

June 22, 1899.

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VOL. 25]

TORONTO, CANADA, THURSDAY, JUNE 29, 1899.

[No. 26.

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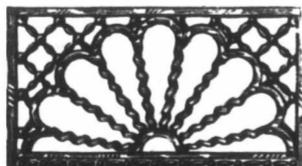
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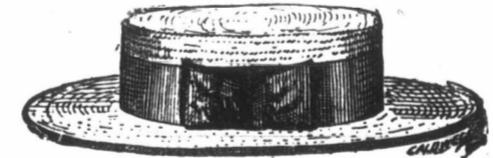
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[June 29, 1899]

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By order of the Board.

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TORONTO, THURSDAY, JUNE 29, 1899

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LESSONS FOR SUNDAYS AND HOLY DAYS.

FIFTH SUNDAY AFTER TRINITY.

Morning—1 Samuel 15, 1-24; Acts 10, 1-24.
Evening—Samuel 16, or 17; 18. John 5.

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

FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.
Processional: 218, 226, 232, 270, 280.
Offertory: 174, 259, 268, 271.
Children's Hymns: 176, 194, 335, 338.
General Hymns: 214, 222, 223, 285.

SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.
Processional: 291, 297, 302, 307.
Offertory: 198, 255, 256, 379.
Children's Hymns: 332, 333, 547, 574.
General Hymns: 196, 199, 202, 299.

University Lectureship.

Professor Clark, of Trinity University, has been appointed Slocum Lecturer in the University of Michigan for the year 1899-1900. The lectures, we are informed, will be on the subject of the "Paraclete," and will be delivered before Christmas. It will be remembered that Professor Clark was Baldwin Lecturer in the same University in 1887.

The Spectator's Opinion.

Writing editorially on Mr. Bagot's article, the Spectator (England), says: "In our opinion, Mr. Bagot shows very great insight. The fear of England being again Romanized is absolutely groundless. As he evidently sees, Ritualism, whether right or wrong, is in no sense a Roman movement. The essence of Romanism is a strict and unbending uniformity. But the English Ritualists—see for example the recent address of the

Bishop of Rochester—ask for comprehension and the right of diversity instead of uniformity.

Perversions to Rome.

In these days, when there is much talk in Roman Catholic circles of the increasing numbers of those who leave our Church for theirs, it may not be amiss to study the figures of the Registrar-General of England's marriage returns; always bearing in mind that Roman discipline secures that the vast majority of the marriages of Romanists are solemnized according to the rites of the Church of Rome. By the figures officially given, it appears that in 1853 Roman Catholic marriages were 51 in the thousand, in 1857 they were 46, in 1867 they were 44, and in 1897 they were 41. We are indebted to the Church Times for these figures.

An English Roman Catholic's Views.

Mr. Richard Bagot has, in a recent publication, borne testimony to the fact that the Anglo-Catholic movement offers strong resistance to the progress of Romanism in England; a fact admitted thirty years ago by Mgr. Capel, during the incumbency of Archbishop MacLagan at Kensington. Mr. Bagot states his belief that England will never again come under the spiritual sway of the Papacy in consequence of her rooted dislike to compulsory confession, her traditional repugnance to Papal domination, the object lesson furnished by the miserable condition of Ireland under the superstitious and ignorant dominion of the priests, and lastly, the robust Protestantism of the bulk of the English nation. To these four reasons we should like from our own standpoint to add one of two more, the worship of the Virgin Mary, the use of the Latin tongue in public worship, the traffic in masses for the dead, and the sale of indulgences, and the enforced celibacy of the clergy.

Liturgical Forms Among Non-Liturgical Churches.

The Churchman (New York), commenting on the current setting toward liturgical forms among the non-liturgical Churches, finds in it a tendency that can be used not alone for the enrichment of worship, but for the promotion of Christian brotherhood; and regards it as a reaching out to the lost appreciation of that beauty of holiness that has led men in all ages and in all creeds to ritual habits of prayer, which will lead men to love a sequence of worship that centuries have elaborated, and prayers that their forefathers uttered when first they turned to the Saviour. The article concludes with the following sentence, which will, we feel sure, heartily commend itself to all our readers: "It cannot but be gratifying to Churchmen to find that what we cherish as the Church's greatest treasure, after the Holy Scriptures, has won its way

back to the regard of the descendants of those who discarded it. We believe that any approximation to the ancient liturgy helps those who make it to a purer and more uplifting worship, to a more fraternal feeling, and to a heartier co-operation in good works. Here is a borrowing that will bless the Church that gives and the Churches that take. The more richly we give, the richer we shall become."

Puritanism in England.

The Guardian, writing on the recent by-election at Southport, at which the Government candidate, Mr. Balfour, nephew of the Right Honourable Arthur J. Balfour, was defeated by Sir George Pilkington, a former Liberal member for the same borough, makes the following remarks on the new Puritanism, which was responsible for the introduction of the Church Discipline Bill, which was recently rejected by an overwhelming majority in the British House of Commons: "It is difficult to draw any plain inference from the cross-currents of a by-election, but it seems probable that at Southport a certain number of Unionist votes were either given to Sir George Pilkington or withheld from Mr. Balfour, because the one is and the other is not prepared to undertake the immediate reconstruction of the Church of England by the expulsion of all to whom the Lancashire ecclesiastical platform does not seem the exact pattern of Apostolic Christianity. It is quite possible that Mr. Balfour would have fared better if he had made his rejection of this platform more unmistakable. With the new Puritanism no compromise is possible. Its object is to make the established religion of England what, but for Hooker, it would have become under Elizabeth, and what, in spite of Laud's heroic resistance, it did become in the last years of Charles I. The English people have not yet come to understand the real object of the agitation of which the defeated Church Discipline Bill was the expression. The new Puritans have as yet been able to keep the revision of the Prayer-book, and the consequent expulsion of High Churchmen, in the background. The impossibility of reconciling the aims of the agitators with the existing formularies is beginning to be recognized, and it will become more and more visible as time goes on. When once it is visible we have not much doubt which way the English people will go. They may no longer care to maintain an Established Church, but if they do maintain one it will be the Church they have, not a Church remodelled at the pleasure of Messrs. Taylor and Kensit."

The Blessings of Endowment.

The New York Evening Post has been writing in remarkably plain language on the results of the voluntary system which is in vogue in so many of the New York unendowed churches of the Protestant sects, under

TIGHT BINDING

which often the minister of the church has been forced to emerge of his mind and all the sense of power at his command, put it into words that can scarce be the last of the Master's will in writing them message of the Master to erring Christ, professed or otherwise of His sacrifice in so rich and varied a way satisfied his congregation, and maintain the monetary standard of his servants to the satisfaction of his master, the trustee of his church, under the pressure of an ever-present dread of being cast off from his call or charge. The result of the system is that the work of ministering to the poor, of rescuing the fallen and degraded, of building up the faith of the debasing and unlearned, is made subservient to the paramount duty of preaching acceptably to rich pew-renters. We should be thankful if in our own Church the work of the parish priest had higher aims and objects, and if in comparatively few churches the faithful servant of God was dependent on his own personal gifts and powers of attraction for immunity from the racking cares of seeking his daily bread in desolate places.

The Obligation of Supporting the Church.

Every blessing enjoyed involves a duty on the part of the recipient. Where, as in our Church, the services of our clergy can be, or at least ought to be, enjoyed by all, rich and poor alike, the duty of supporting the Church by voluntary offerings becomes paramount. Nay more, the duty should no longer be looked upon as duty, but as a privilege. The laity of the Church are not called upon to give up their calling, like the disciples of old, and travel into inhospitable regions to spread the Gospel of the Kingdom; this work is done vicariously for them through the ministry of the clergy. But to all laymen God grants the privilege, the high privilege, of supporting the Church with alms and voluntary offerings, according as He has blessed each one, and thus enabling each one to claim the right of being a fellow-worker with Him in the vineyard of His Church.

Flattering Imitation.

Whither are our Puritan cousins going? We read in the columns of the Christian World, with amazement, of a Wesleyan meeting-house at Bedford in England fitted up with choir stalls, a railed-off sanctuary, a vested altar, a reredos, a lectern, and many crosses. We read of the minister changing his place during the service, reading the Church Prayer-book from his stall, the lessons from the lectern, preaching from the pulpit, and placing the alms on the altar. For our own part, we rejoice to read of such things, accepting gratefully the sincere flattery which the proverb teaches us is tendered by imitation. We have long since grown accustomed to the adoption by our cousins of our own M. B. waistcoats, and broad-rimmed clerical hats, even though it does make it a little difficult for the unpractised eye to detect the Anglican from his brother of another communion. Nor have we anything but congratulations, many and sincere, to

see in the Duke of Wellington's speech at the opening of the new session of Parliament in the full gloom of the religious crisis of 1858, when he said, "I trust that the Bishop of Oxford, in his address to the Synod, will do justice to the dignity of the Church, and to the gravity of the occasion, by asking the members of the Synod to consider these very steps of ours, and to be allowed in future to speak in our own fashion without being held up to a gaze of ridicule if we cling languidly to the dresses and customs of our former ancestors."

THE PROSPECTS OF THE CHURCH

It is a very difficult thing indeed to forecast the future of the Church. If you dwell upon the more hopeful aspects of the subject you are said to be over sanguine, not sufficiently aware of the difficulties in the way. If you put forward the darker side, you are a pessimist, an alarmist, and so forth. There are two things which we believe, the wise Christian worker should always have in his mind—first, the real and great difficulties which have to be overcome, and secondly, the assurance of ultimate success. The labourer in the vineyard of Christ must have no doubts as to the end which he is striving to reach. God will fulfil His own purposes either by us, or in some other way. Of this the man of faith can have no doubt whatever; and every Christian is a man of faith. But we think we may go a little further. We are not merely bound to believe that work for God will not fail in the long run. We are, moreover, justified in believing that our own undertakings in the cause of Christ will have a successful issue, although not always in the particular form which we may have imagined or proposed. At the same time it is better—nay it is necessary—that we should look actual facts in the face, that we should understand exactly where we are, because otherwise our efforts will probably be inadequate or misdirected. At the present moment a wave of pessimism seems to be passing over the Church. Nearly everyone seems to be dwelling on the darker side, and few indeed on the brighter. Our numbers, we are told, are not keeping pace with the progress of the country. They are not even being maintained. Our funds are inadequate and are not increasing; and so forth. We have never been among the pessimists ourselves. That is to say, we have never exaggerated the evils of the times, or pushed them into undue prominence, or despaired of the ultimate fortunes of the Church. Nay, we may go further. We have never hunted up these unfavourable facts or statistics; but have only put on record the statements of others, often hoping that they might be convicted of error. When, therefore, the Bishop of Toronto, at the recent meeting of his Synod, declared that "the situation in which the Church finds itself certainly does not justify the expression of pessimistic views such as have been published in the religious press and in other ways," we are happy and thankful to think that these remarks do not apply to this paper. To be pessimistic is despair of the Church and to lose faith in

its great Head, and that is simply impossible to us. At the same time we must remember, it is extremely difficult to avoid seeming pessimistic, if the difficulties and failures of the moment are placed in full view. A very remarkable example of this may be seen in the comments of a Toronto daily paper on that very charge of the Bishop to which we have been making reference. Here is what the reporter says, summarizing the remarks of the Bishop: "The pessimistic strain of last year's inaugural address was again manifest. Progress is slow, both spiritually and financially. . . . In the afternoon there was much criticism of the failure of the city churches to furnish their quota for Home Mission work."

