

Canadian Churchman

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[No. 21.

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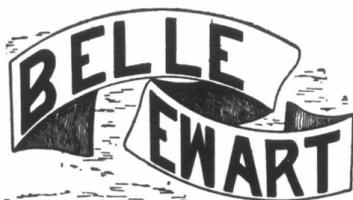
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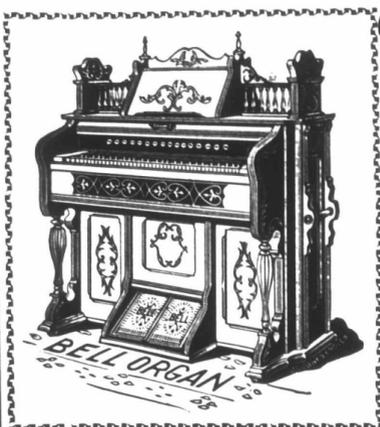
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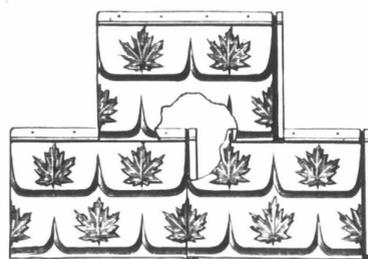
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LESSONS FOR SUNDAYS AND HOLY DAYS.

TRINITY SUNDAY.

Morning—Isaiah 6:1-11; Rev. 1:1-9.

Evening—Genesis 18, or 1 and 2:1-4; Eph. 4:1-17, or 8 Matt. 3

Appropriate Hymns for Trinity Sunday and First Sunday 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.

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.

Processional: 161, 165, 166, 167, 179.

Offertory: 162, 164, 170, 172, 275.

Children's Hymns: 169, 330, 335, 336.

General Hymns: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

Children's Hymns: 175, 304, 338, 344.

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OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

First Sunday after Trinity.

Joshua xxiv., 15. "Choose you this day whom ye will serve."

A solemn moment of parting. Successor of Moses about to leave. Serious crisis for them and for him. To enter a new land—of promise. Prosperity or adversity on conditions of faithfulness or—some lessons in the Text.

i. Personal religion is a matter of choice.

1. Grant, much connected with religion apart from choice. Privileges many. Birth

Baptism. Sacred influences. But a moment of personal decision.

2. Personal religion a voluntary matter.

(1) Not a matter of course, nor a thing done for us. (2) But made personal by choice.

Illustrated in all human history (Héb. xi).

Abraham, Moses, Joshua, David. (3) Implied in all Bible teaching. "Take My yoke."

"Many hath chosen."

ii. The great decision the choice of a Master.

1. The alternative clear; God or the world.

Serve we must. Made to serve. And one or other of these. Seen in Moses—people of God.

Joshua places alternative clearly before them. Elijah complained of indecision. So ever. One Master. One controlling principle. Faith or sight.

2. One or other we choose. And choosing must serve. (1) Not merely admire, approve—Judgment. Taste. (2) Essential thing is will. Will determines character.

Condition of responsibility. Service the test of inner man.

iii. Why should our choice be for God?

Must be for God or world. Eternal or temporal. Joshua admitted a kind of right of choice—power of choosing. Same power belongs to us. To be exercised in full view of consequences. Yet Joshua commends service of God. And why?

1. We belong to God. His work. Made in His image.

2. He has chosen us. In Christ. In Baptism. Called us by His Word.

3. His the only worthy service. (1) World brings bondage, and is transient. (2) Sin brings misery, death. (3) Service of God, peace, harmony, power.

4. In serving God we best use the world. By renouncing world as master, we make it our servant.

iv. The choice should not be deferred. This day.

1. We do choose this day either way. Hesitate? Yes, for a moment. But refusal to decide is decision.

2. All mean to choose God at last. At least all who have understanding. At least desire winning side.

3. Delay robs of many blessings—in this life.

4. There may not be opportunity of decision in the future. Uncertainty of life.

5. We may lose the power of choice. A delusion to imagine we may always do as we wish. "To-day, if ye will hear." "Seek ye the Lord, while He may be found."

TRINITY SUNDAY.

Trinity Sunday is the latest in institution of all the great Festivals of the Christian Church, and to this day it is regarded by the Roman Catholic Church as simply the Octave of Pentecost—all the Sundays between that festival and Advent being dated

not as Sundays after Trinity, but as Sundays after Pentecost. In our own Prayer-book the Gospel and Epistles for Whitsunday are evidently provided for the Octave of Pentecost. The actual name of Trinity Sunday, it is said, has been used in England since the time of St. Osmund (A.D. 1080). In the Western Church it has been regarded as a separate festival only by the English Church and those German Churches which owe their origin to St. Boniface. Thomas a'Becket, who was consecrated on the Octave of Pentecost, A.D. 1162, made that Sunday the Feast of Trinity, and the same was done by the Synod of Arles, A.D. 1260. But the universal observance of the day was first enjoined by Pope John XXII. in A.D. 1334. The English Church and the Lutheran Church of Germany follow the practice of the Church before the Reformation in dating their Sundays from Trinity Sunday; the Roman Church, as already remarked, dates them from Pentecost. The Festival of Trinity differs from the other great festivals of the Christian Church in this, that, while they commemorate historical facts in the course of Divine Revelation, this commemorates a doctrine and an eternal truth of the Nature of God. Such a commemoration is a fitting conclusion to the series of disclosures made in the revelation of the Most High. The Son is revealed in the great events commemorated on Christmas, Easter Day, and Ascension Day; and the revelation of the Son is also the revelation of the Father. The revelation of the Holy Ghost, as a Person, is made on Pentecost; and this completes the revelation of the triune God. It was, therefore, fitting that the Octave of Pentecost should be appointed for the Confession of the Holy Trinity. On this day we specially declare that the Father is God, the Son is God, and the Holy Ghost is God; and yet that there are not three Gods; but one God; that we pray to the Father, through the Son, by and in the Holy Ghost. Thus do we find that all three persons of the Holy Trinity are helpers towards that close and intimate fellowship with God which is the end of Divine Revelation.

THE WORK OF SYNODS.

In a recent communication to this paper, it was said: "To-day the whole atmosphere of Christian life is saturated with worldliness, unbelief, and open infidelity, but no one for a moment supposes that our Church synods will trouble themselves about these matters," and so forth in the same strain. Now these are not the hasty utterances of an anonymous writer on the effervescence of irresponsible youth, but the deliberate assertions of a respected clergyman "no longer in his first youth." It is therefore of some importance to ascertain what such words may mean, what faults they bring home to us, and how we

amend those faults. In the first place, is it true that the whole atmosphere of Christian life is so polluted? Certain things, we fear, must be conceded. We are not, as a Church, in a quite healthy and vigorous condition. Such a remark does not apply to all our Churches. Many of them are prospering and flourishing—adding numbers of young people, prepared for confirmation and confirmed, to the roll of communicants. It would be interesting to ascertain what proportion the number of confirmations during (say) the last three years bears to the previous three years, or to a similar period a few years back. Although not conclusive as to the condition of our churches and parishes, this would be a help, and would contribute something towards an estimate of our condition. Then it would be interesting and useful to ascertain the state of the other religious bodies round about us—Roman Catholics, Methodists, Presbyterians. Another thing of some importance to ascertain would be the amount of contributions to religious objects—parochial, diocesan, missionary. This should count for something. Or, again, the number of communicants (say at Easter), might be compared with those of previous years. General changes of worldliness and unspirituality are not easily verified or disproved. Where, however, satisfactory reports can be gained on the points referred to, we may feel tolerably certain that there must be spiritual life beneath. But the next utterances are stronger and harsher: "No one for a moment supposes that our Church Synods will trouble themselves about these matters." Let us look at this for a moment. In the first place, it must be remembered that a chief part of the business of our Synods is to provide for the government, administration, and financial support of the Church. They exist mainly for the transaction of business, and this is their first duty and care. We are not aware that this is done in an excessively secular spirit. We suppose it would be possible to interlard those discussions with a great deal more of religious phraseology, "as the manner of some is." But we doubt very much whether anything would be gained by such a process. It is not, however, quite fair to say that the Synods will not concern themselves with the spiritual affairs of the Church. Those who were present at the Provincial Synod at Montreal must remember Dr. Langtry's motion in reference to the state of the Church, and the very living and stirring debate that came out of it. Nor did the matter end then. Several meetings have since been held to carry on the enquiry then begun, and very important work was done at those meetings. We doubt whether the subject could be further profitably considered at our Synods. On this matter we can give no definite opinion; it would probably depend upon the decision of the Bishop how far such an enquiry should go. But the thing need not be neglected for that reason. It is open to anyone to suggest or move that committees should be appointed by the various dioceses of the province, which should collect evidence as to the state of matters,

and seek for explanations of our progress or decline. These various committees might, by and by, meet perhaps at the next assembling of the Provincial Synod—and compare notes, and then, if they thought well, give the result of their enquiries to the Church. It must be possible to discover something at least of the causes of good and evil. The Lord's arm is not shortened. The Gospel is as true as ever it was. The Church of England bears the same unwavering testimony to the Catholic Faith. If anything is wrong, it is with the members of the Church—laymen and clergymen, bishops, priests, deacons and congregations. Perhaps with all of these in different ways. If only we are willing to begin this enquiry with sincerity, earnestness, humility, God will teach us. Let us begin at home—each one with himself. Am I the man? What have I, clergyman, churchwarden, layman, done to help or to hinder the Gospel of Christ, the Life of Grace, the progress of the Church? If only we are led to such heart-searching and purpose of amendment, then God will bless us, and His way will be made known upon earth.

THE OLD AND THE NEW.

It is said that Ritschlianism is all the vogue in Germany at present, and that it is spreading among the divines of several of the Churches in Great Britain and in the United States. Now the followers of Ritschl tell us that the intellectual statement or reception of our belief is of small importance—that the great thing is feeling or sentiment—the sentiment of dependence on God, of love to Christ and so forth. In fact, according to these teachers, the Church of the fourth and fifth centuries quite unnecessarily introduced a number of metaphysical ideas and definitions, which were not only unnecessary, but rather hurtful than helpful. In presence of such a contention, the old-fashioned Christian is constrained to ask whether there is such a thing as the Catholic faith, and if so, what it is, and whether we may surrender much or little of that which has hitherto been included under that name. Now among the doctrines of the Catholic faith, there is one which must be regarded as pre-eminent; and upon the assertion or rejection of this doctrine a great deal depends—so much, indeed, that Christianity will be an entirely different thing to those who accept and to those who reject this doctrine. We need hardly say that this doctrine is the Godhead of our Lord Jesus Christ. This doctrine is certainly part of the Catholic faith, as generally understood. If there is anything of ambiguity in the Apostles' Creed, this is entirely absent from the Nicene Creed and the "Quicumque Vult." According to the former, Jesus Christ is "God of God, very God of very God—of one substance with the Father." Now we naturally want to know what the new School of Ritschlians has to say to this doctrine. It is enough to talk to us of Greek Metaphysics and its intrusion into the terminology of the Christian Church. We go back to the simple question: Do you be-

lieve that Christ is God, or do you not? Give us a plain and simple answer to that plain question. Dr. Kaftan, a learned and distinguished member of the School, has undertaken in his "Dogmatik" (doctrinal theology), to give us an answer to this question. And he begins by telling us that the characteristic difference between Jesus Christ and other men is that Jesus is the most perfect revelation of God, that in His human and historical personal life, He is the manifestation of the life of God; and that we must think God such as Christ is. This is excellent as far as it goes. But we doubt whether it would have satisfied the Fathers of Nicœa and Chalcedon, whether it would have sufficed to save Arius and Eutyches. The exalted Christ, Kaftan continues, differs from the historical solely in this, that the latter has entered into participation in the glory of God. Without accepting this statement as complete, we have no objection to it as far as it goes; but still we ask Who or What is Christ in His own nature? Christ, we are further told, is a hero; but more to the Church than a hero can be. He is one with God, and this unity with God is the hidden source of His entire activity. Good enough is this also, but does it tell us all? It is something, we are told, much higher than even the highest communion with God ever experienced by a human being. And this unity lies in His self-consciousness, in the innermost world of His activity. His development must not be represented as a gradual acquisition of such a consciousness from sources without Himself, but only as the development of a possession that was originally His own, although in embryonic form and strength originally. Then Dr. Kaftan speaks of the "divinity of Christ," but not in the sense of His Godhead, as we understand it. His will and His works are identical with the will and the workings of God. He has established the reconciliation of the sinner with his God, and has founded the Kingdom of God. All good again, but not enough. These two things, we are told, cannot be the work of a human being, but they can be realized by us only if God's activity is displayed in us. It is accordingly impossible to take part in these gifts without having recognized God in Christ. Now, all this is excellent as far as it goes. But it necessitates no belief in the supernatural character of Christ, and a German professor, a friend of Dr. Kaftan, has declared that this entire Christology of his is erected upon a different foundation from that which has been currently taught in the Churches. The doctrine of the two natures of Christ, he says, as the necessary basis for his work, is no longer recognized by the new theology. It might seem harsh to speak of this new theology as simply Unitarian, yet we can discern no essential difference between these two creeds. Let the followers of this way of teaching then clearly understand what they are coming to. If these new guides are right, then the whole Nicene faith is false, and the foundations of the Church must be completely changed.

