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Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26]

TORONTO, CANADA, THURSDAY, APRIL 12, 1900.

[No. 15.

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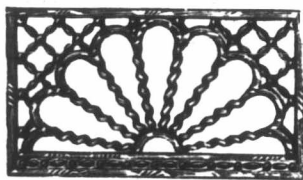
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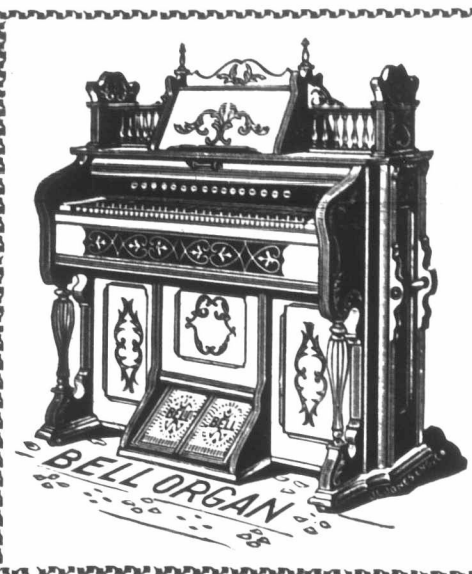
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NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year; if paid strictly in advance \$1.50.

LESSONS FOR SUNDAYS AND HOLY DAYS.

EASTER DAY.

Morning—Exod. xii. to 29; Rev. i. 10 to 19.
Evening—Exod. xii. 29, or xiv.; John xx., 11 to 19, or Rev. v.

Appropriate Hymns for Easter Day and First Sunday after Easter, 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.

EASTER DAY.

Holy Communion: 127, 128, 133, 316.
Processional: 130, 134, 232, 497.
Offertory: 131, 135, 136, 137.
Children's Hymns: 132, 329, 335, 336.
General Hymns: 138, 140, 498, 499.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 127, 321, 323, 555.
Processional: 130, 134, 136, 302.
Offertory: 135, 138, 503, 504.
Children's Hymns: 197, 329, 340, 561.
General Hymns: 132, 498, 500, 502.

We have removed our business offices to Room 18, 1 Toronto St.

The Queen's Visit.

Nothing could be more gratifying to the Queen and her people than the splendid reception she met with in the Emerald Isle. As one of the reporters well remarks: "What can compare, after all, with an Irish welcome? More spontaneous than the German, more enthusiastic than the English, more sincere than the French, it becomes a greeting that tugs at the heartstrings, and almost intoxicates with its fervour. Its object to-day found it irresistible, and Her Majesty's pleasure was manifest. Long before she reached the castle she had caught the spirit of the occasion, and she responded to the ovation with greater animation than she has shown

in many years in acknowledgment of public greetings." The so-called "Nationalists" will do their best or worst to minimize the significance of this auspicious event. But, do what they will, the people of Ireland will be more closely knit to the sister island in affection and sympathy, as it certainly is in interest.

Bishop Blyth's Subscriptions.

Donations and subscriptions for Bishop Blyth's Mission to the Jews will be thankfully received by Canon J. D. Cayley, St. George's Rectory, Toronto. All offertories should be sent in to the secretary-treasurer of each diocese, carefully marked "For Bishop Blyth's Mission."

The Chapter of St. Alban's, England.

The Abbey Church of St. Alban's, now a Cathedral Church, is a building of very great interest, and is worthy to be the See Church of the new diocese embracing the county of Essex. So far, however, it has been little more than a Parish Church with a Bishop's Throne—something like St. James', Toronto. In this year, however, the magnificent abbey is to have attached to it its college of clergy, and the diocesan organization to be completed by the constitution of a dean and chapter. In a most interesting leading article the Standard has given an admirable summary of the canonical position and duties of the cathedral chapter: There are three great functions for the dean and chapter to discharge. In the first place, they form the Bishop's Council, and are supposed to represent the parochial clergy of the diocese. In ancient times we are told the Bishop never acted without first consulting them. In the second place, they have the management of the cathedral services, it being their duty to see that these are performed in strict conformity with the rubrics, and "with all the solemnity and grandeur" of which they are capable. And thirdly, during the vacancy of the episcopal chair, they administer the business of the diocese.

