

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

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TORONTO, CANADA, THURSDAY, JUNE 13, 1901.

[No. 24.

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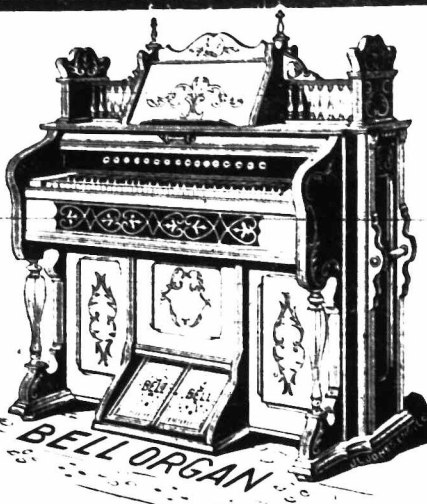
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TORONTO, THURSDAY, JUNE 13, 1901.

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LESSON FOR SUNDAYS AND HOLY DAYS.

SECOND SUNDAY AFTER TRINITY.

Morning—Judges iv; Acts 1

Evening—Judges v. or vi 11; 1 Peter 1, 22—11 8

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

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.

Processional: 189, 302, 544, 547.

Offertory: 275, 293, 296, 308.

Children's Hymns: 240, 335, 336, 337.

General Hymns: 1, 21, 36, 520.

THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.

Processional: 175, 179, 274, 390.

Offertory: 220, 275, 366, 549.

Children's Hymns: 231, 271, 339, 340.

General Hymns: 6, 21, 283, 520.

Confirmation.

The Christian Church has in all ages, and in every section, considered Confirmation essential to the full perfection of the Christian life. From the day when the Apostles, St. Peter and St. John, went down to Samaria to lay their hands on those who had been baptized by the Deacon Philip, until the present time, the rite has been administered by the highest order of the ministry. As it was at the first, the bestowal of a gift by the officers of the kingdom, so no doubt it will continue to be until the end of time. If the rite be administered now by the same officers, in the same mode, why should it be shorn of the same gift? The Church has not lost her power, nor can we believe that her members have outgrown the necessity of the blessed gift then bestowed. St. Paul felt the importance of his position, and the necessity of the gift to the Christians at Rome (Rom. i., 11.), "I long to see you, that I may impart unto you some

spiritual gift, to the end ye may be established." Confirmation has several names given to it in the New Testament. It is only when we see it under its different titles that we can fully appreciate its importance and helpfulness. In the Epistle to the Hebrews it is joined with baptism as one of the fundamental principles of the doctrine of the Church. In the Ephesians, St. Paul speaks of it as the seal: "After that ye believed in Christ, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." The Oriental Church still retains the name "Seal of the gift of the Holy Ghost," for the Ordinance of Confirmation. In early days when Baptism was publicly administered at special seasons, and in the presence of the bishop, the baptized were Confirmed immediately on leaving the font. This suggests the natural enquiry, at what age was Confirmation then administered? The one only answer to the question is that Baptism and Confirmation being administered at the same time and place, is that the age of Confirmation was then the age for baptism. If households were baptized together so must they have been confirmed together. The rule of modern times as to an age limit is not only arbitrary but unreasonable. Prevention is ever better than cure. If the Church can at first by the initial Sacrament of Baptism, completed by Confirmation, equip her children to struggle successfully against the world, the flesh and the devil, grace should be given before conscious sin has gained a foothold.

Synod of Toronto.

There are two resolutions to be brought forward which we trust will be defeated. The one is the creation of select vestries. As a rule vestries are select enough already. We should be glad were there greater interest shown in the proceedings by the congregation. But on the whole they work excellently. The effect of creating an imperium in imperio, would chill all interest and create a governing body to rule the parish. Once adopted the parish would find it could not get rid of the old man of the sea. In some parishes the complaint is that there are too many autocrats already. The other is to throw away \$1,500, and hand over the management of the funds to a trust company. On the whole the funds are efficiently and carefully looked after by Mr. Kemp, quite as well as they would or could be by any company. There is no magic in the name of a trust company, and it would make as many errors of judgment as any committee could do.

The Late Bishop Hellmuth.

The Right Rev. Isaac Hellmuth, D.D., whose death took place at Weston-super-Mare, Somersetshire, on the 30th ult., was a Jew by birth, and was born near Warsaw in Poland in December, 1820, and was therefore nearly 81 years of age at the time of his death. He was educated at Breslau University. At the age of 21 he renounced the Hebrew faith and embraced Christianity, and made a public profession of his change of faith in England. Shortly after that Dr. Hellmuth took Holy Orders and came to Canada in 1844 to fill the position of Professor of Divinity in the Bishop's College, Lennoxville, and was at the same time inducted rector of St. Peter's, Sherbrooke. He became subsequently Archdeacon of Huron, and was sent to England to collect funds for a theological college in that diocese of which he subsequently became Principal. In due time he became both dean and rector of St. Paul's Cathedral, London, Ontario, and about that time he established the Western University in London to which he contributed the sum of \$10,000 and two Hellmuth cottages. In the year 1871 Dean Hellmuth was con-

secrated a Bishop, and for some years acted as co-adjutor to Bishop Cronyn, the first Bishop of Huron, subsequently succeeding him as diocesan, which position he held until 1883, when he resigned the See. In the same year the Bishop went to England, and acted from 1883 to 1887 as co-adjutor to the Bishop of Ripon (Dr. Boyd-Carpenter). In 1885 he was appointed rector of Bridlington in Yorkshire, and the Bishop held that living for six years. For the next six years Bishop Hellmuth held the chaplaincy of Trinity Church, Pan, and in the Diamond Jubilee year he returned again to England, having been appointed rector of Compton Pauncefoote. This living he held for two years, and then finally retired from all active work, taking up his residence at Weston-super-Mare, where he eventually died. The Bishop published three books of note during his life time, viz.: "The Divine Dispensations and their Gradual Development," (1866); "Genuineness and Authenticity of the Pentateuch," (1867), and "Biblical Thesaurus," (1884).

Miss Yonge and Her Books.

Time and again, we, to whom the "Mays," and the "Underwoods," and "A Many More," were as our own belongings—liked or disliked—but accepted as being there—a part of our lives, have marvelled to hear of this or that famous man devouring one or another of Miss Yonge's books—have wondered wherein lay the spell that could charm at once the eager girl and the busy man. "Tedious," "common-place," "narrow in range," "lacking in style," "unequal writing"—all have been alleged and none may contradict, but withal—who has a stronger hold upon her readers than Miss Yonge? As the critic in the Monthly has it: "She plucks the heart out of the obvious—she evokes the familiar." "They are so real!" cries the child of those other children, and is it not the same reality that wins the older folk—some touch of kinship with their earlier, inner selves, perhaps. It must, however, have been a clear brain and a steady hand, that could reproduce for us the familiar people with just the touches of change and development, that we feel instinctively the years would bring. One is glad to learn that the youthful "instinct" of to-day, as of old, ranks the "Heir of Redclyffe" lower than almost any other—that the "Daisy Chain" and the historical novels still hold their place. To these latter the writer in the Fortnightly attributes fair historical correctness—and high praise surely—the most vivid recreation of the atmosphere of the past. He tells us of a clever, young lecturer in history, who said recently that the "Cameos of history" were of immense value in her teaching. "I do not go to them for facts," she told him, "but for colour, and a compound of Stubbs and Cameos in my brain produces rather a serviceable lecture." Writing as he does from the standpoint of personal knowledge and regard, one rejoices to learn, that a frequent guest apparently at school-room breakfasts and nursery teas, he could ill bear his part in the conversation at such functions—"without an intimate knowledge of Miss Yonge's story-books."

The Free Church Defined.

What constitutes freedom of worship? It is the existence of reasonable facilities for every person to join in the Church service who is able and willing to do so; understanding by participation in the Church service the enjoyment of every privilege of the House of God to which a Christian is entitled in virtue of his baptism, or an equal footing with all others similarly entitled. The free church, then, is a church in which all seats are free and available to every one, and in which no taxes or rents are collected. It is a church in which all who

13, 1901

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worship in its only perfect form. It is the House of God in which the rich and poor have the same privileges. It is sanctified by a duty given to all alike. It is the only place where the person who has done the rich giving of his alms has the right of his property, to the common cause, and the very essence of the race system that will be satisfied, every member of the congregation shall do his part toward the maintenance of the church. It is the only method which says to the world that when a building has been given to God it shall not be taken back by man. This system secures a marked and happy type of Christian fraternity, mutual confidence and sympathy, hearty responses, uniform attendance and increased activity in all parish work.

Some Objections to Rented Pews.

In many instances it ministers to pride and selfishness; it intensifies and perpetuates class divisions; it despises the poor, robs them of the means of grace, and prevents the Church from fulfilling her mission as their evangelizer; it undermines the great doctrine of the Communion of Saints, and virtually denies the Catholicity of the Church and the universal efficacy of the death of Christ; it reduces the Prayer Book to irreality and inconsistency, for it claims to be "common" to all; it discourages Church extension; it tends to exclude from the Church those who are unable or unwilling to pledge themselves in advance to its support; it tends to reduce everything, even in the Church, under the predominant influence of money; and it renders the conversion of the impenitent, humanly speaking, difficult, if not almost an impossibility, by keeping them away from the sound of those words of eternal life whereby they might be renovated and saved. Such are some of the fruits and results of the system itself, though, of course, we do not directly charge the pew-holder individually with all this evil and guilt.

Good Words.

From the many hundreds of letters received from all parts, containing kind and encouraging expressions, we give a few extracts: A clergyman writes, "Allow me to say that in my judgment The Canadian Churchman is the best Church paper within our reach, and that in our desire to disseminate true Church principles the clergy and Sunday school teachers cannot make a mistake in distributing this excellent publication as widely as possible amongst the people."

A gentleman of a high position in Nova Scotia writes: "I like the excellent tone of your paper very much, and take great pleasure in reading it."

A Professor in a Theological College writes: "Allow me to congratulate you on the interest attaching to your paper. The discussion on written versus extempore sermons has been of special interest to me as a Professor of Homiletics. Had time permitted I should like to have contributed my quota. I am also much pleased with the fair minded attitude you maintain towards various views in the Church. With best wishes for the success of your paper."

The Late Bishop of Oxford.

The personal note—think of it as we will—is one of the special notes of our day, and as it is also an age which does persistently criticise its own results—good or ill—leaving posterity to confirm or reverse the judgment as it will, it is well perhaps that—within certain bounds of reticence and good taste—the side-lights of personal knowledge and detail should be shed at once upon those to be thus taken heed of among us. The name of Bishop Stubbs will suggest most often, probably, to the ordinary mind, the modern giant among historians, or the man of shrewd, scholarly wit. One, to whom his memory is evidently very dear, adds to these the outline of a true "Father in God," who, "having faithfully served the Church and the English-speaking nation, has fallen on

his death-bed, surrounded by the affection of a nation. One of the letters on the subject of the Charter of Oxford, written by the late Bishop, which the men each possessed with a parchment-bound copy of the Charter, might soon be crowded with busy notes, the secular standing with a scrap of paper in his hand, scratching in Latin. Bishop and the Lord John de Lacy and the rest one after another of the twenty-five barons, who appeared to be to him familiar acquaintances. He knew whence they came, what manner of men they were." Master and pupil they met again in Bishop and emate, and upon some remark of the latter as to the new life and work, the answer, which fell almost as a gentle rebuke, was that, "Confirmation addresses were far more difficult and far more important than the lectures." One can imagine that such a man was "easy to be approached, kindly sympathetic, with the most witty of tongues, and yet with the simplest of hearts." Asked once to assist with some University extension lectures to artisans, he wrote a fresh lecture for the purpose, the clearly written MS. remaining among the treasures of his friend. One extract from it exemplifies strongly the influence of environment upon life: the future historian was born, he tells us, under the shadow of the great castle where the murderers of Thomas a Beckett took refuge in 1170, and where Richard II. was imprisoned in 1399. His grandfather's house stood on the site where Earl Thomas of Lancaster was taken prisoner in 1322. He visited as a child the scene where Stephen defeated the Scots, and where Cromwell defeated Prince Rupert. A remote ancestor of his held a gift of land from John of Gaunt. As a child he remembered first the burning of York Minster—then the death of George IV.—the second French revolution—the Reform Bill, and the emancipation in the West Indies. Ideal surroundings these in which to develop one endowed with a clear brain, sympathetic imagination and capacity for work!