Now, here we have no unfriendly criticism; the writer is evidently doing his best to convey the impression produced upon himself by the Bishop's charge; and the result shows how difficult it is to state discouragements in any form and with any qualifications without laying oneself open to the charge of pessimism. The impression produced upon ourselves, so far, by the meetings of the Synod, is the reverse of pessimistic. Here we find a large body of men of high intelligence, of unquestionable devotion, meeting and consulting for the best interests of the Church, thoroughly aware of the greatness of the work to be done, yet in no way shrinking from it, but, on the contrary, eager to know the best ways of advancing and consolidating the work of the Church. It is impossible to despair or despond of a Church or a diocese which has such men and such resources. What is there belonging to the work of the Church which cannot be done by such means as are now at our command. We have money enough and to spare. It is ridiculous to suppose that the members of the Church of England in Toronto are too poor to provide for the needs of the Church. There is money enough and to spare. Every one of our funds might be amply provided without the members of the Church being conscious of making a sacrifice. We have not only money, we have also men—clerical and lay—of real power, faith, devotion. We believe our clergy will compare favourably with those in the Mother Country and that our laity are even more keenly alive to the need of their co-operation. If, with all this, we are not doing what might be done, and what should be done, there must be reasons for this failure. Will our readers help us to find them out?

WORLDLINESS.

The most serious passage in the charge of the Bishop of Toronto to his Synod was that which referred to the spirit of the age in which we live. We quote from the excellent report in the "Globe": "The Bishop gave it as his opinion that the prevailing and growing spirit of worldliness, which seemed to threaten the life of religion to-day constituted the chief danger to the progress of the Church's work. Many people were inclined to forget the principle of giving in their passion for spending." Of the seriousness of these statements there can be no question. We wish there could be some doubt of the

truth hardly to look serious whether place, hindrance world enmity reduction while that is an assault Christ chills Well, of worse is the temp isified handle gard endure far so easy and to meet, some mitted and I might used speaking in spirit laity duties we d forms fest Under rever Then indul any which spirit kinds their the cess, world beha spon whic with men hum erall far t face with it, ple,

truth of them. That, however, we dare hardly suggest. At any rate we are bound to look into the meaning of an accusation so serious, and consider what it says to us all—whether clergy or laity. Now, in the first place, we suppose it may be taken for granted that always and everywhere the great hindrance to the work of the Church has been worldliness. "The friendship of the world is enmity with God." It was worldliness that reduced the Church of Sardis to such a condition that it had only a name, that it lived, while it was really dead. It was worldliness that made the Church of Laodicea such that it was neither hot nor cold. It is seldom that overt acts of sin ruin a Church. Sin is an enemy to be attacked and overcome, and which does not yield easily before the assaults of the Gospel and the Spirit of Christ. But it is the Spirit of the world which chills the ardour of the soldiers of Christ. Well, then, what do we mean by this spirit of worldliness, and what are the special signs of worldliness among ourselves? Worldliness is the regard for this present, visible, temporal world. It is the spirit that is satisfied with the things that we hear, see, and handle, and taste. The man of faith has regard to the invisible and the eternal. He endures as seeing Him Who is invisible. So far there can be no doubt. It is not quite so easy, however, to descend to particulars and to say of this or that occupation, employment, recreation, that it is worldly. Indeed some of the greatest mistakes have been committed by good people saying of certain acts and habits that they are worldly, when they might or might not be so, just as they were used or practised. Then, again, when we speak of the spirit of worldliness as prevailing in the world, we must remember that this spirit may be found among clergy as well as laity—and that it mixes itself up with all the duties and avocations of both. How shall we discover it? One of the most obvious forms is that of Sloth—the neglect of manifest duties brought on by self-indulgence. Undoubtedly, this is worldliness. It is the reverse of that spirit which teaches us

"To scorn delights and live laborious days."

Then closely related to this there is self-indulgence—in eating, drinking, smoking, or any other of those lawful sensuous pleasures, which, indulged into excess, quench a man's spiritual vitality. It is the same with all kinds of physical, bodily exercise. Good in their place and in their degree, they destroy the spiritual energies of men, if used in excess. Let us go a little further. There is a worldliness of thought, of speech, of general behaviour—which, in fact, is the natural, spontaneous, necessary outcome of the mind which is in us—the mind which is concerned with trivialities, with popularity, ease, enjoyment, instead of the weightier matters of human life. We fear that, when people generally speak of worldliness, they seldom go far beneath the surface; and beneath the surface we must go, if we are really to grapple with this evil, and, in any degree, overcome it. Generally, we imagine that religious people, when they speak of worldliness, mean

gaiety, fine clothes, social amusements, and the like. We must be very careful how we abandon ourselves to this superficial view of worldliness. Dancing may be worldly, or it may not. Card-playing is not the most sublime of occupations, and men of great seriousness and devotion will probably abstain from it. Yet, if we remember that recreation is an actual duty, and that many good people find a simple game of cards to be pleasant recreation, we shall hesitate to condemn them altogether. There is a long distance between this and gambling, and the spiritual man will discern the difference. Perhaps one of the most striking forms of what is ordinarily called worldliness is excessive and extravagant dressing. But here again there are differences. The cultivation of the beautiful is not a sin, but a duty; and many persons will look well dressed when they have expended a very small amount on their attire; when others have spent lavishly and are very unattractive in appearance after all. There should be a proportion in these things. We dare not say that it is wrong for the wealthy to spend more upon their attire than the poor. But we do say most emphatically that no man has a moral right to spend much upon himself, who does not also give much to God and to humanity. It is a shocking thing and disgraceful that there should be many members of the Church of Christ, and even communicants, who spend enormous sums in the decoration of their own persons, and who give hardly anything for the extension of the Kingdom of Christ. Our readers will, by this time, probably feel with us that the definition and description of worldliness are no easy matters. But this at least we can say, that the cure for worldliness in us all is the stirring up of a sense of our responsibilities to God and to man, the serious undertaking of the fulfilment of duties—with these questions in the front of the inquiry: How do we spend our time, our labour, our money? As in the presence of God or not?

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

2. Sam. i, 26. "My brother Jonathan, thy love to me was wonderful."

David was about 30 years of age when Saul and Jonathan fell in battle with the Philistines. From different points of view, a character of great excellence. We know his later life marred. All the world knows his sin. Many forget his *repentance*. Not of David's weakness, but strength. "Man after God's own heart." Brought out here.

i. A deep and reverent sense of God's presence and agency.

Unlike Solomon and Saul.

i. Solomon wise, shrewd, worldly, sensuous; David passionate, hasty, sinning; yet never disowning Jehovah.

2. So (in reverence) conspicuously unlike Saul. (1) Saul's rashness and presumption led to his rejection. If we knew all, we should see it was inevitable. (2) David's reverence: "Keep back Thy servant from presumptuous sins."

ii. Note how David's generosity comes out. The characteristic of all noble minds.

i. Seen in David's earlier life. (1) Episode at Engedi. Effect on Saul (1 Sam. xxiv., 17). (2)

Water of well of Bethlehem (2 Sam., xxiii., 15). Compare Sir Philip Sidney at Zutphen.

2. Same quality displayed here. (1) How he received the news. Amalekite—indignation. (2) Manner in which unites Saul and Jonathan. Too often lacking, even in the Church. Savage exultation at the overthrow of enemies. Nothing of this in David. Remembered all that was good and noble. His great foe and his dearest friend. Lovely and pleasant.

3. An example that appeals to us.

iii. His love for Jonathan. But here a correspondence. Jonathan no less admirable.

1. Type of a perfect and beautiful friendship. Mutual recognition of noble souls.

2. On Jonathan's part. (1) Spontaneous. (2) Constant and unwavering. (3) Unselfish and self-sacrificing. David, supplanting Jonathan, might have been removed. But Jonathan recognized God's purpose, David's loyalty.

3. David, on his side, worthy of such a friendship. In life, true, loyal. Remembered his friend in death. Included Saul.

iv. The love of Jonathan for David, a faint picture of the love of God—of Christ. (1) Beginning. (2) Self sacrifice. (3) Tenderness. (4) Patience. (5) Constancy—wonderful. "We love because He first loved us."

SYNOD SERMON.

By the Rev. Canon Sweeny, D.D., R. Dean of York
Preached in St. Alban's Cathedral, Toronto, on
Tuesday evening the 20th of June, 1899.

Text—Heb. x., 24: "Let us consider one another to provoke unto love and to good works."

Now are we all here before God.

(1) To consider matters in connection with the progress of our diocese.

(2) To mark and note the passing of an epoch in the history of our diocese.

(3) To acknowledge the cause for national thanksgiving in the accession of our beloved Queen.

We are met from north, east, west and south, from the nine counties, and the 102 townships, from ten rural deaneries; we have come to meet for the forty-seventh time as a synod of the Church, a body of 189 clergy and 190 laymen, representing 144 parishes and missions; from city, town and country, embracing men of all shades of conviction and Church opinion, standing for all the varied interests of the Church's manifold life. As a Synod our organization is based on the ancient maxims of St. Cyprian, which follow the Apostolic model in the inclusion of the laity. We add to-day another link of continuity to the chain which first was forged in 1857, when for the first time 119 clergy and 155 laymen assembled for the same purpose as we do to-day. We are actuated by one motive, animated by one desire, namely, to promote the greater glory of God. It is the glory of the Church. (1) That she is one, that there is unity in diversity. (2) That she is Catholic in her diffusiveness through diocesan and missionary societies, and as holding the all sufficient deposit of truth. (3) That she is Apostolic, preserving her continuity, through her three-fold ministry, her sacraments, her creeds and councils of universal acceptance and obligation. All this is her glory, yet marred by one offset and danger, the spirit which St. Paul rebukes in 1 Cor. i, 12, which makes one say "I am of Paul, and another I of Apollos, and another I of Cephas, and another I of Christ." The text shows the corrective of all this and suggests mutual consideration. "Kataneo," to penetrate thoroughly with the mind subjective, their objective to get into each other's mind, to give each other credit for honest conviction, in other words, that fair play which is a British characteristic; and then to provoke unto love, Paoxysmos. "Paoxysmos," not in the bad sense of Acts xv., 39, but in the good sense, "frenzy of love," stimulation of heart upon heart. In the debates that follow, and in the

business that is to come before us; as for instance discussion on reports of standing and special committees, or discussion on the legislation associated therewith. April let us first seek the presence of that Holy Spirit, whose first fruit is love," the greatest thing in the world," whose presidency we crave over us.

"Come Holy Ghost, our souls inspire,

"And lighten with celestial fire."

(2) To mark and note the passing of an epoch in the history of our diocese. But this occasion is one of more than the ordinary interest that attaches to the annual synod, for it marks the passing of an historic milestone in the onward march of the Church in this diocese. We do well to note this fact. Ten years ago we celebrated the jubilee of our diocese and the close of the first decade of the Episcopate of our beloved diocesan—its third bishop. To-day we celebrate what, following Royal precedent, we may call our "Diamond Jubilee," and the close of the second ten years of that Episcopate. Ten years ago in that celebration, in which the five bishops of the Civil Province took part (along with other notable leaders in the Church), our attention was called to the earlier divisions of what was once the far stretching Diocese of Toronto, Huron in '57, Ontario in '61, Algoma in '73, Niagara in '75, and since, that is during this last decade, in '96, the further subdivision of Ontario by establishing the See of Ottawa. Then, in the area of the once undivided dioceses the number of clergy amounted to 500, now it is nearly 600. Then in the limits of the existing diocese the number of clergy was 156; now in the same limits it is 189. Then the number of parishes and missions was 113, now it is 144; then the number of communicants returned at Easter was 8,934, this year it is 14,523; then the number of candidates confirmed at Easter was 1,654, this year it is 2,038; while in these ten years 17,766 have been thus added to the communicants of the Church. In these ten years, moreover, 192 have been ordained to the ministry, 93 to the priesthood, 99 to the diaconate and 64 received from other dioceses. As an offset 21 deaths and 100 removals have taken place. One of each we may briefly refer to, indeed, in referring to the removal we would notice, we invoke reference to the death we deplore; when in 1896 the aged Archbishop of Ontario sought relief from the exactions of a diocese too large for his strength, by division and the creation of the Diocese of Ottawa, we all remember how after much balloting the eloquent rector of St. James' was elected to fill the vacancy caused by the translation of the Bishop of Niagara to Ottawa, and how on St. John Baptist Day, 24th June, he was consecrated third Bishop of that See, and how in October of the same year the then Bishop of Algoma took his place in the vacant rectory. Alas, for all too short a stay among us. Who could have dreamt as we saw his splendid presence in this pulpit on the last occasion of the assembling of this Synod, as we listened to the measured, eloquent and impressive tones of his voice, that that noble life with all its possibilities for future work for the Church was, within six months of its earthly close, of its opening out again in the larger and more splendid life of the Paradise of God. Yet so it was, and we who knew him best know best how utterly weak is the expression of our loss, and we can but say in the face of it those words which oft he himself did quote:

"All is right that seems most wrong,
If it be His sweet will."

