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# Canadian Churchman

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Vol. 25]

TORONTO, CANADA, THURSDAY, JUNE 15, 1899.

[No. 24.

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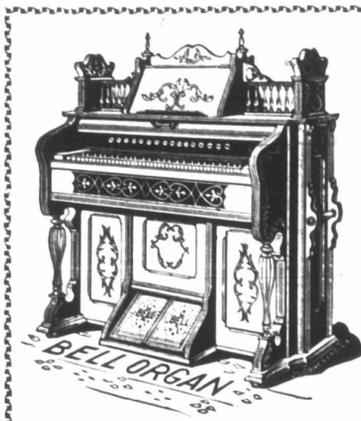
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

### THIRD SUNDAY AFTER TRINITY.

Morning—1 Samuel 2: 1-27; Acts 2: 22.  
Evening—Samuel 3, or 4: 1-19; 1. S. Peter 3: 8 to 4: 7.

Appropriate Hymns for Third and Fourth 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.

### THIRD SUNDAY AFTER TRINITY.

Holy Communion: 186, 213, 318, 324.  
Processional: 175, 179, 274, 305, 390.  
Offertory: 220, 275, 366, 545, 549.  
Children's Hymns: 231, 271, 339, 340.  
General Hymns: 6, 21, 283, 520.

### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.  
Processional: 215, 224, 303, 339.  
Offertory: 165, 248, 256, 290, 365.  
Children's Hymns: 341, 342, 346, 540.  
General Hymns: 7, 12, 238, 243.

### Reservation.

It seems uncertain whether the legality of Reservation of the Holy Sacrament will be brought before the Archbishops. It is more probable that some action will be taken by Convocation to legalize Reservation, or at least to modify the existing Rubrics, which now prohibit it. Medical men in England have presented a strong memorial in favour of such a modification; but if Reservation should be made legally permissible, due precaution will no doubt be made for confining it to its legitimate purpose, the Communion of the sick, and not sanctioning it for the purpose of Veneration, as in the Romish Church.

### Lawlessness at St. Ethelburgha's.

Dr. Tristram, as Chancellor of the diocese of London, has been holding a Court to consider the legality of the introduction, without a faculty, of certain ornaments, notably a crucifix over the pulpit, in the notorious Church of St. Ethelburgha, Bishopsgate street, the rector of which church is, and has been for many years, an absentee, residing in Brighton for the sake of his health, leaving the discharge of his duties to curates. It was at this church that Mr. Kensit commenced his recent attack on High Church observances, he having hired a room in the parish to qualify himself to assume the role of an aggrieved parishioner, as his evidence in Court admitted. At the present time the Rev. Dr. Cobb is acting as curate-in-charge, and is apparently loyally carrying out the directions of his Bishop. A large portion of the evidence already given relates to acts committed before Dr. Cobb entered on his curacy. The peculiarity of the parish is that the number of actual resident parishioners is probably considerably under 100, but the services of the Church are attended by great numbers of strangers, to whom the extreme ritual practised there is acceptable.

### An Elected Proctor's Views.

A meeting of the clergy of Manchester (England), Archdeaconry was held at the end of May to elect a Proctor in Convocation of the Northern Province. The replies of Canon Russell (vicar of Todmorden, who was elected without opposition), to questions put to him touching his views on the matters of ritual, which are perplexing the rulers of the Church, are significant, and may, we think, be taken as representing the views of the bulk of the English clergy. He said he had no great sympathy with the reservation of the Sacrament, or with the use of incense, but he would like to have the greatest liberty given to clergymen who held different views. He had never felt any inconvenience as to reservation, and he certainly felt that incense was non-essential. He believed there must always be a jurisdiction reserved to the Crown, whom every subject had a right to approach; but he certainly believed, also, to say the least of it, in the preponderance of purely spiritual Courts to decide spiritual questions. He would wish to maintain the Established Church in its relationship to the State, but he would not like to pledge himself absolutely, because he could quite see it was possible there might be a strain in the near future between spiritual and temporal power. He would be very loth to see a severance which would be an injury to the Church and to the country.

### The Burial Service.

The Convocation of Canterbury is considering what alterations it is advisable to make in the service for the Burial of the Dead, in consequence of the rapid increase of

cremation as a substitute for burial. It is, of course, essential that the language used in any liturgical office of the Church should be appropriate, also that no alteration should be made except "by authority." Even as the office now stands, some of the wording is strangely inappropriate to those cases where the dead, enclosed in air-tight cases, are laid in vaults, either under the hallowed aisles of Westminster Abbey, or in the catacombs of cemeteries; but the whole service is singularly appropriate to the burial of rich and poor alike in the graveyard (God's acre), of the country parish. Anyone who will study carefully the rubrics of the office will see that there is no mention made of any coffin; the explanation of the matter is this, that in old English parishes it was customary for a coffin to be kept at the house of the sexton for the use of all parishioners; in it were laid the remains, wrapped in grave clothes, and just before the reading of the words "Man that is born of woman," in the words of the rubric, "while the corpse is made ready to be laid into the earth," the corpse was taken out of the coffin, and put into the grave; and the custom explains the meaning of the words of the next rubric, "While the earth shall be cast upon the body" (the body, not the coffin). Scientific sanitarians are agreed that until cremation supersedes burial, the least insanitary mode of burial is what is termed "earth to earth burial," such as was practised by our forefathers before air-tight coffins, brick graves and vaults came into use, in fact such burial as was customary when the rubrics of the Burial Office were drawn up; and such a burial as is described in the beautiful lines which we print in another column; lines written by a clergyman, whose rhymes are not all of them quotable in the volumes of a Church family newspaper, the author of the Ingoldsby Legends.

### The Uncertainty of Church Law.

The columns of the London Times of one of the last days of last month contained a notice of the death of two men, Viscount Esher, late Master of the Rolls, and Henry Virtue Tebbs, formerly a proctor of Doctors Commons. The combination of these two names recalls to the memory of the writer of these lines a remarkable case which he heard argued in the old Court of Chancery, rather more than fifteen years since. Many of our readers will remember the harsh imprisonment for fifteen months of the Rev. S. F. Green, vicar of a church near Manchester, for alleged ritualistic offences. The prosecution of this clergyman was at the nominal instigation of three aggrieved parishioners, under the Public Worship Regulation Act, but at the actual instigation of the Church Association, for whom the late Mr. Tebbs acted as proctor. The trial was held before Lord Penzance; the then Bishop of Manchester; the late Bishop Fraser, a broad

Church Bishop, had not interposed his veto. The writ, under which the reverend defendant was committed to prison, was issued out of the Chancery Court of the Duchy of Lancaster, and the warrant for his arrest was under the actual signature of the Right Honourable John Bright, who was the Chancellor of the Duchy. This shows the jurisdiction of the civil courts in England to enforce the decrees and judgments of an Ecclesiastical Court. We can well imagine that the signing of such a warrant must have been much against the grain of such a stout champion of religious liberty as John Bright. A motion was made to the Court of Appeal in Chancery at Lincoln's Inn to supersede the writ under which the Rev. Mr. Green was imprisoned, and this was the occasion of which we are now writing. Three Lord Justices, including the late Lord Esher, sat on the Bench, just beneath a big oil painting representing St. Paul before Felix. Lord Penzance was represented by Sir Arthur Charles (then Mr. Charles), who has been recently appointed to fill Lord Penzance's place as Dean of the Arches. The Duchy was represented by Mr. Henry West, the Attorney-General of the Duchy (a brother of the late Rev. Richard Temple West, vicar of St. Mary Magdalene's, Paddington, a leader among the Ritualist clergy, as it happened), while counsel, instructed by the English Church Union, raised point after point against the writ, under which the unhappy clergyman was held in durance vile, but all to no purpose. And now comes the extraordinary part of the story; to the best of the recollection of the writer of these lines, there was not one act of ritualism alleged against this poor clergyman, in respect of which he suffered this harsh imprisonment, which the more recent decision in the Bishop of Lincoln's case has not held to be lawful. So much for the glorious uncertainty of Ecclesiastical Law on matters of Ritual.

#### THE COURT OF THE ARCHBISHOPS.

We have no intention and we have no wish to anticipate the decision of the Archbishops in regard to the ritual cases recently brought before them, and in regard to which they are now considering what judgment they shall render. The two points were the ceremonial use of Incense and the ceremonial use of Lights—both at the service of the Holy Eucharist. Only the case for and against Incense has as yet been presented; the other is deferred. But perhaps a few words may be permitted in regard to the proceedings so far as they have gone. In the first place, we cannot help being grateful that a method has been adopted which is so thoroughly on Prayer-Book lines. It is perfectly true that, in the strict sense of the word, this is not a Court—that is to say, it is not a Court constituted by law. But, on the other hand, it is the very thing which the Prayer-Book orders to be done when a priest finds himself unable to obey his Bishop's commands. In the second place, it is a matter of thankfulness that two Archbishops, in

many respects so different, should have seen their way to unanimity on this point; and indeed the differences between them seem to offer us an additional guarantee for a well-balanced and trustworthy judgment. When we come to the actual proceedings we find our satisfaction confirmed and increased. It need not be said that the Archbishops presided with dignity, calmness, and kindly consideration. The office and the men alike would assure us that this would be the case. But there was more than this. The Archbishops brought to the case not merely a keen perception of the nature of the issue, but a large acquaintance with the subject presented to them. Seldom interfering with the progress of the argument, they yet watched every point, and required reasons to be given for statements made, which showed that they were not disposed to accept conclusions without adequate premises. If the judges were thus highly qualified, hardly less can be said for the Counsel on both sides, and for the experts who gave their opinions as students and archaeologists, not as advocates. It is perhaps impossible to satisfy those who take a strong view on either side that all the truth can come out; but it is at least fairly certain that this whole subject will now have every possible light thrown upon it. And we sincerely hope, as does everyone who loves the Church, that when a judgment is pronounced, all clergymen and laymen will loyally accept it and conform to it.