Discipline.

At the meeting of the Synod of the Diocese of Niagara the sub-committee appointed to prepare a canon discipline, brought in instead a memorandum prepared by the Chancellor, which was adopted by the Synod, and which stated in effect, that owing to the law of the Province of Ontario, he found it impossible to arrive at any conclusion satisfactory to his own mind. No remedy was proposed. We suggest that the learned Chancellor should specify what legislation by the Province would enable him to frame a satisfactory canon, and so soon as he had arrived at a conclusion satisfactory to his own mind, that he should obtain the assent and co-operation of the officials of the Ontario dioceses, and have his proposals embodied in legislation. If, as he says, a study of the canons in force in England and the United States provide no satisfactory solution, would it not be well for him to take up the regulations of the various benevolent and other societies. The English canons would only mislead, as the Church in Canada is a purely voluntary society, and what would work efficiently in one set of societies ought, with necessary modifications to do so in others.

Education in South Africa.

An eloquent and deeply interesting letter on South African schools appeared recently in The Spectator—interesting not only as touching the welfare of a part of the Empire, but as raising an educational question of vital importance in all lands. Mrs. Heckford urges the political and social significance of the educational work about to be organized in the Orange and Transvaal colonies. Intercourse with the Boers has shown her clearly that it is only now that they are beginning to realize the relative positions of Great Britain and the late Republics—in the words of one of them—"This war would never have been had we been better educated." Comparatively few

pupils as yet pass into the higher forms, therefore she pleads earnestly for the teaching of history in even the earlier ones. "Let us be wise," she says, "and carefully sow the germ of true loyalty to the Empire by teaching history in even the junior classes of all South African elementary schools, and let it be so taught that when the elementary course is finished a comprehensive view of universal history shall have been gained by the scholar. Let English history and Cape history have their due place, but only their due place in the history of the world." Her loyalty would instil the faith, that with all her errors and shortcomings the rule of England does make for justice and fairness, would have the foundations of the future laid in truth of fact as regards the past. "May we not fairly ask, whether under our happier conditions, history has its due place in ordinary school training—does every boy carry out into life with him a 'comprehensive view of universal history'—an outline to be filled up by later reading, an outlook which shall widen the view of the 'mass in the street,' make him able to judge more fairly of passing events? As a mental exercise what better, when linked as it even should be with its kindred subject geography? What other study touches sooner upon the higher, broader questions of life—the present viewed in the light of the past—until it dawns upon the opening mind, as it did upon a little lad, whose lesson one day included the Zulu campaign, with the aid of the illustrated papers, and who exclaimed, 'Why, we are making history now!' That idea once received, it is only a step to the conviction that it behoves us to consider what sort of history is in process of making, and our own share in it.

The Wider Outlook.

In an address, delivered by Bishop Potter of New York to the students of Pennsylvania University, are found words of wisdom, far-reaching in their application. Dealing with the "wider outlook" as illustrated by the character of Washington, he turns to the ideals and outlook of to-day—especially to those of the student and scholar, on which, he maintains, depend somewhat those of the nation at large. He pleads for an education, that shall not "be shorn of all classical learning, or any other that cannot be converted immediately into a wage-earning product"—for students, to whom, "the ranges of highest learning—those that deal with the philosophy of history, with the sources of great social and intellectual movements, with poetry, literature and the fine arts, with the foundations of ethics, personal, social, national—shall not be matters of indifference." Do not we in our land also need "scholars, who shall be thinkers and seers too, eager to find the truth, willing to own and follow it when it is discovered, and then, with fearless note, to tell it out to all mankind?" Shall we not see to it, in this "practical" country—this "practical" age, that while the "man of affairs" does not miss his share of the best in culture—his training in the "wider outlook"—not less shall the "scholar" in the largest sense of the word, miss his full development, nor the country all that the influence of such may mean.

DOMESTIC MISSION NEWS.

If the missionary work of the Church is to come more and more to the front, one of the first requirements is accurate information. How few of the clergy and still fewer of the laity could intelligently describe the missionary work going on in any leading foreign field. How few of us are intimately acquainted with the work in our own Dominion. In S.P.G. report for 1900, we find that society has 770 ordained missionaries including 12 bishops, and of these 169 are in North America. How many of us can tell where the S.P.G. missionaries are to be found in Canada, and the nature of their work. The immense operations of the English societies in our own Dominion, both in the past and in the present, show the utter absurd-

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ity of the D. and F. M. board frowning on funds designated to these societies. Of missionary work as of spiritual truth, it may be said, the people perish for lack of knowledge. How is this lack to be supplied? In these days of St. Andrew's Brotherhood, Guilds, Leagues, Brigades, etc., there is a clear recognition that young people ought to be enlisted and interested in the Church's cause. And yet in most, if not all, of these societies, there are the seeds of decay. This is the case when they exist chiefly for their own pleasure or entertainment, and do not clearly recognize that they are an arm of Christ's Church, and must take a share in the Church's warfare against sin and unbelief. Such societies, if they would really prosper, must learn to do something positive, something that brings them into touch with the aggressive work of the Church. As we are dealing now with missionary work, we ask what can such societies do for that? First, study it, especially the work in Canada. Dr. Mockridge's book on "The Bishops of Canada and Newfoundland" ought to be in every Sunday school library and young people's society. Its biographies of the various bishops, and its descriptions of their various dioceses are always lucid, and never dull. There are other missionary biographies and narratives dealing with work in Canada and published by S.P.C.K. and others. A "Handbook," such as Dr. J. G. Hodgins formerly issued would form a good summary for each year's work in Canada. Good maps are absolutely necessary. It has been truly said "the average citizen is little given to the study of maps, and is deficient in geographical imagination." A close acquaintance with the mission fields and their stations and workers is essential if a real interest is to be aroused. The C.M.S. and every experienced society know the value of ample information, and strive to supply it by means of suitable literature, both books and periodicals, and by deputation work. What has the D. and F. M. board provided in the way of maps and literature? It publishes the Canadian Church Missionary Magazine, but it is not widely read or heartily encouraged. The Canadian Churchman could supply the need better. It might prove of great practical value in many respects. If Bishops and their missionary clergy were to send short statements of their pressing needs to the editor they could be conveniently tabulated, and kept constantly before the Church, e.g., Calgary, \$3,000; Moosonee, two able-bodied men; Algoma, young unmarried priest at Michipicoton, etc. Again, what has the board done in the way of deputation work? The several colleges (Trinity, Wycliffe, Montreal, Huron, Lennoxville and Windsor), have their missionaries in various fields, domestic and foreign. Does the board encourage these colleges in the support of their own missionaries? Could not the board, working through the Colleges, vastly increase its deputation work? Trinity College has sent a number of exceedingly capable men to Japan, and subscribed a goodly sum for their support. Is this acknowledged or noticed by the board at all? Those who contribute to it or to any college fund ought to receive a voucher of some sort from the board. So far we have spoken of information; with it must go prayer. The board publishes a "cycle of prayer," but is it not too elaborate for ready use? The W.A. plan of naming two or three fields for a month seems better, and since the W.A. is an auxiliary of the board, why do they not both adopt the same list of subjects for prayer? Every society and board will welcome every really practical suggestion that will aid in bringing missionary matters home to the people and meeting the urgent needs of the Church. This leads us to speak of the three vacant dioceses, Calgary, Kootenay and Keewatin. Archdeacon Pentreath recently pleaded before the board the needs of Kootenay. But why not act on the example of Bishop Anderson? When he visited John Horden the first time, after a trip of 1,500 miles, he ordained Mr. Horden, deacon and priest, though he had intended to take him away for further preparation. This wise policy might

be extended to bishops. Why should not the Church at once elevate to the Episcopate a priest on the clerical staff of each of the vacant dioceses? Church work should not be left waiting for many years for the needful increase of the Episcopate, as it has waited in Saskatchewan and Calgary. A lively discussion is going on in English papers over a recent book, Mr. Handley's "Fatal Opulence of Bishops." Chancellor Lias, in discussing it, complains of the tardiness in increasing the Episcopate in England, on account of the immense endowments first required. In Canada we may make a similar mistake by waiting too long for endowments. If our memory is not at fault, Bishop Whipple's tenure of office in Minnesota began when there was not a dollar of endowment, and where is there a brighter spot in the American Church to-day? In each of the vacant dioceses a priest might be found capable of acting as bishop and willing to run the risk of waiting and working for the necessary endowment. In furnishing information or exercising oversight over the Church, it is important to bring the living agent as close as possible to the people so that he may understand local requirements, and arouse the dormant energies of Churchmen who only require to be well instructed and wisely directed.

REVIEWS.

Mr. Sandford Evans' Book. Mr. W. Sanford Evans' work on the South African War is to be issued this week by The Publishers' Syndicate, Limited, 7 and 9 King street east, Toronto.

Its title is "The Canadian Contingents and Canadian Imperialism," and it will, without doubt attract wide attention as an important and authoritative volume. It is profusely illustrated, and contains several maps and a frontispiece half-tone of Sir Wilfrid Laurier.

Magazines.—The Homiletic Review (Funk and Wagnalls). The May number contains an interesting paper on the place of Theology in preaching, and we are glad to observe that the writer takes the ground that not less theology but more, and we may add better, is needed in our pulpits. One unconscious testimony to the value of the Church's system of Festival and Fast is borne by the statement that the writer "never heard a sermon on the Incarnation, Atonement, or Justification by Faith." Except as regards the last item this would surely be impossible after a year's attendance at an Anglican Church. There are the usual sermon sketches by well-known preachers, some of which contain suggestions that might with advantage be worked out by others according to varying circumstances.

The Church Eclectic has the second of Mr. E. F. Smith's articles on the Oxford Movement. It is well and temperately written. A slight but interesting "appreciation" of the late Bishop of London is also one of the features of the number which will attract readers on this side of the line.

An article on German Criticism, which is really a brief sketch of the origin and subsequent of the Science of Criticism, and the conclusion of Mr. Jevons' account of the History and Methods of the Science of Religion are the principal ingredients in a rather heavy number of the International Monthly.

The Rev. Dr. Fearon, who recently resigned the head-mastership of Winchester College, has filled that post most successfully. He is spoken of up at Oxford as likely to be the next Warden of New College.

