

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

(ILLUSTRATED)

Vol. 22.]

TORONTO, CANADA, THURSDAY JUNE 18, 1896.

[No. 25.]

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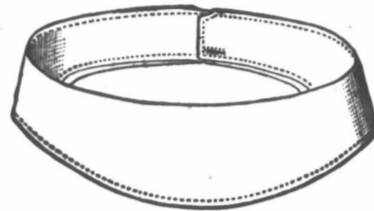
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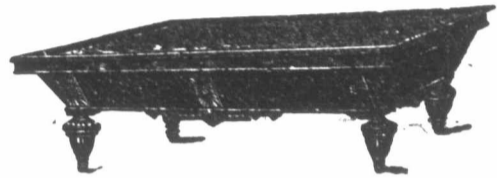
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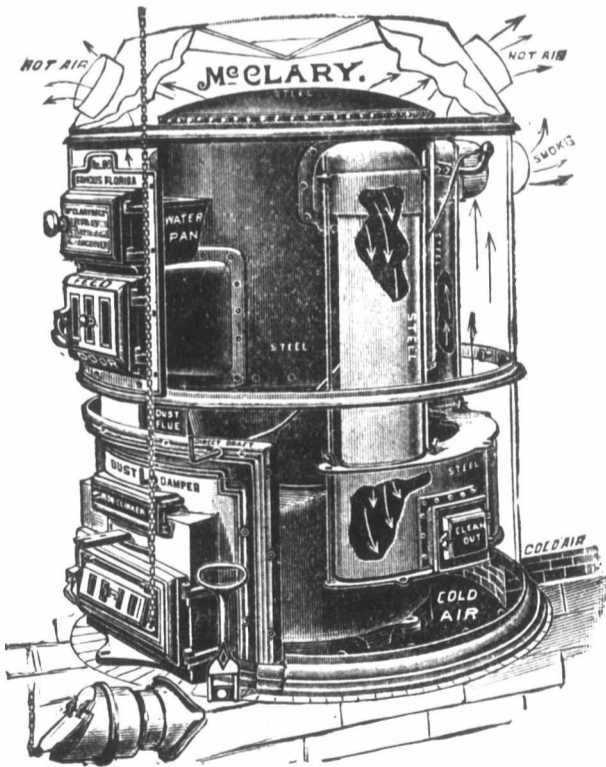
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Canadian Churchman.

TORONTO, THURSDAY, JUNE 18, 1896.

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APPROPRIATE HYMNS for third and fourth Sundays after Trinity, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 258, 313, 318, 558.
Processional: 162, 166, 299, 391.
Offertory: 36, 276, 295, 550.
Children's Hymns: 231, 331, 339, 574.
General Hymns: 161, 164, 297, 479, 540.

FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 311, 319, 538, 555.
Processional: 260, 432, 436, 446.
Offertory: 275, 417, 437, 545.
Children's Hymns: 341, 391, 435, 574.
General Hymns: 286, 290, 416, 430, 474, 546.

THIRD SUNDAY AFTER TRINITY.

The service for this day teaches us that our adoption into God's family and kingdom will not procure for us freedom from troubles, but support and comfort under them; it tells us that as soldiers of Christ, we are subject to dangers and adversities,—but as children of God, we have means given to us by which to withstand them; and it shows that the first and principal of these means is prayer, accompanied by a spirit of penitence and humility. The Collect not only provides an appropriate prayer by which we may apply to God for aid in the midst of danger, but it also gives a lesson as to our manner of praying. It supposes that all God's children, worshipping in God's house, have come with "an hearty desire to pray," and upon these only it begs a blessing; therefore all who come to Church without this "hearty desire," who do not make prayer their first and chief object in God's house, and whose petitions while there are cold and formal, exclude

themselves with their own lips from the benefits asked for in this Collect, and cannot expect that "mighty aid" for which it prays. The Epistle shows us where we are to expect our greatest danger; it tells us of our great enemy the devil, who like a lion roaring after his prey, is continually seeking to destroy men's souls when they are off their guard; and it warns us that to resist his attacks, watchfulness in our lives must be added to earnestness in our prayers, we must be "sober" and "vigilant" as well as prayerful. Sobriety here means, not only a moderate and thankful use of God's creatures, but a continual mortification of our own passions and desires, until we bring our will into subjection to God's will; and to be "vigilant," signifies that we take continual care not to be surprised by sloth, or neglect, or the infirmities of our nature. Having done all this, we must still, as we are told, "cast all our care upon God," trusting in great humility that "His mighty aid," for which we have prayed, will stablish, strengthen, and settle us.

PATIENCE WITH OURSELVES.

It is often easier to be patient with others than with ourselves. We are so fully awake to our own weaknesses, we have so often been overcome by them, we have so often repented and registered new resolutions, that when we succumb we lose all patience and begin to feel a dangerous kind of contempt for ourselves; dangerous because accompanied with a feeling of discouragement, and discouragement is always a perilous mood. The man who loses faith in himself is ripe for moral disaster. One who has weaknesses of character must fasten his eyes on the end towards which he strives, and base his faith on God Himself. No lesser faith will bear the strain. Weakness involves constant possibility of giving way at some point, and there is no absolute safety until the will has been braced to the degree which makes it not only uniformly strong, but dominant. Temptations recur, sins become besetting, for physiological as well as psychological reasons. To break any law of the body or of the soul is not only to weaken the will, but to work definite spiritual and physical changes. Soul and body tend to move along fixed highways, and a sin repeated makes a path into which the feet are constantly tempted to turn. Every transgression leaves a physical as well as a spiritual registry of itself. The man who has begun to take stimulants finds himself turning more and more frequently into that path; the man who has broken the law of purity discovers that the solicitations of the senses become more seductive; the man who permits himself any kind of untruthfulness awakes to the fact that truthfulness grows steadily more difficult to him; the irritable man learns, to his sorrow, that his occasional mood tends to become constant and dominant. To break a bad habit or overcome a weakness means, therefore, breaking a new path and resisting a well-defined movement of the whole nature. It is supremely difficult to reverse the moral nature when it is moving along a track which it has made for itself; it means stubborn fighting, frequent defeat, moods of discouragement which are dangerous because they tempt one to give up the struggle. But the test of entire honesty, of genuine repentance for past offences, is precisely this task imposed upon the will; the severity of this struggle is a kind of re-

paration as truly as it is a redemption. If defeat sometimes befall a man, it is not final unless he chooses to make it so; in many cases defeat is a preparation for victory; men learn to overcome through defeat, as Peter the Great learned the art of war at the hands of his victorious enemies. In the struggle with ourselves the great thing is never to accept defeat; the man who staggers to his feet after he has been thrown down and pushes on in weakness and sorrow, is on the way to self-conquest. Redemption is the sovereign process in this life, and it is powerful enough to save every man who shares in it. God will not suffer him to finally fail who hates evil even when it overcomes, and who struggles on in frequent defeat. We are saved by our aspirations, not by our freedom from temptations; for real aspiration does not stop short of personal righteousness.

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REVIEWS.

FROM JERUSALEM TO JERUSALEM: Lectures on the Church One, Holy, Catholic and Apostolic. By the Rev. A. J. Bell, M.A. Milwaukee: Young Churchman Company. 1896. Toronto: Rowsell & Hutchison.

We have here a very useful book, giving evidence of a sound Catholic faith, a good judgment, considerable reading and a power of lucid expression. Mr. Bell treats of the Church as an organism which is the creation of God, and not a mere voluntary association which is the work of man. He holds, with all fair interpreters of the sacred word, that Christ came not merely to preach a gospel, but also to found a kingdom. And this kingdom exists not for the exclusion, but for the salvation, of mankind. The notes of the Church are considered in succession—one, holy, Catholic and Apostolic. Finally, the author considers the Catholic Church in England and America as having a right to that designation in possessing all the rites of the Church. Only one point we should note critically. There are more misprints than ought to be found in so small a volume, especially of Greek words, three bad ones at p. 16, another also in Greek at p. 21. At p. 22 we have a reference to St. Augustine preaching before the Donatists. Surely it should be *against* the Donatists. At p. 67 we have "*Lyra Innocentia*," a rather bad misprint. In a note on p. 77, James the Less, the Apostle, is called the "Lord's brother." Has Mr. Bell read Bishop Lightfoot on this subject? These are small matters, but they should be looked to.

A CATECHISM ON THE CHURCH YEAR. (5 cents). A junior Text-Book on the Church Catechism. (4 cents). The Church Catechism with Explanatory Notes. (10 cents). All published by the Young Churchman Co. Milwaukee. 1896.

We can hardly say that we had no good books of the kind here furnished for us, but these are very good and practical, and give the kind of information needed by the class of children for whom they are prepared. The first mentioned, a catechism on the Church Year, is written by the Bishop of Pittsburg, and furnishes a very good account of the meaning of the Christian year, its festivals and its fasts. It begins with St. Andrew's Day and the first Sunday in Advent. It gives a summary of the instruction contained in the services of each Sunday and festival. It does not take up all the final Sundays, and here, we think, it is right; but all special seasons, Ember

days, Ash Wednesday, festivals great and small, are well described. The junior book on the Church Catechism is put forth anonymously, and is very good, containing quite as much as young children should be asked to remember. The larger book, by Rev. T. G. McGonigle, is very complete and sufficiently full for the use of candidates for confirmation. In regard to the mysteries of the faith, its tone is moderate and judicious. For example, it condemns the Roman and Zwinglian views of the Eucharist, without attempting too minute definition of the Catholic doctrine. It is a book which all honest Churchmen may use with confidence.

MAGAZINES.—*Scribner's Magazine*, June, 1896.—The magazine is to the fore again, and "In the Balkans" is a remarkable piece of work. Mr. Henry Norman, who visited that peninsula, gives us an account of his journey, and in his narration throws more light on the "Eastern Question" than any who have attempted the illumination of that obscured subject. Everybody should read it, especially the traducers of Mr. Gladstone. With "Sentimental Tommy," there is a full page engraving well conceived and admirably drawn by William Hatherell. The mimic drama of the rebels, however, lacks lucidity. It is all very clever, no doubt, but veiled to the ordinary reader. "The Evolution of the Trotting Horse," second paper.—This section of the subject is profusely illustrated with portraits of equine celebrities, and their no less famous owners, of whom there are some admirable engravings. "His College Life," consists of fourteen letters from a collegian to his parents and sweetheart during a period of four years. The letters are epistolary models, simple and unaffected, with some wisdom and philosophy between the lines. "Vailima Table Talk."—A continuation of Isabel Strong's delightful gossip of Stevenson and his friends at Samoa, accompanied by many charming photographs. From the magniloquent and hazy phraseology of much modern verse, it is pleasant to read the quaint sweet rhymes of three centuries ago, and "Marlowe's Passionate Shepherd," with an illustration by J. R. Waguelin, are refreshing. An exquisite piece of romanticism for frontispiece, painted by S. W. Van Schaick, and a capital story or two make up a rather famous number. The most interesting portion of this interesting number is "In the Balkans," by Mr. Henry Norman, who pours a flood of light on the Eastern Question. His chapters are of considerable political significance, and are valued accordingly. The usual excellence abounds in the other subjects and stories, "Sentimental Tommy," and the delightful table talk of the Stevenson household at Samoa, are attractive reading.

Harper's Magazine, June.—In this number "The German Struggle for Liberty," is concluded, and the writer may be congratulated on the completion of an authentic and unique piece of history. "A Visit to Athens" is well told and illustrated. While looking at these beautiful engravings, one involuntarily repeats Byron's

"Look on this spot, a nation's sepulchre."
"Abode of gods, whose shrines no longer burn."

"The Ouananiche and its Canadian Environment," with some charming photographs, will be greatly admired. "A Rebellious Heroine" and other tales, will gently enthral the novel reader, and "The Battle of the Cells," being a disquisition on the behaviour of the white corpuscles of the blood, will be welcomed by those who are interested in physiological research.

Passion Flowers.—A sacred song by the Rev. J. Francis, B.D., Cayuga, Ont. There is elevation of thought and much refinement. It is not difficult, and its compass is suited to most voices. It is admirably adopted for Sunday-school soloists. Copies will be sent by the Rev. J. Francis, post-paid, for 26 cents. The proceeds will be devoted to the building fund of the new church at Cayuga.

The Expository Times for June is a very excellent number. Professor W. T. Davis continues his *Theology of the Psalms*, and Professor Sayce contributes some corrections and additions to his previous articles which are printed on a separate leaf. Professor Peake, of Manchester, hammers Dr. Baxter for his attack on Wellhausen, and although we are bound to hear the other side be-

fore we come to a final decision, we fancy that Dr. Baxter will have some difficulty in defending himself. The Great Text Commentary deals with one of the greatest, St. John iii. 16. Of course the suggestions made are generally obvious, but here they are also very good. The reviews are as good as usual, and some of them are now signed by their writers, who are men of eminence, instead of appearing as merely editorial. The notes of recent expositions are here, as generally, among the most interesting parts of the contents. The question of conditional immortality is taken up on occasion of a notice of Dr. Salmond's work by Mr. F. A. Freer, of Bristol. Many of the minor articles are useful and interesting.

THE MISSIONARY FIELD.

EAST AFRICA.—An interesting article appears in *Central Africa* on the effect on missionary work of the recent operations against Nyasa slave-raiders, written by Archdeacon Johnson, December 3rd, even before the successful attack upon Mlozi. He says: "Their campaigns this year have really made a difference to the condition of the country, and that, on the whole, decidedly for the better. The blows have fallen on strong evil-doers, people who were the source of the slave raids, and they have fallen on them where they were alone, or more or less alone, in their hill resorts, and so have not broken up friendly populations, and in the year large tracts have been left along the lake shores free from the fear of war. . . . It is palpable now to all eyes that the Commissioner's power can reach to the hills. What is the result? It is this. The Government offers estates, and all the help required, and calls on us to work just where the native populations have also a claim on us. I have had a long talk with the Commissioner, and his whole tone was most cordial and pressing. Great districts that last year and this were unsafe for a small armed force are now safe for all. The upper Shire is a great field, and with a small paddle-boat like the 'Dove,' the engineer-in-charge might see to the carriage of our goods, as well as see to work on the banks in the first stage of evangelization. Then what struck me as making such a difference to our work, where Government has a finger in the pie, was that the Commissioner himself seemed so struck by Mr. Sim's death, as himself to suggest working Kota Kota, and having the Europeans resident above if possible, inland at Mwazi's. This is a most important point, as hitherto I had understood the Government to wish for a clergyman or nothing; whereas now, I hope, they would welcome our work at Fort Johnson, and other places, in native hands, if (a very important 'if') there were white man's work behind. Remembering this, and beginning with native teachers at Fort Johnson early in January, when the 'Charles Janson' gets off the stocks, we want a qualified European to begin a new station in Sarafi's hill, and another on the west side, in Mwazi's hills. The steamer and native teachers ought, by God's help, gradually to work the east lobe of the lake up to Monkey Bay and Fort Maguire. Behind is Mtonia, where our dear Bishop Maples hoped to begin work soon. There we should want a European hill post; and so up the coast to where we already have a sample of this wider plan—viz., at Unangu, with Dr. Hine's growing station in the hills, and Mluluka on the lake shore. Roughly speaking, north of this we should have no call for mill stations, but opposite Mluluka, as the Commissioner suggested, Mwazi's country lies back of Kota Kota. So we want a priest and deacon, or a good layman, for Sarafi's east, for Mauni west of Fort Johnson; for Mtonia behind Fort Maguire, possibly the Fort Maguire itself; for Mwazi's, and Kota Kota. All these are in the British sphere, all centres of population. Then in the Portuguese sphere is Unangu with any amount of room for growth. Unangu growing and gradually united to Mtonia may see Mwembe as a daughter Church. We want—will not Dr. Hine say?—a priest and a layman for Unangu. The Germans, after much civility to us, have not done anything for the Gwangwaras behind them, so for completeness to the above I would add New Heligoland (Puulu) on the lake, and our murderous friends but not Hevuli, and Mlamilo north.

