

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

Vol. 36.

TORONTO, CANADA, THURSDAY, MAY 20th, 1909.

No. 20.

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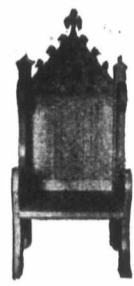
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On Friday, April 23rd, St. George's Day, and also the anniversary of the poet Shakespeare's birth, a Shakespeare Commemoration service was held in Southwark Cathedral, the poet's old parish church. There was a crowded congregation present, including many notabilities. The Shakespeare window in the cathedral had been decorated with the flowers of Ophelia and Perdita by Miss Ellen Terry, Mrs. Kendal and Mrs. Forbes Robertson and before the service began, the organist, Mr. E. T. Cook, Mus. Bac., gave a recital from the works of Shakespeare's contemporaries, Orlando, Gibbons and Byrd. After the anthem, "Let us now praise famous men" (Wesley) had been sung, an ode to Shakespeare's Birthday which had been composed by the Poet Laureate, was recited by Mr. Alfred Austin himself. Mr. Forbes Robertson next gave an address on Shakespeare, at the close of which a hymn was sung which had been specially written by the Rev. Canon



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Rawnsley. After the Benediction Sullivan's "In Memoriam" was played by the organist. It is proposed to erect a Shakespeare memorial in the cathedral.

The memorial to the late Mr. C. E. Kempe has now been completed at a cost of £725. The memorial has been divided into three parts and consists of a large transept window in the Church of St. Agnes, Kennington Park, a window in Southwark Cathedral, and an heraldic tablet in Chichester Cathedral. This latter, the final portion of the memorial, has just been fixed. Mr. Kempe had many associations with Chichester Cathedral. He enjoyed the friendship of the late and present Dean and Bishop, Durnford, and, further, the great East window of the choir and the East window of the South Chapel are his work. It is only fitting, therefore, that the cathedral should be included in the

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memorial scheme. The tablet is a little unusual, being in carved wood, decorated and gilded, with the Kempe achievement of arms over a scroll bearing an inscription, whilst above in a panel over the shield, is a beautifully carved small crucifix. The tablet is a striking work and it fittingly illustrates Mr. Kempe's great interest in heraldry. The late Mr. Kempe was buried at Oringdean, near Brighton, where a number of those kin to him are also buried.

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The issue for 1909 contains portraits and sketches of the late Bishop Carmichael, and the Right Rev. W. C. Pinkham, D.D., Lord Bishop of Calgary. Besides the statistics and descriptions of the 23 Dioceses, lists of Bishops and Clergy, it also contains interesting articles on General Synod of 1908, Book of Common Prayer, Laymen's Missionary Movement Reports of M. S. C. C., Woman's Auxiliary Brotherhood of St. Andrew, Commission of Sunday Schools of General Synod Church and Prayer Book Society, etc.

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Miss Hill has been appointed sexton at Crowland Abbey, Lincs. The post has been filled by members of her family for the past 200 years.

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Lessons for Sundays and Holy Days

May 23.—Sunday after Ascension.
Morning—Deut. 30, John 8, to 31;
Evening—Deut. 34 or Josh. 1; Titus 2.
May 30.—Whitsunday.
Morning—Deut. 16 to 18, Rom. 8 to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Act 18, 24, 19-21.
June 6.—Trinity Sunday
Morning—Isai. 6, to 11; Rev. 1, to 9;
Evening—Gen. 18; or 1 & 2, to 4; Ephes. 4, to 17; or Mat. 3.
June 13.—First Sunday after Trinity.
Morning—Josh. 3, 7-4, 15, John 20, to 19,
Evening—Josh. 5, 13-6, 21 or 24; James. 4

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

SUNDAY AFTER ASCENSION DAY.

Holy Communion: 294, 298, 316, 319.
Processional: 147, 280, 297, 301.
Offertory: 149, 248, 296, 300.
Children's Hymns: 304, 342, 343, 346.
General: 148, 235, 295, 299.

WHITSUNDAY.

Holy Communion: 155, 156, 215, 313.
Processional: 152, 211, 224, 508.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General: 154, 155, 207, 209.

ASCENSION-TIDE.

Part of St. Paul's prayer for the Ephesian converts is that they may receive the spirit of wisdom and revelation in the knowledge of God in order that they may know the exceeding greatness of God's power "according to that working in the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places" (Ephesians 1:17, 19, 20). God manifests His omnipotence supremely in the exaltation of Christ Jesus. For this exaltation is a foreshadowing of the final and complete overthrow of evil, and the absolute sway of righteousness. The lesson of Ascension-tide and that of Easter-tide are

one, viz., the triumph of the spiritual. This we see in the Resurrection. It was not possible for the grave to hold the Lord of glory. The grave cannot hold any man forever. The Resurrection—the triumph of the spirit—must come. It is also seen in the Ascension. This earth is not the eternal abiding place of the spiritual. "Here we have no abiding city, but we seek one to come." Jesus ascends because the Home of the spiritual is Heaven. What significance has the Ascension for the individual? In answer let us ask another question. Who ascended into Heaven? The Son of God. Yes, and by that reception into His own Home the Father marked His complete satisfaction with the Mission of Jesus Christ, the Son of Man. How inspiring and encouraging the prophecy indicated in that fact. Our Brother is in Heaven. We too shall rise and ascend into the heavenly places. The Ascension of Jesus reminds us of our ascension, and bids us prepare now for that life to come. And in this respect we see why Jesus ascended. He went up into Heaven that He might come closer to all mankind, to assume His universal relationship. For Jesus as God is omnipresent, i.e., He is found of all who seek Him. The explanation of the Ascension is to be found in our need of communion with the God-head. For a few weeks we have been studying the development of the spiritual life. We have learned that renunciation and active righteousness are at once the conditions and signs of spirituality. But there is another condition, viz., communion with Christ Jesus. He alone takes away the barrier between man and man—the barrier which prevents the rule of peace. He alone is the reconciler of man to God. For He alone is the way to the Father. Peace is the tranquil state in which every Christian finds himself. But there is no peace except in communion with Jesus Christ. And because Jesus is at the right hand of the Father on high He is in relationship with all men who will seek unto Him; and in perfect relationship with Jesus there is the potentiality of a true spiritual development. How come we into communion with Jesus? (1) By doing His will. "In His will is our peace" wrote the great Christian poet of the Middle Ages. To do the will of Jesus is to be one with Him. (2) In meditation and prayer. Communion depends upon a knowledge and an appreciation of God and His purposes. And prayer is the outward manifestation of our recognition of the presence of God. These spiritual exercises bring and keep us close to God. (3) In the Holy Eucharist. For therein we feed on Christ by faith with thanksgiving. In the Divine Feast we are united to the Prince of Peace. Such communion implies perfect rest of body and soul, acceptable worship and efficacious service. And these things are the outward signs of a true spiritual character. God calls upon you to develop that spiritual nature. The Church desires to minister to that nature. Therefore let us "depart from evil, do good, seek peace and ensue it."

"Rest and Change."

It has not taken the Bishop of Toronto long to prove his warm and sincere interest in the clergy of his diocese. Already his Lordship is taking the initiative in planning a season of rest and change during the summer for such of the clergy as wish to avail themselves of it. It is proposed to rent a house at Centre Island opposite the city, provide a housekeeper, and entertain in that beautiful and healthful summer resort six or eight clergymen for two weeks at a time at an almost nominal figure. We have long wished that some such arrangement could be made to bring into the lives of our clergy just such an opportunity as this for simple, inexpensive and mutual enjoyment and recreation. We heartily commend this

practical way chosen by the Bishop of proving his genuine sympathy for the clergy committed to his supervision, and we hope there will be such a general response from them as will prove their thorough appreciation of his Lordship's action. It might, of course, complicate matters, but we wish that the wives of the clergy could also have been brought within the scope of the plan. What a capital idea it would be were the Woman's Auxiliary to supplement the plan of the Bishop by making similar provision for the wives of the clergy!

Letters of Commendation.

It is many long years since we first inserted paragraphs pointing out the duty of both parson and parishioner in the matter of letters of commendation upon the latter leaving the parish. From time to time, annually we may say, we have repeated the advice. The subject is again brought to mind by reading in the Church Times a letter from Australia giving an account of the voyage of the Bishop of North Queensland, Dr. Frodsham, and an item in his address: "So few Church people emigrating to Australia carry 'letters of commendation' of any kind whatever. Two-thirds of the emigrants were members of the Church of England. The remainder were Presbyterians, Methodists, Baptists, Congregationalists, Jews and Roman Catholics. All the Congregationalists, Baptists and Jews, most of the Methodists, and a goodly number of Presbyterians carried papers of one sort or another introducing the bearers to their respective Churches in Australia and New Zealand. I could not find one solitary member of our Church with such an introduction, although many came from well-known and well-worked parishes." This startling rebuke has attracted very considerable attention, as it indicates either a want of knowledge by the incumbent of the poorer parishioners or else a want of sympathy on both sides. Our contemporary, the Scottish Chronicle, has taken up the subject with great energy and in detail. There is, of course, no need to say anything to our own clergy or people.

The Decay of Faith.

Miss Sarah A. Burstall has published a book entitled, "Impressions of American Education in 1908," in which she enlarges on the subject we so recently deplored, the absence of any concerted attempt to compensate for the fact that the State school does not and cannot include religious training in its programme. The people confessed to her that neither the family, the Churches or the Sunday School are under modern conditions sufficient for the work, nor was there any strong public opinion in the matter. Naturally the leaders feel it and some express it as Whitelaw Reid did of the ordinary citizen: "He may outwardly deny the decay of faith, but he inwardly feels it." Her own comment (remember she is English) is: "No one can study this literature, and talk to leading Americans about their problem of religious education, without feeling how great is our advantage in retaining in our ordinary State schools the religious education which has always formed a chief part of our ideal. America warns us how terrible is the loss, how great the danger to the stability and moral health of the nation, if we abandon this essential element in the life and growth of humanity and of the individual."

Report of the Missionary Congress.

The Report of the National Congress of the Laymen's Missionary Movement, recently held in Toronto, will be issued in a book of about 500 pages, and the first edition will be several thousand copies, as a large number of subscriptions were received during the Congress and since that

time. A book of this size requires a longer time for preparation than is usually thought necessary, but the committee in charge hope that it will be possible to get this one from the printers within three months from the close of the Congress. If they succeed in doing this, it will be much less time than has been usually consumed in books of this sort, as frequently it is six months after the convention before the report is issued. All the speeches must be submitted to the men who made them, after they are reported by the stenographer, and these must necessarily follow the men all over Canada and the United States, and a large amount of time is taken up in this part of the work. The price of the book will probably be advanced after the first edition is issued, and orders should be sent to Mr. H. K. Caskey, 429 Confederation Life Building, Toronto.

A Word to the Wise.

Dr. Gordon G. Burdick writing in the American Journal of Chemical Medicine as an expert on the subject, who has made extended study of its use and results, has sounded a note of warning on the general use of that powerful and dangerous scientific discovery the X-Ray. "It is curious," says Dr. Burdick, "how few physicians realize the dangers of the X-Ray, and disregarding the repeated warnings of the medical press, go blindly into using this agent, with a child-like faith in the manufacturers statement of safety that is sublime. It is not possible to estimate the actual damage that has resulted from the application of this form of energy in the hands of many well-meaning but dangerously incompetent persons." After giving some deplorable instances of results that have followed the indiscreet use of this powerful agent the Doctor thus refers to a simple way in which, through mistaken kindness on the part of the operator, its use may result in unsuspected yet permanent injury to children: "The danger that has been done by unthinking manufacturers and physicians who have allowed children of tender years 'to see the bones of their hand' with the fluoroscope can only be guessed at, but a heavy toll has undoubtedly been exacted, that will become apparent in after years in various ways." The writer of the article guards himself from misconception by saying: "Let me say that I do not condemn the use of the X-Ray for any legitimate purpose." He then refers to strictly scientific ways in which its use has proved invaluable. But he has these warning words to young practitioners: "It would be my advice to all young physicians who have a duty to posterity to perform to keep away from this form of energy or they will pay a fearful penalty with no compensating feature to justify the sacrifice."

Britain's United Family.

The London Times has an appreciation of the recent reply of the outlying members of the British Confederacy to the note of alarm that found utterance in the British House of Commons: "There is in British history no stranger commonplace than the suddenness with which the minds of the whole people will sometimes realize and brace itself to meet an impending crisis in its fate," says that influential journal. "Often exemplified in our English past, the same political instinct has once already been displayed by the Empire as a whole, when all the dominions sprang to aid the Mother Country at the outbreak of the South African War; but even more significant, because to distant peoples the present issue might well have been less clear, is the swiftness with which the outlying Britains have grasped the meaning of the situation revealed in Parliament little more than a fortnight ago. Carefully as British statesmen must have endeavoured to forecast the influence of their utterances in that debate, it is certain that none can even vaguely have foreseen the splendid manifestations of Imperial solidarity which it has produced." There can be no rational doubt that the "British Empire" is not

a mere paper title, a term of rhetorical statecraft. For defence it is a combination of millions of men of British blood and lineage widely scattered by choice, commerce and adventure over the habitable parts of the world. But ever ready to respond to the call of need from the common centre with the quickness and sureness that a powerful magnet attracts particles of steel scattered about it.

St. Luke and His Writings.

Among the many striking utterances of Bishop Gore in his Lenten addresses on "The Christian Ministry" we find this important declaration respecting St. Luke and his writings: "Only recently, Dr. Harnack, by far the most distinguished of European scholars, contrary to all his prejudice, had written quite positively that it was impossible reasonably to deny that both the Third Gospel and the Acts of the Apostles were written by St. Luke, the physician, the companion of St. Paul, and he strongly favoured the idea that it was written in the beginning of the fifth decade of Christianity." Accepting the Acts of the Apostles as authentic history, Bishop Gore remarked "there was no question at all that from the first moment the disciples knew that Christ had founded a Church, and that discipleship of Christ meant membership of His Church with all its obligations." This is surely a very cogent and conclusive presentation of our Church privileges and responsibilities. The Church is "the pillar and ground of truth," God's great witness in a sinful world.

Cocoa.

We have been surprised that the newspapers, both in the States and in Canada, have failed to chronicle the efforts made by certain leading cocoa manufacturers to put a stop to the barbarous slavery carried on in the Portuguese Islands of St. Thomé and Principe. A great deal of indignation having been aroused by articles which were published in some magazines showing how poor Africans were enslaved and deported to these islands, never to return, but to wilt and die, Mr. Joseph Burt and Dr. W. Claude Horton made reports to the estate proprietors and the Government of Portugal, which produced promises of reforms. In the beginning of March Mr. William A. Cadbury returned from a five months' visit to the Islands of St. Thomé and Principe and the mainland of Angola in which he was accompanied by Mr. Joseph Burt. They found that no adequate reforms had been or were being made. Accordingly, after carefully considering his report, Messrs. Cadbury Brothers, J. S. Fry & Co., and Rountree & Co. determined to buy no more Portuguese cocoa, and the leading English firms and Stollwerks, Suchard and Van Houten have pledged themselves to the same course. Possibly this good example may be joined in by the other manufacturers in Europe and the United States so as to compel Portugal to put an end to the traffic.

Growth.

In the springtime the miracle of growth impresses itself upon the mind with extraordinary power. At no other season of the year is the evidence so strongly pressed home upon the senses that there is a wonderful mysterious power at work in the world recreating and renewing the face of nature. The tiniest, tenderest wild flower, fresh born from the leafy mould, and the giant elm that towers above its fellows and counts its years by the score, alike demonstrate the resistless operation of this hidden force. How convincing and compelling is this stupendous object lesson to man! It comprehends the tiny babe upon its mother's breast and the hoary veteran whose second childhood is fact approaching. To every class and condition of mankind it makes its solemn, insistent appeal that man should grow in grace and in knowledge and obedience of the Author of his being. In the quaint words of

"Pier's Ploughman:" "By greyn that groweth God all teacheth."