The formal opening of the first section of the Diocesan Church House in Liverpool, took place on Saturday, May 18th, when, besides the Bishop of the diocese, the Archbishop of York and the Bishops of Chester and Exeter were present, and participated in the proceedings.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

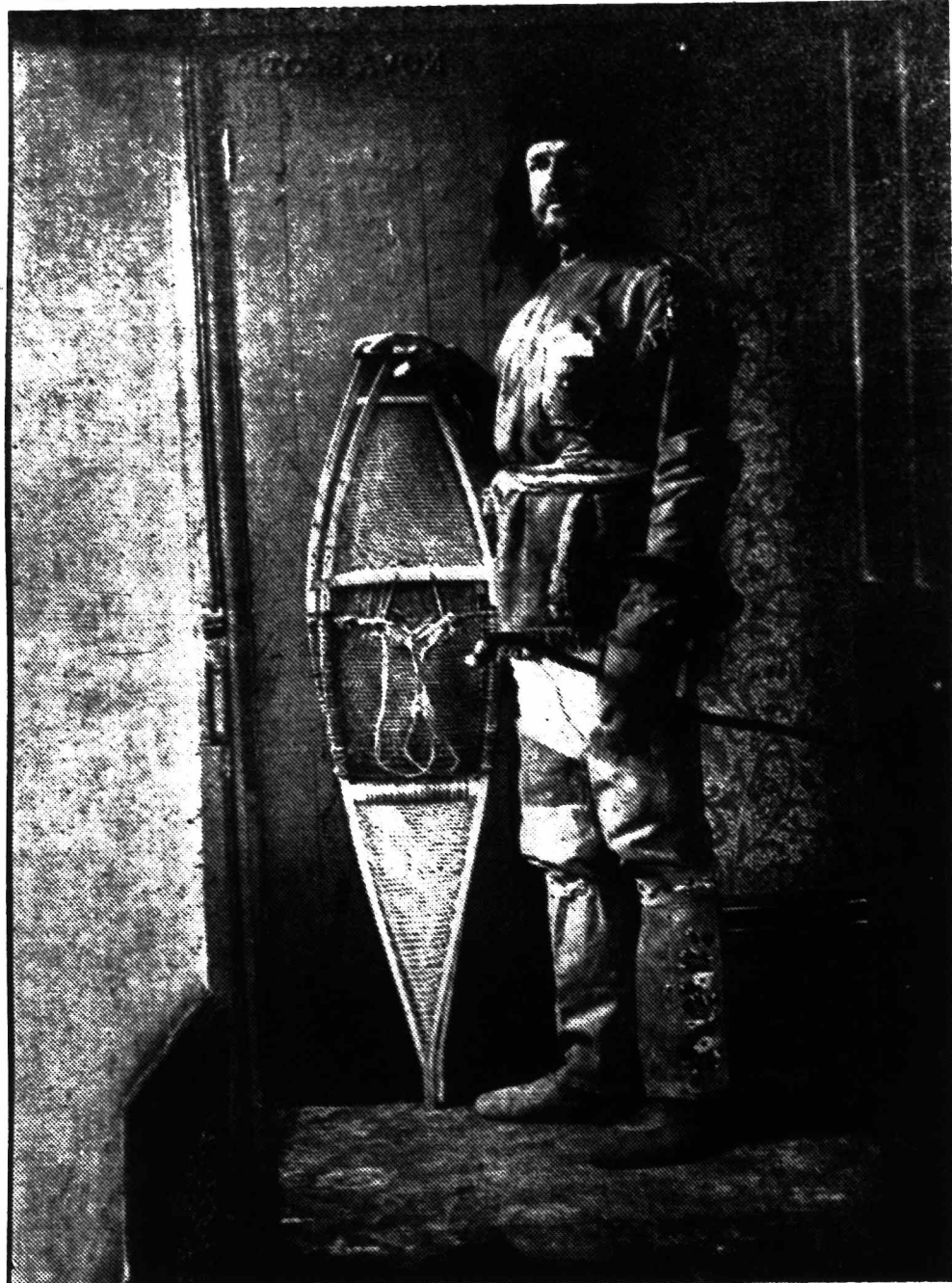
NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S. Sydney.—St. George's.—A meeting of the Sydney Rural Deanery was held in this parish, on Wednesday, May 22nd. There were present the Rev. Rural Dean Draper, Ven. Archdeacon Smith, and the Revs. Messrs. Gale, Stratford, Feaver, and Lockyer. The Holy Communion was celebrated at 10.30, at which the Rev. Rural Dean was the celebrant, and the Rev. A. P. Stratford, M.A., was the preacher. The sermon was deeply interesting and suggestive, and decidedly one "for the times," based upon St. Paul's words: "Let everything be done decently and in order." The members met for business in the rectory at 3 o'clock. Several matters of vital interest to the deanery were introduced and discussed, in addition to the study of the Greek Testament, which forms a part of the work of each meeting. At 7.30, Evensong was said by the Rev. William J. Lockyer, and, in the absence of the appointed preacher, the Rev. Herbert Feaver (who had been called away during the afternoon), the Rev. Rural Dean preached a thoughtful and instructive sermon on the lessons of Ascensiontide. Owing to the division of St. George's parish, St. George's congregation has changed a good deal; but it was pleasing to see a number of new faces; to hear a number of new voices, and to note several things, indicative of a deep interest in and a good deal of love for the old parish. The choir, which is composed almost entirely of new members, with Mrs. Charles Rigby, as organist, is an exceedingly good one, and the musical portions of the services of the day, were rendered with reverence and devotion. The Ven. Archdeacon Smith has just secured the Rev. W. J. Cox, M.A., as his curate, and we predict a bright and useful future for St. George's, which (as far as the parishes in Cape Breton are concerned), is "the mother of us all."

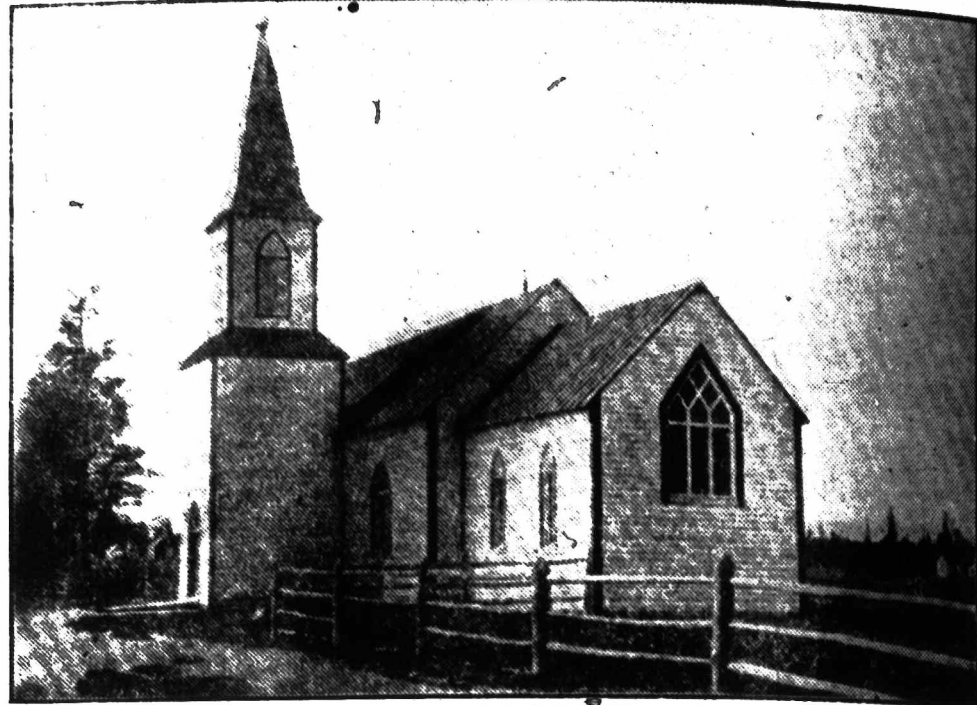
Port Morien.—St. Paul's.—This parish, which until fifteen years ago, was part of St. George's, Sydney, and which was constituted with four churches and four hundred souls, has just been divided into two parishes, in each of which there are three churches, with five hundred and three hundred souls respectively. The Rev. W. J. Lockyer, who has been rector for the past fifteen years, has decided to remain with the older and weaker parish; whilst the Rev. Herbert Feaver (who has been curate during the past two years), has been elected rector of the new parish of St. Mary's, Glace Bay. Whilst we have no reason to suppose there will be any great advance made in the old parish for many years to come, owing to the absence of any mining or other developments, the new parish has within it many wonderful possibilities, embracing, as it does, the colliery properties of the Dominion Coal Co., which are being developed as fast as men and modern machinery can do so. In addition to general progress, the members of the new parish have in view, a new church and rectory at Glace Bay, and a curate for the parish at the earliest possible date. At present there are, within the Sydney rural deanery, four rectors, ready for induction; with two new parishes ready for work and responsibility, and two priests to be added to the staff, as curates, within the near future. To God be all the honour and glory; to us, the work to do.

Pictou.—St. James'.—The Rev. James A. White, the new rector of this parish, was inducted into the living by the Ven. Archdeacon Kaulback, on Wednesday, May 29th.

North Sydney.—A handsome new Anglican church is about to be erected in this place. It will be built of stone, be Gothic in style, and its cost will be \$15,000.



Photograph of Bishop Newnham in the costume in which he started on his long snowshoeing tramp from Moose Factory to the C. P. R.



Bishop of Mossone's Cathedral at Moose Factory.



Bishop Newnham's party, travelling on snowshoes from Moose Factory to civilization. From photograph taken by the Bishop.

Halifax.—The Rev. W. H. L. Cogswell, formerly of this city, has been appointed Rural dean of Birkenhead, Cheshire.

St. Paul's.—The rector of this church, the Rev. W. J. Armitage, writes as follows to Messrs. Keith & Fitzsimmons, concerning the new pulpit which has recently been placed in this church, and which was made by them: "The pulpit has arrived in good order and has fulfilled all our expectations. It is a splendid piece of work, and reflects the greatest credit upon the brass and wood-workers. The design is very beautiful, and it has been executed with every attention to detail. The wood has evidently been selected with the greatest care and the finish is all that can be desired. We are much pleased with the beautiful carving and the general effect of the work. The brass work is of a very high order of merit, and is well executed in every particular. The whole effect is very striking and most pleasing to the eye. We congratulate you upon the result of your labours. The pulpit is much admired by the members of the congregation."

QUEBEC.

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

Quebec.—The following are the Bishop's engagements for the remainder of the month: Sunday, June 16th.—The bicentenary of the S.P.G. Celebrate the Holy Communion and preach at Cathedral, 11 a.m.; preach at St. Matthew's, 7 p.m. Tuesday, June 18th.—Preside at meeting of Central Board, 4 p.m. Thursday, June 20th.—Travel to Riviere-du-Loup for confirmation. Friday, June 21st.—Return to Quebec. Saturday,

June 22nd.—Travel to Richmond. Sunday, June 23rd.—Confirmation, St. Ann's, Richmond; drive to Lennoxville; Confirmation, Lennoxville village church. Monday, June 24th.—Travel to Compton. Tuesday, June 25th.—Preside at the public exercises at Compton Ladies' College. Wednesday, June 26th, Return to Lennoxville. Thursday, June 27th.—Celebrate the Holy Communion at convocation service, Bishop's College, Lennoxville, with sermon by the Rev. Dr. Ernest Smith, rector of St. Michael and All Angles', Baltimore; assist at the public convocation, B. C. L., and return to Quebec. Friday, June 28th.—Assist candidates for Holy Orders. Saturday, June 29th.—(St. Peter's Day), Ditto. Sunday, June 30th.—General ordination of deacons and priests, Cathedral, 10 a.m.

The Bishop has authorized a special form of service to be used throughout the diocese on Sunday, June 16th, in connection with the celebration of the bi-centenary of the Society for the Propagation of the Gospel in Foreign Parts.

A stated meeting of the Central Board of the Church Society was held in the Cathedral Hall on Tuesday, May 21st, the Lord Bishop in the chair. A good deal of routine business was transacted.

Barford.—The Bishop held a confirmation service here on Whitsunday, at 7.30 a.m., when he confirmed six candidates. Considering the early hour at which the service was held, the attendance was exceptionally good.

Dixville.—On the same day, at 10.30 a.m., the Bishop baptized two adults and afterwards confirmed them and five other candidates. At the

celebration, which immediately followed, there were forty-one communicants, including the newly confirmed, which is the largest number at any service in the history of the congregation.

East and West Frampton.—On Sunday, May 19th, the Bishop held confirmations at both of these missions. In the morning, he confirmed thirteen candidates at the former place, and in the afternoon, at a second confirmation service, he admitted, at the latter place, five candidates to full membership in the Church. At both places there were large congregations present, and the singing was of a bright and hearty character.

MONTREAL.

William Bennett Bond, D.D., Archbishop of Montreal.

Christ Church Cathedral.—This cathedral church was crowded for the ordination service on Trinity Sunday. The Rev. I. I. Wills, B.A., was ordained priest, and Messrs. Douglas, Ireland and Wilson, deacons. The Rev. Principal Hackett, D.C.L., presented the candidates. The sermon was both an eloquent and able one, and was preached by the Rev. William Frederick Fitzgerald, M.A., rector of Onslow. Dr. Norton presided at the organ. His Grace, the Archbishop, was in excellent health.