The German Missions have, I gathered, no idea of the extent of unoccupied country between Amelia Bay and their territory south; any operations of ours from Puulu to Mlamilo on the Rovuma ought not to interfere with their occupying Amelia Bay, and going to Hevuli; whilst surely representations in right quarters at home would prevent any apprehensions that we should give ourselves airs, or act otherwise than loyally to the German Government. But if anything like this is to be attempted, the steam paddle-boat I have spoken of is a necessity. Moreover, it is the only way to answer the question, 'Where is a healthy station?' All admit that no place which has been tried is permanently healthy. . . . Do people at home realize that most of the officers who have rushed up the Yao hills under Yao fire, have come here on a holiday, instead of going to England? Had any one seen the steamship 'Wissmann' in Likoma Harbour settle down in the pitch darkness of a tropical rain with one hundred Sikhs, more than one hundred Makua soldiers, as well as camp followers, just to pass the night, and be off first thing in the morning to war on November 28th; and realized that Colonel B. was on board very ill with the effects of jiggers, that Major Edwards was down with hæmaturia, and besides Dr. Poole, Lieutenant Smith, the captain of the 'Wissmann,' and two engineers were on board, in the space usually counted just sufficient for two passengers—would he not have wished that our invalid clergy felt it their only cure to go to the front, that Major Edwards realized that, fever or no fever, there are times when there can be no talk of leaving your men? All these, remember, were going to stand in front of well-directed guns fired from behind no contemptible stockades. Is it too much to think that we shall get volunteers at once of six priests, and six laymen, some deacons, perhaps, to take up the great centres which the British Commissioner himself points out to us—Zarafi, Mwazi, Kota Kota, Unangu? Let me add to the list a doctor, a schoolmaster, a printer, and we shall have some hope of seizing the opportunity which God has opened to us, through the putting down of the slave-trading chieftains in British Central Africa."

A letter from the Bishop of Zanzibar describes his visit to Newala, where he was surprised to find the hold Christianity had upon the people. "Of course there are plenty of failures and many relapses, but on the whole Christianity is the dominant power."

SOUTH AFRICA.—The *Times* quotes the following from the Bishop of Grahamstown's recent pastoral letter: "Every thoughtful person must fain acknowledge that in the present position and prospects of our country there is more than ordinary cause for grave consideration and serious reflection. Apart from the shadow of regret and apprehension thrown over the land by the recent political disturbance in the Transvaal, the very severe and prolonged drought, the plague of locusts, and the agricultural distress threatening, if, indeed, it is not already overwhelming, a large portion of our farming and native population, constitute in combination, at least for the districts of this diocese, a crisis, so far as my experience extends, of unparalleled anxiety. On some farms flocks of sheep have been reduced, within a few years, from thousands to one or two hundred; wheat and other cereal crops have entirely failed; cattle and ostriches have been killed off, and the hearts of many good and brave men have failed them as they have never done before. As one result of their troubles I have received notice from some parishes of the reduction by a quarter, or even one-third, of the already inadequate stipends of clergy, hitherto guaranteed. I need not further dwell upon facts which must in one way or another bring home to the consciousness of almost every dweller in this part of South Africa that there is at least reason for us to pause and consider the situation."

Russia's death rate is believed to be greatly increased by the practice of the peasants in plunging into the rivers after the blessing of the water at the feast of the Epiphany, Jan. 18th, in the belief that it has then the power to wash away their sins. The practice has long been forbidden at St. Petersburg.

THE MISSION OF THE CHRISTIAN MINISTRY.

A sermon preached in St. Albans Cathedral by the Rev. the Provost of Trinity College, at the Trinity Ordination of the Lord Bishop of Toronto.

St. John xx. 21. "As my Father hath sent Me, even so send I you."

It is always a somewhat perplexing problem for the preacher at an ordination to decide whether to address himself to the candidates or to the general body of the congregation. The rubric says: "There shall be a sermon or exhortation declaring the duty and office of such as come to be admitted (deacons or priests, as the case may be): how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office." And if in view of those directions, I venture this morning to remind—for after all I am but telling them a thrice-told tale—to remind the candidates of some of the ideals they should have before them in the new and untried life which begins for all to-day, and especially for those who are to be ordained to the priesthood. I do it partly that you, too, may be reminded that we, your ordained "servants for Christ's sake," have our ideals of ministerial life and work, and that your prayers that we may have grace to attain to those ideals will help us more than criticizing us, when, as too often and too sadly happens, we fall short of them. And yet he, whoever he may be, that undertakes such a task, is confronted at the outset by a grave and serious difficulty, for he cannot but look back at such a time upon the years that have passed since the ordaining hands were laid upon himself; he catches the far off echo of his own voice that years ago answered in the same words that will be used to-day to the same solemn questions that in a few minutes will be addressed to our brothers here: he cannot but see that the ideals of life and work, which seemed perhaps almost within his grasp, are still by a long way unattained; and yet he is to declare to others the duty which he has not accomplished, as he ought to have done, the office which he has not fulfilled as he might. And then there comes the reassuring thought that after all it is the *duty* and the *office* upon which he has to dwell, not his own or any one else's failure to fulfil them; it is the necessity of the order which he is to declare, and not the indispensableness of any individual. He is to say how the ministers of God are to be esteemed in their office, and not for any personal qualification. What does all this mean? I am not so foolish as to imagine that the office by itself will secure universal respect where the holder of it fails to deserve respect. But I do see that the Prayer-Book direction is intended to point us to ideals. Let us then for the time dismiss all personal considerations, to dwell only on the thoughts suggested by the text, "As the Father hath sent Me, even so send I you." (I) The words sound to us across the centuries, across seas and lands, from the first Easter day, from the upper room in Jerusalem. I leave untouched the vexed question whether their only reference is to the Christian ministry, or whether they have a wider signification as the charter of the whole Church of Christ. It is enough for us to-day to remember that they do refer, inclusively at any rate, though not, it may be, solely, to the Christian priesthood. For in their original connection they precede the words in which our reverend Father in God will shortly pray that you, my brothers, who are this day to be raised to the higher ministry, may receive the Holy Ghost for the office and work of priests in the Church of God. They have, then, some reference to the Christian ministry, and that is enough for my present purpose. They indicate at once a similarity and a difference between the mission of Christ and the mission of those whom He calls to carry on His work in the world. There is a similarity; the very form of the sentence shows it: "As the Father hath sent Me, even so send I you." There is also a difference: where we have the one word *send*, the original has two. The first, it has been said, corresponds with the idea of our words "despatch" and "envoy," and conveys the accessory notion of a special commission, and so far of a delegated authority in the person sent. The second marks nothing more than the immediate personal relation of the sender and the sent. In other words, the disciples, like their Lord received a commission. His, however, was a new one; they receive no new commission; they carry out His. What, then, was His commission? It was far reaching and many branched. But there are two sentences, especially, describing it, of which I will remind you: "To this end have I been born," said our Lord to Pilate, "and to this end am I come into the world that I should bear witness of the truth." "I came," He declared in the allegory of the Good Shepherd, "I came that men may have life and may have abundance," on which it has been remarked that life in itself is not all. There must be also that which shall maintain, and strengthen, and extend the action of life. And this, Christ also assures; His sheep

"find pasture." There are two aspects of the work of Christ: two aspects in which it is carried on by the ordained ministers when they set forth God's true and lively Word, and rightly and duly administer His Holy Sacraments. There, summed up in shortest form, is the work of the Christian Ministry; it is twofold; and its two elements cannot be separated without grievous loss. Yet there is a risk of separation. One man is tempted to neglect the ministry of the Word—to forget that it is his duty to carry on that part of the Master's work which consisted in bearing witness to the truth, and to think of himself only as a minister of sacraments. Another in his zeal and eagerness to proclaim the Gospel of the grace of God, is tempted to forget that he is to be a faithful dispenser of God's Holy Sacraments, no less than of His Word. The two cannot be separated, I repeat, without grievous loss, and the Prayer-Book guards us carefully against the temptation to put them asunder. I have already quoted words from the Communion office, in which the two are set side by side. The ordination services, on which we are about to enter, furnish other illustrations. Even to the office of a deacon "it appertaineth to assist the priest, especially when he ministereth the Holy Communion in the absence of the priest, to baptize, and to preach if he be admitted thereto by the bishop." But, of course, as we should expect, it is in the ordering of priests that the references are more explicit and emphatic. They are told that their duty is to teach and to premonish, to feed and provide for the Lord's family. They are asked if they will give their faithful diligence always so to minister the doctrine and sacraments, as the Lord hath commanded. Each one is severally bidden in the supreme moment of the imposition of hands to be a faithful dispenser of the Word of God, and of His Holy Sacraments, and he receives authority to preach the Word of God and to minister the Holy Sacraments. My brothers, your commission is clear enough; it is twofold. I say it again; it is no new commission; it is your Lord's passed on from hand to hand, "as the Father hath sent Me, even so send I you." He came to bear witness of the truth; you in your preaching and teaching must bear the same witness. He came that men might have life and might have abundance; and no insignificant part of your work, either at once, or later on, will be the administering of those Holy Sacraments of which one is the channel, as the catechism teaches us, of a death unto sin and a new birth unto righteousness, while the other provides "the strengthening and refreshing of our souls." The ministry of the Word and Sacraments—what does this involve, what does it demand from him who is called and sent to it? Far more indeed than any one man can hope to understand, much less express. But let me give you two suggestions. (1) Be definite: teach quite clearly and decidedly what the Church bids you, or authorizes you to teach. There are some great and fundamental subjects on which as faithful ministers of this branch of the Catholic Church, you can speak in one way only: there are other ways of speaking, of course, but if you want to speak in other ways, then your proper place is elsewhere than in the ministry of the Anglican Communion. Be definite and fearless; let no timidity paralyze the force of your utterance, no haziness obscure it. But there are other subjects, important no doubt, but not, it would seem, fundamental, on which, within the Church of England, and within the ministry, there is a perfectly lawful latitude of opinion. On those subjects teach what you hold to be true, and never teach anything except what you do in your inmost heart believe; but remember that there is a lawful latitude, and as you value your own spiritual well-being, and the health of those to whom you minister, do not dare to imitate Rome, and erect yourself, or your party, into an infallible authority; beware of thrusting as essential dogmas what at best are your opinions upon your fellow Churchmen, who have at least as much right to their opinions as you have to yours. (2) And this prompts the second suggestion: shun party spirit as you would shun the plague. Don't be so foolish, so narrow-minded, so short-sighted as to imagine that any one human intellect can grasp the infinity of the truth of God. Don't take the tiny fragment that is yours and hold it so close to your eyes that it shuts out all the vast immensity beyond. Let the grand words that come to us down the ages sound ever in your ears, and be imprinted in your hearts. "In necessariis unitas in dubiis libertas, in omnibus caritas II. So far we have thought only of what has been suggested by the difference between our own commission and our Lord's. Unlike Him, we have no new commission to fulfil: we have to carry out His. But on the other hand, we, like Him, have been sent—even so send I you. My brothers, I am sure that in the months and years of preparation, that in one sense, and one sense only, are now ended, the quietness and the confidence and the hopefulness with which you have looked forward to the great work of your lives, have sometimes been broken in upon by misgivings as to your personal fitness for the work,

or clouded by visions of difficulties that are sure to confront you. If such is the case, here is the strength in which you must meet all such misgivings. You are not simply *choosing* this work, as other men choose the law or commerce as the sphere of their energies; you have been called to it; you are *being* sent. You have been called. Either long years ago, or in comparatively recent days, either at some well-defined moment, or by a process of gradual growth, there has come into your minds and hearts the conviction that will make it possible for you to answer the questions that will be addressed to you even now. Do you trust that you are inwardly moved by the Holy Ghost? Do you think in your heart that you be truly called? You have been called—and now you are being sent. There is the outward mission as well as the inward vocation, both necessary, neither complete without the other. In the years to come you will, I doubt not, return again and again in thought and memory to this Trinity Sunday, this ordination day; and when the clear sense of vocation becomes dimmed and obscured by clouds of passion or self-will, and you find yourselves saying, "How dare I stand up and preach? How can I celebrate the holy mysteries?" you will recall the sense of vocation that is clear and strong upon you now, you will feel once more the touch of the ordaining hands upon your head, and hear again the words of the dread commission, "Take thou authority, receive the Holy Ghost for the office and work of a priest in the Church of God," and your failing sense of vocation will be revived, and you will gird yourself more bravely for your task, because you know that you have been sent. "As the Father hath sent Me even so send I you." Let the words—the charter of your office—ring ever in your ears, stirring you to faithful endeavour, strengthening you in moments of weakness, bracing you in hours of weariness, disappointment and difficulty, until the same Master who calls and sends you now, comes and calleth for you then, and from the same gracious lips which first spoke them, you hear the yet more welcome word, "Well done."

You, who your Lord's commission bear
His way of mercy to prepare—
Think not of rest, though dreams be sweet,
Start up, and ply your heavenward feet.
Is not God's oath upon your head,
Ne'er to sink back on slotful bed;
Never again your loins untie,
Nor let your torches waste and die,
Till when the shadows thickest fall,
You hear your Master's midnight call?

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—*In transitu*.—The Most Rev. Dr. Machray, Archbishop of Rupert's Land and Primate of all Canada, was the guest of the Dean and Mrs. Carmichael for two or three days last week, the bishop being absent on his annual diocesan visitation.

Church of the Advent.—This parish having been made independent of the Church of St. James the Apostle, the contemplated enlargement of the present edifice will be proceeded with during the ensuing two months.

