

Canadian Churchman

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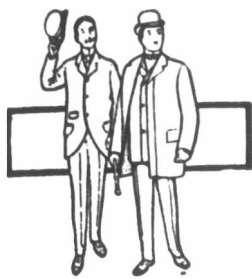
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Vol. 26.]

TORONTO, CANADA, THURSDAY, AUGUST 16, 1900.

[No. 30.

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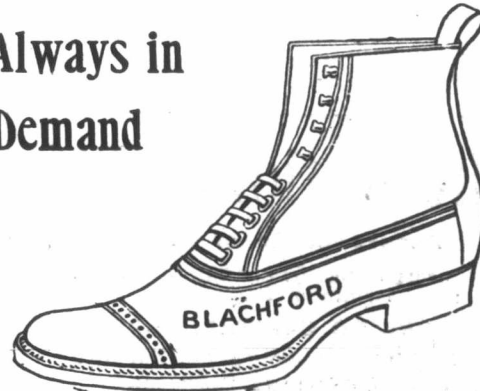
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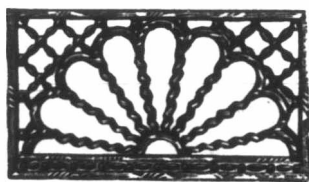
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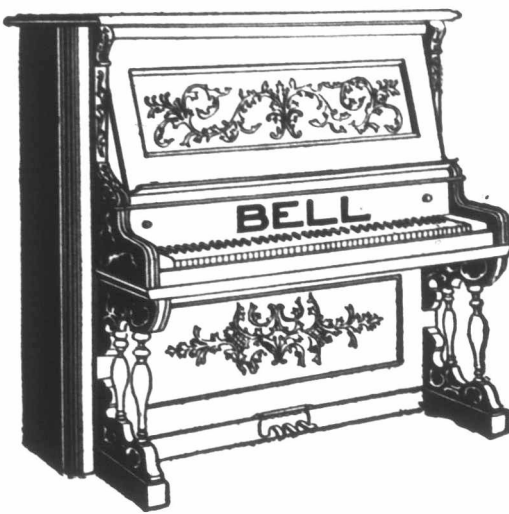


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LESSONS FOR SUNDAYS AND HOLY DAYS. TENTH SUNDAY AFTER TRINITY.

Morning—1 Kings xii.; Rom. xvi.
Evening—1 Kings xiii., or xvii.; Mat. xxvi., 31 to 57.

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

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 256, 311, 314.
Processional: 291, 299, 303, 305.
Offertory: 218, 240, 258, 280.
Children's Hymns: 213, 217, 280, 339.
General Hymns: 4, 26, 226, 231.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.
Processional: 34, 37, 516, 542.
Offertory: 210, 215, 233, 511.
Children's Hymns: 336, 338, 340, 571.
General Hymns: 7, 21, 36, 288.

Death of the Duke of Saxe Cobourg.

The Duke of Saxe Cobourg-Gotha, better known in England first as Prince Alfred, and subsequently as the Duke of Edinburgh, has been taken from this world within a few days of his fifty-sixth birthday. He was the fourth of Her Majesty's nine children, the first being the Empress Frederick, born November, 1840; the second, the Prince of Wales, born November, 1841; the third the Princess Alice, born 1843, and married, 1862, to the Grand Duke of Hesse-Darmstadt. She died December 14th, 1878. Prince Alfred was born August 4th, 1844, and was created Duke of Edinburgh. On the death of the Duke of Saxe Cobourg-Gotha, brother of his father, Prince Albert, the Duke of Edinburgh succeeded to the Duchy of Saxe Cobourg-Gotha. In 1874 he married the Grand Duchess Marie of Russia, and had five children, one son and four daughters. It

would appear that, for some reason, his son is not to succeed him in the duchy, and that the son of the late Duke of Albany (Prince Leopold, who died in 1884), is to be Duke of Cobourg. He is now sixteen years of age. The late Duke was a man of many accomplishments, being not only a good linguist, and an expert seaman (he was admiral of the fleet), but also an accomplished musician. The deepest sympathy is experienced, throughout the whole Empire, with Her Majesty, the Queen.

The Future of Trinity.

It is always of interest to know the judgment of well wishers; and it is quite evident that Trinity College has the good-will of the Church of England at large in Canada. Church Work, an Anglican publication, whose home is at Halifax, has some sensible observations on the prospects of Trinity as united with the University of Toronto. It begins by assuming that the union is an accomplished fact; but this, we may say, is by no means the case. If instead of "determination," the writer had spoken of the "intention" to affiliate with the University of Toronto, it would have been nearer the truth. Its remarks on the subject, however, are worthy of consideration. The writer observes: The unification of the value of academical degrees is undoubtedly to the gain of the province and Dominion. Viewed from a religious standpoint, also, the move is probably wise and gainful. It seems to us that a choice of evils presented itself, between a weak university and divinity college, all our own, on one hand, and a strong divinity college all our own, minus a weak university on the other. As we have already stated, the Church always gains when brought in contact on equal terms with other bodies. Trinity College, with its sound Church teaching, its excellent social tone, and admirable residential system is bound to commend itself to the favourable consideration of the hundreds of young men who take a course at Toronto University, preparatory to entering the ministry of some Christian body other than our own. It is likely, moreover, that many young men, hitherto lost to the ministry and possibly to membership in the Church, will be retained by being enabled to combine a course at the great, and deservedly highly esteemed University of Toronto, with residence and a divinity course at Trinity.

Roman Catholic Missions in China.

Whatever the faults of the Roman Church may have been, or may be, it cannot be charged with neglecting the command to make all nations disciples of Christ. It has given its sons and daughters, its toil, its blood—the blood of many martyrs for Christ among the heathen. It will, therefore, be interesting to have some notion of its work in China. Now the Vatican has just issued

an authoritative and complete list of the Roman Catholic missions in China. The facts are interesting, and furnish proof of energy, enterprise, and considerable success. The Vatican organ states that there are in China 759 European priests, 409 Chinese priests, and 532,448 native converts. The Roman Catholic buildings and institutions number 3,930 churches and chapels, forty-nine seminaries, and 2,913 schools. Out of the thirty-six vicarships existing in China to-day, the Jesuits can only claim two, and, with regard to nationality, the missionaries belong in their order of numerical strength to the following countries: France, Belgium, Italy, Spain, Germany and Holland. In North Shansi, the Vicar Apostolic Paganucci and Bishop Coltelli, at the head of the Italian mission, have a flock of 21,500 converts. In North Shansi another Italian, Bishop Grassi, counts a congregation of 13,150. In South Shansi, the Dutch Franciscans have made 10,000 converts. In Northern Shantung the Italians had 17,500 belonging to their churches before the Boxer outbreak. In the eastern division of the same province, the French counted 7,500 more. In the southern division Bishop Anzer had a following of 9,500.

A Musical Festival.

Everyone who is deeply interested in sacred music must have regarded with mixed feelings the way in which some musical festivals are conducted in England; and we should all be on the watch lest something similar should be attempted among ourselves. A festival is about to be held, in the Mother Country, at which the choicest seats command the highest prices, and no one must venture to think of entering the building at all unless he has at least a shilling to spend. It happens, moreover that the building that has been engaged for this purpose is the Cathedral Church of Chester, that the choir and the middle of the nave are the choice positions, that the poor man may not join in the Triennial festival; in a word, that God's house is to be for a time "a house of merchandise." This is a matter which concerns the whole Church of England. It ought not to be possible to run a cathedral as a business speculation, and we do not hesitate to describe such a proceeding as indecent. Could anything be more unseemly than that a rich Jew, or Romanist, or Agnostic should be able to secure a costly seat in the choir or nave, and enjoy a concert from which a poor Churchman is excluded? If these triennial festivals at Chester can only be held on such conditions, the sooner they come to an end the better. A musical festival in the mother church of the diocese should have as its primary object the assembling of the people from the daughter parishes for a joint act of worship and praise. If it has not, it is worse than worthless.

The Election to Ontario.

Again the time is drawing near for the meeting of the Synod of Ontario in order to elect a Coadjutor Bishop, who shall be successor to Archbishop Lewis. It is a time of great anxiety (if the word may be allowed), not only to the diocese of Ontario, but to the Canadian Church. Whilst every diocese is governed by its own Bishop, the whole Church feels the influence of the collective episcopate. Hence the interest which every diocese, every true Churchman must feel in the approaching election. We are sure that the choice will fall on one who is a true and loyal Churchman, on one who knows and holds to the principles of Anglicanism, as they are set forth in the Book of Common Prayer; and we are equally sure that neither clergy nor laity desire that the See should be occupied by a prelate of extreme views. The prayers of the Churchmen of Canada will go up to the Throne of Grace that the Churchmen of Ontario may herein have a right judgment. We shall not perhaps be exceeding our rights if we add that we sincerely hope it may not be necessary to go beyond the boundaries of our Canadian Church to find a coadjutor and successor to Dr. Lewis. Alas, now as always, the Prophet is not sufficiently honoured in his own country; and we pass by the first-rate at our door to select the second-rate at a distance. May it not be so now?

Rome and England in Canada.

It is not very often that Roman Catholics will admit that our services are tolerable. Yet sometimes we get remarkable testimonies from them, and the one of which we are now thinking is of a double interest to us as referring to Canada. The witness is a correspondent in the Tablet, who, writing of a cathedral town in Canada, says that "the screeching and scrambling in the Roman cathedral is too horrible to be endured. What a contrast between the Anglican cathedral and its surpliced choir, and the Roman Catholic with its mixed abominations in a wretched little loft on the bottom of the church." He then protests against "Yankee Doodle" being played in quick time during the offertory, and against "The Harp that Once Through Tara's Halls," after the Elevation of the Host!

Native Christians in South Africa.

While numbers are being added to the roll of the martyrs in China, it is gratifying to note the testimonies to the power of the Gospel in South Africa. It is a strong evidence of a man's probity when he is ready to surrender property, the possession of which might be justified by a process of reasoning hardly amounting to casuistry. Yet quite recently this has happened with a Zulu Christian in South Africa, as related by Archdeacon Johnson: "A large force of armed Boers came to the store of the trader close here. The trader, a Mr. Hall, left some time ago, leaving a native in charge. The Boers on taking over the country, came to loot this store, and they commandeered a lot

of the local natives to carry their loot up to their camp, and paid them in goods—blankets, etc.—from the looted things. The natives were afraid to say a word, but about thirty of them came the next day and the day after, bringing the looted goods the Boers had given them, and delivered them over to me to be delivered back again to the owner of the store on his return; some of the head men came to say they could not rest while the goods given by the Boers were in their huts. Some of the heathen from a distance kept the loot given them, but all about this district brought it here to me; and the motive for bringing it was, I think, good: 'While the looted goods given to the young are in our kraals, it would seem as though we belonged to the Boers. We will have nothing to do with what they have looted—no, not as friends or children of theirs.'" Here is an example of loyalty, as well as of honesty, and, when we remember that the coloured population exceeds largely all the whites of every nationality, we may look forward with some confidence to the future state of the country.

Higher Religious Education.

The Bishop of Ripon recently addressed some admirable remarks to the members of the Bath and Wells Diocesan Higher Religious Education Society. Disclaiming "anything approaching a snobby interpretation of the adjective 'higher,'" the Bishop said that higher religious education meant that, in the first instance, education must be alphabetical, elementary, and to a degree, superficial, but that they were determined to go to the root of the matter in every study, and desired that the knowledge which they possessed should be well-assimilated knowledge, and entirely-verified knowledge. The study of the Bible, he added, must for every reason hold the first and most prominent place in their attention. Meantime, may we venture to express the opinion that there is abundant need and room for such an organization in our own Church.

A Great Work.

It is probable that many of our readers may have heard of the great "Dictionary of National Biography," published by Smith, Elder & Co., and edited first by Mr. Leslie Stephen, and then by Mr. Sidney Lee. The work consists of sixty-three large octavo volumes, containing the biographies of over 29,000 persons, and its publication has extended over eighteen years and a half. One of the most remarkable circumstances in connection with its publication is the regularity of its appearance, a volume being sent forth every three months without a single failure from beginning to end of the time. The accuracy of the work is no less remarkable than its fulness and comprehensiveness. Hardly the least error, or at any rate very few have been discovered in all its articles. The publication has been largely a work of love. At the dinner given by Mr. Smith, the publisher, to the contributors, it was stated that the expenditure upon the dictionary had

been £150,000; and so far only about one-half of that amount had been realized, so that the work is largely a gift of the publisher to the nation. It will be a "possession forever" to English students of history, since no important name in English history is omitted, and each is treated fully and adequately.

MURDER OF THE KING OF ITALY.