An interesting event in Anglican ecclesiastical circles took place on Friday morning last, when the chapter of this cathedral met to make arrangements for the forthcoming meeting of the Provincial Synod. Hitherto the diocese of Montreal has never had a legal cathedral chapter, or a cathedral in which the Archbishop had a

legal right to hold his synod and ordination services. If His Grace wanted to hold such services, he had first to secure the consent of the rector of Montreal, who, with the cathedral wardens and vestry, are supreme in the Cathedral Church. Under the act, which recently passed the Legislature, the dean, archdeacons, rector and canons of the cathedral, are organized into a chapter (the majority of whom shall form a quorum), with powers to discuss and advise the Bishop upon any matter referred to them by him. The dean, or in his absence the senior archdeacon, is the convener and chairman of all chapter meetings. Owing to the illness of the dean, which prevented him from attending, the Ven. Archdeacon Evans, as senior archdeacon, summoned the first legal meeting of the chapter for Friday last, at 11 a.m., to suggest, in connection with the rector, the arrangements for the Provincial Synod service in the autumn, which arrangements were immediately transmitted by the rector to the Archbishop for approbation or amendment, whose decision is final and binding upon the rector. The personnel of the first cathedral chapter is as follows: The Very Rev. James Carmichael, D.D., Dean of Montreal; the Ven. Lewis Evans, D.C.L., Archdeacon of Montreal; the Ven. W. H. Naylor, M.A., Archdeacon of Clarendon; the Ven. J. B. Davidson, Archdeacon of Bedford; the Ven. J. G. Norton, D.D., Archdeacon of St. Andrews', and rector of Montreal; the Rev. Canon Ellegood, M.A.; Rev. Canon Empson, M.A.; Rev. Canon Rollit, Rev. Canon Dixon, Rev. Canon Woods, M.A.; Rev. Canon Evans, M.A.; Rev. Canon Nye,

M.A.; Rev. Canon Renaud, M.A.; Rev. Canon Longhurst, M.A., and the Rev. Canon Ker, D.D.

The Board of Examiners in Divinity of the Provincial Synod of Canada (Anglican), have reported the following results of the recent examinations: Voluntary Preliminary Examination.—Class I.—T. W. Savary, B.A., Wycliffe College; R. A. Armstrong, B.A., Wycliffe College; T. H. Cotton, B.A., Wycliffe College. Class II.—A. F. Barr, B.A., Wycliffe College; W. F. Rushbrook, B.A., Wycliffe College. Conditioned.—T. H. Hicks, Huron College; A. T. Ireland, Montreal Diocesan College. First Examination for B.D.—Conditioned.—Rev. W. R. Chambers, B.A. Second Examination for B.D.—Rev. C. W. Vernon, Rev. S. H. Mallinson.

St. Thomas'.—The Band of Hope of this church held its closing meeting for the season on Monday evening, the 3rd inst., the Rev. Canon J. Frederick Renaud, honorary president, in the chair. A large number of the members and their friends were present. An excellent programme was presented, consisting of choruses by the Sunday school choir, under direction of and trained by Mr. Henry Huckle, the president of the Band of Hope; songs by Misses Walsh, Mabel Riddell, Prof. Dunn, and Messrs. E. Bully, and G. Cunningham; vocal duets by Miss L. and Master B. Riddell, and Messrs. Riddell and Dunn; instrumental solo, Prof. Dunn; recitations, by Herman Scheiding and the Misses L. Rouke, H. Costello, Clara Barrie, and Ruby Riddell; reading by Mr. J. H.

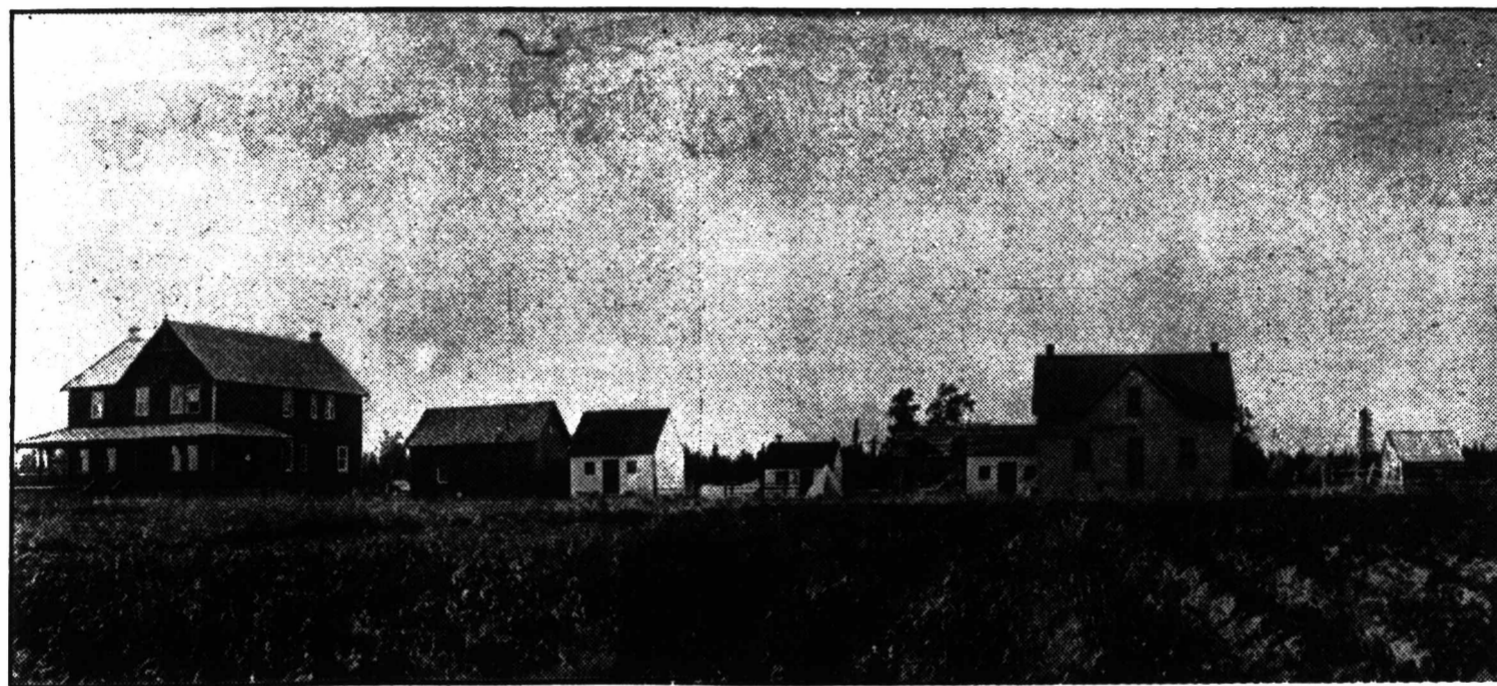
Spicer. The report of Miss S. Huckle, the secretary, was a remarkably good one. The treasurer, Mr. J. H. Spicer, reported the funds of the Band of Hope in good shape, but a falling off in deposits in the savings bank. The vice-president, Mr. R. S. Hardiman, addressed the meeting, and presided during the second half of the programme. "God Save the King," brought a pleasant evening to a close. The members of the Band of Hope return their thanks to all who assisted in making the occasion a pleasant one.

Bedford.—St. James'.—A very handsome altar of carved oak has been presented to this church by Mr. H. N. Corey, who, himself, made it. The rector and the congregation are very grateful to Mr. Corey for his most acceptable gift.

Huntingdon.—The Rev. W. A. Fyles, B.A., of Cete St. Paul, has been appointed by the Archbishop to the incumbency of this parish.

ONTARIO.

William Lennox Mills, D.D., Bishop of Kingston; Kingston.—St. George's Cathedral.—The Lord Bishop of the diocese held an Ordination service for both Priests and Deacons in this Cathedral church on Trinity Sunday last. The gentlemen ordained were: Priests—The Revs. W. B. Heeney and G. Cove. Deacon—Mr. Savony, of Annapolis, (N.S.), who was afterwards licensed by the Bishop to the curacy of St. James', Kingston. The Bishop preached the sermon. The Ven. Archdeacon Bedford-Jones presented the candidates.



Moose Factory, on James' Bay, showing headquarters of the Anglican Missionary Diocese of Moosonee, in Northern Ontario. Bishop Newnham's house is shown to left of photograph and the mission school to the right.



An open-air service at Flying Post, in the Diocese of Moosonee, conducted by Bishop Newnham and Rev. J. Sanders. The smoke rising near the Bishop's feet has been made to keep off the mosquitoes.



"All aboard" except the crew—The Bishop of Moosonee's mission boat.

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St. James.—The Bishop administered the Apostolic rite of Confirmation in this church, on the evening of Sunday, June 2 (Trinity Sunday). Thirty-two candidates received the rite, 18 males and 14 females.

At a recent meeting of the Leeds Rural Deanery a strong resolution was passed protesting against the proposed alteration of the existing system of appointing clergy in the diocese. The members prefer that the right of appointment should remain, as heretofore, in the hands of the Bishop.

Portsmouth.—St. John's.—The Rev. Francis W. Dobbs, who very recently resigned this living, died at the parsonage on Wednesday, June 5th, after having been the incumbent for nearly half a century, at the advanced age of 80. The deceased was born and educated in Dublin. He leaves four sons and two daughters. Two of his sons are in Holy Orders. He was an uncle of Sir Richard Cartwright.

Pictou.—The Rev. Canon Spencer, clerical secretary of this diocese, died here very suddenly, on Saturday evening last, at the residence of Mr. A. E. Boag. He arrived about 9 o'clock from Kingston by the steamer "Hero," and was at that time apparently in good health. Half-an-hour afterwards, when in the act of shaking hands with the Rev. E. Loucks, the rector, at the residence of Mr. Boag, he was suddenly taken ill and expired a few minutes afterwards. Heart disease is supposed to have been the cause of death. Canon Spencer was to assist the Lord Bishop of Ontario and the Rev. E. Loucks at the Confirmation service held at Pictou on Sunday last.

OTTAWA.

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

Ottawa.—The Rev. Rural Dean Houston, as statistician of the Diocese of Ottawa, has been compiling for presentation to the ensuing Synod, which meets in Ottawa, on June 17, the statistical returns of the diocese. The diocese comprises the counties of Renfrew, Lanark, Carleton, Prescott and Russell, Dundas, Stormont and Glengarry. For the year ended April 30 last, the number of Church families have increased by 284, and the communicants by 307. The number of persons confirmed exceeded the number of the previous year by 101. There are 100 Sunday schools in the diocese, with about 6,000 pupils, 109 male teachers and 409 female teachers. The diocese has 125 churches and 12 chapels and school-houses. The total value of all church property is estimated to be \$788,878.

Cobden.—St. Paul's.—The Right Rev. Charles Hamilton, D.D., Lord Bishop of Ottawa, administered the rite of Confirmation in this church, on Friday evening, May 31. The church looked particularly bright and cheerful. Flowers, prettily arranged by, skilful hands about the chancel, pulpit and lamps, indicated exquisite taste on the part of the ladies of the congregation. The candidates were presented by the rector, the Rev. M. G. Poole, who read one of the lessons. The Rev. W. M. H. Quartermain, of Renfrew, reading the preface and the other lesson. Two addresses were delivered by the Bishop, one before the Confirmation and one after. Though the weather was unfavorable, and kept some of the candidates back from coming, there were quite a number of adults confirmed, and there was a good congregation present, and every one must have felt better after listening to the earnest and faithful words of Bishop Hamilton. The musical part of the service was well and impressively rendered by both organist and choir.

TORONTO.

Arthur Swainson, D.D., Bishop, Toronto.

Toronto.—The Rev. Dr. J. K. Anson, D.D., the first Bishop of the diocese, is expected to pay a visit to this city next month on his way home from the NW P. He will reach this city about the 20th July, and will remain here for two or three weeks. During that time he will be the guest of Mr. and Mrs. James Boyce, who reside at 704 Spadina Avenue.

Grace Church.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday last in the evening. There were thirty-five candidates presented to the Bishop for the sacred rite. This was the 84th Confirmation service which the Bishop has held during the past twelve months, during which time he has confirmed 1,844 persons.