BLACK RIVER.—The anniversary services of St. Andrew's Church were held on Sunday, June 7th. Both services were well attended, especially in the evening, when it was difficult to find seats for the numbers that wished to be present. The Rev. Mr. Lewis, of Christ Church Cathedral, preached in the morning, delivering a forcible and clever sermon, which was much appreciated by those present. Between twenty and thirty received Communion. In the evening the Rev. G. Osborne Troop, rector of St. Martin's, preached an able and eloquent discourse from the text, "Ye must be born again," at times holding the congregation spellbound as he unfolded idea after idea full of sublimity and touching pathos. Mayor Wilson-Smith was present, and at the close of the service a lady member of the church, on behalf of the churchwardens, presented His Worship with a bouquet of choice flowers. The choral portion of the service was exceptionally well rendered.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

OTTAWA.—*Annual Meeting of the Woman's Auxiliary*.—The tenth annual meeting of the Woman's Auxiliary of Ontario Diocese was held in this city on the 3rd and 4th of June. Twenty-nine branches were represented, and a very busy two days was spent. The bishop of Ottawa preached at the opening service,

and his earnest words of commendation and warning were heard by a large number, who afterwards partook together of the Holy Communion. The bishop also opened the business meetings. The city clergy were present on different occasions, the Archdeacon presiding at the missionary meetings, and closing the business proceedings, and the Rev. H. Pollard with the Rev. C. Saddington, of Richmond, and G. J. Lowe, of Almonte, speaking at the missionary meeting, the Rev. J. F. Gorman addressing the children, and the Rev. J. J. Bogert and W. M. Loucks saying a few words from the platform. Mrs. Lewis also kindly addressed the children, and gave a Bible reading. Miss Montzambert, the general secretary of the W. A., was present, and her enthusiasm for the Auxiliary as a whole, and wise counsels from time to time, helped to prevent the mere business, which was, of course, of peculiar interest, from absorbing too much time and attention. Reports showed that there were 43 working branches of the W. A. (a few are asleep), 16 of the J. W. A. and 13 of the C. C. M. G. Five W. A. branches were organized during the year. The total membership is 2,061, that of the W. A. being 1,487. The Dorcas secretary reported 88 bales, a slight increase over last year. The treasurer reported \$2,045.78 as having been given to Domestic and Foreign Missions, and \$97.64 for Diocesan Missions. The Thank-offering amounted to \$180.18, and this sum was sent to the Treasurer of Ontario Diocese for the Superannuation Fund. The election of the officers resulted as follows: *Ontario Diocese*.—Hon. president, Mrs. Lewis; president, Mrs. Rogers; 1st vice-president, Miss Gildersleeve; 2nd vice-president, Mrs. McMorine; recording-secretary, Miss Macaulay; corresponding-secretary, Miss Daly; treasurer (not yet filled); Dorcas secretary, Miss Muckleston; secretary of literature, Miss Saunders; secretary for J. W. A. and C. C. M. G., Miss Lewin.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA.

MORRISBURG.—On Sunday, June 7th, the Lord Bishop of Ottawa made his first visit to this parish, when he held a Confirmation in St. James' Church at 3.30 p.m. Long before the hour of service the church was filled with a congregation made up chiefly of Churchmen; there were, however, not a few of the leading members of the denominations also present, men and women, who doubtless were both very much impressed with the solemnity of the service, and also considerably enlightened by the clear and simple instruction given by His Lordship on Confirmation. At the appointed hour the procession formed in St. James' Hall and marched to the church, and as the candidates entered, the whole congregation rose to their feet and joined with the choir in singing "Onward Christian Soldiers." The Rev. S. G. Poole, of Cornwall, read the 1st lesson, and the Rev. Mr. McDonald, of Waddington, N.Y., the 2nd lesson, after which the rector presented the candidates to the bishop for Confirmation, who warmly welcomed them in the name of God to that Apostolic Rite. During His Lordship's address the following questions were most clearly answered: Is Confirmation necessary for all Christians? Who instituted and ordained Confirmation? Of what good is it? None who listened to the bishop could possibly fail to be convinced of the fact that the Church has strong reasons for teaching and administering Confirmation. The Confirmation was most solemn and impressive; 21 candidates (16 of whom were adults, and 13 converts) went up and knelt at the feet of the man of God, who laid his hand upon them and gave to each the Apostolic blessing. Four couples (husband and wife) were among the number, and went up and knelt side by side. After the act of Confirmation, His Lordship gave the candidates a few simple, yet important, rules of a holy life. The recessional hymn was "O Jesus, I have promised to serve Thee to the end," during the singing of which the procession marched back to the hall. It is scarcely nine months since the last Confirmation was held in the parish, but it is firmly believed that, if all who heard the bishop on June 7th will only give the matter a little consideration, another Confirmation service will be held before many months have elapsed. Bishop Hamilton has indeed made a good and we believe a lasting impression upon the minds and the hearts of the people of Morrisburg. May he soon return.

IROQUOIS.—Friday, May 27th, being the anniversary of the formation of St. Mary's Guild and Men's Help Society in this parish, special services were held. There was a corporate celebration of the Holy Communion at 10 o'clock, and Evensong was said at 7.30 p.m., when the Rev. G. Anderson, rector of Morrisburg, was the preacher; selecting for his text St. John vi. 9, "What are these among so many." Mr. Anderson spoke very earnestly on the value of lay co-operation, and made a strong appeal to the members of the above societies to keep up their

standard of activity as responsible agents in the Church of God. Much valuable help has been given to the parish during the past year by the Guild and M. H. S., the former of which possesses 22 members, and the latter six "Workers" and one "Associate." The rector, Rev. T. J. Stiles, is Diocesan secretary to the Men's Help Society, and would be glad to assist in the formation of branches in parishes needing an organization for lay-help. Even where the Brotherhood of St. Andrew is in existence, the M. H. S. would be a most useful auxiliary in preparing men for the work of the Brotherhood. Its object is to begin with the rawest material, and bring it into union with the activities of the congregation, there being several grades of membership, with rules of life suited to the spiritual strength of the individual. On Sunday, 7th inst., the priest and people of St. John's Church received a delightful surprise. His Lordship Bishop Hamilton, who was confirming in Aultsville and Morrisburg on that day, sent a message stating that he would be in Iroquois in time for Evensong. It was with much joy that the announcement was made and received at Matins, and when the hour of Evensong had arrived a large congregation had gathered together to worship God, and meet for the first time their loving bishop. Although his Lordship must have been fatigued with his previous exertions, he preached for half an hour on the doctrine of the Trinity, showing in a most clear and practical way the value of a right belief in the Blessed Trinity, without which neither the Church nor the individual could exercise the true functions of their life, if, indeed, they could have any true life at all. He entered also into a strong defence of the Athanasian Creed, which it was the unfortunate habit of some people to decry. At four o'clock the following morning his Lordship was astir, and the rector had the pleasure of driving him to Prescott to catch the 7.05 a.m. train for Ottawa, where important business awaited him. The cry of the Church has sometimes been for "live bishops." Thank God! we of the Diocese of Ottawa have one. And more than that, one whose large sympathies and loving nature and devout walk, will, if we mistake not (under the influence of the Divine Spirit), breathe into whatever dry bones there may be in the diocese new life, and reanimate all with that enthusiasm which is essential for both corporate and individual growth. It is needless to say that the high anticipations which the Church-people of Iroquois had formed of their new bishop, were in no sense lessened, and universal gratitude is expressed for the recent Ottawa episcopal election. We are anxiously awaiting another visit from his Lordship at the Rural Decanal Conference in October, at which he has promised to be present.

SOUTH MOUNTAIN.—St. Peter's Church, South Mountain, was filled to its utmost capacity with an expectant and devout congregation on Friday, morning, 5th inst. Busy farmers had turned aside from their toil, housewives had left their homes, children had a holiday from school, and all had gathered together, some to witness, others to receive the Apostolic rite of confirmation at the hands of our new father-in-God, Bishop Hamilton. The service commenced at 10.30 a.m. with the singing of a processional hymn, immediately followed by the reading of a portion of Acts viii. by the incumbent, Rev. C. E. Sills. The office of Holy Communion followed, his Lordship being celebrant, with Rev. F. Newham, mission priest, of Winchester, acting as epistoller, and Rev. T. J. Stiles, rector of Iroquois, gospeller. After the recitation of the creed, the bishop gave his address. Without entering into the detail of his Lordship's teaching, it is safe to say that not a mind in the church could have remained unimpressed as to (1) The necessity of confirmation; (2) The Scripture proof for it; (3) The benefit to the individual, or any heart have remained untouched under the influence of the affectionate appeal for a holy life. What otherwise meant the silent tear coursing down many a face, and the rapt attention and eager attitude. Thirty were confirmed, 14 males and 16 females, and 62 partook of the Holy Communion. The bishop expressed himself as greatly pleased with the appearance of the beautiful little church, and the care evidently taken of it; and the incumbent is to be congratulated upon his success in presenting so many candidates from this comparatively weak parish. We were pleased to notice that some were converts from Dissent. It requires far more labour and zeal sometimes to present 12 candidates than 50, and we hope that the difficult Mission of South Mountain will be greatly strengthened in all the features of its Church life by the addition of 30 to its roll of communicants. Strengthened it certainly is by the visit of its bishop. May his wise words be remembered, his loving counsel diligently followed, his example in some measure imitated. His Lordship proceeded to Crysler in the afternoon for a confirmation in the evening.

Ottawa Diocese.—President, Mrs. Hamilton; 1st vice-president, Miss Tilton; 2nd vice-president,

Mrs. Pollard; recording-secretary, Miss Humphreys; corresponding-secretary, Mrs. Newell Bate; treasurer, Miss Baker; secretary of Dorcas work, Mrs. Geo. Greene; secretary of literature (not filled); secretary for junior W. A., Miss Parris; secretary for C. C. M. G., Mrs. Mackay; organizing secretary of the Diocese, Miss A. B. Yielding. One of the last acts of the united dioceses was to present their beloved president, Mrs. Tilton, with a provincial life membership. Owing to a fear of assuming more than could be accomplished under changed circumstances, no new work was undertaken, but existing obligations were equally shared. A very delightful reception was given by Mrs. Christie, and with many good wishes and prayers for the success of both dioceses in the future, mingled with natural regrets at the separation, the tenth annual meeting was brought to a close.

AULTSVILLE.—The Right Rev. Charles Hamilton D.D., Lord Bishop of Ottawa, held a Confirmation and celebration at this place on the morning of June 7th. Forty-two persons were confirmed; they were presented by the Rev. Montague G. Poole, rector of the parish, the Rev. S. Gower Poole of Cornwall, and the Rev. Robert W. Samwell assisting at the services. The bishop delivered two able and instructive addresses to the candidates and Church members, one previous to the "Laying on of Hands," and the other upon "Communion previous to the Celebration." The church was more than crowded and about one hundred and fifty persons communicated.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

SYNOD MEETING.—The annual meeting of the incorporated Synod of the Diocese of Toronto opened on Tuesday morning, June 9th, at St. James' Cathedral, with a large attendance of delegates. At 10 o'clock Holy Communion was celebrated in the cathedral by Bishop Sweatman, assisted by Archdeacon Boddy, Canon Cayley, Rev. Septimus Jones and Bishop DuMoulin. At the conclusion of the service, the Bishop of Toronto took the chair in the school-house, and the Synod proceeded to business. After the opening prayers, the Committee on Lay Representatives' Certificates presented their report, which was followed by the bishop's annual address. In this his Lordship reviewed in detail the work of the many departments of the Church during the past year. Four deaths had occurred amongst the clergy, and seven of the former clergy of the diocese were now in other places. Five new members were added by removal into the diocese, and eight ordinations were reported during the year. Many changes had taken place; amongst them might be mentioned the election of the Bishop of Hamilton to the Ottawa Diocese, and also the appointment of Bishop-elect DuMoulin to succeed Bishop Hamilton in the Niagara Diocese. In this connection he said:—"The elevation of Rev. Canon DuMoulin to the vacant Diocese of Niagara was a well-deserved tribute to his pre-eminent gifts and most estimable character; his acceptance of the call was a signal proof of his high-minded and self-sacrificing sense of duty to God and the Church. While rejoicing in his elevation to the highest order in the ministry, and predicting for him an episcopate of eminent success, Canon DuMoulin's friends in the diocese will regret that his talents have been transformed to another field; the congregation at St. James' will deeply deplore his loss, and the community in this city will miss a strong influence for the good and the true which has been felt as a power and inspiration by the citizens of Toronto of all opinions." Dealing with the statistics of the diocese for the past year, the bishop stated that he had held two ordinations, ninety confirmations, at which there were 1,817 candidates. Special reference was made to the work of the deaconesses. The Church could report an advance, even in the face of financial stringency. The membership of the Church had decreased 3,295, but the number of communicants had increased 1,167. The funds were all improved, especially the Parochial Mission Fund. Schools and colleges in connection with the Church were all in a flourishing condition, and the Boys' Brigade had a good report for the year.

The financial affairs of St. Albans Cathedral were mentioned at some length, and the Convention requested that at this session the financial affairs of the cathedral be in some manner adjusted. The property is now in the hands of the Foresters.

The recent changes in the Ontario Marriage Act and the Act governing the registration of births, marriages and deaths, were also commented upon. After the election of the secretaries for the Convention, the presenting of the annual reports was proceeded with.

Wednesday.—The bishop called the Synod to order at 10 o'clock, and they forthwith proceeded to business. The entire morning was taken up with the election of standing committees, and this was followed by the Executive Committee election and representatives to the General Synod. The results

in the election of the standing committees is as follows:

Clergy Commutation Trust Fund Committee:—Revs. T. W. Paterson, M.A., L. H. Kirkby, E. H. Mussen, M.A., W. E. Cooper, M.A., S.T.B., W. F. Swallow, J. Pitt Lewis, M.A., W. C. Allen, M.A., A. B. Chafee, M.A., Messrs. A. H. Campbell, William Ince, J. A. Worrell, B.C.L., Q.C., G. F. Harman, M.A., Alfred Wilson, Col. Boulton, Columbus H. Greene, T. Millman, M.D.

See Endowment and Lands Committee:—Revs. Canon Osler, Canon Tremayne, M.A., Canon Spragge, M.A., A. Hart, John Gillespie, B. Bryan, Messrs. H. W. M. Murray, H. T. Beck, A. H. Lightbourn, J. T. Jones, W. C. Hall, Beverley Jones.

Toronto Rectory Endowment Committee:—Revs. John Langtry, M.A., D.C.L., John Gillespie, J. McL. Ballard, M.A., J. Scott Howard, M.A., Messrs. Henry Pellatt, sr., Frank E. Hodgins, G. F. Harman, R. Russell Baldwin.

Mission Board:—The Bishop of Toronto, Ven. Archdeacon Boddy, Ven. Archdeacon Allen; Revs. Canons Sweeney, D.D., Canon Farncombe, M.A., R.D., James H. Talbot, W. F. Swallow, R.D., J. A. Hanna, R.D., Geo. M. Kingston, M.A., R.D.; W. E. Carroll, M.A., R.D., W. E. Cooper, M.A., S.T.B., R.D., F. E. Farncomb, B.A., John Langtry, M.A., D.C.L., Canon Harding, Joseph Fletcher, M.A., A. H. Baldwin, S. Jones, C. H. Marsh, John Gibson, M.A., E. H. Mussen; Messrs. Stapleton, Caldecott, N. F. Davidson, John Cowan, George Raikes, W. B. Sanders, Hon. G. W. Allan, D.C.L., Col. Boulton, C. J. Bloomfield, Henry Pellatt, sr., E. E. McGaffey, Captain Whish, Thos. Morphy, J. C. Morgan, M.A., Frank E. Hodgins, A. H. Dymond, James Scott, T. R. Colugher, G. B. Kirkpatrick, J. Graydon, R. M. Denistoun.

Widows' and Orphans' Fund and Theological Students' Fund Committee:—Revs. A. H. Baldwin, M.A., J. C. Davidson, M.A., Canon Greene, L. Th., John Pearson, D.C.L., Provost Welch, M.A., D.C.L., T. C. Des Barres, M.A.; Messrs. T. H. Ince, W. C. Hall, W. D. Gwynne, James Haywood, Hon. S. H. Blake, Q.C., L. H. Baldwin.