#### A RITUALIST APPEAL.

There are two sides to every question, even if there are not two sides with equal claims to consideration. So there are two sides to the question of Ritualism, which is now engaging so large a share of public attention. A little while ago we were told to leave congregations alone to mind their own business and have what service they liked, without being reminded of legal restrictions. Now, there is a cry arising for strict conformity to Law and disregard of the tastes of those who refuse to conform. The result of the state of disorder into which we have fallen and of the sudden reining up which is now taking place, will undoubtedly cause a good deal of heartburning and a sense of injury in some congregations. This fact is brought forcibly before us by a memorial from a congregation in Norwich, England, praying that the use of Incense may still be allowed in their Church, on the ground that it is not only found edifying by the worshippers and communicants at the Church, but that it forms part of a system which has produced the happiest results in their parish. The memorial, signed by 139 communicants, was presented to the Archbishop of Canterbury before the commencement of the "Proceedings," "Hearing," or "Court" at Lambeth. The memorialists first refer to the state of the Church before the incumbency of the present vicar. The fabric was so unsafe that the services had to be held under the gallery at the West End, and now it is

restored, although the parishioners are mostly poor, at a cost of £2,000. Formerly there was only one service on the Sunday, and now there are three every day. The number of communicants has steadily increased, so that from four or five they have grown to 110 at Easter, in a Church which holds only 180. They pray then that they may be let alone, and more especially they ask that the ceremonial use of Incense may not be interfered with. "So fully persuaded are we," they declare, "that the use of Incense is according to the Word of God and to the mind of every portion of the Holy Catholic Church, in East and West alike, including our own beloved Church of England, that the removal of it from our worship would be to us a loss from which it is our daily prayer that God in His mercy will preserve us." Now, it is very easy to sneer at such a request and the arguments by which it is sustained; but we must not overlook the power of custom and association, and these poor people may plead, with some degree of plausibility, that they should not be deprived of privileges which they have enjoyed without hindrance for several years. It is quite certain that grievances of this kind will be somewhat frequent, whatever methods are adopted. If the decisions of the Archbishops are accepted, there is no question but that some of the irregularities now practised will be condemned. If the Archbishops are resisted, it is quite certain that recourse will be had to the courts of law, in some form or shape. If they are not now satisfactory—if the Court of Arches and the Privy Council and the Public Worship Regulation Act should all break down, then we may be sure, some other process will be discovered by which the Law of the Church will be defined and enforced. We sincerely hope that such measures may not be necessary, for the sake of those who may properly claim consideration at the hands of the bishops, but who, in a mere legal process, would simply have to obey the law. Let it once be established that Ritualists do not wish to go their own way in defiance of Law, Custom, and Authority, that they are willing to be reasonable, and then we may hope that they will be treated with all forbearance, some of their eccentricities winked at, some doubtful things tolerated, until they and others come to understand what are the limits within which diversity of usage should be tolerated, and will be tolerated within the English Church.

#### SUNDAY NEWSPAPERS.

There is a general feeling of satisfaction in England—and the feeling will be shared throughout the Empire—that the London daily papers, The Daily Telegraph and the Daily Mail, have abandoned the idea of publishing on Sunday as well as on all the other days of the week. One of these papers took the lead, and the other followed, in bringing out the Sunday issue, little foreseeing, we may be quite sure, what a storm they were about to arouse; but it was not long before denunciations came from all quarters,

from the Bishops and the non-conformist ministers, from high and low, from rich and poor. And the result has been the discontinuance of the attempt. We need not attribute specially bad motives to the proprietors of these newspapers for undertaking the Sunday issue, nor need we specially praise them or blame them for giving it up. It was a mere matter of business in both cases. The proprietors of those papers undoubtedly believed that there was a demand for the article which they proposed to supply, and so they took in hand to supply it. They found, however, that whatever the demand might be, there was a public sentiment, much more powerful, opposed to the Sunday paper, and they knew that such a sentiment would not only hinder the sale of the Sunday edition, but would certainly lead a large number of their subscribers to the daily edition to transfer their subscription to another paper. This was an argument which all could understand, and not least the men who had a large capital embarked in a daily newspaper. It is a signal proof of the power of united opinion leading to united action; and we think it is a perfectly legitimate exercise of such power. A large proportion of our people, at home and throughout the Empire, conscientiously believe that the Lord's Day should be kept sacred—that, as far as possible, without interfering with the rights of the citizens—restrictions should be placed on labour, so that the day may be, as far as possible, a Day of Rest. It is not that the State or the Law has any right or would think of claiming any right to send people to places of worship, or to interfere, in any way, with their liberty in the spending of the day, so long as they are not offensive to their neighbours; but certain restrictions are absolutely necessary if those who cannot protect themselves are to enjoy the blessing of a Day of Rest. To some it may seem strange that such a feeling should be so strong in London, where a good deal of traffic goes on on the Lord's Day, not merely in the running of railways and all kinds of vehicles, but in the sale of many different kinds of commodities. But a closer examination of what really goes on will satisfy the onlooker that the principle is honoured even when it seems to be violated. It is an undoubted truth that further repression would lead to results very different from those contemplated. For example, the Public Houses in London are open at certain hours; and it is generally agreed that the hours of closing are strictly observed. The Law is kept because the Law is felt to be reasonable. In New York, on the contrary, the saloons are all supposed to be closed the whole day on Sunday, as the Law requires. But everyone knows that liquor can be had almost anywhere, at almost any hour in that great city. Now and then there is an outcry, and the police are set to work, and the side doors of the saloons are watched, and the traffic is stopped. But this soon comes to an end. In regard to the Sunday newspaper, it has sometimes been said that it is absurd to condemn a paper printed on Saturday night and only sold on Sunday,

when we all read our Monday morning paper, which, we know, is necessarily printed on Sunday evening. This seems, at first, a very plausible argument, but in fact it has no validity. We do indeed read our Monday morning paper, and that involves a certain amount of Sunday work; but two things are to be noted. In the first place, this work is in the evening, so that those who are engaged in it could easily have attended services in Church, Sunday Schools, Bible Classes, or any other exercises suitable for the day. It is, of course, a pity that they could not have the whole day free; but, after all, we are Christians and not Jews, and so long as we carry out the spirit of the Day of Rest, we may, to some extent, set aside the letter. On the other hand, such Sunday labour may not unfitly be classed along with those "works of necessity," which all have agreed to allow. Now, the case of Sunday newspapers is totally different. We have agreed, as a people, to isolate this day, to set it apart from the other days of the week, to cease from our ordinary occupations on this day. We do without our letters. We are glad to think that the postman may cease from his weary round on this one day of the week. Nay, we are glad that we ourselves are not called to the not always pleasant duty of opening and reading our letters and the often irksome duty of answering them. For one day we can shake off these cares and duties. But the Sunday newspaper would do a great deal towards destroying this separation of the Lord's Day; it would help greatly to secularize it; and however little of Sabbatarians we may be, we do not want the day to be less the Day of Rest and the Day of the Lord. For these reasons, then, we rejoice with our brethren beyond the Atlantic, that, for the present at least, a check has been given to the secularization of the Lord's Day.

#### DEATH OF THE REV. H. P. LOWE.

Among the younger clergy of the Canadian Church, few names have been so widely known, few men so highly respected, as the Rev. Henry Percy Lowe, M.A., rector of the Cathedral Church of the Redeemer, Calgary, where sudden death has come as an awful shock to all who knew him. He was born in England in 1862, and received his early education at Liverpool College. While he was still young, his family removed to Canada, his brothers having taken up land on an island in Muskoka Lake. His life there involved a good many hardships, and the foregoing of many greatly-valued privileges, but it proved (as did also his subsequent experience as a public school teacher), a very useful training for one who was afterwards to minister to people who were somewhat similarly situated, and the loneliness of the island life was largely compensated for by a very happy and truly Christian home. In October, 1886, he entered Trinity University, where, after a distinguished career, he graduated with First-Class Honours in Theology in 1889. He was always sincerely attached to his Alma Mater and took the keen-

est interest in its welfare. In 1897 he was one of the examiners in Divinity in the Arts department. During his college course he undertook a considerable amount of work as a lay-reader. Notably at St. Matthew's, Toronto, and at Port Sydney in Muskoka. In 1890 he was ordained deacon by the late Bishop of Algoma, in St. James' Church, Port Carling, which had been his parish church (though seven miles away) for so many years. He was advanced to the priesthood in the following year. The first five years of his ministry were spent in the large and scattered mission of Aspdin, which had for so long been the scene of the labours of the Rev. W. Crompton. Here he had four churches, in three of which he was organist as well as priest and in all of them he was beloved and respected even by those who could not always see eye to eye with him. In February, 1895, he came to St. George's, Toronto, as curate to the Rev. Canon Cayley, and during the three years he held that position, his relations with both rector and congregation were singularly happy. During this time he was greatly sought after as a preacher, his remarkable powers very soon becoming known. In January, 1898, he was appointed rector of Calgary, in succession to the Ven. Archdeacon Cooper, and before leaving for his new parish was married in St. John's Chapel, Major street, to Miss Hilda Carter, a daughter of John Carter, Esq., Toronto. Since he went to Calgary, he has done a splendid work, and was generally recognized as a tower of strength to the diocese. From time to time reports have reached his friends, from entirely independent sources, all telling the same tale—unsparing labours—marvellous success—the happiest possible relations between priest and people. This noble work we all thought to see him carry on for many years, but God willed otherwise and has called him to the ranks of the workers in Paradise. During the Octave of Ascension Day, he was taken ill with influenza, which afterwards led to pneumonia and other complications. On Saturday, June 3rd, he was so much better that the crisis was thought to be over, but on the Sunday he was seized with a sudden attack of heart failure and in a few minutes all was over. His body was brought to Toronto, and on Friday, June 9th, it was borne by eight priests, who had known and loved him, up the aisle of St. George's Church, into the Chancel, where he had ministered so faithfully for three years. The service was conducted by the clergy of St. George's, and many other priests came to show their respect for their brother who had gone. It was touching to see so many of the older clergy present at the burial of a young priest. His body rests in St. James' Cemetery, beside the grave which contains the bodies of his father and mother, who have themselves been so recently called away. The Church may well mourn his loss, for he was no ordinary man. A man of very high ideals and who laboured with all his heart to live up to them. This sometimes made him seem exacting, people thought him severe in his

requirements, but this arose more from his censoriousness, nor from any lack of sympathy with human infirmity, but from a strong sense of the awful majesty of the right, and the imperative necessity of doing it at any cost. And this principle he unsparingly carried into his own life. Often has he declined attractive positions because he would not take them without stating frankly the lines on which he felt compelled to work, and in his preaching he fearlessly declared what he believed to be the whole counsel of God. He carefully considered his position in all matters, and when he was sure he had reached the right conclusion, he never wavered from his course. Many will thank God for the help they have received from the ministrations and the life of the priest, but it will be as a preacher that he will be most widely remembered. His power, his wonderful faculty for making people see things clearly, and his adaptability to his hearers placed him in the front rank of the preachers of the Church of England in Canada, and he was particularly adapted for conducting Missions and Quiet Days. In this connection he will be affectionately remembered at Coldwater, St. Catharines, Hamilton, Ottawa, and elsewhere, while in Toronto, it will not be forgotten that he was associated with the saintly Bishop Burn in his mission at St. Stephen's. Little did anybody think then that within three years both of them would lay down their lives in the far North-West, cut off suddenly in the midst of their work. Our prayers and sympathy go out for the widow and infant, the bereaved relations and friends, for the parish and diocese of Calgary; and may God send into His vineyard more labourers like this true and faithful priest.—R. I. P.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE  
Fourth Sunday after Trinity.

1. Sam. xii., 24. "Only fear the Lord and serve Him in truth with all your heart; for consider how great things He hath done for you."

Few things more perplexing in Holy Scriptures than the use of the same words in different senses. Spiritual language must be interpreted by the spiritual man. To him the words Faith, Works, Fear, have their meaning according to their connexion. Nothing arbitrary, only a different relation. In this chapter a striking illustration. Compare verses 14, 20, and 24. Three points here. 1. Duty. 2. Manifestation. 3. Reason.

i. The Duty inculcated: "Fear the Lord."

1. Two things to be noted here. (1) Frequent assertion in Holy Scripture of the importance of fear. "Fear of the Lord, wisdom," "beginning of wisdom." "I will tell you whom ye shall fear." (2) Yet, on the other hand, told "Fear not." "Perfect love casteth out fear."