Christian Education.

There is no doubt as to the necessity for Christian education, where it is desired that children should grow up to be Christian men and women. "Christian education is one of the great necessities of the age," says the Australian Churchman. "As soon as Christianity took root in New Zealand, for example, schools and colleges like the Te Aute College, for the sons of Maori chiefs, were felt to be necessary, and were established. Among both coloured and white people the need is the same, indeed we ought, like the Bishop of Liverpool in his New Year's message, to begin earlier than the college, for His Lordship says: 'Let the week-end be spent with the children. Let the mother teach her little ones. An ounce of mother is worth a ton of priest.' Let her strengthen that hold upon her children which in after years will prove the strongest force to keep them pure and steadfast, 'wearing the white flower of a blameless life.' We need a revival of 'the religion of the mother's knee.'" When one considers the blasting influence upon youth of an amiable and cultivated companion at school, a professor at college or an instructor in professional life who is an avowed agnostic or infidel, and there are such men, one cannot fail to regard the necessity of a thorough grounding in the principles and practice of Christianity to our young people. This the Church offers and the world rejects.

Good Advice.

Sir Harry Rawson, the popular Governor of New South Wales, had occasion at a recent school gathering in our sister colony to say a few words to the lads before him. His words were those of a brave, kind-hearted, manly man, and we commend them to our Canadian boys whether in or out of school. "In returning thanks Sir Harry spoke a few words of advice to the children, and exhorted the boys to always bear in mind the following: (1) Never say anything you would not like your mother and sisters to hear; (2) never do anything your mother or sisters would be ashamed to hear of; (3) never go into any company that your mothers or sisters would not like to see you in." No better rules for the formation of a gentle, chivalrous, noble life—a life that would in after years be an honour to the name it bears, and the race from which it has sprung could be given a lad than these. It was the loving, loyal observance of such rules that gave to France her Chevalier Bayard, to England Sir Philip Sidney, and to New South Wales, Sir Harry Rawson.

Preach the Gospel.

A useful story is told in the May number of the Sunday School Illustrator, a very popular help for Sunday School work. A young preacher was very timid about preaching to his cultivated congregation. Professors in geology, mythology, and literature sat in the pews and he was afraid of being convicted of inaccuracy if he referred to these subjects. His father gave him good advice, saying: "Do not be discouraged, preach the simple gospel, they probably know very little of that." There is nothing more wearisome to the real scholar than to hear some tyro airing his learning on some secular subject—but nothing more truly refreshing and edifying to scholar, as well as dunce, than to proclaim Christ as the sinners' Saviour and to lead souls to Him.

Lines of Defence.

At last the Canadian people are awaking to a realization of the undoubted fact that "self-preservation" is a law of national as well as of individual life. The monitions that precede a great and threatened disaster are moving men to think, feel and speak deeply. Frederic Harrison says in the London Times: "If it is asked, Why does in-

vasion threaten more terrible consequences to us than it does to our neighbours? The answer is that the British Empire is an anomalous structure, without any real parallel in modern history, except in the history of Portugal, Venice, and Holland, and in ancient history Athens and Carthage. Our Empire presents special conditions both for attack and for destruction. And its destruction by an enemy seated on the Thames would have consequences so awful to contemplate that it cannot be left to be safeguarded by one sole line of defence, however good, and for the present hour however adequate." Canadians cannot afford any longer to fold their hands complacently. To talk of the fancied protection of the "Monroe Doctrine," as if, forsooth, Monroe had been a U.E. Loyalist; or to look to the British Navy for protection without adequate contribution from Canada for her own defence as an integral part of the Empire. What if we were to continue to postpone preparation until the warships of a strong and determined invader—bent on conquest—were off our coast and at the mouth of our great waterway! Would those amiable gentlemen, who are now crying out peace! peace! then be prepared to shield our country from him and satisfy his warlike demands?

THE ASCENSION.

The question has often been warmly debated whether Christianity is God seeking man, or man seeking God. Rather a foolish and profitless question it seems to us. For man has always sought God, and God has always responded to the pure in heart. No man in any age has sought God wholly in vain. Revelation has always been a response to this universal and divinely implanted human instinct. "God is a rewarder of those who diligently seek Him." The Creator has endowed man with the inextinguishable desire to know Him. It has manifested itself in innumerable shapes and forms, but still it all springs from the same fundamental instinct. The thirst for knowledge of any kind whatever is only one manifestation of this universal longing. All men who aspire to widen their mental horizon are unconsciously seeking God, Who is the end and crown of all knowledge. To know God would be to know everything. Every step we make in the path of knowledge is a step towards God. Thus religion, whatever other phases it may have, is most assuredly man seeking God. God seeks man in this sense that He has endowed him with the invincible desire to find Him, and has from time to time revealed certain possibilities, given him certain land marks, supplied him with certain means of grace. But the fact remains that all the benefit to be derived from this depends upon the use man makes of it. "He that seeketh findeth," and only he that seeketh. This great truth the Ascension specially sets forth. Christ "ascended into Heaven," i.e., passed beyond the reach of our mortal ken, that man might learn to know Him by the exercise of those spiritual powers and faculties with whose development his higher being is bound up. "Blessed are they," says the Master, "who have not seen and yet have believed." This is the keynote of the Ascension. It awakens and develops in man that latent capacity for coming into vital relationship with the Unseen World, which is the very soul of religion, and without which religion is but a name, a shell without a kernel, a body without a soul. It makes him a seeker after God in a very deep and real sense. It teaches him that God can only be effectively and practically known by the employment of those means, which He has ordained for the uplifting of mankind. Thus to seek God in the true spirit is to find Him. The very desire to know God puts us in touch with Him. By the Ascension mankind becomes capable of spiritual activities, which transform his whole being and bring him into new environments and

relationships, and turn the whole current of his hopes and aspirations into a new channel. Humanly speaking how fatally incomplete Christianity would have been without the Ascension! Such a beginning indeed demanded such an ending, or rather such a new beginning. For as the one chapter closes the other opens, and mankind begins his quest after God, which we may rest assured will have its final successful crowning. Truly, said the Master: "Ye cannot follow Me now." But mankind, toiling slowly and painfully along the ascent "that slopes through darkness up to God," will in the end arrive, and so attain in the manner ordained by God, his final and complete regeneration. In seeking God he will "find himself."

THE TWOFOLD MISSION OF THE CHURCH.

"Christianity," it has been said, "is the most worldly and unworldly of religions." It busies itself almost equally with the material as with the spiritual well-being of mankind. In this it seems to combine two apparently contradictory features, which have differentiated it from all bygone and present day rival systems of religion. In all these religions we are struck with one of two conflicting theories of life, the ultra spiritual and the ultra materialistic. The one system teaches the utter futility and worthlessness of all employments, pursuits and aims that have to do with the advancement of the material well-being of mankind, the other makes them the chief end of man. Christianity, it would appear, combines the two, or rather balances them. To use the hackneyed, and often grossly misapplied term, it does teach us how to "make the best of both worlds." While essentially and fundamentally, and in a sense peculiarly the religion of immortality, it concerns itself with man's material and present world well-being to an extent unexcelled by any other religious system the world has known. The indirectness of its teaching on this head by no means detracts from its strength. We are not directly and positively commanded to make ourselves comfortable here and to strive for our own material advancement. As an aim in itself and as the main business of life, indeed, we are strongly discouraged from seeking worldly gain and prosperity. We are never allowed to forget that we are "strangers and pilgrims" here, seekers after a better country. At the same time we are enjoined to labour for the temporal well-being of others, to alleviate their sufferings, to administer to their bodily necessities, to promote their comfort and in every possible way to make life tolerable for them. An undue love for the "good things" of this life is indeed often discouraged, but a contempt for them on their own merits is never inculcated. Self-sacrifice and an indifference to the pleasures and enjoyments of the life that now is, and even to any form of success, is, indeed, taught, but only as a means to an end, and not as an end in itself. Asceticism, i.e., self-mortification which leads to nothing is nowhere commended. For asceticism is a protest against certain natural and divinely implanted instincts, which in themselves are good, and which only become sinful when perverted. Asceticism, pure and simple, is an unconscious protest against the work of the Creator, and must, therefore, however, well intentioned, be dishonouring to God. It is really in the last analysis to be wiser than God. Christianity, therefore, in making a virtue of our care for the material well-being of others, does most assuredly proclaim its belief in the desirability of making this present world a better and easier place to live in. The main duty of the Christian religion is, of course, the transformation of individual character, and its work begins within. But for its secondary object it has the creation of an environment in which the awakened and regenerated man can live and move and have his being. Thus we see the twofold mission of the

Church. The regeneration of the individual and the establishment of conditions in which the service of God becomes reasonably easy. Our Blessed Lord knew full well that the body acts and reacts on the mind, and that while the "spirit is willing the flesh is weak." He has no desire to lay on human nature any unnecessary burdens. He knew how suffering and adversity and physical ill being, beyond a certain point, would overcome the higher spiritual instincts and render the service of God normally practically impossible. No one more readily acknowledged and more mercifully tolerated those limitations inseparable from our being in this contracted sphere, which had been imposed by the Creator Himself. He knew that man must accept things as he finds them and live out his life here and play the game according to the rules. This then explains the seeming inconsistency of the Christian religion, which while appearing at one moment to encourage an entire indifference to all earthly well-being, commands under the heaviest penalties the deepest interest in the temporal welfare of our fellow-men. Christianity is a truly comprehensive system. It takes man as he is, and accepts things as they are. It works from both ends. The question is often debated as to how far the clergy are justified in taking part in movements for promoting the temporal well-being of humanity. Some have held that it is no part of the work of a spiritual organization, and that the Church should confine its energies to purely religious work. But looking at the matter from the standpoint indicated, we are bound to come to an exactly opposite conclusion. The work of the Church is not only to convert mankind, but to create an environment which will render the practice of Christianity reasonably easy. Simplicity of life is, we know, up to a certain point, favourable to religion, and beyond a certain point comfort degenerates into pernicious luxury, but it is equally true that there is a depth of abject discomfort and poverty that renders life a mere sordid struggle for existence, in which a man's best energies are absorbed in the struggle for a mere animal existence. And there can be no doubt that of the two extremes of abject want and superfluity, the former is the more spiritually injurious. In the one case a man may neglect his higher interests, in the other to a certain extent he must. Christianity, therefore, recognizing this, has imposed on the Church the duty of promoting the material well-being of mankind, a fact which is now at last being very generally recognized.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The city of Montreal has a peculiar and rather difficult educational question on its hands. Years ago Roman Catholic and Protestant citizens agreed to have two separate school systems entirely independent of each other. This cleared the way for religious instruction in both schools and for other modes of teaching that seemed good to each section. Eventually Jews came to settle in Montreal in sufficient numbers to be able to make themselves felt in civic and educational affairs. They were not Roman Catholics, neither were they Protestants, and hence had no place in our school systems. After considerable negotiations they were received under the wing of the Protestant Board having been granted liberty of conscience so far as religious instruction was concerned. Their families were large and their taxable estates small, and hence a feeling, of giving much and getting little, naturally manifested itself among ratepayers who bore the chief burden of the schools. Years rolled on and from a few hundred the Hebrews have grown in numbers until they now include about 35,000 citizens. Nearly forty per cent. of the children at the "Pro-

testant" schools are of Jewish parentage. The old conditions of partnership that were jumped at in the days of small things are now forgotten or overlooked by the multitude that has come in since. A representative on the Board and the appointment of Jewish teachers on the staff are demanded, and to attain this end a bill was introduced in the local Legislature to have the School Commissioners elected rather than appointed as at present. This effort has been blocked for the time, but it is manifest to all who stop to think about it that the blocking of a movement does not settle it. The justice in the claim of the Jews has to be met and met squarely. Protestants will not stand for an injustice even to a Jew. If he pays his taxes he must have some voice in the disbursement of them, and if he has children to teach his own sons and daughters can hardly, in equity, be debarred from teaching when they qualify themselves for the work. And yet in the very foreground of these rights one can see the secularizing of our Protestant schools. This would be regarded as a great misfortune since religious instruction as given in Protestant schools in Montreal has proved to be very satisfactory. The situation is one that calls for careful and courageous handling. No attempt at jockeying or that sort of thing will do. It is the old situation—nothing is settled until it is settled right.

The journal of the fifth session of the General Synod has come to hand. It is a considerable advance on its predecessors in point of magnitude, having three hundred and eighty-two pages of printed matter exclusive of twenty-six pages of "contents" and committees. That seems to be quite an ample issue for nine days' work. We have not had time to go through the journal thoroughly, but we would venture to make two or three criticisms of its contents. In the first place it would be interesting to know what percentage of the printed resolutions deals directly with the main issues before the Church. What struck us, as we followed the business from day to day, was the large quantity of husk and the small amount of corn to be found. Let us explain what is meant. What an extraordinary amount of time and space is given to the suspension of the rules of order, that some one be invited to a seat on the floor of the House, that a message be considered now, or that it be considered to-morrow, that this subject be taken up in conjunction with some other one, that a certain time be set apart for the meeting of committees, that somebody be added to a committee and so on. All this is but the frills of legislation and yet we would not like to say how many of the four hundred pages are taken up in this way. Then again there seems to be a great waste of good time and money in printing and reprinting the excessively polite formulae which preface the communications of one House to the other. "The President of the Upper House begs to inform the Prolocutor of the Lower House" that he has done something or other, and the Lower House resolves—"the Upper House concurring"—that certain things shall be done. Now honestly is it necessary for us to go through all this politeness and have it all printed in our journal? Could we not have it "understood" "taken as read" and not repeated ad nauseam. And lastly we would repeat a criticism made three years ago. The Board of Missions spends a whole day and more discussing the missionary policy of the Church and yet the transactions of that Board are not recorded in the journal. Our legal friends will tell us that the Board of Missions and the General Synod are two distinct bodies and so forth, and technically they are right. But the whole General Synod resolves itself into the Board of Missions and eventually reports to itself. The resolutions of the Board should be incorporated in that journal, if not in the regular course, at least as an appendix. What is wanted is full information about the proceedings of the Board and not merely the formal

report eventually presented to Synod. On many of the reports of committees we have already commented. Spectator.

Brotherhood of St. Andrew.

TORONTO.

Norway.—St. John's.—The Toronto Local Assembly of the Brotherhood of St. Andrew held its semi-annual meeting on Saturday afternoon and evening of last week at this church, when the attendance numbered some 150 or more, with a fair representation of juniors. Mr. W. J. Dyas, the chairman, presided at the afternoon session, which opened at three o'clock, with an address of welcome from the rector of the parish, the Rev. W. L. Baynes-Reed. Various reports were read and adopted. Each chapter in the city, to the number of about thirty, as well as several junior Chapters, presented reports of work being carried on along the lines of leading men and boys to Christ by personal service and by organized effort. The chairman addressed the meeting on the state of the Brotherhood in the city, and on the opportunity afforded by the Laymen's Missionary Movement of advancing the cause which the Brotherhood has at heart, namely, "the extension of Christ's Kingdom among men," and the recognition of man's responsibility to man. At 7.30 p.m. Evensong was said in the church, and at 8.15 the evening session was held in the large hall, Mr. Charles Evans-Lewis, the vice-chairman, presiding. A resolution regretting Canon Welch's decision to leave the city to return to England was brought in by Mr. Rupert Davids, seconded by Mr. R. H. Coleman, who expressed the great regret felt by all, as Brotherhood men and Churchmen, at Canon Welch's intended departure from amongst us, and paid a high tribute to the sincere respect and regard in which he is universally held. This was carried by a standing vote amid hearty applause. The Rev. W. J. Southam, rector of All Saints', delivered an address on "Brotherhood Ideals," and the latter part of the evening was devoted to a conference on Chapter officers, led by Mr. J. T. Symons of St. Luke's, and Mr. Rupert Davids, of St. Simon's.