On this Diamond Jubilee occasion, in this "majority year" of our beloved Bishop let us thank God and take courage, let us rejoice and go forward with fresh consecration and devotion of heart and life, and of the future, let us hope for all that is best for the interests of our diocese. An Episcopate well rounded out by years of holy, happy toil, loyally supported by priesthood and laity as Moses was by Aaron and Hur; a priesthood whose ranks are filled with men keenly alive to their responsibilities as "messengers, watchmen and stewards of the Lord;" a diacon-

ate of bishops, a congregation full of faith and of the Holy Ghost, as was Stephen and his fellows; and a people always in joyful hymns bended together, for whose organization is to be sought at this session for Church extension and preservation in the waste places of the diocese; all this, and behold it all, the realization of the glorious thought,

"Non in vana Christo Duxi."

and what may we not yet accomplish?

(3) In conclusion: This occasion is one in which we acknowledge the cause for national thanksgiving in the accession of that gracious Queen, that noble Queen, who as on this day (the day of the translation of Edward, King of the West Saxons), 62 years ago ascended the vacant throne of England. To speak of this period would be to repeat the story of England's history for over 60 years, for which we have no time; suffice it to say that England's present position of influence, greatness and wealth of vast possessions and still vaster possibilities is due under God, who has heard His Church's daily prayers on her behalf, to the rich and rare qualities of head and heart possessed by her whom we delight to honour and to pray for, in the prayer that ascends from loyal hearts to the throne of the King of Kings: "Long may she reign."

SUGGESTIVE TEACHINGS: COMPILED AND ADAPTED FROM MANY SOURCES

By the Rev. Swithin Asquith, Alberni, B.C.

Success or failure in life; how is it and what is it? In the majority of cases the personality is the secret; in some instances, environment. In all countries, old and new, some men come to the top while others fall to the bottom. One man becomes a great political leader and another takes hold of a decaying business and builds it up to generous proportions. Similarly in all walks of life. One succeeds—another fails. It cannot be blind chance—there must be a reason. Experience and astuteness lead to achievement; ability to see opportunities and to grasp them means accomplishment. The highest kind of ability in the commercial world is executive ability; it is always in demand.

Friendship can sometimes be gauged by the silence it keeps—controlled and measured by a noble, subtle, delicate, intuitive sympathy. Contrariwise; friendship that is sterling, lasting and ever deepening as time applies its mighty touchstone of test, this true quality of friendship can and does speak, upon every proper and needful occasion. It cannot lapse into the petrifaction of dumbness. True friendship can either speak or be silent as necessity dictates. If it lapses into utter silence, it is a sign that friendship is dead, and if dead had better be buried out of sight and remembrance.

"Every fault has its fore-fault."

We often poison our own hearts by our own tears. Tears are for purification and blessed relief; this is their heaven-appointed mission. The rain thereof is followed by a clear shining of the sun of hope. Tears, however, like everything earthly, may be perverted into their opposite evil.

For this day, at least, let dull, dead weariness be lifted from thine heart. Ere long the old restlessness comes back and the fierce refusal of our lot. The Saints rebelled against their cross until they learned, through stern necessity, the blessedness of its acceptance.

Before you read the Scriptures, or meditate, or enter a church, or take your place and part in the solemnities of public worship—with the true artist's instinct you must create the proper atmosphere. This is done by recollection, by silence, and by earnest prayer. Otherwise we do not enter into these spiritual privileges; instead of taking our part we do but sustain and play a part. We gaze about; are listless, heavy and dull and are unrefreshed. To profit it is necessary to prepare. That is, we are careful to don the garment the Lord expects to see, ere we approach His presence.

Vividly appealing is the pathetic loneliness of the Man of Sorrows in His last sad days; that master-

piece of all tragic picturing—the story of Gethsemane. As we read and think we see it all; the garden, the trees—the sorrow-stricken Man alone with that mysterious agony. We hear the prayer so pathetically submissive; and then, for answer, the rabble and the traitor.

God gives nothing but the best—to His own Son, only the best.

In the atmosphere of a very few and favoured people there is a something vaguely mystical and spiritual. It may be called a sixth sense—intuition. It is instant and absolute. It goes quick to the heart of a fact or an event and grasps the exact centre and solution of mystery. Such a personality sets one guessing at the impossible.

"Those who miss their chance must just dree their weird."

The capacity for labour, thought and devotion; the dominant faculties of body, soul and spirit, as indeed every other faculty, rust with long disuse; this is Nature dying of Atrophy.

The Churchwoman.

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

OTTAWA.

The third annual meeting of the Woman's Auxiliary to the Domestic and Foreign Missionary Society for the diocese of Ottawa, was held in Ottawa, in St. George's church, from Tuesday, May 30th, to Friday, June 2nd, inclusive. The Board of Management met at 3 p.m. Tuesday, and at 7.30 p.m. two quiet hours were spent in the cathedral, at which Canon Muckleston officiated. On Wednesday at 10 a.m. service was held in St. George's church, consisting of the Missionary Litany, Holy Communion, celebrated by the Dean, assisted by the rector, Rev. J. M. Snowdon, and a sermon by Canon Muckleston, which was most earnest and helpful; text, Gal. vi., 2-5. The thankoffering was presented at this service, which amounted to \$137.61, and was afterwards voted to the "Bishop Sullivan Memorial Fund." The delegates, numbering seventy-five, and eight officers, then adjourned to the Sunday-school Hall, and in the absence of the president, through ill-health, Mrs. Tilton, vice-president, took the chair. A very sincere address of welcome by Mrs. Bogart, was read by Miss Bogart; the reply was to have been given by Mrs. Daykin of Vankleek Hill, but owing to her absence, Mrs. (Rev.) Phillips, of Hawkesbury, read the reply. Both addresses pointed out "the advantages to be derived from these annual gatherings, as a means of bringing all together, where they could exchange ideas on the work. Dean Lauder, Canon Pollard, also the vice-president, addressed words of welcome to the visitors. At the afternoon session Mrs. Tilton read a beautiful letter from Mrs. Hamilton, expressing deep regret at her enforced absence; a telegram of sympathy was sent Mrs. Hamilton in reply. The recording secretary reported a membership of 1,450, of whom 335 are juniors, also three new life members. The treasurer reported receipts for the year, \$1,401.13; expenditure, \$1,206, being an increase of nearly \$300 during the past year. There are at present 40 senior branches and 16 junior. The literature secretary reported 750 leaflets taken and 70 applications for literature; the president (Mrs. Hamilton), had donated 400 copies of intercessory prayers for missions. Dorcas secretary reported 35 branches working, 6 new ones formed during the year; 47 bales sent out, 1,020 articles new clothing, 1,178 of second-hand clothing, 158 quilts, 351 yards of material, 141 yards of rag carpet, besides groceries, medicines, toys, Christmas gifts, candy, preserves, fruit, canned

goods a cost of read g Thorne from th to be r also a wishes given to still for several reports and enc particularly diocese satisfac congrat cepts, I operate Miss H paper o giving a present and 12, vincial tember to be s the dio prefer sionary Rev. T. and Mi which She wa two ch Japanes on "D session was reaings, g ported \$2,176.3 "Chain differen Caledon kenzie on Zen voted t the pre Bishop follow Mrs. F preside Mrs. (Perley; respons secreta retary, Burpe; alterno and s Archde and M on "th Work; tereste evening Hall, gates St. E Alban' ried o able e tained by the Grace third Miss was p An in the n presid dress worke love

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goods and books; also two portable fonts. Total cost of material, \$775.17. Corresponding secretary read greetings from Ontario, Montreal, Mrs. Thornewell, Bishophurst, Algoma, and a letter from the Bishop of Algoma, requesting circular to be read (re Bishop Sullivan Memorial Fund), also a letter from Miss Brown, expressing best wishes and grateful thankfulness for all help given to Piegan Reserve, and for herself, pleading still for the mission, which was in great need; several other interesting letters were read. The reports from all the branches were most helpful and encouraging, and those from the juniors particularly gratifying. The Lord Bishop of the diocese visited the meeting, and expressed great satisfaction at seeing the W.A. in session, and congratulated them on the increase in their receipts, being close upon \$300, and desires to co-operate with them in every way in their work. Miss Halson, of Toronto, read a most interesting paper on "The Origin of the Woman's Auxiliary," giving an account of its increase from 1886 to the present day, showing it now has 569 branches and 12,000 members. She also spoke of a provincial bale to be sent to Japan hospital in September by Mr. Waller, asking contributions to be sent to her or to the Dorcas secretary of the diocese, hospital supplies or cash, which was preferred. In the evening at St. John's Hall a missionary meeting was held, the Dean presided. The Rev. T. Bailey gave an address on "Madagascar," and Mrs. Waller gave an address on "Japan," which was highly instructive and encouraging. She was attired in native costume, as were her two children, who sang very sweetly in the Japanese language. Canon Pollard also spoke on "Domestic Missions;" the Bishop and many of the clergy were present. On Thursday the session opened in the usual manner; a telegram was read from Mrs. Hamilton, with loving greetings, giving text, Col. ii., 5. The treasurer reported total cash receipts, Dorcas included, \$2,176.30. Most interesting papers, given under "Chain of Missions," were prepared and read by different members on New Westminster, Japan, Caledonia, Australia, Diocese of Selkirk, MacKenzie River, Arthabasca and India, also a paper on Zenana work. The thankoffering was then voted to the "Bishop Sullivan Memorial Fund;" the president read a beautiful description of the Bishop's last hours. At the afternoon session, the following officers were elected: Hon.-president, Mrs. Hamilton; president, Mrs. Tilton; 1st vice-president, Miss Humphreys; 2nd vice-president, Mrs. (Rev.) Hannington; treasurer, Mrs. G. E. Perley; recording secretary, Miss Baker; corresponding secretary, Mrs. Fitzgerald; Dorcas secretary, Mrs. George Greene; organization secretary, Miss Green; literature secretary, Miss Burpe; editor of leaflet department, open. The afternoon proceedings closed with a well-attended and successful children's missionary meeting, Archdeacon Bogart presided. Rev. Mrs. Loucks and Mrs. Waller addressed the children, the latter on "the Noble, Unselfish character of Missionary Work;" the juniors and C.M.L. were much interested in Mrs. Waller and her children. In the evening an "At Home" was held in St. John's Hall, which was packed to the doors; the delegates were the guests of the ladies of St. John's, St. Barnabas', St. Bartholomew's and St. Alban's churches; a musical programme was carried out, refreshments served, and a most enjoyable evening spent. The delegates were entertained at luncheon the three days of the session by the ladies of the Cathedral, St. George's and Grace church. On Friday, the 2nd June, the third annual meeting was brought to a close. Miss Humphreys, the late recording secretary, was presented with a life-membership and badge. An invitation was extended from Cornwall for the next annual meeting, and was accepted. The president, towards the close of the meeting, addressed some earnest words to her fellow-workers, that as W.A. members they were "to love one another," that as we have to come across

all sorts and conditions of people, to remember the words of St. Paul, "he begged them to be of one mind;" put your meekness and love to the test, and don't run to your clergyman with every little difference or trouble, settle it among yourselves, or with one or two friends. The president also congratulated the W.A. on the great success of the meeting, large attendance and increased interest in the work. Canon Pollard then pronounced the Benediction. After luncheon at 3 p.m., a conference on "Diocesan Missions" was held, the Bishop in the chair; most interesting addresses were given by the Bishop, Rev. Mr. Anderson, of Smith's Falls, and Rev. Mr. Mackay, rector of the new All Saints' church; the Lord Bishop closing with the Benediction.

simple dignity of ritual, which are our sacred inheritance in the English branch of the Holy Catholic Church; and secondly, that it would be his wish and endeavour as Dean to make the Cathedral, which is now nearing its 100th anniversary, tell to be the Mother Church of the Diocese; a spiritual house, a house of prayer, where all may feel sure of a hearty welcome. The Holy Eucharist was celebrated in the Cathedral at 7.30 on Wednesday morning, and the Synod formally opened at the Church Hall at 10 a.m. The following officers were elected unanimously: Clerical secretary, Canon A. A. Von Ifland; assistant, Rev. A. J. Balfour; lay secretary, George Lampson; assistant, John Hamilton; treasurer, Lieut.-Col. G. R. White; assistant, G. E. A. Jones; auditors, Lieut.-Col. Forsyth and Edwin Pope.