What will future generations say of the period which formed the close of the nineteenth century? Will they not say, these people lived in terrible times? Terrible and unexpected. When the Battle of Waterloo was fought, and the "Corsican Parvenu" sent to that remote island, now inhabited by Commandant Cronje and his friends, wise people said, we shall have no more great wars. When the Reform Act of Lord Grey became law in England, patriotic Whigs were quite satisfied that a Constitutional Millennium was inaugurated, that the nations of the earth had only gradually to adopt the English constitution, as they were able, and good government would then become universal. Alas for the hopes of men. "The mills of God grind slowly," and the processes of the world are long in their development. Since the middle of this century many great wars have been waged; the Crimean, the Indian Mutiny, the French and Austrian, the German and Danish, the Prussian and Austrian, the French and German—probably we are passing by some of them—the great civil war in America and the Cuban war. At the present moment however we have a collection of horrors to which very few periods in the history of the world can produce a parallel. There is, first of all, the heavy burden of the very serious famine in India, next the terrible war in Africa, necessary, yet involving very great sacrifices, not to mention the fighting in Western Africa. Next and greatest in horror the terrible scenes in China; for even if our fears are not to be realized in regard to the European officials at Peking, it seems certain that thousands of native Christians have been massacred. And now in the midst of all these horrors, the attention of the world is concentrated upon a crime at which the heart stands still. True, it is but the murder of one man, and the soul of a king is not more precious in the sight of God than the soul of a peasant or even a beggar. Yet a king represents not only the unity of the nation, but the authority of God; and in striking at the ruler of the people the assassin strikes at the Commonwealth, and at law and order. There are incidents of this kind which, however they may be condemned, excite little surprise. In all ages the tyrant has been the victim of the assassin, and sometimes he has fallen by a kind of rude justice. It was the only way of deliverance for the people—so at least it seemed. There seemed no other means of emancipation for a mis-governed community. But this is not the type of regicide to which we have become accustomed in later days. When an Italian conspiracy was formed for the murder of

Napoleon III., although the attempt was wicked, foolish, and sure to produce all kinds of mischief, it was not altogether unintelligible. Louis Napoleon was, at that time, keeping the Italians from the possession of Rome. But what could be said of the assassination of President Carnot, of France, six years ago? What of the recent attempt on the life of the Prince of Wales? What of the cruel and dastardly murder of the amiable and honoured Empress of Austria? or to go back further—the assassination of two Presidents of the United States? Some of these acts seemed to be the promptings of insanity. The attempts, for example, on Queen Victoria, near the beginning of her reign, were the devices of lunatics. But most of such acts come from a kind of insanity which should be punished and crushed. They are attacks on society, on humanity. The originators and perpetrators of them should be treated as wild beasts, for into that condition they have brought themselves; and the difference is that the wild beasts are not responsible for their irrational ferocity, whereas these miscreants are, in a measure at least, responsible. It was a cruel blow that was directed against the head of the loyal house of Savoy, against the head of the Italian kingdom. The Italians used to call Victor Emanuel the "Re galantuomo"—the king who was an honest gentleman, and this quality has characterized his family. If we only compare him with a king like Louis Philippe, we may understand the difference between a straightforward, upright gentleman who candidly accepts the situation, and a trickster who endeavours to evade his responsibilities. So far success has followed the work of this great family. It is a cruel blow which has severed the thread of this royal life. It can hardly be doubted that the succession will be continued in the son of the murdered king. Many Italians who, in principle, are republicans, would yet hesitate to set aside as ruler a son of the House of Savoy. At the present moment there are republicans in Holland who are so mindful of the debt which the people owe to the House of Orange, that they would not give effect to their convictions or government if they could; and so, doubtless, it is in Italy. The great grandson of Charles Albert, the grandson of Victor Emanuel, with his beautiful Montenegrin spouse, will ascend the throne of Italy amid the homage and acclamations of the nation; and those who love that beautiful land and its people will pray that his reign may be long, peaceful, and prosperous.

CHINA.

It is not easy to write anything about China that would enlighten the ordinary inquirer, as to the origin, tendency, or result of the troubles of that most miserable country—a country containing more than one-third of the whole human race. It is a thing awful to contemplate—that this vast population should have simultaneously—suddenly or gradually, we can only guess which—broken

out into a barbaric rage and passion against the civilization of the West. It is a sense of impending ruin—a breaking out of a kind of madness, because the evil spirit in the people "Knoweth that he hath but a short time." Almost everything, then, we might say on the subject of the crisis in China would partake largely of the character of guess-work. Our knowledge of the people and the country is imperfect, and then the undercurrents are so strange and so numerous that those best acquainted with China would hesitate to speak with decision. One thing, if not absolutely clear, seems yet highly probable. The missionaries do not seem to be to blame—as far as we can judge—for the sudden breaking out of hatred against the Europeans. There are always certain classes of people who will insinuate that this is the case. Unbelievers, lukewarm Christians, who want an excuse for their lack of interest in missions and their neglect of the command of Christ. And it is not impossible that, in some cases, missionaries may not have been absolutely prudent—for they are but men and imperfect men at the best. This, however, is a matter which will certainly now be investigated, and, to some extent, set right, if there is anything wrong. Men like Sir Bartle Frere, who had no motive for misrepresentation, and who were noble-hearted Christian laymen, ready to appreciate whatever was done in the spirit of Christ, have testified to the self-denying lives, the devoted labours, and the large measure of success of the missionaries. At this present moment a British naval officer, writing in the London Times, defends the missionaries, and lays the responsibility on the diplomatists. "The real cause," he says, "of the uprising in China is the fact that for years the great Powers have regarded that country as the playground of their diplomacy, and have been carrying on the interesting game of outwitting each other for a number of years without ever for one moment taking into consideration the opinions or feelings of the millions of natives, or believing in the possibility of that concerted action on the part of the Chinese of which there have been so many neglected warnings." Others lay the blame on other shoulders, and it might be easy to multiply the explanations of the uprising, and some of them might be true and some probable, and some improbable. Something, at least, has gone wrong, and those who remember the manner in which English settlers sometimes treat Aborigines in various lands, regarding them all as what they are pleased to call "Niggers," will understand that something of the same kind may be going on in China. No man and no people like to be despised, and they still less like the open exhibition of the contempt in which they may be held; and John Chinaman is not, by any means, a fool. He can smile in his childlike manner, and those at whom he smiles may regard it as an evidence of imbecility. But they are probably mistaken. "The game he does not understand," may go against those who try conclusions with him; and they may wake up to find that the fool was not the

Chinaman but the other. Europeans going to China as merchants, as engineers, as diplomatists, have too often spoken and acted as though the feelings of the natives were not a matter to be consulted. This could hardly be endured, and must be reckoned among the causes of the outbreak. Yet we are only guessing and suggesting. Nor can we at this moment feel sure as to the safety of the Europeans at Peking, but can only pray and hope.

WHAT FOR AND WHITHER?

Nearly all subjects of the British Empire are satisfied with the rightness and the necessity of the war in South Africa, and we can hardly understand how it is that the inhabitants of other countries charge us with undertaking a war which is not only unnecessary but absolutely unjust and selfish. Still it may be useful for us at times to examine these accusations that we may calmly consider what case can be brought against us, and see whether there is any measure of truth in it. We have before us at this moment an American magazine which presents our case under the least favourable light, and therefore we may feel pretty sure that it contains the worst that can be said against us, so that in examining its judgments and accusations, we shall be dealing very strictly with ourselves. The writer of this article, after giving what we may call the English side, as stated both by Englishmen and by Americans, proceeds to give his own views, and declares, "The main object of the struggle is not philanthropic. It is a war of conquest. Britons are fighting to-day in South Africa for the maintenance and extension of the Rhodes regime." Now this is the kind of thing which it is very easy to say, and it strikes easily upon the ear, and it has a kind of simplicity about it which is attractive to certain classes of people. But it is simply untrue. There may have been, for aught we know, many causes operating to produce the results which we have witnessed in South Africa. But, as a matter of simple fact, the war was caused by the refusal of Kruger and his Burghers to give political rights to the Outlanders; and the war was begun, not by the British, but by the Boers, simply because they were resolved not to concede these privileges. A great part of the article is taken up with abuse of Mr. Rhodes. But surely the writer does not think that Mr. Rhodes will live for ever; and moreover, the power of Mr. Rhodes will be very much limited when civil rights are accorded to the whole population. The writer goes on to say that a great change for the worse has taken place in England during the last two or three decades; and, in illustration of this statement, he contrasts the utterances of Mr. Gladstone and Mr. Chamberlain. This is a sore subject with British subjects, who now, generally, consider Mr. Gladstone to have been the cause of nearly all the mischief in South Africa. So much for the past. As regards the future, the writer remarks: "Whether British success will be best for the

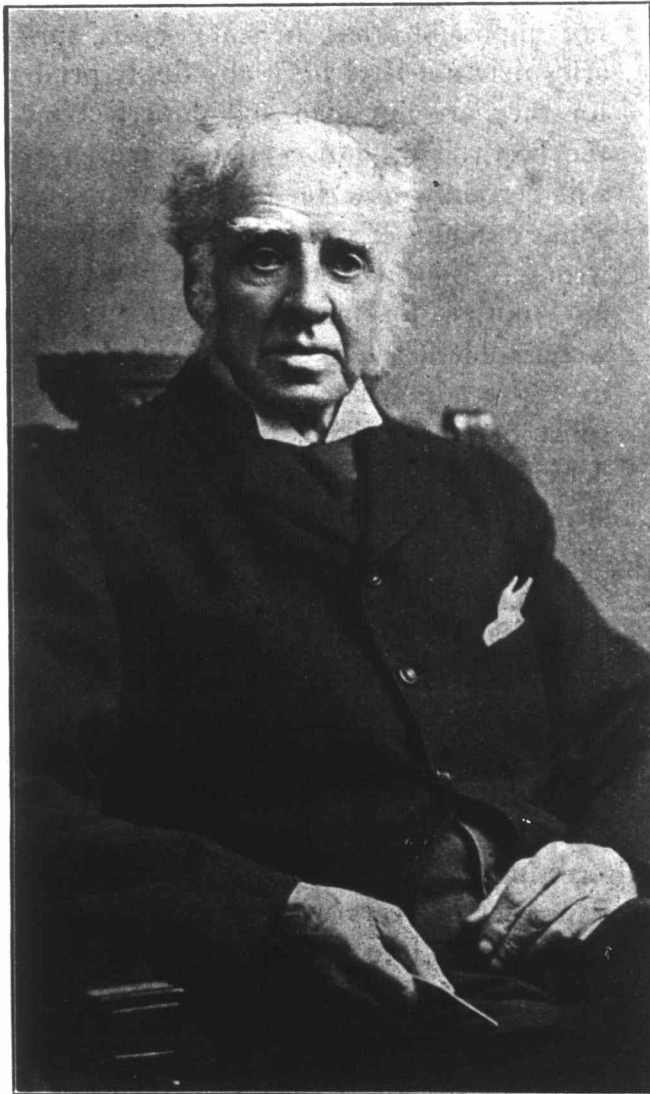
interests of the world is an open question." Is it, indeed? Will the writer tell us of any country which has not been advantaged by English influence? Will he tell us how it has affected his own country? Will he say what he thinks of the colonization of Canada and Australia by the British? Are the French in Canada worse governed by Great Britain than they were by France? Has Great Britain governed Canada and her other dependencies merely with a view to her own selfish interests? It is impossible for any rational and fairly instructed person to answer these questions in the affirmative. Mistakes have been made by every country and by every form of government; but it would be impossible to find under the vault of heaven a country in which a more sincere and successful attempt has been made to govern justly and benignantly, than that which has actually been made in Canada and Australia. The writer next proceeds to prophecy. "The end of the war," he says, "will not see the end of race friction in Africa"—Nor is this all: "Let Great Britain be successful in South Africa, and every power in Europe will form a coalition against it, and its dominance will cease." It is easy to prophecy; but even utterances such as these, which cannot be practically convicted of absurdity until some time shall elapse, may be required to show some foundation on which they rest. And the foundation is of the slightest. Why should the nations of Europe combine against us? Which of them is injured or in any way affected by our action? There are jealousies, and there always have been, but what have they done? The nations of Europe may be jealous of England, but they are not absolutely free from jealousy among themselves; and it will not be quite safe for any one of them to embroil itself with a great power like England, when its own borders may be invaded. Here, we fear, with the Anglophobe writer, the wish was father to the thought. But there is something worse to come: "The present war will leave England enfeebled. Her best soldiers have been killed or wounded. The remnant of her army will return home broken in health." Such statements are painful reading, not because they greatly trouble Englishmen for the future of the Empire, but because they come apparently from a writer of English extraction. But whether he is English, or Irish, or neither, he ought to be ashamed to pen such words. Happily they need not mind ourselves. Our sacrifices have been great in men and in money, and they may not yet be ended. But they are probably less than have ever resulted from a conflict of such magnitude. Great Britain made tremendous sacrifices during the conflict with Napoleon the first. Yet there was no sign of decrepitude or of decline when the conflict was over. Only the other day Mr. Chamberlain reminded us that the losses of England in South Africa were, as compared with the losses of the Americans in their great civil war, only as one to a thousand. We shall mourn and honour our dead; but we shall comfort the survivors by reminding them

that those taken from them fought for freedom and for humanity; and we shall be sure that the result of such sacrifices will be hope, and strength and blessing.

IN MEMORIAM.

