

Canadian Churchman

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The Church of England Weekly Family Newspaper.

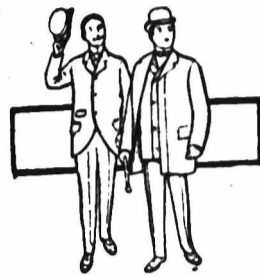
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Vol. 27.]

TORONTO, CANADA, THURSDAY, MAY 2, 1901.

[No. 18.]

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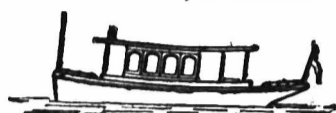
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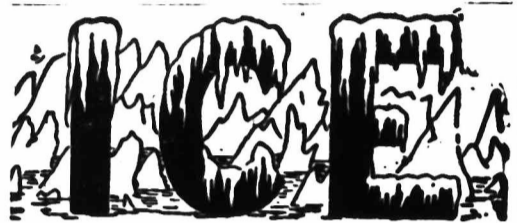
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TORONTO, THURSDAY, MAY 2, 1901.

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LESSON FOR SUNDAYS AND HOLY DAYS.

FOURTH SUNDAY AFTER EASTER.

Morning—Deut. iv., to 23; Luke xxiii., to 26.
Evening—Duet. iv., 23 to 41, or v.; 1 Thess. ii.

Appropriate Hymns for Fourth Sunday after Easter and Rogation Sunday, 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.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.
Processional: 224, 242, 390, 392.
Offertory: 138, 243, 292, 295.
Children's Hymns: 233, 329, 333, 336.
General Hymns: 220, 240, 260, 261.

ROGATION SUNDAY.

Holy Communion: 310, 314, 549, 553.
Processional: 4, 36, 217, 219.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 593, 549, 637.

The Age for Confirmation.

Individual bishops have from time to time set an age limit for confirmation candidates in their diocese. Their right to do this has seldom been disputed. The Church must ever be greater than any individual, ordinary, or chief minister. The closing charge to the godfathers and godmothers in the service for Public Baptism of Infants, is plain and simple. "Ye are to take care that this child be brought to the Bishop to be confirmed by him, as soon as he can say the Creed, the Lord's Prayer and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church Catechism, set forth for that purpose." There is not a word in the charge about age. There is no doubt that the framers of this charge had before their minds the thought that when a child received Christian knowledge and is enlightened as to con-

scious sin, it required and should receive confirmation, graces to establish it under its new condition. Some children know more when ten years old than others do at twenty. The writer was once present at an early celebration of the Holy Communion in a free church in a poor district of a neighbouring city. A boy of about ten came in and knelt beside him. When the communicants began to go to the altar, the little lad reached over and whispered in his ear: "Is the Sacrament for little people?" The reply came promptly: "No, my child." Then came the question, which has occupied many an hour since: "Why is it not?" That sweet, pure child face has risen up many a time since with the same question: Why is not the Sacrament of the altar for little people? We would like to see this question discussed by those of wide experience in dealing with the young. The question is often discussed: How to retain the boys between leaving the Sunday school and joining the Church? The answer is simple: Make communicants of them and do not permit them to break away.

Depopulation of the Country.

The growth of cities and city bishops and the decrease of the rural population of Britain from three-quarters to one-quarter during last century, is a serious question; a change not confined to Britain, and is a subject which demands more attention than it receives. All over the world it is taking place. The late E. P. Roe wrote about being driven back to Eden, but the people cannot be driven to the land. Can they be led? It is not only that the Church is losing in country parishes, but the way in which people are crowding into cities and towns is bad for them, physically and morally, and it is also the cause of many social evils, such as over-crowding, and the glut in the labour market leading to sweating, and so on. Can we do anything practical to keep our people in the country? And what can we do?

Perversion not Everything.

There is a feeling abroad, caused in great measure by our system of public discussion, of freedom in action, and variety in vestments and in services that the Church is in danger of dissolution. Doubtless to some extremists, such a result would be hailed with pleasure, but every thoughtful man shrinks from such a catastrophe. The Italian mission in England, which seemed to exist for no other purposes than by any and every means to increase the number of their adherents, has, we are glad to find, members of her own Communion who take a higher view. Father Powell, a Roman priest, in his lecture on the Roman Church in England, in this new century, says: "May I suggest, too, that we boast less of the number of conversions? Vaunting on such a matter only has the effect of irritating our non-Catholic neighbours. Furthermore, is it not true—

and I speak in all charity—that many of our converts have been brought to the Church by very human means at first, and are not always a credit to us after being received? This stricture applies especially to marriage converts."

Roman Catholic Troubles.

It may comfort some timid minds to find that every religious body has its own troubles. And it is more than doubtful whether our frank outspoken way of meeting them is not the best after all. It is not only in the Anglican Church that unauthorized ceremonies and forms of religious observance have grown up. With all the vaunted discipline of the Roman Church, and with all her professions of unity of doctrine and uniformity of practice, it is well known, by those who have studied the recent history of that section of the Christian Church, that there is a steadily growing revolt, on the part of the more thoughtful among its adherents, against much that is taught and much that is carried on under her auspices. The invasion of the sanctity of home and family life by the methods of the confessional, the insistence on the acceptance of modern and unscriptural dogmas, the claim to spiritual ascendancy over the consciences and lives of the people, which has been put forward and demanded by the priests—these, amongst many other causes, have driven thousands of the more intelligent and intellectual of the members of the Roman Church into indifference (so that, though professing to belong to her Communion, they never attend her ministrations), or into open unbelief.

French Reformation.

The condition of affairs in France continues to excite much interest in the religious world. The exodus of priests from the Roman Church goes on. There has been nothing like it since the Reformation. Among the mass of the people there is a widespread sense of dissatisfaction. It has been remarked that the 16th century Reformation movement was a failure in France because it was foisted on them from the outside, while the vast mass of the clergy and people remained uninfluenced by it. It was transplanted, not sown, and it has failed. The followers of M. Bourrier are now sowing the seed of a Reformed National Church in France. Their programme is simple—to shake off the yoke of Rome, retaining the Apostolic Ministry and Sacraments with the authoritative symbols of the Catholic Faith, and the ancient Liturgy of the Gallican Church. The organ of the movement, the Chretien Francais, is sent every week, free of charge, to 2,500 priests. With these facts in mind, it is significant that the Old Catholic Congress met in Paris last year.

Metropolitan Court of Appeal.

We, in Canada, have all the advantage of the Mother Church with many privileges pecu-

liar to a young, vigorous colony. In the Old Land, Church and State are so intertwined, the Church having existed anterior to the present State, that it is sometimes difficult to separate the spiritual and temporal. We have in this Dominion what Churchmen in England must fight and work for many years before obtaining (i.e.), a Metropolitan Court of Appeal. If the unity of the Church is to continue, and we are not to be Congregationalists, with bishops as independent sectional heads, this is just what should be. The Metropolitan Court of Appeal is composed of bishops and assessors. The bishops alone have jurisdiction, the assessors are only interpreters of the law. When this Court of Appeal gives sentence, it is infallible in the sense that there is no jurisdiction beyond it in this country or known to the Canadian Church. All parties should, therefore, bow to its decisions and accept its findings. If the Church is to continue and develop, all parts must work in harmony.

The Theatre.

A secular newspaper lately sent out to certain ministers a number of questions as to what they would do with the theatre? The most of the replies published were as crude as they were amusing. The greater number of answers indicated drastic remedies. Most were for wiping the places out, and leaving trained performers to adopt new modes of life or die by starvation. The proposal, while effective for present needs, could only bring temporary relief. It does not make provision for stamping the taste for such things out of the minds of future generations. The men and women, who follow the profession of the stage, are in morals and religion on an average with any other class of bread winners in the world. Ignorance and prejudice has put them at a terrible disadvantage in the minds of some modern Christians. The average man, who wants to live in the world as it is, not as some individuals think it ought to be, will attend every clean performance, which he can afford, and will learn many a lesson from real life by so doing, which it would be impossible for him to learn in any other place. There are some noble names, and pure characters connected with the stage. When Sidney Smith rebuked a resident of his parish for not attending church, he met the retort: Do you suppose, I will attend a church where the congregation is composed of hypocrites and unprincipled humbugs? Certainly, said Sidney, come right in, there is always room for one more.

Puritan New England no More.

The Rev. Dr. Huntingdon, of Grace church, New York, made the occasion of a sermon to the New England society one in which he could do something better than simply say smooth things. Dr. Huntingdon's position is so great that what he said has been published in the leading papers and discussed in other cities than New York. Among other things, Dr. Huntingdon said to the New England sons and daughters: "We hear that women, meeting together in their

clubs, reach the conclusion that there should be no allowable limit to luxury of living, except the limit placed by personal income. Is it true that they so reason? Then there is the question of games of chance, about which we have heard so much of late. Is it possible that leaders of society lend themselves to the encouraging of an amusement that is forbidden by the very law of the land? It is hard to form a logical argument against gambling, but shipwrecked lives speak louder than arguments. Is it true that hostesses of our higher circles let youths depart in poverty from drawing rooms to which the hostesses themselves have invited them? If it is true, I cry, 'Shame!' Is it true that young women exhibit with pride jewels bought out of the profit of the gaming table? Could anything be more vulgar than this? No, that is a weak word. Could anything be more infamous? What use is the raiding of poolrooms and the like if such things as these go on behind doors which detectives dare not enter? With such a state of affairs existing among us, how can people say that discipline is no longer needed, that there is no use for it? With Sunday becoming a mystic tradition, and changing from a holy day to a holiday, with marriage degenerating into a loose contract, and with the love of pleasure increasing to alarming extremes, who can say that we no longer need discipline? I have drawn some illustrations from the lives of women. Why? Because women are the custodians of men's morals in all civilized lands. Here men are largely what women make them. The more men desert the home for the club, the Church for the resort of pleasure, so much the more strongly is the power of women defined. Nobody ever said a word against the Puritan's idea of womanhood, although the Puritan himself has been the object of many hard shots."

THE LATE BISHOP OF OXFORD.

The Right Rev. William Norley Stubbs, D.D., Lord Bishop of Oxford, whose death at Cuddesdon Palace, Wheatley, near Oxford, took place on Monday, April 22nd, had been occupant of that See since 1889. Born on the 21st June, 1825, at Knaresborough, in Yorkshire, he was educated in his early youth in that town, and afterwards at the Grammar School, Ripon, from whence he went up to Christ Church, Oxford in 1844, remaining there for a period of four years. In the latter year he took double honours, a first-class in classics and a third-class in mathematics, shortly after which he was appointed to a Fellowship in Trinity College, Oxford. He was ordained a deacon in 1848, and a priest in the following year, and a few years thereafter became vicar of Navestock, in Essex. He built up for himself, early in his career, the foundations of the great reputation, which he in after years so firmly established, viz., that of a great historian. In 1858 he published the first edition of his book, "Registrum Sacrum Anglicanum," a second edition of which followed in the Diamond Jubilee year. From 1874 to 1878 he was engaged upon his great work, "The

Constitutional History of England." He made for himself a world-wide reputation by this book and other lesser, but not more, useful historical works, as an investigator of mediæval history. A period of history, which he made particularly his own, was that surrounding the reign of Henry II., and of special importance are the several "Chronicles," which he wrote bearing upon those times. Besides the foregoing, he published several other works, all of which dealt with various periods of English history. In 1879 he received the degree of D.D. from his Alma Mater, of which university he was also made a D.C.L. In addition to these degrees, he held the degree of LL.D., of the universities of Cambridge, Edinburgh, Dublin and Heidelberg. In addition to these he had further honours bestowed upon him in being elected a member of the Royal Irish, Prussian, Danish, and Bavarian academies, and a corresponding member of the Institute of France and of the American Academy. From 1862 to 1868, he held the position of Librarian of Lambeth Palace, and from 1866 to 1884, a period of eighteen years, he was the Regius Professor of Modern History at Oxford. In 1879 he was appointed a residentiary Canon of St. Paul's Cathedral, and this post he held until 1884, when he was elevated to the episcopate as Bishop of Chester, where he remained for five years, when he was translated to the bishopric of Oxford. By his death the whole of the English-speaking world has lost the most learned authority on constitutional history of the present day. Almost the last, if not the very last time he appeared at a public function, in an official capacity, was at the funeral of the Queen, when he took part in the service which was held on the afternoon of February 2nd last, in St. George's chapel, Windsor, together with the Archbishop of Canterbury and the Bishop of Windsor, the Royal Borough being in his diocese. On the following day, he preached the funeral sermon in the same chapel before the King, the Queen-Consort and other members of the Royal Family. The deceased prelate was the Chancellor of the Most Noble Order of the Garter.