Holy Trinity.—The ordination to the Priesthood last Trinity Sunday, of the Rev. W. J. Bram was the cause of much gratification to the members of this congregation. Many of them, therefore, were glad to join in offering him their good wishes in a practical manner, which took the form of a presentation of a silver font and communion set, for use in the visitation of the sick. These were presented by the rector, the Rev. John Pearson, just before the dismissal of the school on Sunday, the 9th inst., in the name of the congregation, choir, Mr. Bram's Bible class, and the officers and pupils of the Sunday school, all of which organizations were represented in the subscriptions. Mr. Bram having well and fairly earned their respect and affection by his unflinching courtesy and untiring zeal in the discharge of his duty. The rector expressed his sincere appreciation of Mr. Bram's character and work during his curacy of about a year in this parish. The schoolhouse was filled with the officers and pupils of the Sunday school and others who listened with pleasure to Dr. Pearson's remarks, and to the reply made by Mr. Bram, who expressed the utmost pleasure at the receipt of the gift, and not less at the evidence of kindly feeling which had prompted it. It was a matter of great satisfaction that Mr. Bram had not the slightest suspicion of anything unusual till the words of presentation were actually being spoken. May God's blessing go with our good wishes to him in his future life.

Brighton.—St. Paul's.—The Lord Bishop of Toronto administered the Holy Rite of Confirmation to twelve candidates in this church on Tuesday, June 4th, before a crowded congregation.

Uxbridge.—The Lord Bishop of the diocese has been pleased to appoint the Rev. W. H. A. French, of Grafton, to the charge of this parish.

Caledon East.—The foundation stone of the new St. James' church was laid on Thursday, June 6th, at 3 p.m., by W. R. Brock, Esq., M.P. The following clergy took part in the service: The Rev. Canon Tremayne, of Mimico, Rural Dean of Peel; the Rev. Canon Henderson, of Orangeville; the Rev. W. Walsh, of Brampton, and the Rev. G. F. Davidson, of Trinity University. The rector of the parish, Rev. A. S. Madill, and the Rev. S. C. Noxon, of Tullamore, were also on the platform, but were not robed. Among those who gave addresses, besides Mr. Brock and some of the clergy, were Messrs. Richard Blain, M.P., Robt. Johnston, M.P., John Smith, M.P.P., E. A. Little, M.P.P., W. A. McCulla, S. Charters, the Rev. H. Matheson (Presbyterian), etc. The collection amounted to \$175. This sum was largely augmented by the proceeds of a supper and concert which were held in the evening. The new St. James' church will be a handsome brick structure, designed by Mr. Gibson, of Toronto, and will stand on a commanding site in the midst of the village. The old church is a frame building situated at some distance from the village and is quite worn out. This

is the second church erected in the parish during the incumbency of Mr. Madill. Trinity church, Campbell's Cross, having been opened, free from debt, about eighteen months ago. The parsonage has also been bricked, and St. Mark's, Sandhill, renovated. It is hoped that the new church will be opened in September, and strong efforts are being made to open it without any debt. About \$3,000 will be required altogether, towards which about \$1,800 has been already obtained.

Ashburnham.—St. Luke's.—The Bishop of the diocese held Confirmation services in this church and in the church of St. Mark's, Otonabee, on Wednesday, the 5th inst. The candidates numbered sixty-six, five of whom were from the Rev. A. W. MacKenzie's Preparatory School for Boys at Lakefield. The candidates were presented by the rector, the Rev. Herbert Symonds, who has been lately appointed to the Headmastership of Trinity College school, Port Hope. The Bishop made an excellent address, which was listened to attentively by many of the parents and friends of the candidates.

NIAGARA.

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

York.—Kiffin Memorial Church.—If any evidence of the pertinacity and loyalty of Irish Churchmen or of the truly Catholic spirit of the Anglican Church in Canada is called for the "Kiffin Memorial Church," in the village of York is a striking example. The late Mr. Kiffin was a pioneer with a devout spirit, a high appreciation of the origin and continuity of the Church. In his early years he had qualified for the position of a school teacher. Later he engaged in business, in which avocation he was highly respected, his word always being as good as his bond, and when he was called up higher it was demonstrated once more that "honesty is the best policy." Mr. Kiffin left a considerable fortune, and he devoted it to the permanent establishment of the Church in the hamlet, where he found a home, and carried on a general store on honest and Christian principles. The church which now adorns the most prominent spot in York is alike a credit to the late Mr. Kiffin's memory and to the clever architect, Mr. Mulligan, lately of Hamilton, Ont., now of Chicago. The work of administering the estate and building the church was carried on by the executors of the late Mr. Kiffin, Mr. Adam Davis, of Cayuga, treasurer of the county; Sheriff Davis, formerly of York and lately Lieut.-Col. of the Haldimand Rifles, and his brother, Adam, a Churchman of the old school, whose profession is far below their practice, and are a credit to any party in the Church or State to which they may attach themselves. The Davis brothers are as true as steel and as good as gold. Either brother would go a long way to do a good turn, and would rather be kicked than have it published to the world. Dear old Mr. Hill, a former missionary on the Grand River, a profound student, a true Evangelical minister of the Church, and the father of two honoured Presbyters of the Church, held many services at York in the early days. His memory is still fragrant his name revered. The present incumbent is the Rev. Rural Dean Scudamore, a zealous and faithful worker and a kind and sympathetic pastor and friend. He is now working hard to establish a mission church in the district, and deserves well from his brethren in the diocese and the Church at large.

Stoney Creek.—The Church of the Redeemer.—This church is a substantial building with concrete walls, Gothic windows, and as pretty an exterior as artistic hands could make it. About 1875 the Rev. Charles E. Whitcombe, the present rector of St. Matthew's church, Hamilton, was appointed missionary-in-charge of Taplestown, Woodburn and Stoney Creek. For years he went up and down the Mountain ministering to his large

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and scattered flock. His labours were abundantly blessed and few men can look back upon such plentiful return for zealous labour. Three churches and a parsonage were built under his direction. The Church of the Redeemer, Stoney Creek, had under his direction a surpliced choir and a stately and ornate service. The present incumbent, the Rev. Edward Belt, M.A., has not so much ground to cover but does his work faithfully and well, and is popular in the different stations belonging to the Mission.

Barton.—St. Peter's.—One of the most striking and substantial looking country churches in the Niagara Peninsular is the Church of St. Peter, Barton township. The situation is an ideal one, a short distance from the edge of the Mountain which overlooks the city of Hamilton. The building is of mountain stone, rock-face, finished in courses. The design is Gothic, and the exterior and interior truly Anglican. The work not only reflects great credit upon the architect but also upon that noble pioneer missionary, who has gone to his reward, the Rev. Dr. Merrick. For years the services were carried on by the Rev. Canon Bull, now rector of Stamford and Niagara Falls South. Owing to the influx of population to a point farther east it was decided about twenty years ago to construct a new church on the direct road leading to Caledonia. A very handsome and commodious church now known as Holy Trinity-on-the-Mountain, was then built. For twenty years St. Peter's was closed except for an occasional funeral. Within the last few years, however, through the active exertions of the Rev. Samuel Bennetts, backed up by local laymen, amongst others E. A. Colquhoun, M.P.P., the dear old church was restored and re-opened for services amid general rejoicing. The parish is in charge of the Rev. John Fletcher, M.A., who has also the care of St. Paul's church, Glanford. Holy Trinity is efficiently served by the Rev. Joseph Fennell, a zealous worker and faithful parish priest. The Bishop of Niagara had the extension of the Church before his mind when he gave the vast district with its three churches, two clergy, where only one had worked before.

HURON.

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

London.—The coming meeting of Synod in the Huron diocese promises to be very interesting. Canon Dunn is preacher at the Synod service. As usual, preliminary meetings will be held at Huron College on Monday night, and at the Y.M.C.A. on Tuesday morning. The convening circle shows that canons on inadequate collections, on deacons engaged in a worldly calling, on select vestries, on women in vestries, on the powers of the Executive Committee, and some other matters will be discussed. The proposed legislation on inadequate collections and on women in vestries was vigorously resisted last year, and will probably evoke a stronger resistance this year.

Woodstock.—New St. Paul's.—Mr. C. H. White, who has been for some time organist of this church, has resigned that position in order to return to England. Before leaving the town, he was presented, at a congregational social, presided over by the rector, the Rev. C. H. Farthing, M.A., by the members of the choir, with an address and a case containing golf sticks and balls. On the outside of the case a silver band bears the inscription: "To Mr. C. H. White, from the choir of New St. Paul's;" a silver maple leaf below has Mr. White's initials engraved on it, and date of presentation. On behalf of the congregation and citizens generally, Mr. White was presented with an address signed by ninety-two persons, and a very handsome gold watch and chain. Mr. White's initials were engraved on the outside of the case, and on the inside were the words: "From friends in Woodstock." Mr. Dujert read

the address, on behalf of the choir, and Master Tom Shoebottom, one of the choir boys, made the presentation. Mr. Sykes read the second address, and Mr. Ben. Stewart made the presentation. Mr. White, who was quite overcome by these manifestations of goodwill towards him, thanked the donors most warmly for their kindness and declared that he would always cherish the warmest feelings of regard towards the Land of the Maple Leaf, and he hoped to be able, from time to time, to revisit them all.

Christ Church.—The mission held in this church by the Rev. Arthur Murphy, has been attended by large and appreciative congregations. This is Mr. Murphy's fourth mission in London this year, and a fifth has been arranged for in the Auditorium, under the auspices of the Y.M.C.A.

St. John's.—The ladies of this church made up a purse to buy a life membership in the W.A. for Mrs. Hill, wife of the rector, the Rev. W. T. Hill. Mrs. Baldwin, wife of Bishop Baldwin, presented it, in an affectionate and complimentary address.

Memorial Church.—The Free Press devotes a column and a half to the Rev. C. C. Owen and his work, which are described in terms of high praise. The attendance, offerings, and general work of the Church continue to grow, the Sunday school being now the largest in the diocese. Mr. Owen's style of preaching is very simple and direct, and in his pastoral work he is most sympathetic and attentive and self-denying.

Meaford.—The rector, the Rev. Dr. Caswell, is ill, and during the present month his duty will be taken for him by the Rev. Provost Watkins, of London.

Lucknow.—The semi-annual meeting of the rural deanery of Bruce was held at this place on Tuesday and Wednesday, the 28th and 29th of May. Among those present were the Revs. S. F. Robinson, Rural Dean of Walkerton; C. Miles, of Kincardine; H. Bray, of Hanover; T. H. MacLeod, of Ripley; E. A. Hall, of Bervie; W. Low, of Wingham, and J. T. Kerrin, of Mitchell; and among the laymen were Messrs. E. S. McLean, W. S. Holmes, and W. J. Taylor. The deanery service was held in St. Peter's church at two o'clock, Tuesday, when the Rev. W. Low preached a most eloquent sermon from Ezek. xxxiv, 9. At three o'clock the meeting was called to order by the Rural Dean, who gave a most instructive and exhaustive review of the work of the deanery for the past six months. The Rev. E. A. Hall then read a paper on "The Human Will," which was one of the treats of the session. A most interesting discussion ensued, many good points being brought out by the speakers. In the evening the members of the deanery were entertained by the rector and Mrs. Owen, at the rectory, where a very pleasant evening was spent, the Rural Dean and the Rev. E. Hall giving many amusing and interesting clerical reminiscences. On Wednesday morning the Holy Communion was administered by the incumbent, assisted by the Rural Dean, there being sixteen participants. At the business meeting of the deanery, following, it was agreed to hold the next meeting at Walkerton, in September. After other business was transacted, the incumbent, the Rev. C. H. P. Owen, led in a discussion of matters which are to come up at next meeting of Synod. The deanery meeting closed at 12.30. At 2.30, the annual Sunday school convention was held. Prayers were said by the Rural Dean, after which he briefly reviewed the Sunday school work of the deanery. The Rev. C. Miles followed with a most interesting and instructive paper on "Sunday School Libraries, and How to Improve Them," which led to a general discussion on the subject. At the evening session at eight o'clock, which was held in the Town Hall, before the meeting was called to order, a most pleasing event occurred;

the Sunday school scholars of St. Peter's church presenting their superintendent, Mr. W. S. Holmes, with a handsome easy chair. Miss Edna Taylor read the address, and Mr. William McLean made the presentation on behalf of the Sunday school. Mr. Holmes has been a most efficient and painstaking official in connection with the Sunday school, and all present were very pleased to see that the members of the Sunday school and congregation appreciated his services. The feature of the evening session was the Rev. J. T. Kerrin's masterly address on "Holiness." Mr. Kerrin is a splendid speaker, and has the happy faculty of imparting much information in a most pleasing and entertaining manner. His handling of the subject evinced much deep thought and study, and was thoroughly enjoyed by the large number present. The programme closed with an address by the Rev. H. Bray, on "The Young Christian in Society," which contained much food for thought. All regretted the absence of the Rev. M. M. Godburg, of Dungannon, who was to have contributed a paper on "The Education of Jewish Children," but was unavoidably prevented from attending the meeting of the rural deanery. The meeting was very successful, especially considering the weather, but as it was many braved the elements, some coming from as far as Bervie.