"O, though oft depressed and lonely
All my fears are laid aside;
If I but remember only,
Such as these have lived and died."

The air seemed filled with God's bright sunshine and with the carols of happy birds on the afternoon of the 23rd of July, but alas! as into the finest days some rain will fall, so a sudden chill seemed to creep into our hearts as the sad echo of "the passing bell" struck our ear; and this, although we knew full well that to a dear, departed soul had come the "voice from heaven," saying, write, from henceforth, blessed are the dead which die in the Lord; even so saith the Spirit; for they rest from their labours." Under the leafy shade of the spreading trees, along the quiet streets, and



WILLIAM KERSTEMAN
Born Sept. 10th, 1817. Died July 22nd, 1900.
Aged 82 years, 10 months, and 12 days.

then into the busy thoroughfare, slowly passed the solemn procession, and the aged saint, who was lovingly borne by his sons' and grandsons' tender hands, and reverently laid at the chancel steps of the church of the Holy Trinity, amidst the lovely floral emblems of the resurrection, was, indeed, resting in the blessed calm of the paradise of God. William Kersteman first saw the light at Kingston, in the county of Somerset, in England. He was the eldest son of Lieut.-Col. William Brewse Kersteman, of Brewse House, Milverton, in the same county, of the 10th Regiment of Infantry and Susannah Falkner Ambrose, his wife. After completing his school education, he pursued legal studies for some years, but relinquished these on becoming interested in, and migrating to, extensive coffee plantations in Ceylon, to which island he returned immediately after his marriage in England in 1846, with Julia, the daughter of the Rev. Sir John Godfrey Thomas, Baronet, vicar of Bodiam, in the county of Sussex, and widow of the Rev. Henry Berens Pratt, vicar of Wartling, in the same county. Subsequently having disposed

of his property in Ceylon, he came out to the United States, where for several years he, having large, practical knowledge of geology, worked as a mining engineer, and was interested in extensive coal mines, near Evansville, Indiana. During the civil war between the Northern and Southern States, he removed to Canada, resided for some years in Belleville, and came to Toronto in 1867. In politics, a staunch conservative of the old school; in religion an attached and consistent member of the Church of England; in all his domestic and social relations respected and beloved—he has "gone to his grave in a full age" mourned by a large circle of relatives and friends, who will long hold his memory very dear. As a cluster of roses, long withered and dead, continue to perfume all their environment with their delicate odour, so the recollection of his life of gentleness and unselfish love will help and strengthen in years to come many a one, who, in the past, came under the sway of his personal influence, and as the words of his favourite hymn were sung, as he lay resting before the altar, those nearest and dearest to him felt how truly they portrayed the earnest hope of his life:

"And so, through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise,
Within Thy house forever."

As at length the hallowed "Gods acre," redolent with the perfume of many flowers, was reached, on the sweet summer's air, echoed the comforting words of prayer and solemn benediction; and so, calmly and hopefully, we left him gently sleeping, until the day break, and the shadows flee away. For

"They are not dead, the dear ones we hold dearest,
They live and love when death shall be no more;
Perchance, e'en now, they may to us be nearest,
Praying and watching, as in days of yore."

"Yes, we believe that we shall yet behold them,
Bathed in the light and life of heaven above—
Ah! with what joy shall we again enfold them,
There, where eternity is endless love."

B. V. T. W., Toronto.

REGRET AND HOPE.

By an Old Layman.

Attention has been again centred on the Oxford Movement, and the subject, its purpose, origin and progress, has been debated anew. Pardon my writing you, as I feel that the time has come for, and I trust I see signs of fresh life and a new departure. I do not intend to criticize the movement, but to direct attention to one aspect which I have always deplored, and that is the lowering of our conception of religion caused by it. Take what nine-tenths of the people see, and think only of the outward manifestations, the mode of behaviour in church, dress and ritual. When I was a boy the service was practically the same everywhere, so consequently there was little to remark about it, but the sermon was a careful production; the catechism was taught, and spiritual life, conversion; the reality of living not only for time but eternity, constantly brought before us. Popular poetry is a fair index to popular ideas, and Cowper, Scott, Wordsworth, and even Tennyson's early works fairly represent the religion of common life before the movement began or attained its zenith. During the last, say, thirty years, the mode of conducting Divine worship has been continually changing, old things, vestments, everything have been swept away, and the customs introduced and objected to as novelties, are, in their turn, giving way to still newer fashions, so that in a city of any size, were the services of the old school and the newest placed side by side, there would be few points of recognition. What has been the chief result, not greater earnestness, but greater frivolity. The mode of conducting the service, not the service itself, is the one thing to fill the mind; and the true spiritual service, for which the con-

gregation meets, is lost sight of. The sermon has practically disappeared; a few remarks, in which the speaker is as little interested as he expects his hearers to be, has taken its place. Where there are exceptions, and there are a few brilliant ones, the attention and sincerity of the people show that this neglect is not of their seeking. The exposition of the catechism is relegated to Sunday schools, of varied schools of thought and family (I do not say personal) piety has gone. Now, sir, I feel that the movement is largely responsible for this in concentrating peoples' minds upon superficial matters; common people are not theologians, they do as they are told by ecclesiastics, and ponder on what they are taught by them. When the clergy allow their own thoughts to be largely occupied by controversy, how is it possible that they have little energy and less desire to adapt themselves to the needs of their flocks? In too many cases the flocks see that their minds are occupied with questions in which the people have no interest, and stray to other shepherds. As has been said, the clergy should pay less attention to their stoles and more to the souls of their people. But I am drifting from the point, which was that lay people pay attention or not purely to what they see and hear, if the service is high or low. But I trust we are nearing a change. The declaration of the E.C.U., defying the Archbishop and supporting their own opinions by authorities so grossly garbled is deplorable. But much more so is the fact that the most sacred parts of our service are treated with wanton levity, and held up to discussion by the profane. That is the worst, the spiritual life is lost. Surely there must be a revolt from a system of lies and deceit under the name of economy and reserve of truth. I trust I am right, and from a system of lifeless and bewildering formalism there is arising a desire for sincere and holy religion. I won't live to see it, because I am now an old layman.

THE CHURCH IN CANADA.

Special interest was taken in a service held at the beautiful church of Holy Trinity, Winnipeg, when, on Sunday afternoon, July 22nd, the sixth Sunday after Trinity, the local Military, and Army and Navy Veterans attended. A feature of the function was the attendance of His Excellency, the Earl of Minto, the Governor-General of Canada, and his wife, the Countess of Minto, who were paying their first visit to the rapidly increasing and prosperous capital of the West. Such a function has seldom been seen before in this the Metropolitan city of Western Canada, and no effort was spared to make the service well worthy of so auspicious an occasion. The service itself was very musical, and was carried out with all the best tradition of Holy Trinity church; there was a large choir, and they rendered their part of the service in a very efficient manner. The soldiers attending the service were the Royal Canadian Dragoons, the 13th Field Battery, and a large muster of the 90th Regiment, Winnipeg Rifles. The Governor-General walked at the head of the procession, attired in the regimentals of a Major-General, and he was supported, amongst others, by Major E. W. Graham Gardiner, in charge of the district forces. Capt. Henry Graham, Coldstream Guards, A.D.C. to the Governor; Col. Boswell, A.D.C., orderly officer; Col. Ruttan, commanding the 90th Rifles; Major Swinford, Surgeon Lieut.-Col. Codd, and many others. The clergy who met the vice-royal party at the chancel steps were His Grace the Archbishop of Rupert's Land, Primate of all Canada; the Very Rev. Dean of Rupert's Land, Dr. J. D. O'Meara; the Rev. Canon Matheson, the Revs. C. W. McKim, curate of Holy Trinity; R. C. Johnstone, of St. Paul's, Middlechurch, and Rev. Mr. Hodgins, of Seaforth, Ont. The service commenced with the grand old hymn, "O, God, Our Help in Ages Past," and the first part of the usual form of evening prayer was taken by the Rev. C. W. McKim. Special psalms were sung;

the special lesson, Ephesians vi., verses 10 to 21, was impressively read by the Dean; the hymn between the prayers was, Stand Up, Stand Up, for Jesus, effectively sung to the old tune of Evening. Canon Matheson read the second part of the service. After Bishop Bickerstath's appropriate hymn, Peace, Perfect Peace, had been sung, the venerable Archbishop, who wore his order of St. Michael and St. George, and his jubilee medal, presented to His Grace by Her Majesty, the Queen, ascended to the pulpit and preached a sermon most suitable to the occasion. He referred to the sacrifice that Canada has made during the present South African war, and referred to the fact that so many of the best of her young men had laid down their lives for their Queen and county, notably Lieut. Borden, only son of the Minister of Militia, Canada, and Major Arnold, of Winnipeg. He also mentioned that Lord Minto (as Lord Melgund), whom he was glad to see present, had fought side by side with the veterans present in suppressing the North-West rising in 1875. In the course of a practical and patriotic sermon, he dwelt upon the good caused by the union of the Mother Country with her colonies in defending the common cause of humanity and expressed the fervent hope that the war would ultimately end in good for all living in South Africa. His Grace also made an able defence of the righteousness of the present war in Africa, and his remarks were listened to with the greatest appreciation by the crowded congregation throughout. The offertory was taken up by the following officers in full uniform; Col. Boswell, Captains Monro and Parry, and Lieutenants Killam and James, and very impressive, indeed, was the sight, as His Grace presented the offering, the officers standing to attention, whilst the crowded church rose. During the offertory, Mr. J. J. Moncrieff gave a spirited rendering of Gounod's "Nazareth." God Save the Queen was then sung with thrilling effect, which will not easily be forgotten by its hearers, and the whole service concluded with the Blessing, impressively given by the Archbishop. It was a long time before the congregation could disperse, and the service will stand out for a long time in the annals of Church history in Winnipeg. Amongst the veterans who were present was the Hon. Hugh John Macdonald, son of the great Canadian statesman, the late Sir John Macdonald, and now Premier of Manitoba; the Hon. J. C. Patterson, Lieut.-Governor of Manitoba, was also present.

MISSION NEWS.

The following letter has been received by Rev. I. H. Lackey, at Hemmingford, of which parish the writer was incumbent for some time, having resigned in May, 1898, to go to the diocese of Moosonee, hoping to have his family follow him this year. This, however, circumstances have prevented.

Rupert House, April 4th, 1900.

Dear brother Isaac:

I answered your last letter about two months ago, but I must write you a few lines now as the H. B. Co.'s dogs are going to Moose probably tomorrow. Our letters will remain at Moose till about the end of May, when they will be forwarded to the line. Since I wrote to you last, I have had a very interesting trip to Fort George, about 225 miles from here, along the coast of the bay. I had our boy, Alfred, and an Indian guide with me. We started with seven dogs of our own, three of them were but seven months old, and one was a little old fellow not much use. Our best dog had puppies at the time, so we could not take her. The H. B. Co.'s dogs were going to East Main, 70 or 75 miles from here, the same day, so I rode on their sled. We had a small sheet-iron stove and a tent with us, and were able to make ourselves fairly comfortable at night. We reached East Main on Saturday at noon, after one and one-half days travelling. I held services in the house of the master of the post, in English, and also Indian ser-

vices in a tent, both going and returning. Mr. Iserhoff, the master, lent us his dog to help us on our way. We also had the use of another dog for one day; some Indians had borrowed it, and we took it back to its owner. When we had a fair wind, we put up a sail, which was sometimes equal to three or four extra dogs. I had Indian services at some Indian tents going and coming. Sometimes we camped early; one day we rested all afternoon, but started next morning by moonlight at about 2 o'clock. We reached Fort George on Thursday, February 22nd, at 4 p.m., having left East Main on the Monday previous. We remained at Fort George till the following Tuesday. I had services in Indian or English every day; while there, I was the guest of Mr. Gillies, a Scotchman, the officer in charge of the H. B. Co.'s post. I never was better entertained during my life, or did I ever sit down to a better furnished table. We had venison, sometimes, which was better than any beef I ever tasted. We had Arctic hare once or twice, which was equal to goose or turkey. I am taking the skin of one home with me. Mr. Gillies also rationed my men at another house and fed our dogs; then he gave us sufficient food for ourselves and dogs for our return trip to East Main; he has since sent me three Esquimaux coats for my children; he also gave me two pairs of snowshoes, and did not charge me for them. Mr. Iserhoff was also very kind, he gave us venison, beef cakes, and a quarter of mutton, and kept us while there. Now I must tell you about a little experience we had on our way home. The weather was fine when we started from Fort George, Tuesday, February 27th, but it soon became very stormy. We had to face the wind all day. An Indian, named Sam Atkinson, met us with his dog team, about 2 o'clock, to take part of our load. When Sam met us he took our bedding and some things; having a lighter load he went ahead of us; night overtook us on the ice, and the snow was blowing wildly about, we could not see land, and the night was dark. We travelled on hoping to come to a woods where we could make a fire, but we travelled on in vain. At last I said to the guide, we had better make a barrice of the sleigh, etc., till we had more light. I scooped out a place in the shallow snow, turned the sled over on one side, leaving the other side loose to pull over us. Then we set up our boxes, etc., on the side opposite the sled, then we crawled under our sled. Alfred lay horizontally on a rabbit skin blanket, and our guide and I kneeled over him. We ate a few cakes, and repeated aloud the 23rd Psalm. Our guide was soon sleeping, but Alfred and I did not sleep. My knees became cold, so I took off my fur mitts, and placed them under my knees, leaving only my woolen ones on my hands; they soon became wet with snow and very uncomfortable. About midnight the storm ceased, and we saw the faint outline of trees in the distance. We started and built a fire and dried our mitts and had a cup of tea. Then we saw the smoke of Sam's tent, and went to it. Sam was out looking for us; he thought we might have wandered out on the ice. God, however, was taking care of us. We found a fire in our tent, and rested the remainder of the day. We reached Rupert's House, Tuesday, March 6th, without any further experience. The coldest weather of the winter was just at the time we had our trip, though the rest of the winter has not been more severe than our winters at home. The snow has been very deep. Animal food has been very scarce. The Indians suffer of starvation. One or two children died at Fort George. The weather has been springlike for a week, but it will be two months before the ice goes out. I expect to leave here by schooner "Mink," July 8th or 10th. I expect the mission house will be empty for a while, though I understand the Bishop is bringing two young men with him, and one has a knowledge of Indian. Rev. Mr. Walton, of Fort George, has gone home to England and may remain. There is a good mission house and church there. If the way were to open up, I should like to go there. I would have to make two trips to Whale River, 150 miles