Scotland's Share
Rev. Canon
onto: Revell.

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REVIEWS.

Scotland's Share in Civilizing the World. By Rev. Canon Mackenzie. Price, \$1. Toronto: Revell, 1899.

This is a book full of interest, not to Scotchmen only, but to Englishmen and Irishmen and even Foreigners, as well. Our only regret is that Canon Mackenzie has not given us also his lectures on England and Ireland; for this volume of nearly 200 pages is the expansion of a lecture on Scotland. The writer goes to the root of the matter, and begins by showing that the character of Scotland is represented by the emblems of the Unicorn and the Thistle, just as the Lion and the Rose are representatives of England. We will not hurt the susceptibilities of other nationalities by quotations. They will not be hurt, if they read on. Canon Mackenzie in claiming for Scotchmen many inventions and discoveries, does not ignore the conflicting claims of Englishmen and others. This will be seen under the Steam Engine, the Locomotive, etc. But we must say, the total result in favour of the Northern Kingdom is very surprising. Apparently there are two ways of accounting for it—physical strength and religious education. The whole volume will amply repay perusal.

Missionary Expansion Since the Reformation. By Rev. J. A. Graham, M.A. Price, \$1.25. Toronto: Revell, 1899.

We rejoice greatly in the frequent accessions to our increasing literature on missionary subjects; and although this new volume comes from the minister of another communion—the Established Church of Scotland—it contains much which is of the deepest interest to all who care for the spread of the Gospel—that is for all Christians. Beginning with the origin of Christianity, the author proceeds to speak of the influence of the Reformation, and then gives some account of missionary effort at Jerusalem. He next passes to the Dutch, British, and Danish Colonies. Subsequently we have a good account of Hindus and Buddhist Lands, and a very interesting chapter on the Dark Continent. Then he passes to Islam, the Southern Isles, and the New World. Obviously the narrative is condensed, but it is not therefor lacking in vitality or interest. The writer has obtained the co-operation of missionary experts belonging to different Churches, and, as far as we can judge, is conspicuously fair in his representations. The book may be safely recommended as of great value as an outline which may be filled up from more detailed local narratives.

The Twentieth Century New Testament; A Translation into Modern English. Part I., Gospels and Acts. Price 1s. 6d. Toronto: Publishers' Syndicate, 1899.

When we first cast an eye upon the pages of this book, we felt inclined to say: This will never do, and indeed, we still think it will not do for reading in church. But as we read further, we became impressed with the thorough excellence of the work. The names of the translators are not given. We are told only that the translation is made from Westcott and Hort's Text—as good, perhaps, as any. But every page of the book shows that we have here the work of first-rate scholars, and even those who will not give up the habitual use of the Authorized or Revised will find help from this rendering into the English of everyday life. Let anyone, Greek scholar or not, turn, for example, to the story of the interview of St. Peter with our Lord, after the Resurrection, recorded by St.

John, xxi., 15, and he will find thoughts here which neither of the accepted versions would convey, and which could be got only from the Greek original. We trust that this volume, inexpensive as it is, may obtain a wider circulation.

Magazines.—The Critical Review, as usual, gives an account of all the recent publications of importance in theology and philosophy, written by the most eminent scholars at the English, Scotch, and Irish universities. Among recent publications noticed, we may mention W. Wallace's "Posthumous Essays," Dalman's "Worte Jesu," James on "Human Immortality," Kautsch's "Literature of the Old Testament," and Stout's "Manual of Psychology."

The Literary Digest is as good as ever. Its selections from contemporary magazines and journals are varied, and made with good judgment. Most of the questions of the day, civil, religious, literary, and artistic, find a place in these pages. We have "Army Beef," "Irving in Robespierre," "Electric Light," "Mormonism," "German Socialism," and much beside discussed in one number.

The latest numbers of the Outlook treat of topics of special interest to Americans, such as Cuba and the Philippines; but also of subjects of wider interest, such as the "Congress at the Hague," whilst Dr. Lyman Abbott considers Hosea as the "Prophet of Mercy," in connection with "Hebrew Prophets and American Problems." This is rather more edifying to the ordinary reader than a good deal of Higher Criticism.

The Expository Times deals slightly with a good many subjects, yet seldom superficially. There is no better publication for the teacher and preacher. Things old and new find a place here. The "Temptation of Christ," "Recent Foreign Theology," "Antediluvian Patriarchs," "Hittite Inscriptions," and so forth. A very careful paper on "Speaking with Tongues," by Dr. Clemen, of Halle, deserves consideration.

The Churchwoman.

This Department is started 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.

OTTAWA.

The Woman's Auxiliary of St. David's, Wales, Ont., recently celebrated their anniversary. There was a service of Holy Communion at 9.30 a.m. In the afternoon the members met at Mrs. J. W. Manning's for a quilting bee, and they were afterwards entertained at tea by Mrs. Manning, who spared no pains to make the gathering both an enjoyable and profitable one. Her hospitality was much appreciated by the members present. The past year has been a successful one with the St. David's Branch of the W.A., and the members will have a large bale to send away in the fall. The following were the officers elected at the annual meeting in April: President, Mrs. Samwell; vice-presidents, Mrs. C. S. Baker and Miss S. Eamon; treasurer, Mrs. W. J. Ransom; recording-secretary, Mrs. G. Gillard; corresponding secretary, Miss A. Eaman; Dorcas secretary, Miss L. Wert; members of board, Mrs. Wm. Winters and Miss Ida Baker; delegates to annual diocesan meeting, Mrs. C. S. Baker and Miss S. Eamon; substitutes, Mrs. Weagant and Mrs. Ransom; buyers, Mrs. Geo. Wert and the treasurer.

ANGLICAN DEACONESES.

Some weeks ago I gave a very brief sketch of the development of the Anglican Sisterhood in England, and at the request of a reader I am now attempting in an equally short space to give an outline of the work of the deaconesses. The revival of this Apostolic order in the Church in England dates from about 1860, and although a vast amount of work is now being accomplished by deaconesses it is evident that this field of opportunity is only beginning to be recognized by the Churchwomen, either of England or Canada. To explain the position of a deaconess we may well look at the derivation of the word, "helpful service," this is the keynote of deaconess' work and it is from the overmastering desire for service that the order has developed. To make the position of a deaconess perfectly clear it may be contrasted with that of a sister; the latter is elected by her community, and belongs exclusively to it. She owes absolute obedience to the Mother Superior, and the work which the Order undertakes is entirely under the control and direction of the Mother Superior. The deaconess on the other hand is at the service of the clergy, and is one of the Church officials in the parish where she is licensed. The home of any order of deaconesses is simply a training school, and it is expected that members are only to be in residence there during the two years that they are preparing for their work. In cases of illness or infirmity provision is made for the deaconess to return to the home. The deaconess proper is at the expiration of her term of training set apart or ordained by a Bishop for a life of active service in the Church, others receive the training and devote themselves to the work without receiving the rite of ordination. So far as I can learn there seldom are any vows connected with an Order of Deaconesses. The development of the order is by many looked upon as an innovation, but that is far from the case, as it is in no sense an innovation, but very distinctly a revival of the Apostolic Order which is recognized in the New Testament. A good example of the English deaconesses is the Rochester Diocesan Deaconess' Institution, whose work is carried on in the most populous parts of London. The Home accommodates eighteen ladies in training, its objects are to train and send forth devout women for active ministrations under the parochial clergy in the Diocese of Rochester, and to provide a home of rest to which those thus sent forth may periodically return. There are at present nineteen deaconesses licensed in that diocese, one in India as a missionary, and one in another diocese in England. A Rochester deaconess is licensed to a church, and lives in her parish working absolutely under her clergy. If she is a woman of means she is expected to give her work, if not she receives a fixed stipend of £75 per annum, finding all her requirements out of it. Any woman who feels that she would like to give up her life to this work, and has made an application, goes first as a "visitor" to the Home for three months. If at the end of that time she is satisfied to go on she becomes a probationer and remains in training two years or possibly longer. The probationer goes about ministering to the poor and sick, learning much of her work from observation of human nature, but study time is not overlooked, and lectures upon the Prayer Book, Church Doctrine and Church History are an essential feature. This is but one of twelve English Diocesan Deaconess' institutions; however, it serves as an example of what all are doing, their task is pre-eminently to bring the Church into touch with the people. In Canada there is but one deaconess' home, which is also a missionary training school. It was commenced in Toronto seven years ago, and during that time ten women have completed the training, six of whom are actively engaged in the mission field. His Lordship, the Bishop of Toronto, is a staunch supporter of the deaconesses, and with many of his clergy looks forward to seeing the Toronto deaconesses as well established as the older orders in the Motherland.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

LLEWELLYN JONES, D.D., BISHOP OF NEWFOUNDLAND.

Lance Cove.—A small organ has been purchased for use here and at Freshwater, when necessary. At the annual vestry meeting it was decided to reshingle the whole roof of the church with cedar shingles at the earliest possible moment.

Belleoran.—A new church, which has been in course of erection since May last, will shortly be finished. This church will be a magnificent building, the best on the south and western parts of the island, and second to none other in Newfoundland. It will be exceptionally strong and pretty withal; and to quote the words, in reference to the same, by a recent writer to one of the dailies, "It will enhance the beauty of that pretty little place threefold." Following is a meagre description of this new edifice, as it will be when completed next summer. It will stand on a concrete foundation with crypt underneath for heating purposes. Its full length will be 113 feet; height of nave, 40 feet; and from ground to top of cross on the spire, 86 feet. The chancel will be 20 feet by 25 feet, apsidal termination; the roof ceiled with corrugated pitch pine. The chapel, 15 feet square, will have groined roof, ceiled same as chancel. The vestry, same size as chapel, will have paneled walls. The seats will be of oak; there will be four rows with three aisles between. The arcades will be supported by fourteen heavy fluted columns. The windows will be of rolled cathedral glass with coloured borders. The east window will be erected, by subscriptions from the people, to the memory of the late Revs. J. Marshall and J. Bishop, who lived and died in the place. It will be a representation of the Crucifixion. The two side windows of the chancel will contain centre panels of the four Evangelists, with Agnus Dei and Dove in the openings between the two lights of each. The building will cost about seven thousand dollars, including free labour. Cash to the value of thirty-seven hundred dollars has already been collected.

Heart's Content.—At the annual Easter vestry meeting, Messrs. G. E. Charlton and James Cunningham were appointed churchwardens, and Messrs. G. E. Charlton and A. R. Martin delegates to Synod.

St. John's.—St. John the Evangelist.—The Rev. Canon Browne, who for some years past has been rector of this cathedral church, left for England in Easter week, to the great regret of his people, to take charge of his new parish in the Old Land. Before leaving, the reverend gentleman was presented with an address and a piece of plate by the members of the congregation.

St. Thomas'.—Churchwardens, Messrs. G. R. Goodridge and R. Watson. Representatives to Synod, the Hon. A. W. Harvey and the Hon. G. T. Rendell.

St. Mary's.—Churchwardens, Messrs. P. F. Le Messurier and E. Colton. Representatives to Synod, the same gentlemen.

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—A beautiful memorial window was unveiled in this cathedral church on Thursday, May 11th (Ascension Day). It is in memory of the Very Rev. William Bullock, D.D., the first rector of this church, and the first dean of this diocese. The window has been given by the members of the congregation. The cere-

mony was performed by the Very Rev. the Dean of Nova Scotia.

