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Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 25]

TORONTO, CANADA, THURSDAY, AUGUST 17, 1899.

[No. 31.

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TORONTO, THURSDAY, AUGUST 17, 1899

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LESSONS FOR SUNDAYS AND HOLY DAYS.

TWELFTH SUNDAY AFTER TRINITY.

Morning—1 Kings 22. 1-41; 1 Cor. 1. 1-26.

Evening—2 Kings 2. 1-16, or 4. 8-38; S. Matthew. 26. 57.

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

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.

Processional: 33, 298, 302, 304.

Offertory: 191, 165, 172, 186, 189.

Children's Hymns: 194, 234, 341, 570.

General Hymns: 17, 163, 167, 295.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.

Processional: 36, 179, 215, 447.

Offertory: 210, 226, 240, 259.

Children's Hymns: 217, 336, 338, 342.

General Hymns: 231, 234, 243, 478.

The Archbishops' Hearing.

It seems to be generally known that the report of the decision of the Archbishops, which reached Toronto on the 12th of July, was a hoax. We pointed out some of the absurdities of the report at the time; but we did more than this—we unconsciously predicted the exact contents of the judgment as they have now reached us. We refrain from commenting at length upon the judgment, until the full text is before us, which we will give in full in our next issue.

Munificent Gifts for Church Objects.

Our column of British and Foreign gives an account of large gifts for Church purposes in England. This comes as a refreshing antidote to the fear of those Churchmen who are panic-stricken at the threats of disendowment which have been so prevalent in

recent times, and will strengthen the hearts of those who believe that the Church of our fathers, which has weathered so many times of crisis and storm in the past, will safely pass even so severe an ordeal as disestablishment, if God in His Providence shall decree such a time of trial for her.

The Canadian Church Missionary.

The history of the early days of the Church in Canada gives many bright and noble instances of heroic endurance and self-sacrifice borne by the early pioneer missionaries in the Maritime Provinces; and the same spirit dominates the lives of Bishop Bompas, Bishop Newnham, and those who are working in the inhospitable fields of the North and West. The work is necessarily slow, but it is the last command of our Lord on earth, and they are working in His name, and in His strength. While Churchmen in our large cities and towns have their share to bear in maintaining missions at home, they are under a solemn obligation of gratitude for mercies received, to help with alms and prayers the noble missionary work now being carried on in the more distant, and less civilized portions of the Dominion.

An Outside Judgment.

A writer in the Christian Register, Unitarian, of Boston, is probably as far as any one of his readers can be from sympathizing with the doctrines, spirit, and practices of the Anglican High-Church party. But he sees that much of the adverse criticism passed upon these things is futile, because the meaning of the High-Church movement is not understood, and no account is made of that which is the real heart and inspiration of the movement. No party is formed with adherents who are prepared to labor and suffer for their cause, unless somewhere in the ideas and purposes of the party there is something real, and which seems to earnest men to be a sufficient reason for devotion and toil. All parties, no matter how good their cause, may have camp-followers, mercenaries, and pretenders. But he is a poor judge of human nature and the movements that make history, who judges parties by the eccentricities, the vanities, the duplicities, and the vagaries of those who are caught and held for a time by some passing excitement or selfish advantage. It is easy to laugh at the fuss made about candles, processions, robes, gestures, intonations, and confessions. But gibes and jests and superficial criticism never clear the air. Directed against the High-Church party, they make it more difficult than ever to understand why such trivial things should engage the attention of men and women who are so earnest, so intelligent, and so devout.

Sunshine Through the Battle-Cloud.

One unexpected result of the recent religious controversy in England has been accomplished; men have come to realize that

the Church of Christ was planted in Britain within less than a century after the Apostolic era, from which date, and not from the Reformation, the Church of England commenced her growth, independent of the Latin Church. Canadians who have followed the controversy have been brought to understand the breadth and comprehensiveness of the Anglican Church, of which we are a branch; and the true Catholicity which she has always maintained in spite of the repudiation of medieval errors and superstitions which the Reformation effected.

Our Own Position.

We have had our own times of trouble, in days gone by, in the Canadian Church, but now we rejoice in the belief that, with rare exceptions, all our clergy have for some time past abandoned the bitterness of religious controversy, which has been so marked in the utterances of some men belonging to the extreme wings of the Church in England, during the recent troubles there. We think we do not exaggerate our position to-day when we acknowledge thankfully that throughout the Dominion, our clergy, almost to a man, while holding as one of their most cherished possessions the continuity of the Church from the days of the Apostles, rejoice in the freedom won for the Church at the Reformation, and loyally accept the ruling laid down for their guidance, both in regard to teaching and to ritual, in the Prayer-Book and the Articles.

Good out of Evil.

Speaking of the late troubles in England, "Church Bells" points out the good which has come out of the evil, in so far as it has been the means of bringing before people a great deal of knowledge of the constitution and history of the Church of which they were previously ignorant, and has induced many who were apathetic to examine the question for themselves, so that they may be able, in accordance with the injunction of St. Paul, to give an answer to them that ask a reason of the hope that is in them.

A Forecast of the Future.

We believe that in the end the prophecy of our contemporary will be fulfilled, and that it will be found that the attacks made upon the Church have only resulted in England, as in Canada, in her being strengthened to carry on her great work as the foremost branch of the Catholic Church; that the onslaught of her foes will but lead to the closing up of her ranks, while presenting a united body, ready to go forward and carry the glad tidings of the Gospel to every creature.

Slowly but Surely.

The recent meetings of the two English Convocations have failed to reduce into harmony the conflicting views of members, as

to the form of the Ecclesiastical Procedure Bill. Singularly enough, the whole religious press of the Church of England unites in congratulations that the two Convocations failed to agree upon a plan to be submitted for action to Parliament at this time.

Church Music and Choirs.

The Bishop of Oregon says: "Great care must be taken not to magnify and make too prominent the music in the worship of God's house. I have a feeling that oftentimes too much is made of it; it is too much talked about, too much advertised, too much praised and condemned, too much expected of it, sometimes even by the pastor himself." There is a great deal of truth in the Bishop's remarks. The congregation have their own part to take in the liturgy of the Church, and we strongly deprecate any form of service which deprives them of their chance of joining in the creeds, canticles, and responses.

Capacity for Work.

The Church Times, speaking of the stupendous capacity of the Archbishop of Canterbury for work, describes him as, considering his age, the most active man of his day. During one week of last month, he spent the Monday in diocesan work at Dover; Tuesday, Wednesday, Thursday and Friday he was occupied in an exceptionally anxious meeting of Convocation, and in consultation with his brethren of the Northern Province; he had dinners every evening, except the night he dined at the Mansion House; Saturday found him at Canterbury, as cheery and active as if he had done nothing for weeks; on Sunday he preached at All Saints', Margaret street, (London); on the following Monday he was at Tonbridge School distributing the prizes, and on Tuesday and Wednesday he was presiding at his diocesan conference.

A Canadian Bishop's Day's Work.

We fancy that if we could peep into the journals of some of the Bishops of the Dominion, we could give records of an equally continuous routine of daily duties, without the pleasing accessories of comfortable railway carriages, private broughams, or palatial residences at the end of the day's work. We think, too, that the lives of the Bishops of Selkirk and of Moosonee would show missionary work done, comfort and ease given up, hardships and privations endured for their Master's sake, not surpassed even by Bishop George Augustus Selwyn himself, the pioneer missionary of New Zealand.

A TESTIMONY TO THE FAITH.

Among other alleged evils of the day it is alleged that Agnosticism has been on the increase. A good deal of this Agnosticism is of a very superficial character, and commonly is a mere pretext for the neglect of religious duties. In some cases, however, it does really result from careful thought and study, and therefore it is some kind of satisfaction when those who have thoughtfully and de-

liberately accepted this negation of belief are led to renouncing their error and proclaiming their faith in Christ. Such a case has occurred, we note with thankfulness, in the city of Toledo, Ohio, in the person of a Mr. Waggoner, who has resolved to give public testimony to his renunciation of his former opinions. In a telegram from Toledo we read: "Toledo, Ohio, August 8th. On the evening of August 15th, in the middle of the street in front of the Memorial United Brethren Church, this city, the elegantly bound volumes which compose the library of Marshal O. Waggoner, formerly one of the most pronounced agnostics in the world, will be burned. He was recently converted to Christianity, and made a public declaration of faith a few weeks ago, and became a member of the United Brethren Church. The library in question is valued at several thousand dollars. Nearly every author of any note, who wrote in defence of infidelity and agnosticism, found a place for his works in Mr. Waggoner's library." To some persons it may possibly appear as though this were a waste of property which cost a good deal of money; but we are quite satisfied that Mr. Waggoner is not only acting conscientiously, but that he is doing wisely. His change is not from one form of belief to another—is not a mere change of a few opinions in detail. It is a deep and fundamental change, affecting the whole tendency of his life. A Roman Catholic becoming a Protestant, or the converse of this, might give away his old books, but Mr. Waggoner feels that Agnosticism is a deadly evil, blighting men's lives, and he gives this testimony against it. God grant that many others, involved in the same error, may be stirred to consider the foundation of the Faith which would deliver them.

THE PEACE CONGRESS.

"How Long, O Lord?" has been the cry of the martyrs, and the servants of God, and the lovers of mankind, from age to age. "Give peace in our time," has been their prayer, but it has often sounded like a cry of despair. When, therefore, the Emperor of Russia proposed the holding of a European Congress to consider by what means peace might be secured among the nations and particularly to consult respecting the reduction of the standing armies, it was generally felt that the proposal, however well-meant, was quixotic and impractical. It cannot be said that much has been accomplished. The Emperor of Germany, for example, has declared that he will not hear of the reduction of his army; and perhaps we ought not to wonder. For Germany is in the very centre of a circle of danger. There is France on one side, hungering for her lost provinces, and not the least comforted by being told that they are only restored to their original proprietors. On the other side is Russia, never altogether friendly, perhaps remembering the days when she suffered at the hands of the great Frederick, and other sufferings as well. Then away to the South is the Austro-Hungarian Kingdom, not ill-effected,

as far as its ruler is concerned, towards the German Empire, in spite of all that Austria has suffered at the hands of Prussia. Still the state of Austria is so uncertain that no great reliance can be placed upon its best intentions. But the Germans have more than the difficulties of their position to contend with. They have the deadly enmity of the French to reckon with. Travellers in France, since the year 1871, tell us (with complete accord) that the French are determined to recover Alsace and the portion of Lorraine ceded to Germany in that year; and some have gone so far as to suggest that Germany might restore them in the interests of peace. But there are difficulties. Do the provinces themselves now desire this? There seems a doubt. The inhabitants of them are mostly Germans, and may be getting to prefer their old language and German institutions. Would the French be satisfied with such a concession? Were they satisfied before 1870? Were they not a continual menace to the peace of Europe—with their revolutions and democracies and autocracies in turn? Were they not constantly vapouring about the Rhine boundary as their proper limit on the East? A people not very easily satisfied. Peace at any price is not very likely here. It looks more like peace at no price. Yet something has been done. We must agree with the President, Baron de Staal, when, in his farewell address, he said that the work accomplished, though not so complete as might be desired, was sincere, wise and practical. The great principles of the sovereignty of individual states and international solidarity, apparently so opposing, had been reconciled by what they had accomplished. On some points which came up for consideration the members of the Congress failed to come to an agreement. Hardly any of the powers consented to the proposals on arbitration and the adaptation of the Geneva Conference to naval warfare. The declarations prohibiting the throwing of explosives from balloons, the use of asphyxiating projectiles, and the use of Dum Dum bullets were not signed by Germany, Austria-Hungary, China, England, Italy, Japan, Luxemburg, Servia, or Switzerland, while the United States only signed the declaration regarding the throwing of explosives from balloons. These are points which mere laymen are incapable of deciding. We can hardly believe that any proposals calculated to make war less hideous and more humane, should have been rejected by powers like Great Britain and Germany; but we must remember that war is for pre-eminence and that secured by the destruction of the resisting power of the weaker. It will probably be long before we shall be able to abolish war; but whilst it lasts it must bring with it suffering which cannot be abolished. One thing seems quite likely to result from the Congress, that a war will scarcely be begun, at least for some time, without some preliminary attempt at arbitration. At any rate, any power that shall disregard the appeal to consider possible means of the adjustment of disagreements will draw the

sword under great moral disadvantage; and any intervention that may be made by another power, in aid of the other side, would be justified by the general conscience. This is something, and, remembering that "the Mills of God grind slowly," we must not be disappointed or impatient.