farther north, but I would not be away so long as if I took the inland trips here. Mr. Gillies, the H. B. Co.'s officer, would like me to go. I have said nothing to the Bishop yet. It is hard to arrange matters satisfactorily, as all the interested parties are cut off from communication with each other. I will have a chance of hearing from you again before I leave Moose, if you write not later than May 10th or 15th. Mr. Swindlehurst has not had very good health lately. Kindly remember me to all enquiring friends, and let them know something of how I am getting along. I constantly pray for you and your parish work, as I know you do also for my work here. Packet leaves early tomorrow. Your affectionate brother.

ALBERT.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Eleventh Sunday after Trinity.

There is a curious change in the meaning of our translation from the Latin Collect. There it was "we running to Thy promises." In the English it is "running the way of Thy commandments"—a difference to be noted. Otherwise the meaning is nearly the same.

i. The Address to Almighty God.

1. As one who ever declares His power. To no other than one invested with power could prayer be hopefully addressed. Love must be there, and wisdom; but both ineffectual without power.

2. But power by itself insufficient. We could not trust mere power. It might be exercised under influences adverse to us, and might only be a cause of fear.

3. The hope of prayer lies in the union of Power and Mercy in the Hearer of Prayer. He declares His power most chiefly, (1) in showing mercy; pardon; (2) pity—compassion, relieving wants, supplying needs.

ii. The Petition for Grace.

Such a measure as we need.

1. Illuminating grace, that we may know God and ourselves.

2. Sanctifying grace, that we may love God and serve Him.

iii. The end contemplated.

1. That we may run the way of God's commandments. The blessedness of man. His commandments not grievous. His service perfect freedom.

2. And obtain His gracious promises. Always connected with obedience. Sowing and reaping. Commands and promises. These ever inseparable.

3. And these promises ending in our being partakers of God's heavenly treasure. Because every promise really ends in God. His servants shall serve Him, and they shall see His Face.

The Churchwoman.

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

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

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

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

INDIA'S TERRIBLE DISTRESS.

In response to my appeals, on behalf of the famine sufferers of India, I very gratefully acknowledge the following contributions: Robert Laughlin, Sr., \$5; Mrs. Vic. King, Niagara Falls, per Rev. Canon Bull, \$2; St. John's church, Brussels, and St. George's, Walton, per Rev. G. J. Abery, \$9; From one who wishes it were five million, \$5; the Misses Roberts, Niagara Falls, South, \$5; St. Saviour's Sunday school, Waterloo, \$2.50; thankoffering from Chippawa, \$2; Mrs. J. Lucas, Smith's Falls, 25c.; "From a friend of the suffering," \$5, Lillooet, B.C.; Sully street, \$5; St.

George's church, Battleford, Sask., per Rev. Geo. Whyte, \$10; Joseph and Morris Helliwell, Toronto, \$2; Thomas Shortes, Beaverton, \$1; Miss E. Shortes, Beaverton, 25c.; Mrs. L. Boulton, Toronto, \$1; mother and two daughters, \$1; Boys' club fund, Brantford, per Mrs. McKenzie, \$3.05; proceeds of entertainment in parish of Port Maitland and South Cayuga, per Rev. A. W. H. Francis, \$14.45; W.A., of Uxbridge, per Miss Reynolds, \$6; Girls' Bible Class, St. Peter's church, Toronto, \$1.73; Sunday school of Holy Trinity, North Gower, \$1.50; offering in Holy Trinity church, North Gower, \$0.75; offering in St. John's church, North Gower, \$3.75; \$12 in all, per Rev. R. J. Dunnville; Bertie B., Clinton, \$5; Mrs. Greene, St. Bartholomew's church, \$1; Margaret Phillips, St. Bartholomew's church, \$1; Mr. F. E. Benjamin, Yarker, \$3; Clara L. Hana, Everett, U.S.A., \$4; St. John's Sunday school, Thorold, per Major Arnold, \$10; St. Andrew's, N.B., \$64, as follows, per Mrs. Neville Parker: Members of picnic club, \$25; Church of All Saints' Sunday school, \$3.50; Miss McFarlane, Boston, \$5; Miss Millan, \$5; Mrs. Sowny, \$3; Mrs. D. Kendrick, \$1; Mrs. J. Wren, \$1; Mr. David McKonbray, \$2; Mrs. Clark, \$1; Dr. and Mrs. Neville Parker, \$15; Miss Parker, \$1; Miss Marguerite Parker, 50c.; A. C. C. Dunnville, \$1; Collected by Kathleen and Naomi Gowanlock, Eleanor Wedd and Edith Keith, \$8; proceeds of a sale by Charlie and Lizzette Cole and Mabel Block, Rosedale, \$2.05; Mrs. R., \$1; Miss Stohes, 50c.; both of Niagara Falls South, per Rev. Canon Bull; sale of necklace, \$8; Mr. George Greay, Sandwich, \$2; Olive, Hespeler, 50c.; Mrs. George Hagarty, \$3; Boys' class of St. Paul's church, Beeton, \$3; Miss L. F. Davis, and her Sunday school class, Mitchell, Ont., \$3.35; a friend, Sandhurst, \$1; half for leper fund; the Woman's Bible Class of All Saints' church, Toronto, per Miss Trees, \$5; collected in West Mono mission, per Rev. E. W. Pichford: Church of the Herald Angel, Orangeville, 81c.; St. Alban's church, Orangeville, \$1.35; St. George's church, Orangeville, \$2.52; St. Matthew's, Orangeville, \$2.01; A mite, In His Name, 15c.; thankoffering, \$3; Mrs. F. J. Phillips, Toronto, \$1; thankoffering to the Lord, from a working man, 50c.; member of St. Simon's church, \$2; from a working man, Hamilton, \$18; Circle of King's Daughters, per E. Barker, \$3; Grand Valley, being proceeds of Dominion Day celebration, \$50; Mr. G. L. Holmsted, Toronto, \$5; Mr. and Mrs. James Henderson, \$20; M. C., \$15; Mrs. Jarvis, \$5; from friends, Lindsay, 75c.; St. Paul's church, Saskatchewan, per Rev. J. S. Mahood, \$6.15; a friend, Welland, \$1; "Inasmuch," \$1; Mrs. Bernard, Collingwood, \$2; Miss C. Campbell, \$2; a friend, per Mrs. T., Niagara Falls South, \$1; Miss Mary Cole, Niagara Falls South, \$1; All Saints', Girls' Bible Class, \$5.50; friend of class, 25c.; Miss Osler, \$1; Holy Trinity church, Toronto, \$6; M. A. Robinson, Brampton, \$1; Mrs. T. Pichard, Glacins, \$5; J. Pickering, Brampton, \$1; from Chippawa, \$2; Mrs. S. Woodbridge, \$1; collected by Mrs. J. Bertchard, per Rev. G. Curle, Mildmay, \$5.05; Jocelyn Garden Party, per A. Y., \$30.75; P. L., Sault Ste. Marie, 50c.; Louisa C. Evans, \$10; Miss Gypsy Grasett, \$2; Mrs. J. Lott, 25c.; Ethel W. L., \$1; "Daughters of the King," St. James' Chapter, Dundas, \$16; "In His Name," \$2; Mrs. D. W. Saunders, \$15; member of St. Simon's church, \$1.10; Miss Ellen White, Guelph, W.A., \$1; Art Metropole, Toronto, per Mr. Beswetheric, \$15; Miss E. Merritt, \$2; Dr. Peters, Toronto, \$10; "Lily," \$5; Mrs. H. Drayton, Rosedale, \$10; Mrs. B. Jones, \$1; Mr. Wilmott, 50c.; Carrie, 25c.; Mission and Sabbath school, \$8.65; poor widow, of North Gower, per Rev. R. J. Dunnville, 25c.; In His Name, from two of His servants, for leper fund, \$5; M. P. G., London, Ont., \$2; proceeds of bazaar held at 648 Parliament street, by Lelia Adams, Hazel and Marjorie Dow, and Muriel Evans, \$6; Miss Bonne, Stamford, \$1; William Grey, Montrise, Stamford, \$5; Charles Grey, Montrise, Stamford, \$1; K. D., Niagara Falls, Ont., \$2; (nine in all, per Rev.

Canon Bull); Alfred Archdale, Toronto, \$1; Miss Gregory, Erie, U.S.A., \$5; John Gordon MacKenzie, \$2; Violet MacKenzie, \$2; Elsie Van Nostrand, \$1; Nora Van Nostrand, \$1; three workers of the Blackfoot Hospital, \$10; C. N., for lepers, \$7; M. C. Brown, Sarnia, \$2; Mr. Grant Taylor, Ottawa, \$20; H. E. K., Ottawa, \$5; Mr. H. Pedin and family, Garabrasea, \$2.58; Mr. J. S. Thomas, Waterloo, \$1; Churchmen of St. Mark's Otonabee, \$1; anonymous, \$20. It is cheering, indeed, to hear at last of rain falling in India, a more general rain is still hoped for, as Lord Curzon says that for want of it cultivation is at a standstill in some places. Much help will be needed for the suffering of India for some months yet, the numbers on the relief list have shown no decrease yet; they now reach 6,281,000, so our efforts must not relax, for many must perish unless money is forthcoming to keep up good supplies. The Bishop of Calcutta writes most pathetically of the last two months of devoted labour on the part of the Rev. C. S. Thompson, who was at home on furlough when the famine began, but came back at once, and was daily feeding 5,000 persons, devoting himself and all he possessed to the poor people; at last cholera came and carried him off. The missionaries are bearing a burden beyond their strength in many cases, and several have broken down and have been obliged to leave. So the Bishop appeals for faithful and self-sacrificing men, who for the love of Christ (he cannot promise an attractive field of labour, or appeal to any motive save self-sacrificing love to Christ), will come to take the places of those who have had to be sent away, or may have died. Let us pray to the Lord of the harvest to send forth labourers, and let us send gladly and quickly what further help we can that the work of saving life may continue. May this call for help be heard by loving hearts and be readily and gladly responded to. We know not what the fruit may be of lives saved now from death. One who was thus saved from starvation some years ago, is now devoting his life for the poor natives. We can but give, and ask a blessing on the gift, and He who hears prayers will say, as of old: "Thy prayer is heard, and thine alms are had in remembrance in the sight of God." Please address subscriptions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Woodstock.—The Venerable Archdeacon Neales left for a three months' trip to England and Paris. Mrs. Neales and her daughter will spend their time at Newport, with their other daughter, Mrs. Baker, during the absence of the Archdeacon.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Chatham.—Wednesday, July 25th, was the fiftieth anniversary of Judge Wilkinson's wedding. The Judge and Mrs. Wilkinson were recipients of many handsome presents. The Rev. W. J. Wilkinson and family, Hon. J. P. Burchill and family, Rev. Canon Forsyth, and a number of friends were entertained on that day at Bushville. Speeches were made by Rev. Canon Forsyth, Daniel Ferguson, Esq., F. E. Winslow, Esq., Rev. W. J. Wilkinson, Hon. J. P. Burchill and His Honour the Judge, on Thursday afternoon at the termination of the County Court, Samuel Thomson, Esq., Q.C., on behalf of the bar of Miramichi, presented Judge Wilkinson with a congratulatory address to which His Honour made a fitting reply.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Murray Bay.—At the new church of St. Anne-in-the-Fields, of which the Rev. W. C. Rodgers, of Montreal, is chaplain, the congregations have so much increased already this season that it has been decided to enlarge the building to double its present seating capacity. A meeting was held last week at which Gen. Oliver, of Albany, N.Y., and F. F. Calva, Esq., of New York city, were elected representatives of the congregation, and the Hon. A. Chapin, late Mayor of Brooklyn, was made treasurer of the Building Fund. The need of this new church with its daily celebration and Matins, and its bright and hearty services has been fully proved by the enthusiasm of the congregation, and the large attendance both at week-day and Sunday services.