2. Solution not difficult. Fear of Reverence and Fear of Terror. (1) Reverence instinctive. (2) Under certain conditions passes into terror—under sense of evil, disobedience. (3) This terror cast out by the sense of divine love; whilst reverence deepened. (4) A sentiment ever growing.

ii. Reverence manifested in service. "And serve Him." By what a man does we know what he is. "Worship the Lord. . . Him only serve."

1. The only God, not one of a number competing.

2. Supreme. Having no rivals. Over all.

3. So with Israelites, and with ourselves. Always a danger of idolatry in some form.

4. Consideration by which entered. "Consider what great things." Always reasons with God. Consider.

1. As addressed to Israel. Great privileges. Chosen people. Having laws, protection, rewards.

2. Many other nations might find application. Thus understand their rising and falling.

3. Christians especially—how great their privileges! God in the Flesh. God by the Spirit dwelling with us and in us.

4. Individuals may apply to themselves. What do we? What has God given? What do we render? He has bestowed Pardon, Graces, Gifts. How have we used? "Serve the Lord." "Rejoice with trembling."

REVIEWS.

The United States of Europe, on the Eve of the Parliament of Peace. By W. T. Stead. Price, \$2.00. Toronto: Morang, 1899.

Tastes differ with regard to Mr. Stead, but at least he is generally well informed and entertaining, even if we question his judgment; and in the volume before us he gives us a vast amount of information as to the state of Europe and of the world in our days. He begins by remarking on the two strange things which have taken place in 1898, the war of the United States against Spain, and the proposal for peace made by the Emperor of the Russias. It is well known that Mr. Stead has faith in the Czar's intentions, and he tells us how he undertook a journey through Europe in the Autumn of last year with the purpose of discussing what Europeans thought of the doings of the American Republic, and also the meaning of the Czar's Rescript, and the reception it was likely to meet with. Mr. Stead is not arrogant enough to imagine that the impressions thus gained should be of permanent value, but he thinks they may form a contribution of some value to the consideration of the subject, and we think so too. Moreover, he has given us a book of great interest, with illustrations of remarkable excellence.

Of Divers Troubles in Our Midst. Price, 40 cents. London: Longmans, 1899.

A pretty booklet containing a dialogue between Catholicism and Evangelicism, with Serix as mediator. We wish we could believe that the two extremes could be brought together by such intercession. We don't much like the phrase—"in our midst."

Magazines.—The Expository Times (June), has, as usual, some Notes of Recent Exposition, which alone are worth the cost of the number. There are some admirable remarks on a Modern Mystic's View of Sin, and various other subjects of interest. Bishop Ellicott writes with his usual learning, devoutness, and ability on Life after Death, and Professor Cheyne on Some Critical Difficulties in the Chapters on Balaam. Professor Sayce continues his Archaeological Commentary on Genesis, and the Rev. A. E. Gaine continues his able papers on the Temptation of Christ.

The Methodist Magazine (June), begins with an abridgment of Mr. Stead's Review of Hediris important work "Through Asia." The condensation is excellently done. We prefer it to pure Stead. Among the other articles we would specially note "Quebec and its memories," by the Editor, excellently written and illustrated with a set of good engravings; and a good article on Kipling, by Mr. J. Tallman Pitcher. But we must beware of idolatry.

The Outlook continues its weekly issue, with one of a large size on the first Saturday of the month. There is always something, and something good, about the Philippines, where we now learn there is an organization corresponding with the Ku-Klux-

klan, of the Southern States. One of the most interesting articles is that on Unity of Worship, a very remarkable utterance indeed, considering its source. We note also a very pretty story; the "Good Advice of the Avocat," by our fellow Canadian, Mr. J. Macdonald Oxley.

The Homiletic Review is well up to its level, which is high. The Review Section has articles on "Recent Reconstructions of Theology," "Innocence and Grace," "Present Theological Tendencies," by writers of eminence. The "Sermonic Section" has some excellent discourses and many of the outlines promise to be useful.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

SASKATCHEWAN.

Prince Albert.—St. Alban's branch of the W.A. gave a very successful supper and concert on May 24th, clearing about \$110. The supper, which left nothing to be desired, was served from 5 to 7.30 p.m. in the Council Chamber, the concert being given in the hall below. A candy stall, artistically draped with red, white and blue, was set up in one corner of the hall, and did a rushing business. The Indian girls and boys from Emmanuel College had seats in the gallery and evidently enjoyed the concert. On Sunday, May 28th, an ordination service was held in St. Alban's church, when Revs. Collins and Hood were admitted to the priesthood. Rev. Dyke Parker, of Halero, preached an excellent ordination sermon from the text, "I have a message for thee." In the evening Bishop Pinkham preached on the "Doctrine of the Holy Trinity."

The following article has been prepared by Miss Mabel Cartwright, recording secretary of the Toronto W.A., for publication in this department: "My attention has lately been called to the ravages of the famine in East Africa, and the following extracts may perhaps awaken the interest and appeal to the sympathies of some of your readers. The first extract, from a private letter, dated Magila, Bonde, East Africa, appeared in the Times of May 8th. "On my return, nothing but plague, famine and pestilence met me on all sides. I can never forget the horror of it all at first. It is almost too horrible to write of—mothers with dying babies, children just skin and bone, strong men reduced to shadows, and just able to drag themselves here, many dying from exhaustion on the way. The begging voices seem to be forever in one's ears. "Oh, I have no food, I am dying of hunger," and too true, as one can see from looking in their faces. When I say seven of these poor creatures have been buried to-day—every day nearly as many die—you will realize how true it is. We are doing all we can, but we are powerless to cope with the numbers. We have quite 1,200 of these people. The strongest, who can just work, come here every day for relief work; men, we have about 300, who are too ill and weak to do anything, besides all our own people, boys and girls. I have 130 girls in the school to be fed every day, and there are about 150 boys. This is just Magila, and there are all the other stations and out-schools. We see no prospect for the famine to be one bit better before the end of July or August, as there will be nothing until there is a harvest. Thank God the rains have begun, and the people are planting—those who have anything left to sow, but how many people will be left we know not—not many around us we fear. All we can do is to give them rice,

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and rice, for people in their condition, just keeps them alive, and that is all. They want good, nourishing food, and we cannot provide for so many. The second extract says: "The whole country is dried and scorched; banana peel, husks, old fruit stones, every possible and impossible thing is collected to try and extract from it a little nourishment. Wrecks of humanity prostrate themselves at our doors, imploring assistance; if we give it not, it means a burial. Whole families come and say, 'Here we are, as if they had been invited.' To-day an old woman arrived, in the last stage of emaciation. She had walked 15 miles, she said, and had not had food for ten days. I dread to think of what we may see before many weeks are passed." The writers of the above (Miss L. M. Dunford and Rev. H. W. Woodward), are members of the Universities' Mission to Central Africa. This mission was founded about 40 years ago, in answer to Dr. Livingstone's appeal to the English universities, and long before the partition of Africa had begun. Since then, by the delimitation of spheres, the mission has passed almost entirely into German East Africa, and its numerous stations are scattered over the whole of that great territory, from the islands of Zanzibar and Pemba to the western shore of Lake Nyassa. It enters into no rivalry with other Christian bodies, as no station is ever opened in a field already occupied by missionaries. The famine is apparently most severe in the Bondei country, that is, the coast region opposite Pemba, latitude 5 degrees S. It is due to the total failure of both the 'greater' and 'lesser' rains, accompanied by a return of locusts. The numbers quoted above refer only to one station, Magila, and must, of course, be multiplied over and over again to get any adequate idea of the position of matters. The authorities of the mission are making most strenuous efforts to cope with the distress, and they are the only English who are on the spot and can deal personally with the matter. The following anecdote is the best commentary that can be offered upon the situation; it is relayed by one of the teachers at Kilimarie, the school for younger boys in the island of Zanzibar: "The older boys had gone to church and I was in charge of the little ones. I was writing down the orders for the next day, when at the door two little eager faces appeared. 'Bibi, we want to make an offering on Sunday' (for it had been decided to devote the next Sunday's offertories to the starving people), 'and we haven't one pice; what are we to do?' Poor little chaps, they were only six and seven years old, and I knew they were not likely to have anything given to them, so I said, 'Is there nothing you could sell?' for the practice of 'swopping' obtains largely in Africa, and a coloured handkerchief or tin trumpet can generally command a few pice. But no, they said, 'we haven't a thing,' and then came up coaxingly and took my hands. 'Bibi, don't buy us any fishes or meat for two days, and give us the pice.' I honestly confess I did not like to consent; I cannot bear them to go without their food, and dry rice is very dry; but who would dare to hold these little ones back from giving to their Lord God? 'I was hungry and ye gave Me meat.' So I said, 'Yes.' 'Thank you, Bibi,' they cried, and shot off downstairs, and in ten minutes I was besieged by all the little ones eagerly making the same request, and when the big ones came home they were not going to be outdone, and the consequence was that very few fishes and no meat appeared at Kilimarie the next two days, but on Sunday the offertory bag was so full and bulged out that it required two hands to carry it safely. It is unnecessary to point the moral, but it may be well to add that the wise financial administration, which has always characterized the management of this mission, is the best guarantee that money entrusted to the authorities will be well spent, and donations for the famine will be devoted entirely to the relief of the starving natives, whether Christian or heathen. I am also permitted to say that any gifts of money for this pur-

pose may be sent to Mrs. Grindlay, 501 Jarvis street, Toronto, and will be forwarded by her."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Crapaud.—Rev. J. M. Forbes, rector of St. Peter's church, Alberton, takes the rectorship of St. John's church, on the 18th inst. The rev. gentleman was very successful and popular in the west, where he endeared himself to hundreds, and we congratulate the people of Crapaud on securing him as their pastor, and wish him well in his new field of labour.

### QUEBEC.

ANDREW HUNTER DUNN, D.D., BISHOP OF QUEBEC.

Quebec.—Holy Trinity Cathedral.—On Sunday, June 4th, the Lord Bishop ordained to the priesthood the Rev. B. Watson, lately appointed curate of St. Matthew's.

Lennoxville.—The annual convocation of Bishop's College will take place this year on the afternoon of June 29th. Besides the degree in course and ad eundem, the following complimentary degrees will be conferred: D.D., jure dignitatis, upon the Bishop of Niagara, and upon the Very Rev. L. W. Williams, the newly created Dean of Quebec. D.C.L., honoris causa, upon the Rev. Principal Hackett, of the Montreal Diocesan College; the Rev. Principal Shaw, of the Montreal Wesleyan College; the Rev. Canon Von Iffland, of Quebec; Canon Foster, of Coaticook, and Canon Davidson, of Frelighsburg. The annual sermon will be preached by the Bishop of Niagara.

### MONTREAL.

WILLIAM BENNETT BOND, D.D., BISHOP, MONTREAL.