CONGREGATIONALISM IN THE CHURCH OF ENGLAND.

(Communicated).

The cause of the sad condition of affairs exhibited by "State of the Church" reports, lies deeper than the question of Manuscript versus Extempore Preachers. The foundations of Church order, as laid by the Apostles, carried forward from the Church of God before the Incarnation into the Church of God, under the dispensation of the Holy Ghost is communistic. "They had all things in common." To-day, the Church of England does nothing communally. In Canada, the Church is Catholic, Episcopal, and Synodical in name; in practice she is absolutely Congregational. The real difficulty, which besets the Church to-day, is her great injustice to her servants, the clergy.

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The average priest of the Church of England is pauperized through manhood, and made the subject of charity in his old age. Men, with popular and adventitious personal endowments, are secure of a call by rich congregations, and in the receipt of handsome stipends. Length of service and faithfulness have no say in the support of the clergy. Undoubtedly, favouritism and wire-pulling, work some injustice, in all human institutions, but I know of no society in Canada to-day which so absolutely ignores the claims of faithfulness and length of service as does the Church. I have sat in Synod for twenty-five years. I have heard there volumes of reports on the payment of the clergy; also, I have seen many committees appointed to "look into the matter," but for the relief of this inequality and injustice, nothing has ever been done. Efforts have been made and partially carried out, to coerce certain of the poorer congregations, called missions, to reach a defined standard of duty, but there the matter has rested. There is no class of men who complain less, or are more faithful to their ill-paid duties than the clergy. Nevertheless, they are men and must feel keenly the injustice to which they are submissively resigned. The Church of England is in Canada to-day a congerie of congregational bodies, ostensibly united in a representative Synodical body, ruled in name by a Bishop, but in fact, by each congregational lay corporation. The minister is the servant of the congregation, hired by it, paid by it, and at any time subject to dismissal by it, with or without notice, and with no reference to Synod or Bishop. The congregation can and does, at will, boycott or starve its minister, and he has no appeal and no redress. Suppose, for a change, that the minister becomes the servant of the Church, as represented in Synod by bishop, clergy and laity, what then? He would be engaged by the Church and dismissed by the Church, not by Bishop, not by people, but by the Church, composed of priests and people and their divinely-ordered canonical head, the Bishop. In a well-ordered banking concern, the servants of the bank receive their institution, their promotion, and their salaries, from the executive of the institution, and not in accordance with the arbitrary will of each local manager or branch. If the servants of the Church, were thus engaged, there would be a probability of some degree of justice in the consideration of their services. This can only be reached by the abolition of the congregational system of the Church, and a recognition of its Catholic institutional character. Extend the system, which we now work on poor and scattered and weak members of the Church, to the whole diocese. Let the members of the Church, each and every congregation, submit to assessment, according to its ability for the support, not of Grace church, or St. —'s church, but for the support of the ministry of the Church, among rich and poor. Then let the Synod, with every proper safeguard to the rights of the individual congregation, pay the clergy, not, according to their individual

oratory, or whether they be manuscript or extemporé, but according to faithfulness and length of service. This is the only way in which clergy can hope to receive that stated minimum salary, canonically declared by the various Synods. This would remove the sense of and the act of injustice. The man in the country field would receive his fair pay. He would be on a footing of equality of treatment, with his brother of the rich, city parish. Whatsoever the mind of a parish might impel it to do, in kindness to its own minister, after it had fulfilled the great duty of supporting the ministry of the Church of God, would in no way affect the great principle, so long, so eloquently, and so futilely advocated, on the floors of Synods, that the minimum stipend of a priest shall be so much, and the minimum stipend of a deacon shall be so much.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Bridgewater.—Trinity.—The Rev. W. E. Gelling, has resigned this living, which he has held since 1871. His resignation has been accepted with great regret by the churchwardens and the parishioners at large.

Bayfield.—The postponed Easter meeting of this parish was held on April 22nd, the rector, Rev. A. E. Andrew, presiding. The treasurer's report showed a substantial balance on the right side, the total income of the parish for the past year being \$709.64, a considerable increase over previous years, and very creditable to this scattered parish of 264 souls. In addition to the above amount, the sum of \$101.16 was raised for missionary purposes, outside of the parish by a system that will be continued yearly, with, it is hoped, increased success. The following officers were elected: Wardens, Messrs. C. S. Stropole and James Sterns; vestry, Messrs. E. G. Randall, P. J. Randall, Arthur Stropole, Ivan Randall, W. H. Rennels, George Prowse, G. A. Bernasconi, R. M. Gray, C. E. Gregory, W. T. Kinney, Charles Kinney, John Fitt; vestry clerk, W. H. Rennels. A committee was also appointed to report upon the practicability of opening a summer hotel in Bayfield, to be operated for the benefit of the parish.

FREDERICTON.

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

New Brandon.—On the first Sunday after Easter, a long-looked-for event took place in this parish, when the doors of the new church were thrown open for worship for the first time. It is more than twelve years since the cornerstone was laid, and during the intervening time, until a few months ago, the work has gone on by fits and starts. This parish has for the past seventy-five years been served from the parish of Bathurst, which charge in itself affords work and to spare for one man. The consequence has been that, for many years past, services have been conducted with but little regularity in the old church, built in the early years of the last century. In January, 1900, the Bishop sent an assistant to the Rev. T. W. Street, the present rector of the combined parishes, with the understanding that he was to make his home among the people of New Brandon. This sign of increased interest in their

spiritual welfare encouraged the people to renewed efforts towards the completion of their church, and the close of the century saw the building completed without, and sheathed and ready for the painter within, and entirely free from debt. Since that time a debt of \$250 has been incurred in seating, painting, etc., which it is confidently expected will be wiped out during the coming summer. The people deserve a great deal of credit for their patient perseverance, as the large amount of money expended, with the exception of about \$70, donated by a few outside friends for chancel furniture, has been raised entirely by their own efforts. The services on Sunday were bright and hearty, and the church was well filled, both morning and evening, with devout congregations, who showed in their worship the gratitude they felt for the accomplishment of their work. It was hoped that the rector would have been able to be present, but owing to the bad state of the roads, it was impossible for him to leave Bathurst. Services were, therefore, conducted by the curate, the Rev. G. R. E. MacDonald. The offerings at the services made quite a substantial addition to the building fund. The parish is now awaiting only for His Lordship, the Bishop of the diocese, to appoint a day for the consecration of the church. The Bishop intends to hold a confirmation service in the parish on the same day, when thirty candidates will be presented to His Lordship for admittance into the full membership of the Church.

QUEBEC.

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

Lennoxville.—Bishop's College.—The annual special business meeting of the convocation of this university will be held in the council chamber of the college, at Lennoxville, on Thursday, May 2nd, at 2.30 p.m. The business will include the election of a vice-chancellor, and the election of representatives to the faculties of arts, divinity and medicine, as members of the college council for the remainder of the present term of office.

MONTREAL.

William Bennett Bond, D.D., Bishop, Quebec.

Montreal.—L'Eglise du Redempteur.—His Grace, the Archbishop, held a confirmation service in this church on Sunday afternoon, the 21st ult., when eight candidates received the Holy Rite. The rector, the Rev. E. H. Benoit, presented the candidates, and acted as Bishop's chaplain.

St. Martin's.—The Ven. Archdeacon Mackay, of the diocese of Saskatchewan, preached in this church on Sunday evening, the 21st ult. He preached from St. John iii., 11: "Hold that fast which thou hast, that no man take thy crown." The reverend gentleman gave a most interesting and graphic description of mission work in the North-West, where he has laboured for the past forty years.

St. Stephen's Chapel.—The Lord Bishop of Huron preached in this church on Sunday, the 21st ult., at the morning service, when the sacred edifice was crowded to the doors. His Lordship preached upon the story of Naaman, and chose for his text, 2 Kings, v., 1. The sermon was a very powerful and instructive one.

St. James the Apostle.—The adjourned Easter vestry meeting took place on Monday evening, April 22nd. The wardens appointed for the ensuing year were: Mr. H. Miles and Lieut.-Col. F. W. Hibbard. Messrs. A. M. Crombie and E. P. Hannaford were elected delegates to Synod, and all the sidesmen of last year were re-appointed. The financial report presented was the best in the history of the church. By a unanimous vote, the

salary of the curate, the Rev. C. G. Röllitt, was increased by a sum of \$400. The wardens presented a statement of the main facts connected with the building operations that took place last year. The subscriptions towards this work amounted to \$21,100. The total cost of the new building and organ was stated as \$24,425.27. Of this, \$17,125.27 had been paid and the wardens had on hand to the credit of this account, \$3,395.88, leaving a balance to the cost to be provided for, \$3,004.12. There is still some further work required to complete the improvements of the church referred to in the above-mentioned statement.

Westmount.—St. Matthias.—The Rev. E. Bushell, who is one of the society's chaplains, preached in this church on Sunday evening, the 21st ult., before a large number of the members of St. George's Society. He chose for his text the words: "If the Son shall make you free, ye shall be free indeed." St. John viii., 36.

An interesting report is being circulated in Anglican Church circles in this city and diocese to the effect that a co-adjutor Bishop of Montreal is to be appointed before July next, and that a special session of the diocesan Synod will be held some time in June for the purpose of nominating the new prelate.

At the annual meeting of the Board of Domestic and Foreign Missions of the Church of England in Canada, which was held in the Synod Hall, in this city, on Wednesday, the 17th ult., a resolution congratulating Archbishop Bond on his elevation to the Metropolitan dignity, was passed on the motion of the Lord Bishop of Quebec. The following resolution was moved by the Archdeacon of Montreal, seconded by Mr. Pense, Kingston: "That the most cordial thanks of the Board are due and are given to Dr. Davidson, for the labour of love devoted to the preparing of the magazine of the Board, congratulating him on the many improvements which have been made, and expressing the earnest hope that Dr. Davidson will kindly continue his efforts." The following resolution was moved by the Bishop of Ottawa and carried unanimously: "The Board of Management of the Domestic and Foreign Mission Board desires to convey to the Most Rev. Dr. John Travers Lewis, Archbishop of Ontario, the expression of their warm sympathy with him in his serious illness, and their earnest prayer that he may be comforted and sustained in his weakness and suffering, and restored, if it be God's will, to some measure of his former health." The school Lenten card, drawn up by Dr. Davidson, was adopted, and it was decided that all donations and subscriptions of \$1 and over, will be in future acknowledged, with the names of the donors, in the Board's annual report. Among those present at the meeting were the Lord Archbishop of Montreal, the Bishops of Toronto, Ottawa, Niagara, Fredericton, Nova Scotia, Quebec, Algoma and Kingston; Dean Carmichael, the Ven. Archdeacon Bedford-Jones, of Brockville; Canon Sweeney, of Toronto; Canon Spencer, of Kingston; Dr. L. H. Davidson, and others. The Vens. Archdeacon Pentreath, of British Columbia, and Archdeacon McKay, of Saskatchewan, were visitors of interest, and gave interesting accounts of the work in their distant dioceses. The latter has spent forty years in mission work in his far north field. The diocese of Kootenay was set apart from New Westminster last May, with seventeen clergymen. The clergy in the field, embracing the two dioceses, had increased within three years from twenty-six to forty-two in number. Vancouver has nine now in place of four. Support was required for a Bishop of Kootenay. An increase of grant was made by the Board to Saskatchewan. Mr. McKittrick, of Trinity College, Toronto, offered for service in the mission field in Japan. A large delegation of ladies from the Woman's Auxiliary was received and conferred with, regarding mis-

sionary matters. Mrs. Eaton, Ottawa, was their "spokeslady." They were informed that a medical dispensary was being built at Nagano, Japan, with their offerings. It was resolved to leave the date of Miss Hamaguchi's return to Japan from Kingston Hospital, to the Auxiliary of Ontario diocese. Bishop Courtney gave a very interesting address upon his experiences and impressions on a recent visit to Christian mission stations in Japan. It was reported that Mr. William Price, of Quebec, had given his first annual subscription of \$1,000 for the Board's work. Mr. Hamilton gave \$300. Quebec diocese had given about \$2,500 yearly. Now one church alone gives \$2,000, including above amounts. The Ascensiontide appeal was referred back for suggestions, and the Bishops were asked to prepare the Epiphany appeal, the basis of which shall be the report of Bishop Courtney upon Japan missions. The Bishop of Quebec urged more personal canvassing for the Board's support, and was heartily sustained. The Board will next meet, Tuesday, September 10th, the day before the Provincial Synod.