QUEBEC.

ANTHONY DUNN, D.D., BISHOP OF QUEBEC.

Lennoxville.—Bishop's College.—Mr. G. W. Parmelee, B.A., of Quebec, recently delivered a course of lectures to many of the undergraduates of this university on "The Legal Position of the Teacher in this Province." The lectures were ably delivered, and are the last in the course of theoretical and practical pedagogy, which was this year added to the university curriculum. The course promises to be a successful one. Of those students who have taken the lectures the following have received good appointments: Mr. W. H. Enright, to the principalship of Compton Model School, Compton, Que., and Mr. R. W. Noyes, to the headmastership of Bedford Academy, Bedford, Que. Others have good positions in view.

MONTREAL.

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

Montreal.—Church of Redeemer.—The confirmation service held at the French Anglican Church of the Redeemer, Chatham street, on Friday evening, the 12th inst., was very largely attended. Bishop Bond officiated, assisted by the Rev. Canon Dixon, and among the other clergymen present were the Rev. H. Jekill, Dr. Ker, Ven. Archdeacon Mills, and the Rev. Messrs. McManus, Renaud, Cunningham, George, Massicotte, O'Malley, Loisel, and Principal Pinel. The confirmation candidates consisted of four young boys and three girls. They were presented to Bishop Bond by the pastor, the Rev. D. Lariviere. His Lordship addressed them briefly, after which cards were presented to the candidates, prayer offered, and a closing hymn sung. Following the confirmation, service, convocation was held in the class-room of the college adjoining. Bishop Bond again presided, and there was a very large number present. The report of the Principal was read, stating that the college had re-opened on September 15th last; 86 pupils had been in attendance, of whom 59 were boarders. The teaching staff was smaller than formerly, but the school had not been allowed to suffer on this account. By extra work the teachers had done most efficient service. That they had not worked in vain would be readily seen by the results, which were most satisfactory. Those French Protestants, continued the report, who have cast in their lot with the great Catholic and Apostolic Church of England, feel that they owe to the chief pastor of their diocese, the Right Rev. Bishop Bond, a debt which can never be repaid by them. Through him was the work initiated in prayer and faith, and through his persistent efforts has the work ever since been carried on. In the history of the Sabrevois mission the name of a certain lady could not be omitted. From the beginning of the Christian era woman had played an important part in the introduction and spread of Christianity. We believe, said the Principal, in the apostolic succession of women. The line had never been broken and the mantle had undoubtedly fallen upon the president of the Ladies' Committee, Mrs. M. H. Gault. He wished to thank that lady and her earnest co-workers and other kind and generous friends for their valued aid. A number of short addresses brought the meeting to a close.

St. Martin's.—The Bishop held a confirmation in this church on the 15th inst. There were twenty-five candidates. The Rev. W. W. Craig, owing to the illness of the rector, the Rev. G. Osborne-Troop, presented the candidates for confirmation. The Bishop admonished parents to show a good example to their children. Precept was good, but example was better. If parents would oftener at-

tend the Lord's table, their sons and their daughters would be greatly helped.

St. Stephen's Chapel.—The adjourned vestry meeting of St. Stephen's chapel, Westmount, was held on Tuesday evening, the 16th inst., the rector, the Ven. Archdeacon Evans, presiding. There was a good attendance of the members of the Church. The churchwardens submitted their financial statement for the year ending April 30th, which was very satisfactory for the first year of the church's life, the revenue having exceeded the expenditure. The want of further accommodation, in the way of pews, was already being felt.

Beaconsfield.—St. Mary's.—This church was formally re-opened for the summer season on Sunday, the 14th inst., by the Rev. Principal Hackett, who will officiate there during the summer months. There was a good attendance at the services on Sunday.

OTTAWA.

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

Osnabruck and Moulinette.—The deeply lamented death of Mrs. George W. Kezar came with a shock of sincere grief to the members of Christ Church congregation, Moulinette. Her gentle, lovable disposition had endeared her to all, while her earnest activity in good works, springing from a strong and living faith in her Lord and Master, was an inspiration and a strength to many. She was loyal and devoted to the Church, and in its services and manifold activities ever took great delight. Organist of the church for many years, Sunday school teacher, member (and recently made president), of the Woman's Auxiliary, she was always faithful and true to her duty, and she won the respect and affection of her rector, and all with whom she was associated in the active work of the parish. She will be sadly missed, but while the congregation mourn her removal from amongst them, her many endearing and excellent qualities will be held in grateful remembrance. The sympathy of all goes out to her bereaved husband and afflicted relatives, and comfort is found in the words, "Blessed are the dead which die in the Lord, even so, saith the Spirit, for they rest from their labours, and their works do follow them." A parochial society, called "The Guild of Church Helpers," was recently organized in connection with St. David's, Wales. It consists of two branches, the senior and junior, each with its president and secretary-treasurer. The members are pledged to do what they can in furtherance of the Church's work. There is already a large roll of members, which comprehends all the officers of the church, Sunday school teachers, choristers, members of the W. A., in addition to many others. Its motto is "Helpers in Christ Jesus." The rector is the warden of the guild, and the following are the elected officers of the branches: Senior branch, Miss Eamon, president; W. J. Ransom, sec.-treasurer. Junior branch, Miss Mabel Bullock, president; Albert McPhee, sec.-treasurer. Both branches have entered enthusiastically upon their various good works and in a spirit which augurs well for their great usefulness in the Church. On Thursday, May 11th, the juniors gave a delightful May flower festival in the basement of the church. The room was most attractively decorated with wild flowers, plucked from the woods, flags and Chinese lanterns, and everyone present received a button-hole bouquet. There was a large gathering of people, and a most enjoyable evening was spent in various games. After refreshments had been served, a short programme was given. A substantial sum was realized for some improvements at the rectory. The young people have to be heartily congratulated upon the success of their first effort. Among other good works to which the members of both branches have put their hands we may mention the reverent care of God's

house, and the ecclesiastical giving.

Iroquois.—The this parish on Saturday Monday. At 10 o'clock Paul's church, Mr. and interested couple of taking part in the newly constructed "petition for correction of the church door" Lordship proceeded to read the Nicene Creed had office, delivered a sermon on "Reverence." He realized how much worship would be the consciousness of Divine presence gathered together the choirs of St. John in making this statement. Frayne sang the with her usual Stiles presided at the Bishop visited after dedicating children, and a catechized the young learners loving interest in welfare. At 7 St. John's church never more attracted flowers, kindly son and May 15 been said third Confirmation. course on the Ascensiontide, gotten, that we Living, Ascension Atonement reciprocal present merits of the fail to impression the office earnestly expect Third Person ceaseless effort cesan's visit deep spiritual made the Bishop those who action, and whence. The parish this parish. I conclude by a most helpful on Good Friday vout manner Easter was a large congregation the hear wardens' re showed that purposes due year in the tion. The sufficient to upon the re years; so that a few months' incumbency

ARTHUR
The Synod

Confirmation
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Evangelist

house, and the carrying out of a plan of systematic giving.

Iroquois.—The Lord Bishop of the diocese visited this parish on Saturday, 13th inst., and stayed until Monday. At 10 o'clock on Sunday morning, St. Paul's church, Matilda, was filled with an expectant and interested congregation assembled for the purpose of taking part in the consecration of this newly constructed House of Prayer. The usual "petition for consecration" having been read at the church door by the rector, Rev. T. J. Stiles, His Lordship proceeded with the service, and after the Nicene Creed had been recited in the Communion office, delivered a most helpful and practical address on "Reverence." Few of his hearers could fail to realize how much more real and acceptable our worship would be, were it always accompanied by the consciousness of the special manifestation of the Divine presence vouchsafed when two or three are gathered together in the name of Jesus. The united choirs of St. John's, Iroquois, and St. Paul's assisted in making this special service one long to be remembered for its heartiness and devotion. Mrs. L. Frayne sang the "Benedictus," and "Agnus Dei," with her usual sweetness of expression, and Mrs. Stiles presided at the organ. During the afternoon the Bishop visited St. John's Sunday school, and after dedicating a new brass altar desk—a gift of the children, and a result of their Lenten self-denial—catechized the school, and won the hearts of these young learners in Divine truths by the tender and loving interest which he manifested in their spiritual welfare. At 7 o'clock p.m. every available seat in St. John's church was occupied. The altar was never more attractive, being beautifully adorned with flowers, kindly arranged by Misses Amanda Donaldson and May Fink. After shortened Evensong had been said thirteen candidates were presented for Confirmation. His Lordship delivered a timely discourse on the necessity of a better observance of Ascensiontide, emphasizing the fact, too often forgotten, that we are saved and helped spiritually by a Living, Ascended Christ; pointing out that the Atonement received its permanent value by the perpetual presentation to God of the all-prevailing merits of the Redeemer's sacrifice. Neither did he fail to impress upon the candidates for Confirmation the office and work of the Holy Spirit, and earnestly exhorted them to co-operate with the Third Person in the Ever Blessed Trinity in His ceaseless efforts to make them holy. The Diocesan's visit will be chiefly remembered by the deep spiritual tone and courtly manner which have made the Bishop of Ottawa a true father in God to those who are privileged to live within his jurisdiction, and who come within the sphere of his influence. The past year has been one of progress in this parish. The solemn season of Lent was practically concluded, so far as services were concerned, by a most helpful observance of "the Three Hours" on Good Friday conducted in a masterly and devout manner by Rev. A. H. Whalley of Lancaster. Easter was a day of joy and spiritual refreshment; large congregations and many communicants cheering the heart of the incumbent, whilst the churchwardens' report at the annual vestry meeting, showed that more money had been given for Church purposes during the past year, than in any previous year in the history of the parish—with one exception. The parishioners of Iroquois have subscribed sufficient to liquidate the mortgage which has been upon the rectory, viz, \$500, for the past twenty-five years; so that we are hoping to have in the course of a few months all the church property free from any incumbrance.

LAUS DEO.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

The Synod of Toronto will meet on the 20th June.

Confirmations.—The Lord Bishop of the diocese held a confirmation in the church of St. John the Evangelist on Tuesday evening, the 16th inst.,

when he admitted twenty-three candidates into the full membership of the Church. His Lordship confirmed twenty candidates in the Church of the Ascension on Wednesday, the 17th inst.

The Bishop of the diocese is going to sail for England on the 10th of July, not the 10th of June, as previously announced.

St. James' Cathedral.—The Rev. J. C. Wallis, M.A., senior curate, will leave this city on the 24th of June next for England, where he will spend the ensuing two months.

St. Alban's Cathedral.—The annual closing service of the Church of England Sunday School Association was held on Thursday night, the 18th inst., in this cathedral, and under the direction of the Bishop of Toronto, assisted by Canons Cayley, Macnab and Sweeny. The attendance was large, many being present from the different Anglican churches of the city. The service was fully choral and was rendered by the choir of the cathedral. The Bishop of Algoma preached the sermon, making an earnest appeal to Sunday school teachers to endeavour to train the children according to the Word of God, as revealed in the Scriptures. During the offertory, Master Cyril Ham, of St. James' Cathedral choir, sang very pleasingly.

A further session of the Quarterly Meetings of the Anglican Synod of this diocese was held on Thursday, the 18th inst. Reports were heard from the Mission Board, the Clergy Trust, the Widows' and Orphans' Trusts Committee, and the Sunday School Book and Tract Department. Besides other committees, the Executive will meet and matters relating to the annual Synod will be discussed.

Bishop Strachan School.—The resignation of Miss Grier, Lady Principal of Bishop Strachan School, was announced on Wednesday, May 17th. It is understood that the reason for her retirement is because of failing health. For a number of years Miss Grier has been engaged in the successful work carried on at this school, and that establishment, under her guidance, has attained a foremost place among Canadian educational institutions. Her place will be taken by Miss Helen E. Acres, the assistant principal, who has every qualification for the position. Miss Ethel C. Bristol, one of the members of the teaching staff, has been granted a year's leave of absence, and will continue her studies in Europe during the interval. The position thus vacated has not yet been filled. The changes thus announced will take effect at the close of the present term.

The committees of the Anglican Synod met on Wednesday, May 17th, in order to consider the various reports, which are to be presented at the Synod next month.

Balmy Beach.—Services will be held, by the permission of the Rev. W. L. Baynes-Reid, in the Church of England pavilion tent on every Sunday evening throughout the summer. The first service was held last Sunday evening, the 21st inst. The pavilion is situated on Queen street, a short distance east of Balsam avenue, and the services will be conducted by the Rev. H. C. Dixon.

