had for Mr. Powell, in so willingly subscribing to the fund. The horse, buggy, etc., cost \$200. Mr. Powell in returning thanks spoke feelingly of the generosity of the congregation towards him and of his recognition of the same.

Port Hope.—Trinity College School.—A very handsome pipe organ, built by Mr. Warren of the D. W. Karn Company, Woodstock, Ont., has just been erected in the school chapel. It is the gift of a few friends in memory of the late Robert Henry Bethune, general manager of the Dominion Bank, who died in 1895, and his wife Jane Frances, who died last year, and also of Harriet Alice Mary Bethune, wife of the headmaster, who was accidentally killed in July last year. The organ is a beautiful instrument, of very sweet tone, and well maintains the high reputation of the makers.

## HURON.

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

London.—The meeting of the Synod of Huron this year was a most important one; coming changes in financial administration were foreshadowed last Synod, and the legislation necessary to give these effect was considered and drafted for the Synod's approval this year.

The Synod, with very trifling alterations, ratified the amendments to the various Canons submitted by the Executive Committee.

The chief causes that made changes necessary were the lowering of the rate of interest which reduced the income of the Commutation Fund from about \$19,000 in 1889, to \$14,000 in 1899; the increase in the number of the superannuated men, which raised the payments on that account from about \$5,200 in 1889, to \$9,000 in 1899, and the increasing number of claimants on the surplus Commutation and Missions Funds, under the system of gradation, that obtained in the Huron diocese.

The Huron system differed from that of other dioceses in this way, that the Surplus Commutation Fund was attempted to be administered so as to effect the support and maintenance of all the clergy, whether superannuated or of long or short periods of service in the diocese.

Theoretically, it was all right, but the logic of events forced a reconsideration of the basal principle of the administration, which was a fusion of this fund and the Mission Fund in one, and payment out of this conjoint fund to clergymen whose stipends, without, were not up to the scale the Canon defined; the parish or charge had to pay to make it self-supporting.

The first thing that affected the diocesan income was the lowering of the rate of interest which it had to suffer in common with all other dioceses that were dependent upon income from invested funds.

The second cause was the payments on account of superannuation. In its liberality, the Synod of Huron had made such a provision for this, that no other diocese or religious body anywhere could begin to compare with it. The diocese is growing, and that means increase in superannuated men, as well as of men in active service. The result was that for the year ending 30th April, 1899, the diocese of Huron paid nearly \$9,000 on this account, the budget of the Presbyterian Church, from the Atlantic to the Pacific, showing about \$17,000 for the same period.

A third cause was the constant increase of demands on the fund from men in active service.

The principle of seniority was recognized, and a clergyman of less than seven years' service was paid less out of the funds than one of a longer period, while there were increases on length of service still further on.

A fourth cause was the demand to have the Mission Fund administered separately. If people gave to missions, it was claimed they wanted to see their contributions spent directly for that purpose, and not mixed up with other funds. It was alleged that a shrinkage in contributions to this fund arose largely from that cause.

The Synod, therefore, in dealing with the position, made such changes in the superannuation Canon, that while the maximum amount of \$500 per annum is not reduced, it cannot be attained so early as it was, and the term of service, requisite to become eligible for being placed on this fund, was raised from ten to fifteen years.

The Commutation and Mission Funds were divided, and the former made exclusively applicable to clergymen of fifteen years' service or over.

The Mission Fund is therefore dependent exclusively upon whatever investments it may have, and the offerings of the people—an increase in these offerings is consequently anticipated, as Church extension in the diocese is now absolutely dependent on the liberality of the Church people in the diocese, and the rate of the Church's growth will be largely affected by this element in future.

The changes were thoroughly discussed, and the legislation enacted with a few alterations in detail, so that now the Synod of Huron operates in altered conditions, and 1899 is indeed an epoch year in its history.

A good deal of acrimonious correspondence, attacking Synod administration, had been published during the year. It had in it altogether too much of the quality that unfortunately characterizes a great many ordinary political and municipal utterances in too free and indiscriminate aspersion. Some members of the lay order in Synod, who know what business administration is, and what honest and upright dealing is, and who resented the aspersions, brought in a resolution condemnatory of the correspondence referred to, and of its known authors.

After a sufficient amount of discussion, which showed danger to the harmony of the Synod, the Bishop requested that the resolution be withdrawn, and that there was only one rule to be observed in such cases, where opinions differed, and that was for members of the Synod to believe in the honesty and loyalty of each other.

The resolution was withdrawn, but enough had been done to show that the Executive Committee of the diocese of Huron cannot be attacked with impunity, in the style and spirit that pervaded the correspondence.

The Provincial Synod system was one important subject of discussion. The Synod of Huron has placed itself on record to the effect that it desires to see a Provincial Synod for the province of Ontario established, and that the General Synod be allowed to do the work for which it was created. It further reiterated these ideas, and plainly stated that the present anomalous position must be ended one way or another. Nothing of a practical character can be done, however, until next meeting of the Provincial Synod, which takes place in 1901. The next regular meeting of the General Synod will not take place until 1902.

