

Canadian Churchman

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

Vol. 26]

TORONTO, CANADA, THURSDAY, MAY 17, 1900.

[No. 20.

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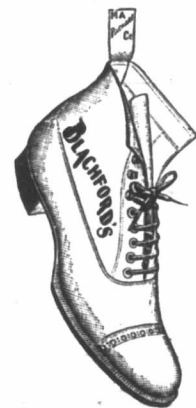
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1 in English History, and Geography of	\$40
Also at the same time,	
1 in Biblical Knowledge, etc., of	\$40

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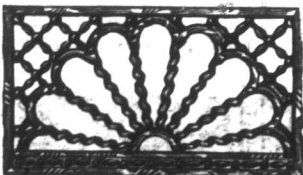
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To Make Home Pretty and Attractive

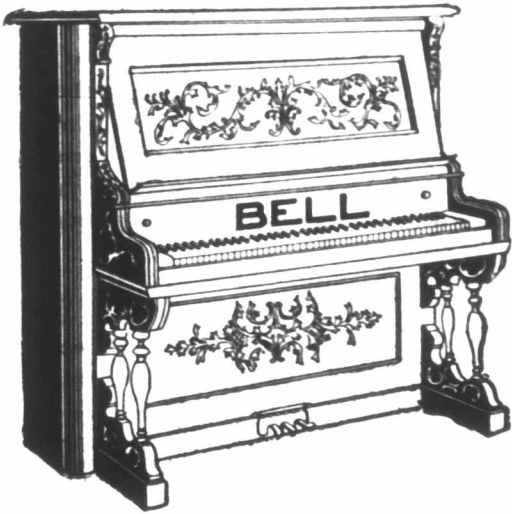


Is the wish of every lady. Perhaps we can help you a little by improving some unsightly arch, a nice piece over a bay window, a screen for a stairway, a cozy corner, a handsome stationary or folding screen. The expense will not be much and would add greatly to the appearance of the rooms. We make these in Moorish fret work, Japanese fret work, Scroll or Grille work, all combinations of the different styles and makes, finished in any kind of wood desired. For further particulars address

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Ask your grocer for

Windsor Salt For Table and Dairy, Purest and Best

Canadian Churchman.

TORONTO, THURSDAY, MAY 17, 1900

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

ADVERTISING RATES PER LINE - - 15 CENTS
MR. P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,

FRANK WOOTTEN
Box 2640, TORONTO.

Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS. FIFTH SUNDAY AFTER EASTER.

Morning—Deut. vi; John vi., 41.
Evening—Deut. ix., or 10; 2 Tim. iii.

Appropriate Hymns for Rogation Sunday and First Sunday after Ascension, 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.

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, 505, 549, 637.

FIRST SUNDAY AFTER ASCENSION.

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

We have removed our business offices to Room 18, 1 Toronto St.

The Duke of Argyll.

It would not be fitting that we should pass over the death of the Duke of Argyll with a mere reference or mention. The Duke was not only the father of the Marquis of Lorne, one of our own Governors-General, the founder of the Royal Society of Canada, and the husband of the daughter of our Queen; he was also a man eminent and distinguished as a thinker, a writer, a politician. George Douglas Campbell was the 8th Duke of Argyll in the peerage of Scotland, the first in that of the United Kingdom. He was born in 1823, and succeeded to the Dukedom in 1847, became a Knight of the Garter, a Knight of the Thistle, and a Privy Councillor. He began his official career as Lord

Privy Seal, 1853, became Postmaster-General 1855, and again Lord Privy Seal, 1859 to 1866. He was Secretary for India, and President of the Council of India 1868; and for the third time Lord Privy Seal 1881. He was elected Chancellor of the University of St. Andrews, 1851, and Rector of the University of Glasgow, 1854. As a Politician he was much too independent to be entirely acceptable to the Liberal Party, with which he was, both by inheritance and from personal conviction, connected; and when Mr. Gladstone declared his adhesion to Home Rule, the Duke, like the Duke of Devonshire, and many of the most distinguished Liberals, broke off from him and became as Liberal Unionists connected with the Conservative Party, led by Mr. Gladstone. The Duke was a writer of great ability both in regard to the depth of his thought and his power of expression, and made contributions of importance to Theology and Science. Among his works may be mentioned his "Reign of Law," "The Unity of Nature," the "Burden of Belief," and the "Philosophy of Belief"—all worthy of serious study. He was buried near Inverary Castle, the seat, for centuries, of his family.

Colonel Cosby.

It is with much regret that we announce the death of Colonel Cosby, Colonel of the 48th Highlanders (the Kilties). Mr. Cosby has been ailing for some time, but until recently hopes were entertained of his recovery, which alas! have now been disappointed. Colonel Cosby was as nearly as any man we could mention, a universal favourite, loved and respected by high and low. His kindness, geniality, generosity and liberality were widely experienced and recognized, and he has left vacant a place that will not be easily filled.

Paradise.

We have been interested in the discussion of the subject of Paradise by some of our contemporaries. Some say it means the intermediate state, some say it means heaven, and so forth. Alongside with this contention comes the question whether saints go to heaven when they die. It all depends on what you mean by heaven. For one thing, it is quite certain that there is an intermediate State—that is, a State between death and the resurrection of the Body. Yet also it seems certain that, for a certain class at least, to be absent from the body is to be present with the Lord. The safest plan is, probably, not to theorize too confidently, but to take the words of Scripture just as they come. The intermediate State is not the final State, yet it may be an anticipation and preparation for it. On the other hand, the day of final decision is at what we may call the other end of the intermediate State. This gives rise to many thoughts, and we hope to return to the subject again.

Professor Clark's New Book.

In the current number of the "Expository Times," a valuable publication conducted by Dr. Hastings, Editor of the new "Dictionary of the Bible," there is a favourable notice of Professor Clark's recently published Lectures on the Paraclete. Speaking of works on the Holy Spirit, the reviewer remarks: "Owen is good; but to begin with him—no, begin with Clark. This is the simplest and best introduction to the doctrine of the Holy Spirit in the English language. Professor Clark is a scholar. He is especially accomplished in historical theology. What he says may be trusted to be true, so far as modern biblical science has attained to the truth. And he writes with simplicity and point. The little book may be read with pleasure by the very beginner, and yet it leads one well into the subject."

American Divinity Schools.

We are apt to fancy that Church parties are almost unknown or, at least, that there is no collision between them, in the United States. Yet we find one American Episcopal Journal rather rejoicing that the Philadelphia School of Divinity is "in a most discouraging state," and that the Cambridge School is very much in the same position. On the other hand, we read that the General Theological Seminary is rather lacking in genius and imagination, and that its orthodoxy is of the dullest and most unprogressive character. All this is far from edifying. There can be no doubt that the Cambridge School has a number of teachers of the highest excellence, and that the other schools have men of great respectability. But it is rather a pity that efforts should be made to disturb the harmony with which these schools are doing the work of the Church. There is a certain truth in the doctrine of the Survival of the Fittest, and it will be well for Churchmen to remember it.

Churches in South Africa.

How to use sacred places and sacred things? is a question which often recurs. It is lawful to do good on the Sabbath Day, even if the doing of good involves what we may call secular work. So it is lawful to do good with sacred things and places even if, on the surface, it seems somewhat like sacrilege. A contemporary says: "Churches have been put to strange uses during the South African troubles. The Bishop of Lebombo, writing of the rush of refugees to Delagoa Bay, in October, says: "Happily the church was completed before the rush came, so we have been able to use it for sleeping accommodation for those who could get no other. What better use could be made of the House of God than to shelter in it Temples of the Holy Ghost? Of course, some people talked about sacrilege, etc., but I always replied in the same way. The bulk of the refugees were,

of course, coloured people. We could do nothing adequate to minister to the spiritual needs of such a number, but we arranged Dutch services for the Cape boys and their families, which are still continued." We may learn a good many lessons from incidents of this kind.

Making Capital.

It is curious to observe how men of a party spirit are always on the outlook to make capital out of the difficulties of other denominations. Thus, a contemporary speaking of recent secessions from the Presbyterian body, remarks: "It is greatly to the honour of Dr. Hillis and Dr. McGiffert that having rejected the system in which they were accredited ministers, they have resigned from the Presbyterian Communion. In other words, having disowned the distinctive principles of that respected religious body, they decline any longer to be known as official representatives of that system or to allow their name and learning to misrepresent a communion the Faith of which they are no longer able to accept. We commend the honourable example of Dr. Hillis and Dr. McGiffert to those priests of our own Communion, who, having renounced the Faith of the Anglican Church, still hold on to their sacred office and its emoluments to the dishonour of their name, the scandal of the Church and the peril and confusion of souls." It is quite possible that a rejoinder might be offered to these remarks. If some clergy and laity take every possible liberty on the latitudinarian side, there are others who go as near to Rome as they can. Are we to condemn the attitude of the one, and to condone the attitude of the other?

How to Benefit the Poor.

Ian Maclaren, in the April Ladies' Home Journal, says that if the money squandered on soup kitchens and clothing clubs, and such like schemes, for the maintenance of mendicants and their families, were employed for the erection of a proper church, where honest people among the poor might worship God with self-respect, or for sanitary property, where working-people might live in decency at moderate rents or for the creation of a scholarship by which lads poor in money but rich in brains could obtain the higher education, then social reformers would have cause to bless the church, and the church would be a means of far greater good in the community. We are not quite sure that we can go all the way with Ian Maclaren. We are rather inclined to say: These ye ought to have done and not to have left the other undone. Some of those charities which Ian McLaren thinks little of may be of great use. But we are quite at one with him in our desire to provide places of worship to which the poor may have free recourse.

Employment of Working-People.

We cannot be unaware of the difficulty connected with the Sweating System and all its attendant evils. The production of garments at prices which involve the starvation of the makers presents a problem very difficult of solution, yet demanding the attention

of Christian men and women. An American contemporary remarks: The manufacture of garments in tenement houses, as reported by the State Factory Inspector of New York, is melancholy reading, not so much because it deals with misery, as because it deals with incompetence. The laws of New York, as Mrs. Florence Kelley said, at an address at a charity organization conference, are as good as those of Massachusetts, but in Massachusetts the laws are enforced. In New York they are not. It is notorious that goods are to be found to-day in tenement-house work-rooms, for which there are no licenses, but as to what manufacturers own and whether they are being prosecuted for it, the report is silent, nor have the inspectors made any effort to affix, as has been done for six years in Massachusetts, tags to garments found on infected premises, that they may be disinfected before their owners can procure them, a process that does not whet the appetite of the public for tenement-made goods. "Conscience in New York," said Mrs. Kelley, "is in this respect very little developed." If we wish to bring the garment trade to a level where its workers can live on their wages, we must get rid of the unwholesome sentiment which degrades a whole series of trades. The way to do it, as Mrs. Kelley says, is to support enlightened manufacturers and the Consumers' League.

America and Oxford.