The bishop, after referring to his visit to England two years ago to attend the Lambeth Conference, the commemoration of the landing of Augustine, the first Archbishop of Canterbury, and the commemoration of the foundation of the Abbey of Glastonbury, which took historians back several centuries earlier, almost to Apostolic times, when the more ancient British Church was planted in the Mother Land; and after referring to the principal events which occurred in the diocese during the preceding two years, the sitting of the Anglo-American Conference graced by the presence of the late Lord Herschell, who though ranking as Lord Chancellor had been found willing to serve the humbler office of a Sunday school teacher; the retirement of Lord Aberdeen, the arrival of Lord Minto as his successor, the holding of the Episcopal Visitation at seven different parts of the diocese, concluding with an allusion to the annual public meeting of the Quebec Church Society, at which able addresses had been delivered by the Bishop of Niagara and the Hon. H. T. Duffy. The bishop gave the statistics of the work of the diocese in the two years which had elapsed since the last Synod, as follows: Confirmations, 1,073 (males, 519; females, 554); ordinations, deacons, 4; priests, 8; priests received, 4; resigned 8; number of clergy in diocese, 71; lay readers, 10 out of the 35 who held license two years ago had taken holy orders, 7 had left the diocese, 22 new licenses had been issued; present number of lay readers 40; new churches added, 7; new parsonages, 3; total number of churches, 123; parsonages, 53; burial grounds consecrated, 3. At the conclusion of his address the bishop announced that he proposed paying another visit to England, sailing on the 8th of July, and, if possible, remaining there over the Church Conference to be held in London during the second week of October.

In the afternoon the following nominations were made: Committee on Nominations, the Dean, convener; Archdeacon Roe, Revs. Dr. Scarth, J. M. Thompson and H. G. Parker, and Messrs. J. Hamilton, Dr. Dunbar, Captain Carter, Hon. Henry Aylmer and John Bower.

The following were appointed a committee to draft a vote of thanks to the Society for the Propagation of the Gospel for the many favours extended by that venerable society to the Diocese of Quebec in the last one hundred years, viz., Archdeacon Roe, convener; the Rev. Dr. Dumbell and Capt. Carter.

A communication was read from the Synod of Toronto, asking the attention of the Synod of Quebec to the Gothenburg system of controlling the traffic in intoxicants, which system the Toronto Synod endorsed. The Jubilee Memorial has taken the form of an Episcopal residence, called Bishopthorpe; the funds were raised by popular subscription in the diocese.

The Rev. H. C. Stuart of Three Rivers read a very interesting report on documents relating to the early history of the diocese, and that among the books discovered in the northeast vestry were Bibles, prayer books and altar books, bearing the Royal Arms, and beautifully bound, which evidently formed part of the Royal gift made to the Church, 1766; also a copy of the sermon preached by the

QUEBEC.

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

Quebec.—The Synod opened on the 6th inst. with evening service at the Cathedral. About forty clergy and about twenty-five of the lay delegates were present. The sermon was preached by the Very Rev. Lennox W. Williams, the newly appointed dean, who took for his text, Romans xii., 4: "As we have many members in one body," etc., and in the course of his sermon said he hoped the central church of the Diocese might become what St. Paul's Cathedral now is in the heart of the Mother Country, a standing witness for God in our midst, a holy house of prayer, where the daily services of prayer and praise shall be rendered as reverentially and as efficiently as possible under the circumstances, a temple where the worship which is offered to Almighty God shall be conducted with befitting solemnity and beauty; where the offering of the memorial of the sacrifice of the death of Christ shall be continually presented to God the Father, with all the uplifting accompaniments of music, and the

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first Bishop of Quebec at the thanksgiving service held for the victory gained at the battle of the Nuns.

Dr. Altnatt read the report of Bishop's College, and Dr. Scarth the report of the Rural Deans; and Dr. Altnatt also read the report of the Bishop's College School for Boys. Canon Von Inland read the report of the work of the Diocesan Executive Committee, and Canon Foster the report on the state of Crompton Ladies' College.

The following were elected delegates to the General Synod: Clerical, Rev. Dr. Altnatt, Archdeacon Roe, with the Revs. A. J. Balour, Dr. Scarth and Capon Von Inland as substitutes. Lay, Messrs. Hamilton, Dunbar and Heneker, with Messrs. Campbell, Capt. Carter, and Hon. H. Aymer as substitutes.

The following were elected delegates to the Provincial Synod: Clerical, Dr. Altnatt, A. J. Balour, Dr. Dumbell, Canon Foster, J. Hepburn, G. H. Parker, Archdeacon Roe, Dr. Scarth, F. G. Scott, A. Stevens, Canon Von Inland and Dean Williams; with the Revs. Adams, Blaylock, King, Richardson, Thompson and Wilkinson as substitutes. Lay, Messrs. Andrews, Atkinson, Hon. Henry Aymer, De Lotbiniere, Dunbar, Col. Forsyth, Hamilton, Heneker, G. Lampson, G. E. A. Jones, Rhodes, Pope, H. M. Price, W. Price, G. R. White, Capt. Carter and R. Campbell.

Rev. Dr. Altnatt read the following resolution on the death of the late Robert Hamilton:

"That this Synod in expressing its sense of the loss which the Diocese of Quebec, in common with the whole Canadian Church, has sustained in the death, on September 19th last, of Robert Hamilton, Esq., of Hamwood, would desire to record its grateful testimony to the manner in which his life has afforded a bright example of the ideal character of the Christian layman, and more especially of the use of worldly possessions in accordance with the spirit of the Gospel of Christ."

"In addition to the substantial benefits which the diocese at large, and the University of Bishop's College in particular, have enjoyed at his hands in that regular and systematic course of beneficence which has been extended, it may be said, over a lifetime—penetrating to every corner of the diocese, and has been conducted on a scale of princely generosity, as well as in the spirit of wise discrimination, so as to include in due measure and proportion every kind of need, spiritual and temporal—in addition to the fact that his gifts were so bestowed as to be the production of double blessing, in eliciting on the part of others the exercise of a similar spirit of Christian charity to that by which he was himself actuated—he has also, by the example of a life spent in the loyal and steadfast devotion to the Church he loved so dearly, in the consistent observance of the duties belonging to its various relations in kindly and genial converse with all who sought his presence, and in the quiet practice of personal religion—left behind him a memory which will live after him for long years to come in the hearts of those who have cause to call him blessed, and which cannot fail to produce lasting benefits, but also in stimulating others to follow in his steps, and thus in the end attain the rest whither he has gone and whither his works do follow him."

Mr. G. E. A. Jones presented the treasurer's report showing receipts, \$1,240.19, payments, \$378.95; balance in treasurer's hands, \$861.24.

At the evening session there was an animated discussion on the report of the Ven. Archdeacon Roe on the religious needs and progress of the diocese; and the Bishop summed up the discussion.

The Synod was then prorogued.

MONTREAL.

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

Montreal.—The following are the Bishop's prospective appointments: Friday, June 30, S. Stukely, Rev. J. W. Garland. Sunday, July 2, Abbottsford, Rev. H. E. Horsey. Monday, July 3, Rougemont, Rev. J. Waterson. Tuesday, July 4, S. Roxton, Rev. R. McEwen. Wednesday, July 5,

Granby, Rural Dean Longfellow. Thursday, July 6, Saturday meeting of Sunday School Institute.

Christ Church Cathedral. The Rev. Canon Norton sailed for England on the 17th inst., where he will pass the next two months. Before leaving he was presented by his congregation with a handsome purse. He will be absent until September, and during his absence from Montreal the pulpit of the Cathedral will be filled by the Rev. Prof. Steen and the Rev. F. S. Eastman. On certain Sundays there will be special sermons, the preachers being the members of the Cathedral Chapter.

Back River.—St. Andrew's Church celebrated its eighth anniversary service on Sunday, June 18th. The Rev. James L. Flanagan preached at Mattins and the Very Rev. Dean Carmichael at Evensong.

Westmount.—The Rev. Mr. Kittson attended Westmount Boys' School (Mr. Gilbert's) upon the invitation of the headmaster to present the prizes to the successful students. Mr. Kittson, in addressing the boys congratulated them on the termination of a successful school year, and also congratulated Mr. Gilbert on the success the school has attained in its first year, and hoped that with the lapse of another year the headmaster might see his way to build a school-house containing a hall, which might be available for matters in connection with the Church of the Advent. Mr. Gilbert replied, remarking that the school being now established he had made arrangements with a graduate of Cambridge University to assist him at the opening of the school in September.

ONTARIO.

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

Kingston.—The roof of St. Luke's church was damaged by lightning.

Rev. Dr. Green will occupy Dean Smith's house for a month during the latter's vacation, and will conduct St. George's service. He is eloquent.

OTTAWA.

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

The parishioners of Timolin and friends from adjoining parishes in the County of Kildare, Ireland, met in the early part of this month to entertain the Rev. C. Elwyn Seymour Radcliffe, B.C.L., before leaving Ireland to undertake missionary work in this diocese. The Rural Dean, the Rev. Charles Ganly, said it gave him great pleasure to be permitted to preside at this meeting to bid farewell to Mr. Radcliffe, who had endeared himself to all the parishioners during the last five years while he ministered amongst them, and they all felt grieved to part with one who had laboured so well and faithfully amongst them. Mr. Radcliffe felt called now to go out to work for God in Canada, and those who were acquainted with him here desired to show their appreciation of him by presenting him with an illuminated address and several handsome gifts, including a gold watch in case, engraved with superscription, and chased with Mr. Radcliffe's crest and monogram, a magic lantern of improved pattern, with slides of Irish scenery, a pair of Canadian seal-skin gloves, a travelling rug, and framed photographs of Timolin Church. Mr. Radcliffe replied in suitable terms, and the Rural Dean, on behalf of all present said good-bye to Mr. Radcliffe, wishing him God speed, and asking all to join in prayer that he might have a prosperous journey and much success and blessing in the missionary work to which he had been called. He then in solemn form gave Mr. Radcliffe the Benediction, and the meeting separated.