The Bishop's Charge.—The various reports show that the diocese is growing, and full of life. A larger number were confirmed during the past year than in any previous year of Bishop Baldwin's episcopate. With the settlement of these so long vexed financial questions, which undoubtedly have had a deterrent effect upon Church life and interest, it may be anticipated that a new era is opening. We look for greatly increased Church life, interest, and extension. The Bishop, in his concluding utterances, said that he had a

feeling of gladness in his heart at the result of the Synod's work. Into all the ambitions of his clerical brethren he has entered, and has given most abundant proof that he shared with them the reduction of their incomes. He has done so to such an extent that the Synod has felt it necessary to consider the question of increasing the episcopal endowment, so that it might honour the pledge made to him when he was elected Bishop of Huron.

The Church in Huron ought fully to know and recognize the great ability and devotion of Canon Young. He has taken a prominent part in all the legislation and administration of the diocese. He had charge, during the late session of the Synod, of the heaviest part of the legislation, and the most accomplished parliamentarian could not have discharged his onerous duties with any greater readiness or clearness. The Synod of Huron is fortunate in having such a gentleman in it, who is so loyal to his Church and order, who can meet laymen on equal terms, and who has such a knowledge of the diocese and its requirements, and the capacity to help the administration as he does.

Now that the temporalities of the Church in Huron have been placed on a footing that we may safely regard as stable, we look for a display of increased strength and power in the more purely spiritual region of her work, and forgetting the things which are behind, she will, under the guidance of her most spiritually-minded Bishop, reach forth unto those things which are before, and bring forth much fruit to the praise and honour and glory of her blessed Lord.

Markdale.—Christ Church is now one of the prettiest churches to be found outside the cities. The interior has been reconstructed and painted in harmonious colours. The choir has been placed in the chancel, an archway having been cut through the chancel wall as a recess for the organ. The altar is now on a proper dais, and the font has been placed at the west door. The pews are finished in hard oil. The congregation seems very harmonious and prosperous.

#### CALGARY.

WILLIAM CYPRIAN PINKHAM, BISHOP, D.D., CALGARY.

The Bishop desires, before the close of the twelfth year of his episcopate, to mark his sense of the extension of Church work in the diocese of Calgary by calling three honorary canonries into existence, to be known respectively as the honorary canonries of St. Peter, St. Paul and St. John, in the pro-Cathedral Church of the Redeemer, and to be held by clergymen working in the diocese. It shall be the duty of the holder of the honorary canonry of St. Peter to promote the study of church history in the diocese; it shall be the duty of the holder of the honorary canonry of St. Paul to promote the study of foreign mission work of the Church, and it shall be the duty of the holder of the honorary canonry of St. John to promote the study of the history of the Book of Common Prayer and the rationale of its offices. Once every year at least each of the three honorary canons shall preach a sermon in the pro-Cathedral, or elsewhere, as the Bishop may determine, on the special subject his office is meant to promote. The Bishop would here express his earnest hope that at no distant date, the two archdeacons, together with these and other honorary canonries, to be hereafter formed, will be more or less adequately endowed, when the holders of such offices can be of much greater use to the Bishop, and the whole diocese, than it is possible for them to be, as long as there are no endowments attached to their offices. But it is vain to hope, for this till the £2,700 still needed to complete the Bishopric Endowment Fund, is raised. Appointments.—Rev. Ronald Hilton, incumbent of Christ's church, and rural dean of Macleod, to be honorary canon of St. Peter; Rev. H. M. G. Stocken, C.M.S. missionary

at St. John's mission, Blackfoot Reserve and rural dean of Calgary, to be honorary canon of St. Paul; Rev. H. H. Smith, incumbent of St. John the Evangelist, Pincher Creek, to be honorary canon of St. John; Rev. Joshua Hinchliffe, B.A., priest-in-charge of St. Luke's, Red Deer, to be chaplain to the Bishop in Indian matters.

#### QU'APPELLE.

JOHN GRIDALE, D.D., BISHOP, INDIAN HEAD.

The regular quarterly meeting of the Executive Committee was held at Bishop's Court, Indian Head, on June 14th, 1899. There were present: The Lord Bishop, Ven. Archdeacon Sargent, secretary; Hon. Mr. Justice Wetmore, treasurer; Rev. G. N. Dobie, Rural Dean Beal, J. W. Johnson, and Messrs. R. B. Gordon, G. T. Marsh, R. S. Lake and M. N. Smith. The good news of the parish of Indian Head having determined at its Easter meeting to become self-supporting was gratefully received. An offer from Moose Jaw, under certain circumstances, to likewise become self-supporting was gladly accepted. Medicine Hat, it is expected will shortly, when some necessary expenditures are completed, become self-supporting, which will make the fifth in the diocese. A great loss was felt by all in the vacancy caused by the lamented death of the late Rev. W. E. Brown, who, as one of the oldest workers in the diocese, had for many years been a member of the committee, always taking an active part in the business of the executive, and whose advice and counsel was much valued. The following resolution was passed: "That this committee desires to place on record its deep sense of the great loss the Church has sustained in the death of Rev. W. Edward Brown, late rector of Regina and rural dean. For more than fourteen years Rural Dean Brown faithfully laboured to advance the cause of Christ and His Church, his intense earnestness, his loving sympathy, his strong conscientiousness, had endeared him to all with whom he came in contact. As a member of the Executive Committee Mr. Brown was faithful in his attendance; a wise counsellor and an active participant in the more secular work of the church. This committee desires to convey to his mother its heartfelt sympathy with her in the loss she has sustained." A copy of the resolution was ordered to be sent to Mrs. Brown. The hon. treasurer reported his being able to meet the reduced grants as fixed at the last meeting, it being then felt necessary to empower the treasurer to make a pro rata reduction in case funds were not available for the full amounts. A slight readjustment of grants, and one new grant, \$350 to country district, Moose Jaw, made consequent on the grants to Indian Head and Moose Jaw being no longer required. Rev. T. A. Teitelbaum, who is about to proceed to McGill College, Montreal, for a three-years' course in the study of medicine, tendered his resignation as member of the executive. In accepting Mr. Teitelbaum's resignation a resolution was passed expressive of the committee's regret and acknowledging his services for the church in the past, and his worthy endeavours to alleviate sickness and suffering. The cottage hospital, which has been such a boon to the northeast portion of the diocese, owes its origin and success to Mr. Teitelbaum, whose name is to be continued on the books of the diocese.