CAPITAL PUNISHMENT.

We do not propose here to discuss the subject of capital punishment in a general way. There are difficulties about it, everyone admits. But to the majority of civilized peoples, at the present moment, there are greater difficulties in the way of abolishing it. It is a terrible thing to take away the life of a human being. But it is not more terrible to proclaim that human life may be taken away, through passion or greed, and comparatively with impunity? A case recently occurring in England has drawn fresh attention to the subject. A woman named Mary Ansell insured the life of her sister, an imbecile girl; she then sent her poisoned sweet-meats, which she took, and died, and finally she forged a letter in the name of her mother, desiring that no post mortem examination of the dead girl's body should be made. Every step here was clear, premeditated, arranged. We confess we do not like the execution of women, and this feeling is shared by many. Some women have undoubtedly escaped conviction in consequence of this feeling prevailing among the jurors. But at the present moment the Law says the woman who commits murder shall die, no less than the man. And, if we are to discriminate between murders, we should, perhaps, say that, in a general way, a murder effected by a woman is more criminal than the average murder committed by a man. The woman, too, has more opportunities of committing murder without being suspected. The recent execution, near Ottawa, of a woman, who, with her paramour, had murdered her husband, was hardly protested against by anyone. The case of Mrs. Maybrick, again, was a peculiarly bad one; and only the persistent working up of false sentiment, under the guidance of a very low morality, could have given a day's life to the movement for her release. That she attempted to poison her husband hardly anyone doubts. And the cruel process was carried on through a considerable space of time. That she actually did poison him seems highly probable. Still there was the possibility of a doubt. The poor man might have died from other causes. Consequently his wife, although convicted of wilful murder and sentenced to be hanged, got her sentence commuted to penal servitude for life. Every effort has been used to obtain her release, although there is no reason whatever for such a remission of a sentence which was probably too light. So far all these attempts have ended in failure; and so they did in the case of Mary Ansell, who, however, was convicted of actual murder and sentenced to die. Philanthropists of many kinds raised a piercing scream in every newspaper open to them.

The girl had several insane relatives, besides her victim, etcetera, etcetera; and therefore she ought not to be put to death. It is greatly to the credit of the Home Secretary that he shut his ears to these appeals; and we note with gratitude that all the higher English press, *The Spectator*, *The Guardian*, and the like, stand by him. The woman knew perfectly well what she was doing. She perpetrated a cruel, cowardly murder, and tried to conceal it. You may abolish capital punishment, if you will, but you cannot retain it and justify the exemption from that penalty of Mary Ansell.

CHURCH GROWTH AND PROGRESS.

(Communicated).

Of late we have had in the press and in gatherings of Churchmen not a few pessimistic utterances as to the growth and progress of the Church in Canada. Much disappointment is expressed that a Church with so glorious a past, with traditions so inspiring, and attractions so numerous to men of reasonable minds, has made comparatively so little progress, numerically and otherwise. The census and other returns casting light upon the subject, have been anxiously scanned, and as a rule but little comfort has been afforded by the process. There are some crumbs of comfort in such facts as that the Church of England in the decade of '81-'91 built more Church edifices than any other religious denomination in the same period. We naturally fall back upon the consolation afforded in the thought that figures do not always convey the real state of the case, and that a sure and steady advance is better than sudden development and extension. The frame of mind which is not self-complacent, and which is dissatisfied with past achievements, is a more hopeful basis for future work than that which fancies prosperity when it does not really exist. However, there is no room for pessimism in regard to the historic Church of England in a country like this, with an intelligent population to whom the claims of the Church, if properly presented, will not appeal in vain, and which must always secure a following among earnest and thoughtful people. If our lack of success in the past results in our studying more carefully our field of operations, and adapting our methods more than we have to our circumstances and environment, it will not have been without its compensations. Among the hopeful signs of the future is the decay amongst us of the virulent party spirit which for many years prevailed, and perhaps more than any one cause retarded our growth. So long as Churchmen were divided into hostile camps, and suspicion of one another prevailed, and alienation from each other hindered co-operation, it was impossible that the Church could prosper in her work. It penetrated into every parish and its baneful effects were disastrous and far-reaching. Small and narrow-minded men delighted to emphasize doctrinal differences, and varying ceremonial practices, and to wage a bitter warfare against all who

differed from them on minute details. The idea of a comprehensive communion in which the law of charity should be paramount, and room allowed for various schools of thought, was too large for men of narrow minds and bitter hearts. Happily this state of things is fast passing away, and party bitterness, if not party spirit, is on the decline, and consequently the weakness and failure which was its inevitable consequence. This came of division being largely removed; we may in the future anticipate a greater co-operation on the part of Churchmen generally in the missionary, educational, and charitable work of the Church. In seeking to plant missions, and in the creation of dioceses, the Church in Canada has always evinced commendable zeal. She has not been behind in seeking to place the means of grace within reach of all her members, and the fact that we now have twenty organized dioceses, and about 1,200 clergy, and the Church fairly represented in all our provinces, is an encouraging state of things. Whether there is not room for another diocese in Ontario by the re-arrangement of Huron, Toronto and Niagara, is at least debatable. An important conference of representatives of these dioceses some few years since thought so, but some occult influences were at work, and the plan was strangled at its birth. The success which has attended the formation of the new diocese of Ottawa should teach us that similar good results would attend the formation of a new See in Western Ontario. It is said that our Church languishes in the rural districts. This is probably true of all religious bodies, as the tendency of our rural population is to decrease. The movement of population in all civilized countries is towards towns and cities. If this be the case, then we should make a special study of the rural sections, and adapt our methods to changed conditions. The more general adoption of what is known as associate missions, the grouping of several scattered missions under one head, with assistant deacons and deaconesses, might in many cases be more effectual than weak, separate parishes, and a married priest poorly paid, and thus dispirited, vainly endeavouring to minister to a few people in a large area. Such a mission should also in the country seek to do something more than strictly spiritual work, and endeavour to promote the social and intellectual life of the people. Our Church edifices should also be constructed with reference to this. They might be, as a rule, two-storied buildings with the upper part furnished and consecrated for public worship, whilst the lower part would be available for all kinds of social gatherings. The importance of this, as an adjunct to the Church's work, cannot in our rural neighbourhoods be overestimated.

(To be continued).

Satan assaults the soul relentlessly, implacably, and at every point. If there are any weak spots, they will be uncovered. The devil is a casuist. Let the inner life therefore cover the outer at every point and both be supported by fervent prayer and a daily-increasing sincerity.

OUTLINES OF TEXTS FROM THE FIRST SUNDAY LESSONS.

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

II. Kings v. 4. "And one . . . Thus and thus said the maid that is of the land of Israel."

The story of Naaman the Syrian of great interest. Familiar. Passed into watchword. Become a kind of symbol. The disease. His pride and prejudice. Yielding. Healing. Gratitude. At present of the humble instrument. Chiefly two lessons. (1) general. (2) special. i. General lesson: Our mutual dependence.

1. So obvious as to need no enforcement. Seen in natural life—and spiritual.

2. Yet greatly ignored. Often discover in selves and others underlying assumption that independent, sufficient for selves.

3. And grant the necessity of asserting individuality. In a sense every one to bear his own burden. Personal responsibility can be assumed by no other.

4. But even here not independent. Origin. Nature. Education. Circumstances.

5. Illustrated by the case of Naaman.
ii. Greatest blessings often through humblest instruments.

1. A little maid. A captive. Of conquered people. (1) Many such cases, e.g., Joseph—Daniel. Maid. Forlorn. Yet faith in her country's God. (2) An example which instructs and rebukes. Rebukes craving for great and striking interpositions. (a) Pride. (b) Want of faith.

2. To this lesson another side. Not only pride rebuked, but cowardice. (1) Despair a greater danger than pride. Only one talent! (2) Mark the case before us. What could this child do? But love and faith. (a) Master's suffering. (b) Perhaps quickened by gratitude. (c) Faith in God of fathers. (d) Honour of Israel. And her faith blessed.

iii. Try to bring lesson and example near to selves. 1. Learn the truth of mutual dependence. Meaning of Church: Knit together.

2. Recognize personal responsibilities.
(1) Always determined by ability. Power, duty, gifts, privileges—stewardship.

(2) However poor or weak, we can help.
(a) The greatest crucified in weakness. (b) And we weak, yet with power of God. "Whatsoever thy hand findeth." (3) Happy those who recognize obligations. Unprofitable servants, yet not cumberers merely. Are we helping?

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Canso.—The second annual convention of St. George's deanery Sunday schools was held at the church of All Saints' on the 19th and 20th July, 1899. The opening service was held on Wednesday evening, the 19th, at which the Rev. Rural Dean Mellor gave an address on the subject of "Baptism," as leading up to a better understanding of the morrow's work, while the choir rendered excellent music. The clergy in attendance, with the visiting delegates, assembled early on Thursday morning for the celebration of Holy Communion, and at half-past ten the first business meeting of the convention was opened. Rev. R. M. Leigh, rector of Canso, was again elected president for 1900. Miss Bernasconi, secretary; Miss Reeves, treasurer. Rev. Rural Dean Mellor gave an interesting address on "Teachers' responsibility to God." He spoke of the life of the teacher, who must be self-denying, for work that we do for Christ should not be called a sacrifice; a teacher's life must be Christ-like outside the school as well as in the class; children are observing; a teacher must not live for self; he must believe in Christ and be able to say with St. Paul,

"For me to live is Christ," as a constant reminder of the obligations on him to lead a self-denying life. Let us keep before us the text, "Behold the Man." The next paper was read by Miss Bernasconi, the subject being "Child Management in the Sunday School." The particular points in this paper were to gain the confidence of the children, and to cultivate the good rather than to exterminate the bad; also to visit the children, and to depend on God for help and to do the work for Jesus' sake. Rev. G. Howcroft gave an address on the "Relation of the Sunday School to the Church, Home and Country." He spoke of the Sunday school, not as an independent agency, but as supplementary to the work of the Church, and also as to the lack of religious instruction in the public schools, which make the work of the Sunday school more responsible. The next address was given by the Rev. L. J. Donaldson on "The Relation of the Parish to the Sunday School," in which he said we are banded together for the purpose of doing God's work in the world. The most important for this work are the young, whose minds are most impressible. A Sunday school rightly conducted is a strong aid to the work of the Church. It should also receive a consideration in the discussion at Easter meetings. Keep Christmas before the minds of the children, so that they may participate in these affairs because of God and His great gifts. The question box was then opened and questions answered. The Rev. G. Howcroft then invited the clergy and delegates to meet for the next convention at Melford sometime in August, 1900, and his invitation was accepted. It was then moved by the Rev. Rural Dean Mellor, and seconded by Rev. L. J. Donaldson, that a vote of thanks be tendered to the rector, wardens and people of Canso for entertaining the delegates. The Rev. G. Howcroft also moved a vote of thanks to Capt Kelley for his kindness in reducing the steamer's fare for the benefit of the delegates. This concluded the business of the convention. At 7.30 p.m. the people again assembled for evening service, when the Rev. G. Howcroft preached the closing sermon of the convention, after which the clergy and delegates, on the invitation of the rector of Canso, adjourned to the rectory, where a pleasant evening was spent and light refreshments served. The visitors then parted, bearing with them many kind remembrances of the people of Canso.