Lennoxville.—The Rev. J. P. Whitney, M.A., the new principal of Bishop's College, sailed from Liverpool for Canada last week.

MONTREAL.

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

St. Matthias.—It is just possible that this church may undertake to support another foreign missionary in addition to Mr. Birup, who is doing such good work in Uganda. The Rev. Ilisan Ullah, the converted Mohammedan, has offered his services as missionary among his people in India, at a stipend of \$312. The Church is seriously considering the matter. The rector thinks there will be no difficulty in raising the money.

St. James the Apostle.—Messrs. Castle & Sons, decorators, of University street, have just received the three memorial windows for this church. They are in memory of Mrs. S. O. Shorey, Mr. E. S. Weir and Mr. Hollis Shorey, and are being placed in the new chancel by Mr. S. O. Shorey and Mr. and Mrs. W. H. Weir. The windows were made in New York, from designs by Mr. Montague Castle, and represent the three ideas of the Annunciation, the Redemption and the Resurrection. Only the flesh is painted, the other gradations of color being obtained by different thicknesses of glass.

Hull.—The Bishop laid the corner stone of the new St. James' church at the corner of Main and Church streets, on Saturday afternoon, August 4th. The impressive ceremonies were witnessed by a large number of the members of the congregation. In the immediate vicinity of the scene, hundreds of men were engaged in the erection of other buildings, and these suspended work while the ceremony was being enacted. The Bishop after having laid the stone, made the following remarks: "It was in 1798 that Mr. Wright settled in Hull and two years later he brought out his family to his new Canadian home. He had secured a grant of land on which the present city of Hull was subsequently built. He was not only the founder of Hull, but he was also the promoter of the first church in the Ottawa valley. In 1820 he made representations of the necessity of such to Lord Dalhousie. The latter in response wrote a letter in which he offered to contribute £500 sterling towards the building of a church, provided the people of Hull raised a similar amount. It may be mentioned, by the way, that this letter is now in the possession of Mrs. J. M. Currier, of New Edinburgh. The necessary sum was collected and the construction of the church was commenced in 1823, and the edifice was completed in 1824. At that time it was the only church in the Ottawa valley. The first missionary in charge was Rev. Mr. Ansley. Assisted by a faithful congregation he built up the church so that it was able to accomplish a great and good work. Rev. Mr. Ansley was succeeded by Rev. Canon Johnston, who was rector for over forty years. He was also for a number of years chaplain

of the Senate, and many of the members of that august body were wont to attend St. James' church. During his incumbency the first church was burned down. The corner stone of the second St. James' church was laid on October 26th, 1866, by the Grand Lodge of the Ancient Free and Accepted Masons. Six lodges of this order were in attendance. Canon Johnston performed much of his work on horseback and visited the whole of a district that has since been divided into fourteen parishes. I cannot say too much in praise of his devotion. We met from time to time and I was familiar with his earnest labours. Bishop Oxenden has said that there was no one that was more deserving of praise than was Canon Johnston. The latter certainly did much towards making the church a permanent success. He also prepared the way for his successor, Rev. R. F. Smith, who had been a travelling missionary and an assistant minister. The present rector, Rev. R. F. Smith, rural dean of Clarendon, assumed charge of the church in 1883. I have known him intimately and feel that he is exactly the man for the work. I commend him to the congregation. Hold up his hands for he will have much to do and much to try him. 'Build this house and I will fill it with glory,' said the Lord. 'In it I will give peace. From this day will I bless you.' Be strong in the Lord. Do not give way to depression or discouragement. I may not be long with you, but I feel sure that I will see you prospering and that God will help you to carry through the work." Rev. Archdeacon Bogert extended the hand of fellowship to his brother in Hull. He expressed regret that the Bishop of Ottawa was unable to be present. Some words dropped by the Lord Bishop of Montreal had recalled memories of the past. The first rector had been an uncle of Mrs. Bogert, and her mother had been married in one of the old churches, and had resided at the Ansley homestead. St. James' church, in Hull, had been the mother church of the Ottawa valley and had extended help to the church in Ottawa when it was in its infancy. Therefore it was surely the duty of the Ottawa churches to return the compliment and to help St. James' church. Rev. Mr. Ansley had often taken his bark canoe and paddled far up the Ottawa river to visit the English, Irish and Scotch settlers and the Indians that were living within the boundaries of his vast parish. If Mr. Ansley could see now the progress that his church had made he would indeed rejoice. From this one church in Hull had sprung fourteen missions. In concluding Archdeacon Bogert wished the rector and congregation God-speed. The rector, Rev. R. F. Smith, voiced the sincere gratitude of himself and of his people. An allusion made by the bishop had recalled to him the generous manner in which Ottawans had stretched over a helping hand to those in Hull. He was deeply grateful to them for their many kindnesses and for their many expressions of sympathy. If the bishop of Ottawa had been present, Rev. Mr. Smith would have conveyed his gratitude to him. The bishop had evinced a lively interest in St. James' church. All knew that his church had been the mother church of the Ottawa valley and he hoped that it would continue to be a fortress, strong for the Lord. He would pray that the third church of St. James would be blessed to as great an extent as had been its predecessors. The following document, along with some other articles, was deposited in a sealed vessel that was placed in a receptacle in the corner-stone: "In the name of the Father, and of the Son, and of the Holy Ghost, Amen. St. James' church, occupying the plot of ground on which the present edifice is being erected, was destroyed in the disastrous conflagration of the 26th of April, 1900, which laid low almost the entire manufacturing industries of the cities of Hull and Ottawa, besides rendering homeless and, for a time, entirely destitute, fully 15,000 persons. Of those connected with St. James' church congregation alone 56 families suffered the loss of homes and all their belongings. The rectory owned by the Church corporation was also destroyed, together with all the household effects belonging to the rector, Rev. Rural Dean F. R.

Smith. The Church records were saved. The services of the church were resumed on Sunday, April 29th, in a tent procured from the government militia stores and set up on the old homestead of the Wright family, kindly placed at our disposal by Mrs. John Scott. This tent was superseded by a wooden structure, which it is proposed to occupy until the completion of this edifice. Deposited herewith are the following coins of the Dominion, one, five, ten, twenty-five and fifty-cent pieces, 1900 issue. Script (paper money) 25 cents. The bill enclosed is the first struck off of the issue, A.D. 1900. The issue will not be put in circulation to the general public until some weeks, perhaps months, later. Photograph of the recently burned church, showing at the left of the church the rectory. Photographs of plans of the present structure. Copy of a paper giving account of commencement of work on foundation. Jubilee stamp 1 cent, and other Dominion issues, viz., half-cent, 1 cent green, four maple leaves, 1 cent yellow, 2 cents surcharged from 3 cents red, 2 cent red, 2 cent purple, two of 2 cents Christmas, 1898, 'We hold a vaster empire than has been,' one of these being pale grey ground and one green ground; three cent red." A vial of wine, another of oil, and another of corn were also included. The corn was represented by some grains of wheat, which had an interesting story attached to them. When Gen. Hutton was engaged in military work in Egypt he secured a quantity of wheat from a mummy. This grain was known to be over 3,000 years old. Mr. W. H. G. Garrioch was given some of this precious wheat, and he gave some to Prof. Robertson, who planted it at the Experimental Farm, where it flourished. The balance Mr. Garrioch used to fill the vial. Amongst the clergy who were present were the Lord Bishop of Montreal, Archdeacon Bogert, Canon Hanington, Canon Low, of Billings Bridge; Rev. F. R. Smith, the rector, Rev. Mr. Garrett, Rev. A. W. Mackay, of All Saints' church; Rev. J. F. Gorman, of Grace church; Rev. Walter M. Loucks, of Christ Church Cathedral; Rev. Mr. Squire, of Ottawa East; Rev. R. H. Steacy, of St. John's church; Rev. I. J. Christie, of Hintonburgh; Rev. Mr. Boyd, of Chelsea; Rev. Mr. Allan, of Chelsea; Rev. R. F. Taylor, of Aylmer; Rev. Mr. Osborne, of Fitzroy Harbor; Rev. J. H. Shaw, of Bell's Corners; Rev. Mr. Overing, of Buckingham; Rev. Mr. Low, of Bristol, and Rev. Mr. Kaneen, of Eardley. The new church, which will be of stone, is to be a much larger structure than was the one that has been burned. It will have a seating capacity of 350. It will have what the first church did not have, namely, a commodious basement. This will be eleven feet in height, and it will be utilized as a Sunday school hall and for other church purposes. The building will be about 100 feet in length and about 50 feet in breadth. It will be constructed in ecclesiastical Gothic style, and, according to the plans it will be a very beautiful edifice. The congregation is having the church built by day work. It is estimated that it will cost about \$15,000, and that it will be completed by the 1st of November. Mr. Jesse Millar, of Iroquois, is the master foreman, and he is superintending the building operations. He had his men commence work on the old site on July 6. The ruins have been cleared away, and the lower foundations have already been built. The architects are Messrs. Band, Burritt and Meredith, and their plans have been eminently satisfactory to the building committee. This committee is composed of Rev. F. R. Smith, the rector, rural dean of Clarendon; Mr. James Rochester, the people's warden; Mr. G. C. Wainwright, treasurer, local manager of the Bank of Ottawa; Ald. Thos. Black, of Hull, Mr. Thomas Kelly, sr., and Mr. W. H. G. Garrioch, honorary secretary.

Montreal.—St. Jude's Church.—July 26.—Last evening, although usually there is no Wednesday evening service during July and August, the sound of the church-going bell attracted your correspondent to the bright and cozy parish hall, whose walls are adorned with various mottoes, and among these the following one, viz., "Members of

the same family need no introduction." On the platform were Rev. Messrs. Ullah from India, and Ercans, of St. Jude's staff, and a young lady pianiste, and there were between 80 and 100 present, with a liberal sprinkling of girls and boys. Mr. Ullah appeared in Oriental costume and went through the Moslem forms of worship, even to the taking-off of the shoes, raising the hands and voice, etc., as from a minaret; in the course of his address he spoke of the rise of this great religion and its founder, and especially he dwelt upon the power of the gospel, which caused the speaker to embrace Christianity. Mr. Ullah referred to his debates with Moslem teachers on the strong point of God's justice and the impossibility of the Divine justice putting away sin—short of the atoning sacrifice and resurrection of Jesus Christ—against this Gospel truth—the Moslem teacher had not one word to say in reply, but tried to conceal his confusion by talking Arabic, which Mr. Ullah didn't very well understand. Although by answering his opponent in English his discomfiture was complete. The offertory amounted to \$5, which was handed to Mr. Ullah towards the sum required for his return to India. Your correspondent was asked to dismiss the congregation with the Benediction.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Janeville.—St. Margaret's.—On St. Margaret's Day special service was held in this church. The rector, Rev. W. P. Garrett, gave an excellent address on the subject of St. Margaret. A very good congregation was present. The members of the Altar Guild had the church tastefully decorated for the occasion. Rev. W. J. Waterson, of Rougemont, in the diocese of Montreal, who has been spending his vacation with Rev. Mr. Garrett, preached in St. Margaret's Sunday evening, taking as his text, Psalm, li., 17: "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise." Rev. Mr. Waterson also preached in the evening of the 15th. The annual picnic in connection with the Sunday school was held at Chelsea recently, and was a thorough success; four large bus loads of scholars, accompanied by their parents and friends, left the residence of Mr. H. T. Pritchard early in the morning, and had a very enjoyable time. A first-class programme of sports was carried out.

Cornwall.—At a special vestry meeting of Trinity church held last month it recommended that the vestry buy an organ from the Karn-Warren Co., of Woodstock, at \$3,000. The specifications submitted were very complete. Several substantial subscriptions have already been promised, and it seems likely that the new organ will be bought within a comparatively short time.

TORONTO.

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

Toronto.—Rev. A. J. Fidler, rector of Christ church, Greensburg, Pa., is spending his vacation this month with his father, 30 Maple Grove. Mr. Fidler preached in St. Simon's church last Sunday, morning and evening.