Brampton.—Christ Church.—The Bishop of the diocese held a confirmation service in this church on Monday evening, May 15th. There were thirty-two candidates in all, thirteen males and nineteen females. There was a large congregation present at the service.

The Rev. James McConnell, of Grace church, Menominee, Mich., has received a year's leave of absence from his Bishop, and will proceed to England in August to work in the dioceses of Carlisle, Ripon, Norwich and Peterborough, under the auspices of the S.P.G. He will be under the jurisdiction of the Archbishop of Canterbury.

NIAGARA.

JOHN PHILLIP DU MOULIN, D.D., BISHOP, HAMILTON, Stamford.—St. John's.—The Bishop of Niagara confirmed eleven candidates in this church on Ascension Day, May 11th.

Chippewa.—Holy Trinity.—The Bishop held a confirmation service in this church on Ascension Day, and confirmed ten candidates. He has also visited Port Colborne, Port Robinson and Thorold recently, for a similar purpose.

Hamilton.—St. Thomas'.—The Rev. H. G. Miller, M.A., formerly rector of this parish, has been appointed vicar of St. Peter's, Woking, in the diocese of Winchester, England.

Niagara Falls.—The Bishop of the diocese held confirmations at Christ church and All Saints', on Sunday, May 7th, when he confirmed a large number of candidates. On Ascension Day he held a private confirmation in All Saints' parish, when he admitted a sick young man into the full membership of the Church.

Port Dalhousie.—The Rev. Canon Gribble has removed from this town, after twenty-four years' service, to Palmerston, Ont.

Fort Erie.—A meeting of the rural deanery of Lincoln and Welland was held here on Tuesday, 16th inst.—attended by only eight members—Rev. R. Ker being prevented by illness from giving his paper on "The Prolegomena of Thessalonians," and the Rev. M. W. Britton again disappointing the deanery of an address on "Spiritualism." The promised paper on "The Gothenburg System of Licensing," by the Rev. N. I. Perry, was also omitted, but Mr. Perry read instead an instructive and much appreciated paper on "Preaching," dealing with it in regard to its intellectual and practical aspects, from the point of view of the study and the congregation. A study of the annual congregational statistics, as presented to the Bishop, confirmed the fact, revealed last year, that for the purpose of record and comparison the statistics are comparatively valueless, many of the questions being variously understood and inaccurately answered. The meeting passed a unanimous resolution of regret at losing Canon Gribble, who leaves Port Dalhousie after twenty-four years' work there, and who has been one of the most faithful members of the deanery; he is still accorded the privilege of using the deanery library, which now is placed in charge of the rural dean, the Rev. P. L. Spencer, at Thorold. The Rev. L. Skey was elected secretary. Grimsby is the next place of meeting in due course, in October, a picnic at the Niagara Falls Park, on July 6th, for the clergy and their families, taking the place of the regular summer meeting. The principal features of the October meeting, as arranged, will be an address by Rev. A. Bonny on "The Homiletical Treatment of Sin and Salvation," and by Canon Bull on "Family Prayer," and by the Rev. J. C. Garrett on "Private Prayer." A resolution was passed asking the Bishop to give his permission for the use of the Revised Version in the church, and to issue a pastoral letter deprecating Sunday funerals.

Acton.—St. Alban's.—Very general regret has been expressed owing to the fact that the Rev. J. K. Godden, M.A., rector of this parish, has been obliged to give up work entirely for a season owing to ill-health. His nervous system is very much affected and his eyes are also giving serious trouble. Mr. Godden has gone to Clifton Springs, N.Y., and will remain at the sanitarium there for at least three months. During his absence the services at St. Alban's, Acton, and St. John's, Rockwood, will be conducted by Mr. Gordon, of Trinity College. It is sincerely hoped that the Rev. J. K. Godden will return to his charge in renewed health and vigour.—Acton Free Press.

HURON.

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

Waterloo.—St. Saviour's.—The annual Rural Deanery meeting and Church Workers' Convention was held on the 16th inst. in this church, the Rev. Y. Ridley, the rural dean, presiding. There was a celebration of the Holy Communion at 10 a.m., the Rev. Carl S. Smith, M.A., rector, being celebrant. The business meeting of the deanery immediately followed, which was well attended, and the reports from the several parishes were most encouraging. Plans and propositions were discussed for active Church work throughout the country, and some useful and practical suggestions were made to be carried out during the coming year. At the same hour a very enthusiastic meeting was held by the W.A.M.A., who had assembled from all parts of the deanery and with Mrs. Ward, wife of the esteemed rector of Haysville, as secretary-treasurer, and with the local president of the branch-presiding officer, wherever the meeting of the deanery is held, these annual gatherings of the Auxiliary give evidence of great success. From 2.30 to 5.30 p.m. the Church Workers' Convention was in progress, and papers and addresses were given by Miss Schletter, of Preston; Mr. J. Woods, of Galt; Mrs. Ward, of Haysville; Mr. Fox, of Hamburg; Mr. Cook, of Berlin, and the Rev. T. G. A. Wright, M.A., of Millbank. In the evening Divine service was held, conducted by the rector and the Revs. J. Edmonds and Jas. Ward. Addresses were given by J. W. Connor, B.A., and the Rev. Canon Brown, B.A., of Paris. The latter took for his subject, "The Present Crisis in the Mother Church," which he handled exhaustively, and in a very masterly and practical way, going into the history of the whole matter, dealing with it in a most fair and impartial spirit. Everybody was delighted, the instruction given evidently clearing up much that was perplexing, and removing many suspicious, grave doubts and fears. The ladies of the congregation at Waterloo provided an excellent luncheon and tea, and did everything in their power to welcome and entertain their visitors. These social reunions throughout the deanery are proverbial for their good qualities, and together with the meetings and services, are doing much to build up the Church in this deanery. The Rev. J. Edmonds, the painstaking and very efficient secretary, is the right man in the right place, and has filled the office for many years. All the clergy heartily co-operate in every good work, and the prospects are brighter than ever. In response to the request of the rural dean and secretary a full return was made by each parish, showing the actual strength of the Church in the whole county as per the following: One pleasing feature is that in connection with the diocesan collections, all have been taken up and not one blank will appear in the whole deanery schedule. The number of parishes and clergy are 4; churches, 7; mission halls, 1; services held, 714; Sunday schools, 9; officers and teachers, 77; scholars, 630; lay readers, 5; other organizations, 22. The total amount of money raised for all purposes was \$8,716.87. The total value of all Church property, \$47,700; Church population, 1,819; communicants, 653; baptisms, 62, and confirmed 65.

ALGOMA.

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE.

Bracebridge.—The Rev. E. H. Capp, B.A., curate of St. Stephen's church, Toronto, has been appointed rector of this parish. He is a graduate of Toronto University. Mr. Capp is very much liked in St. Stephen's parish, where he has been for several years past. He will be greatly missed by the people of that congregation, who, at the same time, will be pleased to hear of his appointment to a sole charge.

The Bishop of St. Alban's has received an anonymous gift of £400 for his fund for East London over the Border.

RUPERT'S LAND.

ROBE. MACHKAY, D.D., ARCHBISHOP AND PRIMATE, WINNIPEG, MANITOBA.

Winnipeg Holy Trinity.—At a congregational social, which was very numerously attended, the parishioners took leave of the Rev. C. C. Owen, the curate, and Mrs. Owen, who are taking up their residence henceforth in London, Ont. The meeting was not entirely composed of members of Holy Trinity church, but these were largely augmented by members of other denominations as well as members of the other Church of England parishes in the city. Among the clergy present were, the Ven. Archdeacon Fortin, Rev. Canon Matheson, St. John's; Rev. F. V. Baker, All Saints; Rev. J. J. Roy, St. George's; Rev. J. A. Richardson, St. Luke's, and the Rev. R. G. MacBeth, Augustine. The rector, the Ven. Archdeacon Fortin, took the chair and in a short speech referred to the sorrow which the severing of a comradeship of about six years gave him, and paid many high compliments to the zeal and ability of Mr. Owen. What was Winnipeg's loss he felt sure would prove to be London's gain, and he congratulated Mr. Owen on his removal to a higher and wider sphere of work in the service of the Lord. Mr. W. A. Windyatt then read a farewell address in which reference was made to the good work which had been accomplished by Mr. Owen during his stay in the parish, and at its close he presented Mr. Owen with a gold watch, which had been suitably engraved, together with a cheque for \$350. Mrs. Fortin then, on behalf of the women of the congregation, presented Mrs. Owen with an address which referred to the splendid work which she had accomplished in the parish and more particularly in connection with the Mothers' meetings, which had been her special work. The address was accompanied by a purse containing \$100 in gold. Mr. Owen, on rising to speak, was greeted with a burst of heartfelt applause, and for some time was unable to proceed. He replied in most feeling terms to the cordial relations which had always existed between himself, the rector and the members of the parish. It had only been by their co-operation that his efforts had met with any degree of success, and he felt sure that he would miss this spirit when he left Winnipeg. He felt that this co-operation in God's work acted as an inspiration in times of need, and he would always remember Holy Trinity in his prayers. The Rev. Canon Matheson, Rev. J. A. Richardson and others of the clergy and laity addressed the meeting in terms of the highest commendation of the work of Mr. Owen in the city. Another short farewell reception concluded the meeting.

QU'APPELLE.

JOHN GRISDALE, D.D., BISHOP, INDIAN HEAD.

Regina.—St. Paul's.—A gloom has been cast over this town by the death on Saturday, May 13th, of the Rev. W. E. Brown, the rector of this parish. The reverend gentleman was taken ill ten days before, and though unable to conduct the service on the Sunday previous, he was not thought to be in danger. Three days before his death, however, pneumonia set in, and he rapidly grew worse, and his death quickly followed. The Rev. William Edward Brown was one of the best-known and best beloved clergy in the diocese of Qu'Appelle. He came out from England with Bishop Anson in 1884, and has laboured for the whole of his ministerial life in different parishes in this diocese. He was assistant for short periods at Regina and Qu'Appelle and afterwards incumbent successively of Whitewood, Moosejaw and Regina, the capital of the N.W.T. His personal goodness and saintliness of life, and his faithful fulfilment of his office as pastor and priest, endeared him to his people, wherever he went. He had been a member of the Provincial Synod of Rupert's Land since 1887, and of the Executive Committee of the diocese for nearly the same period. The diocese of Qu'Appelle suffers a great loss in the death of

one of her ablest and most devoted clergy, which comes to many who knew him with a sense of personal bereavement.

NEW WESTMINSTER.

JOHN DART, D.D., BISHOP, NEW WESTMINSTER.

Golden.—St. Paul's.—Churchwardens, J. E. Griffith and E. Plouright; lay representatives, Messrs. Downie, Knowler and Johnson. Receipts, \$379.55; expenditure, \$356.90.

Fort Steele.—St. John's.—Miss Bailey, who has been for some time organist of this church, has retired from that position. Previous to her doing so, she was presented with an address and a well-filled purse by the members of the congregation.

British and Foreign.

A Church House has been opened at Dartford, in Kent.

The Bishop of Gloucester recently celebrated his 80th birthday.

The Rev. Canon Benham, D.D., has been elected president of Sion College.

The most extensive cemetery in Europe is that at Rome, in which over six million human beings have been interred.

The death is announced of Mr. Henry Offley Wakeman, who was an eminent Church historian. He died at Basle, aged 40.

More than £4,000 has been raised towards the erection of a cathedral at Christ Church, N.Z., and funds continue to flow in freely.

A reredos has been placed in Heighington church, Co. Durham, in memory of the late Rev. W. Cumby. It was unveiled by the Bishop of Richmond.

A lych-gate, which is the gift of the vicar, the Rev. G. P. Howes, has been erected at the entrance to the churchyard at Halling, near Rochester.

A beautifully executed mural tablet is to be erected in memory of the late Dean of Clonfert, the Very Rev. James Byrne. It is a splendid work of art.

The amount subscribed so far to the Improvement and Completion Fund of St. Ninian's Cathedral, Perth, Scotland, has reached the sum of £8,629 10s. 9d.

The Rev. E. J. Stobo, of Quebec, was one of the speakers at the recent annual meeting of the British and Foreign Bible Society, held in Exeter Hall, London.