Outremont.—The death took place at his residence, on Saturday evening, June 3rd, of Mr. William R. Salter, at the age of 78 years. The deceased had been suffering for about two weeks only, with an affection of the heart, which, although recovery was hardly to be looked for considering Mr. Salter's age, was not expected to have terminated fatally so soon as it did. William Salter was born in Montreal in January, 1821, and, as a lad, learned the printing business in the "Gazette" office. In the course of some years he set up a printing business for himself, the firm being that of Salter & Rose. The firm did a large business in the city until 1860, when they sold out to Messrs. Lowe & Chamberlain, then the publishers of the "Gazette," and Mr. Salter retired from the business. He continued, however, to be a willing and active worker in other spheres, taking a leading part in Church affairs, especially those of St. Luke's, at the time that the Rev. Maurice, now Bishop Baldwin, was rector. He was a representative in and lay secretary of the Synod of the diocese for some time, and was very active in promoting the erection of the new church of the Ascension at Outremont, to which place he removed from the city. He was chairman of the Finance Committee of the Mount Royal Cemetery Trust. Mr. Salter was much respected and esteemed by all classes of the community with whom he came in contact. To the printing trade the benefit of his great experience was frequently given in connection with the various troubles with which that trade, from time to time, has to deal. Mrs. Salter, to whom he had been married forty-seven years, survives him.

### ONTARIO.

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

Kingston.—The committee's financial statement on Domestic and Foreign Missions was most cheerful. The year's offerings were \$2,343, of which \$1,117 was contributed by the Woman's Auxiliary. The amount given in 1897-98, was \$1,850; in 1896-97, \$1,668. For special foreign work \$1,052 was contributed; for Jews \$285; for North-west Indians, \$367. Seventeen parishes were in default for collections for the fund, which are ordered by canon. Most of these collections have been made, probably, but a number of churchwardens delay sending in till after the financial year has ended. The rural deaneries are almost coterminous with the counties. Frontenac deanery, including the city, gave \$909; Leeds, \$483; Hastings, \$312; Grenville, \$129; Lennox, \$110; Prince Edward, \$100; Woman's Auxiliary, general, \$330. The Mission Board statement was not so satisfactory, the debt having been increased from \$1,256 to \$2,648 during the year. The grants paid missionaries were practically the same, being \$5,950, as against \$5,703 the previous year. The expenses were \$699, as compared with \$600 the year before. The deficit arose from a falling off in offerings. A new scheme was submitted, cutting down the first estimate for the ensuing year by \$1,100 to \$5,125. Five of the allowances made last year were reduced, those to Clarendon, Tweed, Selby, Wolfe Island and Lansdowne-front; Dunganon to be divided into the missions of Coe Hill and Bancroft; Hillier and Wellington to be reunited; Rawdon to become a parish separate and self-supporting. The report was adopted with unusual unanimity, considering the interests affected, and the grants will rest as appended in their revised equitable form: \$100—Madoc and Queensboro, united; Roslin, Shannonville, Stirling and Frankford, Tamworth. \$150—Augusta, Edwardsburg, Kitley, Marmora, Marysburg, Selby, Tweed. \$200—Loughboro. \$250—Lansdowne Front, Pittsburg. \$300—Bancroft, Coe Hill, Millbridge, Parham, Westport. \$350—Clarendon, Sharbot Lake. \$500—North Addington. Specials—Wolfe Island, \$50; Oxford Mills, \$125; Wellington, conditional, \$150; Marmora, conditional, \$50. Mr. Pense moved for a committee to report to the Board on the evening prior to the annual Synod meeting, a scheme for a systematic canvass of the parishes and missions by specially appointed and therefore particularly interested persons with a view to more general and generous offerings for diocesan missions. The missionary delegations had not been efficient, the parishes had not been thoroughly canvassed, and the meetings had occurred in the worst season. He proposed a start in September by three of the most active clergymen to be obtained; assured that fifty per cent. increase would result. Each organizer or canvasser would be allowed two rural deaneries. Rev. F. D. Woodcock had given great encouragement by offering to take charge of Lennox and Addington and Prince Edward. The motion was adopted; the committee being the Dean, Rev. Prof. Worrell, Rev. J. R. Serson, the chancellor, the treasurer and the mover. The Executive Committee.—A communication received from Selby parish for leave to sell old property and to build anew was granted. Chancellor Walkem reported regarding Church property, advising application for legislation to decide and assimilate tenure, placing it in the sole hands of Synod. Adopted; canon to be prepared for coming Synod's action. The Investment Committee reported that interest has been well paid, less than usual being due. They presented a list of foreclosed property, the state of which was more favourable than other investors have experienced. The new valuations showed selling worth of \$28,377; the Synod holds against the properties \$31,327; probable loss, \$2,950. This is, with exception of the Seeley loss, the clearing-up of twenty-five years' investments of an average of \$250,000 in mortgages. Dr. Smythe, chairman, reported verbally for See House

## TORONTO.

ARTHUR SWEETMAN, D.D., BISHOP, TORONTO.

The Secretary of the Synod has received a \$50.00 contribution anonymously to Mr. B. Cumberland, in an envelope, marked "For Diocesan Missions, from one who appreciated your addresses last winter." C. E.

Leslieville.—St. Clement's.—A beautiful silver watch and chain, suitably engraved, was presented to the choir boy, Arthur E. Ingram, who had obtained the greatest number of marks for reverence and general excellence. A Bible was presented to Arthur Johnston, and a Prayer book to Thomas Kitchen. The presentations were made by Mr. Charles E. Burch, the organist and choirmaster.

Markham.—Miss Osler organized a Girls' Auxiliary, also a Woman's Auxiliary, in connection with Grace Church. Mrs. Chauncey was elected president; Miss Miller vice-president; Miss Ada Robinson, secretary; Miss Lawrence, treasurer, of the Girl's Auxiliary; Mrs. Mairs, President; Mrs. Rolph, Vice-Pres., and Mrs. Chauncey, Sec.-Treas. of the Women's Auxiliary. The Rev. S. A. Lawrence is spending his summer vacation in Muskoka, owing to ill health. The deepest regret is expressed on all sides that he has been unable to continue his work. Mr. W. J. Brain, B. A., of Trinity College, is taking his duty during his absence.

Degrees in Divinity.—A meeting of the Board of Examiners of the Provincial Synod of Canada was held at St. Alban's cathedral, Toronto, Wednesday, 7th inst. There were present the Bishop of Toronto, Principal Sheraton, Principal Hackett, the Principal of Huron College, and the Provost of Trinity College. The following candidates were passed: Second Examination for B.D.—The Rev. H. E. Horsey, M.A., Abbotsford, Quebec, Montreal Diocesan College. First Examination for B.D.—The Rev. H. J. Leake, M.A., Rothsay, Ontario, Trinity University, Toronto. Voluntary Preliminary Examination.—Class I.—H. F. Hamilton, Bishop's College, Lennoxville. Class II.—Rev. F. W. Goodeve, B.A., Wycliffe College, Toronto; C. W. Baliour, Bishop's College, Lennoxville; F. Hewitt, Huron College, London. There were two other candidates from Bishop's College, Lennoxville, whose cases, owing to a deficiency in the returns relating to them, have not yet been decided.

Gore's Landing.—A magnificent frontal has been sent by Miss Ley, of Torquay, England, to the church of St. George. This is another proof of the warm interest of the Ley family in this church, which was built fifty-one years ago this coming August, principally owing to the efforts of Mr. George Ley, who was living here at the time. His sister embroidered the beautiful frontal, which consists of a crown surrounded with stars and flowers, worked in gold upon crimson, with her own hand, and Mrs. George Ley, who is now living in Toronto, has also given a "fair linen cloth" for the Holy Communion table. These gifts are much appreciated, for not only are they a fitting memorial of a good man, who is now in the Church triumphant, but will do much to make God's house beautiful, in a place where the natural scenery is charming, especially from the church hill, which overlooks Rice lake.

## NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON.

Hamilton.—The annual meeting of the Synod of the Diocese of Niagara opened Wednesday morning at 10 o'clock, his lordship Bishop DuMoulin presiding. The delegates assembled in Christ Church Cathedral, where Holy Communion was celebrated by the Lord Bishop. Archdeacon Dixon preached an appropriate sermon, dealing

with the Church, its past, present and future. There was a small attendance, particularly of lay delegates, at the opening. The first business of the Synod was the election of officers. Rev. Canon Clark was re-elected honorary clerical secretary and J. J. Mason honorary lay secretary. Mr. Mason was also re-elected secretary-treasurer. The old auditors—R. L. Gunn and C. S. Scott—were re-elected.

The Bishop's address was particularly statistical and contained a considerable amount of information of an encouraging sort. During the year there have been no deaths among the clergy, though several of the ministers are seriously ill. In the year the following ordinations took place: E. N. R. Burns, B.A., Lennoxville, and T. G. Wallace, B.A., Trinity College, as deacons, and H. C. Bent, B.A., Trinity; R. MacNamara, Wycliffe College, and W. H. Sparks to the priesthood. Rev. Canon Sutherland, M.A., was appointed one of the bishop's examining chaplains. The following lay readers were licensed: W. Devine and F. Henstridge, Stony Creek; A. R. Low and S. Thompson, Nanticoke; H. L. Brown, Niagara Falls; R. Young, Burlington. During the period of eight months from the last session of Synod 48 confirmations were held and 785 persons confirmed. The Lord's Day and the Church were two subjects which the Bishop specially referred to. The Lord's Day, he said was fast losing its hold on the people, and in this he referred particularly to Church people. There was too small an attendance of men, young and old, particularly at the morning services, and the result was a discouraged clergy. There was an attempt being made by some churches to counteract this sort of thing by having sensational services freely advertised. He trusted that the clergy of this diocese would never descend to such methods, and his remarks were greeted with applause. The Church, he said, could not afford to do this. If the people would not attend the services from a sense of loving service they would not secure any benefit by coming from any other reason. He also referred to the lack of the spirit of giving on the part of Church members, and pleaded with them to separate themselves from the world and renew their baptismal vows. If this was done then would the Church become the mighty power it ought to be.

The report of the auditors was presented, showing the face value of debentures held by the Synod to be \$100,185.81. On motion of Rev. Canon Forneret, the Synod appointed a large committee to consider matters in connection with inter-diocesan Sunday school examinations, with instructions to report before the Synod closes. The report of the standing committee was reached by 12 o'clock and immediately taken up. From the investment statement it was shown that the Synod now holds in mortgage investments \$289,123.38, and in debentures \$100,185.81. There was some discussion over the report of confirmation remittances, several represented churches being reported as not having sent their money in, some of them being city churches. The matter was discussed, and it was found that in most of the cases reported the moneys had been sent after the books were closed for the year. Among the churches reported were St. Luke's, Beamsville, Burlington and Bartonville.

Afternoon Session.—Canon Sutherland formally presented the proposed apportionment for the various parishes for 1899-1900, as set by the standing committee. Archdale Wilson made a general complaint that the apportionments were out of date and too high. Bishop DuMoulin said that the apportionments could not be changed. If they were lowered the diocese would have no funds available. Canon Sutherland defended the standing committee's work and the report was adopted.

Select Vestries.—The report of the committee on select vestries caused a lengthy discussion. It was as follows, being presented by the chairman, G. E. Bristol:

"1. That select vestries be permissive in any parish in this diocese where desired.

"2. The select vestry shall be composed of the

## OTTAWA.

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

Ottawa Appointments.—Rev. E. A. Johnston has been appointed to Petawawa mission; Rev. F. W. Steacy curate to Rev. Canon Pollard, and Rev. W. Thompson to the parish of L'Orignal and outlying districts.

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rector or incumbent, churchwardens, and two and up to six members to be elected by the vestry of the church at its annual meeting for one and two years.