The Churchwoman.

MONTREAL.

Montreal.—The monthly meeting of the M.D. W.A., which was held in the Library of the Synod Building, on Thursday, May 6th, at 10 a.m., was well attended. The President opened the meeting with prayer. The minutes of the last meeting were read and confirmed. Resolutions of sympathy with Mrs. Calcutt on the death of her husband, and with the family of the late Mrs. Macartney on the loss they have sustained in her death, were passed, the members all standing while the resolutions were read. The President spoke of the work done by Mrs. Macartney for the W.A. for many years, especially in connection with the Diocesan Dorcas. A new Girls' Branch was announced in connection with St. Edward's Parish. A letter was read from Miss Bell, formerly a member of the Abbotsford W.A., who has been working in the diocese of Moosonee, but has now gone to be teacher in the Carcross School. She described the beauties of the trip to the Yukon, and her pleasure at reaching her destination and working under Miss Collins, whom she described as a most energetic and methodical manager. Mrs. Bompas read a letter from Miss Collins in regard to the reorganization of the Carcross Branch of the W.A., in which she said they had decided to work for their own church and school this year, as so much is needed for them. Miss Askwith wrote in regard to the M.D.W.A. well at Palamcottah, which was to be finished by March 26th. The inscription selected, "With joy shall ye draw water from the well of salvation," is to be in Tamil, so that all may read, the letters being grey on a black granite stone. A letter from Mrs. Coates spoke of the needs of Dynevor Hospital, where funds are much required. She mentioned specially the benefit to convalescent patients if a stone porch on the hospital building could be fitted up for their use. The Dorcas Secretary suggested that the Branches which have been sending bales to the Rev. Mr. Coates at Poplar Park, should still continue their help to him at his new station. Mrs. George A. Savage was then presented with a life membership card

and badge by the President, the life membership being the gift of the members of the Mothers Meeting of St. Edwards' Parish, in recognition of her long and faithful work amongst them. Six other new life memberships were announced. A letter was read from the General Treasurer in regard to means of increasing the income of the General Board, which at present has an annual deficit. The matter was deferred till the next meeting. Miss Sever, of the Universities' Settlement, Bombay, wrote of a new school building which wants a great deal of furnishing. Miss Sever is at present suffering with her eyes and asked for the prayers of the W.A. that her sight may be finally restored and that she may be strengthened to bear the weary months of enforced idleness which she will have to endure before recovery. Miss Strickland's letter gave an account of a "purdah" party in Lahore, the guests including Indian ladies of high rank, one of them editress of a native paper, and others prominent in intellectual circles; besides a few Europeans. All men were carefully banished from the house and garden in which the meeting was held, and the garden was surrounded by high canvass walls. The guests, who numbered about fifty, began to arrive at 4.30 p.m., and the scene was a very pretty one, the bright colored dresses being most picturesque. The entertainment consisted of tea, music, papers on different subjects, badminton, tennis, etc. The Dorcas Secretary reported the sending off of 19 bales and 5 boxes. Mrs. Farthing was added to the Dorcas Committee, the members of which much appreciated the valuable help given by her in packing the co-operative bales. It was announced that Mrs. Geo. Savage had designated her life membership fee to a communion set, which had been sent to Kitley, Sask. The Babies' Branch Secretary gave a report, and then read letters from Miss Ross, with an account of the temple child Vineetha, who is said to be getting on, but is very lively and rather troublesome; and from Miss Wade, of Ku Cheng, China, who said that the Montreal baby, "Precious Light," is sending a set of her clothes to be shown at the Missionary Loan Exhibition. The devotional meeting was taken by the Rev. J. M. Almond, rector of Trinity Church.

OTTAWA.

Ottawa.—The regular monthly business meeting of the Diocesan Board of the Woman's Auxiliary to the M.S.C.C. was held last week in Lauder Hall, at which Mrs. Tilton presided. Ten officers, twenty-two representatives and a number of visitors were among those present. Mrs. Cowan, of Toronto, was introduced to the meeting and given a hearty welcome; also was Mrs. E. A. Anderson, a new life member of the diocese, now residing in Hintonburg, where the Rev. E. A. Anderson is rector of St. Matthias' Church. Mrs. Capp, the corresponding secretary, read the welcome news that Mrs. Heber Hamilton, of Japan, and Miss McKim, of Persia, will be the special speakers at the annual meeting. A letter of interest was read from Miss Wade, formerly of Hamilton, now doing missionary work in China, in which she is supported by the Canadian Anglican auxiliaries. Mrs. Green, Dorcas secretary, reported eleven and a half bales sent out during the month; total value, \$281.83. Three co-operative bales were forwarded to the Rev. C. Weaver at Wapaskow; three to the Rev. John Antle for the Alert Bay Hospital, and several others were reported. The one to the former contained, among other things, 94 new and 26 second-hand articles and 34 quilts; the one to Mr. Antle, supplies for the hospital. The secretary expressed her gratefulness to the members of her committee for the kind help given in packing these bales. The treasurer, Mrs. George E. Perley, reported receipts for April to be \$388; expenditure, \$518.08. The organizing secretary, Miss Greene, reported cheering news from several newly formed branches, among them Westmeath, Forrester's Falls and Cobden. A new girls' branch has been formed at St. Bartholomew's Church, New Edinburgh. A letter will be forwarded to the Archbishop of Ottawa from the Board, congratulating him upon his elevation to his new and high office of the Church in Canada. A resolution of sympathy will be sent to Mrs. W. A. Read, first vice-president, in her illness, expressing hopes that she may be restored to her health and strength. The Rev. C. J. Peck, of Baffin's Land, and the Bishop of Algoma came into the meeting, and gave brief and interesting talks on their work. Mr. Peck spoke of his work and progress among the Eskimos in the Far North, where he has laboured for thirty years; and Bishop Thorneloe told of the difficulties encountered in sustaining the Indian schools, which

are so much needed in this country, and still have a struggle for existence. Both gentlemen spoke in the highest terms of the substantial help given the missionaries in money and clothing by the Woman's Auxiliary, but for which the work would be even more arduous than it is.

The thirteenth annual meeting of the W.A. of the Diocese of Ottawa is in progress this week, and a large number of delegates are in attendance from all parts of the diocese. A fuller report of the proceedings will appear next week.

TORONTO.

Toronto.—St. Alban's Cathedral.—The members of this Branch of the Girls' Auxiliary held a sale, and also had an entertainment on Wednesday afternoon and evening of last week, which proved most successful in every way. The Rev. Canon Macnab was of great assistance to the young ladies who presided over the various stalls, and by his genial presence added greatly to the success of the affair.

The crypt of the Cathedral was crowded to the doors on Tuesday evening, May 18th, on the occasion of a reception tendered to the officers, life members, delegates, hosts and hostesses, for the twenty-third annual meeting of the Woman's Auxiliary, diocese of Toronto. The big room was beautifully lined and decorated with red bunting and Union Jacks, large Japanese lanterns suspended all about adding to the effect; at the far end a platform running the width of the crypt was covered with rugs and divans, chairs and seats arranged very prettily with draperies and cushions, two pianos being also in evidence. The Lord Bishop of Toronto was greeting many friends, and Mrs. Sweeny, wearing the lovely bracelet presented to her, was also present. Canon Macab, speaking from the steps of the dais, gave a warm welcome to everyone in the room, and alluded in feeling terms to the loss of the good and ever-lamented Archbishop, bringing also a kind message from Mrs. Sweatman, who as Honorary President, has always taken an unflinching interest in the work of the W.A. The Lord Bishop then made a short address, also speaking of the kindness, gentleness and deep sympathy invariably given to the W.A. by the late Archbishop, whose presence was always looked for and welcomed at its annual meeting. His Lordship also spoke of a hoped-for "house of rest" for country clergy, to be established on the Island, and concluding with a few words of earnest encouragement. Mrs. Banks, for many years the Dorcas Secretary-Treasurer for the diocese, gave a warm welcome to the delegates, mentioning the interesting fact that she had been to the twenty-three meetings. Mrs. Hamilton (Collingwood), replied on behalf of the delegates, saying that the annual meetings were felt as an inspiration for each year's work, and giving earnest thanks for all the unvarying kindness shown to the delegates. Some charming music was then given by some of the young members of the Girls' Branch, and refreshments were served also by the ladies of the congregation from tables prettily decorated with bright crimson and white. The hundreds of guests were delighted with the opportunity of meeting Mrs. Patterson Hall, President of the General Dominion W.A.; Miss Tilley, President of the Diocesan Board, and the officers.

The twenty-third annual meeting of the Diocesan Woman's Auxiliary opened on May 5th, with the usual service in St. James' Church, at which the Bishop of Toronto officiated, assisted by Bishop Holmes, of Athabasca; Bishop Reeve, the Rev. Canon Welch, the Rev. Canon Dixon, the Rev. Canon Broughall, and the Ven. Archdeacon Warren. There were over 900 communicants, the largest number ever recorded. At the conclusion of the service, the officers and delegates adjourned to the Guild Hall on McGill Street. The President, Miss Tilley, opened the meeting with a short address in which the work of the past year was reviewed and several practical suggestions for the future were made, amongst which was that of a week of crusade for increasing the membership. The Recording Secretary, Mrs. Ernest DuVernet, in her report, showed the increase made in the Auxiliary during the year, seven new branches having been formed, bringing the total membership up to 6,338, an increase of 261 over last year. The Treasurer, Mrs. George Webster, reported the receipts for the year to have been \$12,272.60 which, with the balance on hand, made up a total of \$17,822.47. The Secretary-Treasurer of Literature, and the Secretary-Treasurer of the Junior Department both,

gave encouraging reports showing a marked increase of numbers and of interest in their respective departments. At the conclusion of the day's business, Mrs. Patterson Hall, of Montreal, President of the General Board, was presented to the meeting, and gave a short address, bringing greetings from the General Board. In the evening a missionary meeting was held in the Guild Hall, the Lord Bishop of Toronto presiding. Bishop Reeve made the opening address, and was followed by Bishop Holmes, of Athabasca, who spoke of the work in his diocese, the problems presented by the floods of foreign immigrants pouring into the country, and the needs of the near future. Other speakers were Mr. A. B. Morine, K.C., who sketched the history of the Laymen's Missionary Movement, and the Rev. E. J. Peck, a veteran missionary from the centre of Baffin's Land, who for the last thirty years has worked among the Esquimaux in what is probably one of the dreariest and most isolated parts of our Dominion, told of the hardships, privations and paths of life in the far north where he and his wife lived in a log and ice cabin, 400 miles from a doctor, and 1,000 miles from the nearest post-office. In July of this year, with Mr. Fleming, of Wycliffe College as assistant, Mr. Peck hopes to leave St. John's, Newfoundland, for the Arctic Mission. At the second day's session further reports were read, amongst them being that of Mrs. Dykes, Secretary-Treasurer of the Parochial Missions, who reported the receipts for the year as \$3,678.44, an increase of \$190 over last year; that of Mrs. Plews, Secretary-Treasurer of the Babies' Branch, who reported a membership of 322, 85 more than last year; and that of Mrs. Clougher, Secretary-Treasurer of the "Leaflet" circulation. The Rev. Charles Shortt, of Japan, gave an interesting account of his work there, and during the noon hour the Rev. Canon Cody gave an address on "The Ascension." During the intermission for luncheon, the balloting for officers took place with the following result:—President, Miss Tilley; First Vice-President, Miss Mabel Cartwright; Second Vice-President, Mrs. Willoughby Cummings; Recording Secretary, Mrs. DuVernet; Corresponding Secretary, Miss E. Fannie Jones; Treasurer, Mrs. George Webster; Convener Literature Committee, Mrs. S. F. Davidson; Secretary-Treasurer Literature, Miss Lea; Convener of Junior Department, Mrs. Ryerson; Secretary-Treasurer of Junior Department, Miss Middleton; Secretary-Treasurer P.M.C., Mrs. Dykes; Secretary-Treasurer Babies' Branch, Mrs. Plews; Secretary-Treasurer "Leaflet" circulation, Mrs. Clougher; Convener of Hospital Committee, Mrs. George Jarvis; Convener of Dorcas Committee, Mrs. Banks; Secretary-Treasurer Dorcas Committee, Mrs. S. F. Clarke; Secretary-Treasurer, E.C.D., Mrs. Bigwood. In the afternoon another address was given by Bishop Holmes, in the course of which he spoke of the rapid increase of land value in Athabasca, saying that \$1,000 invested now in land there, would in a few years be worth \$50,000, sufficient to endow his diocese. It was immediately moved by Mrs. Webster, seconded by Mrs. Banks, and carried, that \$1,000 should be raised by the Woman's Auxiliary to buy lands for the Church in Athabasca, and amidst great enthusiasm over \$535 was promised on the spot. Further addresses were given by the Rev. F. W. Kennedy, of Japan, who told of the interesting work done in St. Mary's Home, Matsumoto, and by Mr. J. E. Jones, who, in the absence of Canon Welch, gave a talk on the "Book of Common Prayer." In the evening Miss Cartwright gave an inspiring address on "The Victorious Progress of Missions," showing the wonderful advance of the work from the first Day of Intercession in 1872, to the present high tide of missionary enterprise which is at last carrying the message of Christ through all the world to every creature as He commanded so long ago. The Rev. H. J. Hamilton, of Japan, also gave an address on "Japan: Its Work and Its Missions," illustrated by lime-light views of unusual excellence. The life membership fees for the year, amounting to \$925, was divided between the Mission at York Factory (\$375), and the Yukon Endowment Fund (\$550). The interest on the E. M. Williamson Memorial Fund was given to the operating room at Lytton Hospital, and the interest on the Century Fund (\$196), was given to the church at Washage, Toronto diocese. A balance of \$312.64 in the treasury was divided between Ichinomija House, Japan, (\$162.64), and the church at Fernie, B.C., (\$150). The Extra-Cent-a-Day Fund for April, amounting to \$140.80, went to the Rev. E. J. Peck, of Baffin's Land. One of the most interesting features of the morning meeting on Friday was an open discussion of the difficulties each branch experienced in carrying on

the work. At the afternoon session a paper on "The Tithe" was read by Miss Mary Campbell. Mrs. Sweeny also spoke for a few minutes, warmly expressing her interest in the Woman's Auxiliary and its members. The thank-offering which this year amounted to over \$500, was then taken up, after which the Rev. W. J. Southam, of All Saints' Church, gave an address on "The Coming Day." A few helpful words from the President of the General Board, Mrs. Patterson Hall, and the President of the Diocesan Board, Miss Tilley, brought to a close a meeting that was probably one of the largest and most successful in the annals of the Woman's Auxiliary.

RUPERT'S LAND.

Winnipeg.—Holy Trinity.—The annual meeting of this Branch of the W.A. was held on Monday, May 10th, the Ven. Archdeacon Fortin occupying the chair. Mrs. Boswell, the President, gave a short address, urging the members to try and attend the Diocesan Board meetings in order to become more fully acquainted with the Auxiliary work. The Secretary's report was read by Mrs. Miller, who enumerated the bales, parcels and pledges sent out, the value of bales and pledges amounting to nearly \$400. The Treasurer's report was read by Mrs. MacMullen. The four pledges, the Dynevor Hospital, the Organizing Secretary, the Parsonage Fund, and the Mission Fund, to the amount of \$100, had been met; also five dollars to help rebuild a church at Fernie, and five dollars to the Mrs. Tilton Testimonial Fund. Purchase of materials and other expenses had also been met and there remained a small balance. The "Leaflet" report showed that there were 70 in circulation, and the mite boxes had brought in \$14. An address on Dorcas work was given by Mrs. Malcolm. A very interesting account of the history of the Dynevor Hospital was given by Miss Cowley. The election of officers resulted as follows:—Honorary President, Mrs. Fortin; Honorary Vice-President, Mrs. Stang; President, Mrs. Boswell; Vice-Presidents, Mrs. Cordingly and Mrs. MacWatt; Secretary, Mrs. Nesbitt; Treasurer, Mrs. MacMullen; cutters, Mrs. E. D. Moore, Mrs. Merrick, Mrs. Jordan; buyers, Mrs. J. S. Moore and Mrs. Hagel; Superintendent of work, Mrs. Gannon; "Leaflet" Secretary, Mrs. Inglis; Mite-Box Secretary, Mrs. Miller; delegates to the Diocesan Board, Mrs. George Clements, Mrs. R. Graham.