Halifax.—As this diocese only holds biennial sessions of the Diocesan Synod, and this is the off year, it may be of interest to the Church in Canada to know in what condition (financially) the diocese stands, as gathered from the Year Book just published. Home Mission Fund.—Total amount received for year ending March 31st, 1899, \$5,521.18; expended, \$4,314.30; balance in hand, \$1,206.88. This statement is particularly gratifying, inasmuch as at the last Synod in 1898, the Mission Fund was in so bad a condition, that there was no money to meet six months stipends of the missionaries. A special effort, however, was made, which realized \$1,914, and consequently the fund is in a better condition than for years past. Widows' and Orphans' Fund.—Balance from previous year, \$1,413.89; contributions from all sources, \$3,012.42; total, \$4,426.31. Expenditure: Pensions, \$2,380.28; expenses, \$224.12; paid to capital account, \$500; balance, \$1,321.91. This being the oldest diocese in Canada it is to be expected that there would be a large number of widows, beneficiaries of this fund, and there are 19 widows. For the first time also the orphans of deceased clergymen appear as beneficiaries under a new rule adopted three years ago. The rule of payment, however, in this diocese allows \$100 per annum to the widow, and \$40 per annum to the children (not exceeding three in one family), under the ages of 16 for boys and 18 for girls. If funds permit a bonus over and above the \$100 may be given to the widows. Last year the 19 widows were actually paid \$120 per annum each, and three orphans \$40 each. In view of the probable decrease of the rate of interest on invested funds in the near

future, and also of the possible increase in the number of beneficiaries, the Synod also adopted three years ago an excellent rule to the following effect: "The premiums paid by the clergy annually shall be added to the invested capital; but in case the amount of the interest on capital and the annual collections be not sufficient to pay the pensions of the beneficiaries and necessary expenses of the fund, then the committee shall have the right to use the whole or any part of these premiums as may be needed." By the carrying out of this rule \$1,500 has been added to capital during the last two years. The capital now amounts to \$31,902.16. Superannuation Fund.—Balance from previous year \$520.54; receipts from all sources, \$2,065.07; total, \$3,191.61. Pensions paid, \$2,350; premiums returned, \$54; expenses, \$210.94; balance, \$570.67. There are at present four superannuated clergy receiving pensions of \$400 per annum, one receiving \$350, and one \$200, making a total of \$2,150. The capital of this fund amounts to \$38,199.01, realizing about \$2,100 per annum interest. It would be well if the same rule could be adopted for the increase of this capital, as well as for that of the Widows' and Orphans' Fund, as it will probably be called upon ere long to pay a larger number of beneficiaries. The invested capital held by the diocese of Nova Scotia is as follows: Board of Home Mission Fund, \$8,466.66; Widows' and Orphans' Fund, \$31,902.16; Superannuation Fund, \$38,199.01; Endowment of See Fund, \$19,721.85; Parish Endowment Fund, \$29,301.42; Church Endowment Fund, \$167,910; total, \$295,501.10. All the funds in fact seem to be in a satisfactory condition. The Synod expenses fund realized \$118 more than the annual assessment through payment of arrearages. The See assessment also realized \$651.27 more than the annual assessment through the same sources; \$100 was added to the capital of the Home Mission Fund; \$500 to the capital of the Widows' and Orphans' Fund, and the balance in hand of the Superannuation Fund is increased by \$50. With such a record the diocese has every reason to "thank God and take courage."

Wolfville.—The Rev. Kenneth C. Hind, M.A., is resigning the rectory of St. John's to go to Halifax. His departure will cause much regret in Wolfville.

Parrsboro.—A mission is to be held in connection with St. George's church, under the sanction of the Bishop, during October.

FREDERICTON.

HOLLINGWORTH TULLY KINGDON, D.D., BISHOP OF
FREDERICTON, N. B.

Fredericton Junction.—A new church is about to be built here, and the contract has been awarded to Moses Mitchell. The edifice will be 25 by 75 feet in size upon the ground, will be of becoming proportions, having a spire 75 feet in height. The architect's plans show a very pretty little structure, well adapted in every way to the needs of that growing and influential congregation. Work upon the church will be begun immediately.

QUEBEC.

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

Windsor Mills.—On Sunday, the 30th of July, Archdeacon Roe bade farewell to his two congregations of Windsor Mills and Brompton. The morning service was in Christ Church, Brompton, when the congregation and all the Church members who were not hindered from being present, communicated. The archdeacon reviewed the history of the past five years and showed how much ground there was for encouragement both materially and spiritually. The good condition of the Sunday school was noticed and a warm eulogium passed upon the teachers. In the evening the church was filled to overflowing. In his sermon the archdeacon gave a

careful statistical account of the progress made and showed that in respect of the number of families the congregation was three times as strong as it was five years ago, and that the number of communicants had more than doubled. The finances of the congregation, he showed, were very satisfactory. On Tuesday, August 1st, the archdeacon's successor, the Rev. Ernest Augustus Willoughby King, was inducted by the archdeacon, acting as Bishop's commissary, into the spiritual charge of the two congregations, at Brompton in the afternoon and Windsor Mills at night. Mr. King has served in the two dioceses of Quebec and Montreal and has had important positions in both. He served his diaconate as curate of St. Matthew's, Quebec. Then he was entrusted with the large and important parish of Durham, which he held for five years. He served Magog and Georgeville for two years, River du Loup also for two years, and then he was called to the important parish of Levis, which he held for eight years; he removed to Montreal in 1886, and took charge of the Westmount High School, which he soon raised to a condition of great prosperity. While in Montreal he served as assistant curate in several of the leading churches; he returned to his old diocese, succeeding the Rev. Isaac Thompson as incumbent of Waterville and North Hatley, where he has served six years with great acceptance. Archdeacon Roe has gone to reside at Richmond, where in the seventies he was rector of St. Ann's.

Sherbrooke.—A new church, to cost \$30,000, is to be at once constructed; \$22,000 has been already subscribed.

MONTREAL.

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

Hull.—On Sunday the 30th ult., the Bishop administered the rite of confirmation at St. James' Church, when about 20 were confirmed.

Chelsea.—On the afternoon of the same day the Bishop confirmed eight persons in this church, and several children were baptized.

Waterloo.—We are glad to be able to report that the Ven. Archdeacon Lindsay has returned from Victoria Hospital to his home much improved in health, and is able to walk on the lawn at his cottage.

Mansonville.—The Right Rev. Bishop of New Hampshire preached here on Sunday, the 6th inst.

Hatley.—The Right Rev. W. W. Niles, Bishop of New Hampshire, preached in St. James' church on Sunday, the 13th inst.

ONTARIO.

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

Archbishop Lewis and Mrs. Lewis sailed from Montreal for Liverpool by the steamship "Lake Superior," on the 26th ulto. They hope to return to Kingston in October.

Madoc.—Rev. C. J. Hutton has within eight days received subscriptions to the amount of \$1,310 for the Ontario diocesan augmentation fund, about \$600 more than promised.

Tweed.—The Rev. C. T. Lewis has resigned his living to accept an appointment under the Bishop of Quebec at Melbourne, Que. He has spent ten years of energetic work in the diocese, and his departure at this month will be much regretted in his parish and in the diocese.

Queensboro.—We hope that we are not too sanguine when we claim that Church life throughout this mission is marked by very encouraging activity. Services are held with all possible regularity. The mission comprises five stations, each with

a neat and well kept church. Pastoral care and supervision is maintained over more than one hundred families, scattered over an area of about 30 miles in length with varying widths. Improvements on the parsonage property at Queensboro have recently been completed at a cost of nearly \$400. This congregation now intend to begin the very necessary work of renovating the church building both within and without. To this end they prepared and served a dinner to the Orangemen and their friends, who had assembled at Queensboro on the 12th July to do honour to the memory of the "Boyne" and "Derry." When it is stated that a small congregation of but sixteen active families successfully catered to the hunger and thirst of about 1,500 people, one is read an object lesson as to the result of industry, system and co-operation combined. The day passed over very successfully, everything worked "like a clock," and when evening came the "wallet" proved that about \$900 had been gathered in. This will leave a net balance of nearly \$600 with which to carry on the contemplated improvements. The Rev. A. H. Lord, present incumbent of the mission, feels much gratified at the result of the venture and is very thankful for the hearty enthusiasm and loyal support of the people of the mission.

OTTAWA.

CHARLES HAMILTON, D.D., BISHOP, OTTAWA

The annual statement of the diocese of Ottawa will show that in the bishopric there are 6,331 Church of England families, a total church population of 29,356 and 10,258 communicants. This year there were five new churches erected in the diocese, one new church in every rural deanery except Renfrew. This makes 120 churches altogether under the jurisdiction of the Bishop of Ottawa. For the erection and purchase of new church property the sum of \$25,279.92 was spent. The parishes contributed \$34,744.83 for clergymen's stipends; for other parochial objects \$30,606.78 was spent. For objects and causes outside the parish, such as missionary endeavor, \$12,227.99 was contributed. This makes a total expenditure of \$103,559.62. The total permanent wealth of the diocese is almost one million dollars. The total value of all the church property amounts to \$681,300, while the remainder of the permanent wealth, which is \$264,082.73, is invested in safe securities. Besides this, there is the annual income received from the churches.

Cornwall.—Sunday, July 30th, was a red letter day in the annals of Trinity Church. The whole interior of this handsome stone church, built some years ago in memory of Bishop Strachan, has been painted very beautifully by the firm of J. C. Spence & Sons, Montreal, and was ready again for service on the above date, the work taking nearly a month. Naturally the best work was concentrated on the sanctuary and chancel. The walls of the sanctuary are decorated with white lilies and Passion flowers, relieved with gold and silver; the cathedral walls relieved with gold and silver; the chancel walls with fleur de lis and sacred monograms. Texts run over the chancel window, the chancel arch and round the walls of the sanctuary. One noticeable result of the decoration is, that it has had the effect of showing the true proportions of the chancel, and the beautiful oak reredos and altar are now also seen to their true advantage. The nave is treated in light terra cotta tints, causing the timbers of the roof to stand out in pleasing contrast, and showing well the height of the church, it being 60 feet from the floor to the gable. There were three services on Sunday. A celebration of the Holy Communion at 8 a.m., the Rev. A. H. Whalley, of Lancaster, being the celebrant, assisted by the rector, when upwards of 50 people communicated. At 11 a.m. Mattins and Holy Communion, the rector being the celebrant, when upwards of 150 people communicated. Evensong was held at 7 p.m. The Rev. A. H. Whalley preached morning and evening. The church, which

has a seating capacity of 700, was well filled at both services. The musical portion of the service was well rendered, the chanting of the Psalms at Evensong was especially good; we have never heard better "pointing" in Canada, and certainly not as good in many English churches. At the morning service the rector asked the congregation for \$120 to defray the balance remaining on the work just completed. By night in response to his appeal he received upwards of \$140, the total cost of the work being upwards of \$500. The rector, the Rev. Rural Dean Houston, the congregation and Mr. Spence are to be congratulated on the splendid success of their work.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO

St. Alban's Cathedral.—The Rev. B. C. H. Andrews, assistant curate of Holy Trinity, will succeed the Rev. A. U. DePencier, as vicar of this cathedral on his return from England.