3. After the first election, appointments to be for three years.

4. The duties of the select vestry shall be to manage the temporalities of the church and to perform as a body the duties the churchwardens now perform; and all power and authority now vested in the rector and churchwardens shall hereafter be vested in the select vestry.

5. The real estate shall be held as at present.

6. Each select vestry shall pass such regulations and by-laws as to conduct the business coming before them as they may consider advisable in the interests of their own parish.

7. The rector or incumbent shall be chairman of the select vestry. In his absence from any meeting the select vestry shall elect a temporary chairman.

8. In case of a vacancy in the select vestry, either by resignation or death, the select vestry shall fill the vacancy until the next annual vestry meeting.

9. That four shall be a quorum.

10. That legislation shall be sought to give the foregoing legal effect."

Mr. Bristol spoke strongly in favor of the recommendations of the committee, which was needed in a good many of the churches of the diocese. He pointed out that the plan was a permissive one.

Bishop DuMoulin said the measure before the house was most revolutionary, and one that went direct in the teeth of the church temporalities act. If the report were adopted and the select vestries became facts they would entirely alter the practices of the church for many years past. The proposal really meant eight churchwardens instead of two, as at present. He had much sympathy for rectors having two wardens, but with eight he would feel greatly for the rectors. If the report passed the Niagara diocese would have a pre-eminence all its own; no other diocese in the land having one. A similar institution to a select vestry could exist anywhere where desired. At his former charge, St. James', Toronto, an advisory committee of ten or twelve assisted the wardens. The question was one of the gravest importance, and should be very carefully considered.

Mr. Hobson said the report had been carefully considered. The clergymen on that committee were agreed that it was advisable more laymen should be interested in the financial matters of the church. It was admitted, the speaker said, that the temporal affairs of the diocese were not in good shape. He wondered why the Church of England could not take pattern from the Presbyterians and Methodists in their managing committees.

Rev. N. I. Perry, St. Catharines, was heartily in sympathy with the plan proposed. Occasionally, revolutionary plans were of service. More laymen should be interested.

William Nicholson was also in sympathy with the project. He wanted to see big working committees.

Canon Sutherland spoke strongly against the report. He contended that out of the eight members of a select vestry only one would represent the rector. He did not consider that a fair proposition. The rector should have a larger proportion of the help given by the vestry. It had been suggested that the synod should take pattern from the methods of the Presbyterians and the Methodists, to "gather in the shekels," their particular work. He didn't think the Church of England should be asked to take pattern from those bodies. He asked the members of the synod to look at the programs advertised of the services of those churches, Sunday after Sunday, and ask themselves if their financial system was a proper one.

Rev. Mr. Bevan thought that one-half of the vestry should be appointed for the rector.

H. H. Robertson expressed himself as dissatisfied with the report, and raised strong objections to it.

J. G. Y. Burkholder was in accord with the proposal. His church (St. Thomas'), had some such system in operation; but he doubted the advisability of giving such power to congregations.

J. M. Bond, of Guelph, thought the scheme a step in the right direction. He, however, thought the vestry might be called an advisory one.

W. F. Burton expressed himself as opposed to the recommendation.

Kirwan Martin said the synod was evidently hopelessly divided on the matter, and it should be further considered by the committee. They favored the withdrawal of the report, and suggested that the committee bring in another report to establish an advisory committee. He pointed out several discrepancies in the committee's recommendations.

Finally an amendment was moved by W. D. Ebbels, Harriston, and seconded by Kirwan Martin, to the effect that the matter be referred back to the committee, with instructions to reconsider the whole question, including any scheme the members may think it advisable to recommend.

Rev. C. E. Whitcombe favored the committee's report. It was said to be revolutionary; but at times a touch of dynamite was useful. While admitting the soundness of the arguments made in the proposal's favor, he felt, as a member of the committee, that the matter had not been sufficiently considered.

Mr. Bristol said he and his seconder were willing to accept the amendment, and it was agreed to.

Rev. Canon Bland presented the report of the committee on religious education in the public schools. The proposal made by the committee, he said, was no longer a scheme of the Niagara diocese; it was now adopted by the Ontario section of the provincial synod. The report was to the effect that the Ontario committee adopted the committee's recommendations, and an effort was being made to have a conference between the Ontario committee and representatives of the Presbyterian, Methodist, Baptist and Congregational congregations. The committee recommended its reappointment to continue on the present lines and report at the next synod.

Canon Bland explained that the Ontario minister of education proposed a half-hour religious lesson twice a week, instead of half an hour each day, as at first suggested. The instructor's appointments were to be left to the discretion of the trustees, teachers to be chosen when competent.

The report was adopted.

Rev. Canon Bland also presented the report of the committee on a provincial synod for Ontario. The report, in brief, recommended the institution of a separate and independent ecclesiastical court for Ontario. The report was adopted.

Rev. Canon Worrell presented the report of a committee on a general church conference. It recommended that the synod's secretary write to the secretaries of the various synods in the province, suggesting the holding of a church congress in October next or later at some place to be fixed.

Rev. Canon Worrell spoke strongly in support of the report.

Kirwan Martin said that in the event of the recommendation being accepted, Hamilton would be chosen for the meeting of the probable congress. This would be putting a great strain on the city Anglicans, and he was afraid they could not stand it.

"Faint heart never won a church congress," remarked the bishop. "In my opinion such a gathering would be one of the best things the members of the churches here could have."

"Hear, hear!" added several clergymen, and the report was adopted.

This concluded the business of the afternoon session.

State of the Church.—An important report submitted was that on the state of the church, which Rev. Canon Clark presented on behalf of the committee. The report stated that statistics had been sent in from all parishes and stations except Winona, Farmington and Strabane, and reports from all rural deaneries except Halton and Haldimand.

Comparing the statistics of 1899 with those of 1898, the following facts are noted:

Hamilton deanery shows an increase of 1,021 in church population, 672 communicants, 13 Sunday school teachers, 325 Sunday school pupils, \$9,123 for objects in the parish, \$341 for missionary and other objects outside the parish. \$8,972 increase in total collections, but a decrease of 5 in baptisms, of \$491 in stipends, and an increase of \$21,366 in parochial indebtedness. The parochial liabilities in the deanery amount to \$59,198.62.

Lincoln and Welland deanery shows an increase of 1,306 in church population, 28 in baptisms, 89 confirmees, 452 communicants, and \$78 in stipend, a decrease of 5 Sunday school teachers, 93 Sunday school pupils, \$2,105 for parochial purposes, \$452 for missionary and other outside objects, and a decrease in total collections of \$2,479.35. The parish debt increased \$1,568.48, and is now \$24,732.

Haldimand shows increase of 62 confirmees, 130 communicants, \$229 for parochial objects, \$115 for extra parochial objects, and 281 in stipends; a decrease of 78 in church population, 42 baptisms, 6 Sunday school workers, 17 Sunday school pupils, and a decrease of \$524 in the debt, leaving the parochial debt in the deanery \$3,290.

Halton shows an increase of 227 in church population, 14 in baptisms, 12 confirmees, 176 communicants, 2 Sunday school workers, \$268 for parochial objects, and \$202 to parish debts; a decrease of 6 Sunday school workers, \$428 for missionary and other outside objects, and \$173 in total collections. The total parochial debt is \$5,237.

Wellington shows an increase of 346 in church population, 48 confirmees, 216 communicants, 29 Sunday school pupils; a decrease of 9 baptisms, 15 Sunday school workers, \$2,780 for parochial objects, \$340 for missionary and other outside objects, \$196 in stipends, besides a decrease of \$3,318 in total collections, and \$7.84 in parish debt. The parochial debts amount to \$16,006.35. In this deanery the church at Farmington was reported very dilapidated, and used very seldom. It was used once last summer as a dining room for a farmer's bee. The chapter concluded that if the church can find no further use for the building it should be destroyed by fire.

Wentworth shows an increase of 11 baptisms, 59 confirmees, 232 communicants, \$569 for parish objects, \$76 for missionary and other outside objects, \$186 for parish debts, but a decrease of 230 in church population, 3 Sunday school workers, 139 Sunday school pupils, \$697 in stipends, and \$52 in total collections, Strabane and Winona did not report, accounting in part for several of the decreases. The parish debt of the deanery is only \$2,870, the lowest of any deanery in the diocese. There are 16 parishes where services are held regularly, and 3 where no services are held at present. All the church buildings are in fair repair, some excellent.

Throughout the diocese there is an increase in church population of 2,592. The total church population is 30,250. The report adds that the work would stand ten more ordained laborers and a substantial number of co-workers among the laymen of the diocese. The total increase in confirmees was 270, and in communicants, 1,900.

In the Sunday schools there was a decrease in teachers, and an increase of only 100 in scholars.

There was a large decrease (\$1,090) in the contributions of the people towards the support of the clergy. The average stipend paid by the church people is \$581. In one case a married clergyman has been endeavoring to live on less than \$300 during the past year.

The contributions for parochial, diocesan, domestic and foreign purposes were reported far below what they should be—an average of \$1.25 from each member towards stipends; \$1.43 for church and parochial objects; 22 cents towards missions and other extra parochial objects, or less than \$3 a head for all church objects a year. The committee recommended the weekly setting aside of a fixed proportion of each member's income to be used for God's purposes.

A full choral service was held in the Cathedral in the evening. At the close of the service

HURON

...the Rev. H. W. ...

...the meeting of the Young People's Society was held on the 5th inst. in the parish church...

London.—Huron Synod meets on Tuesday, June 20th. Outside of the regular programme of Synod, there will be two other meetings in London...

British and Foreign.

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The ...

Mr. James Bryce, M.P., at a meeting in London lately, said the national expenditure of Great Britain had reached £200,000,000, showing a great increase in the last thirty years...

The Bishop of Chester, speaking at a public meeting in Leeds concerning the establishment of Sunday newspapers in London, in imitation of the American ones, said that it was the most serious attack upon religion which had been made during the last fifty years.

The late Bishop of Derry used to be very hard upon sceptics. "Some of you young men," he once said to a congregation of undergraduates at Oxford, "are very proud to call yourselves 'Agnostics.' It's a Greek word. I don't think you're equally fond of its Latin equivalent, 'Ignoramus.'"

The Archbishop of Canterbury delivered an eloquent address at the annual Festival of Cuddesdon Theological College, Oxford (England), the college, which of all others, is associated with memories of the late Canon Liddon, and of its former Principal, Dr. King, now the Bishop of Lincoln.

The Bishop of Rochester, replying to a resolution submitted to him from the St. James' vestry, Plumstead, says: "It is a steady principle of my action in regard to the services which come before me to require that the order of Holy Communion should be said without curtailment or interpolation. I feel strongly that this is one of the main safeguards of our unity."

The London (England), Times of 30th May, contains an eloquent appeal from the pen of the Bishop of Hereford, prompted, no doubt, by the recurrence of Derby Day, calling on all those gentlemen who have weight and influence in the sporting world to insist that the management of every sporting club, society, or association should be cleansed from all taint of professional gambling.

Preaching at Bath Abbey recently, the Bishop of Bath and Wells said there were difficulties in the Church at the present time. Personally he did not fear them. Anything was better than stagnation, and if difficulties led people to look

...the meaning of things more, and perhaps to question what they did want, and make them a little more in earnest than some people were, he for one, should never regret it.