Bishop Tucker (Uganda), writes: "The sale of scriptures during the last six months has been nearly three times what it has ever been in any similar period."

Mr. W. S. Lean, who for forty years has been a recognized minister of the Society of Friends, has severed his connection with that body, and joined the Church of England.

An interesting evidence is afforded in a recent letter from Persia of the value placed by the natives upon the work of the medical missionaries of the Church Missionary Society. A Persian gentleman in Kerman has offered to build a hospital in that city, as soon as a medical missionary can be found to carry it on.

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The general balance sheet, presented recently at the General Synod of the Church of Ireland, showed that the absolute capital of the Church had increased to the extent of £103,000.

The balance sheet of the Capetown Missions to Seamen, published lately, shows a balance of £65 os. 10d. Of this amount £50 has been given to the East London mission for building purposes.

Dr. Handley Motley, who succeeded Canon Rolfe Ineson as Norrisian Professor of Divinity at Cambridge, has decided to resign the office of Principal of Ridley Hall, which he has held for many years.

The Rev. Dr. C. A. Briggs, an ex-Presbyterian minister, ordained a deacon some time ago by the Bishop of New York, was, on Sunday, May 14th, advanced to the priesthood by the same prelate, in the pro-cathedral.

A stained-glass window has been placed in Kew parish church, in memory of the late Duchess of Teck. It has been erected at the cost of the members of the congregation and some other inhabitants of the parish.

During the first quarter of this year no less than £1,100 worth of Bibles, Prayer-books, and other Gospel and temperance books were disposed of by the Church Army Mission Band colporteurs, in addition to a gratuitous distribution of a large number of tracts.

The Archbishop of Canterbury will, on June 24th next, unveil a statue of the late Judge Thomas Hughes, the author of "Tom Brown's School Days," which has been erected in the Rugby school grounds by Old Rugbeians and others. The Archbishop was at one time head-master of the school.

Sir E. Green and Mr. M. E. Sanderson, of Kettlethorpe Hall, have each promised £1,000 to the fund for the enlargement of Wakefield cathedral, and Mr. Percy Tew has promised £500. The fund now exceeds £11,000. The work is intended as a memorial to Bishop Walsham How, the first Bishop of Wakefield.

An emblematic present has been sent to the Church Missionary Society from the Harris High School, Madras. It consists of what is heraldically called a mound or orb—a cross surmounting a globe—fixed upon a pedestal, the whole being of silver. An Arabic inscription on the globe contains the Arabic version of the text, "Glory to God in the highest."

At the 75th annual meeting of the Colonial and Continental Church Society, held at Sion College, London, the Bishop of Newfoundland moved the first resolution, and it was seconded by the Bishop of New Westminster. The Rev. A. Murphy, rector of Ingersoll, in the diocese of Huron, who had previously, at the close of the breakfast held in the Cannon street Hotel, delivered a very able address on the spiritual aspects of the society's work in Canada, seconded a resolution which had been moved by the Bishop of North Queensland.

In the Canterbury Diocesan Gazette there is an interesting and authentic record of the Acts of the Apostles, as a Christian name. The entries are in the registers of Boughton-under-Blean, Actsapostles, son of Thomas and Elizabeth Pegden, from Dunkirk, was baptized August 2nd, 1795, and the burial of this Actsapostles Pegden, aged seventy years, took place November 14th, 1865. The name seems to have been abbreviated to Actsy, for the vicar of Boughton has heard a parishioner speak of her uncle, Actsy Pegden. Again, Acts of the Apostles, son of Richard and Phoebe Kennett,

was baptized at Boughton church, April 21st, 1833.

"The Scottish Guardian" says: "To Archbishop Temple is due, more than to any other member of the Church, the credit of steadying public opinion on Church questions. Ever since the agitation started by Mr. Kensit was begun, His Grace has never lost an opportunity of putting before his countrymen some feature of the many issues at stake in reference to the history and position of the Church in this country. He has not exaggerated, neither has he minimized the differences which exist in the Church. The result of the Archbishop's efforts in thus educating public opinion has been that a feeling of reassurance has taken possession of the minds of Churchmen."

The Right Rev. Charles Ellicott, the Bishop of Gloucester, has just attained the age of eighty. He has held the See of Gloucester for thirty-six years, or seventeen years longer than any other Bishop. He is the only living Bishop who was appointed by Lord Palmerston. The only other octogenarian on the Bench is the Bishop of Liverpool, who is eighty-three. The Archbishop of Canterbury comes second to Dr. Ellicott in the number of years he has been a Bishop. He was appointed Bishop of Exeter thirty years ago. At the present time no fewer than eleven out of thirty-five bishops have passed the age of seventy. The Bishop of Winchester, although he has been on the Bench eight years, is still the youngest English Bishop.

The most costly church altar in the world is to be found in the church of Our Saviour, Moscow. This church was built to commemorate the deliverance of Moscow from the French, and cost upwards of about \$3,750,000, far surpassing in beauty any church of modern times. It stands just outside the Kremlin, and its gold-plated dome is visible from every part of the city. Its altar, with its combination of precious stones and marble carvings, before it was enriched by its golden icons, silver ornaments, and its costly sacred pictures, cost nearly \$500,000. It took 900 pounds of gold to plate the dome, and there is more than \$1,000,000 worth of gold upon it. Twelve hundred golden candelabra hold as many candles under the cupolas, and all the vessels used by the priests are of solid gold. The church was built to accommodate 10,000 people.

Leaving personal estate of the value of £74,923, the Rev. Lancelot Capel Bathurst, of Devonshire Place, Eastbourne, who died on March 1st last, bequeathed in addition to certain legacies to relatives, to the S.P.G., £2,000; to the S.P.C.K., £1,000; to the National Society, £500; to the Corporation of the Church House in Dean's Yard, £500; to the Clergy Orphan Corporation, £500; to the Incorporated Church Building Society, £500; to the Princess Alice Memorial Hospital at Eastbourne, £250, and to the All Saints' Convalescent Hospital at Eastbourne, £250. Mr. Bathurst left his residuary estate to his sister Amelia, and after her death to realize the investment and distribute the proceeds in equal shares amongst the S.P.G., the S.P.C.K., the Incorporated Church Building Society, and the Clergy Orphan Corporation, which will probably thus receive altogether more than £50,000.

The 95th annual meeting of the British and Foreign Bible Society has just been held. The annual report, summarized, conveyed the information that the society has now over 7,600 auxiliaries, branches, and associations, of which nearly 5,700 are in England and Wales. There were 725 colporteurs employed abroad, and they sold more than a million and a half copies. In the East the society has supported 552 native Christian Bible women, chiefly in connection with thirty different missionary societies. The total circulation last year was over 4,470,000 copies of Bibles, Testaments,

and portions of Scripture, or 92,000 copies more than in the previous record year. Since its foundation in 1804, the society has issued over 160,000,000 copies, in 350 different languages. It is interesting to note that in the Philippines the Gospels are published in four different native vernaculars, and that the society works in cordial co-operation with the American Bible Society. Translations and revisions are now going on in over one hundred different languages.

The Church Family Newspaper says: "The Church Missionary Society's Centenary has proved an immense success; even April showers and belated March winds failed to check the enthusiasm which prevailed among the thousands who attended the many meetings held during the Centenary week. The organization seems to have been remarkably good; the details carefully worked out; the meetings well planned, and the visitors who attended were proud of the society and its work, and joined with their enthusiasm a deep religious feeling which augurs well for the progress of the C.M.S. in the new century on which it has just started. The C.M.S. has done a great work and done it well, and it has deservedly won a name throughout the world, but, as Archbishop Temple said at St. Paul's Cathedral, 'When we think of the greatness of the British Empire, and when we think of the power that resides in the Church of England, it is impossible not to feel a strange sense of the incongruity of our position and our labours. We could do so very much; we are doing so very little.' It was a wise note to strike at the beginning of the commemoration; we may sometimes think we are doing a great deal, but what a small effort after all Christian England is making for the evangelization of the world. We need bracing up for greater efforts in the future rather than to dwell on what has been accomplished in the past. The C.M.S. could do more work if it had more money; and Churchmen who cannot go to the missionary fields themselves can give liberally to send others, and thus obey Christ's great command to send the Gospel to the whole world."

"The Church Family Newspaper" says: "We do not think that we are taking an unduly hopeful view when we assert that the prospects of a satisfactory settlement of the Church crisis are materially improving. In a question of such vast importance and extending over so wide an area moderate opinion is slow to make itself heard, and agreement for common action necessarily demands much time and thought before it is satisfactorily matured; but there are manifest signs that moderate Churchmen of all schools of thought are becoming fully conscious of their responsibility at the present juncture, and are determined that the National Church shall not be imperilled through the continued lawlessness of a very small minority. The deputation to the two Archbishops, representing ten thousand Church laymen, and headed by men whose names command universal respect amongst Churchmen; the refusal of such prominent Evangelicals as Sir John Kennaway and Mr. Sydney Gedge to support the Church Discipline Bill in the House of Commons, and the unanimous adoption by the Lower House of Convocation of Canterbury of Archdeacon Sanford's resolution that present difficulties in the Church will be most permanently met by finding a fuller expression, consistently with the union between Church and State, for the principle of corporate Church action in the conduct of Church affairs, are all in our judgment distinctly 'things which make for peace.' To these movements we should also add the gathering held at the Royal United Service Institution for the purpose of forming a basis of common action between Moderate High Churchmen, Broad Churchmen, and Evangelicals, over which the Bishop of Hereford presided; although with the exception of Sir Edward Clarke, the High Church party was practically unrepresented. Through all these varied modes of expression, the prevailing tone of thought is clearly

to be heard, which desires to find some lasting method of restoring peace to our distracted Zion."

Correspondence.

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

DIOCESAN DEBTS.

Sir,—Throughout the whole of Canada Church authorities are almost in despair because of diocesan debts, and at the same time we are paying away year by year to insurance companies, abundant moneys to cover these debts. For years I have "privately" urged, but in vain, that we "insure" our own property. May I now draw public attention to the matter. The Methodists in Canada, and Churchmen in Ireland are having their eyes opened, but we are still asleep. We can make thousands of dollars and put all our funds in good order if we will only help ourselves; and, further, we can lighten our insurance rates. C. A. F.

AN UNJUST DISCRIMINATION.

Sir,—I do not recall whether I have ever mentioned the discrimination that is made by English publishers between the United States and Canada. It will do no harm to do so again if I have. Take for example the popular and powerful books of the late Prebendary Sadler. One finds "Church Doctrine-Bible Truth" in English binding sold in the United States for 50 cents, while here in Canada one has to pay \$1.50 for the same book! Take his commentary, for which I have paid here in Canada \$2 and \$2.50 per volume. On the American side we can get the same from Potter & Co., or Young & Co., for \$1.50 per volume! Why is this so? Is it any surprise that Church principles and Anglo-Catholic theology should be found more prevalent among American clergy and laity than with us? W. R. B.

SYNODS.

Sir,—Mr. Ker's letters, which have been given a prominent place in your columns, have been read by many Churchmen. I wish Mr. Ker would drop the pessimistic and tell us what in his judgment should take the place of Sunday schools, and Synods, and Guilds. He has written disparagingly of all. Shall we go back to the Prayer Book method of catechizing after the second lesson, or visiting the homes of the children and aiding the parents in teaching the young Christian truths. What system has Mr. Ker in use? Surely he does not perpetuate a system which he knows to be atrocious. Then in the matter of Synods. How can we invest and distribute millions of dollars of the people's money given for various purposes without by-laws and canons. The various committees must meet their Synods and give an account of their stewardship. By-laws, etc., must be simplified and made to run smoothly. If the laity are not interested in the way in which their contributions are to be distributed we are sorry for them. Synods and by-laws and canons cannot be dispensed with. The dissenting bodies have them and lay much stress upon them. They have laid much stress, however, on their reports on the State of the Church, which reports cover much ground. The Provincial Synod has drawn our attention to the important subject, and I have no doubt that in all our Diocesan Synods, great stress will be laid upon it in future. Then the condition of our Missions should be of vital interest to all our people. The subject is of the deepest interest to dissenters. It is a subject

which all our delegates can understand. I have noted with pain the scant attention the matter of missions receives in both parishes and Synods by our laity and clergy. The clergy do not seem to be much interested, and the laity are of course less so in consequence. Will Mr. Ker point out a remedy for this. The ladies I am glad to see, are taking up what neither clergy nor laymen have close to heart. We are told by our Bishops in their pastoral letters that this great subject is the very life of the Church; that where there is no missionary spirit the Church is dead. If this matter is properly handled at our Synods, our laity will go away each year full of life and zeal in the Master's cause, and become of great assistance to their clergy in their several parishes. DELEGATE.