At a meeting of the governors of the Diocesan Theological College, on Thursday, April 18th, at which the Lord Archbishop of Montreal presided, the following gentlemen were elected members of the corporation: The Ven. Archdeacon Naylor, the Rev. Rural Dean Jenkins, Rev. S. H. Mannison, Rev. H. E. Horsey, Rev. E. Bushell, Rev. F. S. Eastman and Mr. A. T. Patterson. The Rev. W. Dart, Rev. H. T. S. Boyle, Rev. J. J. Willis, Rev. T. B. Holland, and Mr. Walter Stuart (Napierville), were nominated for election as members of the corporation. After unanimously adopting a resolution of congratulation to the Metropolitan, on his elevation to that high office, a great deal of routine business was transacted.

Sabrevois.—Church of the Messiah.—At the annual vestry meeting, held on Easter Monday, the following officers were elected: Churchwardens, Mayor S. H. Jones and George Masseur; sidesmen, Howard Jones and Samuel Masseur; delegates to Synod, S. J. Roy, J.P., and Ernest R. Roy, B.A.

Nelsonville.—The Rev. W. T. R. Lewis, B.A., formerly of Huntingdon, will enter upon his duties as rector of this parish at the beginning of May.

Beauharnois.—Trinity.—A double ceremony took place at this church on Saturday afternoon, the 13th ult., when the ground surrounding the church was set apart as a graveyard, and when thirteen candidates were confirmed. The service began with a hymn in the church. Then the ceremony of "marking the bounds" was performed by Archbishop Bond, of Montreal, followed by Bishop Baldwin, of Huron; Dean Carmichael, Archdeacon Evans, Canon Kerr, the Rev. Mr. McManus, and the Rev. M. Day Baldwin, rector of the church. The wardens, choir and congregation followed in the march, and responded in the 23rd and 39th Psalms. On re-entering the church, Archdeacon Evans read the lesson and Canon Kerr the deed of consecration, which was signed by the Archbishop and delivered, to be placed in the archives of the diocese. Dean Carmichael gave an appropriate address on the consecration: "Life, represented by the Church, was in the midst of death, represented by the graveyard." Archbishop Bond delivered a very solemn charge to the candidates from Isaiah xli., 10: "Fear not," and after the laying on of hands, presented each candidate with a beautiful Bible, the gift of Mr. A. F. Gault. A few eloquent remarks were made by Bishop Baldwin in closing. His theme was "Over the past is written forgiveness, over the future, victory." The reverend gentlemen were entertained at the beautiful summer home of Mr. and Mrs. E. A. Robert, which they kindly opened for the occasion. All the arrangements for the ceremony reflect great credit on the energy and ability of the Rev. M. Day Baldwin.

ONTARIO.

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

William Lennox Mills, D.D., Bishop of Kingston; Coadjutor of Ontario.

Bensfort.—In answer to a correspondent, we beg to state that the surname of our late Queen was Guelph.

Kingston.—St. George's Cathedral.—Dr. Minor C. Baldwin, of New York, gave two organ recitals last week in this cathedral, which were greatly enjoyed by the large numbers of people who were present.

OTTAWA.

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

Almonte.—St. Paul's.—At the annual vestry meeting, held on Easter Tuesday, the two churchwardens were reappointed for another year. Mr. J. H. Symington was elected delegate to the Synod for the next three years. It was unanimously resolved to carry out a scheme for properly heating the church, it being reported that the furnaces needed a thorough renovation, and a committee was appointed to deal with the matter.

Moehnette.—Christ Church.—The annual Easter vestry meeting of this church was held in the Church Hall on Monday afternoon, the 15th ult., Rev. R. W. Samwell, rector, presiding. The churchwardens' report was highly satisfactory. It showed the completion of the payment of the new Church Hall, the wiping out of all liabilities, and the existence of a substantial balance on the right side. The rector congratulated the meeting on this satisfactory state of affairs, and expressed the hope that they would all go on working in the same happy and harmonious manner, which had characterized their work in the past. The officers elected for the new year were as follows. Churchwardens, S. S. Brownell (re-elected by the vestry), and T. W. Carpenter (reappointed by the rector); sidesmen, F. Annable, C. M. Fyckes, Dr. Messer, and A. M. Snetsinger; auditors, G. W. Kezar and W. G. Bennett; vestry committee, H. Waldorf, W. G. Bennett, J. E. Fyckes, R. Fleming. Various matters concerning the improvement of Church property and the future welfare of the rector and congregation were discussed and arranged, and an interesting meeting was brought to a close with a feeling of much satisfaction that things were in such a good shape.

Hull.—St. James.—This beautiful new church was opened for public worship on Friday, the 26th April. The Very Rev., the Dean of Montreal, preached the sermon. In connection with this opening, it is interesting to know that it was just a year ago, almost to a day, that the old church was destroyed in the great conflagration. The Ven. Archdeacon Naylor and the Rev. A. W. Mackay, of All Saints', Ottawa, also took part in the opening services.

TORONTO.

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

Gore's Landing.—St. George's.—The Easter vestry meeting was held in this parish on Thursday, April 11th. The Rev. Dr. Field presided. The parish finances were found to be in good condition. Messrs. Alfred Harris and John Waddingham were elected delegates to Synod. It was decided to begin as soon as possible the building of a new church to replace the old wooden structure which has done service for over half a century. Everything points to a prosperous year.

Alliston.—St. Andrew's.—At the annual vestry meeting of this church, the following officers were

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appointed and elected: Wardens, J. J. Goldie and J. Morris; sidesmen, H. Wright and R. Henderson; lay representatives to the Synod, J. Morris and J. Lowrey, Jr.

West Essa. St. Peter's.—At the annual vestry meeting the following officers were elected: Wardens, R. Hancey and J. Arnold; sec.-treas., W. Blanchard; sidesmen, R. Asaph and J. Alderson; delegate to Synod, H. R. Whiteside.

Whitby.—The Rev. A. H. and Mrs. Wright, of Stayner, were presented with an address and a beautiful upholstered rocking-chair, prior to their departure from that place for Whitby. On their arrival at Whitby the congregation tendered them a most successful reception, when the school-house was beautifully decorated for the occasion with flags, palms, etc.

Stayner.—The Bishop has been pleased to appoint the Rev. H. M. Little, L. Th., of Bolton, to the parish of Stayner and Sunnidale, made vacant by the transfer of Rev. A. H. Wright to the parish of Whitby. Mr. Little enters upon his duties on the 1st of May.

Bowmanville. St. John's.—The Easter vestry meeting was held on April 8th. The following officers were appointed and elected for the ensuing year: Wardens, R. R. Loscombe and W. W. Tamblin; lay representatives to Synod, R. R. Loscombe, W. W. Tamblin, and W. Mallory; sidesmen, A. Tait, Dr. Bonnycastle, J. Hornbrook, J. Roenagh, W. Brock, T. Spry, W. Vann, W. J. Jones, W. H. Garrett; vestry clerk, A. Tait; secretary of vestry, W. Vann; auditors, W. J. Jones, and T. H. Spry. Votes of thanks were tendered to the retiring officers, choir, organist, and leader. The financial report was a very satisfactory one, showing a balance on hand of \$431.95.

Deer Park.—Christ Church.—The grounds belonging to this church are being cleared of pine and other trees that have grown to such a size that they preclude a proper view of the church from the south.

Lakefield.—St. John the Baptist.—The adjourned vestry meeting was held in the old church on Monday evening, April 15th. The various financial statements submitted by the incumbent and churchwardens were received and adopted. Messrs. Hiliard and W. M. Graham were appointed auditors for the ensuing year. Mr. Blomfield tendered his resignation as people's churchwarden, a position which he has filled most ably and acceptably for the past six years, but on the earnest representation of the meeting kindly consented to hold office and defer definite action till July next. A discussion ensued on the question of making assessments in regard to diocesan missions. The meeting then adjourned.

Medonte.—The Easter vestry meeting was held in St. George's Hall, on Wednesday, the 10th April. Wardens: C. W. Cooke, and H. Goss; delegate to Synod, Mr. J. T. Graham. The building committee reported the church hall and sheds free of debt, and fully insured. The congregation resolved to endeavour to raise, if possible, \$160 towards the incumbent's stipend for the ensuing year. Total revenue, \$313.48.

Atherley.—St. John's.—The annual Easter vestry meeting was held on Thursday, April 11th. All the officers were reappointed. The wardens reappointed were Messrs. O. Thompson and T. B. Black. The former has been the clergyman's warden thirty-five years. A hearty vote of thanks was tendered to Mrs. T. B. Black, organist, and also a present of a beautiful morocco bound copy of the Life of Bishop Phillips Brooks. The statement of the Woman's Auxiliary: Amount of cash received, \$10.90; expenditure, \$10.18; cash balance, 72c. The \$5 pledge to Blackfoot Hospital

work is not all finished, so bale will be sent later on.

Longford Mission.—This mission, situate in the parish of Orillia, raised the total of \$49.10, during the past year for the Diocesan Mission Fund. Of this amount, the sum of \$47.10 was collected through the agency of a house to house visitation, the remaining \$2 being the proceeds of a thanksgiving offertory. The sum for which this mission is assessed for the fund is \$46.50.

Toronto Junction.—St. John's.—The Lord Bishop of the diocese confirmed thirty-six candidates in this church on the morning of Sunday, April 21st. Sixteen out of this number were young men.

NIAGARA.

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

Hamilton.—The Synod of the diocese of Niagara meets in Hamilton, Tuesday, June 11th, St. Barnabas' Day.

The Lord Bishop of Niagara will (D.V.), hold his next general ordination on Tuesday, June 11th, St. Barnabas' Day. The examination of candidates for the priesthood will begin on Thursday, June 6th; of candidates for the diaconate, on Friday, June 7th, in the vestry of St. Mark's church, Hamilton. Communications may be addressed to the examining chaplain, the Rev. Canon Sutherland, M.A., Hamilton.

Port Colborne.—St. James'.—This church was prettily decorated and contained two large congregations on Easter Sunday. Rev. A. Bonny preached sermons especially appropriate to the day, and administered Communion to nearly seventy members. The choir is to be congratulated on the excellence of their Easter musical service. On Monday evening, the annual vestry meeting was held; Rev. A. Bonny occupied the chair, and DeW. Carter acted as vestry clerk. The financial report of retiring wardens, Sidey and Greenwood, showed the finances of the church to be in first-class shape, every debt and claim paid, and over eighty dollars, cash, in bank to turn over to incoming wardens. The rector named H. Dunlop as his warden, and John F. Hughes was unanimously chosen as the people's warden. Votes of thanks were passed to the retiring officers, the rector, the choir and sexton. The result of Rev. A. Bonny's earnest work in St. James' church during the past year was evidenced on Wednesday evening, 10th April, when he presented twenty candidates to His Lordship, the Bishop of Niagara, for the sacred rite of confirmation. The church was packed to overflowing. At the close of the impressive ceremony, His Lordship counselled the new members to be regular in their attendance at Divine worship, liberal in their contributions, for the maintenance of the church, and not to neglect the taking of communion.