An Indian newspaper, the Arya Messenger, states that no less than 600,759 little Indian girls, between the ages of five and nine are married, and that 174,000 of these are widows, condemned by the Hindu religion to perpetual widowhood—a life of continual degradation and hardship, and often of shame. The Arya Messenger, though not a Christian paper, denounces this outcome of child-marriage in language which would be considered exaggerated if used by missionaries.

Bishop Moule, of Mid China, writing of a tour he has recently taken in his large Chinese diocese, refers at length to the proselytizing methods of Roman Catholics, which cause great difficulty, he says: "Professional roughs, not to say actual banditti, find refuge under the banner of the Roman Catholic religion, and as catechumens are championed by Roman Catholic priests and missionaries, in lawsuits and trials, no matter how risky. Our people are not seldom sufferers at their hands."

Fifteen incumbents—representing by their parishes over a quarter of a million of souls—have issued an appeal calling attention to urgent facts, as hereafter enumerated, viz.: (1) That South London is the swiftest growing portion of the metropolis; (2) that it has an inadequate equipment of Church forces; (3) that it is conspicuous for its social evils; (4) that it is unique in the constitution of its population; (5) that it presents a problem to the Church which is rare in the foreign mission field; (6) that it offers unlimited scope for the self-sacrificing devotion of the Christian Church, and for the generous activities of the philanthropic world.

In Mr. Eugene Stock's "History of the Church Missionary Society," it is stated that, in the war of 1812, between America and England, an American privateer captured a small Welsh collier in the Irish Channel. The captain of the privateer noticed in the cabin a strange little box, with a slit in it, and asked what it was. "Ah!" replied the Welshman, "I and my poor fellows drop a penny apiece every Sunday into that box to help to send missionaries to the heathen." "Indeed," exclaimed the American, "that's a good thing." And then, after a pause, "I won't touch your vessel, nor a hair of your heads." And the vessel, saved by its missionary box, went free.

Correspondence.

All Letters containing personal allusions will appear under 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.

DIFFERENCES BETWEEN CLERGYMEN AND THEIR CONGREGATIONS.

Sir,—Since writing the letter which appeared in the last issue of your paper, two further letters or rather continuations of your correspondent's first letter, have appeared, to which I would beg permission to briefly reply. As to the amendment moved and seconded by Rev. Mr. Davidson and Canon Cayley, namely, that the petition should be signed by one-fourth of those entitled to vote for lay representatives, it seems to me that the passing of this amendment would have had a most injurious effect, as it would necessitate the canvassing of the whole parish in order to secure the requisite number, and thus before the clergy-

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June 15, 1899.]

man was offered an opportunity of answering the petition, he might have a large proportion of the congregation against him. I cannot follow the argument presented by your correspondent, that, notwithstanding the charges laid against the clergyman are proved to be unfounded or of a trifling character, that a stigma will be attached to him, his good name smirched, and his character blasted. On the contrary, I should think that the charge or complaint having been laid before an impartial tribunal, a finding in his favour would be the strongest position that a clergyman could ask to be placed in. It might as well be said that where any man is libelled or slandered, and he asks a jury of his own countrymen to pass upon the matter, and they find in his favour, that such a finding would do him an injustice. I may repeat what I said in my previous letter, that I think no clergyman need be afraid that any injustice will be done him, and especially as to complaints which are of a "vague and trifling character," for the safeguards prescribed by the Canon provide for their instant dismissal; safeguards which I submit are of a most substantial character, and not "largely delusions," as suggested; and, moreover, I cannot entertain so poor an opinion of the laymen of this diocese as to think that they will seize upon this Canon as a means of harassing their clergyman. I think that the laymen are too loyal to the Church and to their clergyman to ever assume such an attitude, and I am satisfied that the only cases which will ever be brought under the Canon are those where the difficulties and disagreement are of so acute a nature that the efforts of all interested in the good of the Church will be powerless to create peace and harmony, but where the clergymen are doing their work well and fearlessly, they will have, as I think they always had, the sympathy and support of the laymen.

G. F. HARMAN.

## CHANGE IN PROGRAMME.

Sir,—Will you allow me, through your columns, to notify the clergy of a slight change in the programme of the Summer School. The Church History will consist, not of three lectures on "The Church in the Nineteenth Century," but of three lectures by Rev. Professor Rigby, on "The Life and Times of Hildebrand." A large number of acceptances have been received, and the prospects for a good school are bright.

HERBERT SYMONDS.

## COMPREHENSION.

Sir,—Reading some of the English papers, I became aware that there is now a great demand for Comprehension in the Church, and it is a feeling with which many will deeply sympathize. The Church in its early days undoubtedly comprehended men of widely different opinions and modes of thought. It is necessary to mention only Justin, Irenaeus, Tertullian, and Clement. Why should not all Christians now belong to one Church, as they did then? Why not make the articles of our faith so simple that few would object to them? Was it not the Chevalier Bunsen who thought the Nicene Creed sufficient? I am throwing this out only as a suggestion, hoping that some of your readers may take it up and help to consider how such a system could be worked. Now, there is no doubt that there were not only differences of opinion among these early Christians, but considerable diversity of local customs, and each Church practised its own rites and ceremonies—of course within certain limits. Now, if any attempt were made at such Comprehension, it is quite obvious that some method would need to be found for the protection of congregations against the caprice of incumbents. A man might take charge of a parish, and change his views of the conduct of Divine Service, and under the shelter of the liberty and comprehensiveness of the Church,

might cause great offence to all his people. How could a thing of this kind be averted or corrected? Only by giving the congregation the power to dismiss the clergyman when he no longer represented their views. Otherwise, the liberty would be all on one side. You may say, this is a *Reductio ad absurdum*. Well, perhaps it is. But in what other way do people propose to work the principle of Comprehension? I should very much like to know. Yours obediently,

NEMO.

## CANON ON DIFFERENCES BETWEEN CLERGYMEN AND THEIR CONGREGATIONS.

Sir,—I ought not to trespass further upon your space, yet would be glad of a few lines to reply in the briefest possible manner to one or two of Mr. G. F. Harman's strictures on my letters upon this Canon. Mr. Harman thinks that the resolution adopting the Canon was sufficiently clear to prevent anyone supposing that the Canon would again come up for confirmation. Yet, as a matter of fact, many did expect that, following former precedent, the Canon would require to be confirmed, whatever the shape of the resolution approving it. The Canon was passed altogether too hastily. I believe that every law made by the Parliament must pass through three readings and be considered by a committee between each before it is finally adopted. And even then the law is often found very defective. Yet this very revolutionary Canon was raised through in one reading, and even the proposition that it be referred to a Committee to report at the same session of the Synod, was rejected by its advocates. The words of the late Dr. G. T. Stoker, Professor of Ecclesiastical history in the University of Dublin, are not altogether inapplicable to the Synod of Toronto, and will likely prove true of this Canon. We find that men at every age take steps blindly, without thoroughly realizing the results which logically and necessarily flow forth from them. Men in religious, political, and social matters are blind and cannot see afar off. Why does Mr. Harman accuse me of "branching out in an attack upon churchwardens in general." I am sure I did not do so, any more than I attacked the system of non-resident lay-delegates referred to in the same sentence. I quite agree with Mr. Harman that "there are many churchwardens who devote no little time and attention to the work of the church." I go further, and think that they are in the majority. But to them I make no reference. Mr. Harman seems to imply that I have overlooked the fact that complaint may be brought under the Canon by the clergymen as well as by members of the congregation. But this is a matter to which I attach not the least importance, inasmuch as neither in this Canon, nor anywhere else is there any discipline provided for the laity. The clergyman, no matter how innocent he may be, is always bound to suffer; the layman, however deeply he has offended, cannot be touched. Is this Mr. Harman's idea of justice? And can a Canon which is so manifestly unjust be for the good of the church?

T. W. P.

## THE CANON ON THE SETTLEMENT OF DIFFERENCES BETWEEN CLERGYMEN AND THEIR PARISHIONERS.

Sir,—With reference to "T. W. P.'s" three letters relating to this Canon: 1. He misquotes the title of the Canon. It is not a "Canon on Differences," etc., but a "Canon for the Settlement of Differences," etc., and his whole attack upon the Canon is based on the utterly erroneous notion that the object in passing it was solely to enable discontented parishioners to get rid of the parson. 2. He complains of the procedure adopted in passing and legalizing the Canon. It was first introduced in 1897, and after some discussion referred to the Executive Committee. With some amendments the committee reported the Canon

in 1898, leaving it to be dealt with by the Synod. After a lengthy discussion of the principle of the Canon, the Synod pronounced in its favour by an overwhelming majority. It was then taken up clause by clause, some further amendments were made, and at last the Canon, as a whole, was adopted, *nem. con.*, and the Executive Committee were instructed to procure the necessary legislation to confirm and legalize it. Public notice was given in the usual way, of the application for the Bill, and it passed through its various stages without one petition being presented against it, and without a single clergyman appearing to oppose it before the Private Bills Committee. Now that the Canon has been in force for less than three months, we are coolly asked to undo all that has been done at the expense of so much time, trouble and money. Business men might well consider whether it is not a waste of time to attend the Synod, if there was the slightest danger of the present motion being successful. The fact is that the opponents of the Canon allowed the Synod to go to all this trouble with the intention of requiring a vote by orders, when, as they erroneously supposed, the Canon would come up for confirmation at the next Synod. Now they have discovered that, notwithstanding their "years and experience," they have blundered in the construction of the Synod rules of procedure, and as a vote by orders is necessary for the repeal of a Canon, the boot is on the other foot. 3. Among other misstatements in "T. W. P.'s" letters is the following: "Mr. Dymond pointed to its necessity on the ground that some clergymen are poor financiers and unable to make a success of the envelope system, and that opportunity should be offered of having them removed." This statement is absolutely untrue. Let "T. W. P." either quote the exact words used by me, or any newspaper report of what I said, and the untruth will be apparent at once. The other objections made to the Canon can be dealt with best when the motion to repeal is before the Synod.

ALLAN M. DYMOND.

## THE AGE FOR WOMEN TO MARRY.

Mrs. Boyd Carpenter (the wife of the Bishop of Ripon), thinks it cannot be wise or right for a girl to marry until a certain maturity of character has been reached. "For what does marriage mean?" she continues, "The gaining of freedom, the direction of a household, the spending of an income, the maintenance of a position, the life of enjoyment, the change from a position of comparative insignificance to one of authority. Ay, and more than that. It is the fruition of life, and not until the plant has reached maturity should there be blossom and fruit. The seed-time in the home, the growth and development at school and at college and in society, these are the preparation. Then comes the blossom, when the receptive period becomes the productive, when from being a learner the girl becomes an actor, when she takes up life for herself and realizes her own responsibility of existence. This is the period before which she should not marry, but after which, if she wishes, she may do so safely and happily. For what is marriage? The linking of two lives for good or for ill, the conscious and continuous exercise of influence upwards or downwards, and, if the heritage of children is theirs, the instilling of principles and the formation of characters which will bear fruit in the ages to follow. To the girl who takes a high view of life and its possibilities, who is not satisfied with a butterfly existence of empty pleasure, marriage will be too serious a step to be undertaken lightly or unadvisedly, and, therefore, she will not be unhappy if she leaves her teens behind before she steps into the dignity of a married woman."

WHAT WILT THOU HAVE ME TO DO?