There are few subjects so near to the heart of members of the great Anglo-Saxon family on both sides of the line, as the desire that Great Britain and the United States should live in harmony and concord. One of the many agencies which are bringing this result about is the residence of Americans at English universities. We learn from an American contemporary that American students at the University of Oxford, about twenty-five in number, have just organized a society which they have called the American Club of Oxford, for the purpose of putting definite and pertinent information in regard to Oxford at the service of the intending students, and of becoming sufficiently well informed to advance any project on foot for adapting Oxford methods to the needs of the American members of the University. A good many men are desirous of spending a year or two of graduate study at Oxford or Cambridge, but neither of these institutions is as yet awake to the needs of such men. The colleges are established and their course of study arranged primarily with a view to the undergraduate. It is the purpose of the American Club to publish statements which will answer the questions that are likely to be asked about the University system in general, the opportunities and conditions of study in the University, and the advisability of connecting one's self with one of the colleges.

Mr. Sheldon and His Newspaper.

We have referred more than once to Mr. Sheldon, author of "In His Steps," and his desire to set up a newspaper. To a certain extent we went with Mr. Sheldon, although some of our readers were displeased. We

never went all the way with Mr. Sheldon, and we fear he is going a long way off from our line of thought and action. Still our readers may like to know something of him and his paper, and we quote from an American contemporary on this subject. The remarks made are decidedly interesting, and suggest many thoughts on the subject. The Rev. Mr. Sheldon, in his interesting experiment in Christian journalism, is calling down upon himself a great deal of inevitable criticism. The conduct of a daily newspaper involves so large a part of the interests of the human life, encounters so many of its alternatives, and has to do with so many matters which touch the conscience, that it is in the nature of things that an editor working on Mr. Sheldon's principles would make mistakes. The things that are very good, and the things that are very bad are equally evident, but in the great intervening territory of the indifferent there must be varieties of opinion. One of his errors, in our opinion, is the old Puritan failure to discriminate. According to report, the men who work in the office have been asked to abstain, during Mr. Sheldon's week, not only from drinking but from smoking. It would appear that Mr. Sheldon believes that, from the point of view of the Christian religion, these two occupations are upon the same moral level. This is a position which is taken by some very excellent people, but it has the disadvantage of weakening their effective opposition to the plain evil. Those who are confident that they are mistaken about smoking will be less inclined to listen when they talk about drinking. A like failure to discriminate is shown in the reported fact that all theatrical news is debarred from a newspaper conducted on Christian principles. The stage may be pretty bad in Topeka, and indeed it is by no means ideal anywhere, but the instinct which takes people to the theatre is both ancient and widespread, and has good grounds in human nature, and there are plays which it is profitable to see. The Christian teacher, who will really profit the community, is one who, after all due investigation, shall inform the public, as the editor of Life did a week or two ago, just what current plays are good to see, and what are bad.

THE QUEEN'S VISIT TO IRELAND.

Among the many wise and generous things done by our gracious Queen, a high place of honour must be given to her recent visit to Ireland. It was wisely planned, admirably carried out, and most successful in its results. The Irish are a loving and generous people when they are not deceived and misled. Even those who looked with an evil eye upon the success of this enterprise felt that they could do nothing to mar the undertaking; and it may be said that the whole affair was a complete success. It was a happy moment that Her Majesty chose for her visit, when every one was celebrating the valour of the Irish troops in South Africa. These men fought and bled and died for the Empire and for the Queen; and the Queen went to thank her loyal people for the service of her children. The visit lasted three weeks, and the Queen,

on her return, sent to the Irish people one of those messages which we have learnt to regard as characteristic of her generous, kindly, human feeling, guided by an unflinching tact. She declares that during the time she has spent in this charming place she has been received by all ranks and creeds with an enthusiasm and an affection which cannot be surpassed. "Each time," she says, "that she came before, with her dear husband, they were always kindly and warmly welcomed. But on this occasion, after a lapse of thirty-nine years, her reception has equalled that of her previous visits, and she carries away with her a most pleasant and affectionate memory of the time she has spent in Ireland." Her Majesty gave the Lord-Lieutenant £1,000 to be spent on the poor of Dublin, and sent a message to the Lord Mayor, to the effect that she wished to give a cup to the Corporation of Dublin as a memorial of her visit. Before this, however, she had conferred Baronetcies on the Lord Mayors of Dublin and Belfast, and Knighthoods on the Mayors of Cork and Londonderry. Her Majesty's last words were that she was "very sorry to leave Ireland;" and, as her yacht left the harbour, immense crowds joined in singing "Auld Lang Syne." Nothing could be more satisfactory than the whole affair from beginning to end; and the friends of Ireland and of the Empire alike will rejoice in the auspicious nature of the event. Surely we may be allowed to look forward to happier times for the Emerald Isle and its people. They can be happy only through a friendly union with Great Britain and the cultivation of mutual confidence, affection, and esteem. It is of interest that Lord Salisbury's speech at the Primrose League meeting should have followed so soon upon Her Majesty's return from Ireland. The Prime Minister made it quite clear that Home Rule was a theory which could never be entertained by sage politicians in the future. It would be no less an injury to Ireland than to Great Britain and the Empire; and we now greatly hope that the affectionate feelings which have been aroused by the visit of the Queen and which have been directed so strongly towards her may form the basis of a settled loyalty to her person and her government.

ADMINISTRATION OF JUSTICE IN THE TRANSVAAL.

Although we and our readers are completely satisfied as to the justice and necessity of the war in South Africa, yet it is of the utmost importance that every aspect of the subject should be considered. It has been said, for one thing, that the war was not begun by Great Britain, and this is perfectly true. The beginning by the Boers was an outrage which Great Britain could have prevented only by an impossible act of humiliation. Then again, it is surely an enormous violation of justice that Outlanders should be paying more than three-fourths of the taxes of the State, without having any voice in the expenditure of their money. But there is something worse than this, far worse than

any grievance that might seem partly of a sentimental character. If a country is really well governed, if justice is done between man, it matters comparatively little whether the form of government is constitutional, democratic, or aristocratic—or even, to use the word that most exactly describes the Boer government, oligarchic. But life becomes all but insupportable, when the fountains of justice are poisoned or defiled; and facts prove, beyond all question, that this is the case in the Transvaal. We will give an instance or two so that the matter may be made clearer by actual facts than it can possibly be by general and abstract statements. Here is one, given by Mr. Howard C. Hillegas, an advocate of the Boers. "A man named Dums, whose big farm on the border became British territory through a treaty, sued the Transvaal Government for damages. Whereupon the Raad [legislative assembly], passed a law that Dums could never sue the Government for anything. Another man sued the Government for damages resulting from a fall in the street. He was successful in his suit; but the Raad immediately thereafter passed a law making it impossible for any person to sue the Government for injuries received on public property." This is pretty bad, but there is worse behind. "The most flagrant case of this kind," says Mr. Ireland, in his Anglo-Boer Conflict, "was the action of the Government in regard to the proclamation of the farm, Witfontein, as a gold field. The Government issued a proclamation to the effect that on a certain day and at a certain hour Witfontein would be thrown open for pegging claims. There was a rush to the place; and the Government, instead of sending a force of police to preserve order, issued an illegal notice withdrawing the proclamation, and declaring that the claims would be given out by lottery. Many prospectors had already laid out their claims, and these men informed the Government that they intended to sue for their rights in the Courts. Immediately the Raad passed a law to the effect that any claim for damages would be illegal, and that the Government was absolved from all responsibility in regard to their action in the circumstances. It was in connexion with this episode that the High Court crisis of 1897 arose. One of the men who had pegged claims was an American named Brown. He sued the Government for his rights under the proclamation. But whilst the case was pending [mark!], the Volksraad passed the law stating that no claims could lie against the Government in this matter. The Chief Justice of the Transvaal decided that this law was in conflict with the Constitution, and gave judgment in favour of Brown. [Mark a Court of their own.] President Kruger immediately introduced a new law empowering him to demand from all the judges an assurance that they would not ever again question the constitutionality of any resolution passed by the Volksraad, and giving the president the authority to dismiss from the bench any judge who declined to give such assurances." Shades of Coke and Hampden and James I. and Charles I., revisit the world at the close

of the nineteenth century, and see how history is trying to repeat itself! Do our readers want more of this? Let them turn to the pages of Mr. Fitzpatrick and Mr. Alleyne Ireland, and they will find no scarcity. They cannot wonder that "the judges thereupon closed the Courts, declaring that it was impossible to administer justice under such coercion;" and one of them asserted that "no honourable man could possibly sit on the Bench of the High Court as long as Law 1 of 1897 was in force." And yet there are Englishmen (not many, indeed, but some), heirs of the Revolution of 1688, who maintain that there was no sufficient reason for the war in South Africa!

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for Ascension Day.

A Festival of very early observance. Reckoned forty days from Easter and ten days before Pentecost. Yet apparently not greatly regarded in earlier times or in Middle Ages, at least in the way of preaching. Yet with all accompaniments showing the importance attached to the Festival. Special Psalms and Preface, as well as Collect, etc. The Collect is taken from the old offices, but expanded. Consider:

- i. The expression of Faith.
 1. "We do believe." "He that cometh to God must believe."
 2. Special subject of belief; the Ascension. (1) Only begotten Son. (2) Gone into the heavens. A fact attested by witnesses. Completing the earthly work. Humiliation followed by exaltation.
 - ii. Prayer, that we may be conformed to Christ.
 1. In all things Christ the forerunner. Second Adam. Died. Revived. Rose. Ascended.
 2. We to follow in His footsteps. (1) Representatively, already ascended. (2) So in heart and mind to rise and dwell. Citizens of heaven. "Our conversation, etc."
 3. A perpetual guarantee for the glory of His people. He "liveth and reigneth." He promised "Where I am, there shall ye be also." He has proved His power and willingness to raise and bless.

Collect for Sunday after Ascension.

This a new Collect, but founded on an Antiphon sung at Vespers on Ascension Day. Consider:

- i. The address to the Hearer of Prayer. Customary in the Collects—after setting forth the grounds on which the petitions are based. So here.
 1. God the King of glory, All glory and honour from Him. Here glory signifies the essential greatness, goodness, wisdom and power of the Most High.
 2. A special instance of His power.—Raised Jesus Christ from the dead, "with great triumph" over sin, death, the grave. The mighty victory for man.
 - ii. A prayer for the continuance of Christ's work.
 1. Christ had been their Comforter—Paraclete.
 2. He is now taken away—"expedient for you—"
 3. Another needed—prayed for—and this for a double purpose. (1) To comfort us with the knowledge of what Christ is doing, and to make His word and work effectual. (2) To raise us up to the same place. (a) That we may avail ourselves of His intercession. (b) That we may have the blessing of spiritual fellowship with Him.

The Rev. W. R. Tate, writing to the Press on the subject of thatched roofs, mentions that in the deanery of Dunwich, Suffolk, out of forty-six churches, seven are thatched. This, he says, has always been a peculiarity of the county.

REVIEWS.

Mary Reed; Missionary to the Lepers. By John Jackson. Price, 75c. Toronto: Revell Co., 1900.