THE CANON ON DIFFERENCES BETWEEN CLERGY AND THEIR CONGREGATIONS.

Sir,—It was the general impression when the Canon on differences between clergymen and their parishioners was under discussion last year in the Synod of the Diocese of Toronto, that the Canon if passed, would come up again for confirmation at the next session of Synod. In this belief many voted for it, or abstained from voting, while the attempt to have the vote taken by orders was on this ground postponed. Yet it has been ruled that the Canon is now the law, and the powers sought for from the Ontario Legislature having been obtained, it has already been acted upon. This will be a surprise and a disappointment to many, who will feel that they have been grievously mistaken; and it is hardly too much to believe that some clergyman who is to be deprived of his ruling will test in the courts the legality of the Canon on the ground that it should have been confirmed by the Synod, as also to the powers of the Provincial Legislature to make a law by which, it may be for some trivial cause, a clergyman should be ejected from a Government rectory. As the matter now stands, however, the Canon may be repealed at the approaching session of Synod, on a motion to that effect, and on a vote of a majority of each order of the House. And that this should be done the present writer will endeavor to show. The persons by whom proceedings are to be instituted under the Canon other than the Bishop, are "five persons qualified to vote at the election of lay representatives." It is true that the differences complained of are the differences between the clergyman and communicants in the parish, and it may seem that the parties who are to lay complaints before the committee of settlement would be communicants also; yet the "petitioners for the commission of enquiry," and who are to be summoned before the commission, may be neither communicants, nor yet financial supporters of the Church, but merely "five persons qualified to vote at the election of lay representatives." The jumble between communicants and people who need not be communicants is very remarkable. And it is this latter class who may take the initiative in the prosecution of the clergyman. It is true again that with these "five" are to be associated, in the trial before the Commission of Enquiry, when the matter reaches that stage, the churchwardens and lay representatives of the parish. But the latter are not always residents, while churchwardens are often the most unreasonable and bitter opponents of the clergymen, and that for the simple reason that he does not permit them to rule him and the parish. Yet these ten are all who are to be called before the commission, and though all the rest of the people may be working in harmony with the clergyman, and may regard him with feelings of esteem and affection, their testimony is not to be received, nor is any consideration to be shown them. Now everyone knows how easy it is for one or two influential men—monied men, men of social position, employers of labour, etc.—to persuade a few, and even a large number, to oppose the clergyman, no matter how faithful and holy a man he may be, and that often his faithfulness is the very cause of his offence.

Indeed the life of St. Paul is a continuous illustration of this fact. In the account of his first missionary journey, we have, within twenty verses, three examples of it. Thus, Acts xiii., 50, at Antioch, "The Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts;" xiv., 2, at Iconium, "But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." xiv., 19, at Lystra, "And there came thither Jews from Antioch and Iconium, who persuaded the people"—the people who have just been about to worship the apostles as gods—"and having stoned Paul, drove him out of the city supposing he had been dead." If they dealt thus with Paul and Barnabas will they deal more gently with us when we have by a Canon invited their attacks and by Act of Parliament legalized their persecution. But, indeed, so was our Lord Himself treated, and He has said, "If they have persecuted Me they will also persecute you." T. W. P.

(To be continued.)

MR. SHELDON'S WORKS.

Sir,—Several volumes of the works of Mr. Charles Sheldon fell into my hands lately, and the first glance showed me that they were utterly heterodox and dangerous in character. I was more than surprised, therefore, when I read among The Churchman's book notices one favourable to the book entitled "In His Steps." Surely there has been some mistake or carelessness. Please compare the enclosed criticism, from a paper of whose general sentiments I strongly disapprove—but who is right in this instance—with your own. The Churchman should be a witness for the truth. I enclose address. SUBSCRIBER.

[We are indebted to our correspondent for her remarks. We quite understand her objections to Mr. Sheldon's works, and we partly share them. Yet we are sure that every Christian-minded man or woman will greatly value the spirit and motive of much in these books. The remarks in the English paper are certainly hypercritical. We took exception to some things in the book "In His Steps," but we can hardly imagine anyone reading it without feeling rebuked and stimulated. If there is any reality in our frequent expressions of a desire for unity, then we must certainly sympathize with much in the "Miracle at Markham]."

SUMMER RESIDENCE FOR CLERGY AT HEADLANDS, STONY LAKE.

Sir,—The trustees of Headlands, Stony Lake, would like it to be known that the summer residence of the late Mr. Tate, known as Headlands, and consisting of different buildings containing 10 rooms and a large verandah, with boat, ice, and bath-houses, shower-bath, tents, skiff, punt, and all the necessary furniture for lake housekeeping, having been donated by Mrs. Tate, is now placed at the disposal of the Canadian clergy for the summer season. It is proposed for this year that the use of Headlands for terms not exceeding three weeks each be offered to clergymen and their families, and to groups of clergymen; all visitors being responsible for their own housekeeping arrangements, as is usual in lake cottages. For this they will find everything needful at hand. "Headlands" is furnished with kitchen utensils, dining-room outfit, and bed-room arrangements; Juniper Island store can be reached in ten minutes; and neighbouring farmers call every day with milk, meat and vegetables. "Headlands" is 12 miles from the G. T. R. terminus at Lakefield, with which it is connected by steamboat; it commands a very fine view of Stony Lake and its many islands; and affords plenty of opportunity for bathing, canoeing, fishing and climbing. Further information may be obtained in Toronto from Rev. F. H. Hartley. Application for the use of "Headlands" should be made to Rev. G. Warren, Lakefield, Ontario. It should be un-

derstood that the late owner for vice on Sundays, the visiting clergy benefit of the man the Summer. Lakefield, Ont.

—THE N.A.

Sir,—I am astounded that the whole (for May), is now who believe in Canada. As in S work must be de "English" opinion What does this appear that we a Is it "impertinent India? Is it "imperial Empire? Wa vey the truth through these a traitor? A and a few others slaves? Is it "ment in U. S. A. and give itself "pertinence" were Work goes out estate as a church not the way to I say, and say Canada will not or, in ten generations were always sometimes they "Church Work have been heard the truth, the truth" is not theless it shall most labour n "Church World Church of Canada membering the from us, and, the Church of 1900 because of in Ireland? obtain a footing should the Church Surely not. A ecclesiastical have such a greatest enemy are Churchmen labour in vain motto, and is this land. In the English.

Sir,—In your notice, "In His Steps," in which the "Gerrard" of 30 marks of Missions, that in form that amount had had no so much to go so far from examples of have in my 1 per month; and yet a few she gave abundance could afford always enjoyed obliged to I can well a past few m.

May 25, 1899.]

CANADIAN CHURCHMAN.

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derstood that the spacious verandah was used by the late owner for the maintenance of Divine service on Sundays, and that the trustees would like the visiting clergy to continue these services for the benefit of the many visitors to Stony Lake during the Summer.

G. WARREN.

Lakefield, Ont.

THE NAME OF THE CHURCH.

Sir,—I am astonished beyond measure to find that the whole influence of Church Work (vide issue for May), is now pitted against some of the clergy who believe in "nationalizing" the religion of Canada. As in Scotland, Ireland and America, this work must be delayed for centuries because of an "English" opinion that is utterly anti-British. What does this paper mean by trying to make it appear that we are doing an "impertinent" thing? Is it "impertinent" for Britain—the few—to hold India? Is it "impertinent" for the royal family to rule the Empire? Was it "impertinent" of Christ to convey the truth through "twelve" apostles and one of these a traitor? Was it "impertinent" of Wilberforce and a few others to try and emancipate millions of slaves? Is it "impertinent" of the Church element in U. S. A. to decide to strike out for itself and give itself a proper name? And, as if "impertinence" were not enough, the editor of Church Work goes out of his way to proclaim our "low" estate as a church, in this country. Surely this is not the way to build up the Church. If it be, then I say, and say it, without fear of contradiction, Canada will not amount to very much in our day, or, in ten generations after we are gone. If British soldiers were always to lay down their arms because sometimes they were found in "few" numbers "Church Work" and "Nova Scotia" would never have been heard of. We must ever remember that the truth, the whole truth, and nothing but the truth is not palatable to worldly ears, nevertheless it shall in time prevail. To this end we must labour notwithstanding all the cold water "Church Work" thinks fit to throw upon the Church of Canada. We will still go forward ever remembering the courtesy due to those who differ from us, and, ever putting out trust in God. Must the Church of Ireland abandon its name in A. D. 1900 because there are so many who differ from it in Ireland? We hope not. If infidelity were to obtain a footing in England in the next century should the Church of England obliterate itself? Surely not. Are the colonies then never to have an ecclesiastical chance to go forward? They must have such a chance. It is a real pity that the greatest enemies the Church abroad generally has are Churchmen. Unless we become "national" we labour in vain. "Canada for the Canadians" is our motto, and is the motto of the dear old Church in this land. In saying this we also cry England for the English.

C. A. FRENCH.

THANK-OFFERINGS.

Sir,—In your last issue of the Canadian Churchman I noticed a short article called "Thank-Offerings," in which we are told of a woman who lived in the "German States" bringing a thank-offering of 30 marks (\$7.50), to her minister for the work of Missions, and saying, as she laid down her gift, that in former years she had been obliged to pay that amount in doctor's bills, but that that year she had had no sickness and was therefore able to give so much to the Lord. Now, sir, we do not need to go so far from home as the German States to find examples of similar if not greater self-sacrifice. I have in my parish a poor woman who works for \$6 per month; a woman without relatives or a home, and yet a few years ago when we built our church she gave about \$75, and when I asked her how she could afford to give so liberally she said, "I have always enjoyed good health, I have never been obliged to pay any doctor's bills, therefore, I feel I can well afford to give this to God." Within the past few months this same devoted child of God

and His Church made a thank-offering of \$5 because she escaped a contagious disease which laid upon beds of affliction and suffering the other members of the family in which she worked. Nor is this all. In a congregation of over 200 communicants this poor woman who is receiving but \$6 per month is the only person who has felt disposed to increase her weekly offering to God and His Church. Last year she contributed 20 cents per week but now being thankful for increased favours from God she gives 25 cents per week. Whilst many members of the Church who are in much better circumstances have considered themselves obliged to curtail their expenses, and have begun where so many begin, by reducing their offerings to God, this servant girl has been disposed to increase her offering. What the Church of God needs to-day is more of this loving and liberal spirit. Our people must learn that all good gifts come from God, and they must also be willing to manifest their appreciation and their thankfulness for those gifts by making suitable offerings of their substance. One would naturally expect that as God's people increase in years, in wealth, in knowledge and in grace they would increase their offerings, but, alas, it is not so. Do they then really increase in grace. The man who gave \$2, about 4 cents per week, 20 years ago to his clergyman's "salary," as he calls it, gives but \$2 to-day, though his worldly goods have increased one hundred fold. The person who gave 25 cents ten years ago to the missionary collector is either giving 25 cents to-day or has reduced it to 15 cents. I have noticed considerable of late in your paper about the present unsatisfactory condition (spiritual condition), of our Church, both in towns and in rural districts. I have also noticed several attempts to locate the blame, and many unkind and unchristian things have been written. Now, sir, it is my humble opinion that the true cause or source of this spiritual lethargy which is creeping over the Church and destroying her influence for good among men is nothing more, nothing less, than the spirit of worldliness and selfishness, for which no one can justly be blamed except the individual who permits the world and the things of the world to hide from his view those heavenly and eternal things which God hath prepared for them who love Him. Our people know as well as the clergy what their duty is both towards God and also towards their neighbour. They also understand what the "means of grace" are, and how they should use them. Moreover, in most of our parishes these "means" are placed within the reach of all. If then Church members, who know what the will of God is, manifest no desire to perform that will, if they systematically neglect the divinely appointed means which tend to quicken and deepen the spiritual life, surely no person is to blame but themselves. Surely the fault lies in their own worldly and selfish hearts, and great indeed will be the punishment of those servants who well know what the will of their Lord is but neglect to do it.

SCRIBO.

ENGLISH CHURCH UNION.