#### NEW WESTMINSTER.

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

As the Cathedral nears completion the Building Committee have been busy securing subscriptions, as it appears now that the structure will cost a good deal more than was anticipated. At the time of writing \$700 had been promised. The Bishop has now returned from his visit to the Old Country.

St. Barnabas.—A sale of work was held by the ladies' working party last week in St. Barnabas' parish room, which realized \$91. It was largely at-

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tended. A new organ has just been bought, and arrived in time for the services of Sunday the 18th of June. It is a single manual reed instrument, chapel style with nine sets of reeds and 18 stops, built by Doherty & Co. especially to order. The rector has started a music class for boys with the object of training them for the choir. There are about twenty members, and it is hoped that in about six or twelve months' time they will be ready to put into a boys' surplised choir.

Kootenay Diocese.—On Wednesday, June 14, was held at the offices of the Hon. T. Mayne Daly, Rossland, a meeting of the Diocesan Committee of the Kootenays. There were present: Archdeacon Pentreath, of the Diocese of New Westminster; Rev. H. Akehurst and W. Johnston of Nelson, Rev. H. Irwin, Hon. T. Mayne Daly and A. W. Dyer of Rossland. It will be remembered that this provisional committee was appointed last August, by the Synod of New Westminster, for the purpose of formulating the method of erecting the Kootenays into a diocese, which should be separate from New Westminster. This is practically accomplished, and there only remains the formal approval of the committee's proposals by a meeting of the Kootenay Churchmen, which will be called this summer, and their ratification by the Bishop of New Westminster. The committee are confident that the present prospects of the Kootenays justifies its action and that the newly organized diocese will arouse still greater interest in Anglican Church matters.

## Family Reading.

### RISE IN THE HEAVENLY LIFE.

We can get the beatitudes into our life only by receiving Christ Himself. We cannot reach the stars by climbing up any of earth's mountains. When the tallest peaks have been gained we shall find ourselves only shivering amid eternal ice and snow, while the stars still seem as far away from us as when we began our ascent from the grassy valley. We never can reach the beatitudes by any weary climbing up the heights of mere human excellence. When we have attained the loftiest summits of earthly possibilities, these heavenly stars will still hang infinitely remote and utterly beyond our climbing. The only way to rise up into the heavenly life of the beatitudes is to have heaven brought down to us, into our heart. There is no other way of reaching these celestial moral altitudes. It was to bring heaven down to those who never could have climbed up to its holy heights that Jesus became incarnate. He stooped to earth to raise us to the skies. By receiving Him into our heart we enter the family of God on earth, and become heirs of eternal life and glory.—Dr. Miller.

### THE WORD OF SYMPATHY.

Said a young girl in my hearing:  
"I never know just what to say to people who are in sorrow, so I never say anything if I can help it. And the more I feel, the less I can say. I can write a note of condolence quite easily, for the stilted phrases slip easily from the pen, even when I know that they are useless, for they never comfort the least little bit. But when I am face to face with bereavement I am dumb, although my heart may ache. Still, it makes little difference; words don't help people in grief. And if they did, all I could say would be, 'I am sorry.'"  
As if that were not the best thing to say! That simple phrase carries with it more true sympathy than dozens of stilted expres-

sions. When we were in sorrow and felt as if we were numbed by the awful loneliness of our grief, that seemed ours and ours only, what did it mean to us when our friend came, and putting her arm about us, sobbed, "Oh, my dear, I am so sorry! so sorry!" That genuine unpremeditated outburst brought sympathy that softened grief, although nothing could lessen it. It is a mistake to think that so-called letters of condolence do no good. Of course they cannot relieve sorrow, but to the grief-stricken there is great comfort in knowing that somebody cares; that the thoughts and prayers of friends are with her who walks in the Valley of the Shadow of Death. And to one in sorrow the world in general seems such a heartless, careless place.

Let us not feel that because dozens of other people have written letters or spoken phrases of pity to the bereaved friend, our little note or word is unnecessary. It may be just the touch of sympathy that will soften the rebellious grief and bring much-needed tears; it may be just the drop of sweet in the cup of bitterness that, but for that tiny drop, would be intolerable.—Harper's Bazar.