We cannot better describe this sad and touching narrative than by quoting Mr. Jackson's closing words: "A gentle and sensitive woman awakes suddenly to the appalling fact that she is a leper. Instantly her purpose is formed to devote herself to work among her fellow-sufferers. In unquestioning obedience to what she regards as the Divine voice, she journeys to the verge of the Himalayas. Near by is a small community of stricken people, among whom Miss Reed is at once appointed to minister. Her labours have resulted in the admission, after careful testing, of 123 lepers into the Church of Christ. For nearly eight years she has laboured with unswerving purpose, in a degree of health that is amazing, and which all who believe in the power of prayer will gratefully recognize as Divinely bestowed." It is a most excellent and touching volume.

Present Endurance; Encouraging Words for Life's Journey. By Eleanor Tee. London: Rivington's, 1900.

This book belongs to a very important and valuable class, which we could wish to see enlarged, and it takes a high place among them. We have a good many books on practical and devotional subjects, but we have not many like the present, adapted to the sick and the suffering, and to all who need sustaining and comforting on the journey of life. It is divided into three parts. (1) Learning the way. (2) Fuller life. (3) Anticipation. We have read enough of each of these divisions to satisfy ourselves that all is good—the poems quoted, the prayers by eminent divines of the past, and the comments by the talented and devout authoress.

Matthew; The Genesis of the New Testament; Its Purpose, Character, and Method. By Rev. H. G. Weston, D.D. Price, 75c. Toronto: Revell Co., 1900.

The plan and purpose of Dr. Weston's book is declared at the beginning. The Gospels, he says, give the history of salvation in its successive stages and aspects—stages of the work of Christ and stages of the salvation in process. "Each Gospel prepares the way for its successor, each beginning at a higher level than the preceding. The Gospels are vitally related to one another, and the four constitute an organic whole. It follows that no one of these Gospels can be understood unless its relation to the whole and to every other be comprehended." With much of this, we are, of course, in complete agreement; and Dr. Weston's ideas are very well worked out.

The Anglo-Boer Conflict. By Alleyne Ireland. Price, 75c. Boston: Small, Maynard & Co., 1900.

Here is a little book which is most useful and almost perfect. As far as it goes, it is as good as Mr. Fitzpatrick's, and in some respects it is more valuable, because it gives all necessary information in the most condensed form, and it is thoroughly trustworthy. "My object," says the author, "is to provide a brief and accurate account of the events which have led up to the war, for the use of those who are unable to go over all the ground covered by the many writers on the subject, and by the very extensive official documents of the case." This he does in a first-rate manner. His conclusion is equally excellent. "Hostilities are still in progress, as I write. Before they are concluded, thousands of brave Boers, thousands of brave British soldiers, will have laid down their lives. And the cause of it all, in a word, is the fatuous attempt of one man to govern a Republic at the end of the nineteenth century by the methods of the seventeenth." It would be difficult to state the case better.

School-Room Decoration in Ontario—Historical and Patriotic. By Dr. J. G. Hodgins. Toronto: Warwick Bros., 1900.

We have here a subject of no small importance in its bearing upon the education of the rising generation, and it could not have fallen into better hands than those of Dr. Hodgins. The author argues for the education of the whole child, including his imagination and his aesthetic powers, and he points out the moral influence of good pictures, and the use which might be made of our past history, as affording subjects for the adornment of our class-rooms. The pamphlet is written with fluency and grace, and is illustrated by a number of excellent engravings.

Aids to the Devotional Study of the Bible. By Rev. H. E. Hall. Price, 2s. London: Rivington's, 1900.

We give a most cordial welcome to this little volume, which will be useful alike to gentle and simple. We rejoice to know that the Bible is studied critically—with all possible appliances; but it would be a great pity and a tremendous loss if this were all. It is of supreme necessity that it should be studied with reverence and prayer; and this little book will give real help in such work.

The Sabbath Transferred. By Rev. John D. Parker, Ph.D. East Orange: Parker.

We sympathize entirely with the general tone of this book, which is, in the first place, to relieve the consciences of those who may fear that they are doing wrong in not keeping literally the seventh day of the week, and again, in order to preserve the ordinance of a day of rest. We fear we cannot go with him in every step of his argument; but we are sure that there is much in the book which most persons will find useful.

Personal Religious Life in the Ministry and in Ministering Women. By F. D. Huntington, S.T.D., LL.D., L.H.D., Bishop of Central New York. 12 mo. pp. 212. Price, 75c. New York: Thomas Whittaker.

Of these six addresses, four were written for the candidates for the ministry, at the General Theological Seminary, New York, and two were for the guidance and comfort of women engaged in mission, hospital, and similar work among the sick and poor. Their first characteristic is the pure and lucid English in which they are written. They are clear, powerful and eloquent, and there is a charm that fascinates the mind in their perusal, so that there is no loss of interest, and no laboring over an obscurity. Another characteristic is the tone of earnest sympathy from one who has evidently passed along the same route, and now can enrich our minds from the results of his experience. He addresses the young men from the vantage-ground of a wide knowledge of affairs, and no little acquaintance with human nature and its special temptations among the clergy, the great seducer being the worldly spirit, and the great need true simplicity of heart and singleness of mind. We would specially commend his treatment of the term "a castaway," in its application to the clerical workman (p. 58), and his plea against the materialism of the age, as a hindrance to true spiritual health (p. 137 sq.). The titles given to the addresses are very suggestive; those intended for the men are entitled: "Singleness of Heart," "Spiritual Sensibility," "Self-Sacrifice," and "The Ministry of the Church, a Ministry from on High;" those written for the women are equally suggestive, "Thorough Service," and "Spiritual Helps and Failures in Keeping the Royal Law." A spirit of thorough earnestness pervades them all, and the writer drives the truth home to the heart by taking the same level as those he addresses, and approaching the stiffest problems in sympathy. The collection must be useful to the several classes for whom the addresses are intended, and cannot fail to be valuable as a remembrance to the older clergy. The price is insignificant, but the blessing will be abundant. We have several places marked for quotation, but it seems enough that we have drawn attention to the high character of the treatise and its general excellence, so plain and so convincing.

The Personality of Truth. The Bohlen Lectures for 1900. By the Right Reverend Thomas Augustus Jaggard, D.D., Bishop of Ohio. pp. 100. 12mo. Price, \$1. New York: Thomas Whittaker.

Throughout these three lectures there is the one leading thought of Personality, which is present in the world, in ourselves, and in all the relations between the two. We cannot make the phenomena of the world intelligible, unless we do it in the terms and forms of the human mind. The laws of our universe, so far as we can appreciate them, must have an anthropomorphic character, because man is made in the image of God. Bishop Jaggard works out his thesis with great clearness and beauty, growing in interest, as his subject centres round the Incarnation.

The May number of "Scribner's Magazine" contains much good reading material. Amongst other articles, two written by E. C. Peixotto and W. B. Barclay on the "Paris Exhibition," and "Rapid Transit in New York," will be read with particular interest. The first-named article describes the Exhibition from the picturesque point of view, and the latter deals with the new rapid transit routes, which it is proposed shall shortly be erected in New York City. Mr. H. J. Whigham writes on "The Intermediate State of the Boer War," and the special articles written by Messrs. Roosevelt and J. M. Barrie respectively, on "Oliver Cromwell," and "Tommy and Grizel," are continued. Poetry is represented in this number by "The Lode Star," and "Work."

Magazines.—The current number of "Everybody's Magazine" is a very interesting one, and contains, amongst other articles and stories, "The Telephone," "A Riverside Romance," and "The First War Newspaper;" an article entitled "The Greatest Shipyard in the World," written by Mr. George Medford, is a story of the city of Newport News and of the shipyard thereat. It is No. 3 of the series of "Great American Industries." All the articles appearing in this magazine are nicely and appropriately illustrated by means of photographs, which add considerably to the interest and value of the letterpress.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Ship Harbour.—Until November, 1898, this parish embraced the present parish of Musquodoboit. At that time a division was effected at Salmon River Bridge, leaving the parish of Ship Harbour three churches, the parish church of St. Stephen, St. John's, Jeddore, ten miles from St. Stephen's rectory, and St. Matthew's, Owl's Head, six miles distant; the Lakefield missions are eight and ten miles distant. The congregation of St. John's were naturally long opposed to the late parish division, as they had a beautiful and comfortable rectory, which, after the division, became useless, as the next rector would reside at Ship Harbour, where the majority of the parishioners live. Here, close to the original parish church, is a farm of twenty-five acres, with a rectory, possessing a charming situation on a hill overlooking one of the prettiest and most commodious harbours of Nova Scotia. The rectory, though very old and much dilapidated, could, by a small outlay, be made a comfortable and safe dwelling-house. Although the people of St. John's, Jeddore, have not, since the division, had their minister resident among them as formerly, they have, with commendable self-denial, proved most loyal to their Church and rector, whose cellar and woodpile they have generously replenished. A new parish church was erected at Ship Harbour last summer. It is one of the most beautiful in the country, and the debt

on it, only about \$250, will likely be paid off before long. The Ladies' Aid Society organized by the rector a little over a year ago, has raised \$265 for the new church fund, by means of bazaars and socials, and the sum of \$110 was raised by cash subscriptions—one of \$50 by Dr. Jamieson. St. Matthew's, Owl's Head, is to be finished before long. About \$125 will be required, of which \$65 is on hand, from picnics, and \$12 from cash subscriptions. A new church is needed, to take the place of St. John's, Jeddore, which is old and too small. The congregation have subscribed \$675 for this purpose, payable in five years, in equal annual instalments. The rectory has been sold and the proceeds applied towards the new church fund; while the Ladies' Aid Society have, during the last year, raised about \$120 for the same purpose, by socials, dancing excluded. St. John's Sunday school, for which a valuable assortment of S.P.C.K. books have been purchased by the Ladies' Aid Society, is flourishing under the direction of Mrs. John G. Mitchell, assisted by Mrs. Andrew Mitchell. The S.P.C.K. have presented valuable Prayer-Books to the missions of Upper and Lower Lakeville. The Rev. T. F. West, B.A., of Dalhousie University, was elected first rector of the present parish of Ship Harbour, in January, 1899, having been priest-in-charge since November, 1898, and the Rev. S. H. Morgan, B.A., was elected first rector of the new parish of Musquodoboit, in February, 1899. Mr. West, acting upon medical advice, has decided to leave his parish in July and seek an inland charge, where he will not be so much exposed to the shore fog.

FREDERICTON.

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

St. Andrew's.—Rev. E. W. Simonson who has retired from the curacy of All Saints', after being connected with the church for nearly four years, was invited to the Church Hall, Monday evening April 30th, and presented with a complimentary address. The address was read by the rector, Rev. Canon Ketchum, who expressed, on behalf of himself and congregation, the deep regret they felt over Mr. Simonson's departure. After Mr. Simonson had made a suitable reply, another address, accompanied by a well filled purse, was presented to the much surprised curate by the little daughter of G. D. Grimmer. Mr. Simonson took charge of his new mission in Centreville last week, and was given a cordial reception.

QUEBEC.