Milton.—Grace Church.—The Rev. J. E. Morrell-Wright, assisted at the services in this church on Sunday evening, the 14th ult., for the last time. He has been curate of the parish ever since the appointment of Rev. A. J. Belt, as rector, and has done excellent work. He will be succeeded by Guy B. Gordon, B.A., of Trinity College, Toronto, who will be ordained as a deacon on Trinity Sunday.

HURON.

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

London.—St. Matthew's.—The Rev. Arthur Murphy has been holding a mission in this parish which has been very well attended. It is hoped that great good will result from Mr. Murphy's labours in this parish.

Listowel.—Christ Church.—The adjourned vestry

meeting of this parish met on Monday, the 22nd ult., to receive the auditors' report, which proved to be the most encouraging ever presented in the parish, the proceeds of the past year being greatly in excess of any previous year. On account of the prosperous condition of the parish, the rector's salary was raised \$100.

Woodstock.—Old St. Paul's.—The annual Easter vestry meeting was held on Monday evening, the 15th ult., and from reports presented, the church was found to be in a most satisfactory condition, both financially and otherwise. The following officers were appointed and elected for the ensuing year: Rector's warden, W. H. Van Ingen; people's warden, John Peers; sidesmen, William Hambly, William Snelgrove, Theodore Schoenheide, August Schoenheide, John Harrison; delegates to the Synod, John Peers and A. G. Bowker; auditors, W. H. Van Ingen and A. Bowker. The financial statement of the treasurer was a very gratifying one, the finances of the church being in excellent condition. Owing to a large number of the members being absent, the reading of the reports from the various other organizations of the church was deferred, and the meeting adjourned for a week. The vestry clerk will also be elected at the adjourned meeting.

Kelvin.—St. Paul's.—The annual vestry meeting was held on Easter Tuesday, April 9th. Wardens, D. Bowman and F. W. Watson; delegate to Synod, P. Hoffman. The reports presented were of a most satisfactory character.

Mitchell.—Trinity.—Wardens, Messrs. W. G. Hinds and Robert Smith; lay readers, Messrs. John Blowes and R. Hannah; lay delegates to Synod, Messrs. A. Dent and G. L. Money. The Easter services were very enjoyable, with large congregations. The offertory amounted to \$415, being more than sufficient to cover floating indebtedness. Financial statement presented by the wardens eminently satisfactory. Receipts, \$2,138.41; expenditures, \$2,137.60. The most satisfactory fact presented was that the average number of communicants at each of the twenty-seven celebrations of the Holy Communion had just doubled that of the previous year. Altogether, the parish is in a very satisfactory position. Votes of thanks were passed to Sunday school teachers and officers. The school passed nineteen first-class, and six second-class in the diocesan examination, and now stands about first, pro rata, in the diocese.

St. Mary's.—St. James'.—The services in this church on Easter Day were well attended. The music was bright and hearty. The offertories of the day and the Sunday previous amounted to nearly \$200. The annual vestry meeting was held on Easter Monday evening, when there was a good attendance, several ladies being present. Col. White gave a detailed statement of the finances of the year, showing that exceptional expenses to the amount of over \$200 had been incurred. The tower had been reroofed and painted, a great part of the church repainted also, and all the exterior woodwork painted. The receipts for the year were larger than those of the previous year by about \$100, but owing to the extra expenses there was a slight deficit. The receipts from all sources were about \$2,040. The report was considered a favourable one, and was adopted. The rector then gave a full account of the present state of the parish. He said they had acted upon the principle of keeping everything in good repair, and the property was becoming more valuable all the time. He submitted to the meeting a plan for raising a "Queen Victoria Memorial and Century Fund," for beautifying the church. This was discussed and met with hearty favour, several subscriptions being promised by those present. Wardens, Col. H. A. L. White and Mr. B. Bennett; delegates to Synod, Col. White and Mr. W. C. Montizambert.

ALGOMA.

Right Rev. George Thorneloe, D.D., Bishop.

Port Sydney.—Christ Church.—The annual vestry meeting took place on Easter Monday. Mr. Charles Newlove was appointed incumbent's warden, and Mr. W. Balls was re-elected people's warden, a position which he has held for many years past. The total receipts for the year amounted to \$183, and the disbursements to \$178.49. It was agreed by the vestry to comply with the Bishop's request to add to the local quota towards the clergyman's stipend, and thereby relieve the mission fund. Mr. A. Sydney Smith was elected the lay delegate to attend the next Triennial Council. Messrs. Frank Somerset, George and W. Thoms were selected to serve as sidesmen.

Huntsville.—All Saints'.—The Ven. Archdeacon Llywd, the rector, presided at the annual vestry meeting. Wardens, Messrs. C. Wieler and R. J. Hutcheson, reappointed. Mr. George S. Wilgress was elected as delegate to the Triennial Council, with J. D. Thomas as substitute. The congregation pledged themselves to raise \$800 annually for stipend, and make the parish self-supporting.

RUPERT'S LAND.

Robt. Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Brandon.—St. Matthew's.—The wardens' report, just published, shows that affairs in this parish are in a very satisfactory condition. The work of the parish is increasing so rapidly that it will be necessary very shortly to get a curate to assist the rector. A suitable school-house and parish room are to be provided at once, and the people have already given \$1,000 towards the cost. The building of these will commence at a very early date. Surplices for the choir have been provided by the kindness of Mrs. Wallace, and side curtains for the altar were given as an Easter offering by Mrs. Peter Payne, and a very handsome super frontal was also presented on Easter Day by Mrs. Peter Middleton. During the past year there has been over four hundred and ten communicants, thirty-four persons confirmed, and fifty-seven baptisms. Total receipts for the year were \$2,399.55; expenditure, \$1,775. The Ladies' Aid Society has raised \$300 during the past year, which sum has been given for the building of the Sunday school. The work done in the Sunday school during the past year has been most encouraging. There has been an average attendance of scholars Sunday by Sunday, of 215. The various parochial guilds and the local chapter of the Brotherhood of St. Andrew are all doing good work.

Emerson, Man.—St. Luke's.—This church is about to lose its incumbent, the Rev. W. John Garton, who is going to take up work at Guysborough, N.S. Mr. Garton has been incumbent of Emerson for the last eight years, and he leaves the parish in splendid condition. On Easter Day a beautiful memorial window was dedicated by Mr. and Mrs. W. J. Cooper to the memory of their beloved children. The church is becoming rich in memorials. In 1889-90, Mr. Garton was the Rupert's Land deputation to Eastern Canada, and he met with a hearty and liberal support for the diocese.

NEW WESTMINSTER.

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

New Westminster.—St. Barnabas'.—The Easter services in this church were thronged throughout the day with devout worshippers. At the early celebration there were fifty-three communicants, and at the mid-day service, thirty-six, the largest number in the record of the parish. The offer-

tories were also very large, amounting to over \$63, throughout the day. On the Tuesday following, the annual vestry meeting was held in the parish room, when the elections for wardens and sidesmen resulted as follows: Rector's warden, G. E. Corbould, K.C.; people's warden, R. K. Chapman; sidesmen, Messrs. W. E. Brown, F. Naftel, Bernard Hill, J. H. Sharpe, W. T. Coolesley, and S. A. Fletcher. The churchwardens presented a very satisfactory financial report.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

OFFERTORY—OFFERINGS—A PROTEST.

Sir,—It may be a vain hope that a misuse of words, which has once become popular, will ever be corrected. It seems almost impossible to make some otherwise educated and intelligent people—even Church dignitaries—see the absurdity of a vulgar error, although it has been pointed out hundreds of times. Still one feels bound to continue the protest against the misuse, whether people will hear or whether they will forbear. On opening this week's Churchman, among the small news paragraphs, I noticed one in which it is stated that an old woman, in her 95th year, who acts as parish-clerk, "in the absence of the churchwarden, collects the offertory." Again, in the letters of a correspondent, whose eyes have at last been opened to the fact of an explicit rubric, in which the priest is directed to humbly present first, and then to place the alms and other devotions contained in the "decent bason," upon the Holy Table—in this letter he speaks of "the taking of the offertory." Now, both of these expressions, to collect or to take up an offertory, are absolute nonsense. The writers are evidently unaware that the word offertory denotes an act of worship, such as the Litany, the Order of Confirmation, or the Communion. It is the act of worship, which, consisting of several parts, was placed in our Prayer-book, as it is now, in 1661. This act of worship, peculiar to the English Church, comes immediately after the sermon in the Holy Communion. Then the priest is directed to return to the Lord's Table and, mark the words, "begin the offertory," i.e., the portion of the service which comprises the reading of certain Scripture sentences, the collecting of alms and other devotions, the dedication of these in a specified manner to God, are followed by the placing of the elements upon the table if there is to be a Communion, all concluding with the Prayer for the Church Militant. It is as absurd, therefore, to talk of "presenting an offertory," or "collecting an offertory," as it would be to talk of presenting or collecting the Ante-Communion or the Litany, or the Sermon. It is quite correct, as your correspondent writes further on in his letter, to speak of "the offertory," i.e., that whole part of the service, "being disparaged," etc. It is correct diction to speak of offertory sentences, or the offertory collection, or the offertory prayer, and perhaps an offertory hymn. But the coins put into the bags or on the plates are not, and cannot be the offertory; they are the offerings, the material gifts for the poor, the sick, or the Church of which the congregation ask the acceptance of the Almighty God. A missionary clergyman, therefore, may properly ask me to give him an offertory-collection, but only by an abuse of terms, an offertory. And, strictly speaking, this solemn act of worship is performed only for us Church of England people when there is a celebration of Holy Communion. It is a good and proper custom to have a collection at the conclusion of Evening Prayer but this collection is not the

Church's offertory. There can, however, be no possible objection to the standing up of the congregation when, after Evensong, the alms-dish is handed to the clergyman, and he and they testify by this attitude to their feelings, and their faith in Him to Whom the money is given. That is the all important point. The congregation are there not only to get from God, but to give to God. As they hear the lessons out of God's Word, or the sermon from God's messenger, they sit down and get something from Him. Then when they would give back something in prayer and praise, or money, they kneel or they stand. Surely this is only what is reasonable and right. How easily are perversions made! I cannot conclude without remarking that your correspondent strangely enough quotes one part of the rubric, which suits his purpose, and omits another, I hope, unintentionally. The rubric does not order "all the sentences" to be read. It says explicitly, the priest is to "begin the offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion." It is exactly the same direction at the beginning of Morning Prayer, when the minister is ordered to "read with a loud voice, one or more of these sentences." He is surely not to read through the whole even! By the way, it is clear we can no more collect or present the offertory than the Morning Prayer, both which begin by the reading of sentences of Scripture. Liberavi meam animam.

T. BEDFORD-JONES,
Archdeacon.

OUR DIOCESAN MACHINERY.

Sir,—I take the liberty of sending you a letter by the Rev. F. D. Woodcock. As this letter is voicing the sentiments of a large section of the laity of the diocese of Ontario, the writer feels that it is worthy of a place in your valuable and widely read paper. It is encouraging to find a Priest of the Church having the courage of his convictions, sufficient, to enable him to suggest changes, which are imperative, if we are to escape from the rut in which we are running. Imperfect organization has endowed us with a system, like Ajax shield, which encumbered, rather than protected him who bore it.

A LAYMAN.