Church Extension, General Purposes, Statistics and Assessment Committee:—Revs. G. B. Morley, W. Hoyes Clarke, M.A., A. C. Watt, Herbert Symonds, M.A., John Gibson, M.A.; E. W. Cooper; Messrs. A. McLean Howard, Alfred Wilson, D. W. Saunders, C. J. Bloomfield, A. R. Boswell, Q. C., F. Barlow Cumberland, M.A.

Sunday School and Book and Tract Committee:—Revs. Canon Cayley, M.A., James H. Talbot, C. L. Ingles, M.A., Bernard Bryan, Canon Sweeney, D.D., A. Hart, Canon Farncomb, M.A.; Messrs. George B. Kirkpatrick, S. G. Wood, LL.B., C. R. W. Biggar, M.A., Q.C., G. S. Holmsted, J. S. Barber, Grant Helliwell, J. C. Morgan, M.A.

Audit Committee:—Revs. J. Pitt Lewis, M.A., Geo. I. Taylor, M.A., W. H. Clarke; Messrs. Frank E. Hodgins, B. W. Murray, N. F. Davidson.

Superannuation Committee:—Revs. Septimus Jones, M.A., A. J. Broughall, M.A., C. H. Marsh, J. S. Broughall, M.A., T. C. Street Macklem, B.A., A. H. Baldwin; Messrs. Capt. Whish, R.N., G. B. Kirkpatrick, T. R. Clougher, L. H. Baldwin, H. G. Burritt, M.D., T. Millman, M.D.

Investment Committee:—Revs. John Gillespie, T. W. Paterson, M.A.; Messrs. A. H. Campbell, William Ince, J. A. Worrell, B.C.L., Q.C., R. T. Beck, B.A., J. H. Plumber, R. H. Tomlinson.

Rev. Canon Sweeney and Mr. G. B. Kirkpatrick were appointed delegates to the Inter-Diocesan Sunday-school Conference.

From one o'clock until 2.30 the Executive election was held. This was for the choosing of five clerical and five lay members to the Executive Committee, appointment of delegates to the General Synod of Canada, and the election of a member to the St. Alban's Lay Chapter.

The committee on Public school text books report that they have again brought before the Education Department certain defects in the History of England for High Schools. Their representations have been received with great courtesy, and certain of their suggestions have been adopted. A new edition of the book is in preparation, and they have good reason to believe that it will be, in many respects, more accurate than any former work prepared for our schools. After the election the above report was finally passed.

This was followed by the report of the Synod Investment Committee, read by Mr. William Ince. Twenty-five meetings of this committee had been held during the year. The capital upon which this committee is paying interest amounts to \$850,986.71.

Investments to the amount of \$143,912 are being managed by this committee, but are not included in the above-mentioned earning capital of the respective trusts to which they belong, as they only yield a small amount, if anything, over the outlay. In the course of this address, Mr. Ince deplored the general fall in the values of property. This had greatly reduced the value of the Church securities, and the rate of interest obtainable had been in con-

sequence of this reduced to four and a half per cent.

A report from the special committee on sending a bishop to Japan was received. The report recommended the proposal very strongly, and was spoken to by Rev. T. C. Street Macklem and Rev. Dr. Mockridge. It recommended that the incumbent of the new See be elected by the General Synod, and paid a stipend of \$3,000, of which \$400 will come from Toronto. The report will again be considered.

A communication was received from Dr. Cochran, of Brantford, to the effect that the Presbyterian Church would not join the Anglican body to ask the Ontario Government to arrange for religious instruction in the Public schools. The Baptist Church sent a similar letter.

Lawrence H. Baldwin was announced as the new member of the St. Albans Lay Chapter, to fill the vacancy caused by the resignation of Judge Benson.

At four o'clock the Synod adjourned to accept an invitation to a reception given by the bishop at the See-house.

Missionary Meeting.—In the evening the annual diocesan missionary meeting was held in St. James' school-house, Bishop Sweatman presiding. Rev. Canon C. H. Mockridge, D.D., delivered a soul-stirring address on Algoma missions and the general domestic mission field. Rev. F. H. DuVernet, M.A., B.D., then addressed the meeting on "Japan as a Field for Missions." The rev. gentleman gave a brief review of the Church of England missions in Japan, and said that every indication pointed to the fact that Canada had the missionary responsibility of Japan on her shoulders, as she was clearly her nearest Christian neighbour. He emphasized the fact that Canada should remember in her present crisis that Christianity entered Japan through her schools, as the missionaries were only allowed to teach there when they first entered the country in 1859. Rev. T. C. Street Macklem also spoke briefly on "Japanese Character." He said that just as long as there was any of God's work to be done it was to be done without calculation of the magnitude of the work. The best energies would be called forth by the occupying of every mission field at once. Other addresses were delivered by Rev. R. H. McGinnis, incumbent of Hastings, on the subject of "Diocesan Missions," and also an address by J. C. Morgan. There was an excellent attendance, and the meeting throughout was most enthusiastic.

(To be Continued.)

The reception tendered the Synod by his Lordship the Bishop and Mrs. Sweatman on Wednesday afternoon, in the See House grounds, was a very successful and pleasant affair. A large number of the clergy and their wives and friends were there, and also a good showing of the lay-representatives of the city and country parishes. Many of the guests took this opportunity of making their first visit to St. Albans Cathedral, and many were the expressions of amazement and delight at the beauty of the carved roof of the chancel, and the stately proportions of the proposed building.

St. John's.—A very pretty gathering took place last Thursday evening in the grounds surrounding the schoolroom. The occasion was a garden party, under the auspices of Mrs. and the Misses Williams, wife and daughters of the rector, and the ladies of the W. A.

St. Albans Cathedral.—The service at St. Albans was a very satisfactory function. Evensong was sung by the Rev. Canon Cayley, the Precentor of the Diocese and of the Cathedral; the first lesson was read by Rev. Canon Sweeney, Rural Dean, and the second by Rev. Canon Macnab, Missioner of the Diocese. The sermon was preached by the Rev. the Provost of Trinity College, from Ephes. iv. 25, "We are members one of another," and was a very thoughtful and earnest discourse on the Church as an organized whole, and on the duties and privileges which flowed from the relations involved in that idea. A word ought to be said of the singing, which was not only excellent in all its parts, but also congregational. Almost any Churchman who could sing at all, could join in every part of the service—a very desirable feature, especially in a service of that kind. The highest praise is due to Mr. Kemp's intelligent and untiring efforts.

Boys' Brigade.—The annual meeting of the council of the Church Boys' Brigade of Canada was held last week in the Synod office, when the following officers were elected: Honorary president, Bishop of Toronto; chief warden, Rev. C. H. Shortt; chief sub-warden, G. F. Shaw; brigade major, Major H. M. Pellatt; commandant, Rev. G. L. Starr. The reports were read, showing an increase from 13 to 34 brigades.

ASHBURNHAM.—St. Luke's.—On Friday, June 5th a handsome memorial consisting of a carved oak altar, reredos, bishop's chair and clergy stalls, was

dedicated to the glory of God and the memory of Hon. Robert Hamilton, a former member of the congregation. The work is the gift of Mrs. Hamilton, and its execution reflects great credit upon the Peterborough Cane and Furniture Manufactory. An elegant frieze of vine leaves and grapes, running round the altar, is the work of Miss Tully, who is also engaged upon the carving of the re-table. When completed the work will include choir stalls, and will probably be the most perfect example of this kind of Church decoration outside of Toronto. The Ven. Archdeacon of Peterborough was present, and addressed the congregation, and the sermon was preached by the rector, Rev. H. Symonds. Revs. J. C. Davidson, J. Gibson, G. Warren, Carl Smith, E. V. Stevenson and W. L. Baynes Reed were also present. The service was very hearty, and the choir rendered Plummer's *Magnificat* No. 3, and *Nunc Dimittis* No. 1. The anthem was Barnby's "O, how Amiable are Thy Dwellings, Thou Lord of Hosts."

WESTON.—The rector of this place has issued an invitation to bicyclists to attend the churches there. The wheels will be taken care of. Services are: St. John's Church, 8.30 a.m.; St. Philip's, 11 a.m.; St. John's evening service, 7 p.m. All seats free.

AURORA.—A meeting of the Chapter of the Rural Deanery of West York was held at Trinity Church on Wednesday and Thursday last. Divine service was held on the evening of Wednesday, when Rev. L. T. W. Williams, rector of Lloydtown, preached a very practical sermon. On the following morning an early celebration was held at 8 o'clock, when the incumbent, assisted by Rev. H. M. Little of Holland Landing, acted as celebrant. On this occasion Mr. Little delivered a very excellent address. The Chapter was called to order by Rural Dean Mussen in the library of the parsonage at 10.30, and after reading the minutes of the preceding meeting, and other routine business, the Greek Testament was taken up, and chap. 1 of I. Timothy read and discussed. The afternoon was largely taken up with a criticism and discussion of Gore's "Roman Catholic Claims." Upon the whole it was felt by all present that a most pleasant and profitable time had been spent. Upon the invitation of Rev. Mr. Williams, it was resolved to hold the next Deanery meeting in Lloydtown, in the latter part of September. It was also resolved that once a year a Sunday-school or other convention would be a feature of the Deanery meeting.

NIAGARA.

NORVAL.—To the disinterested kindness of the Rev. S. F. Davidson, B. A., of St. Anne's Church, Toronto, the congregation of St. Paul's Church, Norval, is indebted for a course of most interesting and instructive lectures on English Church History. The lectures, five in number, were given on Tuesday evenings, and were well attended throughout. The value to Church people of such lectures is evident; and it is to be hoped that they may bear fruit wherever they are given, in an increased loyalty and devotion to that Church the outlines of whose history are so ably sketched by Mr. Davidson.

HAMILTON.—The Niagara Synod will not meet until September, as Bishop-elect DuMoulin wants an opportunity to get acquainted with the people before then.

St. John the Evangelist.—The services in this church on Sunday, June 7th, were taken by the Rev. Samuel Daw of Belleville.

BARTON.—Holy Trinity.—The Ladies' Aid Society of this church held a very successful strawberry festival at Fredennick, the residence of Prof. Jordan, on Friday evening, the 12th June.

HURON.

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

BRUSSELS.—The semi-annual Ruri-Decanal meeting of the Chapter of Huron was held in St. John's Church, on Wednesday, June 3rd. Members present: Revs. Rural Dean Hodgins, Parke, Higley, Turnbull, Armstrong, Roy, Gunne and Griffin, and Messrs. Homlstead, Bulger, Dennis, Clawson, Irwin and others. The Holy Communion was administered at 8 a.m., and the business meeting opened at 10 a.m. Various matters of interest to the Deanery were discussed, among which was: 1st. The advisability of electing the members of the executive committee from the several Rural Deaneries in order to secure a more general representation of the several parishes of the diocese. 2nd. The advisability of every confirmed person becoming a subscriber to Church funds. 3rd. The necessity of a more united action on the part of both clergy and laity in carrying out the services and discipline of the Church as laid down in her Canons and the Book of Common Prayer.

Meeting adjourned to meet at call of Rural Dean. A vote of thanks to Mr. Gunne for sermon and ladies for entertainment.

Sunday School Convention.—Over a hundred delegates were present, and fifteen Sunday-schools represented at the annual Convention of the Deanery. It was opened with prayer by the Rev. A. K. Griffin, who welcomed the delegates to the Convention. The reports from the various Sunday-schools were presented, commenting on which the Rev. Rural Dean Hodgins referred at some length to the lack of uniformity in opening and teaching of the lessons, the Rev. C. R. Gunne and T. O. Kemp taking part in the discussion, which was crystallized by the adoption of the following, on motion of the Rev. C. R. Gunne, seconded by Rev. Rural Dean Hodgins, that this county Convention, in meeting assembled, recommend that in order to promote uniformity in Sunday-school methods, the opening exercises of the Sunday-schools in the Deanery of Huron be taken from the form for morning or evening prayer of the Prayer Book and Church hymn book, and that the Sunday-school Institute lessons be recommended for general use as being in conformity with the lessons or subjects of the ecclesiastical year, where a lesson system is used. This was carried unanimously, and the delegates were invited to partake of the repast plentifully provided in the school-room by the ladies of the congregation. At the afternoon session excellent papers were read, and very interesting discussions followed. The following officers were elected for the ensuing year:—Honorary president, Rev. Rural Dean Hodgins; president, the rector of Exeter; vice-president, H. Perkins; secretary, Miss M. Sweet; recording-secretary, H. Dennis. It was decided that Exeter be the next place of meeting. A hearty vote of thanks was tendered to the ladies of Brussels for the kind manner in which they had entertained the delegates to the Convention, and a similar vote of thanks was moved by Rev. Mr. Turnbull, seconded by Mr. Marshall, to the ladies and gentlemen who had contributed papers, to which Mr. Fowler made a suitable reply. At six o'clock the Convention adjourned to the school room for tea. In the evening, service was held in the church, when Rev. Mr. Gunne preached an eloquent sermon on "Loyalty to the doctrines and system of the Church," to a large congregation.

MILLBANK.—The semi-annual meeting of the Perth Rural Deanery was held at Millbank on Thursday, June 4th. An excellent programme had been secured in advance by Rev. Rural Dean Deacon, who presided at all the meetings, and it was carried out in every respect; indeed some extra parts were added during the day. The first meeting was at 10.30 a.m. in the church for the celebration of the Holy Communion. Rural Dean Deacon consecrated, and assisting him were Rev. S. R. Asbury, of Atwood; Rev. J. H. Fairlie, of Listowel, and Rev. T. G. A. Wright, rector of the parish. There was a good congregation, and a goodly number partook of the Sacrament. Immediately after this session the Ruri-Decanal Chapter met for business. The Rural Dean was in the chair, and with him was the secretary, Rev. D. Williams, of Stratford. The chief subject discussed was Church extension and a strong committee, consisting of the Rural Dean, the secretary, E. Sydney Smith, Q.C., Rev. J. H. Fairlie and Rev. W. J. Taylor, was appointed to deal with this. Some excellent addresses were delivered by the Revs. C. R. Gunne, W. J. Taylor, J. Ward, J. T. Kerrin, S. R. Asbury, J. H. Fairlie and Prof. Sherwood. After the close of the meeting a parish supper was served at the parsonage, and the congregation greatly enjoyed the opportunity of meeting clergy and delegates, among whom were E. Sydney Smith, Q.C., of Stratford, and Mr. Darling, of Listowel. At the evening session evening prayer was said. Almost all the clergy were robed, and the Rural Dean assigned various parts of the service to the several clergymen who officiated. The addresses were by Rev. D. Williams, of Stratford, and Rev. C. R. Gunne, of Gorrie. Mr. Williams attacked the Public school system of Ontario for its lack of sufficient provisions for religious education, maintaining that the duty of the schools is to train up citizens, that the test of citizenship is character, that the character is based on religion. Rev. C. R. Gunne's address was an eloquent setting forth of the Scriptural and Catholic character of the English Church, and the consequent duty of every Churchman to be loyal and faithful to his Church. The Church of England was truly Catholic, while the Church that exclusively claimed this title was the least Catholic of all bodies. It was, in fact, an Italian sect, drawing its inspiration from a foreign source. The attendances, afternoon and evening, were very large, that at the last moment it was decided to hold evening service in the hall instead of the church. The meeting cannot fail to do good, and the Rural Dean and the parish are to be congratulated on the complete success of the whole proceedings.