St. Helen's.—Christ Church.—Thursday, the 23rd day of May, was a red letter day for the good people of this parish, they having a double service on that day. At three o'clock that afternoon, His Lordship, the Bishop of Huron, administered the rite of Confirmation to nine candidates in the presence of a large congregation, the church being unable to hold them all. The Bishop addressed the candidates in his usual impressive manner. Immediately after the confirmation service, His Lordship, assisted by the Rev. M. M. Goldburg, of Dungannon, and the rector, laid the corner stone of the new church in the presence of a large number of people. For some time this congregation has been badly in need of a new church, but they have now put their shoulders to the wheel with a will, and the first result was the laying of the corner stone on Thursday, the 23rd ult. The new church will be a brick structure; nave, 48 x 27 ft., with chancel, 18 x 18 ft., and walls 14 ft. high, and will have a seating capacity of about 180. Its estimated cost is \$2,275, a very large part of which has already been subscribed. The St. Helen's people, with their energetic and popular rector, the Rev. C. H. P. Owen, are, indeed, to be congratulated upon the start they have made and for the manner in which they are carrying out the work. After the laying of the stone, the ladies returned to the old church, where Mrs. Baldwin delivered a most interesting and instructive address on the work and objects of the Woman's Auxiliary to missions. In the evening, the Bishop held a confirmation service in St. Peter's church, Lucknow, eight candidates being then confirmed. The present rector, the Rev. C. H. P. Owen, has been in charge of this parish only a short time, and the work being done speaks volumes for his ability, energy and popularity.

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Port Arthur.—St. John's.—The festivals of the Ascension, Whitsunday and Trinity Sunday were duly observed in this parish. On Ascension Day there were two services; Matins, with Holy Communion, at 10 a.m., and Evensong, in which the Fort William choir joined our own. Psalms were chanted, and the usual anthem, "Lift Up Your Heads," was heartily rendered. The Revs. S. J. Smitheman, of Schrieber; I. P. Middleton, of Oliver, and John W. Thursby, took part in the service. It was unfortunate that the Rev. E. J. Harper was unable, from sickness, to be present. On Whitsunday, there were two celebrations; at the 8 a.m., and 11 o'clock services, and at the lat-

ter, there was a large attendance of communicants. Evensong was jubilant and inspiring, with an excellent sermon from the rector. Trinity Sunday, the culminating point of the first half of the Christian year had its celebration of Holy Communion at 11 a.m. In the afternoon the Rural Dean gave an instructive address in the Sunday school, with diagrams illustrating the Athanasian Creed, to one or two clauses of which it is surprising to find members of our own Church object. After the two able sermons, preached by the Rural Dean on that day, even these must cease to alter their opinion, so clearly was this difficult subject handled.

The Diocesan and Triennial Council meet at Port Arthur during the first week in July. It is scarcely necessary to hint to our congregation, generally, and to the more opulent in particular, that hospitality on a large scale may be required. The clergy of the diocese have, many of them, long distances to travel, and the least that can be done is to provide for their temporal board and lodging, expending, as they will do, time and money in coming hither. The new compensating pipe organ is expected next week. The W.A. are "fruitful in good works." In addition to paying the organist's salary for many years, they are going to procure a new altar cloth to be worked by the Sisters of St. John the Divine, at Toronto.

Correspondence.

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

CONGREGATIONALISM IN THE CHURCH OF ENGLAND.

Sir,—Permit me to briefly reply to Mr. Whitecombe by thanking him for his courteous criticism, but at the same time endeavoring to correct one or two errors into which he has fallen when answering my previous communication. I do not consider it a fair reply to say that the debt usually surrounding the younger clergy is "due unquestionably to inadequate salaries and non-fulfilment, and I suppose well nigh impossible to bring about, and I suppose well nigh impossible to bring names of people and places into such a discussion as this; but I venture to say that to come down to actual facts, the "inadequate salary" is a known quantity before anyone ever enters the ministry; and the so-called non-fulfilment of solemn pledges is 99 times out of every 100 directly traceable to glaring faults on the part of the clergyman himself, plus in many cases the inability of the Bishop to take action at the right moment. I have had a little experience in diocesan work, and I have yet to hear of a case where on the part of the laity there rests a substantial charge of non-fulfilment of solemn pledges, without justifiable cause; or at least very extenuating circumstances. The laity are as a rule a most long suffering body of men. If Mr. Whitecombe's executive was established and did its duty fearlessly and honestly, there would be in very deed a shaking up of dry bones, and a weeding out of bad material that would be heard from one end of the country to the other. I think that I will be borne out by many, with all due deference to Mr. Whitecombe's opinion, that his scheme for an executive would never answer. And is it a clear, concise return to Scriptural times? In Apostolic days was there an executive whose business it was to engage, pay, promote and pension? I have read the New Testament to little purpose if it is therein recorded. Perhaps Mr. Whitecombe will enlighten myself and others. We have verily departed from Scriptural lines not the least in that when men were wanted for a purpose in the early Church,

they looked out "men of honest report, full of the Holy Ghost and wisdom." I would commend my correspondent's attention particularly to the last qualification. It is not an abundant quantity to-day. 1st. Take the clergy list of Huron diocese, and those who write the initials of a degree after their names do not, I think exceed 27 per cent. Amongst this number are so-called degrees of not superabundant value from a collegiate standpoint. 2nd. I am reminded that the laity help elect the bishop. That is true, and it is equally true that it is not seldom impossible to elect the right man on account of the jealousy among the clergy. I claim further that it is no answer to my letter to describe what I said as a "sweeping assertion," and to remind us of the Apostles having been called from the ranks of the lowly. While it is true that at one stage of the Church's history Apostles were called from among fishermen, is it not equally true that at another stage and for another work an Apostle was called from the ranks of the highly educated? When I wrote of men ordained to the ministry who were more fitted to be between the handles of a plough I desired to cast no slur. If any slur was cast, it was on the plough. A farmer's calling is most honorable, none more so, and I am proud to have the privilege of being one myself. Had I used the comparison that some were more fitted to be Gibeonites, I might have been nearer the mark, but even in that case I doubt if some would hew the wood in a workman-like manner, or draw water with anything like regularity. It is unjust to describe my letter as a "wholesale denunciation" of bishops and clergy. I do not wholly denounce, but far from it. What I do maintain is that as a general rule, and not only a general rule, but a rule with very few exceptions, when you come face to face with congregationalism, with wire pulling, with non-fulfilment of solemn pledges, with starvation salaries, with scant congregations, with inadequate collections, etc., etc., nine times out of ten it is the clergy, or the Bishop, or both, who are in reality to be blamed. I will ask Mr. Whitecombe in conclusion one question. Has he ever in the course of his career known a bishop or a clergyman who rightfully filling his position was not beloved, respected and well treated by the laity? Apropos of this subject, Mr. Editor, the article on page 1 of your issue of May 30th, entitled Supernumerary Clergy, would almost lead me to think that Bishop Potter might endorse the views I have expressed. He at least, has some of the clergy to whom I have referred, in his diocese.

JOHN RANSFORD.

Clinton, June 3rd, 1901.

UNNECESSARY TINKERING WITH CANONS.

Sir,—It is surely time a halt was called in changing the canons of the Church in this Dominion, or rather that part of it which is represented by the Provincial Synod. A few years ago the diocese of Niagara memorialized the Provincial Synod to pass a canon to settle "unseemly differences of opinion between bishops, priests, deacons and congregations on matters of ritual." Opinions being intangible and mostly secreted in craniums, only "aired" on special occasions, and in the "sanctum sanctorum," it would be impossible to regulate them by canon. The Provincial Synod did not pass the required canon. Now, however, there is likely to be a request quite as absurd. A memorial from Niagara to alter the law so that faith and morals may be separated. As The Canadian Churchman represents the Church in Canada, and has outlived, neglect, cold shoulder, opposition and indifference, I have no hesitation in giving a notice of motion which will come before the Synod of Niagara at its coming meeting, by Mr. Edward Martin, K.C., Chancellor: That the Provincial Synod be memorialized to amend the canon relating to the Court of Appeal of the Metropolitan, by striking out the words "An appeal shall lie to the Court of Appeal, in all cases adjudged by any diocesan court, on behalf of any

party to the case or proceeding in the diocesan court. There shall be no appeal for any error or defect in form in any proceeding or judgment in a diocesan court. An appeal shall lie to the Court of Appeal from the judgment or decision of the bishop of any diocese," and substituting therefore the following: "An appeal shall lie to the Court of Appeal from a case adjudged by any diocesan court only when the decision appealed from affects the subjects of doctrine or worship. Such appeal may be on behalf of any party to the case or proceeding in the diocesan court. There shall be no appeal for any error or defect in form in any proceeding or judgment in a diocesan court. An appeal shall lie to the Court of Appeal from the judgment or decision of the bishop of any diocese but only when the decision appealed from affects the subjects of doctrine or worship." (See Canon 1 of the Supreme Court of Appeal, 2nd session General Synod of the Church in Canada). I sincerely hope that Churchmen in Niagara diocese will not only remember that they are such in the "parlour diocese" of the Dominion—but in the most Catholic sense—that they are Churchmen first and residents of Niagara by accident. If a diocesan court be infallible in morals, why not in matters of faith? SEX.

MINISTER'S UNION.

Sir,—The writer was not a little surprised to read the enclosed article in one of our local dailies the other week, and it occurred to him that possibly you might be able to throw a little light on the matter, as it surely cannot mean that henceforth the pulpits of the Church are to be thrown open, as it were, for exchange by our parish priests with dissenting or non-conformist preachers, in the diocese mentioned. It will, indeed, be a sorry day when as Churchmen we see fit to place the Church and her ministry in the same category as that of the various sects by which we are now surrounded. While we cannot but admire the zeal and in many cases, deep hearted earnestness of our separated brethren; surely even for peace sake (as it were), we can never barter our inestimable heritage to this extent.

A CHURCHMAN.

London, Ont., May 21.—A movement, which has been in progress for some time looking to the formation of a union including all Protestant ministers, materialized yesterday morning. Heretofore the Anglican clergymen have met in the Clerical association while ministers of other denominations have formed the Ministerial Association. These two have now amalgamated under the name of the London Ministerial Alliance. Final steps were taken at a joint meeting of the two bodies, which was held in the Y.M.C.A. board room yesterday. The objects of the new organization are to manifest and strengthen Christian unity, internal intercourse and co-operation in Christian work."

THE MEETINGS OF SYNOD.

Sir,—I see in the Declaration with which the Synod Constitution of the diocese of Montreal begins, the third paragraph is as follows: "It is our earnest wish and determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to her efficiency and extension," etc. The need with us for a prefatory devotional meeting had for some years been increasingly felt, so as to infuse a prepared spirit into the delegates, and which, although only dating back with us for two or three years, is already developing into a very useful introduction to the Synod; and on the last occasion, the Bishop called on some of the clergy to address the meeting, which was much appreciated; showing that the Canadian Churchman is no cast-iron or stereotyped man—no fossil either—but a live 20th century Christian man! The diocese of Quebec, and possibly other dioceses in Canada, alternate the

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Diocesan Synod with the clerical conference, thus minimizing the force of the criticism that the Synod is "lamentably inadequate from the spiritual and religious point of view." Another offset to one of the saddest facts in connection with Synod meetings, may be found in the fact, that the absentees from the daily services are required to officiate as domestic chaplains in the families by whom they are entertained. In Montreal, at least, the splendid opportunity is well-availed of, as there is always a celebration of the Holy Communion in the Cathedral to begin with, rendered chorally with a magnificent organ and capital organist and choir. Then the Bishop always appoints one of his clergy as the preacher. Next with us comes the Bishop's charge, which is always most impressive, attracting a full house. What you say on the debate, is true enough, although we have and use the remedy, viz., after having given what time may be possible to the question, it is moved that a committee be appointed to consider the matter further, and to report either to the Bishop or to the Executive Committee, or to the next meeting of Synod, and that a printed report of the committee be sent to the delegates; so that the matter may be sufficiently considered before taking final action thereon. Thanking you, Mr. Editor, for directing attention to this important matter, and trusting that the wisdom of Cyprian may guide us, who declares it to have been his rule, from the time that he became Bishop, to do nothing without the advice of his presbyters, and the consent of the people. "Common decency," he writes to his clergy, "as well as our rule of discipline and manner of (Church) life, requires that we, the bishops, with the clergy, and in the presence of the steadfast laity, should settle all matters by piously consulting together" (Epist. xiv., Ad. Cler.)