Home & Foreign Church News
From our own Correspondents

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

St. John.—St. Luke's.—On Thursday evening, May 6th, after enjoying a supper which was provided by the ladies of the church, the members of the Men's Bible Class presented the rector of the parish, the Rev. R. P. McKim, M.A., with an address and a purse of gold. The reverend gentleman feelingly responded. A hearty vote of showing the appreciation of the untiring efforts of the Rev. J. E. Purdie, was unanimously passed, showing the good will and esteem in which the members of the congregation have for him in his good work.

Woodstock.—The delegates to the Synod from this parish are C. L. S. Raymond, and T. C. L. Ketchum.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—The following are the Bishop's public engagements for the remainder of the month:—Thursday, May 20th, Ascension Day; Saturday, May 22nd, travel to Grande Mere; Sunday, May 23rd, (Sunday after Ascension), Confirmation and Holy Communion, Grand Mere, 10.30 a.m.; (preach Shawinigan Falls at Evensong); Monday, May 24th, return to Quebec; Thursday, May 27th, travel to St. Malachie for Confirmation at E. and W. Frampton; Friday, May 28th, return to Quebec; Sunday, May 30th, Whitsun Day, celebrate Holy Communion and preach Cathedral, 11 a.m.

St. Matthew's.—A gift of a bracket clock for the tower has been presented to this church. It is a memorial to the late Anne Sophia Laurie, and has been given by her sons. A new tablet was erected in the church this Easter in memory of Mr. and Mrs. James Hatherley, for many years faithful workers in the parish.

On Saturday evening, May 1st, over 300 clergy and laity attended a banquet which was given in the Y.M.C.A. building for the purpose of inaugurating Laymen's Missionary Movement. The guests of honour were the Rev. Canon Tucker, of Toronto, and the General Secretary of the Laymen's Missionary Movement Mr. J. Campbell White, of New York. Mr. John Hamilton, D.C.L., Chancellor of Bishop's College, Lennoxville, presided, having on his right Mr. Campbell White, Bishop Dunn, Hon. Judge McCorkill, the Rev. E. P. H. King, and Col. Turnbull, while on the Chairman's left, sat the Rev. Canon Tucker, Mr. W. A. Marsh, the Rev. Geo. H. Williams, the Very Rev. Dean Williams, and the Rev. A. T. Love. Grace was pronounced by the Lord Bishop of the diocese. At the conclusion of the repast, after the usual loyal toasts had been observed, after a few opening remarks by the Chairman, Dr. Hamilton, addresses dealing directly with the main object of the gathering were given by Canon Tucker and Mr. White, both of whom met with a most enthusiastic reception on rising. Short speeches were also made by Mr. W. A. Marsh and Mr. E. T. D. Chambers.

On the following day in the afternoon a mass meeting was held in the Auditorium, which was filled to overflowing by an enthusiastic audience. Dr. Hamilton presided, and speeches were made by Canon Tucker, Mr. J. Campbell White, and Mr. Mornay Williams, a lawyer, of New York. The Bishop, who was present at the meeting, pronounced the Benediction. Thus the Laymen's Missionary Movement was launched under the happiest auspices in this city, and there is great promise for the future.

A meeting for the organization of a Diocesan Committee was held in the Cathedral Church Hall on Monday, May 3rd, when a goodly number of delegates from the various churches in this diocese were assembled. Dr. John Hamilton occupied the chair, and the proceedings were opened by prayer by the Rev. Canon Tucker, Mr. W. H. Wiggs explained the object of calling the meeting and read the resolutions adopted by the National Anglican Committee in Toronto, April 3rd last. The resolutions having been read were put to the meeting and were carried unanimously, and these formed a basis for this committee's action. The election of officers of the committee was then proceeded with, and the following gentlemen were named:—President, John Hamilton; Vice-Presidents, Capt. Carter, H. J. Machin; Secretary-Treasurer, W. H. Wiggs; Assistant Secretary-Treasurer, Dr. Jas. Laurie; Committee, W. G. Hinds and Art. Smith for the Cathedral; J. R. Thompson and R. Campbell for St. Matthews; E. T. D. Chambers for St. Peter's; W. C. Scott for Trinity; Gus. Stuart for St. Michael's; Col. H. R. Fraser and J. A. McKinnon for Sherbrooke; C. E. Boutelle, Danville; Major R. J. Hewton, Richmond; A. L. Baldwin, Coaticook; H. M. Price, Montmorency; J. H. Pennington, Lyster Station; W. F. V. Atkinson, (pro tem), Gaspé; Mr. Godin, Three Rivers; Mr. Findlay, Lewis, with a quorum of five. It was resolved that the officers and members of the committee elected above should continue in office for one year and that power should be given to fill vacancies during that period, and to settle and adopt a plan for the continued existence of this Diocesan Committee. Short addresses were made by Dr. Hamilton and Mr. J. Campbell White. Votes of thanks were again passed to the Rev. Canon Tucker and Mr. J. Campbell White, for their splendid assistance and helpful advice during their short stay in this city. Thanks were also tendered to the Cathedral authorities for the use of the Church Hall. The meeting was closed by singing the Doxology, and the Rev. Canon Tucker pronounced the Benediction.

Montmorency Falls.—Wardens, F. G. Daniells, J. W. Baker. A very handsome bronze tablet has been erected in the church to the memory of the late Herbert Laurence Price, son of H. M. Price, Esq., whose death occurred through an accident at Victoria Mine, in Ontario, rather more than a year ago. A similar tablet was put up last year to the memory of his mother, the late Mrs. Price. Both tablets are the gift of H. M. Price, Esq. They are singularly beautiful examples of the sculptor's art.

New Carlisle.—Wardens, R. Assells, C. Hall.

Paspebiac.—E. A. Bouillon, C. Le Gallais.

Three Rivers.—Wardens, A. Rennie, G. V. Gandin. After the vestry meeting was over an informal meeting of the parishioners was held to decide on a memorial for the late rector. It was decided to purchase a brass cross, suitably engraved, and vases to stand above the altar.

Port Daniel.—St. James'.—A new altar which has lately been placed in this church was dedicated and used for the first time on Easter Day. It is a fine piece of furniture, beautifully carved, and stained to match the other furnishings. It is of arch-style with specially designed mottoes, the centre panel showing the Cross and Crown, whilst the panels on the other sides have the elements of the Lord's Supper displayed in the form of a stalk of wheat and a bunch of grapes. The work was done by a local workman who has already done work of a similar kind. Wardens, C. Sweetman, J. Prince.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

Montreal.—At the annual meeting of the Montreal Branch of the Diocesan Sunday School Association the following officers were elected for the year: Honorary president, the Lord Bishop of Montreal; president, the Rev. J. L. Flanagan; clerical vice-president, the Rev. F. J. Sawers; lay vice-president, Mr. A. Parr; secretary, the Rev. W. S. Major; treasurer, Miss Rexford. Executive Committee—The Rev. Dr. Rexford, the Rev. J. A. Elliott, the Rev. H. E. Horsey, Messrs. Forgrave and Turner, Misses Houghton, Leders, Taylor, K. Mudge, and Norris.

All Saints.—Mr. E. Sweeting has been offered and has accepted the position of organist and choirmaster of this church. He has already entered upon his new duties.

St. George's.—The adjourned vestry meeting took place on Monday, the 10th, the Rev. Dr. Paterson-Smyth presiding. Wardens, Messrs. Peers Davidson, K.C., and R. W. MacDougall (re-appointed). The feature of the report of the Finance Committee presented at the meeting was the disclosure of the fact that there had been a deficit in the year's operations of approximately \$3,000 on church expenses. The deficit was accounted for by the fact that \$10,000 had been contributed to Home and Foreign Missions and to work among the poor. The Finance Committee was instructed to consider ways and means to turn the debit balance into a credit balance and report back to the vestry.

Synod Office.—A hundred and fifty laymen and a good representation of the clergy of the diocese met in the Synod Hall on Tuesday, the 11th inst., for the first annual meeting of the Church of England Central Committee of the Laymen's Missionary Movement. Bishop Farthing, the Rev. Canon Tucker, secretary of the M.S.C.C., and Mr. Campbell Lane were among the speakers. His Lordship spoke of the great aims of the movement and the good effects that followed self-denial and an unselfish missionary enthusiasm. In the diocese the campaign would be continued in June and in November. It was His Lordship's ambition to see the movement advance, and the Diocese of Montreal become the foremost diocese in the Dominion in missionary spirit. The report of the Executive Committee was then read, showing the rapid progress of the movement. Mr. R. H. Buchanan moved the adoption of the report. Mr. A. P. Tippett seconded the motion, and the report was adopted. The election of officers was then proceeded with, and in response to the strongly expressed wish of the meeting the president, Mr. D. W. Ross, consented to accept re-election. The result of the election was as follows: President, Mr. D. W. Ross; vice-president, Mr. A. P. Tippett; secretary, Mr. W. Malone; treasurer, Mr. E. J. Coyle. Mr. Campbell Lane reviewed some of the recent developments in the movement, and gave a clear statement of what the undertaking was. The Rev. Canon Tucker, who in his capacity of Secretary of the Missionary Society of the Church in Canada, has been in close touch with the movement and its results, gave instance after instance of the way the idea had been taken up in almost every parish in the land since the gathering in Toronto.

Trinity.—The Rev. R. W. Norwood, rector of Springhill, N.S., has been appointed to the curacy of this church. The rector of the parish and Mr. Norwood are friends of many years' standing.

Mr. Norwood will, it is expected, enter upon his new duties about September 1st.

St. Armand West.—A new memorial window has been placed in St. Paul's Church, Philipsburg, by Mr. P. C. Moore, of Stanbridge. The subject is the Risen Christ, full length, standing in glistening white. The right hand points upwards, and in his left is supported the Cross. Beneath His feet the green grass of earth is contrasted with the blue sky of heaven above the head. Behind the radiant figure in all its brilliancy stands the dark colour of a reddish brown to typify the gloom of the grave from which He has recently risen. The hands contain the impress of the nails, but the expression of the face is that of peacefulness and victory. The work was done by Spence & Sons, of Montreal, and bears the inscription, "Follow Me." "A. D. M. C., and in memory of the Honourable Philip Henry Moore, born February 22nd, 1799; died November 21st, 1880; and of Harriet Adams Stone, his wife, born June 4th, 1802; died February 3rd, 1890. Erected by their son, Philip C. Moore." The Honourable Philip H. Moore was born at Rhinebeck, Dutchess County, New York, 22nd February, 1799, came to Canada with his parents in 1802 and settled at Moore's Corners, now known as St. Armand Station. The family were members of the Church of England, and Mr. Moore took a prominent part in Church affairs; was churchwarden and delegate to the Synod at different times. He took an active part in the Rebellion of 1837; took charge of the troops at the Battle of Moore's Corners, for which he was officially thanked by Sir John Colborne, Commander-in-Chief. He was appointed by the Crown to the old Legislative Council of Canada in 1841 at the Union of the Provinces, and held that seat until Confederation in 1867. Mr. Moore was a man of much ability and force of character, always having the strength of his convictions, and did much in public life for his country. He was a statesman more than a politician.

Sutton.—Bishop Farthing began his itinerancy at this place May 2nd. A good congregation greeted him here, and a large class of candidates were presented. A three o'clock service was conducted at Abercorn, many people coming from Richmond, Vt., to hear the Bishop. Glen Sutton was reached at 6 p.m., and a Confirmation service was held at 7.30. Five candidates were admitted to Confirmation, two of whom were teachers, and three were brought up as Adventists. Monday, 3rd.—A service at Dunkin at 3 p.m., a drive to Mansonville and service at 7.30 formed the work of the second day. The next and following days were spent in Bolton and Knowlton; eleven candidates were presented at the latter, and very good congregations were reported along the route. Friday, 7th.—This was a red-letter day for the people of Sutton Junction, for on that day the Bishop consecrated the church there—a nice, new edifice, very complete, and all paid for. There were present along with the Bishop and incumbent Canon Carmichael, the Revs. J. M. Coffin, Rural Dean Lewis, J. H. Bell, J. W. Martin, and several of the Methodist brethren. The Bishop preached a magnificent sermon on this occasion. His hopeful, practical words, combined with a charm of expression, won all hearts. His Lordship has a big summer's work cut out for himself, but he is in good form, and driving and preaching do not tire him. The Rev. E. P. Judge is to be congratulated on the result of his work at Sutton Junction and what took place there on Friday. The Bishop conducted service at Bromo on Friday at 7.30; East Hill, Saturday; thence to the parish of Adamsville and East Farnham for Sunday, May 9th.

ONTARIO.

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

Kingston.—The following are the Bishop's engagements from May 23rd to July 4th, both inclusive: 23rd, Sunday, Belleville, St. Thomas 11 a.m., St. John's 3 p.m., Christ Church 7 p.m.; May 25th to 27th, committee meetings in Kingston; May 30th, Whit Sunday, Actinolite 11 a.m., Hungerford 3 p.m., Tweed 7 p.m.; May 31st, Thomasburg 10.30 a.m., Moneymore 3 p.m., Roslin 7.30 p.m.; June 1st, Flinton 7.30 p.m.; June 2nd, Cloyne 10.30 a.m., Harlowe 3 p.m., Arden 7.30 p.m.; June 3rd, Olden 11 a.m., Parham 7.30 p.m.; June 4th, Harrowsmith 10.30 a.m., Murvale 3 p.m., Sydenham 7.30 p.m.; June 5th, interview candidates for Orders, Kingston; June 6th, Trinity Sunday, ordination in cathedral, 11 a.m.; June 8th to 11th, Diocesan Synod;

June 13th, Sunday, Plevna 11 a.m. Ardoch 3 p.m., Omnal 7 p.m.; June 14th, Clarendon 3 p.m., Oso 7.30 p.m.; June 15th, Zealand 10.30 a.m., Sharbot Lake 7.30 p.m.; June 17th, Wolfe Island, Christ Church, 11 a.m., Trinity Church 7.30 p.m.; June 20th, Sunday, Gananoque, 11 a.m., Prescott 7 p.m.; June 21st, Westport, 7.30 p.m.; June 22nd, Bedford Mills 10.30 a.m., Fermoy 3 p.m., Newburgh 7.30 p.m.; 23rd, Portland 10.30 a.m., Elgin 3 p.m., California 7.30 p.m.; 24th, St. John's 10.30, Seeley's Bay, 3 p.m., Lyndhurst 7.30 p.m.; June 25th, Delta 11 a.m., Oak Leaf 3 p.m., Athens 7.30 p.m.; June 26th, Redan 11 a.m.; 29th, Sunday, Easton's Corners 11 a.m., Newbliss 3 p.m., Frankville 7 p.m.; June 28th, Newboyne 11 a.m., Lombardy 3 p.m.; June 30th, Belleville, St. Thomas', Point Ann 3 p.m., Shannonville 7.30 p.m.; July 1st, Tyendinaga, All Saints', 11 a.m., Christ Church 3 p.m., Deseronto 7.30 p.m.; July 2nd, Kingsford 10.30 a.m., Selby 3 p.m., Strathcona 7.30 p.m.; July 3rd, Odessa 10.30 a.m., Morven 3 p.m., Napanee 8 p.m.; July 4th, Sunday, Newburg 11 a.m., Camden East 3 p.m., Yarker 7 p.m.