Sir,—Would you kindly let me know if there is a branch of the "English Church Union" in Canada; also the address of the secretary in England to whom one could write for information. I should very much like to know more of this society.

ENQUIRER.

Family Reading.

THE STING OF DEATH.

"O death, where is thy sting?" is the fine interrogatory of the apostle. Where is it? What is it? Wherein lies its great strength? To which the first answer to be returned is, the sting of death is the sting of natural fear, the instinctive dread we all have of the act of dissolution. It is the invincible recoil of

flesh and blood from the fulfilment of that sentence, "Dust thou art, and unto dust thou shalt return." The apostle distinctly recognizes this as a part of the sting, when he specifies, as the result of Christ's death, that He thereby "delivered them who, through fear of death, were all their lifetime subject unto bondage." But besides the physical circumstances attendant upon death, there enters into our fear of it another element, constituting a far more dreadful part of its sting than any amount of bodily suffering could be. I mean the conviction, which conscience cannot get rid of, that death is a punishment for sin, and is introductory to some further punishment which lies beyond. We have instincts within us which tell us that death is a retributive thing—a diversion from the first intention of our creation—that man has done something to make it necessary; but that originally man was not made to die. What we call "death natural," it has been well said, should rather be called "death unnatural;" death being the reversal of the true law of our being. Hence, in explaining why men are afraid of death, we say it is not nature trembling at what she may have to suffer, so much as conscience affrighted at the penalties it feels itself to deserve. "We have the sentence of death in ourselves"—that is, of death both as a fact and as a punishment of voluntary transgression. It is as if the law were written in our hearts, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all men have sinned."—Rev. D. Moore.

ALWAYS BE CIVIL.

We little appreciate the effect of a kind word upon those who are more used to blows. One evening a young lady abruptly turned a street corner, and ran against a boy who was small, and ragged, and freckled. Stopping as soon as she could, she turned to him and said: "I beg your pardon. Indeed, I am very sorry."

The small, ragged and freckled boy looked up in blank amazement for an instant. Then taking off three-fourths of a cap, all he had, he bowed very low, smiled until his face became lost in a smile, and answered: "You can hev my parding and welcome, miss, and yer may run agin' me and knock me clean down, and I won't say a word."

MY WAY.

"It is my way," said a boy who came in from school, and threw his cap and coat in a heap upon the floor. "Now, mother, please don't scold a fellow for being careless, but remember it is only my way."

"It is my way; you must excuse me," said a young girl to her classmate, after a hasty show of temper. "You must never mind what I say, but remember it is only my way."

"Oh, Miss Evans, I forgot to return the book I borrowed of you last week! Yes, I remember you asked me for it yesterday, and I intended to bear it in mind, but you must excuse me; it is only my way."

Harry came downstairs this morning in a very bad humour; nothing suited him, he snarled and snapped at everyone who addressed a word to him; but after breakfast, his temper being restored to its normal condition, he said they must excuse him; it was only his way.

Never use the expression when speaking of a fault, "It is only my way." Have no such ways; but if you find them growing on you, ask God for strength, and become cured of them. "It is my way" will never excuse you of a wrong action in the sight of God or your fellow-men.

IN JESU'S NAME

Humbly bow, with deep contrition,
We Thy mercy, Lord, entreat;
Now, as mourning, weeping, kneeling,
We bow down before Thy feet
Father, in the day of anguish,
And of darkness, and of shame,
Cling we to that precious promise
Made to us in Jesu's name.

For His sake, our great Redeemer,
Through His death of wondrous love,
Dare we to approach the footstool
Of Thy mighty throne above;
Dare we, stained with such dishonour,
Stained with sin, look up to Thee!
Dare we with our loathsome garments,
To the source of glory flee.

Dare we pray with eager voices
For Thy blessing and Thy grace,
For one accent of forgiveness,
For one glimmer of Thy face,
Aye, through Him Who bore in sorrow,
Bore in want, and woe, and strife,
This same weight of human weakness,
This same weary human life.

Through His name and by His merits,
Whom we worship and adore
For His blessed sake we pray Thee,
Hear us, spare us evermore,
By His hour of mortal weakness,
Give Thine erring children strength,
That they bear the burden bravely,
That they win the crown at length.

HOME HAPPINESS.

The intercourse of many homes is marred and spoiled by exhibitions of a thoughtless spirit. Family life should be a blending of all the tastes, dispositions, talents, gifts and resources of all the members of the household. In each one there should be self-restraint. No member may live in a home circle as if he were dwelling alone in a great house with only himself to consider. He must repress much in himself for the sake of the other members. He must do many things which he might not do were he alone, because he is a member of a little community whose happiness and good he is to seek at every point. No household life can ever be made truly ideal by having always their own way. But many persons tied up in family life forget this. They expect to live as regardless of others as if they were living alone. They consider no one's comfort, peace, or pleasure, but their own. They let their impulses have full and free expression. They make no effort to repress any elements or dispositions in themselves which tend to give pain to others. They demand all their rights, not remembering other members of the family have their rights too, and that home happiness can be secured only by the mutual surrender of rights, each in honour preferring the others, each seeking not to be ministered unto, but to minister. This exacting spirit leads to continual thoughtlessness. Thoughtfulness is thinking of others, and modifying one's conduct so as to avoid whatever would give trouble, inconvenience, or hurt to others.

FORGIVE, AND YE SHALL BE FORGIVEN.

A missionary in Guiana saw one of his converts rise from the place where he had knelt to receive Holy Communion, and return to his seat, but almost immediately he returned, and knelt down in the same place. On the missionary asking the reason of these

movements, the Indian said, "When I knelt down first, I found that the man next to me was one who had killed my father. On days of heathen ignorance, of course, I could not bear to be near him and I returned to my seat, when a voice seemed to say to me: 'Forgive, and ye shall be forgiven,' then I went and knelt down again." The gracious promise contained in the text was fulfilled in the case of a poor woman, dying from injuries received from her husband, who consoled the wretched man sobbing at her bedside at the thought of what he had done in his drunken fury; and received so largely the consolation of God in her own soul that those around her were astonished; for before she had grace given her for this act of forgiveness, she had had no sense of pardon and peace. Most touching of all was the forgiveness of an African woman, who, in her childhood had been seized by a man of a hostile tribe, who cut off both her hands, saying, mockingly, "Now see what you will do." Years after, this cruel wretch, sick and starving, came to her door to ask for food. She ordered some to be given him; then, uncovering her maimed arms, she looked at him, repeating his words. He was filled with shame and remorse by this act of generous forgiveness.

THE FATAL BAR.

The little evil which is not forsaken, the little risk of sin which we cannot bring ourselves to guard against, the slight temptation that we will not avoid, the brief snatches of wrong thoughts that we every now and then allow, the hidden hope that, after all, perhaps God may find a way to separate some pleasure that we are longing for from the sin with which it is at present bound up; all this, so far from little, is the fatal bar which interposes between us and the love of God, and makes us over and over again fall short of that grace which yet is ready for us at any moment. The duty that we have to do, may, perhaps, be all but thoroughly done; nay, if it be an outer duty, visible to men's eyes, it may be thoroughly done. Our service measured by our conduct may be all but thoroughly complete; our lives measured by any human standard may rank very high, deservedly very high, for devotion to God, and to truth, and to goodness. And when we look over the whole, we may be prepared to say that the shortcoming is but a little thing. And yet, so far from being a little thing, it is the thing which stops all the sap from flowing out of the vine into the branch; which makes our life, with all its love, still a very poor thing; which, when we kneel before God, makes us cold and dead, and hard; which kills our enthusiasm, and tells us in secret that we have no generosity, no truth, no power in all our devotion. Archbishop Temple, D.D.

"ONE MUST WATCH."

A general, after gaining a great victory, was encamping with his army for the night. He ordered sentinels to be stationed all round the camp as usual. One of his sentinels, as he went to his station, grumbled to himself and said: "Why could not the General let us have a quiet night's rest for once, after beating the enemy? I'm sure there's nothing to be afraid of." The man then went to his station and stood for some time looking about him. It was a bright summer's night with a harvest moon, but he could see nothing anywhere; so he said, "I am terribly tired; I shall sleep for just five minutes, out of the moonlight, under the shadow of this tree." So he lay down.

Presently he started up, dreaming that someone had pushed a lantern before his eyes, and he found that the moon was shining brightly down on him through a hole in the branches of the tree above him. The next minute a bullet whizzed past his ear, and the whole field before him seemed alive with soldiers in dark green coats, who sprang up from the ground where they had been silently creeping onward, and rushed toward him. Fortunately the bullet missed him; so he shouted aloud to give the alarm, and ran back to some other sentinels. The army was thus saved; and the soldier said: "I shall never forget as long as I live that when one is at war, one must watch." Our Lord says to us, "Watch and pray, that ye enter not into temptation."

HINTS TO HOUSEKEEPERS.

Tongue Salad.—Mix together one cup of cold tongue, cut in dice, a sprig of parsley, minced fine, one-half teaspoonful of salt, one saltspoonful of pepper, one hard-boiled egg, cut fine, and a tablespoonful and a half of mayonnaise salad dressing. Line a salad bowl with crisp lettuce leaves, put in the tongue mixture and garnish with a hard-boiled egg, sliced, and a few celery tips; then pour over a teaspoonful of the dressing. If a salt tongue is used no more salt will be required.

Bouillon.—To three pounds of raw meat, chopped fine, add three quarts of cold water. Let it barely warm for the first hour, then increase the heat, and let it gently simmer for six hours, stirring it occasionally. Turn it into an earthen vessel, salt to taste, and cover till cool. Skim off all the fat, squeeze the meat hard, as you remove it from the liquid, return the liquid to the fire, and boil rapidly for a few moments. Then strain carefully through a thin cloth. Do not squeeze it, as it should be a clear, amber color. For entertainments, serve very hot in cups; for family use, either hot or cold, as preferred.

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.

Waffles.—Mix together one pint of flour and one pint of milk to a smooth paste; add half of a small cup butter barely melted; add to this the well-beaten yolks of three eggs; then the beaten whites, and just before baking two teaspoons of baking powder; beat very hard for two minutes and bake in a very hot oven.

Omelette with Ham.—Make a plain omelette, and just before turning one-half over the other, sprinkle over it some finely-chopped ham. Garnish with small slices of ham. Jelly or marmalade may be used in the same way.

Rolled Beefsteak, with Browned Potatoes.—Two pounds round steak, remove the bone. Make dressing of two cups bread crumbs (dry), one-quarter pound salt pork, chopped very fine, dash of pepper; omit salt, but add seasoning of sage, parsley or onion, as preferred. Spread this over the steak, then roll up carefully, tying at least three places to keep carefully in roll form. Put in dripping-pan, with half a pint hot water, and a tablespoon lard; bake in moderate oven, basting often. Brown the potatoes in same pan. Make gravy of drippings and pour over meat and potatoes served on same platter. Cut meat from end.

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Oxydonor 'Victory'

(TRADE MARK REGISTERED)

INVENTED AND DISCOVERED BY

DR. HERCULES SANCHE,

A Native of the Province of Quebec, Canada, after over thirty-five years of earnest investigation of the Natural causes and Cure of Disease.



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The only
Genuine
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OXYDONOR GIVES VIGOROUS HEALTH and cures RHEUMATISM, SCIATICA, LA GRIPPE, PNEUMONIA—INSOMNIA, NERVOUS PROSTRATION, ASTHMA, CATARRH, DYSPEPSIA, DIABETES, BILIOUSNESS, LOCOMOTOR ATAXIA, PARALYSIS, CANCER, all FEVERS, and all forms of disease at any reasonable stage, without medicine or electricity.

ONE OXYDONOR

will keep an entire family in good health, and will last a lifetime if taken care of.

The following convincing expressions from prominent and progressive people are kindly given us for publication for the benefit of humanity

Ex-Governor of Florida, Hon. Geo. F. Drew, writes :

Jacksonville, Fla., March 4, 1899.
The Oxydonor "Victory" invented by Dr. Hercules Sanche cured me entirely of injuries I sustained from a very severe fall, and I have never had a return of the trouble. I have since used it for various complaints and always with perfect satisfaction. It has twice cured me of Inflammatory Rheumatism and twice it has given me almost instant relief from attacks of La Grippe. I will say further that I have used it whenever I have felt that I needed something to give me greater vitality and energy, and I have taken no medicine since I began the use of this instrument more than six years ago. My health has been better since I used the Oxydonor than at any period since I arrived at manhood, and I am now nearly seventy-two years old, a fact that I think speaks well for the Oxydonor. Yours truly,
GEORGE F. DREW.