Sir,—This continual crying of poverty and brooding over mistakes in the past will never do any good. The way to look at it is: Here we are starting anew with a new leader and everyone, especially our laity, feeling encouraged that they have such a man, and willing to do all they can to help him. Now, we want to shake up the whole machinery of the diocese and put it on a good, solid foundation and in working order. One great mistake has been that our offices, which should be for the benefit of the Church, have been given to men as rewards for past services, or for a reward for length of service, following the English custom. Now, we must change that entirely. (In fact England is changing. Look at the new Bishop of London, 41 years old). The American Church is much better copy for us, for she is working on the same lines, not an established and endowed Church, but a missionary Church. Now, we have an Archdeacon who has been one of the most successful parish priests this diocese ever had, but he is utterly unable to do the work of an archdeacon now, and is drawing \$200 a year as Archdeacon. Now, much as we may wish to, we have no money to give as rewards for past services. What we want is an Archdeacon who is able to go when and where he is sent by the Bishop, to do the work, whatever it may be, for the Bishop, and he should have this \$200 as a remuneration for this work, which would be in addition to his parish work. That is the plan in the United States. Our rural deans also should hand in their resignations to the Bishop, and allow him to appoint his own rural deans. If they are the best men they will be reappointed, if not he will appoint men who are able and willing to do the

work of a rural dean. We have rural deans who are able and not very willing. We have some who are willing and not very able. It is impossible for the Bishop to do the work satisfactorily when he is blocked by machinery that is out of order. If all that I have recommended is done then we will have our machinery in good working order. Now, what is the next thing to do? To put the stipends of the clergy upon as satisfactory a basis as possible. For this purpose the new Archdeacon, under the order of the Bishop, and assisted by the rural deans, must canvass any parish where there is any chance of the stipend being raised amongst the people themselves. I am satisfied a perfect revolution can be made by this plan. Look at the experience of the mission of Kitley, that never gave more than \$400, and last year gave \$321. Without any undue pressure a vacant mission with no name of a man in view, has promised \$525, besides hay and oats for a horse, and more money can be had if the new man uses a little common sense. I found a parish on my missionary tour that was giving one of the most faithful priests we have in the diocese a little less than five cents per week per family, a little less than \$2.50 a year per family. I found another one receiving \$250 from the Mission Fund, that my colleague (who knew every man and every woman in the parish) said he believed he knew of ten Churchmen in the parish that could give \$1,000 a year and never feel it. These are some of the inconsistencies that need overhauling and there are plenty more. The laity are loyal if the matter is shown up to them in a common sense business way as is seen by the splendid results of Mr. Hutton's work. We have a Bishop full of zeal, energy, common sense, and devotion. Let us give him machinery to work with. Let us all stand as a united army of faithful soldiers ready to do our share in assisting him to build up this old diocese (made up as it is of loyal and true men, both clergy and laity), for the glory of God and the advancement of His holy Church.

F. DEALTRY WOODCOCK.

A RADICAL CHANGE.

Sir,—The Hamilton Times, of recent date had under glaring headlines, the enclosed clipping: "Clergymen of the Church of England are looking with more than ordinary interest to the coming session of the Synod of the Diocese of Niagara, to be held here in June. It promises to be the most important session held here for some years. There is a proposition on foot, which if adopted will bring about a radical change in connection with the service of the aged ministers. It is, in effect, to provide for the retirement of any clergyman who, in the opinion of the powers that be, has passed the time at which he can give the best service to the Church. At the present time a clergyman can retain a church as long as he lives, if he desires, and a number of churches are pointed to, once prosperous and vigorous, which have been going backwards because, it is said, their rectors fail to see that they are too old to keep up the work and hold the congregation together, or if they see the fact they retain the rectorates rather than give up the stipends. Strong opposition to the proposed measure is anticipated." The aged and faithful clergy of the Diocese of Niagara must feel flattered at the insinuation underlying the above extract. There is not one of the older clergy of Niagara diocese who has not done good and faithful work, and who is not working now with as much earnestness and with as much advantage to the Church as the "powers that be," whosever that expression may include. If it be a crime in the eyes of certain ecclesiastics to have grown old in the service of the Church, and to have thought of self and pocket last—then may God help the prospect of true religion in the future. There is not a clergyman of the old school in the Diocese of Niagara who has built up a private purse through his office. All of them have got to live. Each one of them have the desire to be useful, and

if possible, die in harness. If the "powers that be," whatever that may mean, can secure them sufficient to make ends meet in the plainest and simplest manner, and an opportunity to render services in return equal to physical ability, there will be no opposition to the proposed legislation. But if the "powers that be" suppose that men who have been living and working close to the starvation line for years are going to relinquish their vested rights, to make room for needy and ambitious youngsters, it is likely that there will be trouble for some one. There is an idea that the increase of young parishes like the Ontario population should be limited. (There is not much difference between your ecclesiastic and historical Matthias). And that old priests, who had not thought about self first should be turned down and out. We hail every advance for the good of the Mother Church with delight. Every reflection on the past with regret.

THIRTY YEARS OF SERVICE BELOW THE LIVING LINE.

SERMONS.

Sir,—I find the following in a most interesting work by Bishop Whipple, "Lights and Shadows of a Long Episcopate," and I think the remarks useful on the great but never to be ended question of written sermons. "As a rule, young clergymen should carefully write their sermons. My own custom was to read on Monday the services, lessons, collect, epistle and gospel for the following Sunday. There is a lesson inwrought and underlying the service for each Sunday, Festival and Fast day, which a prayerful consideration will bring out. Selecting my text I have made my notes as full as if I were to preach extempore. Then destroying the notes I have reviewed the subject, and made other notes, often repeating this several times. When my heart was full of my subject, after earnest prayer, I have written my sermon. For many years I have preached unwritten sermons, but with as much preparation as if written, and always with the prayer that the words spoken might by the Holy Spirit help some poor soul to find peace."

PEW.

A DIOCESAN HOME.

Sir,—Of the many excellent suggestions made from time to time in the pages of your valuable paper there has been none which struck the true economic chord more perfectly than that to use the building on King street, Toronto, for a Church Home. The question comes up in the minds of every business man, and farmer, and wage-earner, why pay rent for a building when one of your own is vacant? There is such a thing as putting money out of one pocket into another and having it. But there is no such thing as paying money out for office rent, and having a building of your own vacant without dropping money. There is no institution on this continent so poorly financed as the "Church of England in Canada." With the capital sum which we own from our progenitors we should be in the forefront in numbers and in influence—far ahead of all Christian bodies in the Dominion. We are not, however. Why not? We have vacant buildings and will not make use of them, We have large sums of money and will not trust our own congregations with a cent of it. The sexton of a church if he purchases an old shell on an abandoned street can secure a loan upon the building from Synod authorities. But if a clergyman, with a missionary spirit wishes to build a small church in the centre of a growing population he must go to a money-lender, who may not even be a Christian, and give security for interest at the highest quotation. If there be anything which the Church requires, it is to rise to the social, moral and economical condition of the twentieth century.

CHURCHMAN IN THE WOODS.

MANUSCRIPT CLERGY.

Sir,—The man who puts his thoughts on papers in the quiet of his study, with his authorities at his side may be very tedious. But as a rule he knows what he is about. While the man who pours out words without careful preparation, or repeats platitudes memorized, may tickle the ear like the graphophone, but can never fertilize the minds of his congregation, or do any permanent good. To be logical our friend should burn up all libraries and go back to tradition.

MANUSCRIPT PREACHER.

AN UNCHARITABLE SPIRIT.

Sir,—It always causes me to feel pained when I read in the "Canadian Churchman" letters that are written in an uncharitable spirit. "Mr. Edwin Beattie" I consider did not deserve the sarcasm that is heaped upon him by "A Churchman," who says: "It might not yet be too late on the part of the Synod to appoint a committee, composed of Mr. Beattie, and two other gentlemen, as judges of pulpit oratory, who, after hearing a sample sermon from every candidate for Holy Orders, shall give a certificate of fitness to such candidates before they shall be ordained." I venture to think that this readiness to bite and devour one another has been more fruitful in causing decrease in Church membership and Church attendance than either manuscript sermons or rambling extempore preaching. What a different spirit breathes throughout the letter of "An Elder" to "Diakonos," the latter must have felt comforted by such kind sympathetic words, whilst Mr. Beattie is not comforted and probably not converted.

PACIFICUS.

CONGREGATIONAL SINGING.

Sir,—The letters and articles that have appeared from time to time on the above subject have interested me greatly. "Musical Laymen" hits the nail on the head when he says that good musical services are absolutely necessary to gain and to keep the people. It is not necessary to have sacred concerts as "Cantor" sarcastically remarks, in order to have the kind of music that will draw. Nor is the resurrection of plain-song going to bring about congregational singing, as "Cantor" advocates. The best devotional music of any age has been written within the last 200 years, and it would be about as rational to go back to the pre-mediaeval methods of living as to go back to pre-mediaeval days for the music of the sanctuary. I happen to be connected with a church that has a reputation for good musical services and fine congregational singing. This church is crowded at every service, and there is no doubt that it is largely due to the music, which is not of the "sacred concert" type, but the best devotional music that can be had. Composers, such as Tours, Stainer, Dykes, Gounod, Mozart and Hayden figure largely in the programmes, and the people are not long in learning the settings of the various parts of the service and joining heartily. The hymn singing is also a feature, both hymns and tunes being judiciously selected. It would have been an object lesson in congregational singing for "Cantor" or any other enthusiast to have been present at the three hours' service on Good Friday. There was no choir, but there was a congregation of about 600 people, who sang the hymns on the Passion (in a way that reminded one of the magnificent choral singing of Germany), led and accompanied by the organ, I quite agree with "Musical Layman" that an orchestra is a great aid in the church, and wherever practicable, could be introduced to advantage. It is not always an easy matter to get players who can adapt themselves to service playing, nor is it always possible to get a man that is both Churchman and musician. enough, to use them with the best effect. Where such a combination is possible I can add my hum-

the testimony that there is no better adjunct to the proper rendering of the musical portions of the church service.

ANOTHER MUSICAL LAYMAN.

"IS IT ROMISH?"

Sir.—I am sure that all fair-minded readers must have been delighted with the moderate tone and the clear and concise manner in which Mr. Luscombe answers the protest of Mr. Savary. Coming, as the article does, moreover, from a well-known "Evangelical" and one who is a member of one of the most thoroughly Evangelical churches in the Dominion, it should cause the "presentation" of the alms to be no longer looked upon as involving sacerdotalism, but as a seemly and reverent act of worship. However, as regards the import of the word "present" as used in the Rubric, is it not possible that it is used in the old English sense of "bring forward," as indeed its Latin progenitor is used by Quintilian?

H. A. THOMAS.

MANUSCRIPT CLERGY NOT WANTED.

Sir.—The letter signed "Edwin Beattie," in your issue of the 4th inst., was truly an extraordinary effusion. Mr. Beattie is "ashamed," he says, "to take his friends to church where there is a manuscript preacher." I am sorry for him. If the beautiful offices of the Church, so Scriptural, so truly devotional, so solemn, so uplifting, are to be passed over and slighted for the sake of the poor human minister's utterance, well, this is man worship indeed! But it is the low, worldly, commercial spirit of your correspondent's letter that seems so sad. The Church is, I learn for the first time, a business concern, and numbers and plenty of money in the bank are the great marks of success. Truly the days of darkness are still heavy upon us. Mr. Beattie says, "We pay the money and have a right to say, upon what it will be expended." Have we, indeed? What a revelation! I always understood that our money was given to God, and to God's church, and I don't think that we can impose any conditions upon Almighty God. Besides, as the Church is a Divine institution, not man made, it must be governed upon Divine or Scriptural principles. Can we possibly imagine members of the Jewish Church or the Apostolic Church, bringing their tithes or their offerings, and saying we demand this, that, or the other, or we won't give! In these days, however, the power of the purse and the power of money is positively turning some people's heads, and causing them to forget the very "A. B. C." of their religion. But from whom shall we demand these "eloquent," "extempore," "able," "bright"—windbags and pulpit thumpers? From our Bishops, the heads of our Church, I presume. Well, Bishops don't attach such importance to this kind of preacher. Some of them preach from MS. themselves. Besides, they can tell us from their experience that these preachers have not all the advantages. If they have the gift (not of eloquence always), but of "talk," they may talk, but they are tempted oftentimes to that fatal mistake of over self-confidence, and therefore to a lack of preparation, then we get the same platitudes, the same time-worn expressions, the same conclusion, let the text be what it may. No, the manuscript man has some of the advantages, but he has to tax his brain in the quietness of his study instead of in the congregation. Still he has many most eloquent examples of manuscript preachers before him, as e.g., the late Canon Liddon, or the present Dean Paget. In conclusion, Mr. Editor, I hold no "brief" for the manuscript preacher. I am thankful to say that I have trained myself to preach either from manuscript or from notes, or from no notes at all, but extempore preaching in the literal sense of the word does not exist, and every preacher knows it. Of mediocre preaching there is far too much. We need to study freshness of

thought and expression, and we need to study more, and have at our fingers ends, the Book of all Books, and the book of humanity. We need also to remember the solemn obligations we are under to deliver a message from God and not from men. If these matters are duly borne in mind, every style of preaching would be rendered of equal value for its purpose, i.e., of saving or edifying souls, and less occasion would arise for such letters as that of your correspondent.