St. George's Cathedral.—Years have passed since the cathedral has had but one officiating clergyman at both Sunday services. The number has varied from one to seven. The Dean was alone. The Bishop is on a visitation tour, Canon Starr on a short, well-earned vacation, and Canon Loucks, Canon Grout and the Rev. W. Lewin were assisting other congregations.

St. James'.—The Ven. Archdeacon Macmorine, who has just returned from Arizona, preached in this church on Sunday morning, May 9th.

St. Paul's.—On Monday evening, May 10th, Mr. W. Orr, B.Sc., was presented with a purse of gold by the congregation of St. Paul's Church and with a beautiful fountain pen from his Bible Class. No young man in the congregation is more deserving of recognition by the people of St. Paul's than Mr. Orr. As a small boy his sweet soprano voice was heard with great pleasure at that church, and later, when his voice changed to a fine tenor, he continued to sing in the choir. Mr. Orr has just completed his course in the School of Mines and is going south to further his knowledge. The presentations were made by the Rev. F. W. Fitzgerald, Vicar of St. Paul's, and Mr. Orr made a suitable reply, in which he said that the pleasant remembrances he had for St. Paul's Church and the congregation would remain when he was at a distance.

Merrickville.—The handsome new Anglican Church at Merrickville, which has just been completed, was formally opened on Thursday of last week. His Lordship the Bishop of Ontario officiated, assisted by a large number of visiting clergymen. The new church is a handsome structure in the Collegiate-Gothic design of the old universities, and is built of stone. The chancel is particularly fine, being the full width of the nave. The building has a seating capacity of 400. The church has been enriched by a great many beautiful memorials and gifts, including the altar, which is of oak and richly hand-carved. The cost apart from these gifts is \$15,000. Trinity parish, Merrickville, is one of the oldest in this part of the country, the first Anglican service having been held there in 1829. The present rector of the parish is the Rev. J. H. H. Coleman.

Brockville.—The death occurred here last week of Mrs. Dobbs, wife of the Rev. Rural Dean Dobbs, rector of St. Paul's Church. She had been ailing since last fall. Deceased was a daughter of the late Dr. Henry A. Betts, of Portsmouth. Besides her husband, to whom she was married in 1881, she leaves two brothers and two sisters, Henry A. Betts, Kingston; F. P. Betts, London, Ont.; Mrs. J. B. Walkem, and Miss Maud Betts, Kingston.

Camden East.—Rural Deanery of Lennox and Addington.—The regular meeting of this Ruridecanal Chapter was held at Camden on Wednesday and Thursday, 28th and 29th of April, the Rev. Rural Dean Dibb presiding. Evensong was held in St. Luke's Church on Wednesday evening, when a helpful sermon was preached by Rev. T. J. O'Connor Fenton, rector of Deseronto, from St. John 10:11. Holy Communion was celebrated at 8 a.m. on Thursday morning, and "Quiet Hours" were conducted by the Rural Dean from 10 to 12. The business meeting of the Chapter took place at the rectory at 2.30 p.m., when the general business being disposed of, the meeting then adjourned. Evensong followed at 8, the Rural Dean giving a most interesting address on the Laymen's Missionary Congress.

Athens.—Christ Church.—The chancel of Christ Church has been beautified by the gift of

a reredos hanging of crimson velour from Mrs. Patten, and also by a carpet of fine ecclesiastical design from the ladies of the congregation. Wardens, Wm. Steacy and Robt. Latimer; delegate, Wm. Steacy.

Trinity.—Wardens, M. J. Johnson and J. D. Johnson; delegate, Ormond Green.

Delta.—St. Paul's.—Wardens, S. Coleman and W. T. Sheridan; delegate, S. Coleman.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa, Ont.

Ottawa.—The semi-annual meetings of the various Standing Committees of Synod, will be in session next week. The principal business before them being the preparation of the reports to be submitted to Synod at the annual meeting in June. It is understood that these reports will be of a most encouraging character, showing marked progress and development in practically every department of the Church's activity in this diocese. As briefly noted in this column a couple of weeks ago, Sunday, the 10th inst., was observed as Missionary Sunday in all the city churches, when a number of prominent clergy from outside points presented the claims of missions to the people. In spite of the particularly inclement weather, good congregations were the rule, and among those who addressed them were the Bishop of Algoma, the Bishop of Athabasca, the Rev. C. J. Peck, our "farthest north" missionary; the Rev. Canon Shreve, Sherbrooke; the Rev. Dr. Scott, Quebec; the Revs. Dr. Rexford, Dr. Douall, and W. W. Craig, Montreal; and the Rev. H. H. Belford-Jones, Brockville. On Monday evening three large missionary meetings were held in Lauder Hall, St. George's Parish Hall, and St. Matthew's Parish Hall, respectively, all of which were again well attended in spite of the continued downpour.

St. John's.—At the congregational social held last week to welcome home their beloved rector, to which brief reference was made last week, the following address was tendered Canon and Mrs. Pollard:—"Dear Canon Pollard and Mrs. Pollard,—It is with the most sincere pleasure and goodwill that we welcome you home from your recent trip to the land of your birth, and though the scenes and associations of your early life are no doubt very dear to your hearts, yet dearer still, we believe, is this land of your adoption, this country where you have spent so many years in that calling, the highest and best in which man can engage. The recollections of the scenes of your life and labour for more than forty years bind you to them with a spell which you could not break, and would not if you could. Old St. John's, with its mingled memories of joys and sorrows, (of pleasures and pains, must still be dearer to your heart than any other place on earth. 'The dangers of the deep' and 'the perils of the sea' being past, we rejoice to have you and Mrs. Pollard safe home to us again, and we trust that in the good providence of God you will long be spared to minister to us in holy things." Signed by Messrs. J. R. Armstrong and W. H. Pennock, churchwardens. The venerable rector made appropriate acknowledgment, and His Grace the Archbishop, who was also present spoke briefly in terms of appreciation and encouragement.

St. Alban's.—"The Gardens of the Lord." The augmented choir of this church, with orchestral accompaniment, rendered in excellent manner the sacred Cantata, "The Gardens of the Lord," on Wednesday evening, May 12th. The words are by Alice Dyer, and music by S. A. Challinor, Mus. Doc. A pleasing innovation was the addition of a number of ladies to the choir, the first time at this church when ladies have assisted in the singing. The Cantata was under the distinguished patronage of Their Excellencies the Earl and Countess Grey, who unfortunately were unable to be present. The narrative parts of the Cantata which were descriptive of the journey from the Garden of Eden to Gethsemane were undertaken by Walter Hickman, and the Rev. G. H. Duder, whilst the lady soloists were Mrs. Duder, Mrs. Coleman and Miss V. Wright. The orchestral arrangements were in the hands of Mr. Walter H. Greaves, while the orchestra was composed of Master A. Greaves, piccolo; Mr. A. D. Ingall, Clarinet; Miss Greaves, first, and Miss McCall, second violins. The whole was under the supervision of Mr. J. E. Welton, choirmaster and organist, who presided at the organ. A raised platform was erected for the accommodation of the ladies who assisted last evening, these were

Lady Lake, Mrs. Duder, Mrs. Coleman, Miss Wright, Mrs. F. C. Hamilton, Mrs. Goodwin, Miss Craig, Miss Winning, Miss S. Perley, Miss King, Miss C. Moon, Miss Benson, and Miss G. Wright.

Ottawa South.—Trinity.—The first concert given by the choir of this church, in aid of the Organ Fund, was held in St. John's Hall, on Wednesday of last week, when a splendid programme was presented.

Lanark.—St. Paul's.—Wardens, R. Wilson, W. Montgomery; delegate to Synod, M. Ballantine.

Balderson.—St. John's.—Wardens, A. Leighton, A. Keays; delegate to Synod, W. R. Bell.

Fallbrook.—St. Peter's.—Wardens, A. Erwin, D. J. Ennis; delegate to Synod, H. Erwin.

Crysler.—St. John's.—The Archbishop of Ottawa admitted the Rite of Confirmation to eight candidates, five males and three females, in this church on the evening of May 12th. They were presented by the Rev. Montague G. Poole. There was quite a concourse of people for a week day in the church, over a hundred persons listening to two instructive and earnest addresses by His Grace, one upon Baptism, and the other on the Supper of the Lord. He dwelt upon the work of the Holy Spirit, and warned them lest they should grieve the Third Person in the Blessed Trinity. The Archbishop expressed his pleasure in seeing the beautiful oak altar which had been placed in the chancel by the congregation and clergyman since his last visit.

TORONTO.

James Fielding Sweeney, D.D., Bishop, Toronto.

Toronto.—St. Alban's Cathedral.—Last Sunday, Rogation Sunday, the services in this cathedral were of an especially interesting and impressive character. The Bishop of the diocese preached an able and effective sermon in the morning. There were large congregations present both morning and evening.

The members of the Sunday School Association of the Rural Deanery of Toronto attended the annual service which took place last Monday evening in this cathedral. It was a very inspiring service. The Bishop preached a most practical and helpful sermon from the words, "Is it well with the child?" His Lordship applied this question to the home influences surrounding the child, to the influence of the Church, to the effect of the world on it, and to the teachings of the Sunday School teacher. He said a new step would have to be taken in the appointment of a Sunday School General Field Secretary. Canon Cayley, rector of St. George's, and Precentor of the Cathedral, sang the first part of the service, and the Lessons were read by the Rev. A. J. Fidler, and the Rev. Canon Ingles. The rest of the service was taken by the Rev. Canon MacNab. The Cathedral choir was in attendance, and made a very pleasing contribution to the service. A specially interesting feature of this service was the presence thereof of some thirty clergy, all of whom wore their robes. The service was unusually well attended by the public in general.

The Synod of this diocese will meet (D.V.) for the transaction of business on Wednesday, June 15th. The session will be held in the school-house of the Church of the Redeemer, at the corner of Avenue Road and Bloor Street.

St. James'.—A brass tablet, which is a memorial to the late Major Boyd of the Royal Grenadier Regiment, was unveiled by his father, the Chancellor, Sir John Boyd, on Monday evening, May 10th. The tablet has been erected in this church by the officers, past and present, of the regiment, and it has been placed in the West aisle of the church towards the south end. The service, which was a beautiful and impressive one and which was largely attended, was conducted by the Rev. Canon Welch, the rector.

Trinity College.—The Rev. J. P. D. Lloyd, D.D., for the past twelve years rector of St. Mark's, Seattle, Washington Territory, was appointed Vice-Provost of this college at a meeting of the Corporation which was held on Wednesday afternoon, the 12th. He will enter upon the duties of his new office on October 1st next. The work of the college has grown so rapidly during the past ten years that it has seemed advisable to

lessen the increasing burden of work resting upon the Provost and with this end in view the office of Vice-Provost has been created. Dr. Lloyd, who is a very able man and a graduate of this university, will be closely associated with the Provost in the financial, educational and spiritual work of this college.

The following series of resolutions were also passed at the same meeting:—Resolved,—“That the Corporation of Trinity College, at this its first meeting since the death of the Most Reverend Arthur Sweatman, D.D., last Archbishop of Toronto, desires to place on record its deep sense of the loss sustained by this university, as well as by the whole Church, by the Archbishop's death. His devotion to the interests of Church education, both Secondary and Higher, were widely known, and the institutions which he helped to place on firm foundations will ever stand as a worthy tribute to his memory. His able chairmanship and wise counsels in the administration of the affairs of this university were always keenly appreciated, and will be sorely missed. We look back upon his devoted and self-sacrificing labours with deepest gratitude. To Mrs. Sweatman and her family we extend our heartfelt sympathy. Resolved,—“That the Corporation of Trinity College desires to convey to the Most Reverend Charles Hamilton, D.D., its warmest congratulations upon his elevation to the highest office in the gift of the Bishops of this Province, as Metropolitan of Canada and Archbishop of Ottawa; and to take this opportunity of expressing its sincere appreciation of the devotion which his Grace has always shown to the well-being of this university. Nor can we forget the deep interest which his Grace's Diocese of Ottawa has uniformly manifested in the welfare of Trinity College, and the hearty support accorded to the college, alike by Bishop, clergy, and laity of Ottawa ever since the inception of that diocese. We earnestly pray that his Grace may long be spared to rule over his diocese, to administer the affairs of this ecclesiastical Province, and to preside at the meetings of the Corporation of Trinity College, where his genial presence and wise counsels are always heartily welcomed and are felt to be a true and enduring benediction.” Resolved,—“That the Corporation of Trinity College extends a very warm and hearty welcome to the Right Reverend James Fielding Sweeny, D.D., upon his taking his seat on this Corporation as Bishop of Toronto. From the time of the foundation of Trinity College by the first and great Bishop of Toronto, the Right Reverend and Dr. Strachan, up to the last days of the life of the late Archbishop and Primate, successive Bishops of Toronto have taken prominent part in the administration of the affairs of this our Church University. We have every confidence that the fourth Bishop of the See, whom we welcome to-day with loyalty and devotion, will exhibit as deep an interest in the welfare of this institution, and maintain the same close and vital relationship to it, as those who preceded him exhibited and maintained; while, assuredly, this university will rejoice in carrying on the unbroken tradition of true and hearty support to the Bishop of the diocese in the discharge of the varied duties of his office, and in rendering to him the same loyal adherence it has ever delighted to render to his illustrious predecessors.” Resolved,—“That the Corporation of Trinity College has learned with profound regret the decision of the Reverend Canon Welch to sever his connection with the Church in Toronto in order that he may return to England to undertake work there. As Provost and Vice-Chancellor of Trinity College from 1895 to 1900; as the representative of Trinity College on the Board of Divinity Degrees for a number of years; and as a member of this Corporation during the whole period of his residence of fourteen years in Toronto, Canon Welch has rendered invaluable service to our Church University. We desire to assure him of our sincere appreciation of the fine spirit and generosity with which he has placed his great ability at the service of Trinity College during so many years, and to express our sense of the severe loss we shall sustain by his withdrawal. Most heartily do we wish him God-speed in the new sphere of labour to which he is going.” Resolved,—“That the Corporation of Trinity College desires to extend its condolence to Mr. Frederic Nicholls in the sudden bereavement which, in the Providence of God, he has recently sustained by the death of his wife. The Corporation recalls with great thankfulness the valuable services rendered by Mr. Nicholls to this university in connection with the negotiations leading up to Federation with the University of Toronto, and in connection with the building up of Trinity College under the new conditions upon which it then entered; and, remembering the debt of gratitude which it thus owes to Mr. Nicholls, is moved now to extend to him its heartfelt sympathy in his sad bereavement.”

Haverhill College.—Miss Helen Durie has been appointed a member of the staff of this college. Miss Durie is a graduate of Trinity, Toronto, and an M.A. of Columbia University.