Plantagenet Mission.—His Lordship the Bishop of Ottawa held confirmations in this parish on June 13th and 14th, confirming four persons at Maxville, eight at Fenaghvale and three at Plantagenet.

The services were well attended, His Lordship's most instructive addresses being listened to with great attention by all present. The bishop was much pleased with the improvements which the good people had made in their churches and parsonage since his last visit.

Crysler and Newington.—The Lord Bishop of the diocese visited this parish the third Sunday of Trinity and administered the Apostolic Rite of Confirmation. There were 26 candidates, ages from 15 to 50. The Bishop gave earnest and affectionate charge to the candidates, who seemed very attentive and solemnized. May the Holy Spirit of God, without whose blessing no work of man can prosper, have impressed the solemn truths they heard on their hearts and cause much good fruit to spring forth in after life.

TORONTO.

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

"The Charlotte Yonge Scholarship."—Miss Cox, 207 Gerrard street east, Toronto, treasurer of this fund, begs to acknowledge the receipt of the following contributions and to ask all those who wish to contribute to send in their contributions without further delay so that the amount may be forwarded to England. It is to be regretted that greater interest has not been shown in this object, as it has been designed to do honour to one who has done so much to provide good reading of a high tone for the young during the past fifty years, and whose works have proved such a boon to Sunday schools and Christian families. Contributions will also be received by Messrs. Rowsell & Hutchison, King street east; St. James' Sunday school, \$10; All Saints' Sunday school, \$6.55; St. Barnabas' Sunday school, \$2; St. Thomas' Sunday school, \$2; St. Matthew's Sunday school, \$1.50; St. Philip's Sunday school, \$1; St. George the Martyr Sunday school, \$1; Grace Church Sunday school, \$1; St. Mary's Sunday school, Dovercourt, \$1; St. Mark's Sunday school, 50c.; St. Simon's Sunday school, \$1; old S.S. Teacher, 25c.; Quebec, per Miss Edith Carter, \$5; total, \$32.80.

Beeton.—The Rev. Mr. Field, of Trinity College, Toronto, who has been taking services in this parish for the past six weeks, leaves to take charge of a mission near Toronto. The congregation here wished very much to retain him. Although a young man, he gives great promise as a speaker. He made many friends while here, and all wish him success in his work.

The Synod.—At 10 o'clock on Tuesday, the 20th inst., the Holy Communion was administered in St. James' Cathedral by the Bishop, assisted by the archdeacons and several other clergy, and about two hundred persons received the Sacrament. At the opening of the business session the report of Rev. Arthur Baldwin and Mr. G. F. Harman, committee to examine certificates of lay representatives, was presented and referred with instructions to add further information. The Bishop then delivered his address.

His Lordship referred to the death of Bishop Sullivan, and said that although there had been only one death among the clergy during the year, that loss had been deeply deplorable. He gave a sketch of Bishop Sullivan's life, and spoke at length upon his great work in the Church. His fourteen years of service in the midst of toil, hardships and sufferings in the wilderness of Algoma, were eulogized, and his efforts extolled as examples of the highest spiritual gifts.

The address contained a great many statistics upon the condition of the Church in the diocese of Toronto. Seven clergymen had moved out of the diocese, while eleven had been added to the list, three by transfer and eight by ordination.

There had been a large number of transfers of clergymen within the diocese. The last ordination

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class at Trinity University had been sufficient to fill all the vacancies.

The Bishop said there were 189 clergy in the diocese; of these, 155 were engaged in parochial work, 15 in tuition, 12 were retired on leave, and 7 were superannuated. His Lordship had attended four ordinations and 95 confirmations during the year. At the latter 2,038 candidates, 802 males, and 1,236 females had been confirmed. He had baptized two adults and four children, had delivered 134 sermons, and had celebrated the Holy Communion on 51 occasions.

The Bishop regretted that there had been a falling off in the returns in many respects. The Church population was 1,325 less than at this time last year. The average attendance at all the morning services was 413 less, and at the evening 319. The total number of baptisms was 2,810, the smallest number ever recorded, and 78 less than last year. His Lordship urged upon the clergy the necessity of seeing that every child in each congregation is baptized. There was a very satisfactory increase of 187 in the number of communicants. Sunday schools were fewer by two, but the number of scholars had increased by 1,440, and the contributions by \$48. The voluntary contributions by congregations to the clerical stipends had increased by \$1,130 in the deanery of Toronto, and decreased \$941 in the outside districts. The amount for parochial objects increased \$6,904 in the deanery of Toronto, and decreased \$1,688 in the others; while for extra parochial objects there had been decreases of \$7,100 in the Toronto deanery, and \$2,610 in the others. These latter were ascribed to the supreme efforts made in behalf of foreign and domestic missions last year.

I see nothing which should discourage us, if we take into consideration the state of the country. The situation in which the Church finds itself certainly does not justify the expression of pessimistic views, such as have been published in the religious press and in other ways. I have travelled through the length and breadth of this diocese, and never before have I seen more faithful, active, effective work being done by the clergy, nor have the parishes ever been so fully manned. (Applause). The three cases of dissatisfaction, which existed among the clergy last year, and which caused some comment, have been amicably settled.

The Bishop gave it as his opinion that the prevailing and growing spirit of worldliness, which seemed to threaten the life of religion to-day, constituted the chief danger to the progress of the Church's work. Many people were inclined to forget the principle of giving in their passion for spending.

The Church of England did not stand alone in this respect, but His Lordship had found it necessary to set aside the first day of the present year as a day of humiliation and fasting. He urged the clergy to continue vigorously their efforts "to secure the out-pouring of God's spirit upon this cankered, deadly root of worldly-mindedness."

The condition of the Diocesan Missions Fund was still a source of grave anxiety, and the results of the past year's efforts in that connection were greatly to be deplored. The contributions had been quite inadequate for the purposes of the fund. In regard to St. Alban's Cathedral, Bishop Sweatman said: "The finances of the diocesan cathedral are still in jeopardy, the position in that respect being unchanged. The small amount contributed by means of envelope collections towards the payment of interest has decreased year by year. I have again and again urged the importance of this question, and it is useless to repeat my remarks. I shall appeal no more."

The Church educational institutions were reported to be in a very satisfactory condition.

In reference to marriage and divorce, and referring to the Provincial Synod, held in Montreal last September, he said that no measure of general importance to the Church had been adopted. The Upper House, however, had passed a resolution deprecating the marriage of a divorced person during the lifetime of the other party, and recommending that the clergy refuse to perform such

marriages. Bishop Sweatman continued: "I wish to say to the clergy that this is the opinion by which I shall be guided in dealing with all such cases." The members of the Synod heartily applauded the sentiment.

Rev. T. W. Patterson, M.A., was unanimously re-elected honorary clerical secretary. He has occupied the position for the past eleven years, and wished to retire, nominating Rev. C. L. Ingles as his successor. His motion was declared lost for want of a seconder. Mr. C. Egerton Ryerson was re-elected honorary lay secretary, and Mr. David Kemp secretary-treasurer.

Afternoon Session.—The report of the Executive Committee was then read and adopted. It stated that legislation had been obtained to legalize the Canon on differences between clergymen and their parishioners; that consent had been given to the application to the Legislature by the Toronto Rectory Committee; that Dr. Langtry wished permission to withdraw his Canon regarding the promotion, removal or premission of the clergy; that it was not considered advisable to assess for Synod purposes any other funds than those so now assessed; that the name of the Rev. C. H. Rich had been placed on the list of those entitled to participate in the Toronto rectory surplus; that legislation prescribing the qualifications necessary to the right to sit and vote in Synod had been obtained, and recommended that no extra machinery for dealing with securities in default be added to that in existence; that the beneficiaries in the Rectory Surplus Fund be only entitled to a nominal proportion of any years preceding the date of their being placed on the fund. The following committee had been appointed to represent the diocese in the matter of the proposal to hold a Canadian Church Congress in October next: The Revs. Prof. Clark, Prof. Cody, Prof. Cayley, H. Symonds, J. H. Talbot, C. S. Macklem and Messrs. J. C. Morgan, Barlow Cumberland, J. E. Hodgins, L. H. Baldwin, and C. E. Ryerson.

Mr. A. H. Campbell presented the report of the Clergy Trust Committee, presenting the financial statement and stating that there was not sufficient income to enable those on the list to be paid in full, and that 19 per cent. reduction had to be made for the payment to subsequent beneficiaries. It was recommended that hereafter upon a vacancy occurring in the list of beneficiaries, a new name shall be added, according to seniority, and that such clergymen shall have a claim upon the fund.

Rev. Dr. Langtry did not think the committee had power to reduce incomes fixed by law. If they had, it would be wrong in principle to reduce the stipends of men who had been compelled to retire from active life by old age.

Rev. A. H. Campbell explained that the Canon simply fixed the maximum to be paid beneficiaries. The income to the fund had shrunk owing to the fallen rate of interest.

Rev. A. B. Chafee said it was an unfortunate outlook. The next nine or ten clergymen who get on the list would never draw a cent. Rev. A. Hart favoured the amendment proposed by the committee, which would stimulate their people to add to the Superannuation Fund. Rev. Mr. Lewis said that the income of the fund would further decrease with declining interest. If any of those present imagined they would ever get on the fund they were mistaken. He would pass the report, and the matter could be well considered thereafter. They heard of other denominations starting to raise a million dollar century fund. If the Church of England here would do the same the difficulty would soon be obviated.

Mr. Barlow Cumberland thought that the original idea of the fund was that those entitled to its benefits should be given enough to bring up the salary to \$1,200. It was not intended that the sum available should be divided by the number of annuitants, as would follow the proposal of the report.

Mr. Macklem moved an amendment providing that present beneficiaries, who are now superan-

nuated, shall be entitled to receive annually from the fund not less than \$350 per annum.

Principal Sheraton thought it would remedy things if the Commutation Fund were placed to the credit of the Superannuation and Mission Funds. He urged the reference of the whole subject to a special committee.

Mr. Jones moved that the report be referred back, and His Lordship remarked that the Synod could not vote by orders until the report on contested seats was in. He therefore adjourned the vote until the list of lay delegates was completed.

The report of the See Endowment and Lands' Committee was presented by Mr. H. T. Beck and adopted.

The Mission Board reported that the appointment of the large Deputation Committee to plead the mission cause throughout the diocese has again been crowned with success, and a sum exceeding by at least \$100 the allotment to the country parishes has been obtained.

They regret, however, to have to state that there has been an alarming falling off in the contributions from the city parishes, amounting to \$5,882.02. The total parochial collections last year \$16,299.54 With overdrawn balance of 984.95 This year the total contributions are... 10,971.52 With adverse balance 1,548.07

It was recommended that steps be taken to renew the grant of \$1,000 to the Mission Fund of Algoma, as several missions would have to be closed otherwise.

Rev. Dr. Langtry called attention to the great falling off in the contributions from the city parishes. He thought the reason had been the inefficient working of the machinery for appealing to the people. Contributions of late years were too spasmodic; a good sum one year and very little the next. When parishes failed to make up their allotments, the Bishop should visit the church and talk to them.

Colonel O'Brien held it was not creditable to the diocese that this state of things should exist. They heard of other Churches raising century funds while they could not keep up contributions to sustain their current work. His own belief was that when ministers did their work with fervour the congregations generally responded to the mission appeals. He thought that the appointment of a missionary agent would be of benefit.

Mr. Cumberland—It is not system that is wanting; it is soul. God bless the country parishes who had surpassed the city in doing their duty by missions. The city delegates ought to feel ashamed of this result, which showed a want of earnestness in the parishes.

Mr. Gwynne said the Deputation Committee were received with much cordiality in the country, and facilities were given for holding the services. In the city, however, the rural deaneries did nothing, few answers were received to the appeals made by letter, and the services were badly arranged for. The Synod could draw its own inference.