LONDON.—*Western University Summer School.*—The announcement of courses of instruction in the new summer school of the Western University has just been issued. The idea of a summer school in connection with university work is new in Canada, but familiar in the United States, and it corresponds somewhat to university extension as it is known in the Old Country. A capable committee is in charge of the work for the Western University, viz: Provost Watkins, Professor Burgess, Prof. Sykes and the Registrar, Canon Smith. The announcement is an attractive, carefully prepared pamphlet, giving full information respecting courses of instruction and text books, the teaching staff, boarding accommodation, and the recreations to be had at Huron and Hellmuth Colleges and elsewhere in the city. The staff of Professors is an exceptionally brilliant one, and is as follows: Latin—Provost Watkins, M.A., Scholar of Jesus College, Cambridge; G. W. Johnston, B.A., Ph.D., Prof. of Latin at Cornell; Fellow of Johns Hopkins. Greek—Provost Watkins, R. A. Little, B.A. Classical Master, London Collegiate Institute. English—Prof. Sykes, M.A., Ph.D.; Fellow of Johns Hopkins; A. M. MacMechan, B.A., Ph.D., Professor of English at Dalhousie; Fellow of Johns Hopkins. Reading and Elocution—Mrs. Charlton Black (Miss Agnes Knox). French—M. Quenau, Instructor in French, University College, Toronto. German—N. C. James, B.A., Toronto, Ph.D., Halle and Leipsic. Mathematics—Prof. Burgess, M.A. Botany—Inspector Dearness, President of Ontario Teachers' Association. Zoology and Chemistry—J. Stafford, M.A., Toronto, Ph.D., Leipsic. The summer school begins its session July 7th, and continues till August 18th, and the number of students already registered gives promise of a well-attended session. Huron College can provide rooms and board for a number of male students at \$3.50 a week. Ladies will find excellent accommodation at Hellmuth College. There are, in all, 23 courses, arranged now as follows: Latin 3, Greek 3, English 4, Reading and Elocution 1, French 3, German 3, Mathematics 2, Botany 2, Zoology 1, Chemistry 1. If other courses are needed they can be arranged for. The fees are \$10 for the first course and \$5 for each additional course, and no student is recommended to take more than two courses. Since the revival of the Arts Department last summer, the Western University has been doing a large and important work, and it has shown commendable enterprise in providing the above described summer school, which will be welcomed by those engaged at other times in the year, and by those desirous of turning their summers to account.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

The Rev. Alfred W. H. Chowne begs to acknowledge the sum of £10 towards the Bell Fund of St. Mark's Church, Emsdale, G. T. Ry., Ont., per Rev. S. T. Courtney, England.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

WINNIPEG.—A meeting of the executive committee of the diocese was held on Friday, 5th inst. In the absence of the archbishop, Canon O'Meara occupied the chair. There were present Dean Grisdale, Archdeacon Phair, Canon Coombs, Canon Matheson, Revs. S. Macmorine, A. E. Cowley, W. A. Burman, C. R. Littler, and the secretary, Rev. R. Rogers; and Messrs. F. H. Matheson, Thomas Robinson, W. R. Mulock, Sheriff Inkster, H. S. Crotty, and J. G. Dagg. A report of the work of the committee for the year was presented and passed. Rev. G. Rogers presented a report on his visit to Eastern Canada in the interests of the missions of the diocese. The report showed that he had received subscriptions aggregating about \$8,400. A cordial vote of thanks was passed to Mr. Rogers for his successful efforts in connection with the works. A hospitality committee, consisting of the city clergy, was appointed with Archdeacon Fortin as convener, to provide hospitality for the delegates who shall attend the synod, to be held on the 17th. The sum of \$975 was placed in the estimates to provide for students' work during the summer. The grants to the missions of Carman, Rathwell and Treherne, Snowflake and Rapid City were increased to \$300. The following students have been placed in the missions for the summer months. S. Collins, Penryth; H. Beachman, Morris; J. S. Mahood, Posen; S. Ryall, stations around Brandon; E. R. Bartlett, Gilbert Plains; E. A. Davis, Beausejour; W. Macmorine, St. Marks, Clendeboye; M. A. F. Custance, Arden; J. H. R. Hewison, Little Mountain; W. Cassap, Wakefield; a student from Wycliffe College, Fort Frances.

His Grace the Archbishop, just before leaving for England, marked his sense of the splendid work and great services rendered to the diocese by the Rev. Geo. Rogers, B.A., general missionary and secretary

of synod, by conferring upon him the dignity of honorary canon in St. John's Cathedral. This well-deserved appointment will be welcome news to the many friends of Canon Rogers, both here and in Eastern Canada.

The Archbishop of Rupert's Land left for England on Monday to attend the tercentenary of his old College, Cambridge. He will be absent about eight weeks. Many of the clergy and a large number of other friends were present at the station to see him off and wish him a pleasant journey and safe return to his old diocese.

British and Foreign.

The Bishop of Liverpool has arranged to attend Convocation at York Minster.

The Dean of Winchester left England last week for a month's sojourn in Switzerland.

A large chiming clock with three dials is to be erected upon West Teignmouth Church tower.

The Church Army reports an income for the year of £71,000, being an increase of £17,000 over the previous year.

It is announced that the fund for the decoration of St. Paul's Cathedral has now reached a total of nearly £26,000.

Dean Hole has been visiting and preaching at Liverpool, to the great satisfaction of many old friends and admirers.

Nine lay-readers for the Diocese of Rochester were admitted recently by Bishop Talbot in the chapel of the new episcopal residence, Kennington Park.

In many churches on Sunday, sermons were preached on the Reunion of Christendom. In many chapels, also, the sermons were devoted to the same subject.

The Archbishop of York was among those present at the trooping of the colours on the Queen's birthday, and was looking much better for his trip abroad.

Mr. Eugene Stock delivered an address in the Albert Hall, Edinburgh, on "The Evangelization of the World in this Generation." The Bishop of Edinburgh presided.

The Rev. A. B. Turner, curate of the Cathedral Church of Newcastle-on-Tyne, has been presented with a purse of £67 on his leaving to undertake missionary work in Corea.

The leading laity of North and South Wales are about to present the Bishop of Asaph with his portrait and a purse of gold in recognition of his services in defence of the Welsh Church.

Dr. Farrar's fund for the restoration of Canterbury Cathedral now amounts to £8,600. The latest contributions comprise £250 from the Goldsmiths' Company and £100 from Mr. W. Hoare.

Canon Mason, Lady Margaret Professor at Cambridge, will give the St. Asaph lectures to the clergy this year on June 16th, 17th, 18th and 19th. The subject will be "The Principle of Ecclesiastical Unity."

The Rev. F. W. Samwell, rector of St. Paul's, Port Adelaide, South Australia (brother of the Rev. R. W. Samwell, rector of Osnabruck, Ont.), has recently been appointed Honorary Canon of St. Peter's Cathedral, Adelaide.

The Archbishop of Canterbury presided at the annual festival in aid of the funds of the Printers' Pension Corporation last week. The chairman said the society maintained 180 pensioners in addition to a number of orphans.

At the dedication and opening of the organ of St. Jude's Church, South Kensington, a lengthy and learned address was delivered by the Bishop of London on the intimate association of music with the worship of the Almighty.

The Cloughton Convalescent Home, Walton-on-the-Naze, Essex, was opened recently. The Bishop of Colchester commenced the proceedings with a short service, and Admiral Luard then gave an address on the work of the institution of which the Home is a branch, and which was founded in memory of the late Bishop Cloughton.

A meeting of the Edinburgh Sunday-School Teachers' Union was held in the cathedral song school a week ago. The Rev. H. J. Lawlor presided, and an interesting and instructive address was given by Mr. Eugene Stock. The room was crowded.

The Right Hon. Hardinge Stanley Giffard, honorary D.C.L., Merton College, Baron Halsbury, Lord High Chancellor, has been appointed by the Chancellor of the University of Oxford (the Marquis of Salisbury) to the office of High Steward of the University.

The usual Whit-Monday processions of school children were held in Manchester on Monday week. The route of the processions was thronged, and there was no diminution of the interest with which the annual gathering is regarded by the people of Manchester.

A Missionary Conference was held in connection with Christ Church, Dublin, last week. There was a large attendance. Miss Rouse, who is about to go to Bombay to work among the Parsees, gave an interesting address on the missionary settlements for University women.

Dr. Barnardo's annual festival, always a delightful and impressive function, is to be honoured by the presence of the Prince and Princess of Wales. Purses containing not less than £5 may be presented to the Princess at the meeting, which is to be held on the 25th prox. at the Albert Hall.

The Rev. C. Parkhurst Baxter, M.A., has been appointed the Organizing Clerical Secretary of the British and Foreign Sailors' Society. The society having extended its operations during the past ten years to Indian, Colonial, South American, Russian, and other ports, it is felt the time has come for the Board to take this new departure.

After the ceremony of proclaiming the date of the Coronation recently, the British community and a great many others assembled in the English Church of St. Andrew, Moscow, where a special service was held in honour of the Queen's birthday. The sermon was preached by the Bishop of Peterborough.

The Duke and Duchess of Portland were present at the foundation stone laying of a new church at Mansfield, which is being built at a cost of about £5,000, and will provide for the population of the parish of St. Mark's, a new district carved out of the parish of St. Peter's some six or seven years ago.

The Archbishop of York was present and preached the sermon at the re-opening service of the parish church of Laughton-en-le-Morthen recently, which has undergone extensive restoration. The building is one of great interest. It is the third church on the same site, and dates from the reign of Edward III.

Efforts are being made by the rector of Souldern (the Rev. J. Wilberforce Doran) to restore the mediæval chancel of this beautiful, but unfortunate, church. About a century ago the chancel was ruthlessly destroyed, and with part of its materials a miserable lean-to structure was erected on a portion of its site.

Recently, Sir F. S. Powell, M.P., opened the new infants' school at Horton-green, Bradford, which has been built as an addition to All Saints' parish schools. The new building will accommodate 200 children, and will cost, with fittings, £2,000, the whole amount having been generously provided by the hon. member.

The fifteenth annual Conference of English Chaplains on the continent (northern and central Europe) opened at the British Embassy, Vienna, last Wednesday, under the presidency of Bishop Wilkinson, one of the subjects for the first day's session being that of Reunion, upon which Lord Halifax was announced to read a paper.

The Bishop of London presided at Sion College at the annual meeting of the London Diocesan Church Reading Union. The report stated that there were now 67 branches and 2,238 members. Courses of lectures had been delivered in many branches, and the number of readers who had sat for examination showed a considerable increase.

A movement is on foot to present a testimonial to the Bishop of St. Asaph, in recognition of his services in defence of the Church and of his efforts in opposition to the Disestablishment movement. An influential committee has been formed, consisting of most of the noblemen of North and South Wales. The Bishop is to be presented with his portrait and a purse of gold.

For the second time in six months the living of Strete, near Dartmouth, has fallen to the gift of the Bishop of Exeter, the recently appointed incumbent, although quite a young man, having died after two days illness. Dr. Bickersteth has appointed to the living the Rev. Isaac Bunsall, who has done good work both at Brexham and Plymouth.

Can anything be more charming than a missionary meeting in some of the beautiful rectory grounds which are found in many parts of Devonshire? Even from a purely social point of view, such gatherings are pleasant, but they are the pleasanter, surely, when the unselfish thought of our heathen neighbours mingles with present enjoyment.

When Canon Knox Little has completed his term of residence at Worcester, or returns from his many engagements in London, where his eloquence always attracts such large congregations, it must be with feelings of restful satisfaction that he settles down to the somewhat quiet uneventful life in the country parish in Staffordshire of which he is rector.

The attraction of the Oxford House movement to the men at Oxford is by no means on the wane, if the number of undergraduates and others who attended the meeting at Keble College recently may be taken in any way as a gauge of their interest. The Bishop of Rochester, Lord Selborne, and the Rev. C. Winnington Ingram were the chief speakers.

A new departure in the work and life of the London clergy was witnessed recently, when many of the clergy of the Rural Deanery of Kensington journeyed down to Hertingfordbury, some twenty miles distant, and spent a "quiet day" in that picturesque Hertfordshire village. The services began at 10.30 with a celebration of the Holy Communion, and the instructions throughout the day were given by Canon Jelf of Rochester.

The Dean of Manchester has been speaking very plainly to the small body of narrow-minded individuals who have been expostulating against the use of statuary on the Cathedral over which he rules. There is no fear, he says, in these days of anybody falling down and worshipping graven images; and therefore he considered that everything that is beautiful in nature, whether it was in the shape of a man or a flower—whatever, in fact, God had created—had a right to its place in the creations of an architect.

Dean Cowrie has returned to Exeter after having passed several months on the Riviera. The Dean has preached in the cathedral since his return, and will be in constant residence at Exeter during the summer and autumn. Dr. Cowrie is now the senior Dean in England. Mr. Gladstone gave him the Deanery of Manchester in 1872, and he was translated to Exeter in 1883 after the death of Dean Boyd. Exeter is one of the eight "fat" Deaneries, the stipend being £2,000 a year with an excellent residence.

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Come Over and Help Us.

SIR,—We propose (D. V.) to work the South Burleigh and Buckhorn Mission as an associate mission. Our headquarters will be at Hall's Bridge, a favourite summer resort in the Township of Harvey, where we are building a church and mission house. Our present staff consists of four, two priests and two lay readers, one of whom, I am sorry to say, is leaving us very shortly. We very urgently need the help of two gentlemen, either priests, deacons or laymen, to complete the staff. With five to take part in it, the work will not press very heavily on any one; and the living together under discipline will, we hope, be not only for our mutual advantage, but a great help in drawing and winning souls for Christ through His Holy Church. Your paper has deservedly a large circulation, and I do hope that some of its numerous readers will accept the invitation to come over and help us to extend Christ's kingdom. Unfortunately, we are not in a position to offer any stipend, but anyone coming to help will be put to no pecuniary expense whatever.

F. H. HARTLEY, Priest in charge.
The Mission House, Young's Point, Ont.

Religion in Our Public Schools.