Church of England Deaconess House.—Monthly Report of the Head Deaconess.—Since our last gathering one of those trained in this House has heard the call to higher service. Miss Edge of the Industrial School at North Battleford is the first of those who have passed through the House to enter into the presence of her Lord. Whilst we deplore her loss we cannot but rejoice in that she has fought a good fight and kept the faith and now has gained her reward. Miss Morrison has kindly consented to remain with us till the first of September and will undertake the general management of the House during the summer months. In response to an appeal from the Rev. W. H. Vance for a worker as Union Station Deaconess, Miss Morrison will also meet immigrant trains and help as far as possible those who need her assistance. On May 6th Miss Sedgwick was “set apart” by the Lord Bishop of the diocese. The service which was held in All Saints' Church was a very impressive one. Miss Sedgwick has been appointed as Deaconess in this parish and will reside in the House for the summer months. Four of our students are about to enter the General Hospital for a three months' training. As bedroom accommodation is limited we have arranged for them to sleep here. They will be on duty from 7 a.m. to 7 p.m. Miss Osler and another Woman's Auxiliary candidate are still with us. The former has been appointed under-matron in the Gordon School in Qu'Appelle Diocese. At a Candidates' Committee meeting held on the 23rd ult., three ladies were accepted as probationers; the M.S.C.C. is also sending us three candidates for training. Since the meeting was held yet another has applied and many others are inquiring about training. Seeing that there are but five vacancies, with no provision for isolating a case of infectious illness and no possibility of entertaining a guest, the need of immediate extension becomes apparent. Three hundred and twenty-seven district visits have been paid, six factories visited and forty addresses given. The results of the Wycliffe examinations are encouraging. Ten students presented themselves and twelve first places were gained. Seven subjects were taken: Greek, English Bible, Liturgics, Pedagogics, Old Testament, Christian Doctrine and Church History. Lectures being over we are giving our attention to special subjects, Bible Lessons, English Literature, Singing and Elocution. Teaching is also given to those who require it in cooking and cutting out. A three days' Mission for women and girls was held on April 28th to 30th. The weather was not very favourable and on the second day a perfect blizzard prevailed. Notwithstanding, the first evening we mustered about 90, the second 70, the third night every available space was occupied, 150 being packed into our little Mission room. The afternoon Bible readings were not well attended. A very quiet and solemn spirit prevailed at all the meetings and many testified to the good received. Many confessed Christ for the first time and others were strengthened in their spiritual life. To ourselves the Mission was a very helpful time. For it we thank God and take courage, looking for larger efforts in the future. Several of our Deaconesses and students are enrolled as workers in the Gipsy Smith Mission and attend as many meetings as possible. Two applications for workers have been received; one from a city parish and one from Ingersoll.

St. Luke's.—The Lord Bishop of the diocese held a Confirmation service in this church on Wednesday evening of last week, when he gave the Apostolic rite to 23 candidates, who were presented to his Lordship by the Rev. A. G. Hamilton Dicker, A.K.C., the rector of the parish. The Bishop was attended by the Rev. J. H. Jones, M.A., rector of Weston, who, acted as chaplain and carried the pastoral staff, as it was his Lordship's first official visit to the parish since his consecration he was presented with the following address of welcome, which was read by the rector:—“Address of welcome to the Right Reverend Father in God, James Fielding Sweeny, D.D., Lord Bishop of Toronto, on the occasion of his first visit as Bishop of the diocese to St. Luke's Church, Toronto.—In heartily welcoming your Lordship upon this your first official visit to our parish, we, the rector, wardens and members of St. Luke's Church, wish to express our gladness that one who had been so highly regarded by us as a kindly friend and reverend Archdeacon, should have been raised to be the chief shepherd of our diocese. We take this opportunity to assure you of our sincere loyalty and faithful allegiance, and of our earnest desire as a congregation to support and help forward, to the best of our power, every good cause approved by you as our

Bishop for the advancement of our beloved Church and for the greater glory of our Lord and Saviour. And we trust and pray that you may be spared for many years to adorn the high office to which you have been called, and that this may be only the first of a long series of occasions on which we shall have the pleasure of welcoming your Lordship amongst us. (Signed) A. G. Hamilton Dicker, rector; John T. Symons, James A. Catto, wardens. Toronto, May 12th, 1909.” The Bishop acknowledged the above in a few well chosen words prior to delivering an address to the candidates. There was a large congregation present and much interest was taken in the proceedings throughout.

The Diocesan Evangelist, the Rev. J. Bennett Anderson, closed his ten days' mission to Creemore parish, on Tuesday, May 11th, and is now taking a few days rest from overstrain in ten different parishes since January this year. After attending Temperance and Moral Reform Committee in Synod Office, Toronto, on Wednesday afternoon last week, he preached in St. Philip's on Wednesday evening from Psalms 34:5, helping his reverend brother just recovering from a severe cold; and last Sunday morning he preached for the Rev. Canon Dixon in Trinity East on “The Exceeding Sinfulness of Sin,” from Rom. 3:20, speaking against the great indifference now prevailing; and also preached in the evening for the Rev. G. I. Taylor, M.A., in St. Bartholomew's, Toronto, from the subject of “The Overcoming Life” Rev. 21:7. Large congregations were present in both churches and seemed much interested.

Deer Park.—Christ Church.—At a special meeting of the Building Committee of the new church at which the Rev. T. W. Patterson, the rector, presided, all the reports presented were of a most satisfactory and encouraging nature. The meeting was held on Tuesday evening, May 11th. It was decided to accept the tender offered for the purchase of the second house and a contract was awarded for the removal of the church to the site at present occupied by the school. It is proposed as soon as possible for building operations to be commenced. The new church, when completed and furnished, will cost probably in the neighbourhood of \$20,000 and will be in keeping with the residences surrounding it. The present site will be retained.

Port Hope.—St. John's.—On Sunday, May 9th, his Lordship the Bishop of Toronto, accompanied by Mrs. Sweeny, paid his first official visit to this place and preached in the morning at St. Mark's Church and in the afternoon at Trinity College School. In the evening his Lordship held a Confirmation service in this church, which was largely attended and most impressive. On Monday, May 10th, the Deanery of Durham and Victoria met in this parish and at its first session a resolution heartily welcoming the Bishop and congratulating him upon his elevation to the Episcopate was moved by the Rev. Rural Dean Allen and carried unanimously, the Bishop making an appropriate reply. In the evening a service was held in connection with the Deanery at which the Rural Dean preached a good sermon from Heb. 13:7. Immediately after the service an informal reception was held in the school house at which the rector, the Rev. E. Darnel, expressed the pleasure of all present at the visit of his Lordship and Mrs. Sweeny to which the Bishop responded. On Tuesday morning there was a special celebration of the Holy Communion at which an able and instructive address was given by the Bishop on I. Cor. 2:26. After a short business session, held at the rectory, the Deanery meeting adjourned.

NIAGARA.

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

Hamilton.—St. Mark's.—On the 4th Sunday after Easter, May 9th, the congregation of this church contributed through their offertory more than enough to pay off what remained of their church debt. An interesting debate took place at the meeting of the Literary Society on Monday, the 9th, as to who had done the most to benefit the human race, inventors or reformers. Mr. Charles Lancefield spoke with much ability in favour of reformers, and was most ably answered by Mrs. Rice on behalf of the inventors. Several other members of the Society spoke on both subjects. The referee decided in favour of the inventors. St. John the Evangelist.—The Rev. Jerrold Potts, formerly assistant at Christ Church Cathedral, is now with the Rev. S. Daw at this church. He will take charge of the parish during Mr. Daw's trip to England.

We understand that during the meeting of Synod in June the cathedral and St. Mark's Church will both be consecrated.

Dunnville.—The Rev. E. C. Earp, who has been curate of St. Paul's, Toronto, for the past three years, has been appointed rector of this parish. He will enter upon his new duties on June 1st.

HURON.

David Williams, D.D., Bishop, London, Ont.

London.—Bishop Cronyn Hall.—The East Middlesex Rural Deanery met on Monday, May 10th, at three o'clock, in this hall, with the Rev. Rural Dean precentor Dann in the chair. The members present were the Right Rev. David Williams, D.D., Lord Bishop of Huron; Ven. Archdeacon Richardson, the Rev. Messrs. Hill, Perdue, Lowe, Snell, Howard, Cornish, and Bloodsworth. The meeting was opened by prayer, after which the curate of St. Paul's, the Rev. J. G. Perdue, secretary of the deanery, read the minutes. The subject of Church Extension was introduced by the Bishop, who spoke of the great improvement since the last meeting, the Pottersburg and North End Missions now being in full swing. The feature of the afternoon's proceedings was the presence of two missionaries to Japan, the Revs. C. Shortt and H. Hamilton. Each gentleman gave a short address, after which questions were asked by those present and answered by the missionaries. In the course of their remarks these gentlemen said that out of a population of 40,000,000 there are 160,000 converts to Christianity, with 40,000 who will soon come under its influence. A congregation is got together by the beating of drums, by posting up notices, or by a house-to-house canvass. One thing which is an encouragement to the missionary workers is the fact that their meetings are unopposed by the natives, and this condition exists in all parts of the country. Asked as to the morality of the people, one of the missionaries said that there is practically no morality, outside of national loyalty. The emperor and the royal family are the people's gods. The different denominations are working together in the greatest harmony. At a subsequent meeting of the Sunday School Association officers were elected as follows: President, the Rev. Wm. Lowe; vice-president, Mr. Nash, of the Cronyn Memorial Church; treasurer, Mrs. Patterson; secretary, the Rev. J. G. Perdue.

Bishop Cronyn Memorial Church.—Mr. John Morris, this year's graduate of Huron College, has been appointed assistant to the Rev. Canon Hague, of this church. The last graduate of Huron who held that post was the Rev. Arthur Carlyle, now rector of Lucan, and his marked success led this congregation to go to the same college for another assistant. His first appointment to so important a church in proximity to his college speaks well for his acceptability in London. Both the Western University and Huron College are getting a very strong grip on the hearts of the citizens of Ontario West.

Kincardine.—At the Easter vestry E. Miller and D. Gledhill were elected wardens, and J. C. Cooke and C. L. King lay delegates. At the adjourned vestry the financial statements of the wardens and various church organizations were presented, the total receipts of all being \$2,160 and the total expenditure \$2,085. During the year the chancel of the church was re-decorated and a number of improvements were made to the rectory, including the placing in it of a new bath and furnace. This being the fiftieth anniversary of the opening of the present church, it was decided at the vestry to observe the jubilee in some fitting way, and it is likely that in addition to the holding of special services a new bell or a set of chimes will be placed in the tower.

Brantford.—St. Jude's.—At a special vestry meeting, which was held in the schoolhouse on Monday evening, May 10th, the rector appointed Mr. E. E. Kilmer, M.A., as his warden for the ensuing year in the place of the late Mr. George Westbrook. The report of the committee appointed to consider the opening of a Mission in the neighbourhood of Elgin Street recommended that a site be purchased at once with a view to building and proceeding with the work. The report was adopted.

Ingersoll.—St. James'.—The vestry of this parish has granted the rector, the Rev. R. J. M. Perkins, a two months' vacation, during which time he will visit England where he received his theological training, and laboured for two years after his ordination. The rector and Mrs. Perkins

sail for England from Montreal on the S.S. "Victorian," on May 28th, and expect to return to Canada in the latter part of July.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Kenora.—St. Alban's.—The Lord Bishop of the diocese held a General Ordination in this Pro-Cathedral on Sunday morning, May 9th, when he ordained the following to the diaconate and priesthood respectively:—Deacons, Messrs. W. C. Allison, Wycliffe College, Toronto; T. Mitten, St. John's College, Winnipeg. Priest, the Rev. Charles H. Fryer, of Long Sault. The candidates were presented by the Ven. Archdeacon Cooper, of Dryden, and the Ordination sermon was preached by the Rev. Canon O'Meara, D.D., of Wycliffe College, Toronto.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop and Primate Winnipeg.

Winnipeg.—St. Luke's.—On Monday, May 3rd, at an adjourned vestry meeting of the parishioners, the following officers were elected for the ensuing year:—Rector's warden, Geo. Patterson; people's warden, John Woodman; vestrymen, C. F. R. Harris, E. A. Moore, Judge MacDonald, Lisgar L. Lang, H. F. Anderson, J. D. Clark, W. H. Gardner, R. S. Barrow, E. W. H. Armstrong, R. Fletcher, D. M. Neevex, and J. Carman. T. A. Briggs was elected Envelope Secretary for another term. Votes of thanks were tendered to the various organizations and officers of the church, and the financial statement was read showing a total revenue for the year of \$12,605.28, with a small surplus on hand. The new rector, the Rev. W. Birtle Heney, addressed the meeting at some length, and the parishioners felt the need of increased accommodation in the way of a parish hall and a new organ. The new vestry which meets May 3, will accordingly bring these matters up for consideration. Mr. James Bending, as organist and choir master of the church, gave a very gratifying report as to the efficiency of the choir, there being an average attendance of its members of over 90 per cent. at the various services throughout the year. Following this meeting a communicants' meeting was held at which the lay delegates to the Synod were appointed as follows:—Hon. T. Mayne Daly, W. H. Gardner, and Geo. Patterson.

A meeting of the special committee to draw up the programme for the Diocesan Sunday School Conference was held on May 11th at Christ Church Rectory. The Conference will be held in Winnipeg on Tuesday and Wednesday, June 15th and 16th. Papers on Sunday School topics will be read, followed by discussion. The reports of the Field Secretary, the Rev. W. A. Fyles, the Treasurer, and the several Ruri-decanal Associations will be presented. On the Wednesday evening the election of officers for the ensuing year will take place.

Brandon.—The Rev. E. A. Radcliffe has resigned the incumbency of this parish and has accepted the parish of Mattawa, in the Diocese of Ottawa. His successor has not yet been nominated.

Portage la Prairie.—The Rev. G. I. Strong, rector of Carberry, has been appointed rector of this parish in succession to the late Canon Macmorine. Mr. Strong will enter upon his new duties on the last Sunday in May.

QU'APPELLE.

John Griedale, D.D., Bishop, Indian Head, Sask.

Regina.—The Diocesan Synod will meet for the transaction of business on Wednesday, June 2nd next. On the previous day, that is Tuesday, in Whitsun Week, a "Quiet Day" will be held. There will be a celebration of the Holy Communion, and a Meditation at 8 a.m., which will be conducted by the Ven. Archdeacon Harding, D.D., at 11 a.m., Matins and Meditation conducted by the Rev. W. R. Adams, B.A., of Whitewood; at 3 p.m., Litany and Meditation conducted by the Rev. M. Buchanan, B.A., of St. Chad's Hostel, Regina; and at 8 p.m., Evensong and Meditation conducted by the Rev. R. J. Morrice, M.A., of Rouleau, Sask. The first and most important matter of business on the Agenda paper will be

the election of an assistant Bishop for the diocese.

Condie.—The Rev. W. Simpson, B.A., has resigned the rectorship of Condie to become Superintending Missionary of a large district extending between Moose Jaw and Swift Current, on the main line of the C.P.R., and between Moose Jaw and Outlook, on the Lacombe branch. This Mission, comprising between seven and eight thousand square miles, is being opened by the Colonial and Continental Church Society. It has at present over 175 miles of railway, and many of its stations have promise of becoming flourishing towns. Settlers are rapidly pouring in, and every effort will be made to give them the benefit of the ministrations of the Church from their arrival. The headquarters of the Mission will be Caron, where Mrs. Simpson and family will reside, after their return from Ontario, where they will spend the summer. The Rev. R. J. W. Perry, who has been for the past two years rector of Lowville, in the Diocese of Niagara, has been appointed rector of this parish.