CHURCHMAN.

COMPREHENSION.

Sir.—If there is anything which a Church paper requires not to be, it is, not to be the agent, instrument or tool of a section of the Church. No matter how great, or good, the individual members of that section may be. The man of honest conviction will grant to others like freedom in thought and action with himself. You, sir, in your columns have been fair to all parties. Had you been otherwise there is no doubt the paper would have passed out of existence like others with catchy names and fair promises, but narrow platforms. Let us all have our say—High, Low and Broad. Most of us mean well. Those who work in sincerity and truth will ultimately touch shoulders. He that doeth my will shall know of the doctrines, is a very comprehensive promise. We can only do that will in the sphere in which we are placed, and according to the ability which we possess. Those of us brought up in the extremely Low Church school, yet loyal to the Prayer-Book, will develop as we grow older. While the old-fashioned high and arys will reach a hand to meet us. The political and party Churchman is the curse of the age. He arrogates to himself and his party all the piety and wisdom of the past and present. We are they that ought to speak, and act, and direct, and control the doctrines and finances of the Church. We give the cold shoulder to those who follow not with us, and the loaves and fishes to our followers. Keep the Churchman free from all sectional influences, and your past usefulness to the Church will only be an earnest of greater things to come.

WELLWISHER.

LORD STRATHCONA ON CANADA.

Sir.—In its issue of March 13th, the English "Guardian," published as its only item of Canadian news the same communication which I sent to both Church papers in Toronto, respecting Lord Strathcona's remarks on grants to the Church in Canada. In the following week, March 20, the Guardian again deals with the same matter as follows: "In corroboration of Rev. T. Wright's protest given last week, the Bishop of New Westminster's commissary sends the following words, just received from the Bishop: 'His Lordship's (i.e., Lord Strathcona's), words are true, no doubt, with regard to Eastern Canada, but they do not at all apply to the far West or the Northwest, and the editors of the "Mission Field" should know this, one would think, better than most people. But such application will be surely made to the injury of the Church. It is just as if the people in England were debarred from contributing to the Bishop of London's fund, which has for its object the evangelization of such districts as Bethnal Green and Shoreditch, on the ground that Eaton square and Lancaster Gate are well able to look after themselves. But the London missionaries can supply the other half of the truth at once. In our case, much mischief can be done, much help and sympathy cut off before our voices can be heard in explanation. On this point, however, I prefer to quote the Dean of Montreal, who cannot lie under any suspicion of special preaching as a missionary bishop might do. In a letter to me, he (Dean Carmichael), says: "I feel sure that a wise man, such as Lord Strathcona is, never meant his words to apply to Algoma, Manitoba, the

Northwest, and British Columbia. I can easily understand his using them with reference to older Canada, which is not only well able to support its own parochial and missionary efforts, but should be at work to pay back to such great societies, as S.P.G. and S.P.C.K., some slight instalment of the magnificent help it so long received from them. Old Canada is well able to look after itself, but new Canada demands and ought to get from the Mother Country far more than it is getting to aid it in pushing missionary work over its grand stretches. I earnestly wish that the great English societies would send out a deputation not to visit our cities, but to follow the track of the Canadian missionary, and give an honest verdict on Canadian needs. If this were done, instead of cutting down grants I feel sure such grants would be largely increased." There is an excellent suggestion in your contemporary, that the subject of Domestic Missions be taken up at coming Missionary conference during Toronto Synod week. If the authorities of Huron diocese would allow a conference to be held instead of the usual missionary service in Synod week, the same might be done in Huron. If several dioceses would act in this way, then the Northwest dioceses would be likely to get the first thorough and united consideration they ever had. The Church papers have spoken vigorously on this subject. It has been urged by Bishop Anson in "Church Times," it has appeared as the only subject of Canadian information for two weeks in the "Guardian." It remains for the Synods now to assist the press in behalf of the Church in far western Canada."

T. G. A. WRIGHT.

THE MANUSCRIPT IN THE PULPIT.

Sir.—For a good, steady, durable topic to be discussed by clergymen at their clubs and weekly meetings, and by laymen as well, there is nothing like the manuscript in the pulpit. How far back in the past ages the discussion of this subject began will probably never be determined; we only know that it came to the present generation from the past, and to that from the preceding. And it seems to be just as fresh a subject as ever, and one that is perfectly undenominational. Let it be broached in any religious convocation, and at once there will be unmistakable signs of quickened interest on all sides. The preachers will defend their favourite methods, the people will defend the methods of their favourite preachers, and all who listen to sermons will at once be interested concerning the best way to deliver sermons. Rev. N. M. Taylor, D.D., of New York, has entered the lists in the pulpit manuscript debate. He treats the whole subject with great fairness, but indicates a decided preference for what he calls "preaching through, rather than preaching from a manuscript." The distinction which the eminent divine makes is, that preaching from a manuscript means reading, while preaching through a manuscript means using it in the pulpit as a guide to the utterance of that which has been transferred from heart and brain to paper, and then transferred back again from paper to heart and brain. The consensus of opinion among those most qualified to judge of this question probably is, that the best extemporaneous preaching is the best possible preaching, but the average preaching is better with, than without the manuscript in the pulpit. Dr. Phillips Brooks once said, "However true it might be that an extemporaneous sermon should receive the same care in preparation as one preached from manuscript, yet in actual fact it almost never did." On that ground Dr. Brooks emphatically expressed his preference for the written discourse. The late Dr. David Swing, of Chicago, said, "If with the full manuscript before him, the preacher finds the people still as mice, and the old men leaning forward to drink in every word, then he needs no advice from Hall or Storrs, but he should go into his closet, and bless his Father in Heaven for empowering him to catch upon white paper the burning thoughts of a

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whole week, and to read them to the people without a loss. As the written musical notes caught the dreaming of Mozart and Beethoven, and thus kept the best hours of their souls from escaping, so the manuscript of many a preacher catches all the lofty thoughts and feelings of a week, of morning, evening and midnight, and carries them without loss to the hungry multitude. There are souls whose thoughts come when they are in presence of the multitude, these become extemporary speakers. There are others whose brains begin to live the moment they strike a solitude—these are the writers. All they can do before the people is to read what the solitude said to their hearts. The difference between the two men is the difference between two roses or two blades of grass.

J. E.

WHAT IS BEING PRESENTED?

Sir,—Let us hope that the controversy that has been going on in your columns between Rev. Canon Mackenzie and His Honour Judge Savary will lead to something more than to make people think of the proper manner of presenting the alms—and other devotions—at the Holy Table, as part of the public worship every Lord's Day. There is a thought behind the act of presentation which neither of the writers has touched upon. That is what is being presented? Is it a dole to a beggar or an offering to a king? Is what has been placed in the decent bason worthy of the givers, or worthy of being given to God, Who has made the members of His Church fellow workers together with Himself in maintaining and extending His kingdom on earth? A poor priest of my acquaintance felt very sore over some of his congregation making an offensive opposition to other members of the congregation standing at the presentation of the alms, and in a moment of heat hit out from the shoulder by saying I can well understand why some of the congregation will not stand up. They are ashamed of their gifts. This sharp cut had the desired effect of bringing about conformity. But it left a wound which has never quite healed. You may make people conform by force or fear, without bringing conviction. Most persons require the reason why for a change; when this is given in a kindly spirit few are so stubborn as not to be improved. The unfortunate thing with many good loyal and loving Churchmen is that they make the rule of their ignorance the rule of right and wrong." We have never been accustomed to its being done in this way, and we do not like to adopt it. There is much good in conserving things which have suited our purpose in the past. But it is folly not to move forward to a better way if it lies before us. The man who has had success on his farm by wheat growing, would not refuse to accept the bounty from an iron mine found on his property. If the act of standing at the offertory will only make people think of Him to whom it is presented, the act itself can be made as important to some minds as any part of the service, the sermon not excepted.

RADICAL.

British and Foreign.

The Ven. F. S. Baines, Archdeacon of Durban, has accepted the Bishopric of Natal.

A chancel is to be added to Bunrana Parish Church, in the diocese of Armagh, in memory of the late rector, the Rev. Canon Newland.

It is expected that Dr. Perowne, the Lord Bishop of Worcester, will resign his See very shortly, owing to continued ill-health. He is at present in the Isle of Wight.

Mr. C. Wheatley, of Sands House, Hopton, Mirfield, Yorkshire, bequeathed £2,500 to the Society for the Propagation of the Gospel, £5,000 for the Bishop of Wakefield's Spiritual Aid Society, and £5,000 to the Bishop of Wakefield's Appeal Fund.

The Rev. Pierce J. Egan, T. C. D. (M.A.), has accepted the curacy of Edinburgh Cathedral. For the last nine years he has been Precentor and curate of Derry Cathedral.

The Bishop of Rochester has opened a new Church Hall and Mission Room, the funds for which have been raised by the members of Camden Church, Camberwell. The building is a handsome one, and will seat about four hundred people. The cost is estimated at about £1,900.

The Bishop of Ripon's Million Shilling Fund has received a contribution of £500 from Mr. E. Allen Brotherton. The same gentleman has given £500 to the Bishop of Wakefield, as an Easter offering to be applied to the "Walsham How Memorial Fund."

Bishop Tucker, on the occasion of his recent visit to Toro, ordained a native of Uganda, who has worked for five years on the edge of the great Pigmy forest. "This remarkable man," says the Bishop, "has been beaten, imprisoned, put in the chain gang, had his house burnt down, and all his property destroyed; and yet he has borne it all with a smile upon his face and a song upon his lips."

The first converts in Toro, the country which lies at the base of the famous Central African mountain Ruwenzori, were baptized by Bishop Tucker in 1896. At the present time there are between five and six hundred baptized Christians in connection with the Church Missionary Society, and a large number of converts under instruction for baptism. There are three central churches and about forty out-stations.

On Friday, March 15th, the newly restored parish church of St. John, Ballinasloe, was consecrated and opened for public worship by the Bishop of Killaloe in the presence of a large gathering of clergy of the diocese of Killaloe, Clonfert and Kilfenora, and the parishioners of Ballinasloe and surrounding districts. This church is the second largest in size in the west of Ireland.

Few Churchmen realize how London parishes have been increasing in number and extent. The parish of St. Mary, Islington, for example, has during the past reign been cut up into no fewer than forty parishes, and its population risen from 10,000 to 350,000. For the three parishes of Bethnal Green, Whitechapel and Spitalfields there are nearly 30 parishes, and their 60,000 people now number nearly 500,000.

The Bishop of Llandaff celebrated his 80th birthday last week, and at a meeting held in Cardiff, presided over by Archdeacon Edmondes, was presented with an address, beautifully illuminated, expressing the thankfulness of the givers that during the eighteen years of His Lordship's episcopate, years during which the Church had met persistent attacks from without and within, the diocese had had the inestimable advantage of his counsel and guidance. The Bishop suitably and feelingly replied.

The funeral of Miss Charlotte Yonge took place at Otterbourne, Hants, on the 27th ult., when the Church of St. Matthew, in which she had been a daily worshipper for fifty years, was crowded. The Rev. H. A. Bowles, vicar of the parish, officiated, assisted by the Rev. H. W. Brock, former vicar, and the Dean of Winchester. The body was laid to rest at the foot of the memorial cross to her old friend and pastor, John Keble, of whose death, by a coincidence, this was the thirty-fifth anniversary.