### OUR CROSS OF SUFFERING.

How, then, shall we face and bear the strain of our cross of suffering? I speak of it, my friends, as a definite and positive thing. Some of you who are here present may have discovered that it is indeed a positive and definite thing in your own experience. But whether it has been discovered, or is yet to be discovered, there waits for all of us the supreme test of our discipleship. It is waiting for us in the long reaches of the future years, and unless we reject the following of Christ, or are forsaken of His Spirit, it is certain that we shall come upon it waiting for us, whatever in God's Providence it is to be. How shall we meet it when it comes? How are we meeting it if it has come already? Shall it find us, as it found us, overwhelmed, confused, reeling under the blow, doubting the purpose of God, querulously asking, "Why has it happened so to me?" Then the way of suffering for us will be one merely of bitterness and of desolation. But shall we meet it? Have we met it in the Spirit of Jesus, saying to ourselves, "Here at last is the expected call; it has come for which I have been waiting all along?" Here is the token, the test of my discipleship; here is the sign that the Spirit of God is calling me to follow the example of Jesus Christ my Lord. "Father, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee." Now we can meet it not only in the Spirit, but through the Spirit of Jesus. If we approach our suffering when it comes, as He approached His, realizing how hard it is, and yet discerning in it also the summons to a supreme test of our loyalty, then our cross becomes merged in His, we find Him at our side bearing it with us, sustaining and encouraging. If thou wilt willingly bear thy cross, the cross of Jesus will bear thee. We shall find that it is the means by which the Captain of our salvation is leading us among the saints of God, and bringing us into glory.

### THE CHRISTIAN'S JOY.

"Your joy no man taketh from you," for who should take it from them? In what did it consist but in a sight of Christ, in an assured part in the covenant, in a felt interest in the unchanging regards of Him concerning whom it is said, Whom He loveth, He loveth unto the end? Yes, this was the strength of the Apostle's joy, as it must be the strength of

ours. They had nothing else to depend upon. Coming to them so kindly as He did, and so soon, they saw how He could love them through all their weaknesses and faults, and miscarriages, and sins—through the unwatchfulness of some that slept; through the cowardice of one that denied; through the inconstancy of those who fled; through the faithlessness that only a few hours before had treated as an idle tale the report of His having risen from the dead. Yes, through all this and a great deal more had Jesus loved them. They were His own. Through evil report and through good report He must keep them. Through temptations and through trials He must keep them. He had set His heart upon them, and chosen them out of the world as men whom His blood should purchase, His grace should sanctify, His omnipotence should save. "I know My sheep, and am known of Mine." This is their joy, and a joy which no man taketh from them.

### CHRIST CRUCIFIED.

Christ Jesus crucified is for sinners the central thought of the Gospel. Christ crucified is for preachers the power of God; Christ crucified, a foolish paradox, as it was, and is still, to non-Christian philosophers, and a mystery as it seems to be to all, is to the deepest Christian thinkers, thinking of the unity of the human race and of the progress of all things up to their appointed end—it is the wisdom of God. "I, if I be lifted up, will draw (literally drag), all men unto Me." And we shall never feel this drawing power of Jesus Christ until we see Him in our fellowmen, and until we know that by laying down our lives for the brethren, we can enter a little into the life of Him who laid down His life for us.—Right Rev. Dr. Eden.

### LORD MACAULAY ON SUNDAY.

We are not poorer, but richer, because we have through many ages rested one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on as important to the wealth of the nation as any process which is performed on more busy days. Man, the machine of machines, is repairing and winding up, so that he returns to his labours on Monday with clearer intellect, with livelier spirits, with renewed corporal vigour.—Lord Macaulay.

### COMMUNION WITH GOD.

The cross meets a double need of our human nature. We must be lonely, the cross tells us that if we are to follow Jesus it does mean an increase of the natural loneliness of the human life. If we are to be His disciples it means an ideal ever transcending our experience, a motive that can never be satisfied, an inward life of penitence and devotion that can never be shared by others. There is loneliness then; but it also meets the craving for fellowship. The fellowship of Jesus enables us to realize at every point His presence, understanding, sympathizing, sharing. There is no secret that can be hid from Him, no desire in us is unknown, no wish is misunderstood, no sin, to Him who bare the sins of men, inconceivable, so that we dare not mention them. He leads us by the very sense of loneliness to His own experience, that when we are most alone we are least alone. He calls and attracts us to rise above the insignificance of our earthly life to find, in communion with God, the strength, the rest of the human soul.—Rev. C. G. Lang.

## AN ANGEL VISION.

Chisel in hand stood a sculptor boy,  
With his marble block before him,  
And his face lit up with a smile of joy  
As an angel dream passed o'er him.

He carved the dream on the shapeless stone  
With many a sharp incision:  
With heaven's own light the sculptor stood—  
He had caught the "Angel Vision."

Sculptors of life are we, as we stand  
With our souls uncarved before us,  
Waiting the hour when, at God's command,  
Our life-dream passes o'er us.

If we carve it then on the yielding stone,  
With many a sharp incision,  
Its heavenly beauties shall be our own,  
Our lives that "Angel Vision."  
—Bishop Doane.

## THINKING WELL OF OTHERS.

The habit of suspicion usually dominates us before long, unless we resist it successfully. It is far better to be imposed upon now and then, and to suffer some real material loss, than to become soured and over-critical, to have one's whole life rendered miserable by the conviction that confidence cannot be given, that promises will not be kept, that honour is a delusion. He who thinks no evil of others will find his trust abundantly justified in most instances. Men are not wholly given over to evil. Deception and trickery do not rule the world, and never will. Let it not be forgotten that to think no evil often is the surest way to stimulate an evil-minded person to what is honourable and right.