Bishop Blyth's Mission.

An analysis of the eleventh annual report of Bishop Blyth's mission to the Jews shows a very general recognition of his plea that his Bishopric is representative of all dioceses of our Communion at the Mother City of Christianity. For he has received subscriptions and donations from every diocese in England, Ireland, Scotland and Wales; and from twenty-one dioceses in the American Church, or a total of seventy-five. To these must be added the Asiatic dioceses, India, Ceylon, China, Japan; and colonial dioceses, Australia, New Zealand, Canada, Newfoundland and Bermuda, the West Indies, and the diocese of the Falkland Islands, in South America; forty-five to be added to the seventy-five, or a grand total of 120. This is all the growth of ten years, and, amidst

much to sadden us in our divisions, is a notable manifestation of Anglican unity in one direction at least. We may also see in it an evidence of the growth of Church principles, and may look forward hopefully to a time when all party work will fall into line with the Church, and all missionary societies will become co-extensive with Church membership, as in the case of our own Domestic and Foreign Missionary Society.

Reconstruction of the Transvaal.

The English "Spectator" lays down "five essential principles," which, in the judgment of the writer, should govern the reconstruction of the Transvaal. We present them here with some slight differences in expression.

1. Whatever form of government is adopted in the Transvaal and the Free State, those communities must in future be inside, and not outside, the British Empire.
2. The new communities or community to be established must ultimately be self-governing communities of the freest kind known to the Empire—communities in which the will of the majority shall prevail, and which shall be bound to the British Empire by the same ties that bind the great self-governing Commonwealths of Canada and Australia.
3. The form of constitution adopted, and the political arrangements generally, shall not be of a kind that would impair the prospects of South African federation or union at some future time, but would rather facilitate the carrying out of such union under reasonable conditions.
4. Guarantees must be inserted in any scheme creating and regulating any new self-governing community, which shall provide that the Dutch minority, in the Transvaal or elsewhere, shall not be placed under disabilities.
5. Adequate guarantees should be taken for the proper treatment of the natives. These provisions seem to us to be fair and wise. Great Britain will certainly not concede independence to these communities, whilst the fullest reasonable liberty will be allowed to them. On the other hand, the oppression of the subject race will need to be carefully guarded against.

How Not to Keep Lent.

We have never advocated the extremity of rigour in the keeping of Lent; but we think there should be something like decency. We must therefore protest against some ways of seeking entertainment in this sacred season, and we give two specimens of these—one from a Roman Catholic paper in England, the other from an Episcopalian paper in the United States. The following appears in the (Roman) Catholic Times for March 9th: "Go to Jericho! Grand bazaar at the Concert Hall, Manor Road, Liscard, 22nd, 23rd, and 24th March, 1900, in aid of St. Joseph's church and schools. Opened first day at 3 p.m., by the Right Rev. Dr. Allen, Lord Bishop of Shrewsbury; second day at 3 p.m., by Edward Evans, Jr., Esq., J.P.;

third day, 4 p.m., by Sir Edward R. Russell. Immense attractions. Select musical entertainments. Mr. Charles Tilbury (Carl Rosa Opera Company), Mr. Thomas Barlow. The Orpheonists Choir, Tableaux Vivants, Gitana Orchestra, Ladies' Bijou String Orchestra, Mr. Leo Trainor. Entertainments continuous daily. Fun, frolic, and frivolity. Come to Jericho!" We copy from a local paper in a Western State, the following item: "The Episcopal tea given yesterday afternoon at the rectory was well attended, and had the delightful characteristics always expected. Mrs. — and Mrs. — were the hostesses. Miss — presided at the tea table, and was assisted by Miss — and Miss —." The date of this "Episcopal Tea" was a Friday in Lent. This is one of the items that occasionally, though happily not as frequently as in former years, bring large distress to Church people, and larger humiliation and reproach to the Church itself. It is bad enough that Friday, which is clearly laid down in the Prayer-Book as a day of fasting and prayer, should be used as a gala day for purely social events. It is distinctly worse when the day is used under the authority of the clergy, as in the case of an event at a rectory. It is worse, much worse, when a Friday in Lent is chosen for this purpose, as appears to have been the case in this particular instance. We refer to it as being, if true, an act of disloyalty to the Church, which cannot possibly be defended on any ground, and which must do infinitely more harm to the Church in that community than can be counteracted by any amount of parish work which may be done by the rector or his associates.