Hast Thou, my Master, aught for me to do  
To honour Thee today?  
Hast Thou a word of love to some poor soul  
That I may say?  
For see, this world that Thou hast made so fair  
Within its heart is sad;  
Thousands are lonely, thousands sigh and weep,  
But few are glad.

But which among them all to day is mine?  
Oh, guide my willing feet  
To some poor soul, that, fainting on the way,  
Needs counsel sweet;  
Or into some sick room, where I may speak  
With tenderness of Thee;  
And, showing who and what Thou art, O Christ!  
Bid sorrow flee.

Or, unto one, whose straits call not for words—  
To one in want, indeed;  
Who will not counsel, but would take from me  
A loving deed.  
Surely Thou hast some work for me to do;  
Oh, open Thou mine eyes.  
To see, O Lord, how Thou wouldst have it done,  
And where it lies.

RICH YET POOR.

It was pointed out to me recently by a very bright, alert, wise little lady, with whom I happened to be talking. She is over seventy years old, and does more business and personally manages larger interests than many a "smart" young man of thirty. For she happens to be wealthy, the owner of a good deal of property, "one where and another," as she expresses it, and being a widow, with a preference to living her own life and managing her own affairs, she has few leisure moments and no idle ones.

"Happens," did I say? What a foolish word that is, or what a foolish way we have of using it! This woman's wealth never "happened"—not a dollar of it. She earned it all with brains and fingers.

"I saved," said she, confidentially, "worked and took care of what I got. I said to myself, My folks didn't like it because I married a poor man. My father was rich, and he left all his money to the other children. 'Very well,' said I to myself, 'I'll have money of my own, and money to lend if they need it.' So I went to work. What did I do? I kept boarders—fifty of them. I saved. I didn't spend anything. My husband worked with me. He saved. We began to have a little ahead, and we put it into houses. They earned money for us. We kept right on working. That's all. Anybody can do it. If you'll take just one thing and set your mind to it, you can do that one thing, provided you have your health."

There was her secret, told so quaintly. It is no truer of getting rich than of any other getting. It might be just as true of getting good or wise or famous. The main thing to decide first is what you shall strive for, before setting your mind to it.

But getting money did not satisfy, as she told me pathetically. "My husband died at last," she said by way of ending, "and I felt so poor, with all my money in the bank. I felt as if my heart was dead, and all that saved-up money was heavy as a grave-stone. By and by I found a way to lift and lighten it. I found out that money's a splendid thing to do good with. Yes, I did. No, indeed, I'm never lonesome. I'm too busy—too happy and busy. I call myself the Lord's chore-woman. He has such lots of heavenly chores and errands!"

I do not know how you feel in reading this little true story, as true and simple as I

know how to tell it; but to me, somehow, as I heard her talk, holding her hand in mine, there came a kind of longing to slip down off my chair and sit at her feet while she taught me the way to win success and the crown that glorifies it. Set your heart on a thing, work for it, deny all else for it; then offer all up to Him whose happy service can alone make success worth having.

THE BISHOP OF LONDON ON SUNDAY PAPERS.

Outside all consideration of the merits of the journalistic enterprise, which will shortly manifest itself in the publication of new Sunday papers, some important points to be considered are the extra labour which will be thrown upon the news agents, combined with the possible consequent developments of general Sunday trading, and the moral effects which the "carrying on the week's doings in an unbroken fashion" on Sunday will have upon the community. Upon the latter point the Bishop of London has expressed the following opinions to a reporter. He said: "I will put my opinion upon Sunday newspapers as briefly as possible. The idea of a day's rest is that we should suspend as much as possible our ordinary occupations, and turn our thoughts into other channels. I am quite willing to admit that newspapers represent the highest point of our secular energies; but the conception of Sunday rest is that we discharge our functions better for six days by resting them on the seventh. The care of our mind is analogous to the care of our body. If a man feeds his mind mainly upon newspapers for six days, he might with advantage devote himself to some more continuous reading on the seventh. I was struck some years ago by the remark of a newspaper editor on a sermon which dealt with topics of the day. He said: 'I wish the clergy would not preach on such things—we have them with us all the week, and we wish on Sunday to get into a higher atmosphere where we are lifted above them for a time, and so understand them better when we go back to them.'"

GOD'S SIGNS.

God looks up at us from every sweet flower that blooms. The beauty that fills our earth is a pledge to us of God's thought and love for us. We all know the familiar story of the great traveller who was saved from perishing on the desert, where he had fallen, faint and famishing for water, by seeing a little speck of green moss peeping out of the hot sand. This gleam of life assured him that God must be near, thus putting new hope into his heart, and giving him strength to rise and struggle on until he found water. Every plant or flower should remind us of God, make us reverent.

OPPORTUNITIES EVERYWHERE.

Only weak men wait for opportunities. Chances greater in number, wider in extent, easier of access than ever before existed, stand open to the sober, energetic, determined youth. Never was there such an opportunity before, in the history of the world, for young men and young women, as to-day. America pulsates with chances; it is but another name for opportunity. Open eyes will discover chances everywhere. Lack of opportunity is ever the excuse of weak, vacillating minds. Do not look for great opportunities. Seize the chances near at hand. Some people are always crying: "No chance." They would do something in the world if they only had an opportunity. Think

of this, in a land whose very atmosphere is a tonic; a land teeming with magnificent chances. Opportunities! Every life is full of them. Every sale behind a counter is an opportunity to be polite; every job of a mechanic is an opportunity to do his level best; every business transaction is an opportunity to be manly, to be honest, an opportunity to make friends. If a slave, like Frederick Douglass, who did not even own his body, could elevate himself into an orator, an editor, a statesman, what cannot the poorest American white boy do who is so rich in opportunities compared with the poor slave? It is the idle, shiftless youth who complains that he has no time or opportunity. Some young men will make more out of the odds and ends of opportunities, which many carelessly throw away, than others would get out of a whole lifetime of chances. Life teems with chances. Yours may not be dramatic or great, but if you would get on in the world, you must seize them as if they were gold.

HINTS TO HOUSEKEEPERS.

Lamb and Rice Croquettes.—Mince carefully the remains of a cold joint of lamb, season highly with pepper, salt, and a little cayenne. Mix with the mince half the quantity of boiled rice that there is of meat. Form into balls, dip into egg and breadcrumbs, and fry in boiling fat. Serve hot, decorated with parsley.

Roasted Veal Cutlets.—Have a cutlet of veal from the fillet cut into small pieces. Spread over them a little veal forcemeat, cover with thin slices of fat bacon, and put them on a skewer. Cover with oiled paper, and roast before a clear fire. Serve with sauce.

Gooseberry Tart.—Thoroughly stem a quart of green gooseberries. Put into a sauce-pan with enough water to prevent burning, and stew them slowly until they break. Stir often. Sweeten them well and set by to cool. Pour into a pie-dish lined with puff paste, cover with a top crust and bake in a good oven. Serve cold with powdered sugar sifted over top.

Orange Fool.—Strain the juice of three Seville oranges into a basin with three beaten eggs. Mix thoroughly, grate a small piece of nutmeg over them, next add a pint of cream sweetened to taste. Put the mixture in a jug, place in a pan of boiling water, and stir over the fire till it thickens. Serve in a glass dish and strew sifted sugar over.

Bannocks.—Two teacups oatmeal or barley meal sifted with two teaspoons of baking-powder; add to two beaten eggs one tablespoon of sugar, one pint of milk, one-half teaspoon of salt; sift the oatmeal or barley and bake on a griddle.

Boning A Fowl.—Cut through the skin down the centre of the back and raise the flesh carefully on either side with the point of a sharp knife until the sockets of the wings and thighs are reached. Till a little practise has been gained, it will perhaps be best to bone their joints before proceeding further, but after they are once detached from it, the whole of the body may easily be separated from the flesh and taken out entire, only the neck bones and merrythought will then remain to be removed.

A capital vegetarian soup can be made by using four sticks of celery, a couple of leeks, three turnips, one onion, one potato, and two carrots. Fry these in butter, and stew them in a saucepan for an hour in their own juice; add two quarts of boiling water, and stew for two hours.

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Children's Department.

ALWAYS WORK TO DO.

If you cannot on the ocean  
Sail among the swiftest fleet,  
Rocking on the highest billow,  
Laughing at the storms you meet,  
You can stand among the sailors,  
Waiting yet within the bay,  
You can lend a hand to help them,  
As they launch their boats away.

If you are too weak to journey  
Up the mountain steep and high,  
You can stand down in the valley,  
While the multitudes go by,  
You can sing a happy measure  
As they slowly pass along,  
Though they may forget the singer,  
They will not forget the song.

If you cannot in the conflict,  
Prove yourself a soldier true,  
If, where fire and smoke are thickest,  
There's no work for you to do—  
When the battle-field is silent,  
You can go with careful tread,  
You can bear away the wounded,  
You can cover up the dead.

Do not then stand idly waiting  
For some nobler work to do,  
What your hand each moment findeth  
Is the work God means for you.  
Go and toil in any vineyard;  
Do not fear to do and dare;  
If you want a field of labour,  
You can find it anywhere.

A LITTLE GIRL'S VICTORY.

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing. The younger crept up softly behind her and gave her a sharp slap upon her cheek.

A visitor, unseen and unheard, was sitting in the adjoining room and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But no. The victim's face flushed and her eyes had a momentary flash of indignation. She rubbed her hurt cheek with one hand, while she held the doll closer with the other. Then, in a tone of gentle reproof, she said:

"Oh, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply. "Here Sallie," continued the older girl: "sit down here in sister's chair. I'll let you hold dolly awhile, if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere about, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child and questioned her.

"How can you be so patient with Sallie, my dear?"

"Oh," was the laughing answer, "I guess it's 'cause I love Sallie so much. You see Sallie's a dear girl," excusingly, "but she's got a quick temper, and—Sallie forgets herself sometimes. Mamma said, if Sallie would do angry things to me and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I'm trying to, as the Bible teaches me."

—Our patience is the measure of our faith.

A CLEAN CONSCIENCE.

A little girl said to me once, says a thoughtful writer: "I hate to wash dishes, but when mamma tells me to I try and wash them so my conscience is clean, too." It sounded very funny from her lips, for she was a little will-o'-the-wisp, with saucy black eyes. But she was right. In the simplest daily task the conscience can be washed "clean, too."

I saw four men carrying bricks one day. One worked busily while his master's eye was watching, but smoked by a sunny wall in his absence; one tossed bricks into his hod with feverish energy and ran up the plank with hurried steps in the morning, but by night was unable to work from fatigue; again, another wandered with idle steps, stretched his arms, yawned, and slowly half-filled his hod; while the fourth industriously plied backward and forward from the brick pile to where the masons were at work, diligently, methodically working, without haste, without waste. Which one of the four do you think had at night best earned his daily wages?

THE SICK-ROOM.

The sick-room of the invalid is often the one spot in the whole house where the presence of Jesus is most blessedly felt, because his cross is so meekly borne. These dull, shut-up, monotonous lives are often mighty with power, radiant with a softened light, fragrant with the incense of praise, eloquent with testimony to the Divine righteousness. "What I do, thou knowest not now," is the Saviour's whisper to the soul, which humbly, secretly, but sometimes almost with agony, wants to know the reason of its tribulation. What He gives all in the house know, and many outside. He gives Himself, He manifests Himself; and through the steady and cheerful consecration of the will laid at His feet, the house is "filled with the odour of the ointment."