## CHRISTIANS IN DEED.

The Church of Christ stands to-day just where Christ stood. On the one hand is unbelief, and on the other hand are pain and poverty. Men are coming constantly with that old crucial question: "Art Thou He that should come, or do we look for another?" That question touches, as I said, the very heart of Christianity. The finality of Jesus of Nazareth, the supremacy of Jesus of Nazareth—this is what men are asking about to-day. They want to know if the Christian religion is the final, the supreme, the Divine religion; or shall we look for another? What are the grounds for accepting and believing Christianity? What are the credentials of Christianity? And the answer to the question, if we are to return an answer that shall be persuasive and convincing, must be not an argument, not an assertion, but such a sight as Jesus showed. Men must see our good works; then we may expect them to glorify our Divine Master and our Father, which is in heaven. The credentials of Christianity are not creeds, but deeds. Wherever the Christian religion has ceased to be helpful, men have ceased to believe in it; and rightly, because there it has ceased to be Christian. But wherever Christianity has been able to bid men look, as Jesus did, and see the sorrows of the world comforted, and the wounds of the world bound up, and the good news of the Gospel carried with light and hope in it to the hearts of the poor, there the Church has won allegiance, and will always win allegiance. Whoever is himself in doubt about the Christian faith will find more help in charity than in theology. Let him not rely so much upon the reading of many Christian books as upon the doing of many Christian works. Let him simply try day after day to live like a Christian, and he will

presently find himself believing like a Christian. Obedience is the organ of spiritual knowledge. Whoever does the will of God shall know the truth of God. Try to live as Christ lived; think not of yourself, but of your brother's need; every day somehow help somebody; more and more learn the spirit of Christ; thus will you come unconsciously and inevitably into the possession of all essential Christian truth.—Rev. G. Hodge.

## "HE BEHELD THE CITY AND WEPT OVER IT."

He beholds the city. And London is but one of the many cities and towns in our land on which the same all-seeing eye is resting. In Liverpool, the head constable says in his report: "23,458 cases of drunkenness passed through the hands of the police during the past year, being an increase of nearly 4,000 over the previous year. Of criminals, who were proceeded with summarily or by indictment, 3,342 males and 2,300 females were habitual drunkards." In Edinburgh, in a very able report published on the state of the lapsed classes, the criminal, the abandoned, and the pauper, it was stated that all these numbered 45,000, one-fourth of the whole population. A large majority of paupers, nine-tenths, it was stated, could be shown to have become what they were by intemperance. Manchester, Leeds, Bradford, and our larger towns throughout the kingdom, have each their own terrible figures to give; each, if the means of collecting them were at hand, to be reproduced in the smaller towns and villages throughout our land. Can you wonder that as the knowledge of these things broke upon a committee of the Lower House, in the midst of an extensive enquiry, it should have reported with the startled surprise of one who had been roughly awakened out of sleep, that drinking prevails to a frightful extent among the labouring-classes; that it is not confined to the male population or to persons of mature age, but that it is spreading to an alarming degree among women and the young; that it is found to fill our prisons, our workhouses, and our lunatic asylums and our penitentiaries; that it may be shown by accumulated and undeniable evidence to be sapping the foundations of our prosperity, blighting the future, and lowering the reputation of our country, and destroying at once its physical strength and its moral and religious life; and, again, that "the whole head is sick and the whole heart faint," and unless remedy be speedily and effectively applied, consequences the most disastrous to us as a people cannot be long averted.

## THE WORLD STILL AGAINST CHRIST.

The world loves Christ no more now than it did when it nailed Him on the cross. Satan is no less active now in opposing the advance of Christ's Kingdom than when Saul was breathing out threatening and slaughter against the disciples. It is not the spirit of enmity, but its form of manifestation which has changed. Instead of the rack, the thumbscrew, the hot iron and the block, it is the taunt, the sneer, the laugh that now are the instruments of persecution. It still costs to be a faithful follower of Christ. We must still suffer persecution for righteousness' sake, if we would be unalterably loyal to the truth. Still is it true that we must through much tribulation enter into the kingdom of God. Still does the blessedness of the persecuted await all who would be faithful to Christ. The time will never come when the way of righteousness will be

the easy flower-strewn way. Always it will lie over sharp stones and amid thorns. But ever, beyond the pain and cost, is the shining reward for all who faint not in their trials. The sufferings of the persecuted enrich the world and glorify Christ, and those who are faithful unto death will receive the crown of life.—Dr. Miller.

## HINTS TO HOUSEKEEPERS.

**Strawberry Nectar.**—Mash to a smooth paste one quart of fresh strawberries, to which add the juice of one lemon and three pints of water. Let it stand for three hours, then strain into three-quarters of a pound of powdered sugar, or one pound if liked very sweet. Stir until the sugar is thoroughly dissolved, when strain a second time. Keep on the ice a few hours before serving. This is a delicious beverage for warm days.

**Strawberry Bananas.**—Select six good bananas, split them open carefully and remove the pulp. Beat the pulp to a cream, measure and add half as many strawberries, one tablespoonful of lemon juice, three tablespoonfuls of powdered sugar and one tablespoonful of orange juice. Mix well together, being very careful not to make the pulp too liquid, then fill the banana skins and set them on ice. To serve prettily, tie the bananas with narrow ribbons, green and dull red. When strawberries are not in season, peaches, cherries, or orange pulp may be used, changing the flavour accordingly.