Not Much Left.

The greatness of the Boer has been dinned into our ears until we are weary of hearing. But facts are giving very convincing proof of his littleness. Of his character it would appear that soon very little of it will be left. Here is an example. A Bloemfontein despatch says: General Pretorius, from his farm house, supervised the ambush at Korn Spruit. Some time ago he took an oath to renounce fighting against the British, and he lives quietly on his farm. At the same time he took the oath he handed over his arms. Notwithstanding this, he was actively leading the Boers in the ambush last Saturday, and afterwards members of his family and his servants were busiest of all in looting British wagons. One good thing will result from all this. When the end comes, there will be less compassion felt for the vanquished.

The Work of Canon Gore.

Those who remember the deep impression produced on many by Canon Gore, during his visit to Canada, will rejoice to hear of the influence which he increasingly exercises in England. We copy the following from an English paper: "Canon Gore, whose Lenten sermons are appearing in our paper, is attracting very large congregations to Westminster Abbey. He is, as is well known, a profound scholar and thinker, bold and fearless in his quest for truth. Let the advance from the pamphlet in reply to Dr. Hatch's Bampton Lectures,

in 1881, to the more mature reply in *The Church and the Ministry*, and Canon Gore's own Bampton Lectures on the Incarnation, witness to this. He is also a popular preacher, able to wear the scholar's gown with ease before a popular audience. Those who remember his sermons at St. Margaret's, Liverpool, will know how true this is. He is a great power in the Abbey in dealing with the pressing theological and social problems of the age, and his influence there is as great, especially on young men, as it was in Oxford." This is not a mere matter of a popular preacher. It is a question of a great spiritual power; and those who have lamented the loss of men like Liddon and Magee will rejoice to know that God is raising up men to take their place. When the Church ceases to have great teachers it will not be well with her.

THE NEW PROVOST OF TRINITY.

We do most sincerely and heartily congratulate Trinity College on its new Provost, and Trinity University on its new Vice-Chancellor. Both offices are now filled by the Rev. T. C. Street-Macklem, rector of St. Simon's Church, Toronto. When Dr. Welch accepted the rectory of St. James', the question immediately arose: Where shall we seek our new Provost? And the universal reply was: In our own country—in Canada. There was in this no foolish jealousy of the Old Country, no disparagement of the able men who have occupied the same position in the past. But there was the feeling, that, other things being equal, one who was suited for the position, and who belonged to the country, was more to be desired. And, so much having been granted, with one consent everyone turned to Mr. Street-Macklem. Of course, there were other names mentioned, and some of those were impossible names—others not quite so unthinkable—but there was no one name on which there seemed to be a general consent, except that of Mr. Macklem. This gentleman is not only one of ourselves; but he has the advantage of being, like all his predecessors in the office, a student and graduate of the great English University of Cambridge, so that, in this respect, the old tradition has been kept up. But this is not all. Mr. Macklem is known as a man of high intelligence, scholarly, well-read, an excellent speaker, a good man of business, and generally a man of judgment, decision and energy. We are informed that his letter to the Corporation of the University in reply to that which told him of his election showed great insight into the situation, and the needs of the College. Mr. Macklem did not, at first, give an unqualified answer, and although the contents of his letter are known only and confidentially to the members of the Corporation, we believe we are right in saying that he made it quite clear that he was willing to accept the post only on condition of his being able to take such steps as he thought necessary for promoting the best interests of the University. At a meeting of the Corporation, held last Friday, his letter was considered, and the Corporation resolved to accept his terms. It is a critical moment in