Mr. A. M. Dymond said it was a scandal, a disgrace, that a place like Cobourg should give more to diocesan missions than a well-off parish in Toronto. He thought much of the fault in many cases was with the clergymen, who perhaps took no deep interest in diocesan business. It was most hopeful, however, that the country had responded so nobly, and it was to be hoped that Toronto would condescend to take a lesson.

Mr. N. F. Davidson thought that in the cities they placed too much dependence upon women collectors, who went from house to house, and very often saw no one but women. He advocated more aggressive mission work, and a better organized system of assisting the missions. The report was carried. The Synod adjourned at 6 p.m.

In the evening a beautiful service was held in St. Alban's Cathedral, which was well attended. The service was intoned by Canon Cayley and the Rev. Provost Welch, and the Rev. Canon Macnab read the lessons. The Rev. Canon Sweeny preached an excellent sermon, which we hope to give at length in a future issue.

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Rev. Arthur L. Williams, rector of Christ Church, Woodlawn Park, Chicago, has been elected bishop coadjutor of Nebraska. The Bishop-elect was born in Canada, at Owen Sound, in 1856.

The Right Rev. Dr. Kennion, formerly Bishop of Adelaide, now Bishop of Bath and Wells, has been appointed to deliver the lectures on "Pastoral Theology" for the year 1899-1900 at Cambridge.

Dr. James Creed Meredith, secretary of the Royal University and a prominent member of the Diocesan Council of Dublin, was recently selected by the Lord Lieutenant of Ireland for the honour of knighthood.

The consecration of Dr. Cornish, vicar of St. Mary Redcliffe, Bristol, as Bishop of Grahamstown, will take place in the Cathedral, Capetown, on St. James' Day. The new Bishop of St. Helena will be consecrated at the same time.

The Rev. J. T. Levens, M.A., formerly Presbyterian minister working in Maryhill, Glasgow, who was recently confirmed by the Bishop of Glasgow, has just been ordained by the Bishop of Wakefield to a curacy at Lightcliffe, Yorkshire.

Miss Emma Charrington, of Woodsleigh, Englefield Green, who died on April 1st, bequeathed to the E.L.C.F., £1,000; to the I.C.B.S., and the West Surrey Diocesan Society, £500 each; and to the S.P.G. and the S.P.C.K., £500 each.

Church Bells contradicts, on the best authority, the report that Dr. Ryle intends to resign the Bishopric of Liverpool. On the other hand The Church Review says that, "As the Bishop now feels better he wishes any suggestion of resignation held in abeyance."

The degree of Doctor of Divinity has been conferred, "honoris causa," by the University of Oxford upon the Venerable Bishop Whipple, of Minnesota in the United States. Oxford has done itself an honour in thus recognizing the claims of one of the most venerated and best beloved of prelates.

Canon Wilberforce, before delivering his sermon in St. John's Church, Westminster, on Sunday morning, said that lately the Church had been flooded with Roman Catholic proselytizing tracts. Should any be found hidden away in the members' books, he hoped such would be handed to the sexton.

Canon MacColl's new book on the Reformation Settlement has now reached its third edition, in the short space of six weeks. The Guardian states that forty members of the British House of Commons have acknowledged to the author that their intention to vote for the Church Discipline Bill was changed by a perusal of the book.

The Rev. C. W. Benson, the doyen of Irish schoolmasters, is giving up his educational work after forty years of ceaseless labour. A large number of clergymen and laymen in Ireland are indebted to Dr. Benson for their education, and many of his old friends and pupils are combining to honor his services with a suitable testimonial.

The degree of D.D. was conferred last week at Cambridge on the Rev. G. A. Lefroy, Bishop-designate of Lahore. The Public Orator in presenting Mr. Lefroy said that in preaching to the Mahomedans, he had such perfect mastery of the pronunciation and the figurative use of the language, that the natives themselves said, "He is one of us!"

The Bishop of Newcastle, delivering an address in Hexham Abbey last week, said that in spite of all the agitation there was a much better understanding now, between men of different schools, than ob-

tained thirty years ago. The younger clergy were far less divided on party lines than when he was ordained. Another ground of confidence was the growing position of the laity.

Sunday, the 11th (St. Barnabas' Day), was observed throughout London and its vicinity as Hospital Sunday, collections being made in all churches and chapels, of all denominations, for the various Metropolitan Hospitals; the division being made by a committee who meet at the Mansion House, the Lord Mayor being the leading functionary of this annual effort of charity.

The curiously designed brick-built parish church at Loudwater, Bucks, which was erected about one hundred and fifty years ago, is to be pulled down and replaced by a modern church. With this object in view a vigorous effort is being made, and already a liberal response has resulted. Inwardly it resembles the cabin of an old-fashioned ship, and it still retains the high and cumbersome pews.

Mr. Joseph Shaw, merchant, Wakefield, has left £20,000 for a fund to be called the Shaw Poor Clergy Fund, for the clergy of Wakefield, Sandal, Ossett, Normanton, etc.; £6,000 to the Bishop of Wakefield's Diocesan Societies; £5,000 each to the Church Pastoral Aid Society, the Curates' Augmentation Fund, and the Clergy Pension Institution; £2,000 to the Bishop How Memorial Fund and £10,000 to Sandal churches.

On resuming the hearing of the St. Ethelburgha case Chancellor Tristram said he had visited the church and was satisfied that the table of the Commandments had not been removed for any other purpose than to carry out properly a scheme of decoration and improvement in the church; he would not call upon the churchwardens to take the steps asked for, nor censure them for the removal. In this case the legality of crucifixes has still to be argued on both sides.

The next English Church Congress will be held in London from October 9th to 14th. Services will be held simultaneously at St. Paul's, preacher, the Archbishop of Canterbury; at Westminster Abbey, preacher, the Archbishop of Armagh, and at the Parish Church of Kensington, preacher, the Bishop of Peterborough, a former vicar of that church; the Bishop of London will preach at St. Paul's on the last evening of the Congress. Among the subjects to be treated are, "The Place and Work of the Laity," "Commercial Morality," "Speculation and Gambling," "The Principles of Ritual, and the Limits of Possible Variation of the Type of Anglican Service," "Conciliation in Labour Disputes," "Old Age Pensions," and "Church Music."

A service was held early this month at St. Saviour's Collegiate Church, Southwark, to bid farewell to the Bishop of New Westminster, on his departure, returning to his diocese. Canon Rhodes Bristow of St. Stephen's, Lewisham, preached from Acts xx., 7, "Ready to depart." He referred to the Bishop as coming to England for the needs of the diocese, but ready to depart whenever his duty there was accomplished. After the service the Bishop was presented with a complete set of Episcopal robes on behalf of the friends of the mission.

The late Archbishop of Canterbury, Dr. Benson, was descended from a family connected with the district of Nidderdale, Yorkshire, for over 500 years. The Bensons were originally tenants under the monks of Fountains Abbey, and foresters of the forest of Knaresborough; afterwards freeholders. An oak chancel screen is about to be erected in the parish church of Pateley Bridge, as a memorial to the late Primate. Attached to or placed near the screen will be a plain wooden pastoral staff, which Dr. Benson himself made for the chapel at Addington, and which Mrs. Benson has sent to the vicar.

Lord Robartes presided at a crowded meeting at 1 Great Stanhope street, in support of the social work of the Church Army. Bishop Barry said he considered the work of the Church Army one of the most remarkable religious phenomena of the time. The real cause of its extraordinary growth was the fact of its being an eminently evangelistic work, seeking out those who were lost, and bringing them back to society. The founder of the Army (the Rev. W. Carlile), had had the wisdom to see that this was not all, but was united with all parts of the Church, working in subordination to the Church, entering no diocese without the permission of the Bishop, nor any parish but at the request of the incumbent.

The Bishop of Ely, speaking recently at the opening of new premises of the Clergy Training School at Cambridge, said that we were told that we were living in a time of crisis. He was thankful it was so, for he believed a time of crisis meant a time of life, of movement, and of improvement. What we wanted now in the Church of England was not zeal, not earnestness, not devotion, not holiness, but more knowledge. He was glad to say that knowledge was increasing daily, in consequence of the so-called crisis. Professor Jebb, M.P., speaking on the same occasion, said that he was one of those who believed that the action being taken by the two Archbishops, with the consent of the entire Episcopate, would have a salutary and far-reaching effect.

India.—The amended rules, made by the Governor-General-in-Council to regulate the use of churches, consecrated for the service of the Church of England, for the services of other denominations, provide (1) That a church provided by the Government and consecrated for the services of the Church of England, may be used for the services of Presbyterians and Wesleyans, and that the use of the church shall be permitted both to Scotch chaplains, on the regular establishment, and to Presbyterian and Wesleyan ministers officiating with troops, but that it shall be necessary to obtain the consent of the Bishop of the diocese in each case, who shall arrange the hours of service, whilst the care of the church and furniture, etc., shall remain in the hands of the Anglican chaplain.

Egyptian Bishopric Fund.—On January 23rd, 1899, an appeal was issued by the two Archbishops, the majority of the Bishops, and a number of leading laymen, urging that the sum of £20,000 should be raised as speedily as possible, to provide for the maintenance of a Bishop who would relieve Bishop Blyth (with his full consent and approval), of that portion of his responsibility which includes the episcopal supervision of the English congregations in Egypt. At present, for various reasons, it is thought best that the Bishopric contemplated should be in the relation of assistance to Bishop Blyth. The Council of the Jerusalem and the East Mission have undertaken to receive subscriptions, and have consented to administer the fund. Already upwards of £3,500 have been paid or promised, of which sum £500 was voted at a meeting of the Association for the Furtherance of Christianity in Egypt, held on January 18th, 1899.

CLERGY HOUSE OF REST.

Sir,—Allow me to state in your columns that Headlands, Stony Lake, which has been given as a Clergy House of Rest, is still unappropriated from July 1st until the 25th, and from September 1st until October 31st. The use of it, including nearly all housekeeping requisites, skiff, punt, etc., is offered to the clergy and their families, and to groups of clergy. It may be obtained for periods not exceeding three weeks upon application to

G. WARREN,
Lakefield, Ont.

SHALL WE FIND THEM AT THE PORTALS?

Will they meet us, cheer and greet us?
Those we've loved who've gone before?
Shall we find them at the portals,
Find our beautiful immortals?
When we reach that radiant shore?

Hearts are broken for some token
That they live, and love us yet!
And we ask, Can those who've left us,
Or love's look and tone bereft us
Though in heaven, can they forget?

And we often, as days soften,
And comes out the evening star,
Looking westward, sit and wonder
Whether, when so far asunder,
They still think how dear they are.

Past you portals, our immortals—
Those who walk with Him in white—
Do they, 'mid their bliss, recall us?
Know they what events befall us?
Will our coming wake delight?

They will meet us, cheer and greet us.
Those we've loved, who've gone before;
We shall find them at the portals,
Find our beautiful immortals,
When we reach that radiant shore.

—Rev. J. E. Rankin, D.D.

CARRYING ON THE FIGHT.

We are apt to think that the sins of our own time are just the hardest to overcome. I have often been surprised to find it assumed that this or that evil, because it is fashionable, has always been and must ever be. I wonder men do not learn a little from experience. Take, for example, those who argue against missions to the heathen. I ask myself if there is any argument against Christian missions to-day that might not have been used—that was not used—against those missions from the Empires of the East and of the West, which converted that part of the world, which was then held to be the most ignorant and barbarous—the country which is now called Great Britain? And when I hear people saying similarly that the vices of to-day are vices that cannot be overcome, I ask myself might not the same words have been used about vices which were the shame and reproach of the heathen world, some of which are now driven so much into their holes that to-day men and women hardly speak of them?—Bishop of Calcutta.

THE FELLOWSHIP OF JESUS.