Streetsville.—Trinity Church.—Last month the Bishop consecrated this church and held a confirmation, when nine females and eight males received the Apostolic rite of laying on of hands. There was a large congregation present and the singing of the choir, under the leadership of Miss Jessie Davidson, organist, was very much appreciated by those present. The Bishop was received by the rector and churchwardens and the visiting clergy. Much credit is due to the Rev. J. Hughes Jones for his untiring efforts in getting the church free from debt. Trinity church is one of the landmarks of the county of Peel. It was erected about 56 years ago. "Rector McGeorge" was a name familiar in all parts of this district, because, in ad-

dition to his duties in the church, he acted as Editor of the Streetsville Review, a paper well and favourably known at that time. Rev. Mr. McGeorge was succeeded by Revs. Arnold (who afterwards was appointed rector of Christ church, Brampton), Jacob Van Linge, S. C. Haines, Wm. Grant, W. S. Westney (now of Allandale, near Barrie), during whose incumbency the chancel was erected; Dundas, who remained about a year. In 1880 Rev. J. A. Hanna (now of Midland), took charge of the parish. In 1885 Rev. Jos. Fletcher (now of Port Perry) was appointed. In 1889 Rev. O. T. B. Croft (now of the diocese of Bath and Wells, England), was appointed. In November, 1893, the present rector, Rev. J. Hughes-Jones was appointed. For some time the need of improvement was apparent, and at the Easter vestry of 1896 it was decided to have the church thoroughly repaired and renovated. The rector and churchwardens were heartily assisted by the congregation and the greater portion of the cost subscribed. Mr. C. J. Gibson, architect, of Toronto, was engaged, and under his supervision the work was carried on. The contracts were let to the following: John Graydon, masonry and woodwork; Harmsworth & Son, painting and decorating; the glass was supplied by McCausland & Son, of Toronto. The gallery was removed, and the vestibule greatly improved; all the windows in the nave and vestibule are of Gothic designs, furnished with Cathedral glass. The new chancel arch over which are the words, "This is none other than the house of God," is a pleasing improvement and greatly enhances the beauty of the building. The congregation are indebted to the Woman's Auxiliary for a handsome chandelier, two hymn boards for the chancel, linoleum for the nave; and to both the members of the Sunday school and the Woman's Auxiliary for the beautiful Brussels carpet for the chancel, and to the rector and Mrs. Hughes-Jones for a reading desk and seat, lectern and pulpit made of butternut by the Globe Furniture Co., Walkerville. The re-opening services were held on Tuesday and Sunday, Dec. 1st and 6th, 1896, when the late Right Rev. Dr. Sullivan and Rev. Prof. Cayley, Trinity University, Toronto, preached. The total cost (which has all been paid), of the restoration amounted to \$1,358. The Rev. Mr. and Mrs. Jones spent their well deserved holidays at Peterboro and Stony Lake. Mr. Walter DuMoulin, son of the Bishop of Niagara, took the services during his absence.

Hastings.—The Rev. E. R. James has been appointed to this parish.

NIAGARA.

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

Niagara.—The Rev. B. Bryan, rector of the Church of the Epiphany, Toronto, and Rev. S. Bonny, rector of St. James' church, Port Colborne, will (D.V.) exchange duties and residences for the first three weeks in August.

Milton.—Grace Church.—The Rev. W. E. White is spending his vacation at his home in New Brunswick. During his absence the Rev. Mr. Vickborn, of Michigan, who is visiting friends in Halton, will take his duties.

HURON.

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

Lakeside.—The church in Huron diocese has suffered a severe loss in the death of the late William Mills of this parish. Originally a Presbyterian, he preferred the Church of England and cast in his lot with Christ church, Lakeside, where he was a regular worshipper and communicant. He was liberal and loyal and active in the service of the church. A lay reader, Sunday school superintendent and lay delegate to Synod, he was a tower of strength to the clergyman under whom he served. He fell asleep in Christ on 12th

July, and his remains were laid to rest by Rev. R. S. Howard of Thorndale, in the absence of the rector, Rev. T. G. A. Wright. Rev. Mr. Howard, at the funeral and Rev. Mr. Wright on his return, made very feeling references to Mr. Mills' life and works. His unexpected death is mourned by a wide circle of friends.

Stratford.—The choir boys of Home Memorial church lately spent ten days camping at Hayesville, the parish of Rev. J. Ward, where they received unlimited kindness from the Church people generally. On Sunday, 15th July, they were invited to take the musical part of the service in each of the churches. That the musical efforts of the vested choir of the Home Memorial church were appreciated by the New Hamburg and Haysville residents is shown by the following from New Hamburg Independent: "St. George's church was filled to repletion on Sunday morning last. As announced in our last issue the choir of the Memorial church, Stratford, took charge of the musical portion of the service. There were thirty voices in all, twenty-two male and eight female, the manner in which the hymns, chants and responses were rendered gave evidence of careful training and reflects credit to the choir-master's ability. The beautiful and impressive service was read by Rev. Mr. Ward, assisted by Rev. Mr. Deacon, who preached the sermon. The subject was "Prayer," which he handled in a masterly manner, and was listened to with wrapt attention. In the evening a similar service was rendered at the Haysville church, which proved too small to hold the audience, many having to stand outside the edifice. Those who were privileged to hear these services will remember the occasion with reverence and gratitude."

Lucknow.—Rev. C. H. P. Owen, late of Gleichen in Calgary diocese, has been appointed to Lucknow. This is an excellent appointment. Mr. Owen spent some ten years in Toronto diocese as rector of Creemore, where he built one of the most beautiful parsonages in the diocese, and otherwise greatly improved the parish. He then accepted the invitation of Canon Stocken to take charge of the South Home, an Indian school for boys at Gleichen, where he spent a few years. The climate has proved too severe for him and his little daughter, and the doctors ordered them south. His wife, like himself, has been identified with Church work for years. The daughter of the late Rural Dean Forster of Creemore, she was for years his organist and constantly engaged in various branches of Church work. Lucknow may be congratulated on its choice. Mr. Owen is a brother of Rev. C. C. Owen, rector of the Memorial church, London.

London.—All Saints'.—This is a new parish, recently separated from the Memorial church. Its first rector has just been appointed in the person of Rev. J. T. Kerrin, formerly of Mitchell. Mr. Kerrin brings to this city charge a wide experience in England, South America and Canada. In England he was engaged in Liverpool under Mr. Hay Aitken, the well-known missionary. In South America he worked as a layman, and saw many phases of missionary work. In Mitchell, his congregation at last Easter testified their appreciation of his work by voting him an extra \$100, making \$1,000 and a house. He leaves this for a stipend considerably less, but the sacrifice is one that will greatly help the interests of the Church. There is no man in the diocese better fitted to undertake the promising work that is opening out in this new parish.

Owen Sound.—The annual Sunday school convention of the deanery of Grey was held in St. George's Sunday school rooms, Owen Sound, July 19th. There was a very fair attendance of delegates from the various parishes of the county. The following is the list of delegates: Owen Sound, 15; Brookholm, 3; Durham, 10; Meaford,

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11; Walter's Falls, 3; Chutsworth, 2; Markdale, 6; Allan Park, 1; Heathcote, 1. In the absence of the rector, the Rev. Mr. Haslam, deacon in charge, took the chair. The first paper was by Miss Nellie Gibson, of Meaford, and was entitled "How to Teach the Lesson." Miss Gibson was not able to attend the convention, and her paper was read by Miss N. Bell. The next paper was to have been presented by Miss Gertie Coleman, of Markdale; but on account of illness she had not prepared it. The subject which she had chosen was "How to Manage a Sunday School." The chairman thought the subject so good that he said he would call on the Rev. E. Appleyard, of Walter's Falls, to give an address on the subject; to which Mr. Appleyard responded in rattling style. "How to Interest our Young People," was the subject of a paper read by Mrs. G. M. Franklin, of Brookholm. Mr. C. H. Davies, of Owen Sound, read a paper on "Foreign Missions in the Sunday School." The next place of meeting will be Chatsworth. The officers for the year are, the Rev. W. G. Reilly, president; Mrs. Caswell, vice-president; Rev. J. R. Newell, recording-secretary; Mr. S. Palmer, corresponding-secretary.

COLUMBIA.

Right Rev. William Willcox Perrin, Victoria, B.C.

Victoria.—A very interesting and instructive gathering of the clergy met here last month. It was the third of a series which has grown in interest each year. Men of every school of thought were represented, including among them graduates of the leading universities of Great Britain and America. There was nothing to mar the success of the gathering, a reverent and judicious handling of all subjects discussed marked each day's meetings, and men have gone back to their parishes strengthened and refreshed. The session commenced with a dignified cathedral service at which the Bishop of Columbia addressed the clergy in an earnest and deeply spiritual tone, which gave the keynote to subsequent discussion. On Wednesday morning the meetings began with the subject, "The Church as a Teacher," about fifty clergy being present. Bishop Barker, of Olympia, introduced the subject, followed by the Revs. Fiennes-Clinton and Sweet, as selected speakers. A careful distinction was drawn between teaching and preaching. The value of catechizing was insisted upon, and the need of well selected pamphlets on leading doctrinal themes emphasized. Rev. Mr. Roper, professor in the theological seminary, New York, gave very valuable testimony to the influence of the pastor on the lives and tone of thought of young men studying for the ministry, and suggested that a question box be made use of during special seasons. In the afternoon a special car took the clergy to Esquimault, where the Rev. C. E. Sharp took charge; much interest being shown in this naval and military base of the empire by the clergy from the United States. Mrs. Sharp entertained the visitors at the rectory afterwards. In the evening at the A.O.U.W. hall, the subject discussed was "Church Problems in the West," introduced by the Ven. Archdeacon Pentreath and the Rev. C. E. Cooper, R.D. The subsequent discussion was fruitful in much practical counsel. The problems of church support, supply of clergy, how best to reach the young, Sunday school work, and training of students for the ministry were in turn dealt with. It seemed to be generally admitted that one of the greatest needs of the church on the North Pacific is a training school. A conversazione was afterwards held at which a large number of the laity were present. Many old friendships were renewed, and hearty welcome was extended to the visiting clergy by the laity present. On Thursday the subject of "The Possibilities of Ritual Uniformity," was introduced in a very brilliant and practical paper by the Rev. Canon Beanlands. In clear, epigrammatic language he sketched the varieties of ritual indulged in by individual clergy, condemning both the excess and defect of the various schools. High, Low and Broad. The Rev. Canon Paget advocated a common sense view of the subject, point-

ing out the advantage of breadth in adapting the services of the Church to the special needs of the people. All subsequent speakers agreed in condemning a "fancy" ritual adopted not as an expression of doctrine but based on the whim of the individual. Canon Beanlands in advocating a more stringent supervision by the Bishops of ritual, emphasized again the point which was the central idea of his paper, viz., that as the prayer book contains a prescribed form of words, so too the manner in which that form is presented should be carefully and strictly guarded by the rubrics. The afternoon was devoted to an excursion to Oak Bay, and a large number of visitors had the opportunity of being present at the opening of the legislative assembly by Sir Henri Joly, the Lieutenant-Governor; afterwards Mrs. Scriven entertained the visitors at a garden party. The subject of the discussion of the evening was "Modern Views of Inspiration; How Far Sanctioned by the Church." The Rev. H. H. Gowen presented the subject in a paper of great literary merit. The various views were carefully dealt with, the difficulties fairly met, and the truth that Holy Scripture contains the Word of God most convincingly confirmed. The Rev. W. D. Barber followed on the same lines. The Rev. Prof. Roper gave a most valuable contribution to this discussion; a strong enthusiasm for the truth of the Bible record, manifesting itself, as point by point he unfolded with unerring logic the absolute authority in matters of life and conduct which underlies the written word. He referred to the work of the band of Cambridge scholars under Wescott and Lightfoot, and showed how the assailants of the Bible were compelled to change the mode of attack, as their criticisms had to submit to a higher criticism still. Canon Beanlands drew attention to Hastings' Bible dictionary, now in course of publication, pointing out the danger of putting such a book in the hands of untrained thinkers. All who were present were thankful for the privilege of listening to a discussion on such a burning question so carefully and thoroughly handled. The meeting on Friday took place at Cedar Hill, in the schoolroom. The Rev. Mr. Flinton's parishioners had provided conveyances. The paper was read by Rev. J. Simpson, of Portland, "Pastoral Work in Cities," and the Rev. J. Flinton spoke on "Pastoral Work in Rural Districts." The points emphasized included the necessity of frequent visiting, necessity of coming in close contact with parishioners, in order to help them in their spiritual life. The many difficulties arising from indifference to the privileges of worship and effort in temporal and spiritual lines were adequately dealt with. Bishop Barker, of Olympia, spoke of the importance of "seeing the color of a man's eyes," and finding points of contact in the innocent recreation of life, in citing many of his own experiences in Washington, D.C., and Duluth. A very general discussion followed, in which the Revs. Wetherden, Van Waters, Macnamara, Cooper, Miller and others took part. At the subsequent luncheon provided by the parishioners of Cedar Hill, Bishops Barker and Wells, the Ven. Archdeacon Pentreath and the Rev. Van Waters expressed the thanks of the visiting clergy for the very enjoyable visit which they had made. The speeches were replete with humorous incident and kindly feeling. The Ven. Archdeacon Scriven responded for the diocesan clergy. After a short visit to Cordova Bay, a return was made to Victoria, and the closing service was held at Christ Church, where a large congregation listened to the farewell words of the Bishop of Spokane, full of wise counsel, earnest exhortation and loving sympathy. The meetings were presided over by the Ven. Archdeacon Scriven, with his accustomed geniality; and the Rev. E. Miller, who as secretary, took immense pains to make the gathering a success, was always at hand to render all information to the visitors. The visiting clergy were entertained by the rectors and laity of the various Victoria parishes, and desire to express their thanks for the kindness and hospitality extended to them. The next meeting is to be held in Portland, in response to the invitation of the bishop and clergy of the diocese of Oregon.