the history of Trinity University, and therefore in the history of the Church of England in this province. Trinity is the only University, and the only College, that belongs to the Church of England. Other colleges exist, but rather as private ventures and not under the control of the Bishops of the Province. Trinity simply belongs to the Church and is controlled by the Church; the Bishops of the Province having a decisive influence and power in regard to all that is done. If Trinity were to fail, or be shut up, it would be a confession on the part of the Church of England in Ontario, that it had not and could not have a College of its own. For it is to be noted that Trinity is not a party College, and no party College could ever take its place. A party College might do very excellent work in different ways, since we do not deny that Party men often make good clergymen and parish priests; and we cannot deny to party men the right to have such institutions if they want them, and are willing to support them. Of course, it may be said—indeed it has been said—that Trinity is a party College; but the statement is not true in fact or in principle. The Professors of Trinity are certainly not all of one school; and probably there is not a pronounced party man among them. And besides, the Professors and Lecturers are appointed by the Corporation, which consists chiefly of the Bishops and their nominees; and the Bishops are elected by the different Synods of the Province. It is difficult to imagine how any institution could be said more properly to belong to the Church, should be regarded as more completely representing the Church. Now, in the new Provost, Trinity has got a leader and a ruler and we would call upon all true sons of the Anglican Communion to give him loyal and earnest support. There is need of it. The declension in the value of property, the lowering of interest and other things, have made a great shrinkage in the income of the College; and it is necessary that considerable and immediate assistance should be rendered. It is not conceivable that this should be refused, and we earnestly commend the matter to the kind and liberal consideration of Anglicans.

THE CHURCH AND THE JEWS.

Last week we gave our reasons why Bishop Blyth's Mission to the Jews in Jerusalem and the East should be supported by the whole Church, on Church principles. First, because the Church of England sent him, and consecrated him for that special work by the hands of the Archbishop of Canterbury. Secondly, because he officially represents the whole Anglican Communion at the Mother City of Christianity. And thirdly, because the whole amount subscribed, less a certain small percentage for expenses, is expended directly on the mission work which our Church has placed under the charge of the Bishop in Jerusalem and the East. With regard to the other society appealing for subscriptions towards its Jewish work, viz., the London Jews' Society, we would say nothing if its secretary in Canada had asked for aid

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only from its own friends, who believe in its principles, following the practice of the parent society. But as the appeal has been made generally throughout Canada, we shall give our friends our view of the matter; and we speak the more freely, as the destination of Good Friday offerings was announced in the various churches on Palm Sunday. The society is organized strictly on what are called Evangelical principles, and in its last report (p. 126), the "committee announce their unflinching adherence to the principles which have ever guided them in the past." They boldly proclaim their principles; if you agree with the principles, by all means subscribe to propagate them; if you conscientiously hold different principles, how can you? If a Bishop asks for help in mission work, on Church principles, we help him, whatever his private opinions may be; he is accredited by the Church and has a Divine commission. But no party society can lay claim to a Divine commission. It can only properly ask for help from those who believe in its special principles. That is the great difference between "Church work," and "society work." Societies are governed wholly by a committee, and Shibboleths. If a young clergyman should come to a society organized to maintain, "unflinchingly," the definite views of a particular party in the Church, and say, "Gentlemen of the committee, I would like work in your mission field; I was ordained by Bishop —," the probable answer would be, "Young man, we do not ask who ordained you, can you say Shibboleth?" For in society work the theological colour, the party bias, the ecclesiastical stripe, is the main thing. Of this the committee is judge, and acknowledges no control. However highly Bishops may be valued as patrons, the committee holds the purse strings and the reins. In fact, if a Bishop should unhappily get in the way of the society, so much the worse for the Bishop. Societies of this sort recognize less the authority of the Bishops than their great usefulness. While societies working on Church lines, such as S.P.G., S.P.C.K., the Jerusalem and the East Mission Fund, look at no man's theological colour, but defer everything to the Bishops and work through them as the constituted authorities of the Church, their motto is, "Do nothing without the Bishop"—a maxim as good and sound as it is ancient. All this, however, does not prevent us from recognizing good work, and the London Jews' Society has, in its ninety years' existence done a great and large work—a work full of zeal and earnestness—of a sort to be imitated as well as commended. We think, moreover, that it ought to be generously supported by English Evangelicals, who are quite able without our help to pay off their deficit, which we regret to note is over £7,000. But we do not see how we can recommend our friends in Canada to help its funds, simply because for every dollar spent in the foreign field, ninety cents is expended in England. The society's income last year was \$190,000, of which \$100,000 were spent in "Foreign Missions," and \$90,000 in "Home Missions." If Eng-