Floreat Synodum!

L. S. T.

AN OPEN LETTER TO THE EDITOR OF THE CHURCH RECORD.

Sir,—In my last letter I expressed myself as to the gravity of the issue raised in your columns, in regard to the Higher or Analytical Criticism. Your Editorial on the subject, a short time ago, was calculated to cause apprehensions, which have not been lessened, or allayed. As an Evangelical clergyman of long standing, in the Canadian church, I now wish to say that it is both desirable and necessary, as a journalist supposed to represent and maintain the authorized standards of our Church, and the theology of the Reformation that you put before your readers a definite and unmistakable expression of your attitude in regard to this subject. I am in entire agreement with a communication from a brother clergyman, the Rev. Mr. Ker, of St. Catharines, to The Canadian Churchman, as to the issue now before the Christian public. I quite agree with him that the new criticism is "the most dangerous, and pernicious heresy that has afflicted the Church in all the centuries of her existence." The evidence I have briefly and succinctly given as to its character can be amplified to this effect. I think, too, as Mr. Ker says, that "it is time now that a rigid inquisition was made into the teaching of our theological colleges, and professors who are tainted with the 'Higher Criticism.'" In regard to Prof. Steen, in this connection, unhappily we live in an age when youth and inexperience in the ministry of our holy religion, is at a premium, and in which heresy is "popular;" but, your reflection, as Editor of a Church paper upon the action of the Archbishop as representing tried characters, long experience, and just authority, is as much to be condemned as your more than negative endorsement of the destructive criticism. I think it is too evident that the great theological issue in Toronto, as elsewhere, to-day, is one between the "New" and the "Old Theology;" or, as Mr. Ker truly says, "between Christ and the critic;" and it is one that is to be pressed home.

EDWARD SOFTLEY.

British and Foreign.

In one generation the cannibals of the New Hebrides, who massacred five missionaries, have become a church of 18,000.

An extension of schools in connection with St. Mary Magdalene, Munster Square, is being made to provide better accommodation, at a cost of £2,000.

The living of Troutbeck, Windermere, has just received a benefaction from Miss M. A. J. Wilson of £2,000, which will be given to augment the stipend of the vicar.

The annual meeting of the London branch of the C.E.T.S. (Juvenile branch), was held recently at the Crystal Palace, Upper Norwood. More than 20,000 children were present.

Recently the Bishop of Leicester dedicated parochial buildings, which have been erected, at a cost of £2,000, in the parish of All Saints, Northampton, as a memorial to the late Canon Hull, who was for twenty-two years vicar of the parish.

It is estimated by The Missionary Review, that there are now in the world 355 mission hospitals and 753 dispensaries. In the course of the year there were 93,000 in-patients, 2,579,651 individual patients were attended to, and 6,647,840 visits were paid.

Dr. Paget, the new Bishop of Oxford, was preferred to the deanery of Christ Church, on the death of Dean Liddell, in 1892. He is regarded, and justly, as being one of the best, if not actually the finest, preacher of written sermons in the Church of England at the present time.

Canon Norgate, a Norfolk clergyman, has lived in the reigns of five Sovereigns, and he preached a sermon at the Queen's accession. At Walton in Norfolk there are eight aged residents who boast the distinction of being "subjects of five Sovereigns."

Of the 907 missionaries now on the staff of the Church Missionary Society no less than 414 have their personal allowances defrayed by individual friends, groups of friends, parishes or associations. In addition to the 414 "Own Missionaries," 89 others are able to provide for themselves.

The list of bishoprics in the English Church is to be increased by another See, this time in China. It will be called the Bishopric of Shantung, and the S.P.C.K. has voted £1,000 towards the £10,000 needed for the endowment of the See. In the same way, the Society has voted £1,000 towards the endowment of the See of Korea.

Among the converts who have lately come forward in China in connection with the Church Missionary Society is an influential Buddhist priest, the second in command of the famous Kushan monastery near Fuh-Chow. This man has in the past been on begging expeditions for his monastery as far away as Singapore, and has enriched its coffers by thousands of dollars.

The Bishop of Reading recently consecrated a new church at Grove, near Wantage, which has been erected at a cost of £2,000. The pulpit, which has been removed from the old church, is noteworthy from the fact that the first person to occupy it was Dr. Pusey at the opening of the church in the year 1837. The font, too, which originally came from Pusey, near Faringdon, Berks, is the one at which Dr. Pusey was baptized.

On Sunday, May 12th, the dedication took place of the handsome carved oak font-cover presented to the Ossory Cathedral by Mrs. Hare. The cover is of conical shape and stands about two feet high, richly chased with Gothic floral carving. When baptisms are taking place, the cover is removed by a lightly-balanced chain attached to a corona in one of the side arches of the Cathedral, beneath which the font stands.

The new president of the British Sunday School Union is Mr. George Cadbury, the cocoa manufacturer. He has been a teacher at the Friends' Adult Schools of Birmingham for forty years, and his Bible class numbers upwards of 1,000 members. Five minutes for "family prayer" are spent every morning by 2,300 girls in his employ, and a service for the men and boys is conducted by Mr. Cadbury once a week.

A magnificent peal of bells has just been completed to order of the Most Rev. Dr. O'Donnell, the R. C. Bishop of Raphoe, for the new cathedral at Letterkenny. The peal consists of twelve bells, weighing close to 10 tons, the tenor bell weighing about 45 cwt. All the bells are in the most perfect tune, and the tone and quality of each bell is everything that could be desired. This is the heaviest peal of twelve bells in Ireland.

The New Dean of Peterborough.—The King has been pleased to appoint to this deanery, on the recommendation of the Marquis of Salisbury, the Rev. W. H. Barlow, D.D., vicar of Islington, and prebendary of St. Paul's. Dr. Barlow has been vicar of Islington since 1886, when he succeeded the Rev. Daniel Wilson, and before that was for many years Principal of the Church Missionary College, at Islington. Prebendary Barlow is one of the Simeon Trustees, and is a frequent visitor to the C.M.S. House, in Salisbury Square. He is a decided Evangelical.

A Church House is in course of being built at Folkestone in connection with the old parish church, and it is hoped that it will be a centre for Church work generally in Folkestone. The building is to contain a boys' club and gymnasium, a school for girls and infants, residence for the district nurses and caretaker's rooms, and also a large hall, to be called the Woodward Memorial Hall, to perpetuate the memory of the late Canon Matthew Woodward, who was for forty-seven years vicar of Folkestone. The memorial stone of the building was laid recently by the Countess of Radnor, in presence of a large gathering of those interested in the work.

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THINGS THAT NEVER DIE.

By Charles Dickens

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The dreams of love and truth,
The longings after something lost,
The spirits yearning, cry,
The strivings after better hopes—
These things can never die.

The hand that stretched forth to aid
A brother in his need,
A kindly word in quiet's dark hour
That gives a friend indeed;
The plea for mercy softly breathed,
When justice threatens nigh—
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss
And all the trifles, sweet and frail,
That make up love's first bliss;
If with a firm unchanging faith,
And holy trust and high,
These hands have clasped, these lips have met—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell,
The chilling want of sympathy
We feel, but never tell;
The hard repulse that chills the heart,
Whose hopes are bounding high
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm and just and true.
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.

HINTS TO HOUSEKEEPERS.

Pineapple Fritters.—French pineapple may now be obtained from any first-class fruit dealers at a reasonable cost, and an appetizing way of serving the fruit is in the form of fritters, prepared thus: Peel and cut out the eyes of a juicy, ripe, medium size pineapple and grate into a dish, taking care not to lose any of the juice. Add to the pineapple pulp and juice three and a half gills of sifted flour with a level teaspoon of baking powder, the yolk of an egg beaten very light, a saltspoon of salt and a tablespoon of melted butter. Blend thoroughly and add sufficient cold water to make a light batter. Place a frying pan half filled with fat over the fire to heat. Meanwhile whip up the white of an egg to a stiff froth and stir it through the batter. As soon as the fat is smoking hot drop the batter by the tablespoon into it and fry fritters to a golden brown. Place on brown paper to free from grease and serve with powdered sugar sprinkled over them.

Potato Pudding.—This pudding has a homely name, but is nevertheless dainty and light as a feather. Stir the yolks of four eggs with half a cup of sugar, add grated rind and juice of a lemon, also a half cup of grated potato. The potato must be cooked the previous day. Add half of a saltspoonful of salt. Lastly add beaten whites of four eggs. Put the pudding into a buttered form and steam half an hour. Turn on to a plate and serve with jelly sauce.

Chocolate Wafers.—One-half of a cupful of light brown sugar, one-half of a cupful of granulated sugar, one-half of a cupful of butter, one egg, one-half of a cupful of grated bitter chocolate, and one and a half cupfuls of flour, one quarter of a teaspoonful of salt, one teaspoonful of vanilla.

Mix to a soft dough, roll out (a little at a time) very thin and cut into circles. Bake in a moderate oven.

Bean Timbales. Rub one cupful of baked beans through a colander and add to them one cupful of well-beaten rice, two eggs, a teaspoonful of chopped onion, a teaspoonful of chopped parsley and a dash of cayenne. Beat all together, pour into buttered timbale mold, place in a baking-pan half full of hot water and bake twenty minutes. These are good hot or cold. If served hot pour around them, after removing from the mold, a rich tomato sauce. If served-cold, cress or a lettuce salad may accompany them.

"In cooking green vegetables, such as peas, beans, and asparagus," said an experienced housekeeper, "it will be found that by soaking them for an hour or two in cold water, they will regain much of that fresh, delicious flavor, which is the principal charm of country vegetables. Also that a spoonful of salt in the boiling water in which they are cooked, will preserve their green color."

The odor of cloves is very unpleasant to red ants. If cloves are scattered in the places where the ants are found they will disappear.

OUR PRAYER-BOOK.

The following is an extract from a Unitarian paper on the book of Common Prayer:

"No wonder the Episcopalian loves the service in his Prayer Book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple, stately phrases move on like solemn music. Observe their orderly procession—first, the head bows in quiet confession and then uplifts a bright shining face; then follows reverent listening as to oracles, Bible oracles, broken by the peals of praise; then the firm tread of the 'Creed'; and last the bowed head again in the long, low responsive murmurs of the collects and litany. Each part a beautiful detail, each richly varied from the next, yet all conspiring to unity. The service is a noble work of art.

"And it is what public worship should be, a common service. The book is truly called the 'Book of Common Prayer.' The people make together that 'general confession' with which it opens; the people praise in choral psalms and glorias; the people read the psalms for the day in alternation with the priest; the people voice in unison their Credo; the people respond, petition, by petition in the litany, and take each of the Ten Commandments to themselves and by means appropriate prayers and collects which the priest recites; and here and there the people rise, and here and there they kneel together. The priest, though having much to read, never for a long space reads alone, so closely do the people follow him. Many ages and experiences and modes can enter into this service, and each find that which is its own; the little child on its first church going will recognize the 'Our Father' he has learned at home, and to the old years it must be full of clustering associations. And the use of the same book by all Episcopalians widens the communion through the lands. At the hour



of worship all who bear this name are treading the same word-paths of thought and praise. Let Sunday come, and whenever he can find his church, the traveler is a native and the stranger feels at home.

"The service, too, is old, and links the generation in communion. It is a century old as used in America, three centuries old or more in its English form, while by many a phrase and formula it is related to Latin mass-books of the mother Church. The glorias come resounding down from that early Christian Church that even mothered Rome's."

THE CROSS OF CHRIST.