Dr. Henry Owen, of Poyston, by permission of the Dean and Chapter of St. Davids, has placed to the memory of Queen Victoria, in the first Cursall stall in the Cathedral, a plaque bearing in heraldic colours and inlaid in pure silver the arms of Ed-

ward VI., the first of the Royal prebendaries of the Cathedral. The arms are those of "France and England Ancient," the lilies of France being quartered on the shield with the lions of England. The supporters are the golden lion and red dragon of the Tudor Sovereigns, and on the ground are the Tudor roses.

Canon Aitken, of Norwich, has been presented with a cheque for £600 by his friends and admirers, as an expression of esteem for his character, and their sense of the value of the work he has done for the Church as a missionary.

At the conclusion of his sermon on Easter Sunday, the Rev. Father Huntington, pastor of Grace church, New York, pointed out that the church was badly in need of more buildings. Great was his surprise, after the offering had been collected, to find that the collection boxes held \$107,000, the largest amount ever taken in the collection boxes of a church in one day.

It has been decided that the first section of the Church House in Liverpool will be opened this month. This section will comprise diocesan finance rooms, diocesan registry, Bishop's office, library, large entrance hall, staircase, lift and central tower, one or two of the diocesan societies are already in occupancy of rooms in the building. Nearly £1,500 is still needed to complete this section. At the opening function it is expected that the Archbishop of York and the new Bishop of Exeter will be present.

Family Reading.

VIOLENT PASSIONS.

Excessive labour, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth and intemperance, are all deadly enemies to human life; but they are none of them so bad as violent and ungoverned passions. Men and women have survived all these and at last reached an extreme old age, but it may be safely doubted whether a single instance can be found of a man of a violent and irascible temper, habitually subject to storms of ungovernable passion, who has arrived at a very advanced period of life. It is a matter of the very highest importance to everyone desirous to preserve a sound mind in a sound body, so that the brittle vessel of life may glide smoothly and securely instead of being continually tossed about amid rocks and shoals which endanger its existence; to have a special care, amidst all the vicissitudes and trials of life, to maintain a quiet possession of his own spirit.

SAVE THE STUMBLERS.

One of the most blessed offices of Christ-like religion is to take stumbling blocks out of the people's way.

Another is to help up those who have tumbled down over them. "Brethren," said the great Apostle, "if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness."

The plain English of this commandment is, if a fellow-creature has fallen into sin and shame, then, instead of leaving him there, wounded and half dead, stop and help him up. Play the good Samaritan to him.

If he has been tripped by a strong temptation don't jeer at him or cast the condemning stone. However low and disgraceful his fall, give him a lift by your prayers and counsel and support, and perhaps his feet and ankle bones may receive strength."—Cuyler.

The following pathetic poem was written in the Imperial Yeomanry Hospital by Corporal J. Hefferman, 67 Co., 18th Battalion Sharpshooters:

SEND HER VICTORIOUS.

Oh, God of battles, Lord of might,
Who judgest all within thy sight,
An Empire pleads with Thee this night:
Send her Victorious.

A Queen looks forth, a widow lone,
Who all her life to Thee hath shown
She loved her people, not her throne:
Send her victorious.

Be with us, Lord, lest we forget
How hard the task which Thou hast set,
To suffer loss. We pray thee yet:
Send her victorious.

We beg Thee, in our bitter need,
To spare our sons who often lead
That loyal prayer all soldiers plead:
Send her victorious.

Although we fought a weary year,
One thought alone our hearts can cheer,
That with Thy aid the end is near:
Send her victorious.

And, as the funeral dirges rise,
One prayer speaks from our anguished eyes,
One anthem rises to the skies:
Send her victorious.

"HE WENT ABOUT DOING GOOD."

Nothing could better prove the truth of the words which this very Simon, whose mother-in-law was now healed, addressed along afterwards to Cornelius, of his Master, since ascended to the invisible world: "He went about doing good." Patient, unwearyed, calm, joying where received, sorrowing where rejected, doing all that the people about Him would allow Him to do, seeking no pleasure or study, but the welfare of others; wise, prudent, wasting no force, and throwing away no beneficent gift, proportioning the effect exactly and accurately to the faith that made it possible; tender to the true, the humble, the believing, the trustful, the sad, the simple, the childlike, stern to the arrogant, the self-assertive, the prejudiced, the unjust, the suspicious, the imposter, the tyrannous, the hard-hearted; such was our example.

I might argue from that example and urge myself and you to be more diligent in following it than we are. Or I might press upon you on more general grounds the duty of doing all we can for one another. But I prefer that we should try and convince ourselves that doing good like our Saviour is the best and wisest course that we can pursue for our own happiness.—Archdeacon Sinclair.

HUMORS OF ADVERTISING.

Advertisements are dull and uninteresting reading as a rule, but sometimes they have proved unintentionally very amusing. The examples which we give illustrate the curious effect which the misplacing of a comma, or of a word or two, often has upon the meaning of sentence:—

"Wanted, a servant who can cook and dress children."

"Annual Sale now going on. Don't go elsewhere to be cheated—come in here."

"A lady wants to sell her piano, as she is going abroad in a strong iron frame."

"Dine here, and you will never dine anywhere else."

"Wanted, a room for two gentlemen about thirty feet long and twenty feet broad."

"Lost, a collie dog by a man on Saturday with a brass collar round his neck and a muzzle."

"For sale, a pianoforte, the property of a musician with carved legs."

"Mr. Butcher begs to announce that he is willing to make up capes, jackets, &c., for ladies out of their own skins."

"A respectable widow wants washing."

"Boy wanted who can open oysters with a reference."

"Superior butter, 6d. per lb. No-body can touch it."

"Bulldog for sale. Will eat anything—very fond of children."

"Wanted an orangist and a boy to blow the same."

"Wanted, a boy to be partly outside and partly behind the counter."

"Lost, near Highgate Archway, an umbrella belonging to a gentleman with a bent rib and a bone handle."

"Widow in comfortable circumstances wishes to marry two sons."

"To be disposed of, a mail phaeton, the property of a gentleman with a movable head-piece as good as new."

An enterprising Shoemaker having adopted the Latin motto, Mens Conscia Recti, his fellow-tradesman, a few doors off, not wishing to be at a disadvantage, put up in his shop window, "Men's, Women's, and Children's Conscia Recti."

HINTS TO HOUSEKEEPERS.

Rennet Custard.—Warm the milk to blood heat, sweeten and flavor to taste. Pour it into the dish in which it is to be served; for each quart of milk add one teaspoonful of liquid rennet. Let it stand undisturbed for an hour, then carefully put it in the refrigerator until very cold. Serve with cream.

Orange Marmalade.—Allow for 6 bitter oranges, 6 lbs. sugar, and 5 qts. water. Divide the skins in quarters, then remove, place on top of each other and, with a sharp knife, cut in very fine shreds. Separate the pulp from the membranes and seeds, put the last two in a bowl with a little of the water and soak 24 hours; then drain thoroughly, and use the water with the rest. Also soak the pulp and shredded skins in a stone or granite jar 24 hours. Boil 2½ hours, then add sugar and boil ½ hour longer. This recipe gives a clear marmalade and more like the imported than any I have seen.

Orange Cream.—Put half a box of gelatine to soak for half an hour in cold water enough to cover it. Take three half-pints of cream, whip half of it, and heat the other half; dissolve the gelatine in the heated cream, then strain it, and return to the boiler again. Take the yolks of five eggs and a cupful of sugar; beat them together till light, and add to the boiling cream; cook about two minutes, stirring constantly; take from the fire, and while it cooks, stir in the whipped cream and the juice of four oranges, and pour into a mold to stiffen. Stir the cream constantly before putting into the mold, to prevent it from thickening in lumps.

Pineapple Pudding.—For Pineapple pudding butter a pudding dish and line the bottom and sides with

Light, Sweet Wholesome Bread

Delicious Pastry

are
more
easily,
speedily,
certainly
made
with

ROYAL BAKING POWDER

Its great usefulness and superiority have made the Royal Baking Powder one of the most popular of household articles, and it is declared by expert cooks indispensable in the preparation of the finest and most wholesome food.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are cheap baking powders, made from alum, but they are exceedingly harmful to health. Their astringent and cauterizing qualities add a dangerous element to food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

thin slices of stale sponge cake; pare and slice very thin a ripe, juicy pineapple, remove the core; place in a layer of pineapple, then strew it thickly with sugar, then more pineapple, and so on until all is used. Pour over it a small cupful of water and cover with thick slices of the cake, which have been lightly dipped in cold water. Cover with a buttered plate and bake slowly for two hours.

Pies baked in a plate with a perforated bottom will have a lighter undercoat than one without. A pie-plate should be hot and greasy. As a good old grandma said to her granddaughter when she was teaching: "Its a poor pie crust that can't grease its own plate."

Furniture.—Wash the white enameled furniture well with warm water and soap, no soda; wipe dry, rub it well with a rather damp flannel dipped in dry whiting, and polish with a dry, clean leather.

THE OTHER WORLD.

Consider what it is that is told us about the other world. We are told that in that other world we shall have redemption of the body—"the adoption, to wit, the redemption of the body." Our bodies will be changed. They will be no longer just what they are now. The body that we shall have there will be in one sense the same body that we have here; but in another sense far different. Here it is a natural body, there shall be a spiritual body; here it is corruptible; there it will be incorruptible; here it is weak, but there

it shall be strong. But, above all, here it is still unredeemed, and there it will have its complete redemption. Our redemption begins here. It is the redemption of the will. Here we are allowed to shake off in will and purpose all that hinders us from the service and the love of our heavenly Father, of our loving Saviour. Here in will and purpose we make ourselves really His; nay, He Himself gives us the power to become the sons of God; but, nevertheless, while we are here, we are still hampered by this earthly body. We still carry about with us the power of that sin which, though it be weakened, is not yet destroyed. We still are subject to infirmities and temptations; we still find that our nature is but a feeble instrument to execute that which our loftier being requires, and our souls and our consciences perpetually condemn that into which our bodily nature seems ever to be dragging us down. There the body shall be changed, there it shall be the ready instrument of all that is excellent; there shall there be no hinderance in the spiritual power of the will to do what the Lord has bidden us do. There love shall have no check from human feebleness; there devotion shall be complete, and shall not be hindered by the weakness of the body; there we shall serve with all our being, and every part of us shall be given to God. Here we are perpetually dragged back by the lower nature; and, if sometimes we seem to rise above ourselves, and to grasp that nobleness which belongs to our higher being, perpetually is our rise checked by

that which state. The check; then praise the L. thing in us serve with bishop T. m

GRANDM

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that which belongs to this present state. There there shall be no check; there everything in us shall praise the Lord's holy name. Every-thing in us shall serve Him—shall serve with all its powers.—Arch-bishop Temple, D.D.

GRANDMOTHER'S REMEDY.

"Girls don't have to do anything!" declared Bobby, as he sat down with a thump on the shoe box in grandmother's room. "Girls don't have to feed the hens or fill the wood box! Never! I wish—I wish I was a girl, so I do."

"Girls don't have to do anything!" exclaimed Grandma Stone in surprise. Well, well, well! You come with me a minute, Bobby, and we'll see if you are right."

Bobby followed grandmother into the sitting room. But when they got there both were surprised, for sitting in the big rocker was Beth, her eyes full of tears.

"I wish I was a boy, same as Bobby!" she said, sorrowfully. "I'm tired as anything of dusting rooms. Boys don't have to dust, or mend stockings, or do anything! O, dear, dear, dear!" And Beth hid her curly head in the duster and sobbed.

"Well, I never did!" exclaimed grandmother. "Suppose you do Bobby's work to-day, and he will do yours. I know that he will be delighted to change with you."

But would you believe it? grandmother was mistaken, for Bobby

Remarkable Success

Of a New Catarrh Cure.