SIR,—With your permission I would like to remark on the letter signed "Allan M. Dymond," in your issue of the 4th instant, and to say on the threshold, that "sure," or rather "cocksure," is the idea the writer in every sentence gives you of the position he claims to hold. Using the former of these words at the same time any of your readers may employ the latter, and would not be far wrong. Mr. D. is sure of everything; he is sure the writer of the leader he complains of is pessimistic. Mr. D. had not then seen and read the charge of Judge Street to the Hamilton grand jury; so ably commented on in your issue of the 28th ult., in which charge the learned Judge said that four lads had, during the session, stood in the dock before him, convicted of a combined heinous offence—that these boys knew not what morality was, what right and wrong was, in fact they were "clever devils. They were never taught the difference between purity and impurity. This was not taught in the public schools; that the grand jury cannot, in this state of things, help themselves by keeping out of the country the street arabs of the English cities, as the latter could not be worse than the lads taught in our public schools, and for which specimens of state-educated youth we are forced to pay taxes, willing or unwilling; yet Mr. D. is sure that "in the opinion of both American and English the system has very much to recommend it." Well, Judge Street is not so sure. I presume Mr. D. is a Churchman as he says, "we as Churchmen," &c., &c. Now, as a Churchman, on Trinity Sunday he used these words, "Furthermore it is necessary to everlasting salvation that we rightly believe the Incarnation of our Lord Jesus Christ," &c., &c., yet he will allow men and women who say "I cannot say that I believe in the resurrection of the dead, I cannot believe that Christ was the Son of God, I cannot believe in everlasting life after the resurrection." This last sentence is a contradiction in terms, to teach our children, and Mr. D. thinks it no harm for these unbelievers in our common Christianity (and school trustees should not consider the point) to have the fashioning of the Canadian youth, from 9 a.m. to 4 p.m., for five days in the week. Mr. D. as a Churchman, is sure there is no danger to the soul in this state of affairs, and of course that settles it; there is not. Well, "let the Jew Apella believe it, I don't." There is no analogy between school-teachers and "persons entering other learned professions." So we will not waste time on this point. Mr. D. is sure again that we should use "temperate language," yet he terms the righteous indignation at unauthorized rashness, laying its hands on that which the Church has in possession, and has rigidly regarded in the centuries gone by—he calls any reference to this act "unnecessarily offensive." Mr. D. as a "Churchman," should read carefully the 20th Article; again he calls the action of the Synod's Committee "impertinent, to put the case mildly," yet Mr. D. is cocksure this time we should use "temperate language." Once more Mr. D. is sure "that the Church of England in her corporate capacity has never pointed out a single remedy," &c., &c. Well, when your leader pointed out the only remedy that the Church has followed down the ages, the writer of it is "pessimistic." Mr. D. says, "Oh, you are behind the times with your worn-out machinery, your Sunday-schools, your home instructions, your calling upon the baptized to hear sermons; here is the solatium for every evil," and I am sure "there is no use in shutting our eyes to the fact that the vast majority of our clergy have been very slow to take advantage even of the meagre provision made for religious teaching in the schools." Go into schools, address the scholars—nothing without a speech—encourage the teachers, &c., &c. You can thus teach religion in half an hour, or if, in this age of steam, electricity and bicycles, you cannot do it in half an hour, well, come at 4 p.m., the school law allows you. The little ones are bright, capable, eager to be kept in till 5 p.m., therefore you will have attentive listeners and retentive capacities. They have been breathing school room air since 9 a.m., they are not anxious to get home. They have spent five or six hours learning earthly things; sure the little dears will see the reasonableness of giving one hour to heavenly things, under the sweet teaching of the Rev. Ebenezer Sobersides. Is Mr. D. sure of this? Well, if he is, the Humane Society is not. Mr. D. says the Church points out no remedy. I point out in the previous paragraph what her remedy has always been, especially the home and the Church teaching. Mr. D. says the Minister of Education is trying to find out a remedy. Let him try the following: We profess to believe that the children have bodies, minds and spirits; in place of giving five days of the week to the first two, let the State give four days to these, and give one day in the week to the interests of the soul. Is this too much for a Christian people to concede for the eternal welfare of their offspring? Here is a reasonable remedy.

J. H. M.

The Tool of Rome.

SIR.—The last thing that one could have expected to find as occurring in Canada has now occurred. The Royal Society of Canada has become the "tool" of a crafty hierarchy. If this be not the case how comes it to pass that instead of a layman as president for the year 1867, we find the name of Archbishop O'Brien? The "celebration" at Toronto in connection with the discovery of Canada has to be crushed out of sight by a "celebration" at Halifax, under the direction of this Archbishop, and Montreal must have its great exposition. Toronto is to take third place. Farewell science, adieu knowledge and hail the Great Society. We have no objection to Halifax and Montreal doing what they please, if it be done in justice to the Queen City, which made the first move. She is undoubtedly first, and will remain so, all things to the contrary. TRUTH.

Division of Dioceses.

SIR.—The question as to the best method of forming a new diocese comes up frequently for discussion, and the proposal is before the Provincial Synod to create a diocese in the northern part of Huron, Toronto and Niagara. The Bishop of Huron has stated that the only contribution he could see his way to give to such a new diocese would be the northern portion consisting of the counties of Grey and Bruce. The way towards the formation of such a new diocese does not appear to be open at present, and even if formed, it would be almost purely a missionary diocese, which does not appear to be desirable. But yet, how to relieve Huron of this extent of country to the north remains to be shown. We submit that to divorce counties in Church matters from established lines of railways and commercial connections, does not appear to be a wise proposal. The natural and well established lines of trade and business ought certainly to be considered, even when choosing the outlines of a diocese, and selecting its ecclesiastical centre. It is a well known fact that the counties of Grey and Bruce are connected in nearly all business dealings directly with Toronto. All the lines of railway (excepting the shorter lines, the H. & N.W. and the L., H. & B.), run to Toronto, and outside merchants are constantly in communication with Toronto. To unite these northern counties with Toronto for Synod purposes, seems the most natural and reasonable. It will be said that Toronto Diocese is already too large, and proposals are being made to divide that diocese also, or elect a coadjutor bishop, but the way is not yet clear; and it was also suggested, in order to relieve Toronto, that the county of Simcoe should be added to the proposed northern diocese. Now, suppose, instead of forming a new diocese to the north, the counties of Grey and Bruce from Huron Diocese be added to Toronto, and then Toronto Diocese be divided. Let Yonge street and Lake Simcoe, with its outlet, the Severn River, be the dividing line, and at once you have two dioceses with headquarters at Toronto, each consisting of five counties and half of the county of York, with half of the city of Toronto. Railway lines from Toronto penetrate to all the principal towns, north-west, north, north-east and east, and the business connections are in all directions close and well established. Already you have two cathedrals, St. James' and St. Albans, provided, and all that is required would be to select a suitable name for one of the dioceses. Each would have a portion of a large city, with many flourishing towns, many well advanced missions, and room in each for opening up and advancing in mission work in the northern counties for many years to come. This would be a much better arrangement than the proposal to have a coadjutor bishop for Toronto, in order to relieve the diocesan of over-much work, and at the same time provide for Grey and Bruce, and place them in their natural line of business and ecclesiastical connection. The writer is not dissatisfied with the present arrangement, so long as the work of the Church may be fairly accomplished, but offers the above suggestions in order to help in a new adjustment, which may ere long have to be made. LLEWELYN.

BRIEF MENTION.

Rural Dean Bliss, Eganville, has been elected chairman of the board of Rural Deans of Ottawa Diocese.

In commemoration of his coronation the Czar has donated the sum of seventy-five thousand dollars to charities.

In China, "t' heland of opposites," the dials of clocks are made to turn round, while the hands stand still.

Prince Henry of Battenberg's estate, for which letters of administration have just been granted to Princess Beatrice, amounted to \$5,145 in all.

King Humbert has bestowed the order of the Annunziata on the little Crown Prince of Germany.

The Duke of Norfolk has been seriously considering the desirability of utilizing the cycle in order to expedite the delivery of telegrams in London.

Eight hundred thousand pounds is spent on the food and clothing of indoor paupers of London each year.

Rev. H. B. Gwyn, B.A., has been appointed an assistant at All Saints', Toronto.

In proportion to its size Britain has eight times as many miles of railway as the United States.

English coal mines produced 188,277,525 tons of coal in 1894, exceeding the highest previous record, that of 1891, by nearly 3,000,000 tons.

The Archbishop of Ontario held a confirmation service in St. Thomas' Church, Belleville, last week. Forty-four candidates were confirmed.

Not many years ago the Fiji Islanders were considered incapable of civilization, but last year these same men gave a large sum to the cause of foreign missions.

The Duke of Argyle's new book is to bear the title "The Philosophy of Belief." The Duke has been at work on the book at intervals during the past fifteen years.

The Bishop of Huron has appointed Rev. W. N. Duthie to the parish of Lucknow and St. Helens. Mr. Duthie has been on leave of absence for a year.

The Duchess of Fife is the most retiring member of Queen Victoria's family. For this reason the Princess Maud has nicknamed her "your royal shyness."

It is reported in court circles, says the *London Daily Chronicle*, that the Queen will never hold another drawing room in person, as the fatigue is too great at her advanced age.

Many of his friends will regret to learn that Rev. Mr. Aitken has collapsed from over-work, and has been ordered to remain absolutely quiet for at least three months.

In 1870, the corner-stone of St. Saviour's Church in London, England, was laid by the Prince of Wales. This sanctuary was designed for the use of the deaf mutes of the metropolis.

Mrs. Edwin Henry King, formerly of Montreal, who died in April in Monte Carlo, bequeathed £20,000 to the Montreal General Hospital, £10,000 to the McGill University, and £5,000 to the Ladies' Benevolent Society of Montreal.

Dr. Newman Hall's eightieth birthday was observed in London by the presentation to him of his own portrait and an illuminated address signed by his English and American friends. He still preaches four times a week.

Bismark's great Danish hound, Tyras II., who is almost as well-known as his master, is dead from old age. He was the successor of the big dog that assailed Prince Gortschakoff during the Berlin congress.

Family Reading.

Growth.

Blow, winds, your rage but shakes the tree
And roots it surer in its place!
Scatter your rain, ye clouds, and free
The buds that wait your frowning grace!
Roll down, O river, to the sea,
And widen in your onward race!

Peace through a sunny span may keep
His garden in some quiet glen,
While others sow for him and reap,
And tend his flocks on moor and fen;
The flowers of peace are death and sleep;
The strife of living makes us men.

Ah, joy it is to win the goal
By tireless work and dauntless will!
Yet may the life rise orb and whole
From clouded hopes, and loss, and ill;
Our baffled toils upbuild the soul,
And failure so is victory still.

Church Terms Explained.

Faithful, The.—Those baptized Christians who avail themselves of the privileges of the Catholic Church.

Fald Stool.—A movable seat often carried for the convenience of the bishop when on duty.

Fasts.—Days appointed by the Church for the particular discipline of the flesh and for peculiar sorrow for sin. (See Prayer Book.)

Fasting Communion.—The reception of the Blessed Sacrament at an early hour before any food has been taken, as was the practice of the early Church, and has always been considered a pious custom to follow.

Father.—A title given to a parish priest, but especially to a priest belonging to some religious order.

Feast or Festival.—The days of rejoicing in the Church in commemoration of some great truth or some holy life. The Prayer Book requires that these days shall be announced in church as they occur, that they may be properly observed, having their proper services arranged for the celebration of Holy Communion.

First Prayer Book, 1549.—The authoritative document of the English Reformation, showing the piety of the Reformers when untrammelled by the pernicious meddling of ignorant Calvinists, in contrast to the after productions published in their interests. You know the story of the first English Prayer Book, or you ought to know it.

The first book of King Edward VIth contains what is to keep us in the old ways. All the questions of these days are settled there. Lights, vestments, the position of the Celebrant. That book was corrupted and depraved by that curious, fidgety, restless school which then swept all before them. It is to the continental reformers that we owe our heavy troubles and the dissensions of this hour. It has been the labour of our greatest theologians to repair the damage then done.

The First Prayer Book.—Any one who studies the Prayer Book, as it was offered in its primitive purity to the English Church by the noble men of the Reformation, can very clearly see that nothing was farther from the minds of these real Reformers than to interfere with the continuity of the ancient system of devotion.

Sorrow and Joy.

If the eye of faith be but strong enough to see it, God always assures us of light at eventide. "Ye now, therefore, hath sorrow," saith the Holy Saviour, "but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." How beautiful is the law of our mental constitution, which makes joy such an overruling, absorbing, past-obliterating thing? So soon as it comes the preceding suffering becomes expunged, erased from thought, blotted out as a thing which had never been. This truth has no more striking illustration than that given by our Lord himself, based on the feelings of the maternal heart: "She remembereth no more the anguish, for joy that a man is born into the world." Such was to be the joy of the disciples now. That dark crucifixion scene, they remember it no more; that dreadful distressing sacrifice, they remember it no more; that burying of their best hope in the sepulchre in the garden, they remember it no more for joy that Christ had come to them again; and this is the Easter aspect of this subject, "I will see you again." This promise, taken in connection with the joy which was to follow, points clearly for its fulfilment to that meeting of the disciples with closed doors on the evening of the first day of the week, concerning which we are told, "Then were the disciples glad when they saw the Lord." It is observable that our Lord lost not a moment in making known His triumphs to those whom it chiefly concerned. With the attributes and properties of His risen Body He might have appeared to the utter confounding of His enemies in the streets of Jerusalem, might have awed the chief priests in the Temple, or have confronted Pilate on his dishonoured judgment-seat. But there were troubled disciples to be comforted, and He could brook no delay in ministering to their relief. There they were, behind those closed doors, shut up, as it were, in Doubting Castle, and under the

custody of Giant Despair; full of faithless thoughts, wondering, reasoning, questioning, desponding, sad, their own Scriptures not remembered, nor yet their Master's words. But He remembered those words, and remembered how, on that one sad night, He had said unto them, "Ye now, therefore, hath sorrow; but I will see you again, and your heart shall rejoice."

Doing Good as we have Opportunity.

Whether we look at doing good as a duty or a privilege, and it is both, it assumes equal importance. "As we have opportunity" means a great deal. It includes not only the special openings or possibilities of service, which attract us by their conspicuousness or novelty, but also those which the ordinary intercourse of every-day life affords from hour to hour. It means not merely benevolence or helpful actions, but wise and cheering words, and even that stimulating, encouraging spirit which shows itself in the look and manner and often benefits strangers with whom no words are exchanged.

The spirit therefore is the most important essential of doing good. We are to cultivate a state of mind, a spiritual condition, which is helpful to others. We do good or harm by the influence which we exert unconsciously. We thus have opportunities to do good and we use them without noticing them. But many of them are important and we are responsible for keeping ourselves in such a condition that they may be used aright. We all understand how a sulky, selfish person often chills and irritates a whole company, even when they are total strangers to him and merely come in contact with him for a short time and without intercourse.

Having this proper spirit we also are more conscientious in regard to the opportunities which we perceive. They are innumerable. Our relations with our teachers, customers, clients, vacation companions, employes, servants, parents and children afford them hourly. To all these we are to do good positively. It is not enough to wish them well, to refrain from whatever may injure or even annoy them. Doing them good means adding something to their welfare, giving them more causes of happiness. And it means this when their highest interests and not merely their perhaps hasty, careless wishes are concerned. The right use of an opportunity often means such a wise, tender enlightening of some mistaken soul as leads it to see and correct the error of its desire. In this whole matter the example of Jesus should be studied attentively.

Right Petitions.

We must make both the matter and the spirit of our prayers correspond to God's will. We must first ask in the right spirit, and then for the right thing. We must, as the apostle says, lift up holy hands. In the hands of supplication which we raise to heaven there must be found no sinful and inordinate desires, for if our hands be filled with the dross of earth what room were there for the treasures that abide there? Have you fulfilled that condition? Are you asking in that spirit of holiness? Have you such a hatred of sin, that you could pray to God, if need were, that by any means, at any cost or sacrifice to you, God would purge out of you the foul thing that is your bane? Can you take the evil thing in both hands of your faith, and cast it from you with all the energy of your spirit, once and forever? Then, if you can, you have fulfilled the first condition; you have come to God asking in the right spirit; and if you will only fulfil the second, if you will ask the right thing, not all the power in heaven and earth can prevent you from gaining what you seek. "The right thing." But where shall I find what is the right thing? If you ask that question earnestly, surely the answer is plain. You will find what is according to God's will, what you only may expect, but unless you would doubt God's word, must expect to receive—in the pages of His Holy Word. Now the Bible is God's treasure-house, filled from end to end with eternal jewels, and you are bidden, without exercising any moderation, to take as many of the richest and rarest as you please,

"without money and without price."—*Bishop Moorhouse.*

Broken Lives.