Church of the Redeemer, which has been closed during the month of July, while the interior was being renovated, is now open again for divine service.

St. Luke's.—The Rev. Dr. Langtry will be absent during this month; he is taking a well-earned rest among the Thousand Islands.

The services at St. Alban's Cathedral on Sunday last were taken by the Rev. J. Pardoe of Novar, of the diocese of Algoma.

The Ven. I. Ingham Brooke, Archdeacon of Halifax, Yorkshire, England, and the Rev. J. R. Hill, vicar of Lightcliffe, Yorkshire, were in Toronto on the way to British Columbia on Sunday last, and were present at the morning service at St. Alban's Cathedral.

Chester.—St. Barnabas.—A most interesting event took place Thursday, 27th ulto., on the grounds of the rector's warden, when after an enjoyable tea, the rector's assistant was presented by the parishioners with a well filled purse. The recipient briefly replied, and was much moved by the spirit of affection which prompted the gift. Alderman H. R. Frankland also addressed the parishioners.

Port Hope.—J. G. Williams, a generous churchman, has lately made over to the diocese of Toronto, upon certain conditions, a comfortable brick building, beautifully situated in this town, for the accommodation of women of small means. The structure is quite new, was erected for the purpose indicated, is capable of sheltering eight or ten persons, and has never been occupied. On payment of \$100 per annum every necessity will be supplied. It is open to members of the Church of England in any part of Canada—invalids only excepted.

NIAGARA.

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

Lowville.—In St. Mark's church, Hamilton, on St. John Baptist's Day, Christopher Philip Sparling, M.A., Trinity College, Toronto, was ordained to the priesthood by the Lord Bishop of the diocese.

Cayuga.—The Rev. Dr. Rudd, of Knoxville, Illinois, preached morning and evening in St. John's church on the last Sunday in June, and the Rev. A. J. Broughall, M.A., rector of St. Stephen's, Toronto, on the last Sunday in July. The Rev. Mr. Francis is spending the month of August at North Bay, on Lake Nipissing.

Norval.—The children of St. Paul's Sunday school have just held their annual excursion. They were driven to Hornby, to the grounds of Mr. and Mrs. Glendenning, who had kindly issued an invi-

tation. The grounds were prettily decorated, and every convenience in the way of swings and such like was procured for the enjoyment of the children. About 150 persons, including parents, sat down to tea. Rev. T. G. Wallace, B.A. (Dublin), and the churchwardens, Messrs. Pettigrew and Fiddler, did all in their power to promote the happiness of the children. A vote of thanks to Mr. and Mrs. Glendenning, and the singing of the "Maple Leaf," and the "Doxology," concluded a most enjoyable day.

HURON.

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

Bayfield.—This beautiful spot on the shores of Lake Huron has this year attracted more summer visitors than usual, including a number of the clergy, viz., Archdeacon Davis, Rural Dean Hodgins of Seaforth, Rev. J. F. Parke of Clinton, T. G. A. Wright of Millbank, E. B. Smith of Holmesville, J. T. Kerrin of Mitchell, L. Diehl of Ailsa Craig, F. Ryan of Durham and Mr. Tatlock of Ann Arbor, Michigan. The rector of the parish, Rev. E. C. Jennings, who recently came here from Hanover, has been very attentive and kind to the visitors, and has exchanged with the nearest of them to enable them to have a better holiday. He has been able to add an evening service during the stay of the clerical visitors, Archdeacon Davis preaching the first evening, Mr. Tatlock the second evening, etc. Archdeacon Davis, Rural Dean Hodgins and Mr. Kerrin were former rectors of this parish. Mr. Kerrin preached at Goshen, one of the outstations from Bayfield, on "Faith Cure," as a camp meeting in that interest has just been held there. Plain, vigorous speaking on such topics as faith cure and Christian Science, if it is timely, will do much good.

Walpole Island.—The Bishop held a service recently in St. John's church at which 46 candidates presented by the missionary in charge, the Rev. E. Earle, were confirmed.

Woodstock.—The annual convention of St. Andrew's Brotherhood will be held here in the latter part of September. It is expected that about 50 clergymen and lay men will be present.

Lion's Head.—On the 17th of July a large party of friends of the Rev. I. H. and Mrs. McLeod met at the house of Mr. R. E. Moore to bid them farewell on their leaving for their new sphere of work. A complimentary address, with a purse containing \$85, was presented, the former alluding to the neglected condition of the parish, both as regarded its church and its Sunday schools when Mr. McLeod first arrived there three years ago, and the change which had come over the whole parish during his incumbency, and recorded the esteem of the parishioners whom he was leaving, and the sincere desire for his success and happiness, as well as that of Mrs. McLeod, in their field of duty. Mr. McLeod responded to the address in a few feeling words, thanking his friends for many kindnesses received, and assuring them that they all had a warm place in the hearts of himself and Mrs. McLeod.

St. Mary's.—A beautiful font was recently placed in St. James' church, at a special baptismal service, when the sacred edifice was crowded and nine children baptized. The font is from the design of the rector, and is beautifully executed by Dr. John R. Peel, sculptor, of London, father of the late talented artist, Paul Peel. It is of Carrara marble handsomely polished. The work upon the six sides of the bowl is very artistic. The whole is a gift of a lady of the congregation, Mrs. C. S. Rumsey. The church with its beautiful grounds has greatly improved in appearance during the last five years.

London.—Hellmuth Ladies' College is being transferred to a convenient location in the city of London, and the school will open on Sept. 14th,

with many advantages additional to its hitherto excellent facilities.

ALGOMA.

GEORGE THOMSON, D.D., BISHOP, SULLY, N.S.W.

Port Carling.—A very successful concert was held here in Victoria Hall on Monday evening, July 31st, in aid of St. James' church. After the programme was ended a hearty vote of thanks was tendered to Miss Saunders of Toronto for her able management of the affair.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., ARCHBISHOP AND PRIMATE, WINNIPEG, MANITOBA.

Winnipeg.—The ninth triennial session of the Provincial Synod of Rupert's Land was opened on Wednesday, 9th inst., with service in St. John's cathedral, Winnipeg. The Archbishop of Rupert's Land celebrated Holy Communion and the Bishop of Qu'Appelle preached the sermon. The Synod afterwards met for business in St. John's College. There was a good attendance of delegates from the four southern dioceses of the province, but the C.M.S. dioceses in the north were not as well represented as usual, the Bishop of Moosonee being the only northern Bishop present. The business to come before the Synod is of considerable interest. The formation of a "Clergy Superannuation Fund" for the province is a matter of practical importance. The Clergy Widow and Orphans' Fund will also come up for some useful amendments. It is rumored that an important proposal is likely to come before the Synod looking for the division of the huge diocese of Moosonee. It is also confidently expected by the delegates from Saskatchewan that some announcement will be made as to the appointment of a separate Bishop for that diocese. Saskatchewan has consented to the giving up of £3,000 of its endowment in order to obtain this object, and the endowment fund of Calgary ought soon to be made up to the required minimum of £12,000, or \$60,000. It is of great importance to the welfare of the Church in Saskatchewan that this should soon be accomplished. The burning question before the Synod is the settlement of the Canon on the manner of appointing Bishops. It will be remembered that considerable dissatisfaction was caused with the working of the present Canon in connection with the election of a Bishop for the diocese of Qu'Appelle. The Canon was drawn up in 1833 after the formation of the General Synod, and is therefore only of recent promulgation, and is felt to be thoroughly unsatisfactory. By it the Provincial Synod has the right of election instead of the diocese for whom the Bishop is to be chosen. Both Qu'Appelle and Calgary have drawn up proposals for the amendment of the Canon, and it is sincerely to be hoped that some arrangement may be arrived at, which will prove satisfactory to all parties concerned.

Gladstone Mission.—Sunday, July 30th, was an eventful day in the history of this parish. It saw the opening of the new church, a comfortable and pretty building of frame, on a stone foundation. Although not a large church it is in every respect suitable to the requirements of the parish. It will accommodate one hundred people. The interior is finished in British Columbia cedar of the first quality, which is dressed with lard oil. The very Rev. Dean O'Meara officiated at the opening, assisted by the incumbent, the Rev. A. W. Woods. The opening service took place at 11 o'clock, and was attended by a large and appreciative congregation, every available space being occupied. The service was opened by the singing of the well-known dedication hymn, "Blessed City, Heavenly Salem," the choir being assisted by members from the choir of All Saints'. The singing, and in fact the whole service was hearty throughout. The sermon was preached by the dean from the text, "Worship the Lord in the beauty of Holiness," Ps.

xcvi. 9, who dwelt on the different elements contained in a true worship of Almighty God, emphasizing the fact that all down the ages man has been characterized as a worshipping being. The sermon was outlined under the following headings: The duty of worship, the circumstances of worship and the result of worship, all of which are taught by our Church of England, by her appointment of well ordered buildings, and in a liturgy which satisfies all the requirements of a God-worshipping congregation. The offertory was given to the Building Fund. A service was also held in the afternoon at 3 o'clock, which was also attended by a large congregation, the church being filled to its utmost capacity. The congregation is to be congratulated on its work in erecting this building, the estimated cost of which is \$800, the most encouraging feature being the fact that it is to be consecrated in October next. The congregation only numbers 16 communicants.

QU'APPELLE.

JOHN GRENFELL, D.D., BISHOP, INDIAN HEAD.

Grenfell.—This parish and the whole diocese of Qu'Appelle has suffered a great loss in the death of Lieut.-Col. Percy G. B. Lake, late of the 100th Royal Canadian Regiment. Col. Lake was a younger brother of the late Dean Lake, of Durham, and showed in his life much of the same earnest religious spirit. For the last fifteen years, the colonel had lived in the Northwest, where his two sons had taken up farming, on a considerable scale. His home at Winmarleigh was seven miles from Grenfell, and no visitor was ever made more welcome under its hospitable roof than the clergyman of the parish. His noble Christian example was a great support to the cause of the church and religion. He drove in to church at Grenfell in all weathers, and maintained a service at his own house when the clergyman was away at other centres. His name was a synonym for kindness and integrity amongst his neighbours. In the last year of his life, when he inherited considerable property through the death of his brother, the Dean, he nobly recognized his stewardship to God by giving generously to charitable and religious purposes. During the last few weeks of his life he showed symptoms of heart weakness, and undertook a journey to the St. Lawrence in hopes of regaining strength. He passed away peacefully on Friday, 21st July, and the last rites were performed over his remains at the city of Quebec. Many friends throughout Canada will grieve for the loss of the loyal-hearted colonel, and none more so than his neighbours at Grenfell. Col. Lake was in the seventy-first year of his age.

A quiet day and ruri-decanal conference was held at Grenfell on St. James' Day, 25th July. The Bishop of Qu'Appelle and Archdeacon Sargent, D.D., were among those present at the invitation of the Rev. Rural Dean S. G. Beal. The addresses were given by the Rev. Frank V. Baker, rector of All Saints', Winnipeg, and consisted of a brief meditation at the early celebration at 8 a.m., and three addresses during the morning on the "Ministerial Office." The rule of silence was observed till the close of the morning devotions. The conference took place at 3 p.m., when the rural-deanery of Eastern Assiniboia was duly organized, and Rev. James Williams was elected secretary. Evensong was sung at 5 o'clock, when an appropriate closing address was given by the Ven. Archdeacon Sargent. The whole gathering was both pleasant and profitable, and the occasion derived a further interest from being the first ruri-decanal meeting held in the diocese of Qu'Appelle.