**Strawberry Bavarian Cream.**—Stem two and a half pounds of ripe berries, mash them through a colander and add six ounces of powdered sugar to the juice. Soak half a box of gelatine in cold water two hours; when the sugar is dissolved strain through a sieve and add the gelatine. Stir until dissolved. Meanwhile put a pint of milk on ice for some time to get it thoroughly cold. When the gelatine is cool enough add the juice of an orange and a few drops of lemon juice and the puree of strawberries by degrees. Place it on ice, and as it thickens mix in five or six tablespoonfuls of whipped cream with as few strokes as possible. Rinse a mould with cold water, fill with the mixture and set away to harden. When firm turn it out and serve with a pitcher of whipped cream. This is a delicious dessert.

**Strawberry Saracen.**—A strawberry saracen may be made at dinner time and served cold, as it should be, at tea time. Butter generously slices of thin toast and line with it the bottom and sides of a china dish which can be set in the oven. The pieces of toast, made of stale bread, and cut quite thin, should be well dried in toasting and they should be trimmed to fit into the dish neatly. Fill the remaining place with stemmed strawberries, packed closely. Sift plenty of sugar over and through the berries, and set in a moderate oven for thirty minutes, or until the fruit has melted a good deal and settled. It will be found that they melt so much that the dish has not only to be packed but heaped, or it will not look well when done. Serve with cold thick cream.

**Fish Balls.**—Ingredients, boiled potatoes; freshened, slowly boiled "salt, dry fish;" pork gravy in sufficient proportions for hash. Peel potatoes while hot, mash and mix with the finely shredded fish and moisten with the pork, which has been cut into fine bits and tried out slowly, crisping the slices. Season to taste, adding a boiled chopped onion if that flavouring is liked. Mould into balls and let it stand till next day, when brown in moderate oven. Half a cup rich, sweet cream is an improvement, mixed when mashing the potatoes.



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Oxydonor is the chiefest single blessing with which I have made acquaintance on this earth, and I would not voluntarily forego its benefits for a deed in fee simple of Greater New York. Faithfully yours,  
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**J. Crawford Bradlee, M.D.**  
34 Wynard Square, Sydney, N.S.W., Australia,  
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**Former United States Consul Writes:**  
Hamilton, Ont., Canada, Sept. 2, 1896.  
It is to me a serious deprivation to be without the Oxydonor even one day.  
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The Oxydonor had a marvellous influence over me. With incredible quickness it brought me round, substituting strength for weakness, vigor for languor, ease for pain, and health for sickness. I shall take an Oxydonor back to England with me, and shall feel it a duty to recommend it to my friends.  
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McMaster Hall, Toronto, Ont.  
Nov. 24, 1898.  
The night I had the Oxydonor applied to me was the first night in three weeks that I had been able to sleep. Three days later the hay fever entirely left me. I will recommend those suffering from hay fever to try Oxydonor.  
WM. H. WALKER.

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

**Asthma.**  
Wawanesa, Man., March 1, 1899.  
I have been using my Oxydonor on a neighbor who was suffocated with asthma, and in three applications she is on the road to cure, and the relief is wonderful.  
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### Children's Department.

#### "THE GRASS WITHERETH."

Our years are like the shadows  
On sunny hills that lie,  
Or grasses in the meadows  
That blossom but to die.  
A sleep, a dream, a story,  
By strangers quickly told,  
An unremaining glory  
Of things that soon are old.

O Thou Who canst not slumber,  
Whose light grows never pale,  
Teach us aright to number  
Our years before they fail.  
On us Thy mercy lighten,  
On us Thy goodness rest,  
And let Thy Spirit brighten  
The hearts Thyself hath blest.

Lord, crown our faith's endeavour  
With beauty and with grace,  
Till, clothed in light forever,  
We see Thee face to face;  
A joy no language measures,  
A fountain brimming o'er,  
An endless flow of pleasures,  
An ocean without shore.

#### THE TOPSY-TURVEY HOUSE.

"Olive!"  
"Yes, ma'am."  
"You haven't practiced your music yet."  
"Oh, mamma, it's so warm!"  
"It is, indeed, but Miss Stanford said she would come to-morrow morning to give you your lesson, and you promised to play that

piece over four times beforehand. You must keep your word."

Olive went to the piano and drew out a sheet of music from the rack. She seated herself and ran her fingers lightly over the keys while she gazed discontentedly out of the open window. It was a very sultry afternoon, and the grass and flowers appeared wilted; the trees stood motionless in the hot air; a bee buzzed about the bed of mignonette by the gate; a little bird in some shady hiding commenced to sing, but the carol soon died away in a sleepy trill.

"Leave it until later, then," came the soft voice from upstairs. "Wait till 4 o'clock. It may be cooler by that time."

Olive left the piano and lay down again upon the sofa, which stood in such a position that she could catch the slightest breeze that stirred, and at the same time gaze upon the still outside world. She watched the bee for a moment.

"I wish I were that bee, with no dreadful old music lessons to practice," said she to herself, with a sigh. "Or else that little bird that sang a while ago. I'd even rather be Katy in the kitchen washing the dishes! Anything in the world but what I am!"

She lay still for a few minutes. A breeze came in and lifted some of the strands of her brown hair. Her eyes closed.

"Everything seems to be in the wrong place," came a new voice, high and shrill, from the corner of the room.

"Who had spoken? Olive saw that the only object in that corner was the easel with the gilt-framed picture. Could it—"

"I've thought that for a long time," retorted a sharp voice from the cabinet. "Here am I tick-tocking for ever and ever, and I'm tired of it!" Olive could scarcely believe her ears. That grumbler must be the little porcelain clock.