God seems to be able to do little with earth's unbroken things, and therefore almost always He chooses broken things with which to do His work in this world. It was with broken pitchers that Gideon won his great victory; it was on broken pieces of the ship that St. Paul and his companions escaped to land after their shipwreck; it was by the breaking of Mary's alabaster box that the Master was anointed and the world filled with the gracious perfume of love; it was by the breaking of the precious humanity of Jesus that redemption was made for man. It is by the breaking of our hearts that we become acceptable offerings on God's altar; it is by broken lives—broken by pain, trouble and sorrow—that God chiefly blesses the world; it is by the shattering of our little human plans that God's great perfect plan goes on in us and through us; it is by crushing our lives until their beauty seems entirely destroyed that God makes us blessings in this world. Not many men nor many women without suffering in some form become largely helpful to others. It seems as if we could not be fit instruments for God to use to speak His words and breathe the songs of His love, and carry to others the benedictions of His grace until His chastening hand has done its sharp, keen work upon our lives.

A life, writes Dr. Miller, is not a failure because it is broken. Broken health is naturally discouraging; but if God be in it, we need not be disheartened; He is able to make more of us with our shattered health than we could have made of ourselves with athletic robustness. Broken life-plans appear to be failures; but when God's great plan runs on in our life, without hindrance or interruption, through the fragments of our little purposes, there is no failure. We groan over our broken days when by outside interruptions we are prevented from accomplishing the tasks we had set for ourselves in the morning; but if we give our day to God at its beginning, and He chooses to assign us other things to do than those we had purposed—His things instead of our own—we ought not to say in the evening that we have had a broken day. What we call interruptions are simply God's plan breaking into ours. Besides, it is necessary for us all to learn our lesson of submission, and there is need for the discipline of interruption.

I would have gone: God bade me stay;
I would have worked: God bade me rest;
He broke my will from day to day;
He read my yearnings unexpressed,
And said them nay.

The Ministry of Youth.

The ministry of youth is the ministry of happiness and helpfulness. To be helpful is to be happy. Youth has ways of being helpful that belong particularly and peculiarly to that joyous time of life. The ministry of youth is also the ministry of naturalness. There is nothing more distressing than perverted youth—youth diverted from the sweet and innocent ways of life that naturally belong to it. Sinfulness is unnatural to youth. If ever there is a time of purity, it should be then. It is peculiarly sad to see youth wearing the iron and galling yoke of sin. The ministry of youth is not a ministry of sin. It should be a ministry of love and purity and helpfulness, and when it is all this, it is the most beautiful thing in the world. It is something to which sinful men and women look back with tearful regret and bitter remorse. It is something to which calm and pure old age looks back with infinite thankfulness and joy. When one is no longer young, and when one spends much time in reflecting on the past, it is blessed to remember that one's youth has been pure and good.

How then shall one make the ministry of youth a ministry of purity and helpfulness? Simply by loving and serving God. There is no other way. It is an easy way, an easy ministry. It is the only ministry that really pays. The powers of evil will early try to persuade you that this is not

true. But it is true. Pleasures and interests that come from other sources than that of serving God may seem very tempting and inviting, but they are most deceptive.

The ministry of youth! The very words are full of inspiration and helpfulness to those who read them aright, to those whose ears are attuned to divine harmonies. Think of the wonderful ministry of the youth of Christ. He was but a young man when he died, but his years were full of work, the power and influence of which will never die. It is true that youth is life's seedtime. It is true that we must reap what we sow. Our youthful follies may be atoned for by the purity of our later years; but the sting of remembrance is keen and we can never forget the wrong-doing of the past.

May there be nothing to regret in the youth of a single one who may chance to read this. May all make the ministry of their own youth happy and helpful and beautiful in the sight of God.

The Victoria Cross.

Every man whose name appears on that honored roll and who wears on his breast the simple adornment of the Victoria Cross is a hero, and any one of the actions for which it was conferred would, if the recipient had been born in ancient Greece or Rome, have won for him the applause of the ages, and his deeds would have been extolled in dramas and in works of art, or in odes written to his honor.

But of the many hundreds who now wear the cross, little is known by us, though the men are in our midst. Yet men of all ranks and classes, and the noble and the wealthy, no less than the obscure and humble, cherish this mark of distinction as the highest the world can give, and it is significant, too, that though honors are thick upon the heads of some and though they are privileged to attach to their names letters indicating distinguished titles, the initials that stand foremost are V. O., and in courtly parade the adornment which is most conspicuous is the simple bronze Maltese cross, the same adornment that is worn by the humble man whose house is a garret, and whose family are children of the soil.

And so this cross links all men together; it stands as a symbol of the highest that man as man can attain; it places the hearts and the generous impulses of all men on a common level, and the words "For Valour" are as dear to the noble duke as they are to the unlettered private.

Christian Growth.

We cannot include additional doctrines proposed for the first time after the Apostolic age under the head of the "many things" which our Lord had to say to His Church, but which she could not bear now. It is not likely, to say the very least, that the holiest and wisest of the later divines should know more of His blessed will than did St. Paul or St. John. But the Church is a society, and the life of a society, like the life of a man, is a history of experiences. For in this world God is constantly saying new things to the Church with the lapse of time. This language of God is uttered in the sequence of events which is ordered by His providence. Consider the history of our country. What different lessons has God been teaching it during these fifteen centuries! Lessons of order to the England of the Heptarchy; lessons of patience and of hope to the England of the Normans; lessons to the England of the Stuarts; lessons of the need of seriousness of purpose, seriousness in convictions, to the England of the Georges; while in our times He is showing many things, stern and tender, to those who have ears to hear, in the events amid which, day by day, we are living now. What God is teaching us to-day would have been unintelligible to our ancestors; and as we look out on the surface of our natural life, on its hopes and fears, and unsolved, and to us apparently unsolvable, problems, of its incessant movement, whether of unrest or aspiration; we hear behind the clouds the announcement of a future which will be as unlike our present as is our past, "I have many things to say to thee; but thou canst not bear them now."—*Canon Lid-don.*

Not Lived in Vain.

"If I can live
To make some pale face brighter, and to give
A second lustre to some tear dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by—

"If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

"The purest joy—
Most near to heaven—far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well
If on that day of days, the angels tell
Of me, 'She did her best for one of Thine.'"

For the CANADIAN CHURCHMAN.

EASTER EGGS.

A STORY ABOUT AN EASTER GIFT.

Translated from the German.

BY THE REV. W. H. WADLEIGH, B.A.

CHAPTER VI., CONTINUED.

An egg that was richly set in gold and pearls.

"Eckbert showed me the egg. But, dear Heaven, how astonished was I! At the first glance I recognized your hand in the handwriting. In a moment we mounted and rode to the great marble quarry in which the good youth was working. The latter showed me the way hither. Had you not had the beautiful, kindly thought of giving a festival to the children with gaily coloured eggs: had so beautifully considered their bodily benefit, yet not also their spiritual; and not written the beautiful memento—rhymes upon the eggs; had you not all been—*you*, my dear little Edmond there, and you, my little charming Blauda here, so kind toward a strange youth—then this great day of rejoicing had not taken place! Upon every kind gift—be it never so small—ever rests the blessing of the Highest, if it is given out of a pure heart and without hope of reward. It is a grain of seed-corn which brings forth abundant fruit under God's guidance; it often brings us great happiness even while yet upon earth. Be mindful of that as long as you live, you, dear children! Give gladly to the poor. Seek to make a joyous day for others. Be like your mother! Help others out of their distress, and to you shall also help be given! Be merciful, and you shall also obtain mercy. Then shall you be able, joyfully, to trust in God, and this rock-founded truth upon the brittle eggshell there, the great truth which to-day is being so beautifully fulfilled, will also go, being pre-eminently fulfilled in you. He will never leave you without help.

"Learn you this from this tale—on this account I will have this egg set in gold pearls, and for a perpetual memorial will have it hung up at the altar of our town chapel."

Meantime evening had come on, and already, here and there, a little star twinkled in the clear sky. Count Arno went with his wife upon his arm to their country dwelling, and the two little ones went before them. Here new pleasures awaited them. The squire and Fridolin, his rescuer, had meanwhile entertained themselves with Kuno—whom the arrival of his beloved master had already almost restored to health. The good youth, Fridolin, to whom the Countess had presented the eggs, first came forward and saluted her and the children as old acquaintances in the most kindly and joyous manner. Then Eckbert, the squire, whom the eggs had saved from starving, came up respectfully and said: "Let me, dear Countess, kiss the kind hand which has, under God's guidance, saved my life." The Count embraced the worthy Kuno as his most faithful servant; the brave miller also, who was decked in his holiday attire—in a light blue Sunday coat—he heartily shook by the hand with grateful emotions. They all took their evening meal together, and were rejoiced at heart, and had a pleasant time.

But next morning, there was great jubilation in all the valley. The news that the husband of

the good lady, a distinguished gentleman of very high rank, had arrived, set everything in motion. Big and little came up to see him, and the little cottage was entirely surrounded with people. The Count and his wife came out and greeted the folk most affectionately, and thanked them for all the kindness that they had shown to his wife and to his children.

"O, it is *not we* who are *their* benefactors," said the people with tears in their eyes; "*she is our* greatest benefactress." The Count conversed long with the good people, and spoke with each one among them, and all were delighted with his pleasing demeanour.

In the meantime, the Count's following had, by the help of some coal-burners, found a way into the valley. Amid the blare of trumpets came forth several knights, and a crowd of attendants, esquires with their shields, on horseback and on foot, from between two wooded mountains into the valley; and their helmets and halberds gleamed in the bright sunshine like lightning. All greeted their refound mistress with high glee, and their glad cheers re-echoed from the rocks around.

Count Arno stayed here a few days longer; on the evening before taking leave with his wife and children, with Kuno and the rest of his following, he gave one more great banquet to all the dwellers of the valley. The miller and the colliers sat between the knights and the squires, and the table looked very gay. At the close of the banquet the Count made very rich presents to his country guests, and especially to the miller. Martha remained in the service of the Countess. Upon the mother and the little brother and sister of the good youth Fridolin, he bestowed altogether especial care. But to the children of the colliers he said: "For you, dear little ones, I will establish a small foundation in memory of my wife's sojourn among so good a people. Every year at Easter, shall eggs of all colours be distributed among all the children."

"And I," said the Countess, "will introduce this custom throughout our earldom, and there also, in memory of my escape, shall I have coloured eggs distributed among the children every year at Easter."

As a matter of fact this came to pass. The eggs were called Easter eggs, and the beautiful custom spread little by little through all the land.

The people of other places who imitated the custom, said: "The rescue of the good Countess from her rock-bound valley, and that squire from that gulch and from the brink of death, is not of such moment to us that we should keep a yearly memorial of it. The gaily coloured eggs shall therefore serve to remind our children of a greater, more noble rescue, which is very dear to us—of our rescue from sin, misery and death, through Him who rose from the dead.

The feast of Easter is the true feast of our redemption, and the joy which we, on that day, bring to the children is altogether conformable to the thought of the Redeemer. The love which willingly gives joy to great and small, is indeed the sum of His holy religion, and the most beautiful mark of His true worshipper.

Indeed, the custom of presenting eggs to children can also be to the parents and to all men a beautiful reminder of God's fatherly love toward all men, aye—as it were, to be a pledge of the kind purposes of His faithful, fatherly care. For the mouth of truth has verily itself said it: "If a son shall ask . . . an egg of any of you, that is a father—will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"—the best of all gifts.

THE END.

A Forgiving Spirit.

"And when ye stand praying, forgive." How many hours of prayer are spoiled by thoughts of imaginary or real injuries! We lift our eyes to heaven, and the shadow of an offender rises between us and the face of our Father. If we do not dispose of that intruding presence according to the teachings of Jesus, we may look for the

shining of His face in vain. "First be reconciled to thy brother, then come and offer thy gift."

What if my brother will not be reconciled? That is his own responsibility; my part is done when I have made every reasonable effort at reconciliation, and have made sure that there is nothing in my heart against him that would prevent my doing him good and not evil at any time or any way in my power. This is not an impracticable standard. It is surprising how far short of it so many Christians fall. Resentments, antagonisms, jealousies, evil speaking—it would seem that they ought not to be even named among the disciples of the Lord, but they are not only named, but frequently indulged. How can one expect to prevail in prayer when his heart is full of a spirit so emphatically condemned by Jesus, and so opposed to His own spirit toward those who despised and rejected Him?

Elijah would have prayed with poor success, "O Lord, send rain upon parched Israel," if in his secret heart his prayer had been, "O Lord, send fire upon my enemies." If in all this world there is a human being toward whom we feel such resentment or ill will that we cannot from the heart say: "Lord, bless that person with such good gifts as Thou seest best to give, in time and in eternity," we must hasten as for our life to get within us another spirit. "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." And if He will not forgive our trespasses, surely we cannot expect Him to answer our requests for any spiritual or temporal blessing.

Hints to Housekeepers.

When washing red tablecloths and napkins use a suds of soft water and good soap. Wash in warm water, rinse quickly and dry. Remove them from the line as soon as they are dry, for the sun will fade them.

STRAWBERRY SHORTCAKE.—Three tablespoonfuls white sugar, four tablespoonfuls butter, three tablespoonfuls baking-powder, one quart flour. Make into a soft dough with sweet milk, roll out and bake in three jellycake pans. Mash two quarts strawberries, and sweeten well. When done leave the first and third ones whole, but split the middle one and put berries between each layer after they have been buttered. Dust white sugar over it, and eat as soon after baking as possible. To make still richer, before mashing the berries reserve a dozen or more of the largest and best to place on top of the cake.

STRAWBERRY JELLY.—Boil three-quarters of a pound of sugar in half a pint of water, pour it boiling hot over three pints of strawberries placed in an earthen vessel, add the juice of two lemons, cover closely, and let it stand twelve hours. Then strain through a cloth (flannel is the best thing); mix the juice which has run through with two and a half ounces of gelatine, which has been dissolved in a little warm water, and add sufficient cold water to make the mixture one quart. Pour into a mould and set on the ice to cool.

JELLY WITH STRAWBERRIES.—A very ornamental dish for desserts, strawberry festivals, etc., is made by placing handsome large strawberries which have been dipped into powdered sugar, in a lemon jelly made as follows: Add a large wine-glass of water to three-quarters of a pound of sugar, let it boil, skim it, pour it into a porcelain dish, let it cool, add two and a half ounces of gelatine (which has been dissolved), the juice of six lemons, a pint of boiling water and the grated peel of a lemon. Let it stand for half an hour, then pour it through a jelly-bag into a mould, perhaps one-fifth of the depth. Set it on ice to stiffen. Arrange a layer of strawberries on it, pour on a little more of the jelly. Set it away to stiffen. Add another layer of the strawberries, and continue in this manner until the mould is filled. A border of whipped cream may be arranged around it after it is turned out of the mould.