CALGARY.

WILLIAM CYPRIAN PINKHAM, BISHOP, D.D., CALGARY.

On June 29th, Abraham Richard Colles, barrister-at-law, only son of the late William Colles, M.D., of 21 St. Stephen's Green, Dublin, died suddenly at Liverpool on his way to Ireland, to visit his mother,

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at the age of 30. His death caused deep regret in Calgary, not only to members of our Church, but among the general body of citizens. Mr. Colles, accompanied by his wife left Calgary on June 11th, expecting to return in September. As he was sick from nervous exhaustion and want of sleep on the voyage, medical men were summoned to attend him at Liverpool, where he landed. Though they seemed to have no fear of serious consequences, he died suddenly, after an illness of three days only. It was indeed a sad end to what gave every promise of being a most useful life for the Church in Calgary, and in the diocese at large. Mr. Colles, coming to live in Calgary soon after his marriage about three years ago, was very shortly after elected a member of the vestry of the Church of the Redeemer, and was a most regular and useful attendant at its meetings. He was elected a member of the Diocesan Synod to represent the parish of Calgary, and among the laymen of the House none was more respected or was more carefully listened to. The Diocesan Synod showed its appreciation of his service by electing him a member of the Executive Committee of the diocese, and as one of the lay representatives of the diocese in the Provincial Synod of Rupert's Land. Mr. Colles was a man of sober sense in religious matters, and honourable in the highest degree in the affairs of every day life—one who was a notable example of the most scrupulous rectitude in business matters. It is understood that his widow will not return to Calgary. She will have the most sincere sympathy of all in Calgary, where her absence will be greatly felt in all Church work, and also by the supporters of the Calgary General Hospital, for which she was an indefatigable worker, and whose inmates she constantly visited and cheered with her ready sympathy.

MOOSONEE.

Bishop Newnham, preaching at St. Philip's, Toronto, at the end of last month, gave his hearers some slight insight into the work which is carried on in his diocese, extending from Labrador to the Keewatin, and northward beyond the Arctic circle. Travel is only carried on by means of canoes in the summer, and dog trains, and snowshoes in the winter. He reckoned that the Indians numbered 10,000, and the Esquimaux many thousand; his work was chiefly centred in the district lying to the south and east of James Bay. Of the Indians all were, nominally at least, Christians; many regular communicants. There are only eight missionaries with seventeen ports to visit. Twelve churches had been already built and two more were being built. It took three years of travel to cover this section of country. At Moose Factory they had only three mails a year, and only one ship arrived there, but as the Indians were around there nearly all summer services and schools were conducted there daily. Speaking of the work among the Esquimaux at East Coast Bay he spoke hopefully of their intelligent reception of the Gospel; but it was far too large and scattered a diocese for the powers of any one Bishop, and the division of the diocese was imperative.

MACKENZIE RIVER.

Takudh Mission.—The following account from the pen of the Ven. Archdeacon MacDonald, who has spent over thirty years of his life among the Takudh Indians, and during that time translated the whole of the Bible and the greater part of the Prayer Book, will be of interest to our readers. Among the aborigines of North America the Takudh occupy the most northern portion. They inhabit the confines of the Arctic Circle, extending from about 64° to 68° of north latitude, and from 132° to 141° of west longitude. Besides the name of Takudh, by which they are designated, they also call themselves Tinjihzyoo, which means "kind man." They are composed of several tribes, each bearing a distinctive appellation from the section of the country in which they dwell; for instance, Kwittshya-Kwittchin, which

means Dweller in the Lowlands, or Lowlander. Their traditional account of themselves is that their ancestors emigrated from the East. This is probable; it may be they were driven northwards by tribes stronger and more warlike than themselves. Buxton Mission on the Youcon is near the boundary between the Dominion of Canada and Alaska. The Upper Youcon was discovered by Robert Campbell, late chief factor of the Hudson Bay Company about 1850, but the Lower Youcon was not known till more than ten years afterwards, although the Hudson Bay Company had a fort established on that river, named Fort Youcon. When the first missionary visited that place he was told that it was within 400 miles of Behring Straits, whereas Behring Straits are about 1,400 miles west of it. The nature of the climate being so inhospitable, with a winter of about eight months and a summer less than three months, life in that region is one of almost constant struggle for existence. So little can be done in the way of cultivation of the soil that no dependence can be placed on it, the natives, therefore, subsist by means of the chase and by fishing. The flesh of the reindeer and of the moose forms the staple article of food. These animals exist in large numbers, but from their migratory habits it is sometimes difficult to find them, and consequently famine frequently occurs. Privations of this kind, to which the natives have become inured, test their powers of endurance, tend to make them hardy, and develop strength of character. It is a matter of deep thankfulness that when the Gospel was first brought to them they immediately received it with joy. All the tribes among whom the C.M.S. missionaries are labouring have embraced Christianity, and most of them are able to read books provided for them in their own tongue. It is some years since the New Testament and the Book of Common Prayer have been put with other books into their hands. The whole Bible has been translated into their language, and the printing of it has been recently completed. A third edition of the Book of Common Prayer, a hymn book, containing one hundred and thirty-five hymns, and Bishop Oxenden's Family and other Prayers, are about to be carried through the Press by the Society for Promoting Christian Knowledge. The hymns are greatly prized by the natives, as they are fond of music. They have fine voices, and strangers visiting the Mission have expressed surprise and pleasure at their singing. A new hymn book with additional hymns will be hailed by them with delight, and they will doubtless appreciate the generosity of the Society for providing them with it. The writer feels deeply indebted for all the kindly aid furnished, not only in printing of books but in many other ways.

SELKIRK.

Bishop Bompas, who has spent the last twenty-five years in continuous residence in his diocese, so far broke his record as to travel fourteen miles beyond it last month, and then for the first time since 1875 saw a locomotive engine, but would not be tempted to travel further out of his own diocese into civilization, but returned north again to visit the Tagish and Lake Marsh Indians, and establish missions there, these two tribes being the only ones, so far as we know, in the whole of this territory who had not enjoyed the benefit of a missionary's residence among them. The Bishop has travelled the frozen zones of the north more than any white man in existence, having travelled the whole length and breadth of that immense district on more than a dozen occasions. We are indebted to the Vancouver World for this brief glimpse of the work which Bishop Bompas is doing, the Bishop himself being very reserved in his speech, and loth to relate the story of his experience during the long term of his unique episcopate.

Thank God; when heaven is reached, all warfare will be over—our armour doffed—our weapons laid aside—the soul be saved—the Saviour seen—and all be peace perpetual.

COLUMBIA.

RIGHT REV. WILLIAM WILCOX PERRIN, VICTORIA, B.C.

Victoria.—The annual meeting of Synod was opened on June 28th with Mattins and celebration of Holy Communion in Christ Church Cathedral at 10.30, and assembled in the school-room for business. Ven. Archdeacon Scriven and Mr. E. Baynes Reed were chosen clerical and lay secretaries respectively, while Mr. Thomas R. Smith was similarly re-elected treasurer, and Messrs. T. B. Hall and A. J. Dallain Synod auditors. The elected executive for the year is composed of the following: Revs. W. D. Barber, C. E. Cooper, Canon Beaulands, C. Ensor Sharp, E. G. Miller, J. H. S. Sweet, George W. Taylor and J. W. Flinton, with Messrs. E. E. Wootton, Hon. P. O'Reilly, P. Wollaston, Lindley Crease, W. Ridgway Wilson, Edward Musgrave, Dr. E. B. C. Hanington and W. H. Hayward.

The Bishop in his address to the Synod said: A quarter of a century has elapsed since the Synod was organized by my reverend predecessor. It was indeed a small beginning. Twenty-five years ago there were only ten clergy of the Anglican communion, including the two archdeacons, in the whole province of British Columbia. Four were working in Victoria, one at Cowichan, one at Nanaimo, one at Comox, and only three upon the whole of the mainland. To-day we have in this diocese 23 clergy; in the diocese of New Westminster (with every prospect of a subdivision), 33; and in the diocese of Caledonia, 10. Three of the clergy who were present at that first Synod in 1875 are still working in the diocese—Rev. Canon Good, Rev. Percival Jenks and Rev. J. X. Willemar—while of the laity we have present with us as members of the Synod our chancellor, Mr. Justice Drake, Sir Henry Crease, the Hon. P. O'Reilly, Mr. Pooley (of Victoria), and Mr. Mark Bate (of Nanaimo), while they, though not now members of the Synod, are still spared to us as loyal members of the Church on earth.

There has been a slight decrease in the number of candidates for confirmation during the last two years. If it arose from a more careful preparation it would not be wholly a subject for regret, for here assuredly quality must not be sacrificed to quantity, but I fear that this is not honestly the reason, and that there is need of pressing upon Church people—both parents and god-parents—the responsibility of bringing their children to be confirmed, and also of plain, clear teaching by the clergy upon the blessed gift offered in this means of grace, which in accordance with the teachings of the Epistle to the Hebrews, and of the whole Church, is part of "the foundation" of the faith once delivered to the saints.

It is my duty to call your most serious consideration to the financial aspect of affairs in the diocese. To begin with that which is favourable, the debt on the Mission Fund, which in 1893 was \$1,222, has disappeared, and for the past two years we have had a small balance in hand, but it means that the grants to the clergy have been reduced to the lowest possible standard. We must almost immediately begin work at Texada Island, and the time may come when we can hardly be content without having a resident clergyman at Union Mines. This will involve a considerable expenditure of money, toward which we have the grant of \$300 from Eastern Canada. The sums collected for the mission fund by means of the Lenten offerings and the collections on Advent Sunday and Whit-Sunday have been \$1,548 for 1898 and \$1,496 for 1899.

I am also very thankful to announce that the scheme originated at our last Synod by Mr. Percy Wollaston of an Epiphany collection on behalf of foreign mission work has been blessed. In 1898 a sum of \$167 was collected, which rose to \$264 in 1899. Part has been sent to Bishop Andry for work in Japan and the rest to the Canadian Board of Missions, for foreign work.

There is also no falling off in the amount con-

tributed in the diocese for current expenses, being in each year about \$24,000.

During the day reports were received and adopted from both the executive and the mission board. The former contained a comprehensive outline of the transactions of the executive since the last Synod meeting, together with a memorandum of the synodical assessment of each parish.

The mission board's report dealt with the work in parishes receiving grants, ten in number, together with the amounts supplied to them, something upwards of \$3,000. Mention was also made in this report of the establishment of the new mission at Alberni, with Rev. S. Asquith in charge, the work in this locality flourishing most satisfactorily, and a new church being on the point of completion at the present time.

During the evening a committee was appointed to revise the Quebec system, reporting to the executive; while it was agreed that returns be furnished hereafter of all ecclesiastical endowments belonging to the diocese, with all additions made and losses incurred during ten years past.

Thursday.—In the morning there was a service of ordination at the Cathedral, when the Rev. D. Dudloppe, B.A., was ordained priest. A large congregation attended at the service, with some twenty-five of the clergy. Right Rev. Dr. Barker, Bishop of Washington, preached—his sermon a masterpiece of eloquence and excellent admonition. His text was, St. John xx., 25: "Except I shall see in His hands the print of the nails, and thrust my hands into His side, I will not believe. Reach hither thy hand and thrust it into My side."