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

Lennoxville.—At a meeting of the Corporation of the University of Bishop's College, just held, Rev. J. P. Whitney, M.A., of King's College, Cambridge, was appointed Principal in place of the Rev. T. Adams, D.C.L., who has been compelled to resign through ill-health. Dr. R. W. Heneker, at the meeting tendered his resignation as Chancellor. He will not retire until December. He pleaded advancing years and heavy cares on one in his prominent position. The Bishop of Quebec expressed the sense of irreparable loss felt by the whole congregation, and their earnest hope that Dr. Heneker might long be spared to be the good friend, if not the official head of the university. At a meeting of the Corporation, it was decided that as soon as the session closed in June, the rebuilding of the Arts building, as a memorial to the late Robert Hamilton, should be proceeded with. The principal's lodge end will be remodelled, at a cost of between \$6,000 and \$7,000. This money is already in hand, and it is hoped that the funds for the central portion and the completion of the work will soon be forthcoming.

Labrador Mission.—The Rev. George Pye writes to the Bishop from Natashquan, under date March

24th, 1900: I have made the usual trip over the mission, and reached Natashquan yesterday, the 23rd instant. Not long before starting out I met with a mishap and injured my knee coming over a hill near Blanc Sablon, known as Good Child's. The weather was thick, and I did not see the danger in time. This gave me a holiday which I did not enjoy. After about three weeks I started again and came all right to Tabatiere, but had some peculiar spins, slips and slides with my cométique and dogs over the rough and rugged hills along that part of the coast. Between Tabatiere and Mutton Bay, coming over Big Mecatina, my cométique got away from me three times, and finally it went to pieces under me. I had to finish my journey that day on one runner. After getting repaired and enjoying a week with the people, and specially at the services in the church, I worked my way to Harrington and found Mr. Boyle enjoying good health, and apparently very happy in his new school-house. Here I spent a fortnight, waiting for the courier. The weather and travelling were unfortunately so bad that one could scarcely get about. On the Sunday evening, after having service on the mainland, Mr. Boyle and I tried to return to Harrington Island in a snow storm, but we had to go back in order to save ourselves a cold night in a snow bank. At length I started with the mail, and had to journey day after day with very bad travelling, and I so injured my dogs that they are not going to be the same again for the remainder of the season. The travelling this winter has been altogether over hills and not across the bays. This makes it more dangerous and difficult, and the journeys are longer. But after glancing over my road, I feel that I have much to be thankful for, and that your Lordship's text for the year 1900: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," applies to my case, for there seems to me to have been One Who guided me safely, I may say, through all.

Melbourne.—St. John's.—On Monday, April 2nd, we were favoured with a visit from the Lord Bishop of Quebec, who came to dedicate the bell recently purchased for St. John's church, through the energy and perseverance of the ladies of the congregation. Considering the state of the roads, there was a larger congregation than might have been expected. The Venerable Archdeacon of Quebec and Rural Dean Hepburn were also kind enough to drive out to take part in the service, which was most beautiful and appropriate.

Grand Mere.—On April 29th, the Bishop travelled to this mission, accompanied by the Rev. J. J. Balfour and the rural dean of the district, to ordain the Rev. Charles Wilfrid Balfour, B.A. The Bishop preached the ordination sermon, and the service was most impressive. In the evening, at 7.30, there was evensong and confirmation. At this service the new deacon read the lessons; four candidates were confirmed, and another large congregation listened with earnest attention to the Bishop's addresses.

MONTREAL.

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

Montreal.—Sabrevois College.—The closing exercises of the college were held on Wednesday afternoon, May 2nd. The Lord Bishop of Montreal presided, and with him on the platform were the Revs. Principal D. Lariviere, B.A.; Archdeacon Evans, Archdeacon Mills, Canon Dixon, Dr. Ker, Mr. McManus, F. Charters, H. E. Benoit, H. Jekill, F. W. Barnes, Dr. Johnson, of McGill University; Mrs. M. H. Gault, and Mrs. Bond. After the opening devotional exercises, His Lordship gave a brief address in which he congratulated the school on the progress they had made during the past year, and hoped the scholars would go forth to live consistent and useful lives before a critical world, which if it would not read the Bible, would read their characters. With the Rev. Mr. Benoit,

who had lately returned from a financial mission in England, as pastor of the adjoining church, Principal Lariviere would be free to carry on, if possible, more efficiently than ever, the grand work of education he was engaged in. The work of the ladies was greatly appreciated, particularly that of Mrs. Gault, who had been very active and interested in the various departments of the college and church. The efforts of Mr. Benoit in England would result in great benefit. His faith had been warranted and his trust rewarded. Henry Much was also mentioned as having done much for the advancement of college interests. The principal's report reviewed the conditions that existed during the term which commenced on Oct. 2nd, last year. Through the kindness of friends in England and this country, the burden of debt had been greatly lightened. The stringent economy of the house committee had kept down expenses, but it had also prevented the attendance of a certain number of free pupils, so that the attendance of sixty-two was somewhat lower than some years. Of these forty-seven were boarding pupils. The college was well represented at McGill and other institutions of learning. The health of the pupils and the religious atmosphere of the college were alike satisfactory. The latter was of the greatest importance. Their object should be not so much to make scholars as Christians. Thanks to Mrs. Gault, president of the Ladies' Association, the confirmation class and the prize-winners were presented with Bibles. The transfer of pastoral duties to Mr. Benoit was a great relief and pleasure to him. He thanked the teachers, examiners, prize donors and visitors for their respective kindnesses and wished all a happy and useful future. A very creditable programme was carried out by the pupils; the prizes were distributed by two of the visiting gentlemen, after which brief addresses were delivered by a number of others. The exercises were concluded with the Benediction, pronounced by the Lord Bishop.

St. Matthias'.—On a recent Sunday, among other notices, the rector announced that in all probability the Ladies' Aid Society, which has done so much good in the past, will cease to exist, simply because there is no more work in the way of furnishing to be done. Through their instrumentality, the organ has been completed, and everything has been supplied in the way of furnishings for church and parish rooms. Last year they expended over \$200 in furnishings, and last week expended \$100 in painting the exterior of the church. It is thought that after this year, the society will do Dorcas work exclusively. This is certainly a healthy state of affairs, and shows what can be done by united effort. To encourage the systematic giving in support of the church, the young people are to be provided with envelopes for their offerings.

Bishop's Court.—The last meeting of the Clerical Society was held on the 7th inst., which was largely attended, His Lordship presiding. The Dean, two archdeacons, two rural deans, and the rector of Montreal, were among those present. Rev. G. Johnston read a paper on 2 Peter 1, 1-2. Rev. O. W. Howard, B.A., was unanimously re-elected secretary; much sympathy was expressed for the Rev. R. D. Smith, of Hull, whose church and rectory had been destroyed in the recent fire at Ottawa, and the meeting was closed by an impressive prayer and Benediction from the Bishop.

The quarterly meeting of the Executive Committee of the Synod was held at the Synod Office, Tuesday, May 8th. There were present: His Lordship, the Bishop of Montreal, in the chair; the Very Rev. Dean Carmichael, Ven. Archdeacon Mills, Ven. Archdeacon Evans, Rev. Rural Deans Smith, Nye, Robinson, Brown and Sanders, Rev. Canon Norton, Rev. Canon Dixon, Rev. Dr. Ker, Rev. G. Osborne Troop, Rev. J. Gilbert Baylis, Chancellor Bethune, Dr. Alex. Johnson, Dr. L. H. Davidson, Dr. T. P. Butler, Messrs. Charles Garth, George Hague, J. Mackinnon, E. A. Dyer, W.

H. Robinson, Major E. L. Bond, E. N. Robinson, and Richard White. A note was read from Archdeacon Naylor, stating that, owing to an attack of the grippe, he was unable to be present. The treasurer read his usual report, which, except as to the Shelton estate, showed no great difference from the report of the same period last year. The Shelton estate has been handed over by the executors to the Synod, and amounts to about \$200,000, on which there are about \$5,000 still payable as annuities, and giving an annual revenue to the mission fund of about four thousand dollars. A long discussion took place as to the improvements to be made in the Synod Hall buildings. The matter was referred back to the special committee. The Rev. Rural Dean Smith gave an account of the fire at Hull, which destroyed the English church and rectory, whereupon a resolution was passed expressing sympathy with the rector and his congregation. An additional grant of one hundred dollars was voted to Outremont and Back River, in view of changes in connection with these missions. An appeal from St. George's church, St. Anne de Bellevue, for a special annual grant, was read, and referred to the Mission Fund Plan Committee, as was also an application from the Missionary Society of the Diocesan College, asking for aid for work being done at Amherst Park.

Bedford.—An adjourned meeting of the vestry of St. James' church was held recently, when the erection of a Church Hall was thoroughly discussed, and a committee was appointed to canvass the parish for subscriptions.

OTTAWA.

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

Lancaster.—The twelfth annual meeting of the rural deanery of Stormont was held in this parish on Wednesday, May 2nd. There were present: Rev. R. M. Houston, rural dean; Rev. R. W. Samwell, Gower Poole; C. E. Sills, G. S. Anderson, R. N. Hunter, W. A. E. Butler, A. H. Whalley, and W. H. Green. There was a choral celebration of the Holy Communion at 10.30 a.m., in the church of St. John the Evangelist, the rural dean being the celebrant; the Rev. C. E. Sills reading the Gospel, and the Rev. G. S. Anderson, the Epistle. The chapter met for business in the Church Hall at 2 p.m. The chapter accounts for the past year were considered. The Rev. A. H. Whalley was re-elected chapter clerk for the ensuing year. The annual statistical returns to Synod from the various parishes of the deanery were considered by the clergy and rural dean. Papers to be read at the Bishop's conference to be held in Crysler in the autumn were assigned to the Revs. R. W. Samwell, W. H. Green, A. H. Whalley and R. N. Hunter. The Revs. C. E. Sills and G. S. Anderson were appointed to deliver addresses at the conference service. Choral evensong was held in the church at 7.30 p.m. The office was sung by the priest-in-charge, the Rev. A. H. Whalley; the first lesson was read by the Rev. R. N. Hunter; the second by the Rev. W. H. Green. The Revs. W. A. E. Butler and Gower Poole delivered addresses. The offertories for the day amounted to \$6.32. A Quiet Day for the priests of the deanery was conducted on Thursday, May 3rd, by the Rev. W. C. Rodgers, of the Church of St. John the Evangelist, Montreal. The following was the programme for the day: 7.30 a.m., celebration of the Holy Communion and address; 8.30 a.m., breakfast, which was served in the Church Hall adjoining the church, by the Woman's Guild of the parish; 9.30 a.m., matins and address; 11.30 a.m., sext, meditation and address; 12.45 p.m., dinner and recreation; 2 p.m., nones, meditation and address; 3.30 p.m., evensong, meditation and address; 4.30 p.m., compline. The Rule of Silence was observed during the day, from 7.30 a.m. to 4.30 p.m.; during the meals, selections from Canon Newbolt's Fruit of the Spirit were read. Mr. Rodgers took the temptations of

our blessed Lord as the basis of his address, applying them to the temptations peculiar to the priestly life, interior and exterior. He also gave a most excellent and practical instruction on the use of meditation. On behalf of the priests of the deanery, the rural dean tendered their sincere thanks to Mr. Rodgers at the close of the day for his earnest and effectual ministrations.