"Will you exchange?" asked the first voice. Yes, it was the easel speaking.

"Gladly my dear," was the reply.

Would wonders never cease! As Olive stared with all her might at the strange scene, the easel stepped briskly out from the corner, laid its picture on a rug, and hurried over to the cabinet, its stiff legs clicking on the polished floor. Meanwhile the clock had been taking out its delicate and never-silent machinery, and this was now fastened with twine to the bars of the easel, that admired itself hugely with its new decorations. The clock then hastened across the room and tried to lift the picture. Of course it did not succeed, and it began to grumble again.

"I'll help you," said a third voice. One of the brass andirons

arose and stood the picture up against the wall, then led the little clock around in front of it. "You stand here," observed the andiron; "you'll find it just as pleasant bearing that heavy picture on your shoulders."

"Very well," said the clock.

The easel clambered upon the cabinet—and very much out of place it looked, I assure you. All the bits of machinery bobbed and jingled, and some of the wheels spun around very swiftly and smoothly, but the easel complained that there was no tick-tock.

"That'll begin soon, I think," said the andiron, which seemed peaceably inclined.

"I wouldn't go back for anything!" cried the easel.

"After all, there's nothing like a change once in a while. I was so tired of holding that picture that I almost drooped it."

"You are both very foolish," observed the old eight-day clock in the hall. "By and by you will wish yourselves back in your old places."

Now this clock had had many, many years' experience, and its words should have been heeded; but the rest of the furniture was so anxious to follow the example of the easel and porcelain clock that the room was soon in confusion. Olive held her breath, and she was glad the sofa did not ex-

...of the frivolous dishes  
...positions, or she would  
...have been pushed in  
...fashion upon the  
...floor.

The bed case and the arm-  
chair came to an agreement; the  
latter soon had all the books piled  
upon its soft cushions, and the  
former stationed itself near one of  
the windows and waited eagerly for  
somebody to sit down on its  
shelves. The round table went in-  
to the hall, and appropriated all  
the umbrellas; the blue and white  
jar, that had held these, inverted  
itself and accepted the proud task  
of bearing up the lamp with the  
tulip globe. The hat-rack and the  
piano-stool exchanged places, and  
the rose-bowl and the antlers in  
the hall. The dinner-plates stood  
round in a row, and imagined  
themselves fine ladies and gentle-  
men. The rugs piled their heavy  
bodies under the dining-room  
table; the largest, a vain one from  
the far East, took the place of the  
table cover, when the latter draped  
itself over the door for a portiere.  
Altogether it was a most bewildering  
sight. But this was not all.  
The furniture in the upper cham-  
bers heard of the good time be-  
low, and soon it was in a state of  
mutiny also. Olive decided that  
never before, even on moving day,  
had she beheld such a topsy-turvy  
house.

When at last all the changes  
had been made, a long silence en-  
sued, which was broken by the  
tones of the large clock asking if  
everyone was satisfied. The case,  
with an injured air, asked why the  
wheels didn't tick for it as they did  
for the porcelain clock, but no one  
cared to answer. A dinner-plate  
endeavoured to slide gracefully  
upon the book shelves, but only  
succeeded in rolling to the floor  
and breaking in two, which disaster  
persuaded the others to remain  
where they were. The little clock  
tried so desperately to raise the  
picture that the heavy thing top-  
pled over upon it, and though it  
cried aloud for help, no one came  
to the rescue. The arm-chair by  
the wall trembled with pride, at  
which the piles of books instantly  
fell down. Fearing to trust itself  
any longer upon the inverted um-  
brella-jar, the lamp with the tulip  
globe descended to the floor and  
stood alone near the hearth.

"I'm drenched with oil," cried  
the umbrella jar. "Oh, I wish I  
had never stirred from my peaceful  
hall!"

"I'm weary of holding these un-  
grateful umbrellas," said the round  
table, "and I'm coming back into  
the parlour where I belong. I'm  
too genteel to remain here in the  
draughts."

Both the table and the jar start-  
ed in haste for their former posi-  
tions, and so it happened that they  
met with a loud noise in the door-  
way.

"Look out!" warned Olive, but  
her advice came too late.

In her excitement she sprang to  
her feet and rubbed her eyes.  
What—what had taken place? She  
looked eagerly about the room.

Here we are again  
with something else to say on the same subject.

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Where was all the mutinous furniture? Everything seemed to be in its own proper place; and a hasty glance into the dining-room and the hall revealed the same state of affairs. There was no disorder whatever. Olive again rubbed her eyes.

"Well, I declare!" said she.

Walking swiftly into the hall she found that there was no trace of oil upon the umbrella jar. She thought this very odd, indeed. The lamp with the tulip globe stood upon the round table in all its accustomed calmness. Not a book was misplaced, nor a chair.

"That's queer," said Olive.

Then she chanced to glance at the clock. Five minutes to four! She realized that she had been asleep for more than two hours—asleep and dreaming! But she could not forget how vivid the dream had been, and she actually went up to the porcelain time-piece and opened it to see whether the wheels and springs were in order. She was amazed to find that they were; then she recollected that it had all been a dream.

"You're a silly little thing to want to change that way," she whispered, and then went straight to the piano, sat firmly down, and spread out the music.