On the business session of the Synod being resumed in the afternoon, the Bishop warmly welcomed his brother divine from Washington, his remarks meeting with much favor in the Synod. In order that the sentiments expressed by all might go upon record, a cordial vote of welcome and of thanks to Bishop Barker for his excellent ordination sermon was unanimously adopted, upon the motion of Rev. Canon Beanlands and Ven. Archdeacon Scriven.

Rev. George W. Taylor emphasized the difficulty experienced by the clergy of the districts in obtaining the use of works from the diocesan library, the outcome of his remarks being the adoption of a resolution for the appointment by the Bishop of a special committee to devise some new method under which the books in the library will be more readily available for the use of the clergy.

A resolution introduced by Rev. E. G. Miller and seconded by Rev. Canon Good, affirming the desirability of missionary boxes in the churches, was also adopted, after Rev. A. J. Hall had given an interesting resume of his work among the Indians at Alert Bay, and Rev. J. Grundy of the progress made to date with the Chinese mission on Cormorant street.

Just at the close of the session, Mr. W. H. Hayward, of Metchosin, again introduced the question of granting the vestry franchise to the ladies, being supported by Rev. W. G. H. Ellison, who maintained that in the rural districts at least the women are the mainstay and hardest workers of the Church. It was pointed out that two years ago the principle here enunciated had been rejected by the Synod with a majority of but one vote, and it was then moved by the two gentlemen from Metchosin:

"That this Synod believes it would be an advance over present conditions if ladies were allowed to become members of the vestries."

In explanation Mr. Hayward said that he was quite aware the adoption of this abstract resolution would not bring the voting power to the ladies, but it would put the Synod on record as favourable to the principle. He could see no reason why ladies should not be vestrymen.

The resolution was, however, rejected by 18 to 14.

Votes of thanks to the Bishop and to the rector and churchwardens of the Cathedral closed the proceedings, the members of the Synod joining in the recitation of the Te Deum, and the blessing being given by the Bishop of Washington.

Afterwards the lay and clerical delegates and

parishioners were the guests of the Bishop and Miss Perrin at a garden party at Bishopsclay.

British and Foreign.

Dean Selwyn is lying in a critical condition at his deanery, Newcastle, New South Wales.

The Bishop of Salisbury recently preached to over four thousand soldiers in the open air at Pertam Down Camp, Salisbury Plain.

The Rev. Arthur W. Jephson, vicar of St. John's, Walworth, has received £5,000 for the erection of a young men's institute in Walworth.

The East London Church Fund has received, up to June 30th, more than half of the £20,000 asked for by the Bishop of Stepney for the year 1899.

The Right Rev. D. L. Lloyd, who was consecrated Bishop of Bangor in 1890, and recently resigned his See owing to ill health, died on the 4th instant.

The Bishop of Dover consecrated a new church, dedicated to St. John the Evangelist, at Herne Bay. The building contains accommodation for close upon 800 persons.

The new chancel of St. Bartholomew's Church, Marsden, has been consecrated by the Bishop of Wakefield. The church has been erected at a cost of about £14,000.

The Dean of Norwich has received a contribution of £500 for the renovation of the cloister at Norwich Cathedral, which will complete the renovation of the entire fabric.

Lord Beauchamp is identifying himself with the Church life of his new home in Australia. He recently presided at the annual meeting of the Sydney Diocesan Church Society.

The Duke of Westminster has written to the Bishop of Rochester signifying his intention of subscribing £500 per annum to the funds of the Rochester Diocesan Society.

The foundation stone of a new college for the training of elementary school mistresses has been laid at Camberwell by Viscountess Cranborne; the estimated cost of the building is £30,000.

The steady growth in numbers of every parish in the Scottish Episcopal Church, excepting only the remote rural districts, still goes on. The gain is almost entirely among the working classes.

The sum of £21,000 has been raised in two years from voluntary sources for the restoration of the Church of St. James the Less, Bethnal Green, and for providing the parish with suitable buildings.

The Bishop of Manchester has laid the foundation stone of a church and schools at Bolton. The cost, £12,000, has been borne by the late Rev. Thomas Loxham, and the site provided by Lord Bradford.

The Dean and Chapter of Durham have determined to rebuild the ancient re-vestry of the Cathedral on the old foundations; it was pulled down in 1802; it is destined to make a song school for the choir.

On the 14th ulto. the annual collections for the Hospital Sunday Fund received at the Mansion House had exceeded £50,000, making a million sterling collected since the fund was first started in 1873.

It is announced that the Very Rev. C. W. Stubbs, D.D., dean of Ely, England, has accepted an ar-

range to deliver a hundred lectures in America, during the coming season, beginning in the middle of October.

Lord Salisbury has again shown his interest in Church work in Liverpool by sending a cheque for £100 to the Vicar of St. George's, Everton, towards the costs incurred by the recent extension to the parochial day schools.

The Rev. J. Howard B. Masterman, vicar of St. Aubyn's, Devonport, has been appointed principal of the Midland Clergy College to be established at Birmingham for the training of graduates of Oxford and Cambridge for Holy Orders.

The Spectator says the extreme upholders of spiritual courts have got all they desire in the Court of the Archbishops, and with that Court, which at the same time can inflict no injury on the laity, they will be wise to be content.

The Church Missionary Society have taken over various institutions at Nazareth and Bethlehem, at Multan and Agra in India, and at Hong Kong and Fuh-chow in China, till now worked by the Society for Promoting Female Education in the East.

Rev. A. Ben-Oliel, after fifty-one years of mission work among the Jews, has given up his mission, and is coming to Canada, where his children are, to rest during his declining years. He will still preach to the Jews in Canada and the United States.

At the conclusion of the arguments before the Archbishops on the question of reservation of the Holy Sacrament, their graces intimated that owing to the enormous mass of matter to be read through their decision would not be given for some time.

It is proposed to erect next summer in St. Patrick's Cathedral, Dublin, a memorial to Bishop Charles Inglis, first Bishop of Nova Scotia, and of any colonial diocese. His father, grandfather and great grandfather were clergymen of the English Church in Ireland.

At the half-yearly meeting of the Bishop of London's Fund, the report of the Executive Committee stated that the receipts for the half-year amounted to £14,822 10s. 8d., being £895 1s. more than the amount received for the corresponding period last year.

Sir John Stainer was entertained at dinner last week by the Dean and Chapter of St. Paul's, at the Chapter House, in commemoration of the completion of his 50th year of association with the Cathedral. Sir John began his musical career as a choir-boy at St. Paul's.

The Brotherhood of St. Andrew has rented a house in Manila, near the principal barracks, the upstairs rooms of which will be used as a Church house, and the lower floor as a chapel, in which morning prayer will be said daily, with celebrations on Sundays in Spanish as well as in English.

The work of the Church Army received full measure of approval at the hands of the Bishop of London, at a garden party held in the grounds of Baroness Burdett-Coutts at Highgate. The Bishop said that having looked into the organization from various sides he could see nothing to find fault with, but everything to approve of.

The great cross on the southern gable of Peterborough Cathedral has been replaced in position. The Dean and a number of representatives of the Restoration Committee were present, and the utmost interest was manifested in the event. During the last fifteen years nearly £80,000 has been spent on restoration work at this Cathedral.

Bishop Scott of the Church of England Mission in North China, and whose diocese consists of the

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six northern provinces of China, with a population of between eighty and one hundred millions, has just been visited by Bishop Corfe of Korea. Bishop Scott is hopeful of procuring the site of the old temple in Peking on which to build a church.

The foundation stone has been laid of Christ Church, Mortimer Road, erected as a memorial of the late Dean Vaughan, who filled a large place in the affection and admiration of Churchmen, and in his time prepared 460 men for Holy Orders. The Queen takes great interest in the memorial. The estimated cost of the Church is £9,000.

The congregation of Christ Church, Lancaster-gate, have presented the vicar (Prebendary Ridgeway), with a cheque for £680 on the occasion of his approaching marriage and in recognition of the fifteen years during which he has held the incumbency, accompanied with the expression of their wish that he would use part of their gift in taking his D.D. degree at Cambridge.

By a vote of 316 against 178 the second reading of the Tithe Rent-Charge Bill was carried after two nights' debate in the British House of Commons, and, by the determined efforts of the Government since then, the bill has passed through committee, and has been read a third time. It is a measure for giving just and fair relief from taxation to clergy whose income is derived wholly or in part from rent-charge in lieu of tithes.

The Right Rev. Charles Graves, D.D., D.C.L., Bishop of Limerick, died on the 18th ult., in his 87th year. He was educated at Trinity Hall College, Dublin, and was professor of mathematics there from 1843 to 1892. He was president of the Royal Irish Academy from 1861 to 1866, and Dean of the Chapel Royal, Dublin, and chaplain to the Lord Lieutenant from 1860 to 1866, and Dean of Clonfert during the latter two years, when he became Bishop. He published a number of important works.

For the current year there is a population of 239,517 Church people in the diocese of Sydney out of a total population of 512,087. There are 178 clergymen of the Church working among them, of whom twenty-eight have been partially educated at Oxford or Cambridge. Of these 178, at least sixty are put down as being in receipt of £300 a year and a house. In the diocese of Adelaide there are said to be 90,000 Church people out of a total population of 300,000. There are seventy-eight clergy on the list, including four superannuated. Of these twenty-six are Oxford or Cambridge men, and probably almost a dozen receive £300 a year and a house. In the diocese of Sydney there are eighteen Church day schools, with an average attendance of 1,872. In Adelaide there are twenty-nine schools, with an average attendance of 1,164.

Correspondence.

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

THE STATE OF THE CHURCH.

Sir,—After reading your appeal respecting the fund for widows and orphans, some of us looked anxiously for something being done—by secretaries, archdeacons, rural-deans or some of the numerous active officials belonging to the diocese of Toronto. But we have seen and heard—nothing. This leads to serious reflections, especially as connected with other complaints in regard to the state of the

Anglican communion in this country. And it seems highly desirable that the matter should be thoroughly investigated. We hear much of the stinginess and lukewarmness of our laity, of decreasing congregations, and the like. But these things must have a cause. And the cause or causes should, if possible, be ascertained. One cannot say that the last word on this subject has been spoken. You have given us articles, but you have not committed yourself to decisive opinions. You have published letters, but most of these letters have been far from going to the root of the matter. When, for example, we are told that people in these days don't want the Gospel, or that the clergy do not faithfully preach the Gospel, these statements are much too vague, and if they were not, they only open up the questions, they do not go near to the bottom of them. Why is this? What is wrong in the air? In our education? In our country? In our clergy? In our laity? Let us try to answer these questions, and get our Bishops to institute a more thorough examination of the state of their dioceses. Will you allow letters on this subject to appear? Will your readers do their best to write them and make them to the point?

PRESBYTER ANGLICANUS

THE INSPIRED SONG OF MOSES.

Sir,—Your correspondent, "Y. D.," in his letter to you the other week, seems to have overlooked the fact that St. Paul himself, in a general way at least, had the very difficulty in question before his mind, and discusses it in Romans vii., 1-4. But the apostle conceives that our Saviour was free to choose the Bride, not upon the ground that His converts had been divorced from the law, but because they were dead to the law; and it is very striking indeed that the thought of divorce never even crosses his view, but he regards the freedom as gained only by a death. It is only "if her husband be dead" that the bride is considered free to be married to another. Again, naturally Old Testament imagery was guided by Old Testament practice, which, we all know, allowed divorce. But is there not a closer relationship between our Lord and His Church, than between God and the children of Israel? And how this notion tends to disintegrate and undermine all our Christian confidence and hope. It should be remembered also that it is only marriage "in the Lord" which we maintain to be entirely indissoluble; not Jewish marriage, or Mohammedan, or merely secular marriage, but that union between a Christian man and Christian woman, which cannot any more bear repetition than that great mystical union of which the Prayer Book tells us that it is a type.