land were poor, and the Mother Church impoverished, the daughter Church might well aid the poor, ancient, mother. But why should the members of a poor, unendowed Church, with multitudinous claims upon it, be asked to contribute one farthing towards supplying the clergy of endowed parishes in England with curates for their Jewish parochial work? \$27,000 of the income was spent last year in "parochial Jewish mission work," in English parishes. Why should we help to make up the \$22,000 spent last year in the London mission school and publications and books? What have we to do with the expenses of the London warehouse, or the salaries and expenses of eight district secretaries, footing up over \$16,000? Since, however, there are Churchmen in Canada who are content that so large a proportion of their donations should be spent in English work, we do not question their right while we call attention to the fact. But we think that there is many a poorly paid clergyman in Canada, who is totally unaware that he and his people are subscribing towards the curate's stipend of his endowed English brother. This is not their intention or wish in subscribing to Jewish missions. They would prefer, as we do, that the whole of any small sum which they can spare for Jewish work should be spent in the Holy Land, in "the Bible Lands," just, in fact, where Bishop Blyth's work lies. There is, however, a much more serious aspect of Jewish work, which is worthy of our most careful consideration. The Church of England had a right to expect that, when she sent out a Bishop of her own to represent her in a land of rival faiths, Moslem, Greek, and Latin, the work of any society, professing Church principles, would become subsidiary and auxiliary, and that all Church work would be welded together in organic unity under the Bishop, if not at once, yet by degrees, in the course of time. Yet what is the aspect presented by the Anglican Communion at the Mother City of Christianity? The Bishop, representing the whole Anglican Communion, with his work, small, yet increasing; and the London Society and its work, also small, but increasing, existing side by side, as two separate, sharply defined, distinct entities, each working from its own centre, the one, the Church, governed by the Bishop, the other, like a Church, yet managed and controlled by a committee in London; the clergy, in the one case, rendering obedience to their lawful Bishop; in the other, owning no control but that of the committee, which unites in itself the threefold power of the purse, mission, and jurisdiction. Such is the aspect, the thoroughly anomalous and humiliating aspect, which the great Anglican Communion presents to the eye of foreign faiths in Jerusalem. The position is quite understood there, as appears from the remark of the friendly Patriarch Nicodemus: "If your Church will show us services, expressive of your National Church customs, and not bound, as we know others are, by the restrictions of your missionary societies, you will do more than anything else can do to bring

our Churches together." Such is the anomalous condition of our Church in Jerusalem, a condition which the Canadian Church would not for one moment tolerate in her missionary diocese of Algoma, but which the majority of our clergy are helping to perpetuate in Jerusalem. And yet there is not one of them, who, if he were consecrated to be Bishop in Jerusalem, would not at once turn round and say to us: Help me; I am the Bishop; I represent the Church; I have no control over the society's work or over their missionaries; they are jealous of any interference; everything is managed by committee in London.

EASTER.