UNDER THE STONES.

It is surprising what wonderful things are going on under the stones along the roadway, or in the meadows. Turn up the stones, children, and see what is hidden beneath them.

William Hamilton Gibson tells how he made such an investigation:

"It has always been a favourite pastime with me, this overturning of stones and I know not how many thousands of them, big and little, and even rocks, too, have disclosed their dark secrets to me. Under one I found a mouse nest; another, a snake or toad; the next one may disclose the nest of the solitary bee or brown wasp, or mud-dauber, or rare spider; and here I find a pretty orange-spotted salamander, or wood frog, or a rare cocoon, to say nothing of all the host of squirming things—beetles, bugs, caterpillars, centipedes, armadillo-bugs and ants—which are among the certain dwellers beneath almost any stone in the field.

"One day I lifted a large, flat rock and turned it over, when I was immediately saluted with a distinct explosion, accompanied with a tiny cloud of smoke among the border grasses. I quickly parted the grass and saw a small, blue beetle partly concealed beneath a dried leaf. I sought to pick him up, when I was treated to a repetition of the explosive report and cloud of smoke.

"Here was a curious freak, indeed. A regular sharp-shooter, blue uniform and all. I captured my insect and placed him in a collecting-box. Shortly afterwards, upon lifting the lid, the prisoner gave me another volley. But no provocation could induce him to further waste his powder. His ammunition was exhausted, and he evidently only carried three rounds.

"After a night's rest in captivity, however, the spirit of the insect was revived, and I got another round of three shots out of him, the puff of white smoke like vapour staining the tin interior of the box and leaving an acid pungent odor. The name of this insect is the Bombardier Beetle."

THE CLEVERNESS OF RATS.

A sea captain tells a remarkable rat story. In a corner of his ship was a box of biscuits open, so that anyone in passing might take one if needed. One day, when all was quiet on deck, he saw a few rats at the box, and thought he would watch their game. Ship's biscuits are rather heavier than a rat can carry. Two rats jumped upon the edge of the box, dipped inside and seized one and the same biscuit. When they had got hold of it, the others began to haul away at their tails, and so helped them up with the biscuit, which fell outside the box. At this the rats ran away and disappeared. Stealthily however, they again assembled around the biscuit. Two lay down at opposite sides of the biscuit, and gripped it between their paws. The others then pulled them by their tails. The biscuit was pushed ultimately over the edge of the deck into a hole, and then the rats went below to nibble their prize in safety.

A PUZZLE STORY.

One rainy day the two little boys clambered up over Uncle Peter, as he sat in his armchair by the window, and demanded with one voice:

"A story. A story, please!" "Story, indeed," responded Uncle Peter. "How many stories high do you suppose I am?"

Then the two little boys began to laugh until the room shook with their jollity. Uncle Peter's jokes were so very funny!

"Tell one. Tell one, Uncle Peter," they shouted.

Uncle Peter laughed, too. He planted one little boy on each of his two broad knees and began:

"Well, well! Let me see. Did

I ever tell you about Farmer Gray's cats?"

"No!" The little boys shook their two little heads both together.

"Sure? Queer I never told you about Farmer Gray's cats! Well, old Farmer Gray was a great man for telling wonderful stories. Great stories they were, too—Farmer Gray's stories! Only, when you came to find out the truth about them they were not so wonderful as you might think.

"Well one day old Farmer Gray came into the room and he says: "Terrible lot of cats down at our house. You ought to see 'em."

"How many cats are there?" said I.

"That's what I've been trying to find out," said Farmer Gray. "I've counted them over and over and over trying to find out how many cats there are, and I can't," said he.

"Well," said I, "tell me and I'll find out for you!"

The two little boys sat with their eyes and their mouths wide open, ready to hear and pronounce judgment on the number of cats. Uncle Peter looked down at them with a twinkle in his eyes. "You've seen lots of cats, boys?" he said.

"Oh! yes," replied the two little boys, together.

"Can you count?" Uncle Peter asked again, suddenly.

The two little boys looked doubtful.

"Ye-es, Uncle Peter," they answered, slowly, both together.

"Well, perhaps you can count up how many cats Farmer Gray had at his house," went on Uncle Peter.

"I went into my kitchen," said Farmer Gray, "and my kitchen has eight sides to it."

"Eight!" exclaimed the little boys, both together.

"Yes, eight; because the corners were cut off," continued Uncle Peter, going on with Farmer Gray's story, "and in each corner of my kitchen there was a cat sitting." Now, that made eight cats, didn't it?"

"But that wasn't all." "In front of each cat in that room," said Farmer Gray, "there were seven other cats"—

"Seven!" exclaimed the two little boys, both together.

"Seven—Farmer Gray said so. "In front of each of those cats there were seven other cats," said Farmer Gray. "And there was a cat sitting on each cat's tail!"

"Tail!" exclaimed the little boys, both together.

"That's what Farmer Gray said," insisted Uncle Peter, firmly. "In each corner of that room there were eight cats; in front of each cat there were seven other cats, and there was a cat sitting on each other's tail." That's exactly what Farmer Gray told me."

The two little boys looked in bewilderment from Uncle Peter's face to the window, and from the window back to Uncle Peter's

"Yes," replied the two little boys.

"Well, it wasn't," said Uncle Peter. "And you can tell me easy enough if you try. Just sit still and think a bit, and tell me how many cats Farmer Gray had in his kitchen. It was just like all of Farmer Gray's stories, ruminated Uncle Peter. "Nothing wonderful when you got to the bottom of 'em." Eva Lovett, in San Francisco "Examiner."

—No one can fall low who is upright in his actions.

"What's your name, Bob?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have

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June 15, 1933

shamed the boy's tormentor, but he only said, "Let me see it."

"I can't," said Robert Cullen Deems. "See here, if you don't I'll scare the horses and make them run away."

The little boy cast an apprehensive look at the belled horses and shook his head.

"Here, Bob, I'll give you this peach if you'll pull that note half-way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you will just show me the corner of the note," said the tempter.

The child turned away as if he did not wish to hear anyone, but the young man opened the bag and held it just where he could see and smell the luscious fruit.

A look of distress came into the boy's face: I believe Bob was afraid to trust himself, and when a man left his seat at the other end to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into the vacant place.

A pair of pretty gloved hands began almost unconsciously to clap, and then everybody clapped and applauded until it might have alarmed Bob if a young lady sitting by had not slipped her arm around him and said, "Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation and wise enough to run away from it."

AN UNJUST ACCUSATION.

It was in the busy holiday season when the stores were full of customers that a lady came rushing up to the ribbon counter. She pushed her way through the customers already being waited on, and addressing one of the young women behind the counter, said, in an excited tone of voice, "Did you see my pocket-book? I left it right here on the counter, only a few moments ago?"

The young woman had not seen it, and moved away a box of ribbon from the place the lady designated as the one where she had laid her pocket-book. It was not there.

"I am perfectly sure I laid it there," said the customer. "There was a cash girl with a blue dress on standing right at my elbow at the time. There she is now," she exclaimed, pointing in the direction of the glove counter. In an instant the owner of the pocket-book had rushed up to the girl, and asked in tones suggestive of suspicion, "Did you pick up a pocket-book a short time ago, lying on the ribbon counter?"

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"I didn't see any pocket-book," the girl replied, in a short, dazed manner.

"You certainly must have seen it," the woman continued. "You stood right by me, and now I remember that you were looking at it while you were waiting for some goods to take to the cash counter."

The cash girl's face was crimson and the tears came into her eyes. Customers had turned to look at her, cash girls had stopped on their way to the cashier's desk to see what the matter was. "I think the best way for me to do is to report you at the desk. Give me back my pocket-book and I will say nothing of it," she continued.

"I haven't your pocket-book, madam," answered the child, emphatically.

"You may not have it, but you know where it is," the owner replied, who by this time had allowed herself to show her suspicions in a very pronounced manner.

Not long after, the cash girl was ordered to report at the desk. There she was questioned and cross-questioned by the proprietors of the store, her accuser putting in a word to try to establish the child as a thief, but she stoutly maintained her honesty. There had never been any complaints made of the girl before, and she had been in the store some time.

Her sobbing and her distracted manner, however, seemed to be an indication of her guilt, and she was sent home, although she had been searched by a woman detective in the store and the pocket-book had not been found on her person.

"I will see your mother, later," the head one of the firm had told her.

How thankful the poor child was to go home and throw herself into the shelter of her loving mother's arms, and to tell her troubles to her.

"Accused of being a thief!" exclaimed the mother, an honest, hard-working woman, "my child a thief. I'll never believe it."

In the midst of the outburst of mother and daughter, a messenger from the store came in, and said, "The boss wants you to come back as quick as you can—something has happened. I don't know what, but one of the girls said the pocket-book has been found."

With joy the innocent girl returned to the store, the pocket-book had been found. It seems a lady who was at the ribbon counter had picked up the missing pocket-book, which outwardly was just like her own, and when she got home she found two pocket-books in her shopping-bag, and concluded that she must have picked it up at the ribbon counter, as ribbons were the last purchase she had made. She hurried back as quickly as she could, fearing that some innocent person might be suspected. "It was so very, very careless of me," she explained. "I hope there has not been any trouble about it." When the story was told to her the lady spoke very kindly to the little girl, and took her name

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and number, and said, "I shall not forget you," and it is presumed that she did not. The accuser, however, felt that she had been the injured party, and made no concessions. She reasoned that she had been the one wronged. The wrong she had done the little girl apparently did not trouble her in the least.

But it must be said in justice to the firm that in the store reparation, so far as possible, was made to the little cash girl who had suffered such great injustice. Careless, suspicious people make a great deal of trouble for others, and often cause much suffering by their hasty, unjust judgments.

WHAT "SING A SONG OF SIXPENCE" MEANS.

You all know this rhyme, but have you ever heard what it really means?

The four-and-twenty blackbirds represent the twenty-four hours. The bottom of the pie is the world, while the top crust is the sky that overarches it. The opening of the pie is the day-dawn, when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented sitting in his parlour, counting out

his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunbeams.

The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before her king—the sun—has risen, is the day-dawn, and the clothes she hangs out are the clouds. The bird who so tragically ends the song by "nipping off her nose," is the sunset. So we have the whole day, if not in a nutshell, in a pie.

—Life is too short to idle away one moment. Give to every fleeting one some duty performed.

—There is one thing that you can do in life better than anything else. Find out what it is, and do it.

—It is well to make frequent excursions into the future under the guidance of reason and conscience, but irrational and irresponsible day dreaming is a delusion and a snare.

—Let every man do as if God were present in physical form to condemn or approve the act.

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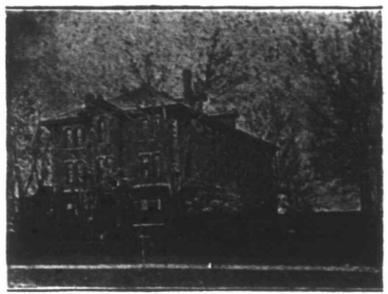
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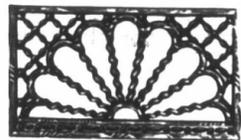
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