British and Foreign.

The church of St. James, Castle Bytham, has been reopened, after being closed for four months for restoration.

At the Trinity ordinations there was a total of 407 candidates (187 deacons and 220 priests) as compared with 442 (211 deacons and 231 priests) at the same season last year.

The Hon. Mrs. Maclagan, wife of the Archbishop of York, laid the foundation stone of a new church, to be erected in St. Paul's district, Goole, a new and rapidly extending portion of the town.

The eight-hundredth anniversary of the consecration of Gloucester Cathedral occurred last month, and special services were held. The building of the present structure was commenced by Abbot Serle in 1087.

The Bishop of Dunedin, New Zealand, commenced the thirtieth year of his episcopate on the 4th ult. Dr. Nevill, who was ordained in 1860, was rector of Shelton, Staffs., for seven years, before going to take charge of the diocese of Dunedin.

The Rose window in the south transept of Westminster Abbey, and the twelve lights below it, is to be filled with stained glass of more satisfactory character and harmonious coloring than that which is now there, as a memorial to the late Duke of Westminster. The work is to be executed under the general direction of Mr. Bodley, A.R.A., and the cost is estimated at not less than £3,000.

It will be remembered that at Elland, Yorkshire, a novel experiment is being tried. The rector (the Rev. Ernest Winter) hands his stipend of £300 per annum to his churchwardens and receives £2 10s. per week as salary. An anonymous correspondent recently sent the rector a donation of £50 towards the new church fund, and offered to pay his expenses if he would take a holiday. Mr. Winter accepted the offer, and is now enjoying a well-earned rest in Ireland.

The Church Missionary Society goes on increasing its forces in the field. The total number of missionaries on the society's roll at the end of May, 1900, was 869. This represents an increase of 64 on the number at May, 1899. Of this total, 527 are men, 342 women; 74 are honorary, 12 partly so, and of 302 the stipends are in whole or in part provided by the contributions of associations or other organizations (including 42 by the colonial associations), whilst the stipends of 105 are provided in whole or in part by individual donors.

The parish of Calton, Staffordshire, has long been the only donative in the diocese of Lichfield. In the reign of Edward VI., the living was bought by eighteen freeholders and became independent of episcopal control. Fortunately, by the passing of the Vacant Benefices Act in 1898, it was brought into line with other parishes, and future vicars were to be instituted by the Bishop. Accordingly the Bishop of Lichfield instituted the Rev. W. A. Cooke to be the new vicar, and referred, in an address of remarkable simplicity and power, to the relative duties of priest and people within the Church of God.

At the Liverpool Wesleyan ministers' monthly meeting, held in the lecture-hall of Brunswick Chapel, it was resolved that a letter of welcome be addressed to the Right Rev. the Lord Bishop of Liverpool. To the letter the subjoined reply has been received by the Rev. T. J. Choate, Chairman of the Liverpool district: "The Palace, Abercromby-square, Liverpool, July 4, 1900. Dear Mr. Choate,—I heartily thank the Synod of the Wesleyan Methodist ministers of Liverpool for their

warm and kindly greeting. It will be a very real help to me in the work to which I have been called to know that I have their sympathy and prayers. In these difficult days, and in the face of gigantic evils, those who love and serve the same Divine Master, if they cannot work hand in hand, can at least fight side by side. If they do not, but spend their strength in wrangling and strife, the forces of evil will gain the upper hand, and Christ's cause suffer untold harm through the dissensions of His Church. Divide et impera is still true.—Ever yours faithfully, F. J., Liverpool."

The Right Rev. Dr. Earle, until quite recently Bishop Suffragan of Marlborough, has been appointed by the Crown Dean of Exeter. Bishop Earle was formerly Archdeacon of Totnes, but when Dr. Temple was transferred from the See of Exeter to that of London, he soon called his old Archdeacon to his assistance, and, as Bishop Suffragan of Marlborough, gave him episcopal supervision over the western part of his huge diocese, where Bishop Earle did good work, until a year or two ago he completely broke down in health.

The Rev. Alan Ewbank has sent to the Record a correspondence he has had with the Bishop of Ely with reference to his lordship's statement, as reported in The Guardian, of June 27th, that Low Churchmen—or at least some among their supporters—held opinions which he believed to be contrary to God's Word, and asking what those opinions were. Mr. Ewbank added: "If there is one Article of the Thirty-Nine which we put more forward than the rest it is the Sixth, and your words are an attack upon us, delivered in such a way that we cannot reply, and I cannot think you would wish that. With your permission I shall publish your reply." The Bishop replied as follows: "I believe some of the so-called 'Low Church' party reject the doctrine of Baptismal Regeneration, and do not accept our Lord's words—St. Matt. xxvi., 26 and 28—in their plain, literal sense. In both these instances I believe their opinion is contrary to God's Word. I am perfectly aware that such persons believe their opinions to be agreeable to the Word of God, and I may add that I honestly believe the great freedom of opinion which exists in the English Church is a good thing, however much one may be inclined to wish every English Churchman to be perfectly correct in all his belief. You may, if you wish it, publish this letter, but I decline to be drawn into any controversy on the question."

A correspondent having inquired of the Bishop of London whether, in his opinion, the raising of the ritual issue at the general election would not seriously injure the cause of religion without producing adequate results, and asking also if the mind of the electorate would not be eased and balanced by a clearer presentation of the Church issues and their difficulties than was at present before the electorate, his Lordship replied as follows: "It seems to me that the question of legislative interference with opinions ought to be considered on general grounds. When people feel strongly they think that they can achieve their purpose by sharpening penalties. Where opinions are concerned this has always been a fatal mode of procedure in England. Anything that resembles persecution provokes resistance, gives undue importance to the opinions attacked, and creates popular sympathy with those who seem to suffer for conscience sake. The way to deal with erroneous opinions is to drag them to light, to force them to state themselves definitely, and so prove their scanty basis. Opinions die out for want of support, and people cease to support them when they see their consequences. A foolish view is only overcome by being confronted with a wise one. The legislation to try for is, I think, the formation of a representative Synod of the Church, including the laity. The formation of such a body would pit the undoubted opinion of the Church against individual eccentricity."

WHITE OR RED.

Sir.—Would you kindly let me know, through the Canadian Churchman, whether white or red is the proper colour for using in the church on Whitsunday? I mean on the altar, markers, etc., etc.; not flowers only. AN ENQUIRER.

Family Reading.

TRUE SOURCE OF CONTENTMENT.

A man in his carriage was riding along,
A gayly-dressed wife by his side;
In satin and lace she looked like a queen,
And he like a king in his pride.

A wood-sawyer stood on the street as they passed;
The carriage and couple he eyed,
And said, as he worked with his saw on a log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,
"One thing I would do if I could—
I'd give all my wealth for the strength and the health
Of the man who is sawing the wood."

A pretty young maid with a bundle of work,
Whose face as the morning was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked in the carriage, the lady she saw,
Arrayed in apparel so fine,
And said, in a whisper, "I wish from my heart,
Those satins and laces were mine."

The lady looked out on the maid with her work,
So fair in her calico dress,
And said, "I'd relinquish position and wealth,
Her beauty and youth to possess."

Thus it is in this world whatever our lot,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

TORONTO'S ALL-CANADA EXHIBITION.

"Educational and Entertaining, Aggressive and Progressive," are the very appropriate watch-words adopted by the Toronto Industrial Exhibition this year, which will be held from August 27th to September 8th. This is the twenty-second successive year of Canada's great Exposition at Toronto, and each year has not only seen an improvement in the arrangements, as compared with the years that have gone, but the quality of the stock is very far ahead of what it was at the beginning, thus proving the inestimable value of Fairs such as that held annually at Toronto. It is an old story to say that the Exhibition immediately approaching will be superior to all its predecessors, but it can safely be said that arrangements have been made, and negotiations are pending, that warrant the statement that the Toronto Fair of 1900 will fully maintain the reputation it has gained of being the best of all that are annually held. A good deal of the space has already been taken up, and a number of entries have been made, but there are so many divisions comprised in the prize list, with its 131 classes and \$35,000 in premiums, that there is ample provision for all; and, talking of those divisions, it is interesting to note that there are no fewer than 55 in class 128, knitting, shirts, quilts, cloths, etc.; 354 in class 54, poultry; and an average of 16 or 17 in each of the two dozen classes devoted to horses and cattle. This will give some

idea not only of the scope of Toronto's Great Exposition, but also of the opportunities offered to secure a prize. It is a little early to refer to what is promised in the way of entertainment, but when it is stated that \$30,000 is spent annually on this department, visitors have ample guarantee that they will be abundantly provided for, and the admission to the Toronto Exhibition with its myriads of attractions is only 25c. Entries close on August 4th, and prize lists can be had by addressing H. J. Hill, Manager Industrial Exhibition, Toronto. As last year, so this, the Exhibition will be inaugurated on Tuesday evening, August 28th, with a brilliant Military Tattoo. Reduced rates will be given and excursions held on all lines of travel.

HINTS TO HOUSEKEEPERS.

Raspberry Jam.—Mash the raspberries, and allow a pound of sugar to a pound of fruit. Boil twenty minutes. A few currants added to raspberry jam is considered by many a great improvement.

Raspberry Pie.—Line a pan with a good crust and fill with ripe berries, regulating the quantity of sugar required by the sweetness of the berries. Dredge a little flour and small bits of butter over the top; wet the edge of the crust, put on the upper crust and pinch the edges close together, taking care to prick holes in the upper one to allow the air to escape. Bake half an hour.

Spiced Peaches.—Seven pounds of fruit, one pint vinegar, three pounds sugar, two ounces cinnamon, one-half ounce cloves. Scald together the sugar, vinegar, and spices; pour over the fruit. Let it stand twenty-four hours; drain off, scald again, and pour over fruit, letting it stand another twenty-four hours. Boil all together until the fruit is tender. Skim it out, and boil the liquor until thickened. Pour over the fruit and set away in a jar.

Currant Wine.—One quart of currant juice, three pounds of brown sugar, and one gallon of water; dissolve the sugar in the water, then add the juice; when it ferments, add a little fresh water each day till it is done fermenting, which will be in from a month and a half to two months; turn it off, scald the keg, put it in again, and cork tightly.

Canned Gooseberries.—Fill very clean, dry, wide-necked bottles with gooseberries gathered the same day and before they have attained their full growth. Cork them tightly, wrap a little hay round each of them, and set them up to their necks in a kettle of cold water, which should be brought very gradually to boil. Let the fruit be gently simmered until it appears shrunken and perfectly scalded; then take out the bottles, and with the contents of one or two fill up the remainder. Use great care not to break the fruit in doing this. When all are ready, pour scalding water into the bottles and cover the gooseberries entirely with it, or they will become mouldy at the top. Cork the bottles well immediately, and cover the necks with melted resin; keep them in a cool place; and when they are used pour off the greater part of the water and add sugar as for the fresh fruit.

—A saying of the Rabbis: "Providence produces alacrity; alacrity, innocence; innocence, purity; purity, abstinence; abstinence, sanctification; sanctification, reverence; reverence, fear of wickedness; fear of wickedness, piety; piety, the Holy Spirit; the Holy Spirit, resurrection of the dead."

Children's Department.

THE MOTHER'S PRAYER.

Starting forth on life's rough way,
Father, guide them;
O, we know not what of harm
May betide them!

When in prayer they cry to Thee,
Do Thou hear them;
From the stains of sin and shame
Do Thou clear them;

Unto Thee we give them up:
Lord receive them.

In the world we know must be
Much to grieve them—
Many striving oft and strong
To deceive them;

WILLIAM CULLEN BRYANT.

HOW NELLIE GOT RIGHT.

Nellie, who had just recovered
from a serious illness, said:

"Mamma, I prayed last night."
"Did you, dear? Don't you al-
ways pray?"

"Oh, yes; but I prayed a real
prayer last night. I don't think I
ever prayed a real prayer before.
I lay awake a long time. I thought
what a naughty girl I had been so
often. I tried to reckon up all the
bad things I had done; there
seemed to be lots of them. And
I tried to remember what I did in
one week, but there seemed to be
such a heap; then I knew I had
not remembered them all. And I
thought, what if Jesus had come
to me when I was ill? Then I
thought about Jesus coming to
die for bad people and He de-
lights to forgive them.

"So I got out of bed and kneeled
down and tried to tell Jesus how
bad I was; and I asked Him to
think over the sins that I could
not remember. Then I waited to
give Him time to think of them;
and when I thought He had re-
membered them all I asked Him to
forgive them. And I am sure He
did, mamma, because He said He
would.

"Then I felt so happy, and I got
into bed and did not feel a bit
afraid of God any more."
"Blessed are they whose iniqui-
ties are forgiven and whose sins
are covered," Romans iv., 7.

THE TORTOISE AND THE
EAGLE.

A tortoise, weary of crawling
about on the ground at a snail's
pace, desired to fly in the air like
the birds, and gave out that if any
bird would take him up in the
clouds and show him the world, he
would tell him in return where to
find treasures hid in the earth. The
eagle, thereupon, did as he wished,
but finding that the tortoise could
not keep his word, carried him up
once more, and let him fall on a
hard rock, where he was dashed
to pieces.