A large and constantly increasing majority of the American people are catarrh sufferers. This is not entirely the result of our changeable climate, but because modern investigation has clearly proven that many diseases, known by other names, are really catarrh. Formerly the name catarrh was applied almost exclusively to the common nasal catarrh, but the throat, stomach, liver, bladder, kidneys and intestines are subject to catarrhal diseases as well as the nasal passages.

In fact, wherever there is mucous membrane there is a feeding ground for catarrh. The usual remedies, inhalers, sprays, douches or powders, have been practically failures, as far as anything more than temporary relief was concerned, because they simply dry up the mucous secretions, without having the remotest effect upon the blood and liver, which are the real sources of catarrhal diseases.

It has been known for some years, that the radical cure of catarrh could never come from local applications, but from an internal remedy, acting on the blood and expelling the catarrhal poison from the system.

A new internal preparation which has been on the market only a short time, has met with remarkably success as a genuine, radical cure for catarrh.

It may be found in any drug store, sold under the name of Stuart's Catarrh Tablets, large pleasant tasting lozenges, composed principally of antiseptic ingredients, Eucalyptol, Guaiacol, Sanguinaria, Hydrastin and similar catarrh specifics.

Dr. Ainslee in speaking of the new catarrh cure says: "I have tried the new catarrh remedy, Stuart's Catarrh Tablets, upon thirty or forty patients with remarkable satisfactory results. They clear the head and throat more effectually and lastingly than any douche or inhaler that I have ever seen, and although they are what is called a patent medicine and sold by druggists, I do not hesitate to recommend them as I know them to be free from cocaine and opiates, and that even a little child may use them with entire safety."

Any sufferer from nasal catarrh, throat or bronchial trouble, catarrh of the stomach, liver or bladder will find Stuart's Catarrh Tablets remarkably effective, pleasant and convenient, and your druggist will tell you they are absolutely free from any injurious drug.

shook his head. "I'm going to feed the hens myself!" he said decidedly.

Beth wiped her eyes in a hurry. "Girls never fill wood boxes," she murmured.

Then both laughed and stopped grumbling for that day. So you see grandmother's remedy was a wise one, after all.

A Desirable Company for Insurers



L. GOLDMAN, Secretary.

W.M. McCABE, Managing Director

North American Life 112-118 King St. West.

'Make home beautiful, Make home pleasant!'

Mrs. Gonigtodo calls on Mrs. Uptodate

Mrs. G.—"Good morning, Mrs. Uptodate, how are you all to-day?" Mrs. U.—"Quite well, thank you. How are all your little folks?" Mrs. G.—"All well over to our house. But what have you... your room looks so bright and cheerful?" Mrs. U.—"Oh, made up our minds we had lived in a dungeon long enough, so had that old dingy paper taken off and the walls tinted with Church's Alabastine. It makes our home so pleasant, I don't wonder you notice the improvement!" Mrs. G.—"And so beautiful! It looks as though it was very expensive." Mrs. U.—"But it is not. Even with all that free-hand decorating it cost less than good paper. Besides, you know Alabastine is sanitary. The doctor says, 'Walls to be healthy must breathe,' and Alabastine permits the free passage of air; and it won't rub off, but hardens with age." Mrs. G.—"Dear me, I never did like wall paper, so last year we had our house kalsomined and now it rubs off just dreadfully, and is scaling in places. This spring I am going to use Alabastine." Mrs. U.—"If you do the annoyance you complain of won't be experienced again. I saw an advertisement and wrote the Company for particulars about Alabastine, and received a very courteous reply, together with samples proving their claims about durability, etc." Mrs. G.—"That is just what I will do. What did you say their address was?" Mrs. U.—"The Alabastine Co., Limited, Paris, Ont. Good-bye, come in again."

Alabastine is for Sale everywhere

APPENDECITUS

is not feared by the person who takes RADAM'S MICROBE KILLER which destroys all germs without injury to the system. It is the remedy of all remedies, cures everything. It gives appetite, renews strength, restores vitality and aids nature to throw off lassitude, and reassert its usual vigor.

—Call in and get free dose. —Ask for Catalogue of Testimonials.

The Warrington Co., 120 King St. West, Toronto.

The National Life

Assurance Co. of Canada

Incorporated by Special Act of the Dominion Parliament.

AUTHORIZED CAPITAL, \$1,000,000

Head Office, Temple Bldg., Toronto

H. S. HOWLAND, President.

R. H. MATSON, Man. Dir. F. SPARLING, Sec'y

Active and Reliable Agents wanted in every city and county in the Dominion of Canada. Apply to Head Office

Who Pays?

Why burn more fuel than necessary—and put up with the disadvantages of an old style range in your kitchen? The new

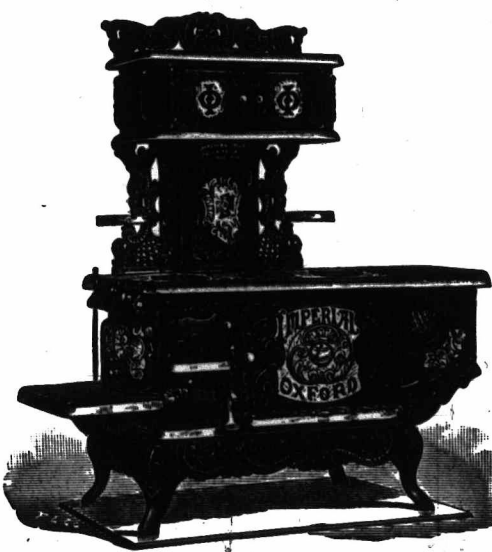
IMPERIAL OXFORD

will make dollars' worth of difference in your fuel bills—is easier and quicker to regulate—and offers comfort, conveniences and cooking certainly not found in any other range. Its improvements are patented features exclusively its own.

Sold by Leading Dealers all over Canada.

The GURNEY FOUNDRY CO., Ltd.

TORONTO WINNIPEG VANCOUVER



CATARRH

Oxojell Catarrh Cure is the most recent discovery of the age for the positive cure of Catarrh of the Head, Throat, and Bronchial tubes. It cleanses the blocked passages and penetrates to the most remote air cells, destroying the germs, and giving prompt relief in all cases.

CURED

Once breath of Oxojell and you will never waste time again on the older methods of treatment. The soothing medication is felt almost at once—the nasal openings get larger as the breath carries the vapor to the diseased parts, thawing out and thoroughly removing all obstructions. No trouble. No liquid. No instruments.

SAMPLE FREE

We are so confident of what Oxojell will accomplish that we are determined to give every sufferer a chance to test the remedy without a cent to pay. All you have to do, is to drop a postal with name and address in full, and a Sample Box of this marvellous treatment will be sent to any place in Canada positively free.

The T. A. Slocum Chemical Co. LIMITED 178 KING ST. WEST, TORONTO.

Sold at all Druggists. Price Fifty Cts.

1901. ily, nly pow- it they ul to it and dd a food. above all, and there demption. ere. It is Here we n will and from the heavenly ur. Here make our- le Himself ecome the less, while hampered ; still carry of that sin ned, is not re subject ions; we a is but a ecute that quires, and ences per- nto which ever to be e the body it shall be all that is ere be no l power of Lord has shall have feebleness; complete, ed by the re we shall and every n to God. y dragged re; and, if rise above that noble- higher be- checked by

Kay's | "Canada's Greatest Home Furnishers" | Kay's

Summer . . . Furniture Needs

None too early to give thought to the furnishing needs for the summer. It may be the summer cottage at the Island, Muskoka, or elsewhere. Perhaps it is your city home, where conditions will be made more summer-like and pleasant by the use of awnings, suitable chairs for verandah or lawn, and in other ways. In these large stocks we have much to suggest in this way,

Our Hickory Furniture—

We are having a wonderful run on old Hickory Furniture. Nothing is more rustic and summer-like looking. The Hickory chair is a great chair for city porches and gardens, summer resorts, and all places where a comfortable chair is desirable. There is a comfort about them that surpasses that of any other like class of chairs. A variety of prices. We show cuts of two, for which there is proving a large demand.

- Hickory Chair, \$1.75.
- Hickory Chair, \$2.75.

Muslin Curtains—

Our range of Muslin Curtains for bedrooms is large, and finds many customers in and out of town.

- Size 3 yards long and 40 inches wide, with dotted frill, per pair, 75c.
- Size 3 yards long by 40 inches wide, with embroidered frill, per pair, 85c.
- Muslin by the yard, for curtain use, 30 inches wide, plain, with frill, per yd. 12½c and 15c; 48 inches wide, plain, with frill, per yard, 20c and 25c.
- Spotted All-over Muslin, with embroidered frill, 30 inches wide, per yd. 20c; 48 inches wide, per yd. 30c.

Summer Awnings—

You will not ask for anything better than Hettrick's Movable and Adjustable window Awnings, for which we are special agents. These are made to hang to any

window and possess a degree of taste that adds beauty to the home.

- No. 1 size, to fit windows from 2-6 to 4 ft. wide, \$4.
- No. 2 size to fit windows from 4 ft. to 6 ft. wide, \$6. each complete.

Bamboo Verandah Blinds—

These go to you complete with cord and pulley, and at the following reasonable prices:

Size 4 x 6 ft.	40
Size 4 x 8 ft.	50
Size 6 x 6 ft.	60
Size 6 x 8 ft.	75
Size 10 x 8 ft.	\$1.25
Size 12 x 8 ft.	1.50

Japanese Rugs—

Everyone who sees these goods becomes interested in them. They are on exhibition on the main floor as you enter the main doors. They are extra heavy quality in dark blue, with small quantity of white, and dark green and white. Prices as follows:—

Size 9 x 12, \$20;	10-6 x 7-6, \$15;	9 x 6, \$10;	7 x 4, \$5.50;	6 x 3, \$3.25;	2-6 x 5 \$2.25;	4 x 2, \$1.60;	3 x 1, 35c.
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Japanese Mattings—

We have a large range of Japanese Mattings, inlaid self colors, a line of goods that become more popular with the public every season. It is well worth your while seeing this line now that it is at its fullest, even though you may not be thinking of buying immediately. Prices per yard, 25c, 35c, and 45c., with special prices by the piece.

No house pays closer attention to orders from out-of-town shoppers. Never hesitate at any time to write us about anything in home furnishings.

JOHN KAY, SON & CO., Limited

36-38 King Street West, Toronto

PLAY SPY ON YOURSELF.

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"'Ah,' thought I to myself, 'there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book I'll tell. It was not long before I saw Joe look off his book, and immediately I informed the master.

"'Indeed!' said he, 'how did you know he was idle?'"

"'I saw him,' said I.

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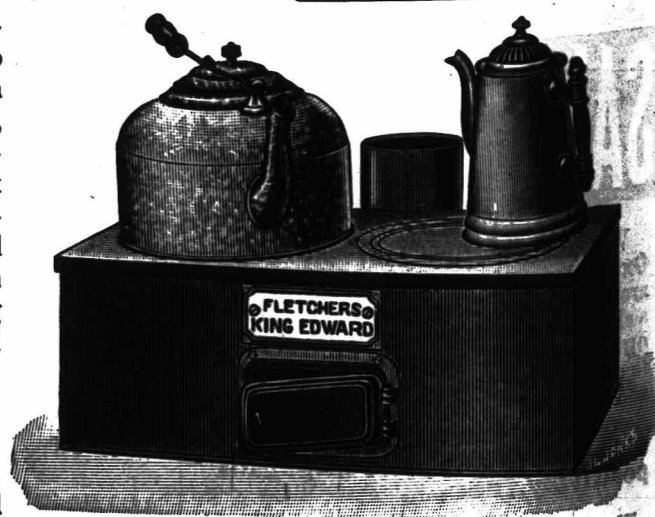
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"The inner side of every cloud is bright and shining—
 I therefore turn my clouds about,
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 To show the lining."

HOLY BAPTISM.

We were only little babies
 Knowing neither good nor harm,
 When the priest of God Most Holy
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And he sprinkled our young faces
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 Gentle, kind, and good to be.

At our posts beneath His banner,
 We must watch, and strive, and pray,
 By the grace of God within us
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We must keep our early promise,
 We must guard what He has given,
 Till the Lord who loved and saved us,
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