Golden.—A chapter meeting of the clergy of the deanery of Pembroke was held last week in this place. All the clergy of the deanery were present. A bright service was held in St. Paul's church, Tuesday, May 1st, the Rev. Edward Pick delivering an admirable sermon, and the Rev. George Bonsfield taking the service. The Rev. E. A. Johnston read the first lesson, and the Rev. C. O. Carson, the second lesson; the Rev. S. D. Hague assisted the choir, and the rector of the parish pronounced the Benediction. The following morning, Wednesday, May 2nd, there was a celebration at 8 a.m., the Rev. M. G. Poole being the celebrant. All the clergy of the deanery and sixteen members of the congregation partook of the Blessed Sacrament. At 10 a.m., the clergy met in chapter at St. Paul's rectory, and all of them harmoniously discussed the affairs of the deanery. The senior clergyman, in the absence of the rural dean, who has accepted an appointment outside this deanery, acting as chairman.

TORONTO.

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

Confirmations.—The Bishop has held confirmations during the past week and this week at the following places: Toronto, St. Paul's and St. Mark's; Markham, Unionville, Stouffville, Sutton, Roach's Point, Peterboro, Lakefield, Warsaw, Hall's Glen, and Young's Point.

The Bishop of Athabasca and Mrs. Young left Toronto last week to continue their long journey to their distant diocese. It is with much regret that their friends here have learned that Bishop Young's health, although better, is by no means fully restored; in fact, his return to his work for a year is an experiment which he is making against the advice of two celebrated physicians in England.

Wycliffe College.—The annual convocation drew an audience which more than filled the auditory. Rev. Dr. Sheraton, the principal, presided, and presented the following graduates with their diplomas: W. F. Carpenter, B.A.; R. H. A. Haslam, B.A.; H. L. Roy, B.A.; E. L. Howe, W. H. Hunter, E. R. James. The principal explained that next year the class would be larger, and every member would be a university graduate. The first speaker was Rev. C. T. Wilson, of Jerusalem, who had the distinction of being the first missionary to set foot in Uganda. He started out with seven companions in 1876. The speaker related his experiences in a graphic manner, and pointed to the wonderful regeneration which Christianity had worked in Uganda. He found the people in a state of savagery and appalling degradation. Now 500 churches were scattered up and down the land, and Uganda was sending missionaries to convert other lands. Mr. Eugene Stock, editorial secretary of the Church Missionary Society, spoke on the work of that organization, and its present efforts in the Soudan. For the first fifty years of this century the society had sent out an average of eight missionaries per year; from 1849 to 1886 the average was 19 per annum; and from 1887 to 1889 the average was 70. There were now 1,000 missionaries on the roll, and in twelve years the number would be trebled. The Bishop of Athabasca pronounced the Benediction.

St Thomas'.—The annual service of the Canadian Association for Intercessory Prayer will be held in the chapel on Tuesday, 22nd inst. Evensong

will be said at 8 o'clock, with sermon by the Rev. C. H. Shortt, M.A.; the annual meeting will be held in the Guild room immediately after evensong.

The quarterly meetings of the various committees were held in the Synod Office last week. The Synod will meet in St. James' school-house on Tuesday, the 12th June.

Ashburnham.—At the adjourned vestry meeting, the report of the auditors was read and adopted. The report of the Woman's Auxiliary was read by Mrs. Wm. Scott. It showed that the membership of St. Luke's branch numbered 45. The branch sends \$5 a year to the Blackfoot Home, at Giichen; \$1 to the salary of a Japan medical missionary, and \$2 to the Educational Fund. The sum of \$10 had been sent towards the church furnishings at Kirkpatrick, Sask. Two bales had been sent, one to the Blackfoot Home, and the other to Rev. C. Lord, of Apsley. This year four bales will be sent out. The net receipts of the annual tea were \$84. During the winter months the auxiliary had worked for ten poor of the parish. Subscribers to the Letter Leaflet had increased from 18 to 24. Mr. R. B. Rogers reported for the Men's Chapter of the Guild. This chapter had interested itself in the enlargement of the vestry, and had organized a very successful congregational social. They had, however, held but few meetings, but hoped to improve in this respect in the coming year. Miss Jennie Lipsett read the report of the Young Women's Chapter of the Guild. Twenty meetings had been held with an average attendance of 15. The total number of members is 50. The chapter had spent \$107.97 on the furnishing of the vestry. This chapter had also sent a bale to the Children's Aid Society of the town. The Decoration Chapter's report was read by Miss Bertha Symonds. It showed that there were twenty-four members in two divisions. The Chancel Association undertook the charge of the chancel of the church and the vestry, with all linen and ornaments of the church. Five new members had been added to the chapter during the year. Mr. D. Spence read the report of the Sunday school for the past year. The Sunday school had been held on 54 Sundays. The regular lessons had been taught on 49 Sundays, and the remaining five were devoted to children's services. There were 14 teachers and four supply teachers on the roll. The number of scholars (exclusive of the Bible Class), on the roll, was 138, an increase of 23, and the average attendance was 93½. The collections showed an increase of \$16.65 over last year, and the total receipts amounted to \$157.22. Mr. H. Adams presented his report of the receipts and expenditures for the year. The receipts amounted to \$157.22. Expenditures to \$110.79. Together with last year's balance of \$25.14, this left a balance on hand of \$71.57. The Rev. H. Symonds in his report gave the following statistics: The Easter communicants numbered 200, as against 171 in the previous year. Baptisms, 28, as against 18 last year. Weddings, 3; last year, 7. Burials, 12; last year, 10. He tendered his thanks to all the officers of the church, and particularly to the wardens, for their warm and hearty co-operation in his work, to Lt.-Col. H. C. Rogers, and J. J. Turner, Jr., for reading the lessons, and to Messrs. Peck and Turner for conducting services in St. Mark's church, Otonabee, when he was unable to be present. Thanks were also tendered to the organist and choir for their valuable services, and to Mr. Ball, the sexton, for innumerable little attentions. After the adjournment of the meeting, the Woman's Auxiliary served refreshments, and a very pleasant half-hour was spent, and the evening was terminated by those present forming a large circle round the school-house, and with linked hands singing with much spirit "Auld Lang Syne."

The late Mrs. Marian Leith, of Halifax, left amongst other legacies, £2,000 each to the Church Missionary Society, British and Foreign Bible Society, and the Church Pastoral Aid Society.

NIAGARA.

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

Chippawa.—This old, historic village, of about 600 inhabitants, was formerly a very busy place, and had a population three times more numerous than now. But canals, railroads, and new centres of population, industry, and commerce, have all tended to divert its business elsewhere. But brighter prospects are now presenting themselves, in connection with the long-expected, but now assured acquisition of electric power for manufacturing purposes, which may result in a greater population than ever, and greatly add to the membership of the church. We have, of course, members of other religious bodies—Roman Catholics, Presbyterians, German Methodists, and a few Lutherans; but a large proportion, especially of the men of these denominations, as well as those of the Church, habitually neglect public worship on Sunday. This chronic and very sad condition of things recently called for some special effort on behalf of such people. A ten days' mission was accordingly held, the missioner being the Rev. L. E. Skey, of Merriton; who, although the work was new to him, proved himself well qualified for it; his sermons and addresses being just such as the occasion required. The mission was held in the Sunday school-house and was, from the beginning, tolerably well attended, mostly by members of the Church; but the attendance increased, all denominations gathered in, and the school-house was found, towards the end of the mission, to be unequal to the required accommodation. The church was, therefore, used; and on the last evening, which was Thursday, between 200 and 300 of the village, including quite a number of the men, were present. Ten days were evidently too few for the purpose intended, because the very people for whose benefit the mission was specially held did not attend until the last day or two before its close. I have known a mission, in one of our Canadian villages, during the winter, last for two months and the good results seemed to be in proportion to the length of time occupied. I have delayed reporting our mission until I had noticed what might be regarded as permanent results; some such results seem to have followed; but it is too soon to judge of them. The Church at Chippawa has recently lost two of its oldest members, Mr. Thomas B. Harvey, our Custom's House officer; a devout Christian, a regular communicant; never absent from church when he could be present; and a model of accuracy in his official duties. He leaves a widow and one son, the Rev. George Harvey, of Angelica, N.Y., United States. The other aged member of the Church was Mrs. Jonathan Slater, whose late residence was opposite the historic Navy Island, on the Niagara river. She died after a few weeks' illness, leaving husband, three sons, and two daughters to mourn her loss. Her son Robert is the present active and enterprising Mayor of Niagara Falls, Ont. Unable for some years past to attend church, she nevertheless regularly contributed to its support, and died in full communion with it.

HURON.

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

London.—Annual W.A.—Among the many items of special interest at the last meeting, we should note an important paper on "Deanery Co-operation," read by Mrs. Ward, wife of Rev. James Ward, Haysville. In her own deanery this is an accomplished fact, and is bearing good fruit. It is a practical step that is capable of adoption in every deanery, and is one of the ready openings for co-operation among enthusiastic Church workers that ought to be embraced. One reason for the breakdown of deanery meetings in the past is lack of interest in the programme, but if deanery meetings of the W.A. become customary, it will do much to tone up and enliven our deanery meetings, and

make them what they ought to be, i.e., a great opportunity for aggressive work.

Haysville.—The deepest regret is felt in Church circles over the death of Mrs. R. C. Tye of this place. She was the friend and willing helper of every good movement to advance the Church, and her husband was her ready co-worker in all good works. We extend to him, and to all who are bereaved, our warm sympathy, and pray that God will sanctify this affliction to many hearts.

CALGARY.

Wm. Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The Bishop leaves England for Canada on June 2nd, and the Synod will meet on the 11th day of July next.

Much regret is expressed at the resignation of Miss Tyers, matron of the General Hospital. The directors presented her with a valuable gold watch and some of her friends with a purse and a beautifully illuminated address, as an appreciation of the high esteem in which she was held.

Edmonton.—All Saints'.—This church was beautifully decorated at Easter. The services were well attended, considering the stormy weather. There were 62 communicants.

Pincher Creek.—St. John's.—At the vestry the rector's report showed that during the year the following services had been held, with marriages, burials, baptisms, etc., for the whole mission: Sunday services 74, week day 81, lectures 8, Holy Communion administered 50 times, total communions 398, total communicants on roll during the year 124, baptisms 14, marriages 2, burials 6, parochial visits 597. Churchwardens' report: Total receipts for the year, \$952.15; total expenditure, \$867.75; balance on hand, \$84.40.

Lethbridge.—St. Augustine's.—At the vestry J. Dooley and H. Fleetwood were elected wardens; lay representatives, Messrs. Frazer and Pardee. Parochial Statistics: Baptisms 9; confirmed 3; marriages 7; funerals 4. Sunday services 117. Average attendance 47. Week-day services 120. Average attendance 6. Celebrations, Sunday at 8, 35; average attendance 4. Celebrations, Sunday at 11, 13; average attendance 20. Celebrations, week-day 16; average attendance 3. Pastoral visits paid 323. Sermons preached 121. The members and adherents of the Church number: Heads of families 75; single persons 32. The communicants number 83. The receipts show an increase of \$219.70 over those of the last financial year.