Professor Fletcher Osgood

writes from Chelsea, Mass., July 25th, 1898. I have found Dr. Sanche's Oxydonor a highly useful assistant in warding off or ameliorating attacks of illness. Under conditions of extreme nerve strain it has the happy faculty of producing natural and wholesome sleep.
FLETCHER OSGOOD.

Rev. A. McBean

Secretary and Superintendent Religious Book and Tract Society, writes :
461 William Street, Winnipeg, Man.
January 15th, 1899.

DR. H. SANCHE & CO.,

Dear Sirs,—I have been a sufferer from a severe case of catarrh of the head and throat for fourteen years. Previous to using Oxydonor my health was broken down and I had to retire from my work. I have been using Oxydonor for about three years, and my general health is very greatly improved, and a radical and complete cure of catarrh is being effected. I am now able, in my 73rd year, to resume my life work.

Quite a number of leading citizens in this city have obtained Oxydonors and speak of them in the most favorable terms.
A. McBEAN.

Rheumatism, Sciatica

Glenannan, Ont., March 20, 1899.

DR. H. SANCHE & CO.,
Dear Sirs,—It is with pleasure that I can testify from my own experience to the value of Oxydonor for curing Sciatica and Rheumatism of any kind. I have also used Oxydonor for La Grippe and colds with myself and other members of my family. Oxydonor is far ahead of medicine in my estimation.
Yours respectfully,
MRS. W.M. MUNDELL.

Dyspepsia

Ariprior, Ont., Nov. 14, 1898.

DR. H. SANCHE & CO.
Dear Sirs,—My wife, Jessie de Renzy, purchased one of your Oxydonors and has been using it almost continually ever since she received it. She is a new person, she has improved so much from Dyspepsia. You can use our name as reference.
Yours respectfully,
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Children's Department.

A GLEAM OF SUNSHINE.

Along the noisy city ways,
And in the rattling city car,
On this the dreariest of days,
Perplexed with business fret and jar,

When suddenly a young sweet face
Looked on my petulance and pain
And lent it something of its grace,
And charmed it into peace again.

The day was just as bleak without,
My neighbors just as cold within,
And truth was just as full of doubt,
The world was just as full of sin.

But in the light of that young smile
The world grew pure, the heart grew warm,
And sunshine gleamed a little while
Across the darkness of the storm.

I did not care to seek her name,
I only said : "God bless thy life!
Thy sweet young face be still the same,
Or happy maid, or happy wife."

THE OVERFLOWING CUP.

"Mamma, fill my cup full. It is only half full," said a little child to her mother.

"Dear little girl," I thought, "will it always be your wish that your cup be filled full? As you grow older, will you wish to have a full measure of the joy of sacrifice and service? And a silent prayer arose from my heart that this precious little maiden might

grow up to desire greatly an abundance of the "best gifts."

How is it in our own case, my dear readers? Do we desire to have our cup well filled, or are we contented to have it only half full? Are we a little timid about asking our heavenly Father to give us a full measure of hopefulness and gladness? Perhaps we are satisfied with only a little trust in his goodness, or only a small amount of joy in the service to which He calls us. It may be that we are contented with just enough prayer to silence the chidings of conscience, or consider that the sleepy reading of a few Bible verses at night is sufficient spiritual food.

I wonder why it is we are apt to be satisfied with few and small heavenly gifts when we might have more simply for the asking and the taking. It must be that we do not realize what great benefits our heavenly Father is not only ready but glad to bestow upon us. How happy it should make us to know that although he has so many to look to Him for good gifts, there is plenty for all. No one need feel that he may be depriving someone else of his portion by asking for himself a large measure of blessings.

Perhaps someone who reads this does not quite know what he should ask God to give him

abundantly. What do you feel that you need most? Do you wish for activity of mind that you may succeed in mastering the lessons assigned you each day? Ask God for it. Be assured that He will give it to you. Do you, in your better moments, long for greater sweetness of disposition? Nothing will help you so much as telling the Lord all about your temptations and struggles. Do you wish to overcome the awkwardness that embarrasses you so often? The heavenly Father, who is interested in your complete development will by no means ignore your petition to be aided in overcoming this. Then there is that classmate of yours, toward whom you do not feel at all kindly, although in your heart you wish that you did not dislike her so much. Ask God to help you to see her good traits, and then to-morrow ask her to do some little favour for you. You will be surprised to see both how friendly she will appear and how kindly you will feel toward her yourself.

One of the delights of receiving blessings from God is that the more we accept the greater is our capacity for receiving and enjoying. The cup seems to grow larger. If we have really been walking in close and loving hand-clasp with the Saviour day by day, we find how much more we ap-

preciate His friendship as time goes on. We are no longer satisfied with a few moments each day in His companionship, but want to have Him by our side all the day long, telling Him every little joy, and care, and grief as it arises.

We read of Jesus' saying to the woman who besought Him to heal her daughter, "O, woman, great is thy faith," and often He said to those who sought His aid, "According to your faith be it unto you." Shall we not with His disciples, ask Him to increase our faith, that we may be able to accept in fullest measure the gifts He is ready to bestow in proportion to our trust in Him?

With what great joy does David sing His psalm of gladness, "My cup runneth over!" In like manner may we seek to be able to offer to our heavenly Father a sincere hymn of praise inspired by a heart that has enjoyed the rich experience of fullness of joy, peace and hope in Him?

—It is more helpful to believe that your neighbour is better than you, than to think constantly that you are better than your neighbour.

—What charm, what pleasure in an unexpected gift! And it is always "more blessed to give than receive."

RED JUNE APPLES.

Boys, do you like red June apples? In the memory of many an old man they make a bright spot that time cannot dim. I remember one particular tree of this kind that was the delight of my boyhood years.

I was always on the lookout for the first ripe apple, which was usually away up on the topmost branch, where the sun could kiss it till its green turned to pink and the pink deepened into red. Standing off a few paces from the tree to get a good view, I would locate the exact branch that held the coveted prize, just as high as possible above the reach of a hungry small boy. Sometimes with a well-aimed stone—and most country boys are proficient with this weapon—I would pick it out from a cluster of its fellows, and, following it with quick eye, as it came glinting through the green leaves, catch it before it struck the ground. How eagerly my teeth were buried in it and how refreshing was its juice!

But usually I went right up the tree and plucked the beauty, or, if beyond reach of hand, knocked it with a stick. The trunk and main branches of this tree were actually worn smooth by my bare feet. When a good many of the apples were ripening, I would come backing down to the ground with my pockets loaded and my bosom filled with the toothsome red-coats.

There were other creatures, smaller than a small boy, that knew and liked a red apple, and often, when my stone had dislodged the trophy or my hand seized it, there would come tumbling and buzzing through the branches four or five "June bugs." They had a way of cutting in and eating out the meat, while the apple, as seen from the ground, looked just as inviting as ever. They were epicures, too, and always selected the ripest and best.

Now, boys, how much argument do you think it would take to convince me that this was not a red June apple at all, but a sour crab? It simply could not be done. I know it was a red June, and I cannot be mistaken about it, for I have eaten its fruit hundreds of times. Argument about this matter would be absurd and make the one offering it appear ridiculous.

Yet, just as absurd a thing is often attempted. David said, "O taste and see that the Lord is good." Many of us have done this hundreds of times. We have found Him good, found Him sweet, satisfying our soul-hunger, our soul-thirst, as nothing else could do, healing our heartaches and heart-wounds, quieting our uncertain and tossing spirits. We have tried, we have tasted, and we do know. No need to try to argue us into disbelieving what we know with absolute certainty.

Godless men will try to shake your faith. Get a positive knowledge of God, taste Him, and see, know, that He is good, and then do not allow any circumstances or any arguments to disturb you in the least. Know what you know. Believe your beliefs.

PEARLS? OR TOADS?

She was a stranger among us and was so beautiful of face and so winsome of manner that it was little wonder that, for a time, she was the centre of attraction. I was not near enough, however, to understand what she said, but as I saw the sparkling eyes and heard the rippling laugh, I, too, felt the charm of her presence.

"Well, well!" exclaimed I, as Henry Jenkins left the group of young people, and took a seat near me. "such self-denial is surely praiseworthy, but I cannot accept the sacrifice."

The young man seemed at a loss for words, and I continued, "Yes, I insist upon your returning. If

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The pretty heart by stor changed greeti to believe that was so objecti Henry Jenkin self to use slan must indeed h habit if he c hear her conv

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May 25, 1899

NINETEENTH CENTURY NORTH MEN.

A lusty young giant among the life insurance companies of Canada is the North American, whose entry into its new and beautiful home offices in Toronto, Ontario, is contemporary with the most prosperous year of its history.

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The North American Life, which is "a policy-holders' company," does not derive its conspicuous success in development to chance, but clearly to the men who have from the first composed its directorate. These have been representative Canadians, distinguished in varied spheres of activity—men known far and wide for their ability and appreciated as worthy of every dependence for their honor and integrity. But the good fortune for which the North American Life is to be complimented comes in great part from having continuously since its start been under the management of able and experienced executive officers, Mr. William McCabe, LL.D., F.I.A., the managing director, so well known in actuarial circles, and Mr. L. Goldman, the secretary.

In the establishment and continuing prosperity of the North American Life, certain essential elements have ever been kept in view—that the company has not pushed for business beyond its capacity, that it has not pushed for business where such business could only be secured at a heavy outlay, and, best of all, knowing well that the solid basis upon which desirable business is to be had is the keeping in the field a force of men who will work with a spirit of freedom and not at the extremity of forceful methods, the terrors of over-pressure are an unknown quantity in the conduct of the company's field work.—Insurance Spectator, New York, Feb. 23rd, 1899.

—Beef is never seen at a Chinese table, oxen and cows capable of working the plough being accounted too valuable to the farmer to be consigned to the butcher.

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your gallantry will not permit of it I will accompany you."

"You misunderstand my motives in joining you," said Henry, as I arose to lead the way. "I do not like to appear critical, but the truth is, Miss Carter's bright speeches are so embellished with slang that her society has no charm for me."

The pretty girl had so taken my heart by storm, when we exchanged greetings, that it was hard to believe that her conversation was so objectionable. I knew that Henry Jenkins never allowed himself to use slang, but Mabel Carter must indeed be a slave to the bad habit if he could not endure to hear her converse.

"Oh, excuse me," she said presently, checking herself in the middle of a sentence, while the blood mantled her cheek, "such slangy phrases are only fit for my set, but the truth is I am so full of slang that it comes out when I dreadfully want to be proper."

"You remember the fairy tale," I said, smiling, "of the girl from whose lips dropped pearls and diamonds?"

"And the other girl from whose lips dropped toads," added Miss Carter, quickly. "I see; you think using slang is like that."

While we were speaking, Henry Jenkins walked past. The young girl's eyes followed him, and she said, "Mr. Jenkins seems head and shoulders above the rest of the fellows. I should like to become better acquainted with him, but he seems to avoid me. I wonder why it is?"

I did not enlighten her, for of course I could not repeat what her critic had said of her. Besides, it was evident that she realized that she had formed a habit which weakened her character.

Thinking of her, however, I come to the dear young people the wide world over with "don't use it." True, the slang phrases that fall from the lips of the "girl of the period," may have a certain charm for some, but rest assured that slang will never elevate a girl in the minds of those whose respect is worth having.

So cultivate the best style. This alone is worth while.

—What a strong, glorious, happy creature God intended man to be! All the gifts of God are double. His spiritual good fulfils itself in natural good, and natural good finds its origin and crown in spiritual good. The word of God becomes flesh, and flesh becomes the word of God. God is wholeness, and He requires everything and every creature to be whole. His inward things must put on outward things, and outward things must not be empty things.

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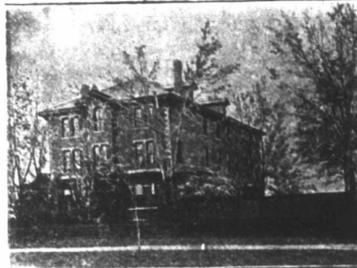
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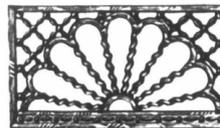
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