"I've had enough of change," she assured herself, smiling. "I'm glad I'm just plain Olive Deering and nobody else!"

"Which was a very sensible conclusion. The experienced eight-day clock struck four in a pleased way, and a delightful cool breeze was wafted into the room. The bee had flown away to other flowers long before, but just as Olive struck the keys the little bird awakened and filled the air with song.

OUR LITTLE DRESSMAKER.

By Mrs. F. W. Ward.

Only a little wanderer, peeping in at a door, wondering what those long benches of little girls were here for in that bright, cheery room.

"Why! they are sewing!" she whispered. "I wonder if I could go in and sew, too." Then she stole in quietly to an empty seat.

"Here is another little girl," said a sweet-faced lady, as turning about she espied the stranger. "Well, little one, how old are you?"

"Seven years, ma'am."

"And do you wish to learn sewing, like all these little folks?"

"Yes ma'am!" came the quick response.

"Our patchwork class is so large, dear, you must come with me into the next room," said the gentle voice. "Here, Mrs. Stewart,

I have brought you a new scholar," said Mrs. Thomas, as she hurried away to her own work.

"Good-morning, dear! Who are you?" exclaimed the new teacher.

"I'm a dressmaker," answered the tiny maiden.

"A dressmaker?" queried the surprised lady.

"Yes, ma'am! a dressmaker."

"Do you mean your mother is a dressmaker?"

"No, ma'am!" came the reply in her own quaint way. "I'm the dressmaker; but my mamma is not."

"What do you make?"

"Dolls' dresses. I cut out paper patterns, then I get rags and make dolls' dresses."

"That is very nice," said Mrs. Stewart; "and what is your name?"

"Tiny Holson," responded the little woman. We thought her well-named, this tiny creature, who interested us strangely.

When the session was nearly over, the children sang a hymn. What a happy little girl was Tiny then! Strange to say, this child, who went home with the resolve to return on the next Saturday with clean hands, had never before seen a school-room of any kind. Strange to say, because she had lived all her life in the heart of Philadelphia with school-houses and churches in plenty about her, left to wander the streets at will, this was the first time she had ventured inside the big houses, as she called them. Dear little wild-flower, growing still under her heavenly Father's care, though neglected by man! Surely God's angels guided her steps that day.

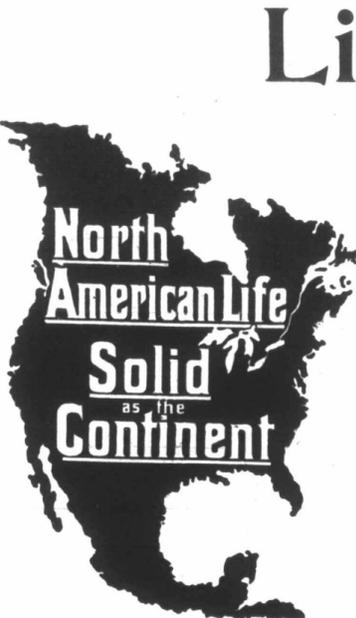
Tiny was so much pleased with the beautiful building that she must go take a peep next day. On that Sunday morning a few of the well-dressed church-goers may have noticed a shabby little creature peering cautiously into the vestibule, afraid to enter lest some one should order her away in the rough tones which she heard so frequently.

"Good-morning, Tiny," said a pleasant voice. Looking up to see its owner, Tiny's eyes met the kind eyes of Mrs. Stewart. "Do you want to come into church, dear? You may come and sit with my daughter and myself."

The little maid was very ready to accept the invitation, and although she grew tired, she sat quietly through the service, only fidgeting about occasionally to see those lovely windows. She had never seen anything so beautiful. How still, too, she was when everyone sang! What did it all mean, she wondered?

Sunday after Sunday Tiny found her good friend's pew, and every Saturday she was in her place at sewing-school. Some additions to her scanty wardrobe, with a plentiful use of soap and water, made a vast improvement in the child's appearance.

Mrs. Stewart had found her way to the one upper room which served for bedroom, kitchen and all



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for parents and three small children. This room was in a small street, several squares from the church, close to the dirt and noise of a railroad used principally for freight.

Evidently the mother wished no visitors, for only after several attempts was the persevering Mrs. Stewart admitted to the room, which told the sad story of dirt and liquor only too truly. As Tiny had said, the mother was not a dressmaker, but Tiny had adopted the name for herself.

"Now, Tiny, you must go to school next year," said Mrs. Stewart, one day. "I have a little girl I send to the parish school, but next year you shall go in her place." Oh! how happy was our little dressmaker then! To go every day to that nice school where the children had such pretty books, and sang such pretty songs! She had stayed out in the school-yard to hear them often!

Summer had come. While the birds were singing so sweetly and the streams flowing so swiftly; while flowers were growing in every hedge, many of God's little children were shut in narrow streets, away from pleasant sights and sounds. Where was our little dressmaker?

One of those warm days, skipping gaily along near her home, Tiny slipped, no one knew just how, but thought some careless person had left a fruit-skin on the sidewalk. A simple fall, people said; but poor Tiny was taken to the hospital, a sufferer for some weeks. "If she lived, her legs would be of no use," said the physician. A helpless cripple! But God thought it best to take His little one to Himself.

And so when school was open a week, and no Tiny was there, we hunted up Mrs. Stewart, who told us of this strange, sad close to a strange, sad little life. We sorely missed the quaint child, "Our dear little dressmaker."



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