Innisfail.—The Easter meeting was very sparsely attended, which is to be regretted. The wardens of last year continue in office, Messrs. Rogers and Oldham, while the new vestry consists of Messrs. S. P. Fream, S. W. Hodson, W. Playle, T. A. Nicholson, R. M. Archer, F. B. Cummer, H. George and G. W. West. Messrs. Carter and Fream were reappointed auditors.

British and Foreign.

A chancel is to be added to Ham (Surrey) Parish Church, and Lord Dysart has given £150 towards it.

The Archbishop of York has consecrated St. Faith's Church, Great Crosby, Liverpool, erected by Mr. H. Douglas Horsfall, of that city, at a cost of over £20,000.

The total receipts of the Hibernian Church Missionary Society for the past year amounted to £22,560, being an increase of over £3,000 compared with the previous year.

The Bishop of Rochester has forbidden lay preachers to preach at either the morning or evening service in churches. They may preach at an afternoon service or on a week evening.

At St. Mark's church, Newton, Wigan, St. Mark's Day was celebrated by the laying of the foundation stone of a new chancel, the ceremony being performed by Mr. J. Carlton Eckersley.

A copy of the first edition of the Bible in English, translated by Myles Coverdale, and printed at Antwerp in 1535, was sold at Christie's for £300. It realized £600 at Sir William Tite's sale in 1874.

The living of Westbury-on-Trym, held for so great a number of years by the late Rev. William Cartwright, has been presented to the Rev. Henry John Wilkins, M.A., vicar of St. Jude's, Bristol.

Last month additions to St. Oswald's church, including the west front and two adjoining bays, and southeast porch, completing the body of the church, were dedicated by the Bishop of Coventry.

It is satisfactory to know that there was a considerable increase in the numbers of Bibles and Prayer-books purchased by sailors and fishermen last year from the chaplains and readers of the Missions to Seamen, the sales reaching about 5,750 books.

Mrs. Drew, wife of the Rev. Harry Drew, vicar of Buckley, Flintshire, and Miss Helen Gladstone, have offered to erect a chancel in Buckley church in memory of their father, the late Mr. W. E. Gladstone. The parishioners have signified grateful acceptance. The work will cost about £1,000.

The trustees under the will of the late Mr. Benjamin Piercy, of Marchwiel Hall, near Wrexham, have just divided the sum of £8,650, free of legacy duty, among certain institutions, the list including the Wrexham branch of the Church of England Society for Providing Homes for Waifs and Strays, which received £500.

The church of St. Dunstan, Earle road, has lost a good friend through the death of Sir Thomas Earle, Bart. He it was who laid the foundation stone of the church on November 27th, 1886. To the deceased baronet and his family the parishioners owe a deep debt of gratitude for the magnificent church and vicarage, clergy-house and parish room that are theirs.

The Duke of Newcastle will, on May 19th, lay the foundation-stone of the Rev. Harry Wilson's (of St. Augustine's, Stepney) "public-house without beer," to be called the "Red House." It will comprise dining-room, coffee bar, recreation room and room for religious instruction, as well as twenty cubicles for workingmen lodgers. A sum of £5,770 has been raised towards the £7,000 which the building will cost. Further expenses will bring the deficit up to £4,000.

The Bishop of Ripon on Good Friday addressed about 3,000 working men at a Good Friday service at the Leeds Town Hall. The gathering was a unique one, special efforts having been made to draw together those who do not regularly attend places of worship. The Bishop, who was accompanied by Mrs. Boyd Carpenter, illustrated his address with limelight views setting forth scenes in the life and death of Christ. Referring to a last saying of Christ, he defined Paradise as a garden of God, and said as soon as ever a man turned to God he was in heaven.

Archdeacon Johnson is one of the veterans of the Universities' Mission to Central Africa. He entered upon the work in 1876, giving up his plans for official life in the Government service. His bound-

less energy and activity have caused the natives to describe him as "the man who never sits down." During almost a quarter of a century of service the archdeacon has had many striking and thrilling experiences. He has faced death time and again in the discharge of duty. At his station on Lake Agassiz he has gathered about him 4,200 adherents, and has nearly 1,000 children in his schools.

By the will of the late Mrs. Margaret Tyers-Weller-Poley of Brandon, Suffolk, several large legacies fall to Church societies. She bequeathed to the Bishop of Rochester for the Rochester Diocesan Fund, £2,000; to the National Society, £2,000; to S.P.G., £1,000; and to the S.P.C.K., £1,000. She left her copyhold estate in the manor of Kennington, known as her Vauxhall estate, in trust for sale, and the trustees are to hold a sum of £30,000 in trust to pay the income thereof during his life to Col. Boyd Cullen Poley Hamilton, to whom the testatrix left her Brandon Hall estate, and, subject to his life interest, the trustees are to hold the said sum of £30,000 in trust to pay to the National Society further £4,000; to the S.P.G. further £2,000, to the S.P.C.K. further £2,000, to the Additional Curates' Society, £3,000; to the Colonial Bishopric Fund, £4,000; to the Incorporated Church Building Society, £5,000; to the Corporation of the Church House, £5,000, and to the Additional Home Bishopric Endowment Fund, £5,000.

Correspondence.

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

THE HULL AND OTTAWA FIRE.

Sir,—In connection with the terrible fire at Hull and Ottawa, it has suggested itself to my mind, as a member of the "Woman's Auxiliary," that it would be a great act of charity, on the part of the society, to send whatever we have already collected this year, in the way of clothing, etc., to the sufferers. Trusting this will meet the approval of other members of the auxiliary.

"A SYMPATHIZER."

THE MONTREAL CATHEDRAL.

Sir,—Is it obfuscation or perversity with which your correspondent, "Churchman," in re Montreal Cathedral, is afflicted? It is evidently an aggravated case of either. In his letter, in your issue of the 19th ult., he superciliously makes the entire consideration of the Provincial Synod of none effect; because of an indefinite preamble, introducing a detailed enactment, defining, by explicit provisions, the law of the "Church of England in Canada;" by his ipse dixit, he ignores absolutely her jurisdiction and proceeds to qualify at his own sweet will the absolute terms of the law. His finesse, as to the Psalms, ditches him on his own ground, as to the Athanasian Creed—but the obfuscation apparently is too dense to discover this. It is manifestly useless to attempt to argue with so disingenuous a polemic. His defence of a flagrant transgression is to question the integrity of the Act; to impugn the capacity, the most august Anglican Legislative Body in Canada—to charge delinquency against its officers, and all this to enable him to read into the Church's law or to read out of it, whatever approves itself to his supreme judgment. As before remarked, the offence is made the darker by the defence, and only proves the greater moral responsibility involved. Imagine

a transgressor in a civil court, undertaking to review both Act and Legislature, under which he was indicted and claiming immunity by setting up a notorious error of "printer or copyist." Illogical absurdity could not well range more widely, and the object lesson is more general than at first surmised. All such tortuous ways to the contrary, notwithstanding, there is a law in the Canadian Church, and by that law, bishop, priest, deacon, laic and congregation, ought to be content to abide.

SYNOD

April 21st, 1900.

AS TO CHURCH MISSIONERS.

Sir,—A good deal has been said and written of late on the subject of employing a "Church Missioner" for certain parishes. I have always understood that the Church itself is a missionary institute, and, therefore, that every clergyman in charge of a parish or congregation is, in the fullest sense of the word, a missionary! Instead of controverting the language and sentiments of either "Layman" or "Churchman"—both of whom have been airing their opinions in your valuable paper—I prefer to submit a few plain statements for your readers' consideration. Is not the incumbent of a parish, whether rural or urban, entitled and commissioned to preach a full Gospel, and to "declare the whole counsel of God?" Does not his commission, as a messenger of Christ and "steward of the mysteries of God," qualify and entitle him to proclaim "the truth, the whole truth, and nothing but the truth?" Has he not a right to expect the Divine blessing on his labours, if he is faithful and true to his calling? And, if so, why the need of inviting any other missionary for a two weeks' mission, ostensibly to supplement what is lacking in the efforts of the incumbent to interest and awaken a moribund Church? Virtually, it implies that the Gospel of Christ is a failure in the hands of the incumbent—and that the Gospel is not, as St. Paul asserts, "the wisdom of God, and the power of God unto salvation." The work of regenerating or converting the members of a congregation belongs to God, and not to man. We are only instruments in the Divine hand—mere "earthen vessels," that "the excellency of the power may be of God, and not of men." And the very fact that some other man besides the incumbent has to be called in to do his work, and to quicken and revive the dead bones of a moribund parish, implies that the work is human and not Divine. So much is this beginning to be understood, that dissenting bodies, such as the Methodist and Presbyterian, who have tried special evangelistic services, have in many instances come to see that such services are sensational and spasmodic in their nature—that they have often proved a failure, in causing a reaction from what was an abnormal condition of excitement; and farther, that the results of such galvanic efforts have not met their expectations, morally, but have left the subjects of those sensational methods more hardened and impervious to the claims of the Gospel than before. Some have argued that excitement or enthusiasm is preferable to stagnation. There need not be stagnation, if the clergyman is doing his duty. Enthusiasm there ought to be, in every good work—but excitement is unhealthy. It is abnormal, whether viewed physically, mentally, or religiously. The reference to Pentecost and the Reformation, in Germany, by one of your correspondents, is hardly in point, because, in those cases, the revival was not the outcome of galvanized human efforts, but the result of a gracious influence from above. If there were more earnest prayer in the closet, and more faithful, earnest preaching in the pulpit, there would not be stagnation but real spiritual life. An occasional exchange of pulpits, or even an exchange of parishes, every three or five years (where necessary), would fully meet the case—where there is an apparent lack of interest under the preaching of a long pastorate—without resorting to means

which (to say the least), are very questionable, both as to methods and results. The "old, old story of the Cross," if presented in faith and in a lively, earnest manner, ought surely to be successful in winning souls to Christ, all other things being equal. But the message of a Paul or a Barnabas, even the preaching of the Master Himself, was not always followed by saving results. It is even said, in one case, that our Lord "could do no mighty work there, because of unbelief!"

CLERICUS.

THE MISSION FIELD IN SOUTH AFRICA.