Outlook.—This new Mission, situated on a new branch line of railway, 120 miles north-west of Moose Jaw, is a striking instance of the way in which towns spring up in the North-West. The whole town of about 500 or 600 people is built upon the stubble fields left from the harvest of last fall, and now consists of two large hotels, a dozen stores, three banks, half a dozen restaurants, and houses and shacks spreading out in every direction. The Bishop has appointed the Rev. J. Williams, formerly of Estevan, to take charge of the work, including the country round, which is entirely unsurveyed from a Church point of view. The Rev. Mr. Smith has a large district on the west, and at Hanley, 35 miles away, a worker is in charge, but that is all that is known at present. On Sunday, May 9th, services were held in Outlook as follows:—Holy Communion in the Presbyterian "Hall" at 8.30 a.m., when five were present. Recourse was had to domestic articles for this service, as nothing else was available. Morning service was held in the same building when over 30 persons attended, an overwhelming proportion being men. In the evening, service was held in the newly erected opera hall, when 11 were present, ten being men. It will, no doubt, take a little time to build up a congregation, in view of the fact that the Presbyterians were the first in the field, and also the inconvenience of a flight of stairs before reaching the hall. By another Sunday, services will be arranged for other points both morning and afternoon. On Monday, the 10th, a congregational meeting was held for the purpose of electing churchwardens, and after this business was completed, the meeting decided to buy land and build a church forthwith. They were much encouraged in this by the generosity of the congregation of St. Mark's, Parkdale, Toronto, which has given \$500 towards the work, on the suggestion of the Diocesan Bishop. As everything has to be done; clergyman's stipend raised, church built, and stable and house built as soon as possible, it will be seen that outside help of any kind is likely to be very gratefully received. The church has an opportunity, and the prospect is encouraging.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster, B.C.

Vancouver.—The new church at North Vancouver will be completed by the 1st of June. A second clergyman will be stationed there on July 1st, who will be assistant priest in St. John's parish and missionary-in-charge of Lynn Valley. The appointment has been accepted by the Rev. H. H. Gillies, M.A., now taking a post-graduate course at the General Theological Seminary, New York, and Columbian College. Mr. Gillies is a graduate of King's College, Windsor, N.S., and the General Theological Seminary, and was for seven years rector of a parish in the Diocese of Fredericton. His appointment has been made possible by a special grant from St. Paul's, Vancouver, out of its missionary funds.

Correspondence

ANOTHER DELAY.

Sir,—A meeting of the Hymnal Committee was held at Toronto on the 19th instant, when prices and editions were finally settled. The publisher reported that there had been some unavoidable delay owing to the illness of the assistant to Sir

George Martin, the musical editor, which illness had made it necessary for Sir George Martin to take all the cathedral work during Lent and Easter, and he could not, therefore, give sufficient time to the reading of proofs, etc., of the Book of Common Praise. Although it might have been possible to have some of the editions ready in June, the committee thought it best to fix the 7th of September, 1909, absolutely as the date of publication, being the date the publisher was willing to bind himself to publish. The book, therefore, will be ready in all its forms, both bound with the Prayer Book and bound separately, and will be for sale at that date.

Jas. Edmund Jones.

TWO IMPORTANT SERMONS.

Sir,—I have just had the privilege of reading the two sermons on the first and second verses of Genesis, chap. i., and cannot refrain from expressing my highest appreciation and thankfulness to the author, the rector emeritus of St. Anne's, Toronto, for having presented to the public such convincing teaching on a subject of so great importance. Even to those who have studied the higher criticism, and accustomed to connect scientific discovery with Divine revelation, those sermons will give much help on the subject. I hope they will have a wide circulation, and especially among students, who are engaged with the latest text books on philosophy and science, which give no evidence of a beginning, but Divine revelation enables us to believe and rejoice in the stupendous miracle that out of nothing, by the word of His power, the Eternal God created the heaven and the earth.

Rev. L. Sinclair.

HOLY-DAYS.

Sir,—In your issue of April 29th, in the article headed, "Archbishop of Ottawa and Metropolitan of the Ecclesiastical Province of Canada," it is stated, "consecrated Bishop of Niagara on May Day, 1885." Does not the Church call this the "Feast of St. Philip and St. James App.?" Of course, it is only a question of terms, but the calendar of the Church is in danger of being largely disregarded, especially in country parishes. There is a rubric in the Prayer Book, immediately after the Nicene Creed: "Then the Curate shall declare unto the people what Holy-days, or Fasting Days, are in the week following to be observed." While the injunction of this rubric as touching notice of celebration of the Eucharist seems to be generally obeyed, the part cited is largely disregarded. It may be urged that in town and country churches where a week evening Evensong or Litany is observed, and the Feast Days and Fast Days of the Church year ignored, such notice is unnecessary. But, even granting that it may be impracticable to observe all of them, would it not be wise to obey the rubric and declare the Church's intention? Furthermore, it would be educative. The writer has met people of the Church who did not appear to know the meaning of many of these Red Letter Days. Notice of the Feasts or Fasts in the week following, with a word of explanation, might arm such persons with a "reason for the faith that is in them." It might be illuminating to ascertain just what percentage of the average congregation knows the meaning of the "Ember Days," and what devotions are expected of the laity on such a fast. One of the Fathers said that the people despised instruction; but instruction of this nature, wisely and tactfully given, would fall on good ground.

"Laicus."

AN URGENT APPEAL.

Sir,—I trust that you will pardon my appeal to your readers. I am doing so as I feel sure they are interested in the welfare of this great and growing country, and also in the urgent importance of extending the Church of England's work and influence among the settlers. On my appointment to the charge of this Strassburg Mission district by the Bishop of Qu'Appelle some two months ago I found a large number of keen Church people attached to the five mission stations, scattered over a district about forty miles square. They are doing all in their power to provide for the maintenance of their clergymen, and also suitable church buildings. At Strassburg, the headquarters of the Mission, a simple little church has been built. This is entirely out of debt, though it is very bare and unfinished at present. A small parsonage has also been built, and on this building there rests a

mortgage of \$800. At Bulyca, eight miles from Strassburg, the next town on the line of railway, another church has been built, and on this there rests a debt of \$200. I am also responsible for the Church's work at three other points, fourteen or sixteen miles from Strassburg in different directions—Southcote, Marieton, and Butterton. At these points we have no church buildings of any description, services being held in schools or homesteaders' shacks. At each point building funds have been started, and all are doing their very best, but if the needs of the district are to be supplied, outside help is absolutely necessary. Just to give proof of this need I may mention that at my last service at Butterton a congregation of twenty-five were present in a room twelve by ten feet. You can easily imagine what crowding there must have been. Conditions are very much the same at all the other places where we have no churches. In order to build three very small churches of lumber, in a simple design, we shall need a sum of \$3,600. Funds in hand at the present time amount to about \$300, but this will, we hope, be increased by our own efforts shortly. The S.P.C.K. will probably make grants to us amounting to \$600, making a total amount of \$900 in sight. Thus we have, with our present indebtedness, the sum of \$3,700 to raise. This is, I think you will agree, a very difficult task for a community of struggling settlers to accomplish. Therefore, we appeal for outside help. I may say that in addition to providing for the maintenance of services, the people themselves are raising \$500 per year towards the clergyman's stipend. When they are free from debt more will be done, thus setting free a portion of the diocesan grant given to the district, and so helping some other needy place. If you could help us in any way, however small, we should be most grateful.

A. Percy Rowland,
Priest-in-Charge, Strassburg, Sask.

ACKNOWLEDGMENTS.

Sir,—Will you kindly acknowledge in the "Canadian Churchman" the following amounts subscribed towards the Fernie Church Building Fund. The Rev. Sherwill Dawe, London, Eng., per Kootenay Missions Association, \$32.05; the Rev. C. K. Masters, Kingsville, Ont., \$2; St. Paul's Sunday School, Toronto, \$10; Calgary Diocese, per Walter A. Geddes, \$59.15; F. T. Short, Carberry, Man., \$5; Diocese of Niagara, per Archdeacon Forneret, made up as follows: Alfred B. Lambe, \$1; Miss Appleton, \$1; Mrs. Edward Martin, \$20; through W.A., St. Mark's, Hamilton—Mrs. McGiverin, \$5; Friend, \$1; "Canadian Churchman," \$3; Christmas offering, St. Mark's, Hamilton, \$12.80; total, \$43.80; collected in England per Archdeacon Beer, \$800; Diocese of Montreal, per the Rev. Canon Baylis, \$60; Crow's Nest Pass Coal Co., Fernie, B.C., \$25; Ontario W.A., \$25; part of Life Membership Fund of Mrs. Rowse, Bath, Ont., \$10; Ontario W.A., \$1; sent by Miss Carter, General Treasurer W.A.—Toronto Branch W.A., \$78.50; Quebec Branch W.A., \$3; Niagara Branch W.A., \$1; St. Michael's Church, Vancouver, \$10.20; total, \$1,165.70; already acknowledged, \$1,576.94; total received, \$2,742.64. St. Michael's, Vancouver, in addition to the above contribution, also sent a large tent, which was used for church services.

R. O. Wilkinson,
Fernie, B.C., April 24, 1909.

THE HISTORIC EPISCOPACY.

Sir,—Will you allow me to draw the attention of your readers to a sermon by Canon Beeching reported in the "Guardian" for March 31st on the subject of Church Union, in which he deals with the question of Episcopacy. The special point to which I would refer is the distinction which the Canon draws between that view of Episcopacy held by the theologians of the sixteenth and seventeenth centuries, and the more rigid theory of the Apostolical Succession, which was propounded by the leaders of the Oxford movement. The theory of the sixteenth and seventeenth centuries, says Dr. Beeching, was that Episcopacy is of the bene esse of the Church and not of its essence. This view of the subject was held by many continental Reformers, who had lost Episcopacy, but hoped to recover it. "But," he continues, "there is another view of the Episcopate also held in our Church which is not that of our Reformers, and this it is which really blocks the way to reunion, and even to intercommunion. On this other view the Bishop

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is not the head of the hierarchy for purposes of government and discipline. . . . He is but a necessary link in a chain by which the Divine gift of grace for administering valid sacraments is transmitted from the Apostles to modern days. On this view all other than Episcopal ministers are not only irregular . . . they are invalid. . . . This view of Episcopacy every self-respecting Nonconformist minister who has been set apart for the work of ministry by the prayers of the congregation, or rather by the grace given in answer to those prayers, and who accepts the only Divine test of a valid ministry, viz., "its fruits," would repudiate with the strongest feelings. It is not, then, the Prayer Book or the Ordinal, it is not the historic Episcopate, which stands in the way of reunion, but a certain doctrine of the Episcopate." The Canon proceeds to urge that a committee should be appointed to report upon the true meaning of the term, the "Historic Episcopate," and report to the next meeting of the Lambeth Conference. There are several things which lend to this utterance a significance which justifies the hope that this view of the matter—the only one, I venture to say, which can justly claim to be called the Anglican view of Episcopacy—may be earnestly reconsidered by those who now adhere to the view of the Oxford fathers. Apart from the known moderation and learning of Dr. Beeching, is it not significant that the "Guardian" should select this from amongst the thousands of sermons of the week for publication? It is again worthy of note that the Canon takes almost exactly the same line as Bishop Doane on this side of the Atlantic in urging "fruits" as the only Divine test of a valid ministry and in drawing a clear line of distinction between a "valid" and a "regular" ministry. Further, Dr. Beeching is in accord with the Bishop of Bombay, who has made a fervent appeal to the universities that the whole subject of the ministry may be studied afresh, without prejudice, by modern historical methods and in the light of all the facts. To this first-hand work we in Canada can scarcely hope to contribute much, but I would venture to suggest that in the larger centres of population efforts should be made to bring together ministers of various Churches for the express purpose of conferring upon this question of the Historic Episcopate. I may add that such gatherings are being held here in Montreal.

Herbert Symonds.

THE FACT OF SIN.

Sir,—In these days, Christian Science, and Plymouth Brethrenism, which is akin to it, attract a good deal of attention, and many ill-instructed children of the Church fall easy victims to both. This often occurs because the clergy pass over too lightly the first page of morning and evening prayer. The eleven opening sentences in our Prayer Books are sufficiently plain reminders of our sins; and then, to put the fact beyond dispute, the ministers always tell us that the Scriptures in many such places move us to confess our sins. Strangely, the Plymouth Brother delights to go to St. John's First Epistle to demonstrate his sinlessness, and delights to quote 1 John 3:9, "Whosoever is born of God doth not commit sin." This fact is all the more strange if, as Plummer reminds us, "the First Epistle (of St. John) is written to grapple with the insidious seductions of Antinomian Gnosticism." In other words, this Epistle was written to condemn Antinomianism, or our disregard of, or superiority to God's law; that is, it uncompromisingly condemns the very teaching that the Plymouth Brother tries to get out of it. Plainly, the remedy for this is to study that Epistle, to imbibe its spirit, to know how St. John en-

deavoured to smash the Antinomian of his day. The Church, in her opening sentences, sends us to this Epistle, and we are guilty if we do not go. T. G.

BOOK NOTICES.

The Tragedy of Hosea and Nineteen other Sermons, preached in St. John's Cathedral, Denver, Col., by the Dean, H. Martyn Hart, D.D. (London: Skeffington & Son; price, 3s. 6d. net).

Dean Hart is certainly an interesting preacher. There are few who have the faculty which he has in a remarkable degree of giving life and colour to every incident he touches. Thousands of sermons are preached every year on the Resurrection, the Prodigal Son, the Labourers in the Vineyard, etc., but no one who had heard the sermons on these subjects given here would be likely to forget them. And they are full of the useful, unequivocal teaching of one who "brings out of his treasures things new and old." Sometimes he wanders from his text, but these little excursions are only for the purpose of plucking some interesting flowers which were not far away, and were too precious to pass by, and you are soon brought back again.

Sunday School Lesson Notes: Historical Outline of Foundation Truths. H. Hollingworth, M.A. (London: A. R. Mowbray & Co., Ltd.; price, 9d. net).

A useful course of Lessons for two years on such things as "A Christian ought to know and believe to his soul's health." The book would be useful to those who are preparing candidates for Confirmation.

The Ornaments of the Ministers. By Percy Dearmer, M.A. (London: A. R. Mowbray & Co., Ltd.; price, 1s. 6d. net).

The suggested revision of the Ornaments' Rubric in the Prayer Book gives a special interest to this subject at the present time. The volume is the first of a new series of which Mowbrays have begun the publication, on "The Arts of the Church." Mr. Percy Dearmer may be considered an expert on this subject, of which he has made a special study. The book covers much the same ground as the report of the Sub-Committee of the Upper House of Convocation of Canterbury, on "The Ornaments of the Church and its Ministers," but it is written for the people, and is very fully illustrated. The origin of the vestments is traced to the secular garments worn by people of the better classes in Rome and elsewhere, and adopted by the clergy to give dignity and beauty to the services of the Church. It may surprise some to learn that what are sometimes called the "Mass Vestments" were not in early days restricted to the Eucharist at all. The chasuble was worn not only by Bishops and priests, but even by acolytes in the 8th century. Its restricted use in the Church of England dates from the first Prayer Book of Edward VI. The surplice is of later date, coming from mediaeval times, and is first found as a liturgical garment in the 12th century. Originally it was long and full. The short surplice is a modern deformity invented in the Latin churches. In England, we are told, it "remained unaltered to the present day, except that it was made open in front in the age of the full-bottomed wig."

Law and Love. A study of Ps. 119, (97-104). By Francis Leith Boyd. Longmans, Green & Co., 1909. Crown, 8vo., 2s. 6d. net.

Of this little book of 150 pages, the Bishop of London says, "A strong book, by a strong man, on one of the strongest utterances in religious literature," and the statement is by no means too strong. There are some who regard the 119 Psalm, with its apparently weary repetitions, as a strain upon their glad appreciation of the Psalms in general. If any such there be, this book will bring them to a better mind, and will help them to understand the fascination which this Psalm had for such opposite characters as William Wilberforce and John Ruskin. Mr. Boyd's book will be welcomed by those who may have been "troubled, though not distressed," by intellectual difficulties and critical extravagancies, or who have had misgivings as to the "imprecations" found in some of the Psalms, and other parts of Scripture. The tone is essentially devotional; and whilst adapted for private meditation, could be utilized by judicious selection for public readings, especially when the bulk of the congregation is from the better educated classes.

The Architectural History of the Christian Church. By Arthur G. Hill, M.A., F.S.A. (London: A. R. Mowbray & Co., Ltd.; price, 1s. 6d. net).