M. O. SMITH.

ALGOMA'S NEW TREASURER.

Sir,—Permit me through your columns to bring to the notice of the public the fact that on July 1st, 1899, Mr. H. Plummer, of Sault Ste. Marie, Ontario, began his duties as treasurer of the diocese of Algoma. All correspondence and remittances in connection with the various funds of the diocese—excepting only the Bishop Sullivan Memorial Sustentation Fund, of which the Bishop of Algoma is treasurer—should be sent to Mr. Plummer at the above address. Mr. D. Kemp filled the office efficiently and faithfully for the past ten years. Referring to the change the Algoma Missionary News says: "It has not been without serious weighing of the pros and cons that this important change has been decided upon. There are many obvious advantages in the old arrangement. Mr. Kemp's well-known efficiency and fidelity to duty are themselves a very important consideration. It involves not only pain but loss to part with so faithful and tried an officer. Nevertheless, the necessity of having the treasury nearer to the See House and more directly within the Bishop's reach has made itself increasingly felt until it has come to outweigh all other considerations. The diocese is to be con-

gratulated on having secured the services of such a man as Mr. H. Plummer." Thanking you, sir, in anticipation, for the use of your valuable space in inserting the above.

CHARLES PIERCY,
Secretary Diocese Algoma.

THE NAME OF THE CHURCH.

Sir,—The question whether the branch of the Anglican Church in this country should be called "The Church of Canada" or "The Church of England in Canada" is at times brought before your readers in your correspondence column, and it seems quite likely that our general Synod may in the near future be called upon to seriously consider it. It seems well then that we should consider most carefully the position of ecclesiastical affairs in Canada, and learn what is the state of the case before we either make ourselves ridiculous, or endeavour to establish a claim we cannot substantiate. Let us bear in mind some facts concerning the establishment of the Church of England in Canada. At the time of the occupation of Canada by England, the Church of Rome was here duly organized and at work. The articles of capitulation specify that "the free exercise of the Catholic Apostolic and Roman religion shall subsist entire in such manner, that all states and people of the towns, and country places, and distant posts, shall continue to assemble in the churches, and to frequent the sacraments as heretofore, without being molested in any manner directly or indirectly." The answer to this was, "Granted as to the free exercise of their religion" (see Stuart's History, page 13). In the Royal Proclamation of October 7th, 1763, the clause referring to the Roman Catholic Church in Canada is as follows: "His Britannic Majesty, on his side, agrees to grant the liberty of the Catholic religion to the inhabitants of Canada; he will consequently give the most effectual orders that his new Roman Catholic subjects may profess their religion according to the rites of the Roman Church, as far as the laws of Great Britain permit." (Vide idem page 15). At the time of capitulation the See of Quebec was vacant, and on the 15th of September, 1763, M. Montgolfier was nominated Bishop by the authorities of the Roman Church; but the Governor, for reasons, would not approve of his appointment. It appears that he had in some way offended the general, who would not recommend his name for the position. Thereupon M. Montgolfier withdrew his name, and M. Briand, in September, 1764, was nominated in his place. The Governor then gave the latter a letter of recommendation to the Colonial Secretary, and on the 21st January, 1766, after all difficulties were overcome, the Bulls were sent him from Rome, and he became the first Roman Catholic Bishop of Quebec, after the treaty of Paris. (See O'Sullivan's History). Can we rightly, in the face of such facts, assume to call ourselves "The Church in Canada?" The existing difficulties arising from the divided state of the Western Church, necessitated the growth of the Anglican Communion in Canada, to provide her people with the Sacraments. However, it seems to me that the English Church maintained a consistent attitude, when she was careful to establish herself here, as "The Church of England in Canada." We must remember what is her attitude towards the Church of Rome in England on this very point, and certainly two wrongs will never make a right. We may pray, and hope, and work for the union of Catholic Christendom, but it will never be accomplished on our part by ignoring in this country, as so many do, the work of the Roman Church, the heroic lives of her first missionaries, and that now over 40 per cent. of the population of Canada are members of her communion. We represent about 13 per cent.

ANGLICAN CATHOLIC.

True Christ-like service for others will be consecrated by many a tear and made sacred by many a prayer.

Family Reading.

The following lines were written by Mr. Arthur Christopher Benson, the eldest son of the late Archbishop, and were sung as a hymn at the memorial service in Canterbury Cathedral, on the occasion of the unveiling of the monument to his memory:

PEACE, PERFECT PEACE.

"I will lay me down in peace, and take my rest."
Lie still, beloved, lie still!
It is His tender will,
Who made thee, saved thee, loves thee, bids thee
rest.
Nay, nay! 'tis not so long
Before the Angelic song
Shall waken thee, to be forever blest

O, Father, Thou dost keep
The souls of all who sleep
With Thee in Paradise, restored, forgiven.
Break forth, triumphal song,
And say that 'tis not long
Ere they who weep on earth shall greet in heaven.

Lord, touch our troubled eyes!
Oh, make us stronger, wise,
To know Thy loving heart, to will Thy will!
Until Thou call us home,
Until Thy kingdom come—
Till then awhile lie still, beloved, lie still.

THE SPIRITUAL LIFE.

The Spiritual life cannot be idle. A living body must move and act. A living soul must do the same. The life will pass into everything. The soul's life will guide and fill and fashion all the body's life. In other words, the Holy Spirit will bear its blessed fruit in our daily, hourly life and actings. Meekness, gentleness, a forbearing and forgiving temper, self-denial, a great desire to do good to others, a ready sacrifice of this world's goods for that end, purity in thought and deed, utter truthfulness and honesty—these and such like are fruits of the Spirit, and so are signs of life. Ah! there is not much real difficulty in telling whether we have any spiritual life within us, or no. Would to God we had more of it! Would to God we were less dead and cold and stagnant in our spiritual life! Would to God those who have that blessed life had it more abundantly! O God, send Thy Holy Spirit, and fill us with life, for the sake of Him Who is alive for evermore, that as He liveth, so we may live also. Amen.

THE HOLY GHOST IN THE CHURCH.

The coming of the Holy Ghost was no mere isolated event in the history of the Kingdom of God; it was a great epoch, the opening of a new era in the life of man; the ushering in of a new dispensation. No operation of Divine power, no act of God can be terminable in itself; it has in it of necessity the element of continuous duration. Even the primal act of creation, although pictured for us in poetic language, which suggests the idea of completion and conclusion, was in reality not so much a finished work as an influential impulse of which the creative energy should extend and operate through all the coming ages, ever renewing the face of the earth, perpetuating the life of the creatures which find in it their dwelling-place from generation to generation.

So it was also in the Incarnation of the Son of God. The union of the two natures in the Divine person was not a mere fact in history; it was the intimation of a new purpose by which not only humanity itself but

its individual members should be brought into union with the living God. One by one, age after age, they were grafted into Christ. He to be formed in each of them in all the power of His incarnate life as once He was formed in the womb of the Blessed Virgin. And so it is in the coming of the Holy Ghost. He did not come as one who would come and go; He came to stay, to abide with us forever; He came as the Spirit of Christ to take up His dwelling in Christ's Church, which is His body, until Christ comes again. It is this great truth which underlies the whole teaching of our Blessed Lord in the farewell words in which He spoke to His disciples on the eve of His Passion. It is in this light that we must understand His exceeding great and precious promises. —W. D. Maclagan.

SELF-LOVE.

What is covetousness, love of money, but love of self? What is pride, but thinking too highly of one's self? Why are we unthankful but because we regard all mercies given us as no more than our due? Intemperance and incontinency come of yielding more readily to our own passions than to the will of God. God commands us to love our neighbour as ourselves. Every offence against our fellow-man is in direct violation of this law, and betrays the supremacy of self-love over every other consideration and feeling.

THE LIFE-GIVING GOSPEL.

We prize our ideas of the gospel, but we must never make the mistake of supposing that our ideas are the gospel. The gospel is the living, loving God moving with ineffable power in the living, loving Christ, and our thoughts are but poor images of this transcendent reality. Between the picture of the bird and the bird itself on the wing, there is an infinite distance. The picture may be great. It may give us the skylark in mid-heaven, with the fires of morning reddening its wings, or it may show us the eagle high over some solitary Alpine height, and the representation may be full of beauty and power. Nothing but thanks should be felt for such a work of art; it renders an essential and noble service. Nevertheless, how incomparable it is to the reality! Its skylark is motionless and songless; its eagle is shorn of the grace and majesty of life. When we ask for life from art we ask too much.

The picture cannot give song, it cannot give flight; no more can thought give the final and sovereign touch of God. It cannot ring with the harmonies, nor can it sweep in the forms and rhythms of the ultimate, personal reality. Conceptions of truth may be great; systems of opinion may be the supreme work of art—the best and highest utterance of the structural power of the mind. They are the mark of nationality and are inseparable from the whole procedure of man's intellectual life. But they are not the supreme and ultimate manifestation of God. Only life can yield life; only personality can reveal personality; only the perfect, personal Christ can utter to mankind the being of the perfect, personal God.

COMPANIONS OF GOD.

From the moment that we were made we became companions of God. As He existed from eternity, so when we came into being we were with Him, and He was with us. Oh! try and imagine that. All through life you have been a companion of God. In every

place, at every moment, where you have been, there He has been. Other companions have known this or that thing about you; He knows all. You have had perhaps your chosen companions for hours of vice and folly, and other companions for acts of religion; but God has been your companion in both alike, as much in the moment of prayer as in the dreadful moment of sin that gave the lie to the prayer. Some of your companions may have witnessed some of your sins; God has witnessed all. From your very closest and most intimate companion you may have hidden dark secrets of your life, which it would be an agony to think of others being able even to guess. From God not one single act is hidden. God is the one constant companion of life who cannot be avoided, His presence surrounds us, encloses us, closer than the very air we breathe.—Dean of Chichester.

MAN NOT YET PERFECT.

Mr. James Scott, of Higher Horton, Ilminster, an old sergeant of the Royal Sussex Regiment, recently wrote to the Archbishop of Canterbury to ask whether the Bishop of Stepney was right in saying, in an article published in a religious periodical, that "Christianity does not assert that man was created perfect." Mr. Scott has now received the following reply from the Archbishop's secretary: "I am desired by the Archbishop of Canterbury to say, in reply to your letter, that even a creature made in the image of God may be capable of growth and improvement, and, therefore, not yet perfect."

HINTS TO HOUSEKEEPERS.

Raspberry Cake.—Line the edges of a pie dish with puff paste, and half fill the dish with raspberry preserve. Take two eggs, their weight in butter, sugar, and flour, make this into a batter, and beat well. Spread on the preserve, and bake in a very quick oven. Serve with powdered sugar sifted over the cake and eat while hot.

Citron Biscuits.—Rub half a pound of butter into a pound of flour, mix in a pinch of salt and one-quarter pound of castor sugar; make into a paste with three eggs; roll out about one-eighth of an inch in thickness, cut into a round with a small cutter, sprinkle finely chopped citron on top of each and bake quickly.

Gooseberry Creams.—After stalking boil till quite soft a quart of gooseberries, then rub them through a wire sieve. Stir into the pulp two ounces of castor sugar and the beaten yolks of four eggs, cook over a slow fire till the eggs thicken, then leave till cold. Serve in custard glasses with whipped cream on top of each.