Sir,—Your short, leading notice on this subject, emboldens me to ask space in your columns to set before your readers the character and importance of the mission field of one diocese, that to which all eyes will now be turned more and more as the interest and continuance of the war centres upon it. The Transvaal—no longer, I hope, to be known as the South African Republic—is about the size of France, or Great Britain and Ireland combined, and it forms the diocese of Pretoria, save a small portion, which is that of Zululand. The diocese may be spoken of as a mission field, so few are the settled congregations, and, 1. So many English, and other members of the Church are scattered all over the country in small runs (in most of which are churches and clergy), and on lone farms and stores. To preserve Christianity, as a means of grace, among these, is the work of our cathedral mission. It employed two clergymen before the war, who will, I hope, return to their work, and at the restart be sufficient. But to do this work efficiently, when, as we may expect, after the war is over, Englishmen increase greatly, there should be at least two more, and, in time, a second assistant, itinerating priest attached to the Church in five of our towns at least. 2. The second mission field in claim and interest is that to the natives scattered all over the country in small kraals, or as labourers on farms. When the diocese was formed, this field was entirely in the hands of German missionaries. But in one place there were a few who had become attached to the English Church; and from this small nucleus, mainly by natives imparting what little they knew of Christ and His Church to their neighbours, our native Churchmen now number about 10,000. The work is simple, and humble, but genuine. We are now starting a college for training their teachers, and "foremen" as leaders. 3. Then there is the immense mission field of the mines, gold and coal. On the Rand alone, one hundred thousand natives, from all parts of South Africa, were employed, speaking all its languages and dialects, returning after short terms of work to their kraals, to tell what they have seen and heard. Would that it might be also what a Saviour they have found! I am trying to establish a college of missionaries, speaking respectively the chief languages, to grapple with this great work. Hitherto, the great difficulty has been that Christians have neglected the Church's work, expecting mining companies to maintain missionaries; desirable, doubtless, but unlikely until they see profit in the results of work done. 4. For the last few years, we have had an influx of Indians, who are spreading, and after peace, will spread everywhere. To teach them is my most difficult problem. They vary so much in race, and tongues, and ways. On one farm, I have known the master need four different languages, not merely dialects, to direct his men. The first need here is a pioneer missionary, of Indian experience, knowing Hindustanee and Tamil to find out who and what they are, and to look after any Christians that may be found among them. Lastly, we have Jews, apparently many of a low class, as traders and canteen-keepers. I would I could find, and support, a true Hebrew Christian, to seek out his brethren and try to lead some to Christ.

H. B. PRETOR.

Durban, Natal, (in exile), March 23rd, 1900.

OTHER PEOPLE'S SINS.

One ought to have a keener eye for his own faults than for his neighbour's. The three apostolic Gospels are very outspoken as to the faults of the Apostles. Luke, on the other hand, passes over these much more lightly. They are not his affair, except so far as the mention of them is required to make the story intelligible. The Pharisee, who went up to pray, had a very lively sense of other people's sins while he had not one of his own that was worth mentioning. He was especially aware of what might be said about the publican. But the latter knew only of his own sins, and cried for mercy as a vile sinner. Therefore, he came nearer to God than did the eminently religious and respectable Pharisee.

FIVE QUEER PLACES.

Doubtless the most unique spot in Europe is the little village of Altenberg, where, on its border, four countries meet. It is ruled by no monarch, has no soldiers, no police and no taxes. Its inhabitants speak a curious jargon of French and German combined, and spend their days in farming the land or working in the valuable calamine mine of which it boasts.

The town of Stanley, in the Falkland Islands, possesses the most unique school services ever known. Two travelling schoolmasters are provided by the Government, who visit the different families, where there are children, and give instruction. The length of their visit depends on the astuteness of the children, and they may spend days or weeks, as the case may be, at one house alone.

A town boasting of a railway station which cost twenty thousand dollars to erect, and a duly appointed station master, and yet having no train service, is unique beyond dispute. Dundee, in New Jersey, is in this predicament, the inhabitants having actually no trains, although their fine station is available for any amount of traffic, and the reason given for this strange fact is that so long as the trains run through the inhabitants ought to be satisfied.

There is a place in the middle of the Pacific Ocean, well known to mariners, where there is never any Christmas Day. This is owing to its being in the one hundred and eightieth degree of longitude, and directly opposite to Greenwich, and, therefore, twelve hours ahead of Greenwich time. In a journey around the globe, the other twelve hours would have to be marked out of the navigator's calendar, and if this point crossing the antipodes is touched Christmas Eve, then there can be no Christmas Day.

In an island of the West India group, there is a colony of some eight hundred whites and blacks, where their are neither towns nor

villages, nor fresh water supplies. In fact, there is such a scarcity of everything that the Government has to send food and employment to the inhabitants to keep them from starving. Salt fish and sweet potatoes are the staple foods of the Anguillas, and the only water obtainable is brackish and tainted by the sea.

OUT OF LIFE'S SILENCE.

The germs of the world's literature, the marvellous inventions of science and art, grand thoughts and words which live age after age, are the fruit of long pondering in silence. From the silent studio of a Raphael comes at length the work of art before which the world pauses in rapt enthusiasm.

The poet broods long in silence, and then gives to the world his immortal song, and it sings on for ages in the hearts of men.

The inventor knits his brows and bends over his models with intent, absorbing interest, in the hush of many a midnight, and by and by you see his perfected machine—a boon to the toiling race.

The orator shuts his doors, and in secret evolves great thoughts, and writes grand sentences and polishes majestic periods; and thousands are moved and swayed by his burning eloquence, when he comes forth to speak; and tyranny, oppression and wrong are swept away.

The Christian lingers longer in the solemn hush of prayer and meditation, and when he reappears his face glows, his voice is fired with an inspiration born of heaven, and his arm is strong to do valiant deeds for his Lord.

—Sorrow is the night through which shine the stars of the soul.

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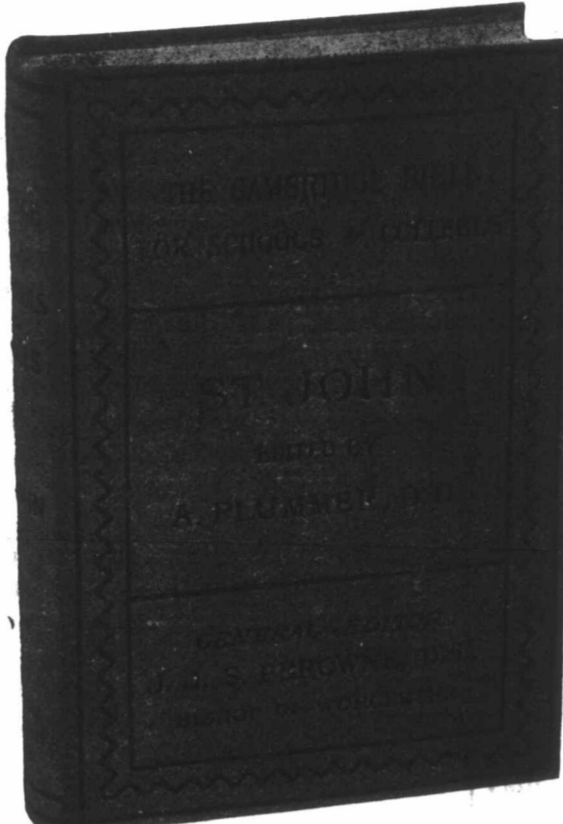
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HOW YOU CAN HELP YOUR PARISH.

1. Be loyal to your rector. His work is to minister to your soul, not to please you. When his work is done, God will remove him. Until then, do all you can to uphold his hands.
 2. Be regular in attendance at Church services, and be not satisfied with simply one service a week.
 3. Bear your fair share of the financial burdens of the parish.
 4. Do all in your power to promote peace and good-will among your fellow-labourers. Be not harsh in the judgment of others. Look within. Do not gossip.
 5. Learn what the Church teaches and requires. Take a Church paper.
 6. Show constant respect and deference to those set over you in the Lord.
 7. Perform any duty that may be assigned to you with cheerfulness and promptness, as "unto the Lord." Aim to be useful, not prominent or conspicuous.
 8. Show a deep, personal interest in the spiritual welfare of your children, especially "taking care" that they be baptized and brought to the Bishop to be confirmed.
- Give these rules a fair trial, and watch the result.—Living Church.

MYSTERIOUS LEADINGS.

There are many circumstances in our lives which are evidently meant for our good; we recognize their use to us at the very time; and if we have Christian gratitude within us, we say: Thank God for this, or thank God for that. But there are also circumstances which do not wear this aspect at all; temptations for which we were not ready; burdens which seemed too heavy for us; pains which seemed quite needless; grievous disappointments, which seemed to do us harm instead of good, and which, it may be, even long afterwards, do not, when we look back, appear to have been of use to us, but quite the reverse. And in all these cases, if you are really longing to serve God, you may be certain that God was leading you in paths that you had not known. Very likely you will not see it all your life. Yet assuredly no Christian shall look back and not see enough abundantly to confirm what is taught by Prophet and by Apostle, that God governs the life of a Christian and suits it to his highest need. — Archbishop Temple.

FAILURE.

In our schooling, failure bears its part. It is no useless drag upon us. In failure lies our best lesson. It teaches, it trains, it shapes, it endows, quite as truly as our success. Nothing need be lost through failing, if only we be loyal to our lesson; if only we be brave under the buffets of experience. Fruit is not here, but fruit may come hereafter, fruit in

abundance, out of the very failure which pressed us down, and curtailed us, and sharply disciplined us here. Hereafter, it may be our failures that we shall bless most, as we see what they brought us. Who knows what is going on in secret, behind these very failures in others, which most provoke us? The soul is being tamed, broken, humiliated; but it may be receiving also its glorification. Anyhow, it will not be the failure which distresses us, but only the failure to use the failure to good purposes. Our failures—above all, our noble failures—are part and parcel of our spiritual history, of our spiritual growth. When we go before our God, the failures will go to the great account; they will be elements in the judgment; they will be as instrumental and effective as any of our successes, in determining our eternal lot. — Canon Scott Holland.

THINGS TO REMEMBER.

- The man who lives to please himself will find that he has a hard master.
- This life will mean more when we realize that it is the pathway to the next.
- This world is too small to afford a place of safety to the man who disobeys God.
- The more faith men have in God, the more faith they will have in one another.
- To persuade one soul to lead a better life is to leave the world better than you found it.
- It is not hard to find people who are willing to give up some sins, but the tug comes when they are asked to give up all sin.
- If there were any chance for salvation after death, the devil wouldn't work so hard to get men to put off praying until the last minute.

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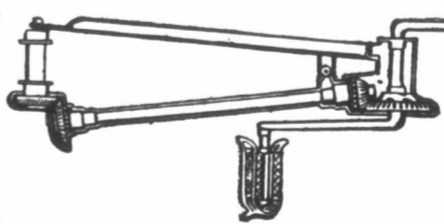
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Do you wish the world were wiser? Well, suppose you make a start By accumulating wisdom In the scrap-book of your heart. Do not waste one page on folly; Live to learn, and learn to live. If you want to give men knowledge You must get it, ere you give.

Do you wish the world were happy? Then remember day by day Just to scatter seeds of kindness As you pass along the way. For the pleasures of the many May be oftentimes traced to one, As the band that plants an acorn Shelters armies from the sun. —Youth's Companion.

HELPING ONE ANOTHER.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're as big as I am, 'cause we're twins," said Nellie.

"I won't carry it!" said the little cousin, with a pout.

Mamma looked from her open window, and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and they could fly with it."

The children laughed and looked at each other; then they all took hold of the basket together, and found it was very easy to carry.

"The way to do all hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but everyone can help."

"At all times, and in all things, cleave to Christ."

Massey-Harris Bicycles 1900



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BORN.