The fellowship of Jesus is human, but it is also Divine, therefore, it is available for us in all the circumstances of our life with its infinitude of strength and of sympathy. Think of some flower springing at this moment in the distant corner of a forest. We know that it has with it all the wonderful power of God's creation. Think of our own inward secret life, each one of us in the sight of God, and we know that with it and upon it is the infinite sympathy of the love of God pledged to fulfil what itself had created. There is, there can be no point in this universe where God is not. "If I ascend up into heaven, Thou art there; if I go down to hell, Thou art there also. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me." Let us therefore take from the Cross this gift prized most by those who wish to be most strenuous and honest in their inward life, this gift of companionship at once human

and Divine. We cannot, my brothers, understand one another, no one can understand it, but Christ understands and knows us better than we know ourselves. Let us commit each the secret of his inward life to Him in confession, in consecration, and we know that He is with us, will keep it till that day when all the scattered elements of the human soul shall be gathered up into the completion of the Kingdom of God.

CHRIST WORKING WITH US.

Christ is working not only for us but with us. We need greatly to let this truth sink into our hearts. We can imagine, without much effort, how He did work with man when He was upon the earth. We read of the leper coming to Him to be cleansed, and we can see Him, in our mind's eye, reaching out that hand, incapable of being touched by pollution and healing the leper. We can see Him giving sight to the blind, rebuking the fever, and we can even hear that voice of power speaking to the dead and the dead living. We can understand His work with man. We can see Him by works of love winning the poor in heart; we can see Him, by speaking at once of judgment and mercy, drawing them after Him to Himself, and sending them forth with the healing spirit. But it requires a greater faith surely to appreciate the truth that He is doing this now amongst us, just as really as He did when He stood under that sun of Palestine and wrought these works in the sight of men. But it is so, He has but imported into His work all the might of His omnipotence, He is at the right hand of power, and yet He is with us, beside us. "Where two or three are gathered together in His name, He is in the midst of them."—Bishop Wilberforce.

WHEAT AND TARES.

It is an error, more particularly incident to persons of the correctest principles and habits, to seclude themselves from the rest of mankind as from another species, and form into knots and clubs. The best people herding thus exclusively are in danger of contracting a narrowness. Heat and cold, dryness and moisture, in the natural world, do not fly asunder, to split the globe into sectarian parts and separations; but mingling, as they best may, correct the malignity of any single predominance. The analogy holds good in the moral world.—Charles Lamb.

THE TRUE TEMPLE OF GOD.

The truth is that men are apt to look (1) in edifices of wood and stone, (2) in great and ancient institutions, for that perfection which, if it can be found at all on earth, is to be sought in the lives of individuals. The true temple of God is the heart of man, and there the image of Christ may be renewed again and again, and effaced again and again. Neither is there any limit to the perfection which is attainable by any one of us, for Christ says: "Be ye therefore perfect even as your Father, which is in heaven, is perfect." But there is a limit to the perfection of outward institutions. These seem to be at their best when the goodness or genius of some one or two men has inspired them; the monastic orders, when reformed by such a man as St. Bernard; the mediaeval Church, when governed by such great prelates as Anselm or Groteste. All institutions flourish when they are ordered by men who have great aims, who understand their true character; and know how to derive a strength from them, and to impart a strength of their own to them. They are not mere abstractions, but com-

munities of living beings; and a common spirit or soul animates them. And sometimes they fall into corruption and decay; their schools and churches are unroofed, their very stones are carted away, and there is nothing to indicate the place where they once stood. And sometimes they remain vacant, tenantless, to another generation; unmeaning, but waiting for someone to take possession of them. The building which once resounded with the voice of the choir may be turned to some other secular use, as has often been the case on the continent of Europe; or, as in our own country, a new and reformed Christianity may take up its abode in them, while we regret that so many of them have been destroyed by the zeal or by the neglect of our fathers.—Dr. Benjamin Jowett.

—Out of the enormous number of women in Constantinople not more than 5,000 can read and write. What a harvest this would be for the grocer bent on pushing substitutes. The customer couldn't read and would often get counterfeit specialties; but "Salada" Ceylon Tea on the packet shows up so boldly and clearly that even uneducated people get used to it.

HINTS TO HOUSEKEEPERS.

Chafing Dish Dainty.—Corn oysters made at the table in the chafing-dish are a dainty addition to the summer breakfast. They may accompany the meat course or be served as a substitute for meat. To make them, take one-half pint of grated green corn, two tablespoonfuls milk, one gill flour, one beaten egg, one-half teaspoon salt, one-eighth teaspoon pepper and two tablespoons melted butter. Mix the flour, seasoning and corn together, and the melted butter, and beat well; then add the beaten egg. Have a spoonful of butter piping hot in the cutlet pan, and drop the batter in by spoonfuls. Serve with maple syrup.

Tomato Toast.—Run a quart of stewed ripe tomatoes through a colander, place in a porcelain stew-pan, season with butter, pepper and salt and sugar to taste; cut slices of bread thin, brown on both sides, butter and lay on a platter, and just as the bell rings for tea add a pint of good, sweet cream to the stewed tomatoes, and pour them over the toast.

Macaroons.—The whites of three eggs beaten to a stiff froth, one-half pound cocoanut, one-half pound rolled and sifted crackers, and one even tablespoonful extract of bitter almonds. Drop them upon a greased paper in a dripping-pan and bake a light brown.

Coffee with an Egg.—Wash the egg, and break it, shell and all, into a bowl, add half a cup of cold water, and stir in one cup of ground coffee. Turn it into a well scalded coffee pot. Pour on six cups of freshly-boiling water and stir it well. Cover tightly, stuff a cork or paper into the spout if there be no lid to it. Set it where it will become slowly to the boiling-point, and let it boil not more than five minutes. Add half a cup of cold water, and let it stand about ten minutes where it will be hot, but not boiling. An egg undoubtedly adds to the richness of the colour and flavour of coffee, but as it clogs the grounds, and if boiled too quickly prevents the strength from being drawn out, the coffee must be cooked longer when egg is used. Another point to be remembered is that the egg must be diluted with cold water in every case in order that the full strength of the coffee may be secured.

An onion cut in half is the best thing to use for cleaning gilt frames. Use this to remove the dirt, and then sponge the frame with tepid rainwater and pat it dry with a soft cloth. The less frames are rubbed the better.

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CANADIAN CHURCHMAN.

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Children's Department.

BEGINNING OF EVIL.

It was such a little thing—
One slight twist of crimson string:
But 'twas stealing all the same;
And the child that took it knew,
That she told what was not true,
Just to screen herself from blame;
First a theft and then a lie—
Both recorded up on high,

It was just a little sip—
Just a taste upon the lip—
But it left a longing there;
Then the measure larger grew,
And the habit strengthened too,
Till it could no curbing bear;
So the demon Drink decoys;
Soul and body both destroys.

It was but one little word,
Softly spoken, scarcely heard;
Uttered by a single breath;
But it dared to take in vain
God's most high and holy name,
So provoking wrath and death.
Soon the lips once fresh and fair,
Opened but to curse and swear.

It was but one little blow,
Passion's sudden o'erflow,
Scarcely heeded in its fall;
But once loosed, the fiery soul
Would no longer brook control;
Laws it spurned, defied them all,
Till the hands love clasped in vain
Wore the murderer's crimson stain.

Ah! it is the foxes small
Slyly climbing o'er the wall,
That destroy the tender vines;
And it is the spark of fire,
Brightening, growing, curling higher.
That across the forest shines,
Just so, step by step, does sin,
If unchecked a triumph win.

STORY OF A PARROT.

Bayard Taylor relates the following about a parrot once owned by a lady in Chicago:

"When the great fire was raging, an owner saw that she could rescue nothing except what she instantly took in her hands. There were two objects equally dear, the parrot and the old family Bible, and she could take but one. After a moment of hesitation she seized the Bible, and was hastening away, when the parrot cried out in a loud and solemn voice, 'Good Lord, deliver us!' No human being could have been deaf to such an appeal; the precious Bible was sacrificed and the bird saved. He was otherwise a clever bird. In a home to which he was taken there were among other visitors a gentleman rather noted for volatility. When the parrot first heard him it listened in silence for some time, then, to the amazement of all present, it said very emphatically, 'You talk too much!' The gentleman, at first embarrassed, presently resumed his interrupted discourse. Thereupon the parrot laid his head upon one side, gave an indescribably comical and contemptuous 'Hum-m!' and added, 'There he goes again.'

DOGS IN ALASKA.

Dogs are at present the most useful animals for freighting in Alaska. Six dogs run in a team, but when the trail is wet, several are hitched together and the freight is distributed on a "lead sleigh"—about nine feet long and carrying 600 pounds—and two or three trailers.

Dogs are more difficult to drive than oxen, and require more skill to keep them straight.

In order to get through their work they must be well fed. About the third of a large king salmon, a big bunch of bacon and some rolled oats is cooked for each one every evening.

When the reindeer are brought into use, as they doubtless will be, they will prove much more economical beasts of burden. They can subsist solely on the moss of the country, of which there seems no end, and they can pack twenty times the weight that a dog does. The United States Government has a herd of about 500 in a park near St. Michael's, the nucleus of which was brought four years ago from Siberia. Under their caretakers from Lapland they have flourished and are increasing in numbers.

A REBUKE.

John Haynes was famous for his pithy sayings. At one time he overheard his daughter and some young friends criticizing certain neighbours more severely than was pleasing to him, whereupon he proceeded to read them a lecture on the sinfulness of scandal. "But father," remonstrated his daughter, "we must say something."

"If you can do nothing better," retorted Mr. Haynes, dryly, "get a pumpkin and roll it about. That will be at least innocent diversion."

Not long afterwards, a conference of ministers met at his house. During the evening an earnest discussion on certain points of doctrine arose and from the lofty pitch of some of the voices, it seemed as though part of the disputants at least were in danger of losing their temper. At that juncture Mr. Haynes' daughter quietly entered the room, bearing a huge pumpkin. She put it down in front of her father, and said, "There, father, roll it about." Mr. Haynes was called upon for an explanation, and good humour was restored.

DID YOU EVER SEE A HORSE CRY?

"Did you ever see a horse cry? Many people believe that horses do not weep, but those who have had much to do with these faithful creatures know that on several occasions they will shed tears, as well as express sorrow in the most heart-breaking manner. In the West, where the hardness of the ponies causes the riders to almost overlook the necessity of providing for their needs, it is quite common

when the weather is extremely cold to leave an unblanketed pony tied up for two or three hours when the temperature is nearly zero, and while its owner is transacting business or getting drunk. In this case the suffering is evidenced by the cries which are almost like sobs, and unmistakable tears freeze on to the cheeks like icicles. When

a horse falls in the street and gets injured, the shock generally numbs the senses so much that it does not either cry or groan, but under some conditions an injured horse will solicit sympathy in the most distinct manner. I remember a favourite horse of my own which tripped on a nail long enough to pierce its foot. The poor thing hobbled to me on three legs and cried as nearly like a child in trouble as anything I can describe. The sight was a very touching one, as was also the crippled animal's gratitude when the nail was pulled out and the wound dressed."

MADE BY BEING MARRED.

We remember a parable in which a preacher says, "Look at this flute; it was a piece of wood; what has made it a flute? The rifts, the holes in it." What life is there through which affliction does not make some rift? All went well till then; but through that rift in the life came thought and feeling. "So," said the preacher, "I listened to a flute one day complaining that it was spoiled by having a number of holes bored in it. 'Once,' it said, 'I was a piece of wood, very beautiful to look upon; now I am spoiled by all these rifts and holes.' and it said all this mournfully and musically. 'Oh thou foolish flute,' I said, 'without these rifts and holes thou wouldst only be a mere stick, a bit of mere hard, black ebony. Those rifts and holes have been the making of thee. They are thy life, thy character, thy music and melody. Thou wilt not now be cast aside, but touched by fingers of future generations.'