Black hose are apt to be of a dull, greenish look after several washings. A simple way to preserve the colour is to wash them with soap which is free from soda and add a tablespoonful of good vinegar to the water in which you give them the last rinsing. Wring them out and clap them into shape.

Children's Department.

Love Each Other.

Children, do you love each other?
Are you always kind and true?
Do you always do to others
As you'd have them do to you?
Are you gentle to each other?
Are you careful, day by day,
Not to give offence by actions
Or by anything you say?

Little children, love each other,
Never give another pain;
If your brother speaks in anger,
Answer not in wrath again.
Be not selfish to each other—
Never mar another's rest;
Strive to make each other happy,
And you will yourselves be blest.

"A Sad Story with a Sad End."

Many a childish head had been peeping out of the lattice windows of a Welsh village, early on the morning of St. Mark's Day, some twenty years ago. There had been great anxiety the night before about the weather, but one glance at the cloudless blue sky made every heart grow light. By nine o'clock some dozen children, each provided with a packet of lunch and a basket, stood ready to start for the woods. The rector's daughter was to be married the next day, and it had been arranged that the girls belonging to her Sunday class should gather the flowers with which to decorate the old gray church for the wedding. Very happy did the children look as they set forth on their labour of love, and soon they reached a wood, where the ground was carpeted with moss, and primroses grew in beautiful clumps.

When they had been working for some time, Maggie Saunders suddenly called out, "I say, let's go into the Castle Wood and gather some of the lovely white violets which grow there."

A dead silence followed her words, for every one knew, as did Maggie herself, that this was forbidden ground. It was a dangerous place for children,

for the wood sloped down hill—the clay soil being very slippery—to where the river rushed along with many a whirlpool and rocky descent. So the children hesitated, and, in spite of Maggie's threats and taunts, refused to join her in her act of disobedience.

At last, by dint of coaxing, she persuaded one small child to go with her. The violets were lovely in the Castle Wood. Little Joyce was delighted at their sweet smell, and so much absorbed was Maggie in gathering them that by and by she failed to notice that Joyce had left her side, and was wandering nearer the river.

Suddenly her hat fell off, and lodged on the roots of a tree which grew out of the bank. The child grasped a small branch with one hand, while, with the other, she strove to reach her hat. In another second she would have had it—no, there was a scream, a splash, and Maggie looked up to see the little girl topple over and disappear under the water. Her cries for help attracted the notice of two men who were fishing, and they quickly came to see what was the matter. But they searched in vain; and though others joined them, it was not until sunset that the body of little Joyce was brought to land. A sorrowful party of children set out again a few days later to gather spring flowers, but this time they were to lay on the little new made grave.

When St Mark's Day came around once more there was a white cross added to the monuments in the churchyard, and upon it was written—"Sacred to the memory of little Joyce, who was drowned on St Mark's Day."

But deeper than the words cut on the marble was the lesson written on the heart of Maggie Saunders—the certain punishment of deliberate disobedience.

Spruce Trees in Demand.

The important question of how best to withstand winter's frosty weather interests everybody. And this question is now settled by the great possibilities offered by Fibre Chamois. It is the pure fibre from the spruce tree made as soft as silk or wool by an interesting chemical process, and then felted together just as wool or cotton is, making a strong, windproof and cheap fabric. Nearly every one knows that spruce is one of the best non-conductors of heat and cold to be found—so this interlining made entirely from the wood affords thorough protection from the most cold or searching winds, at the same time preserving the natural heat of the body. These facts, united with its light weight and pliable nature, make it an invaluable interlining for outer clothing of every description.

A Little Swiss Boy.

An exchange tells the following story of a brave, wise little boy.

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint houses were entirely destroyed.

The poor peasants ran around wringing their hands and weeping over their lost homes and the bones of their burnt cattle.

One poor man was in greater trouble than his neighbors even. His home and cows were gone, and so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages.

Just as daybreak came, however, he heard a well-known sound, and, looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"Oh, my son! my son!" he cried.

"Are you really alive?"

"Why yes, father. When I saw the fire I ran to get our cows away to the pasture-lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."

Do Not Do This

Do not be induced to buy any other if you have made up your mind to take Hood's Sarsaparilla. Remember that Hood's Sarsaparilla cures when all others fail. Do not give up in despair because other medicines have failed to help you. Take Hood's Sarsaparilla faithfully and you may reasonably expect to be cured.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

Pins in Pussy's Toes.

Little Fred is now in the third summer of his mortal life. Of course, he doesn't remember much that happened in the first or the second one. So that Fred's observations on matters and things this summer have all the freshness of a first experience.

This summer, Fred's golden curls have been sheared—beautiful blossoms of infancy, they have fallen into a box which mother keeps privately to remind her of her vanishing baby. Now Fred has been moved into the country, and his round, blue eyes are growing rounder and bigger every hour with new and wonderful experiences.

Most striking among them, and most puzzling to Fred is Pussy. Not a big cat, but a kitty, of tender years like Fred's own. What a wonder she is, seen now for the first time serenely walking on all fours! A Maltese kit of pure blood and glossy mouse-colour, with a little white breast-pin in her bosom.

Eagerly Freddy seizes her; he hugs her very tight, and Pussy squirms in vain. He examines the wonder; he pokes his fat little fingers into Pussy's bright eyes; he opens her mouth and looks at her little pink tongue. He nurses her a little while with her head up, and then, for variety's sake, he nurses her with her heels up and her head hanging down. Then it occurs to him that Pussy's tail is a handle meant to carry her by, and he tries that experiment.

At last Pussy's patience fails her, and out from her pretty velvet paws fly the ten sharp, pearly points that have been given her for her defence, and Fred feels a new sensation. He throws Pussy on the floor, and runs screaming to his mother.

"Oh, mother, mother, Pussy got pins in her toes!"

Then mother explains to Freddy why the pins were put in Pussy's velvet toes. "Poor, soft, furry, helpless little Pussy! what could she do if she had not pins in her toes? Does Freddy like to have people poke their fingers in his

That

Extreme tired feeling afflicts nearly everybody at this season. The hustlers cease to push, the tireless grow weary, the energetic become enervated. You know just what we mean. Some men and women endeavor temporarily to overcome that

Tired

Feeling by great force of will. But this is unsafe, as it pulls powerfully upon the nervous system, which will not long stand such strain. Too many people "work on their nerves," and the result is seen in unfortunate wrecks marked "nervous prostration," in every direction. That tired

Feel-

ing is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is, therefore, apparent to every one, and the good it will do you is equally beyond question. Remember that

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills are easy to take, easy to operate. 25 cents.

eyes, or open his mouth, or feel his tongue? No more does Pussy. Would Freddy like to be carried round, squeezed up under somebody's arm, with his head hanging down? No more does Pussy. But Pussy cannot speak. She cannot explain—all she can do is to use the pins in her toes.

"When Freddy holds Pussy right end up, strokes her gently, and speaks lovingly to her, the little sharp pins in her paws go away—go in, where nobody can see them, and Pussy begins to sing a low, purring song, to show how happy she is! So, Freddy dear," says mother, "there is a right way and a wrong way to handle everything. If you hold Pussy gently, stroke her softly, and treat her kindly, you never will be troubled by the ten little pins in her ten toes; but if you trouble and worry and tease Pussy, she will scratch."

Little Fred's lesson is a lesson also to us older ones. These helpless little dumb ones who form part of our family, have some rights that we are bound to see maintained.

We have sometimes wondered to see a helpless kitten or puppy given up to be tortured in a nursery, without even an attempt to explain to the children the pain they are inflicting, and the duties they owe to the helpless. Thus, what might form the most beautiful trait in a child's character is changed to a blemish. Instead of learning from the kitten a generous care for weakness and helplessness, the little one receives in the nursery the lesson of brutal tyranny.

Pure, rich blood is the true cure for nervousness, and Hood's Sarsaparilla is the One True Blood Purifier and nerve tonic

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate.

is, without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

DR. E. CORNELL ESTEN, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Samford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

Anna Mary's "Leafs."

Anna Mary Martindale was a very little girl. You could count how old she was on one of her own small hands. When you had said "one" for the thumb, and "two" for the first finger, and "three" for the middle finger, and "four" for the third finger, and "five" for the little finger, you had told the story, for Anna Mary was only five years old.

She had no brothers and sisters, and all the neighbors were grown up people; but she was a happy little girl, for she knew how to play story.

This is the way she played it. Mamma or papa read her a story, while Anna Mary listened with all her might. Then she slipped away to act, as well as she could, as they did in the story. It was a lovely play.

The summer was very dry and dusty, but Anna Mary did not mind, she was so busy playing story. Down the street there was a sick man. He had been a very bad man, and now he was sick. Anna Mary did not know much about badness, but she was glad she heard about the sick man, for now she could play a story she had never had a chance to play before. It was the story of the little girl who took flowers to sick people and made them well.

But there was one thing that made her look sober. There were no flowers. There had been a few, but she had picked them all, and they had withered before she knew about the sick man.

Anna Mary sat down to think. She thought a long time, five minutes, maybe—a minute for every year she was old.

"I will go see the sick man," she said when she had finished thinking. P'raps he doesn't like flowers, and then leafs will do."

It was not far to the house where he was, and the nurse let her in. Everybody almost always says yes to Anna Mary.

There he lay on the bed, and his eyes were closed. Anna Mary stood and looked at him, and her heart beat fast, for she was afraid. But she did not run away.

Presently the sick man opened his eyes. He did not smile at the little girl. Instead he scowled. Poor fellow! He could not forget how bad he had been, and he thought nobody liked him.

"Do you like flowers?" asked Anna Mary. And her voice was very sweet. "No," said the sick man, and shut his eyes again.

Then Anna Mary stole out, and ran home.

"Leafs will do, leafs will do!" she said, "I am so glad!"

Mrs. Martindale was sitting on the porch reading when Anna Mary reached home.

"Mamma, will you get me some leafs, please? Lots of leafs of all kinds. I've got to make the sick man well."

"Yes," said mamma, "I will."

She did not ask any questions, for she was used to having Anna Mary play story. So she brought out the step-ladder and the pruning shears, and snipped off bunches of oak and apple and elm and maple and cherry leaves, and some sprays of larch.

"Oh, thank you, mamma! you did get me a lot—didn't you?" Mamma smiled.

WANTED—A clergyman, a good worker of moderate views (via media), is open to engagement as locum tenens. Apply office CANADIAN CHURCHMAN, Toronto.

"Give me a kiss for them, darling," she said.

Anna Mary promptly gave the kiss, and then began to examine her leafs.

"These leafs are too dirty for the sick man. Oughtn't they be washed?"

"Yes, little daughter. Take them to Norah."

"An' it's to be makin' the sick man well—isn't?" asked indulgent Norah. "Sure, and I'll wash 'em for ye. Leafs is an illegant medicine, I'm thinkin', if only ye dont be atin' 'em. He'd better be holdin' 'em jist, like they was flowers."

"Yes," said the delighted child.

"An' here they are, clane an' shinin', and have ye a kiss about ye for Norah?"

Yes, Anna Mary had the kiss.

When the sick man opened his eyes again, there stood Anna Mary holding a mass of cool green in her hands. He did not scowl this time.

"What's them for?" he asked; and his voice was so weak that it made Anna Mary sorry.

"For you," she said, timidly.

The man looked at her.

"Hand 'em here," he said. The child obeyed.

"Nothing but leafs," he quoted, sadly.

"Why you said you didn't like flowers," explained Anna Mary, "and there aren't any, either. But I guess leafs will make you well, same as flowers, if you don't eat 'em."

The man looked at her over the leafs he was feebly holding.

"Make me well?" he repeated.

"Yes," answered Anna Mary, confidently. "When there aren't any flowers, leafs will do, 'cause they have to."

"Leafs will do," cried the man, and a light shone in his eyes. "Lord, take the leafs, and give me one more chance for the flowers and the fruit."

Then Anna Mary went home. But the Lord heard that cry, and gave the man his chance.

A Daily Opportunity.

Every child has some talent, some power, some opportunity of getting good and doing good. Each day offers some occasion for using this talent. As we use it, it gradually increases, improves, becomes native to the character. As we neglect it, it dwindles, withers, and disappears. This is the stern but benign law by which we live. This makes character real and enduring; this makes progress possible; this turns men into angels, and virtue into goodness.

—Our highest ambition should be to live for Christ and His cause, and all else will be added unto us.

WEST TORONTO ELECTION!

TORONTO, JUNE 23rd, 1896.

VOTE FOR

CLARKE and OSLER

The Liberal-Conservative Candidates

Committee Rooms

Central No. 90 King Street West, Tel. 814
Ward 4—275 Queen St. W., & 276 College St.
Ward 5—718 Queen St. W., & 1,084 Queen W.

All persons desirous of volunteering vehicles to assist Messrs. Clarke and Osler will kindly send their names and addresses, with particulars of the number of vehicles they can furnish, to Mr. Fred. Armstrong, General Secretary West Toronto, 90 King Street West.

CENTRE TORONTO ELECTION

TORONTO, JUNE 23rd, 1896

VOTE FOR

G. R. R. COCKBURN,

The Liberal-Conservative Candidate

Committee Rooms, 343 Yonge St. Telephone No. 1162

All persons desirous of volunteering vehicles to assist Mr. Cockburn will kindly send their names and addresses, with particulars of the number of vehicles they can furnish, to Mr. R. Edgar, Secretary, 343 Yonge Street.

East Toronto Election

Electors are respectfully requested to give their vote and influence to

Emerson Coatsworth, Jr.,

The Liberal-Conservative Candidate

COMMITTEE ROOMS

Central—Cor. Queen and Berkeley Streets
East—195 Queen St. East, cor. Strange St.
South—175 King St. East.
North—No. 204½ Wellesley St.

Electors can, at any of the committee rooms, ascertain if their names are on the voters' lists and where they are to vote, and any other election information and literature.

Persons wishing to volunteer conveyances to take voters to the polls on day of election, 23rd June, please send names and addresses to any of the committee rooms.

GEORGE EAKIN,
Issuer of Marriage Licenses, County Clerk. Office—Court House, 51 Adelaide Street East. House—299 Gerard St. East, Toronto.

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DIVIDEND NO. 34

Notice is hereby given that a dividend at the rate of 7 per cent. per annum has this day been declared on the paid-up capital stock of the company for the half-year ending 30th June inst., and that the same will be payable at the office of the company, No. 78 Church street, Toronto, on and after SECOND JULY prox. The transfer books will be closed from 16th to 30th June, instant, both days inclusive. By order of the board. JAMES MASON, Manager. Toronto, June 4th, 1896.

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66th Half-Yearly Dividend.

Notice is hereby given that a dividend of 4 per cent. for the half-year ending on the 30th June, 1896, has been declared on the paid-up capital stock, and that the same will be payable at the offices of the company, No. 76 Church St., Toronto, on and after WEDNESDAY, the 8th day of JULY, 1896. Transfer books will be closed from the 20th to the 30th day of June inclusive.

WALTER S. LEE, Man. Director. Toronto, May 29, 1896.

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