A Nice Way to Cook Soles.—Melt two ounces of butter and pour it into the dish in which the fish will be served, place with it a tablespoonful of gravy and a teaspoonful of anchovy. Lay a sole in the dish, sprinkle over it some shelled shrimps, place another sole on top, cover with breadcrumbs seasoned with pepper and salt, and bake for twenty to twenty-five minutes.

Beef Roll.—Mince finely about a pound of uncooked steak. Season with a tablespoonful of chopped sweet herbs, half a teaspoonful of vinegar, half a teaspoonful of salt, and a teaspoonful of pepper. Mix the ingredients, bind with a beaten egg and a little gravy. Make into a roll and wrap in buttered paper. Bake in a baking tin for an hour, then take off the paper and bake for another half-hour, carefully basting.

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Mr. George P. Goodale,

Secretary of Detroit Free Press, writes:
Detroit, Mich., May 2, 1897.

By means of the Oxydonor I was magically cured of a severe case of Spinal Neurasthenia from which I suffered painfully, and after years of failure by zealous and affectionate friends in the medical faculty.

Oxydonor is the chiefest single blessing with which I have made acquaintance on this earth, and I would not voluntarily forego its benefits for a deed in fee simple of Greater New York. Faithfully yours,
GEORGE P. GOODALE.

J. Crawford Bradlee, M.D.

34 Wynard Square, Sydney, N.S.W., Australia,
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Dear Sir,—I may say that the severe tests to which I have subjected the Oxydonor and Animator No. 4, leave no room for doubt as to their therapeutic value, and so thoroughly satisfied am I (after seventeen months' practical trial in my practice in a wide range of diseases) that I am prepared to abandon all other forms of treatment, electric and otherwise, in favor of your system.
J. CRAWFORD BRADLEE.

Former United States Consul Writes:

Hamilton, Ont., Canada, Sept. 2, 1896.
It is to me a serious deprivation to be without the Oxydonor even one day.
C. F. MACDONALD,
U.S. Consul.

Rev. Isaac Naylor,

The Noted English Evangelist, writes:
The Oxydonor had a marvellous influence over me. With incredible quickness it brought me round, substituting strength for weakness, vigor for languor, ease for pain, and health for sickness. I shall take an Oxydonor back to England with me, and shall feel it a duty to recommend it to my friends.
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Hay Fever.

McMaster Hall, Toronto, Ont.
Nov. 24, 1898.

The night I had the Oxydonor applied to me was the first night in three weeks that I had been able to sleep. Three days later the hay fever entirely left me. I will recommend those suffering from hay fever to try Oxydonor.
WM. H. WALKER.

Sciatica, Erysipelas.

Theealon, Ont., March 7, 1899.

I have much pleasure in testifying to the worth of your Oxydonor, No. 2. I had been suffering untold agonies from sciatica, and purchased one of your valuable instruments, and I have been improving ever since. The Oxydonor also cured one of my children of erysipelas.

THOMAS LECLAIR.

Asthma.

Wawanesa, Man., March 1, 1899.

I have been using my Oxydonor on a neighbor who was suffocated with asthma, and in three applications she is on the road to cure, and the relief is wonderful.

W. T. HARTWELL.

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ONE OXYDONOR will serve an entire family, and will last a lifetime if taken care of.

Children's Department.

BE KIND.

Oh, who can measure kindness,
Or estimate its worth?
'Tis the strongest link which binds us
Together here on earth.

No riches can obtain it,
However vast they be;
'Tis lovely without telling,
When found in purity.

It is the willing service
Of love within the heart,
Which rises all unbidden,
And hath no counterpart.

The healing touch in sickness,
The loving words we speak
In moments of deep sorrow,
When we to comfort seek.

The poorest of God's creatures
Full often doth possess,
In overflowing measure,
The power to help and bless.

THE NATION'S HOLIDAY.

Toronto's Exhibition this year will undoubtedly be held on a greater scale than ever, that is, if an increased expenditure of money and a ransacking of the corners of the earth for novelties can make it so. The dates chosen are from the 28th of the present month to September 9th. The entries for live stock, dairy products, ladies' work, manufactures, grain, field roots and horticultural products

close this week; but entries of dogs and poultry will be received up to August 19th. The indications favour the grandest exhibition in every department that Canada has ever seen, many novelties in manufacture and the latest inventions being shown. A large amount of money has been expended in the erection of new buildings, and the improvement of others, while to show that the Exhibition exists for practical as well as amusement purposes, the prizes for cattle and horses have been materially increased, and classes added for butter-making competitions and export bacon hogs. But the amusement programme this year will be a wonderful one, in extent as well as in variety. Several high-priced acts never before seen in this country, and that will not be seen elsewhere, have been secured, while a comprehensive demonstration of electrical development, including Wireless Telegraphy, Wireless Telephoning, and the Improved X Rays, will be presented, as well as Explosives at Sea, managed by Royal Engineers, and an exhibition of Life-Saving from shipwrecked steamers by Professional Life-Saving Corps. The Evening Spectacles will be on an exceptionally brilliant scale, representing the Battles of Omdurman in Egypt, with the Sirdar in command, and

of Iloilo in the Philippines, the whole concluding with the Great Fireworks Display yet witnessed, and a Grand Tableau illustrating Anglo-Saxon unity. On all lines of travel, exceptionally low rates have been arranged for.

AN AWAKENING.

"I wish you would take Prince out this afternoon, Gertrude, and exercise him," Mr. Kendall remarked at the lunch table. "He hasn't been out of the barn for two days and is decidedly in need of exercise. I will harness him up before I go if you will take him out."

"Well, all right," Gertrude said indifferently.

So at two o'clock, handsome Prince, harnessed to the light open buggy, and pawing the ground in his impatience to be off, stood before the Kendall home, while Gertrude was getting on her hat and her driving-gloves.

"You'll go with me, won't you, mamma?" she asked; but Mrs. Kendall answered, "No, I don't believe I will. I'd rather stay at home this afternoon."

"You'd better go, mamma," Gertrude said again. It's a lovely day."

"I know it, dear, but we've driven so much that I don't seem

to care for it as I did when we first had Prince."

"Then I'll have to go alone, I suppose," and Gertrude went lightly down the steps, unfastened Prince and swung herself into the low buggy.

Prince needed no word of command to start him. Gertrude had scarcely gathered up the reins when he was off, his slender head proudly erect, his neck gracefully arched.

"Where shall I go?" Gertrude asked herself. "Over to the park, I guess. That's the pleasant drive."

So Prince's head was turned toward the park, and in a few moments the carriage was rolling smoothly over a roadway which lay along the shore of the lake, following the curve of the great inland sea.

"How beautiful it is!" Gertrude said to herself, as her eyes wandered from the tumbling blue-green waters on the left, to the fresh greenness of the trees and grassy slopes that stretched away to the right. "I do so wish mamma had come!"

It took Gertrude two hours to exercise Prince that afternoon. When she came in from her drive, her cheeks glowed and her eyes sparkled, and she had completely lost the air of indifference with which she had started out.

"I had a lovely drive, mamsey,"

she said, "I wish you were with me to enjoy it."

It was a day or so after this, while Gertrude was at a picnic with some of her friends, that she overheard a bit of conversation, which came to her like a thunder-bolt from a clear sky. It was after lunch, and the girls had betaken themselves to the various hammocks which swung invitingly between the great trees. Gertrude had curled herself up comfortably at the base of an old tree, whose twisted roots formed a very good chair. She was sitting here, enjoying the fragrance of the air, and watching the bright mosaic wrought upon the grass by the dancing shadows of the leaves overhead, when the sound of voices were borne to her ears, from one of the neighboring hammocks.

Gertrude smiled as the sound reached her. Yes, that was Katherine Blake talking, with her

usual fervor and enthusiasm. But the smile faded as Gertrude caught the words of the speaker.

"Oh, I do love to drive," Katherine was saying, with girlish eagerness. "And yet, do you know, I don't average to have one drive a year. I believe I could count up on the fingers of my two hands all the carriage rides I've had, in all the years that we've lived in the city."

There was a little pause after these words. Then Katherine began again in a little impetuous burst, and every word that she uttered in her clear, sweet voice came distinctly to Gertrude's ears.

"Some days I just long to go riding, and I can hardly contain myself when I see carriages driving through the park with room enough and to spare. And, do you know, Ruth, I've actually heard people tell about going out driving

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To Our Readers



The readers of the Canadian Churchman are appealed to to use every effort this year to double the circulation of the Canadian Churchman as a testimonial to Mr. Frank Wooten, the proprietor, to show their appreciation of his very arduous and self-denying work in this his twenty-fifth year of conducting this paper. Let each subscriber do his best to get one or more additional subscribers, and they will earn the gratitude not merely of the proprietor, but of the true friends of the Church of England in Canada. For sample copies, &c., address

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just to exercise their horses. Think of that! Oh, dear!"

Here Katherine's feelings evidently became too much for her; and Gertrude, not wishing to hear any more, got up and walked away. Her thoughts were busy, for Katherine's words had come to her like a revelation.

"I wouldn't have believed I could be so selfish!" she said to herself, as she sought out another shady nook. "I didn't mean to be selfish. It was because I didn't think, but I don't suppose that's any excuse at all. As mamma would say, 'What are your brains given to you for, child, if not to think? I never realized before that there were people in the city who cared so much for a drive as Katherine seems to. Well, anyway, I'll try to satisfy some of her longing, and if I find I have any other blessings that some people I know don't have, I'll try to share those, too.'"

A day or two after this, a handsome black horse, harnessed to a comfortable buggy, stood shaking his head and stamping the pavement in front of Katherine's home, while Gertrude, standing on the doorstep, was saying to Katherine:

"Don't you want to come and help me exercise Prince this afternoon, Katherine? It's a fine day for driving." To which the other answered delightedly:

"Do I? Why, Gertrude, I've been hungering and thirsting for a chance to go driving. I'll be ready before you can count ten."

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for, since her eyes had been opened by Katherine's words to the unintentional selfishness of which she had been guilty, she had done her best to make amends, and had shared her privilege right royally with others who were not similarly blessed.

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"Then her mother came and bade her look at me. Now every time I spun a nice silky thread, and tried to fasten it from one branch to another, the wind blew and tore it away.

"This happened many times,

but at last I made one that did not break, and fastened it close, and spun other threads to join it. Then the mother smiled.

"What a patient spider!" she said.

"The little girl smiled, too, and

took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the step."

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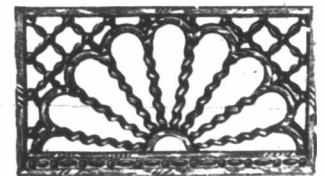
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The business before the meeting will be the consideration of the Annual Report, the election of Directors for the ensuing year, and to transact such other business as may be brought before the meeting.

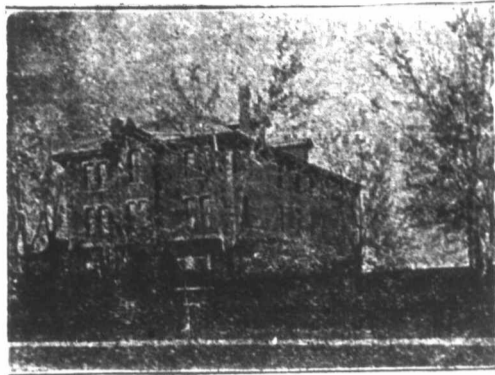
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