GOD'S PROVIDENCE.

Frank, a boy from the city, had been picking raspberries in the woods. As he was on his way home a violent storm arose. It began raining and lightning, and to thunder fearfully. Frank was very much frightened, and crept into a hole in an old tree not far from the roadside. He did not know that lightning is very apt to strike a hollow tree. But all at once he heard a voice that called:

"Frank! Frank! come quickly!"

Frank jumped instantly from the tree; but scarcely had he gone one hundred feet when the lightning struck the tree. The ground quaked beneath the terrified boy, and it seemed as if he was standing in the midst of fire. But he was not hurt at all, and exclaimed, with raised hands:

"That voice came from heaven! Thou, O dear Lord, hast saved me!"

But once more the voice was heard:

"Frank! Frank! do you not hear?"

He looked around and saw a peasant woman who was calling. Frank ran to her and said:

"Here I am. What do you want of me?"

"I did not mean you, but my

own little Frank," the woman replied. "He was watching the geese by the brook, and must have hidden himself somewhere from the storm. I came to take him home. See! there he comes at last out from the bushes."

Frank, the boy from the city, related how he had taken her voice for a voice from heaven. Then the peasant folded her arms devoutly and said:

"Oh, my child, do not thank God any the less that the voice came from the mouth of a poor peasant woman. It was He who willed that I should call your name, although I knew nothing about you."

"Yes, yes," said Frank; "God served Himself by your voice, but my escape came from heaven."

Always remember that safety depends not on accident or chance, but on your heavenly Father.

HOW GRANDPA BOILED EGGS.

"It is half-past eleven," said grandpa, "and the mason will not have the chimney ready before three o'clock."

"Then I suppose we must go along with a cold lunch," said grandma.

"Well," said grandpa, after a moment, "perhaps I can boil some eggs. I will try it."

"But isn't it too windy to make a fire out of doors?" asked grandma.

"I shall not need a fire," said grandpa.

"That sounds like a joke," said Edith.

"No joke at all," said grandpa. "Come out and see. And bring the eggs," he added, "and a can with a tight cover."

When, a few moments after, grandma and Edith went out in the back yard, grandpa was putting some fresh lime into an old pail.

He took the can of eggs they brought, and filled it nearly full of cold water. Then, fitting the lid on carefully, he set it in a hollow place he had made in the lime. Edith watched him curiously.

"Will the lime burn?" she asked. "Shall I bring the matches?"

"You forget," said grandpa, "I was not to use any fire. We'll start it with cold water."

"Now I know you're joking."

"Wait a moment," said grandpa, "and you'll see."

He poured in the water, and put a board over the pail.

"Oh," cried Edith, when in a very short time it began to bubble and steam as if a hot fire were burning under the pail. And "Oh!" she cried a great deal louder when a white creamy mass came pouring over the top and down the sides of the pail.

It did not last long. In six minutes the bubbling had almost stopped. So grandpa took a long iron dipper and gently lifted out the can, all coated with lime.

He rinsed it off, then opened it, and took out the nice, white eggs, and when they broke them at lunch, they found them cooked just exactly right.

WOULD YOU DARE TELL
GOD THAT?

Mary is a thoughtful little girl. She is very careful about what she says. Her brother is quite unlike her in this respect. She thinks before she speaks while he speaks and thinks afterward; and very often when too late he is sorry for or ashamed of what he has said.

One day, he came home very angry with a schoolmate about something that had happened on the playground. He told Mary about it, and the more he thought and talked of it, the more angry he grew, and he began to say terribly harsh, bitter, and unreasonable things about his comrade. Some of the things he said, Mary knew were not true, but he was too angry and excited to weigh his words. She listened for a moment, and then said, gently:

"Would you dare tell God that, Ralph?"

Ralph paused as if someone had struck him. He felt the rebuke implied in her words, and he realized how wickedly and untruthfully he had spoken.

"No, I wouldn't tell God that," he said, with a red face.

"Then I wouldn't tell it to any body," said Mary.

"Oh, that's all right for you to say," said Ralph; "but if you had such a temper as I've got—."

"I'd try to get control of it," said his sister, gently. "When it's likely to get the upper hand of you, just stop long enough to think. 'Would I dare tell God that?' and it won't be long before you'll break yourself of saying such terrible things."

THE PEACHES.

A gentleman one day brought home five beautiful peaches. He gave one to each of his children, and the fifth was given to their mother. The children were delighted, as the fruit was the finest that they had ever seen.

At bedtime, when they came to say good-night, the father said, "Well, boys, how did you like your peaches?"

"Oh," said the eldest boy, "it was delicious, and I have kept the stone to plant, that I may have a tree of my own."

"Well done; that is spoken like a prudent farmer, who always provides for the future."

"And I have eaten mine, too," said the youngest boy, "and I got mother to give me half of hers. Oh, how sweet it was; but I threw away the stone."

"Indeed," said the father, "you acted like a real child, seeking present pleasure only. I hope as you grow older you will become wiser."

Then the second son said: "I picked up the stone which little brother threw away, cracked it and found a nice kernel in it; but I sold my peach, and see, I have got enough money to buy a dozen like it."

The father shook his head. "Beware, my son, of an avaricious spirit. Prudence is very good in

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its way, but you have shown more of the merchant than of the child. Well, Edward, what did you do?"

Edward modestly replied: "I gave my peach to the sick son of our neighbour—poor George—who has the fever. I found him asleep, but I left it on his bed and came away."

"There now," cried the father, "who has made the best use of his peach?" "Edward, to be sure," said all the others; while the mother with joy clasped him to her heart.

THE UNSELFISH ANTS.

A traveller in the Australian bush has written a book describing his adventures. Like most travellers in the tropics, Dr. Semon suffered much at the hands, or rather at the jaws, of the ant. After endeavouring in various ways, and unsuccessfully, to cope with these resolute marauders, the author hit upon the happy device of scattering their advancing armies by means of cyanide of potassium. The result of this measure is thus narrated:

"How astonished was I when I saw the whole surface of the heap strewn with dead ants like a battlefield. The pieces of cyanide, however, had totally disappeared! More than one-half of the community had met death in this desperate struggle, but still the death-defying courage of the heroic little creatures had succeeded in removing the fatal poison, the torch of which must have been just as disagreeable to them as it was dangerous. Recklessly neglecting their own safety, they had carried it off little by little, covering every step with a corpse. Once removed from the heap the poison had been well covered with leaves and pieces of wood, and thus prevented further damage. . . . The heroism of these insects—which far surpasses what any other creature, including even man, has

ever shown in the way of self-sacrifice and loyalty—had made such an impression on me that I gave up my campaign, and henceforward I bore with many an outrage from my neighbours rather than destroy the valiant beings whose courage I had not been able to crush."

You will see that it is not only the sluggard who would benefit by a visit to the ants. Many a selfish boy and girl might learn a useful lesson from these little creatures.

HOW TO TURN.

There are some flowers which always turn toward the sun. There was a little potted rose-bush in a sick room which I visited. It sat in the window. One day I noticed that the one rose on the bush was looking toward the light. I referred to it; and the sick woman said that her daughter had turned the rose around several times toward the darkness of the room, but that each time the little flower had twisted itself back, until again its face was toward the light. It would not look into the darkness. The rose taught me a lesson—never to allow myself to look toward any gloom, but instantly to turn from it. Not a moment should we permit our eyes to be inclined toward anything sinful. To yield to one moment's sinful act is to defile the soul. The Bible says in its every verse, "Turn from the wrong, the base, the low, the unworthy, to the right, the pure, the noble, the god-like." We should not allow even an unholy thought to stay a moment in our mind, but should turn from its very first suggestion, with face full toward Christ, the Holy One. But we should train ourselves to turn, also, from all shadows and discouragements. There is also a bright side, and we should find it. Discouragement is full of danger. It weakens and hurts the life.

WHAT A BOOK SAID.

Once upon a time a library book was overheard talking to a little boy who had just borrowed it. The words seem worth recording, and here they are:

"Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little boy borrowed me."

"Or leave me out in the rain. Books can catch cold as well as children."

"Or make marks on me with your pen or pencil. It would spoil my looks."

"Or lean on me with your elbows when you are reading me. It hurts."

"Or open me and lay me down on the table. You wouldn't like to be treated so."

"Or put in between my leaves a pencil or anything thicker than a single sheet of thin paper. It would strain my back."

"Whenever you have finished reading me, if you are afraid of losing your place, don't turn down the corner of my leaves, but have a neat little book mark to put in

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By order of the Board.

S. C. WOOD,
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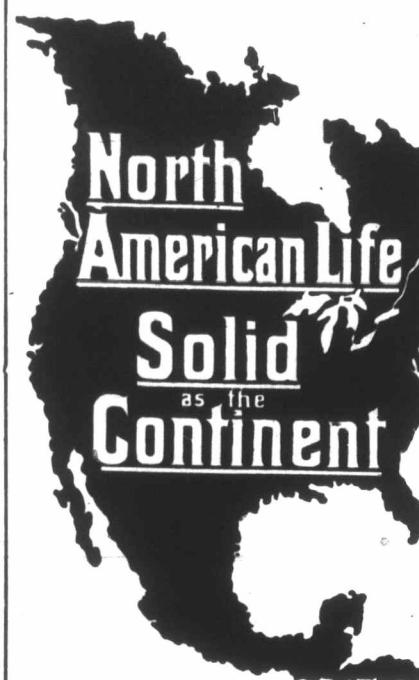
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where you stopped, and then close me and lay me down on my side, so that I can have a good, comfortable rest.

Remember that I want to visit a great many other little boys. Besides, I may meet you again some day; and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean, and I will help you to be happy."

READING.

If young people only knew the value of their youth! A half-hour each day steadily given to the vanquishing of some real books in history, science, literature, is three hours a week, is more than twelve hours a month, and is more than twelve solid days of twenty-four hours each a year. What can not the business man accomplish by such seizure of fragments of his time? Oh, if the young people only knew the culture possible for them by such simple means! And for evermore it is the man who knows who gets to be the man who does, and to whom the chance for doing comes. Merely frittering newspapers and novel-reading—a youthhood devoted only to that, how pitifully sad! No ships drift into harbour. No young persons drift into an achieving manhood or womanhood. — Wayland Hoyt, D.D.

DOGS AS MESSENGERS.

The experiment of training dogs to carry messages and to act as sentinels in the army has been made in Germany, and, it is said, with very encouraging results. The dogs have now been in training for some time, and have made really wonderful progress.

The kind found to be more suitable for this work is the shepherd's dog. The plan adopted is to accustom each dog to regard one of the soldiers as his master, the conduct of his training being in this man's hands.

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The Christ who prayed on earth teaches us to pray; and the Christ who intercedes in heaven helps us to pray, and presents our poor cries, acceptable through His sacrifice, and fragrant with the incense from His own golden censer.

"Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." (Joshua i., 9.)

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A Competitive Examination will be held at the Diocesan Theological College, Montreal, beginning on Tuesday, 12th September, 1899, at 10 a.m., when papers will be submitted as follows:

1.—TUESDAY, 10—12 a.m.—Contents of Old and New Testament.

2.—TUESDAY, 3—5 p.m.—St. John's Gospel in Greek, with Commentary by Rev. A. Plummer, D.D. (Cambridge Greek Testament for Schools).

3.—WEDNESDAY, 10—12 a.m.—The Church Catechism, with the "Church Catechism explained," by the Rev. A. W. Robinson (Camb. Univ. Press).

These Scholarships are not open to students who have already commenced their course of Divinity in any Theological College.

Candidates must first be accepted in the usual manner by the Educational Council.

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