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ," said St. Paul. We have no power apart from that to resist temptation. No grace to draw us up to heavenly desires. What wonder then that the Cross should be the great sign or symbol of our faith, that it should be exhibited both inside and outside our Churches, and above the graves of the faithful departed.

What wonder then that those who fully realize what they owe to their Divine Master, who was crucified for men, should make the holy sign frequently at their prayers to remind them of Him, as the early Christians used to do? For that holy sign was marked on the brow of each of us at our Baptism to pledge us as soldiers and servants of Christ crucified.

Nothing except sin can separate us from the love of Him who hung on the Cross for us, and sin itself may be removed and blotted out by the application of the pardoning grace that flows from the Cross of Christ through the Sacrament.

GO TO CHURCH!

Go to Church! Why? First and chiefly, to honor the Name and Authority of God. If people generally absent themselves from church, God's Name and Authority will die out of the land; and the world will again become what it was before the deluge, when "men did not like to retain God in their knowledge," but gave themselves up to every evil, and they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity. Whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." (Romans i., 28). To this state of things infidelity and anarchism are now steadily and rapidly tending. "Let us

have no God!" say they. "Away with your priests and your churches, and your religion, and let us be free men to do what we please." Now the belief in God does certainly check men in their downward way. And the churches keep alive the belief in God. Go to Church, then. Let nothing keep you away. Go to keep up the belief in God. Don't stay away because "there are hypocrites there." Thank God that anybody is there. It is just where all ought to be. Go and help them to believe more strongly in the existence of God, and to be better men. You don't want your children and children's children, to be surrounded by such a state of society as that before the flood, and that to which we are drifting. Then go to Church and honor by your presence the Name and Authority of God. You say you can read better sermons at home. No matter about the sermons, go and stand among your neighbors publicly to uphold the Authority of God. Go to Church! Go to Church! For your children's sake, for society's sake, for humanity's sake, GO TO CHURCH!

WHO WAS GENEROUS.

The baby lifted the saucer in two fat hands. "Mo' pud'—mo' pud!" he said.

"There isn't any more, dear," mamma answered, gently.

"He can have mine," Alec cried, generously, "all of it."

"An' mine, too," cried Beth.

Two saucers of rice pudding slid over the table toward baby's high chair, and two small, round faces beamed with conscious liberality.

"He can have half o' mine," little Elsie said, slowly, pushing her saucer across, too.

"That will be just about enough, Elsie," said mamma, dividing the pudding and giving baby half. "Thank you, dear; I'll say it for baby, because he can't."

After dinner Beth and Alec talked it over out in the hammock.

"She didn't say 'thank you' to us, an' we gave baby the whole o' ours," remarked Alec, in a dissatisfied tone.

"No, she never! I think 'twas most mean," cried Beth.

"Elsie gave just half, an' she ate up the rest—so there."

"Well, anyhow, I 'spise rice puddin'." I didn't want a single bite of mine."

"Nor me either—I 'spise it."

Mamma was at the nursery window putting baby to sleep. She heard the scornful little voices and smiled. You see, she had known all the time that Alec and Beth "spised" rice pudding, and she'd known, too, how much—how very much—little Elsie liked it. That was why she thanked Elsie.

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A SAD STORY.

One evening a boy and his little sister were playing on the grass at the front of the house. The sun had set, and the grass was damp with dew.

The mother came to the door and told the boy to bring in his sister or she would take cold.

Unfortunately the boy had not learned to obey with once telling, and as he was happy in his play he took no notice of his mother's command.

In a few moments the mother passed them on her way to the village, and, seeing that he had not obeyed her order, spoke to him sharply, and told him to take his sister into the house immediately.

The boy went off to do so, and the mother, now content, went on her way.

But, alas! the boy only did half his duty. He took his sister and placed her on the door-step, and then went back to his amusement.

Soon his little sister was on the grass again, quite unheeded by her brother. And there she was found when her mother returned.

The boy was punished for his disobedience, and the child taken inside. But it was very soon evident that mischief had been done. A sound only too well known disturbed the parents—croup had set in—and before long the little sufferer was beyond any aid that parents or medical men could give.

The disobedient boy had then to look upon the little sister he dearly loved as she lay cold and white, and then to stand by the side of an open grave.

It was no use making resolutions so far as his sister was concerned; it was all too late—disobedience had done its work, and life in all its length would be darkened and saddened by one single act.

Obedience is not easy always, indeed, it is very hard for some children to obey; it means giving up their own way to do that of another. But it can be acquired just as well as walking, or doing arithmetic, or playing a violin, only one has to try, and try again and again. When a boy is honest, what does it mean? It means this—he has naturally, or has acquired, the habit of letting alone everything that does not belong to him, and the habit has grown so strong that he would be horrified if he should be so much as suspected of taking what is not his own.

Obedience can just as easily be acquired, and it is one of the very first lessons boys and girls ought to learn. It is a lesson which should be so thoroughly mastered that it becomes a matter of habit, done without a thought, done as a thing that is natural.

A good deal has been said lately about the great Chinaman, Li Hung Chang, and things not always to his credit, but when he was in England some years ago he used his eyes and drew his own conclusions. What do you think one of these was?

Well, it was this: he saw so much disrespect to parents, and so much disobedience amongst English children, that he said, if the Christian religion could do no more for them than that, he could never be a Christian. While we may think this is all wrong, yet it is a sad pity that a heathen should be able to say this of English children, brought up in Christian homes.

It seems to me to be more and more required. I fear that children are forgetting that it is a duty to be obedient.

Let me tell you a story of a soldier which shows how by constantly trying it may be perfectly learnt. Indeed, a soldier must always be obedient.

General Elliott, governor of Gibraltar, during the siege of that fortress, was making a tour of inspection one night to see that all under his control was in order, when he suddenly came upon a German soldier standing at his post silent and still, but he neither held his musket nor presented arms when the general approached.

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13, 1901. IGER... "Away ar churches, t us be free ase." Now s certainly nward way. p alive the urch, then. vay. Go to od. Don't re are hypo- od that any- t where all elp them to n the exis- better men. children and surrounded iety as that at to which o to Church esence thee ity of God. tter sermons out the ser- your neigh- he Authority ch! Go to idren's sake, anity's sake, EROUS. ucer in two -mo' pud! " nore, dear," ly. ' Alec cried, d Beth. pudding slid baby's high round faces liberality. ' mine," little ing her sau- out enough, dividing the baby half. 'll say it for " d Alec talked ock. nk you' to us, 'hole o' ours,' satisfied the. think 'twas 1. f, an' she ate pise rice pud- single bite of spise it." nursery win- sleep. She le voices and e had known ec and Beth g, and she'd ch—how very ed it. That Elsie.

eral said, "Sentinel, do you not know me? Or, if you do, why do you neglect your duty?"

The soldier answered respectfully, "Yes, general, I know you quite well, and my duty too, but within the last few minutes I have had two of the fingers of my right hand shot off, and I am unable to hold my musket."

"Why do you not go and have them bound up?" asked the general.

"Because," returned the man, "a soldier in Germany is forbidden to quit his post until he is relieved by another."

The general immediately dismounted from his horse and said, "Now, my friend, give me your musket, and I will relieve you; go, get your wound attended to."

The soldier obeyed, but went first to the nearest guard-house to report that the general stood at his post. It was not until he had done this that he went to have his injured hand dressed.

Here was obedience perfectly acquired—and it ought to be so with all.

WHY HE SANG.

"Isn't it a grind, Phil?" asked one member of a college glee club of another. "I don't see how you can give up your Sunday afternoons to that mission."

"It is exacting," replied Phil, "and at first I thought it a burden; but to tell the truth, I've come to like it."

"O, I don't doubt it does good, but the thing that would trouble me most would be the character of their music—that cheap commonplace sort of stuff you know."

"Well," said Phil, "it isn't classic I know, but it seems to be the kind that reaches those men and does them good, so I go ahead."

"I wonder at it, Phil, for your taste isn't of that sort."

Phil was silent a moment, and then he said: "I'll tell you what helped me to get over that. You know professor Mason? Well, he plays for them. That man who has won honors at the conservatories abroad, and whose appreciation of good music is as much finer than mine as mine is than some of the men in the mission—he goes down there Sunday afternoon, after playing that magnificent organ at Grace church in the morning, and sits down at the old pan of a piano, and plays those tinkling, cheap revival hymns, and puts his whole heart into it. I had some fine ideas about the sacredness of art and all that, and was tempted not to go there and sing; but when I saw that man and heard him there, I gave it up. If he can stand it for the sake of the good he is doing I guess I can."

And so Phil sung on. No one who knew him ever suspected that he had lost his love of good music. On the other hand, there crept into his work in the glee club a certain richness that had not been there before. "I've learned something about putting my heart into the song," he explained modestly, when a friend asked him about it.

There is a cheap and thin culture which educates one above the needs of other people; a deeper, truer culture brings a hearty sympathy which

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puts one in touch with them without condescension. The girl who has been away to study music, and comes home with just enough education to despise the home choir in which she formerly sang, or the rickety little church organ which she formerly played, the hymns which her parents love and which she formerly sang, has not had too much culture, but too little, and that of too shallow a sort. The noted organist and popular teacher taught his pupils many lessons, but the best of all his teaching was that which he imparted to Phil.

—A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and His heart is a shuttle. On one side of the loom is sorrow, on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black as the pattern needs. And in the end when God shall lift up the finished garment, and all its changing hues shall glance out, it will appear that the deep and dark colours were as needful to beauty as the bright and high colours.—Henry Ward Beecher.

KNOTTY BOARDS.

What makes a board knotty, cross-grained, and shaky? It is because that is the way the tree grew from which the board was cut. Such a board makes cheap lumber. It is sorted out, and thrown among the "culls." It is never planed and made smooth and beautiful, but is sold to build some rough shed, or to be split up for kindling-wood. Boys, don't let yourselves grow up knotty, cross-grained, and shaky? If you do, you will never be anything but cheap and worthless stuff, unfit for the uses of life.

LIFE'S BUILDING.

Life is a building. It rises slowly day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience every touch of another life on ours, every influence that impresses, every book that we read, every conversation that we have, every act of our commonest days, adds something to the invisible building.

"Guard within yourself that treasure kindness. Know how to give without hesitation, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself."

It is a grand thing to find joy in one's work. If you have found that, you have found the heart of life. Glad service is better than great service, unless that be glad, too.

If we can live without God in this world, we must live without him in the next.

There is no mystery whatever about happiness. Put in the right ingredients and it must come out. "He that abideth in Me *** bringeth forth much fruit"; and bringing forth much fruit is happiness. The infallible recipe for happiness, then, is to do good; and the infallible recipe for doing good is to abide in Christ.

JUDGE NOT.

What matter if your brother man
Does not the things he ought to do,
Or that you think he ought? He may
Be thinking just the same of you.
Judge not.

What if a friend has fallen low
Beneath a load of sin and shame;
Should you the sinner's crime proclaim,
And blacken thus a brother's name?
Judge not.

You cannot read your brother's mind
You cannot know the why and where;
But there is one that knoweth all,
So leave it to his love and care.
Judge not.

Judge not, my friend, the time will come;
For God is just, and if you do
As you have meted out to them,
You'll find it meted back to you.
Judge not.

There is no good in praying for anything unless you also try for it. All sighs and supplications in the world will not bring wisdom to the heart that fills itself with folly every day, or mercy to the soul that sinks itself in sin, or usefulness and honor to the life that wastes itself in vanity and inanity.

Are you richer to-day than you were yesterday? No? Then you are a little poorer.

Are you better to-day than you were yesterday? No? Then you are a little worse.

Are you nearer to your port to-day than you were yesterday? Yes; you must be a little nearer to some port or other; for since your ship was first launched upon the sea of life, you have never been still for a single moment; the sea is too deep, you could not find an anchorage if you would; there can be no pause until you come into port."

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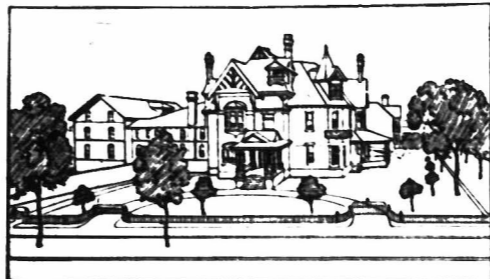
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