How shall we speak of this great Day—this Day of days—this Queen of Days and of Festivals. If the memory of its origin had perished from the minds of men—which is inconceivable—yet the frequent recurrence of its celebration—with all the concomitants of joy and thanksgiving—would constrain the beholder to ask: What can this mean? How comes it to pass that this day—of all the days in the year—is a day of glory in the Christian Community? It is, as we have said, inconceivable that such a need should arise, that such a question should be asked. For the celebration of the anniversary carries upon its forehead the remembrance of the Event. Whether we begin with the Easter Hymn; "Jesus Christ is Risen To-day," which resounds through the thousands of Anglican Churches in Christendom—or whether we begin with the Easter Anthem, in either case and in any case we are immediately reminded of the great Event of the first Easter Day—the Resurrection of Jesus Christ from the dead—an event so full of meaning and joy and hope and strength, that we should hardly know where to begin, were we to try and expound its nature; and when we had begun, we should hardly know how to end. Christ is Risen; this is the blessed fact; this is the glorious assurance that comes to His disciples. He Who hung upon the Cross on Good Friday, and bowed His head in death, lives again—lives again to tell us that He is the Lord of life, that He never was really subject to death. Of this life He said, no man took it from Him; He had power to lay it down; and He had power to take it again. He was Lord of life and death; and if He laid down His life, it was because the sacrifice was needed on our behalf. It was a sacrifice of love on behalf of sinful, suffering humanity. And even as He lay in the grave for our sins, so He arose that we might have life. He was delivered for our offences—because we had offended; He was raised for our justification—because we were justified by His blood. And His resurrection was the new Birth of Mankind. When He died, all died. When He rose, all rose. When God brought His Son up out of the grave, He said: "This is My Son, this day have I begotten Thee." And so St. Peter declares: "Blessed be the God and Father of our Lord Jesus Christ, Who hath begotten us to a living hope by the resurrection of His Son Jesus Christ from the dead."

The resurrection of Christ was the new birth of humanity. Therefore do we keep this feast, the feast of the Regeneration of Mankind. Therefore it is a festival of joy and thanksgiving, wherein we call to mind the great love wherewith God in Christ loved us—grudging us nothing, giving us all things richly to enjoy by giving us Himself in His Son. And so this day is not merely a day of thanksgiving, but a day of dedication, of self-oblation, in which we consciously and voluntarily unite ourselves with Christ and with God. For what shall it avail us that God has given Himself to us, if we learn not to give ourselves to Him? How shall it profit us to say that we are in Christ, if we cannot also say that Christ is in us. And surely this Easter Day may well be regarded by us as a fresh starting-point in the Divine life. Our life is hid with Christ in God. Our life is a risen life, a life of fellowship with our risen Lord. If this is its true character, then the Day of Life will be full of meaning and resolves and power for us. We shall go to the Table of the Lord bowed down by penitential thoughts and confessions; but we shall also hear with confidence and trust the gracious assurance, "Thy sins be forgiven thee;" and with deep peace and joy we shall know that our fellowship is with the Father and with His Son Jesus Christ; and that the glory of the resurrection morning is poured out upon our life.

THE BISHOP OF LONDON ON THE CHURCH AND THE NATION.*

(Continued.)

Lesser and Greater Matters.—"There are points concerning the changing tendencies of modern life on which, personally, I should prefer to address you at length, rather than speak on these matters of lesser importance. But it is unfortunately easier for human activity to busy itself with small questions of organization than to face real problems. It is easy to pursue a system and frame small regulations; it is difficult to follow out their real influence. It is the defect of all systems that, in proportion as they are developed to perfection, it is found that people have moved away from their control. It is easy for a diligent and hardworking clergyman to mistake the enthusiasm of a small and select body who gather round him for the beginnings of a popular movement. There is a danger in the natural desire to form a band of devoted adherents. We have to learn, as life goes on, to beware of trusting to our natural gifts, to our personal influence, to the impression made by devoted and self-sacrificing work. We have to guard against the fallacious impression produced on our minds by our own best qualities. We are ministers of God and of His Church. Our work is to lead men to rise to a consciousness of their rightful position as children of God and members of Christ's Church—of Christ's Church, not any narrow form of it, not our own Church in which we minister. It is a confession of failure on our part if small points in our way of conducting the services of the Church should seem to be of such vital importance that any change in them is felt to be a disturbance to devotion. There are phrases in use, about 'privileges which we have enjoyed for so many years,' which I prefer to regard as mere phrases, containing no real truth of heart and spirit.

*The Church and the Nation. A charge delivered to the clergy of the diocese of London at St. Paul's Cathedral, February 21st, 1900. By Mandell Creighton, D.D., Bishop of London. Longmans, Green & Co., 39 Paternoster-row, London; New York and Bombay, 1900. 1s. net.