This is the second volume of "The Arts of the Church" series. It gives a good sketch of the churches of early days, and especially in the Catacombs, and devotes one chapter each to the Byzantine Churches of the East, the Byzantine Churches of the West, and the churches of Egypt and Russia. The development of Church Architecture in England is traced through the Celtic, Saxon and Norman periods, and a very interesting chapter, which, however, is not full enough, deals with the 12th and 13th centuries in Europe. The illustrations are excellent, especially the photographs of interiors.

Old Testament Theology and Modern Ideas. By R. B. Gridlestone, Canon of Christ Church; Longmans, Green & Company, 1909. Price, 1s. net.

This is the latest addition to the series of "Anglican Church Handbooks," edited by the Principal of Wycliffe Hall, Oxford. As a handbook it had to be condensed, and perhaps the attempt to get so much into too narrow limits has not been altogether satisfactory. One must be, to some extent, familiar with the writings, or at least the bias of the vast number of authorities quoted, to fully appreciate the book. It will not prove of much assistance to those looking for short-cuts to a definite knowledge of the very wide subject propounded. At the same time it will be found an admirable guide to a course of study in order to keep in touch with the great controversies of the day which bear upon the Old Testament. There is a full index of subjects and authors.

Boy's-Eye Views of the Sunday School. Sunday School Times Company, Philadelphia, 60 cents net.

We should be sorry to see this book in the hands of our Sunday School children, and perhaps it is not intended for that class of readers. The old-fashioned Sunday School library book about the good little boy, who always sets his teacher and his parents right and died young was bad enough; the apotheosis of vulgar irreverence which this book presents is infinitely worse. Still a Sunday School Superintendent or teacher who has a saving sense of the sacredness of his vocation will find many useful hints in the little sketch, which might be of service even in a Church School. **But don't show the book to the boys.**

The Precious Blood of Christ. By B. W. Randolph, Principal of Ely College, Examining Chaplain to the Bishop of Lincoln. Another of Longmans, Green & Company's latest publications; 2s. net.

We cannot speak too highly of this book, and regret we did not receive it in time to recommend it as a course of readings for Holy Week. But any clergyman would do well to make a note of it against this time twelve month. The purpose of the book is to give a connected and reasonable account of the Atonement, a very necessary doctrine in these days of New Theologies. To quote a few words from the author's preface, "It is of very great importance that in our recoil from crude . . . teaching about the Atonement, we should not be betrayed into casting away what is of the very essence of the Apostolic deposit of the Faith; always remembering that in thinking, or speaking of the Atonement we are touching the mysteries which must necessarily transcend our reason." Mission preachers, or those preparing meditations for a quiet day, will find this book invaluable.

A Second Year of Sunday School Lessons for Young Children. By Florence U. Palmer; MacMillan Company, of Canada. \$1.25, net.

There is no class more difficult to teach than an infant class. We might venture to face a Bible Class, or a class of Divinity students, or even Doctors of Divinity, but an infant class—never! We, therefore, hesitate to pronounce upon the merits of the "Manual for Teachers and parents" above referred to. The book is attractively got up, well illustrated, and a number of songs—not all of them hymns—with notes, accompany the lessons. No doubt an experienced and discriminating teacher could find much material here to interest her children, but we should imagine that for Church children it could not be used in its entirety, and if used at all would have to be largely supplemented by instruction in elementary truths which the youngest child of the Church ought to know, and can be taught.

Family Reading

A SONG OF THE ADVENTURE FOR CHRIST.

There's a voice among the voices of the throbbing restless world,
There's a thunder deeper, vaster, than from heaven ever hurled;
And you and I have heard it,—listen! Still it seems to say:—
"I have freely given to you, give; for yours is the To-Day."

There's a light upon the mountains, flaring wide across the sea
With a mystery and magic, with a lifting ecstasy;
And you and I have seen it in the splendor of a cross,—
Let us follow, follow, counting selfish gain as loss.

There's a shaking of the nations, and a rending of the veil,
Mountains flowing down like rivers, forests flattened by the gale;
For the wind is on our faces, and the Spirit is abroad
Urging you and me to enter the Adventure of our God.

Lo, the world is white to harvest; let us strip to bind the grain,
Till the fields of golden stubble laugh like flowers after rain,
And everywhere our Master is accepted and adored
In a new earth full of gladness and the knowledge of the Lord.

—Robert W. Norwood.

OUR DUTY.

The great world's heart is aching, aching fiercely in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we fold our hands at ease,
While the gates of night stand open to the pathways of the seas?

Can we shut up our compassions? Can we leave one prayer unsaid,
Till the lands which Hell has blasted have been quickened from the dead?

We grovel among trifles and our spirits fret and toss,
While above us burns the vision of the Christ upon the Cross;
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying, "Tell my brothers I have died."

O Voice of God, we hear Thee above the shocks of time,
Thine echoes roll around us, and the message is sublime;

No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way.

—Frederick George Scott.

THE ART OF CONVERSATION.

A gentleman who had given his only daughter great educational advantages was disappointed when she did not shine in conversation with his friends. "Why don't you talk?" he said. "You chatter with the girls, but with people of sense you are silent."

"I don't know what to talk about. Your friends are not interested in the things that interest me. The girls are."

Here is the key to this problem of learning to converse. Be interested in what interests your companion. If it is a child, make your conversation on a level with a child's comprehension and about things that interest a child. If a philosopher be your companion, and you cannot interest and instruct him, be interested in learning from him. The importance of knowing a little of everything is emphasized by the necessity of meeting all classes of people.

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JAMES MASON,
General Manager.

Toronto, April 21st, 1909.

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The oldest churchwarden in Great Britain is claimed by North Notts. in Mr. William Wilkinson, of Sturton-en-le Steeple, who is 96 years of age, and who has just been reappointed vicar's warden for the forty-sixth time.

The Rev. G. T. Shettle, the rector of St. Paul's, Aberdeen, was lately presented by his first Confirmation candidates in that parish with a beautiful solid oak roll-top desk. Mr. Forbes Cowie made the presentation.

A new and beautiful church, which is complete in every detail, which is dedicated to St. Thomas, has been built at Aboyne in the Diocese of Aberdeen. It is the gift of Mr. and Mrs. George Coats, of Glen Tanar.

The annual sermon of the C.M.S. this year was preached on the evening of May 3rd in St. Bride's, Fleet St., by the Very Rev. the Dean of St. David's. Sir Andrew Frazer, K.C. S.L., late Lieut.-Governor of Bengal, presided at the evening meeting which was held in the Royal Albert Hall on the following day.

The Rev. J. R. Leslie, D.D., the Principal of Dalry House, Aberdeen, was lately presented by a number of his past and present pupils with a full set of D.D. robes, he having received the honorary degree of D.D. from the University of Aberdeen on April 6th last, a roll-top desk and a study chair. Miss Pateons made the presentation.

The observance of Easter Day at the parish church of St. Julian, Wellow, Somerset, marked the completion there of 50 years' ministry by two successive vicars, father and son. The Rev. G. W. Horton was appointed to the living in 1859 and in 1886 his son, the present vicar of the parish, the Rev. L. G. G. Horton, was appointed to succeed him.

The Easter offering at St. Mark's Church, Seattle, Wash., the Rev. Dr. Llwyd, rector, amounted to \$6,039, of which a small part is to be used for the building fund and the remainder for current needs. Seven-hundred communicants made their Communion on that day. A beautiful solid silver alms basin and chalice were received as gifts. They were memorials to General Gilbert Simrall Meem and his son Gilbert Simrall Meem, Jr. The memorials are a gift of the bereaved wife and mother.

An interesting service was held lately in the parish church of St. Mary-the-Virgin, Eastwood, Notts., when various memorials which had been presented to the church in memory of the late rector, the Rev. A. H. Plumtre, M.A., were dedicated to the use and service of God and of his Church by the younger brother of the deceased clergyman, the Rev. H. P. Plumtre, M.A., vicar of Redlynch, Salisbury, and previous to that for some years: (1) Dean and Professor at Wycliffe College, Toronto, and (2) senior curate of St. George's, Montreal. The memorial from the parishioners consists of a beautiful silver Communion service, modelled upon the lines of the old silver cup which

A Woman's Sympathy

Are you discouraged? Is your doctor's bill a heavy financial load? Is your pain a heavy physical burden? I knew what these mean to delicate women—I have been discouraged, too; but learned how to cure myself. I want to relieve your burdens. Why not end the pain and stop the doctor's bill? I can do this for you and will if you will assist me.

All you need do is to write for a free box of the remedy which has been placed in my hands to be given away. Perhaps this one box will cure you—it has done so for others. If so, I shall be happy and you will be cured for 2c (the cost of a postage stamp). Your letters held confidentially. Write to-day for my free treatment. MRS. F. E. CURRAH, Windsor, Ont.

has been in use in the church for 137 years, and supplied by Mr. Lynam, of Eastwood, together with a brass tablet. A beautifully hand-carved Holy Table, with chairs and kneeling stools, were also presented by the relatives, and a further gift from Mrs. Skelton, of Beeston, and formerly of Eastwood, in the form of a handsome brass alms dish. The tablet placed at the entrance to the chancel on the east wall bears the following inscription: To the Glory of God and in memory of the Life and Work of Arthur Huntingdon Plumtre, M.A., rector of Eastwood 1904-7. This tablet and the silver communion vessels, as the gift of the parishioners, together with an oak Holy Table from his relatives, were placed in this church at Easter-day, 1909. "A beloved brother and a faithful minister." A specially appropriate address was delivered at this service by the Rev. Canon Walmsley, vicar of St. Ann's, Nottingham. The memorials were first used at a special Holy Communion service held at 7.30 a.m. on the following morning, when a large number of communicants were present. During the service the Rev. H. P. Plumtre gave a very helpful address based on the text on the late rector's headstone "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 3:10.

ASCENSION DAY.

He led them out to Bethany,
He raised His hands on high;
And, while He blessed them, upward rose
All glorious to the sky.

A cloud received Him from their sight,
A cloud of angels fair;
Yet they continued gazing up
As if He still were there.

So well they loved the Incarnate God,
Their hearts were borne away
To heaven with Him—earth seemed so poor
That first Ascension Day.

But at the angels' voice they turned
Back to Jerusalem,
In faith to wait the Gift from Heaven
Their Lord had promised them.

Then, filled with God the Holy Ghost
They preached, baptized, and taught,

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Till they, through suffering, pain and death,
To perfect joy were brought.

O Master, when our hearts are sad,
Uplift them unto heaven;
If sloth should tempt us, show the crowns
To faithful servants given.

In danger guide and guard our steps,
Be nigh when earth seems fair;
Be here our Friend, our Strength, our Shield,
Our Joy and Glory there.

—Mrs. C. F. Hernaman.

THE CRISIS IN OUR LIVES.

The hour of any striking and peculiar providence in your life may be reckoned as a special time when, according to the text, God calls on you to bestir yourself.

Your life may go on for months at a smooth jog trot. Nothing startling may occur; all things move evenly, monotonously, without a jar. You become, in scriptural language, settled on your lees, or, to change the figure, at ease in Zion. Smooth sailing, quiet seas, no storms, "all quiet along the Potomac" of your life—when suddenly you are roused by the storm. Financial loss or entanglements embarrass you; one of your mental faculties, or some of your physical powers, which you fancied were cast-iron, threaten to give way;

sickness lays you low, and gives you a chance to see how empty and hollow some of the things are which you thought were worth so much; one that you loved better than life is smitten down by your side, and like a bird with broken wing you flutter, bleeding, crippled, praying for death, on the earth by the edge of a new-made grave—a blow of some kind comes upon you that is grievous to bear, under whose weight you stagger to and fro; an arrow from the Almighty transfixes you, and the hurt takes hold of your very soul. An alliance is formed or planned, in which your interests and your very life are interwoven. A friendship is made that binds you in sympathy to a kindred spirit, or bonds are broken that almost wrench your soul in twain in the agony of separation. A child is born into your home, or one is transplanted to the heavenly home. These are some of the occasions when you hear the sound of marching in the tops of the mulberry trees; some of the times when God by his providence, commands you to bestir yourself.

THE GETHSEMANE OF LIFE.

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and well-nigh despair for sins that we will not, but which we say we cannot overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel merely, but Christ himself, who bore the burden of our sins, will, if we seek him, come to comfort us. He will, if, being in an agony, we pray. He can be touched, he is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; he, too, has lain face downward in the night upon the ground and the comfort which then came to him he has bequeathed to us—even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—Dean Farrar.

LITTLE THINGS.

Warmed sometimes by a wandering gleam
Only a little shrivelled seed—
It might be flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers;
Only a few dear shining hours;
That was all. Yet God could make
Out of these for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain
Wet with sorrowful tears for rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream,

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A life as common and brown and bare
As the box of earth in the window there;

Yet it bore at least the precious bloom
Of perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Henry Van Dyke.

A SCENE FROM LIFE.

By Rev. Wm. H. Hamby.

He was a cold, selfish man. There was sarcasm in his voice and a sneer upon his lips. He was called a skeptic. Most of his neighbours belonged to the Church. He was hard and grasping in his dealings.

"The most overbearing man I have ever seen," said one neighbour.
"He'd skin a flea for its hide," said number two.

"A feller might freeze on his doorstep and he'd never open the door," added number three.

For twenty years he had lived among them, growing richer all the

time. Farm after farm had been added to his estate, until his acres stretched away for two miles in every direction from his large house.

Perhaps it was part envy, perhaps part fear, for his tongue was sharp and his eye was keen, but whatever the cause, he was cordially disliked by all his neighbours. They called him "Old Skinflint" or "Pinchbeck," and shunned him whenever possible.

"He won't even go to a funeral," said one. "He wouldn't let you have a piece of ice if your child was dying with the fever," said another. "He was never seen in church," remarked the Deacon.

"He oughter to be rode out of the country on a rail," put in the horse jockey—"or rotten egged," added the local politician.

And this was the public opinion of Harrington. If he cared, none ever knew, for he certainly made no effort to win the good opinion of his neighbours.

A new pastor came to the country church, on very much in earnest about saving souls. As he went about in his quiet, unobtrusive way doing good, he never lost opportunity of persuading some to turn from his way.

One evening as he stood talking with some of the brethren about the work, he remarked: "I am going over and talk with Mr. Harrington to-morrow." "No No! it will never do," they protested in one voice. "He's sure to insult you," said the Deacon. "He'll kick you out of the house," remarked another, "if you say anything about religion." "It will do no good. He's a hardened infidel," said another brother.

"I wouldn't go, Brother Simpson," persuaded one of the leading men of the church; "it will be wasted time, and you'll have your feelings hurt."

"I thank you all, brethren, for your advice," said the pastor; "but, nevertheless, I'm going."

He went. Harrington was sitting on the south porch reading as the minister came up. The pastor introduced himself, and offered his hand. The other shook hands with him and offered a chair.

"As I told you, I am a minister," began the pastor at once, "and my work, you know, is trying to save souls. I came to talk with you about yours, if you have no objection."

Harrington looked at him strangely for a moment. There was simplicity and candor in his face as well as in his words. There was no arrogance visible there—only brotherly love.

"Very well, sir, I have no objection," Harrington said frankly.

For hours they talked as man to man on the highest of all themes, the welfare of a man's soul. At last they went in, and bowed together while the minister prayed. When they arose, Harrington held out his hand; the minister put his arm about his shoulders. The tears were running down both faces, as Harrington said, in a broken voice: "For twenty years I've longed to talk with somebody about religion and my soul, but they all shunned me and I was too foolishly proud to go to them. You can hardly

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know how I have longed for human fellowship and sympathy, but my selfishness has kept me and my fellow-man apart. I never knew how it was until now—but the message you have brought makes it clear—I must love my neighbour as myself—and I will."
—Western Christian Advocate.

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