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separating; they now allege as reasons for not
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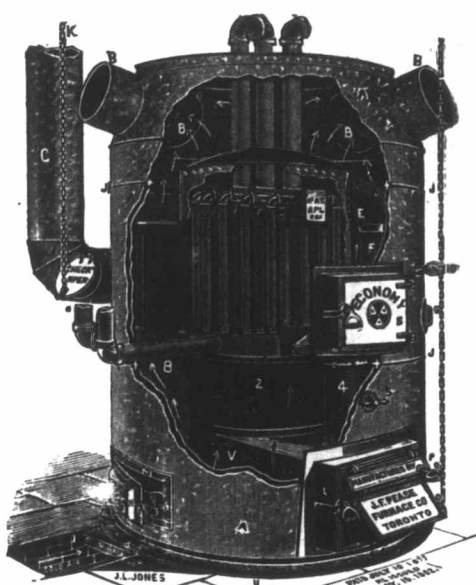
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IN HIS SPARE MOMENTS.

If, as somebody has said, the spare moments are "the gold dust of time," it depends upon ourselves whether they shall be saved and added to our life capital, or thrown away, leaving us so much the poorer. With a little effort on our part, we might all make our spare moments count for as much as did the boy of whom a school principal tells the following:

One morning while sitting in my study, I heard one of the maids in the kitchen say, in an irritated tone, "Well, he's in his study; if he must be disturbed, he must, I suppose," and a moment later she knocked at my door, saying, as she opened it in response to my "Come in," "Here's somebody terribly anxious to see you, sir, so I let him in."

She turned to leave the room, and I found myself face to face with a poorly-dressed boy, whose intelligent face interested me.

"What can I do for you?" I asked, when we were alone.

"I came in to ask you if you would be so kind as to give me a sort of examination," he answered, a little timidly. "I have been studying and saving to go to college, but I don't want to stop work till I'm sure I'm prepared, and I thought perhaps you could give me an idea as to how far along I am."

"Certainly," I said, wondering a little at such a request from a boy of such apparent poverty. I took down several books from my shelves, and asked him questions in the various branches required for admission to our best colleges. Every question was answered promptly and correctly, even to Greek, and the impromptu examination showed that the lad was almost ready to enter college.

"It will not take you long to finish your preparation," I said. "A very few months will fit you to enter any college you choose. But you spoke of being at work. Tell me, how have you managed to fit yourself so thoroughly?"

"Oh, I have studied in my spare moments," he answered, brightly. "There are a good many of them during the day, and I always have a book handy."

A CHEERFUL DISPOSITION.

"Oh, if I only had a cheerful disposition!" Of course it was a girl who said it, and it was a boy, and a brother at that, who answered somewhat gruffly, "Why don't you grow one, then? She thought him unsympathetic, and perhaps her feeling of injury prevented her from realizing how much good sense there was in the suggestion.

Cheerfulness can be cultivated as truly as potatoes or roses. The soil of some natures may be especially adapted to its growth, but we doubt if there are any where it will absolutely refuse to flourish. The trouble is that most of us content ourselves with envying those of

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our friends who take hopeful views, and make no effort to cultivate the same quality.

There is to cheerfulness a physical side which must not be disregarded. The girl who indulges a liking for rich and unwholesome food at unreasonable hours must not think it a proof of a sensitive nature if the next day she is inclined to melancholy reflections on life in general. The boy who keeps over-late hours, whether he is attending parties or reading volumes of sermons, is very likely to drop into pessimism. Good health is the best possible foundation for good temper. In nine cases out of ten, gloomy thoughts and morbid fancies grow out of a transgression of the laws of health.

If we are to set about cultivating a cheerful disposition, we will do well to cultivate cheerful friends. Melancholy is as contagious as the small-pox, and its scars are worse. Those who naturally see the bright

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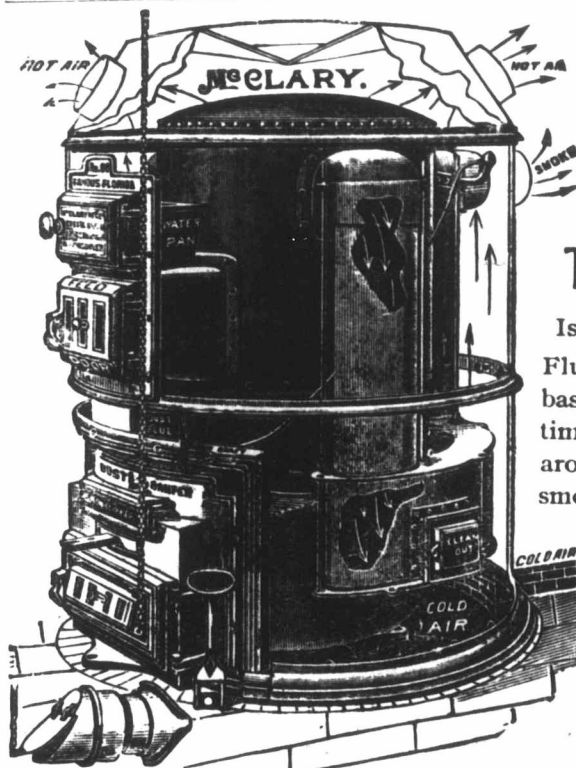
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side can afford to share their sunshine with the people whose sky is always overcast, but those of us who are a little disposed to melancholy need the friends whose influence will help to counteract that tendency. In this connection it should be said that a sunshiny book is a wonderful help to cheerfulness. When

we see 1 gloomy f folks are der that is as che Novembe spent in popular i tive cure of good e If che ous, we : It is very smile to a song w selves, to the little the best our moo ideal, we teach ou bright si us a che "grow" ed in the vation.

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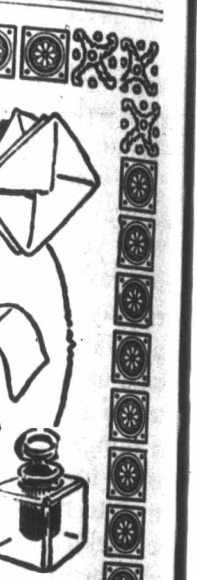
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we see the morbid stories and gloomy poetry some of our young folks are reading, we do not wonder that their mental atmosphere is as cheerless as that of a foggy November day. A few hours spent in the society of certain popular novels would be an effective cure for any ordinary attack of good spirits.

If cheerfulness is not spontaneous, we should make it deliberate. It is very pleasant to wake with a smile to find ourselves humming a song whenever we forget ourselves, to see the humour in all the little mishaps which occur in the best regulated day. But when our mood is far removed from this ideal, we can sing and smile and teach ourselves to search for the bright side. If Nature did not give us a cheerful disposition, let us "grow" one. No plant ever rooted in the heart better repays cultivation.

THE TWO CRABS.

"My dear," called out an old crab to her daughter one day, "why do you sidle along in that awkward manner? Why don't you go forward like other people?" "Well, mother," answered the young crab, "it seems to me that I go exactly like you do. Go first and show me how, and I will gladly follow."

"BLESSED ARE THE MERCIFUL."

A couple of boys went out to the edge of the wood to look at some traps they had set for rabbits and quails. Will stopped and looked into his trap, and there sat a little brown squirrel looking straight at him with his big eyes. Dick came running up with Towzer at his heels. Towzer stood by the trap and barked as proudly as if he had treed the scug himself.

"Let's have some fun," said Dick; "let's turn him loose in the middle of the field, where he can't get into a tree, and then set Towzer at him."

"No," said Willie, "that's cruel." "You are too tender-hearted," said Dick.

"I believe in fair play," said Willie. "It isn't fair to set Towzer at him when he can't get away. You can kill him and have him for dinner; they are good to eat, you know. But do it fair."

Dick put his hand cautiously under the trap so as not to let the prisoner escape. To his surprise, the little captive put its mouth into his hand as if to eat out of it.

"Well," said Dick, "whoever saw the like of that?" He took the little beast out of the trap, holding loosely, as it was not trying to get away. Then, slipping from his hand, it perched on his shoulder, and sat there quite contented. How was he to kill such a confiding little creature? Yet, after taunting Will for being tender-hearted, he was ashamed to say he couldn't kill the squirrel.

"He is so tame, he will make a



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good pet for Amy," he said. "I'll carry him home to her." That got him out of the difficulty.

"Oh you dear, stupid Dick," said Amy, when he brought it, "why, it's my little Sprite."

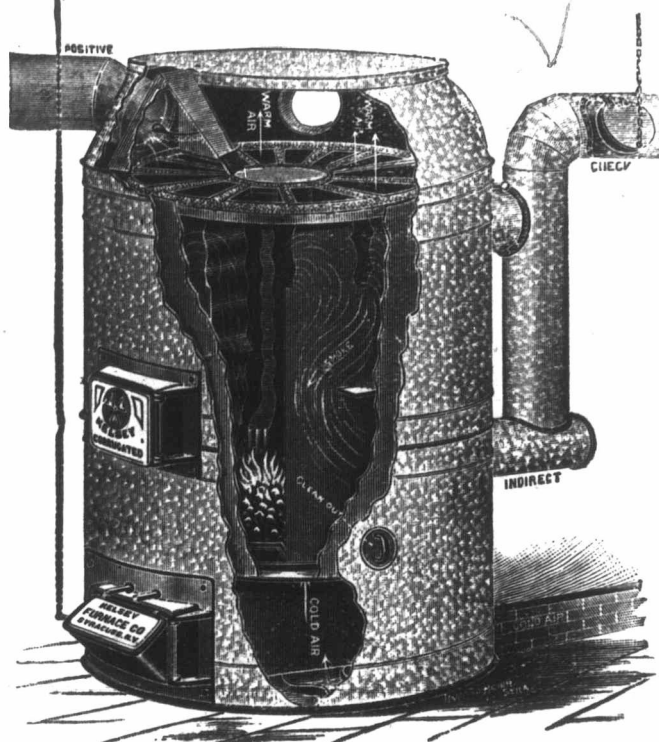
So it was. She reached out her arms and Sprite ran to her, putting his mouth into her hands to ask for his breakfast, for he was hungry after his long imprisonment, and quite unconscious of the narrow escape he had had.

Dick never told Amy what his intentions had been. But he said to himself: "I wouldn't kill Amy's pet squirrel for a hundred dollars, and I wouldn't set Towzer on a defenceless beast for a thousand. I'll remember now henceforward."

THE VIPER AND THE FILE.

A viper entered a smith's shop, and looked up and down for something to eat. He settled at last upon a file, and began to gnaw it greedily. "Bite away," said the file, gruffly, "you'll get little from me. It is my business to take from all and give to none."

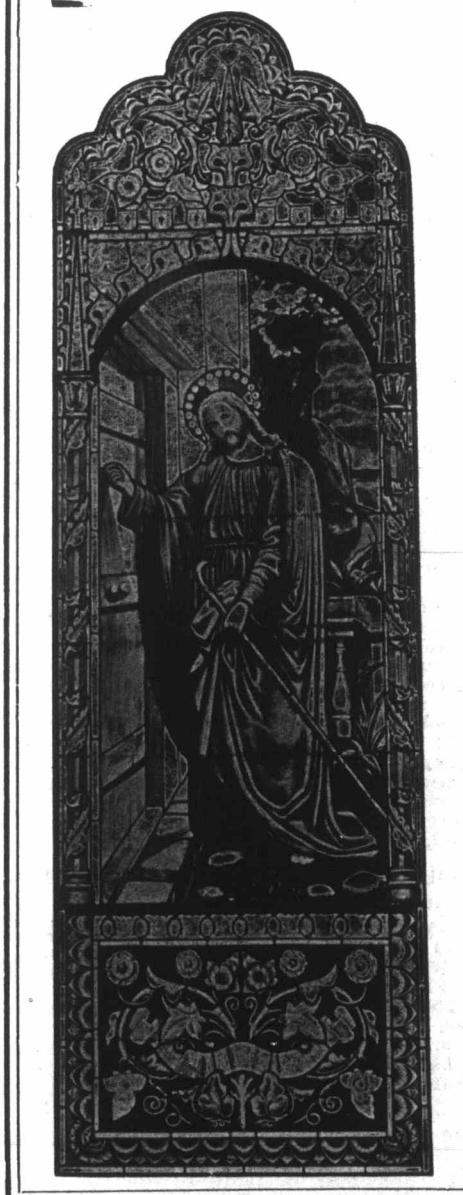
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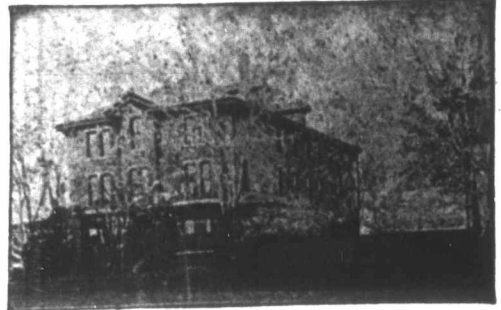
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