At the Rectory, Pincher Creek, on Sunday, the 6th Inst., wife of Canon Havelock Smith, of a son. All well.

LOVE YOUR NEIGHBOUR.

By K. C.—

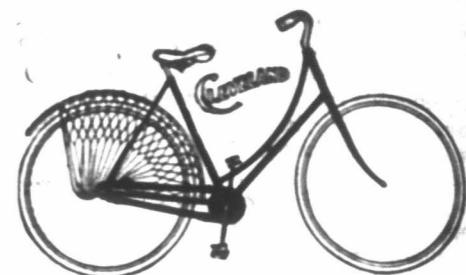
The other day, not long ago, I heard three school girls talking together. They were speaking of a schoolmate of theirs, who they disliked. One of the three girls stood up for her, while the other two tried to convince her of her mistake. "How you can find anything to like in a girl like Bella Daves, is more than I can see, she is the crossiest girl in school, and has such a nasty temper," said one of the girls, called Ethel.

"Yes, and she has no fun in her, all recess she never speaks to any of the girls, and bites her finger and frowns when asked to play; she's just horrid," said May.

"Oh, girls, don't say such mean things about poor Bella," said her champion, Rose Cacey; "if you only knew her history, like I do, you would be kinder to her. You did not know, did you, that her mother is ill, and has been so for a long time, and that they are poor? No doubt, thinking of her mother makes her silent and cross in school, and she hurries home after school to get tea before her tired father comes home from work. She gets up early in the mornings, tidies the house and cooks breakfast, before going to school. I daresay she thinks you girls are rough and unkind because you laugh at the stupid mistakes she makes in her lessons, but for my part, I don't understand how she finds time to learn her home lessons, and so," concluded Rose, "I think we ought to try to help her instead of making things harder for her."

Ethel and May were silent for a

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long time afterwards, and before parting from Rose, Ethel said: "I'm just going to be as nice as I know how to Bella."

"And so am I," said May.

"Rose is the sweetest girl I know," said May to Ethel, after they had left Rose at her house. "She always finds out good in everybody, when we can only see the bad."

Now, children, which of these school girls would you like to have for a friend? Rose, of course; wasn't it nicer to find out the good qualities of a schoolmate, than to be finding out all her faults?

Wouldn't it be nice if your

friends said of you: "She always finds out good in everybody, when others only see bad?"

That would be something to be proud of.

This is a true story, all of it, except that I have put in different names.

A WORD TO THE SICK.

There is a matter in which we wish to comfort many sick and suffering ones, those who have the idea that lack of strength to say prayers, or to say them at appointed times, is to neglect to pray. Surely our loving heavenly Father does not so account of us.

Do those who minister to our growing bodily weakness refuse the alleviations which our utter prostration forbids us to ask for in words? Is it not enough for the kind and thoughtful nurse to see that we wish our pillow turned or a bit of nourishment given? Why do we so constantly circumscribe the goodness of God? Is it not enough that He knows our desire to offer prayer and thanksgiving? Will He not accept our suffering and grant our wish as readily, perhaps more quickly, because of the very weakness which hinders the asking?

It is not well to allow all sorts of outward circumstances to become barriers between our souls and the love of our infinitely loving Father. "I will have mercy and not sacrifice," are the gracious words which those, whose hearts are ready to offer the sacrifice, may receive to their comfort.

THE IDEAL CHARACTER.

It was reserved for Christianity to present to the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice.—Lecky.

—Sunday is the golden clasp which binds the volume of the week.

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MOTHER'S WORK.

"My mother gets me up, builds the fire, and gets my breakfast and sends me off," said a bright youth. "Then she gets my father up, and gets his breakfast and sends him off. Then she gives the other children their breakfast and sends them to school; then she and the baby have their breakfast."

"How old is the baby?" asked the reporter.

"Oh, she is most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get \$2 a week and father gets \$5 a day."

"How much does your mother get?"

With a bewildered look the boy said: "Mother! Why she don't work for anybody."

"I thought you said she worked for all of you?"

"Oh, yes, for us she does; but there ain't no money in it."

DECEIVING MOTHER.

"I'm hungry," announced Charlie for the fourth time that afternoon. We children were playing store out behind the house.

"Let's have some more crackers," he continued. "Allie, it's your turn to go in after them."

Father always keeps a barrel of crackers in a corner of the pantry, to aid in meeting the brisk demands our appetites made upon mother's baking.

"Go in careful, now, so mother won't hear you," admonished Charlie; "'cause when I went in last time, she said seemed as 'o we'd eat her out o' house and home. She's in the sitting-room sewing, and she won't know anything about it if you don't rattle the door-latch. Hurry up, now, slow-poke!"

Little Allie hesitated, a troubled look creeping over her sweet, serious face. She loved to do things for people, and have everybody happy, but still—

"I'd rather ask mother first," she faltered.

"Yes, and have her say, 'No, you've had crackers enough,' I s'pose," retorted Charlie, impatiently.

"But," insisted little Allie, faintly, "if mother don't want us to have 'em, 'twould be wrong to take 'em."

"Huh!" cried Charlie, contemptuously; "I'll go myself, 'raid-cat!" And off he ran, his curls shaking and shining in the sunny air.

He lifted the door-latch lightly, and stole into the kitchen. Mother was singing softly to herself, at her sewing in the next room. Charlie tip-toed to the open door and looked in. Pretty, bright, busy little mother! There were the trousers he had torn so dreadfully the other day, when Smith's dog had run at him, and he had climbed the fence. How neatly she had mended them, and the stockings, too! And now she was cutting out

the girls' new dresses. Mother had lots to do, he reflected, and oughtn't to be plagued. Just then her singing took words. "Hush, my dear, lie still and slumber," she sang tenderly. Charlie had often known the comfort of that hymn, with those arms close about him, and those lips brushing the curls of his weary little head. He marched boldly into the other room, and stood, smiling but anxious, before his mother.

"We want something t' eat, mother," he ventured. "Can't we have a cracker?"

Mother laughed. "What! Hungry again? 'Don't seem possible! Well, you may get a couple of crackers apiece; and there's a jar of new cookies on the broad shelf—you may each have one of those. But, remember, no more till supper-time."

A moment later, Charlie joined us children behind the house. "Two crackers and a cookie apiece!" he proclaimed, jubilantly.

But little Allie drew back in deep distress. "I don't want any," she said, sadly. Her lips quivered, and tears shone in her eyes.

Charlie could not bear that. "Take 'em, goosie," he said, tolerantly. "Mother said we could have 'em. S'pose I'm afraid to ask mother?"

So little Alice took her share with the rest. "Charlie you nice boy, you!" she exclaimed contentedly.—Adelaide Davis Reynolds.

THACKERAY'S TWO DRAGONS.

One day the great writer, Thackeray, was visiting the studio of Baron Marochetti, when the host took down a small engraving from the wall and presented it to him. The subject was "Saint George and the Dragon."

Thackeray inspected it with great delight for a few minutes, until suddenly, becoming grave, he turned to one of his friends and said:

"I shall hang it near the head of my bed, where I can see it every morning. We all have our dragons to fight. Do you know yours? I know mine. I have not one, but two."

"What are they?"

"Indolence and luxury."

"I could not help smiling," says his friend, "as I thought of the prodigious amount of literary labour he had performed, and at the same time remembered the simple comfort of his dwelling next door."

"I am serious," Thackeray continued. "I never take up the pen without an effort. I work only from necessity. I never walk out without seeing some pretty, useless thing which I want to buy. Sometimes I pass the same shop window every day for months, and resist the temptation, and think I'm safe. Then comes the day of weakness, and I yield. I shall look at this picture, and think of my dragons, though I never expect to overcome them."

—The loftiest poems written are the singing of songs, the deep, strong melodies of which were first tuned to the tender chords of tears.

—We cannot know what future honour may depend on the way we do the simplest, most commonplace thing to-day.

Cultivate Good Health

Feed the Nerves, Enrich the Blood, Revitalize the whole Body by Using Dr. Chase's Nerve Food.

Whenever there is an ache or pain, when the appetite fails, when there are sleepless nights, and momentary spells of weakness, look for the cause and see that it is removed at once.

Cultivate good health while yet there is something to build on; instead of waiting until the nerve force is depleted and vitality completely exhausted.

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"As she was growing weaker and weaker I became alarmed, and got a box of Dr. Chase's Nerve Food. She used this treatment for some weeks, and from the first we noticed a decided improvement. Her appetite became better, she gained in weight, the color returned to her face, and she gradually became strong and well. I cannot say too much in favor of this wonderful treatment, since it has proven such a blessing to my daughter."

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Tenders for Coal, 1900

Sealed tenders, addressed to the Provincial Secretary, Province of Ontario, Parliament Buildings, Toronto, and marked "Tenders for Coal" will be received up to noon on MONDAY, MAY, 28th, 1900, for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as regards the coal for London, Hamilton and Brockville Asylums and Central Prison, as noted:

Asylum for Insane, Toronto.
Hard Coal—1,100 tons large egg size, 150 tons stove size, 150 tons nut size, soft coal—450 tons lump, 150 tons soft screenings.

Asylum for Insane, London.
Hard coal—2,500 tons small egg size, 200 tons egg size, 205 tons stove size, 50 tons chestnut size. Soft coal—40 tons for grates. Of the 2,500 tons, 700 may not be required till Jan., 1901, also 50 tons egg size.

Asylum for Insane, Kingston.
Hard coal—1,700 tons large egg size, 275 tons small egg size, 25 tons chestnut size, 500 tons hard screenings, 500 tons soft screenings, 30 tons stove size (hard).

Asylum for Insane, Hamilton.
Hard coal—2,550 tons small egg size, 245 tons stove size, 121 tons chestnut size, coal for grates, 41 tons; for pump house, 200 tons imported slack, 75 tons imported screenings. Of the above quantity, 2,125 tons may not be required until January and February, 1901.

Asylum for Insane, Mimico.
Hard coal—1,750 tons large egg size, 120 tons stove size, 10 tons coal for grates, 30 tons nut coal; 100 tons soft screenings; 50 cords green hard wood.

Asylum for Idiots, Orillia.
Soft coal screenings or run of mine lump, 1,500 tons; 80 tons hard coal, stove size.

Asylum for Insane, Brockville.
Hard coal—1,100 large egg size, 150 tons stove size, 50 tons small egg. Of the above quantity, 1,050 tons may not be required until January and March, 1901.

Central Prison, Toronto.
Hard coal—25 tons nut size, 100 tons small egg size. Soft coal—2,500 tons soft coal screenings or run of mine lump. The soft coal to be delivered in lots of 150 tons monthly.
Institution for Deaf and Dumb, Belleville.
Hard coal—700 tons large egg size, 90 tons small egg size, 18 tons stove size, 14 tons No. 4 size; soft coal for grates, 4 tons.

Institution for Blind, Brantford.
Hard coal—400 tons egg size, 175 tons stove size, 25 tons chestnut size.

Reformatory for Boys, Penetang.
Forty tons egg size, 61 tons stove size, 15 tons nut size, 30 tons soft coal screenings. Delivered at Institution dock.

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