The Dominant Note of the Church of England.—"I have spoken to you about the great note of the Church of England—to teach the people of this country the Catholic faith with the directness and simplicity with which the faith was taught in primitive times, when the appeal was made to the conscience and intelligence of the body of believers. If this dominant note be admitted frankly and unreservedly, there would be little discussion about details. If the spirit and temper of the Church be observed, we have the whole history and antiquities of the Christian Church to use for our edification. But we can only use them in the spirit of freedom, with reference to the principles of our Church, and in accordance with the work which we have to do for the English people. There have been times when the Church of England failed to understand fully its own principles, when it was too insular, too suspicious of the great heritage of the past. This is not to be redressed by a sudden revival of antiquarianism which disregards English traditions and slights the principles of the English Church. There is much to be done in the way of stating these principles to the full, and acting loyally in accordance with them.

Observance of the Rubrics.—"I have been speaking about the temper and spirit of the Church. This is not to be found in small regulations. It cannot be so expressed; nor can its system be enforced in reference to points of detail only. There are some points, at a time when appeal is being made to the letter of the Prayer-Book, to which I feel it right to direct your attention.

"There can be no reasonable doubt that the system of the Church contemplated that the service of Morning and Evening Prayer should be said daily in every church. The words of the rubric are clear about the intention with which it was framed:

'The curate that ministereth in every parish church or chapel, being at home and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth.'

The rubric was drawn up at a time when more than one minister in a parish church was practically unknown. The order could not be made absolute, as he might be away. Moreover, the ordinary parish contemplated by the framers of this rubric was of large extent, and duty might call the priest to some distant part at the accustomed hour of service. There might be hindrances occasioned by the nature of his necessary work. The order, therefore, was not made absolute, and consequently cannot be enforced. But it was assuredly not contemplated that the trouble of opening the church, the small number of people who could be expected to come, the opinion of the individual clergyman that he could spend his time more profitably, or such-like things would be taken to be reasonable hindrances. The intention clearly was that the daily worship of Almighty God in every parish should be a continual testimony of the Divine presence, and of the supreme claim of God to the devotion of all men. . . . No multiplicity of meeting, or means of attracting divers classes of the community, can make up for the diminution of that solemn testimony. The universal adoption in every church of this plain direction of the Prayer-Book would do more to bring us all together in a proper understanding of our common duty than anything else. It would be a blessing to the spiritual life of the clergy; it would be a setting forth of the duty of prayer more valuable than occasional exhortations, however forcible; it would emphasize the source and object of all other activity; it would train many people to a higher conception of devotional life.

"Again, it is laid down in a rubric that 'the curate shall declare unto the people what holy days or fasting days are in the week following to be observed.' This is not always done, though it is clearly meant to be part of the system of the Church's teaching. The number of such fasts and festivals was carefully arranged, so as to lay no impossible burden on any one. The doctrines of the Holy Catholic Church and the Communion of Saints are set forth by reference to the Apostolic founders of the Church. The many lessons to be

learned from them should not be forgotten. When notice is given of days to be observed, and a Collect, Epistle and Gospel is provided for them, it is obvious that such observance was intended to include a celebration of the Holy Communion.

"Again, the recitation of the Athanasian Creed is ordered on certain festivals. It is not said in all churches. Certainly, loyalty to the Prayer-Book demands that it should be said as appointed. If a time of controversy has any lessons to teach us, scrupulous fairness should be one of them. The standard to which all fair-minded men appeal is the standard of the Prayer-Book, honestly interpreted and loyally obeyed. There is a natural tendency for everyone to think that his own deviations are obviously excellent, and are necessary adaptations to popular needs. We see that danger begins when each man undertakes to judge his own cause, and dispenses himself from the need of too strict obedience. The answer must be the same to all. There are lawful and constitutional means of raising questions and proposing amendments. Such means are an appeal to the voice of the Church, which is to be sought for in appointed ways, and not assumed by each one according to his own preference. There are many points on which the wishes of the clergy and the congregation may have free power of choice; but such points must not affect the system and the principles of the Church. . . . When we consider the importance of the work entrusted to us, what earnest-minded man would wish indefinitely to increase his responsibility? Who would not wish to have his sphere curtailed for him, knowing its real vastness? Who would not welcome control to set limits to his own individual temper, to preserve him from hot-headed counsellors, to give him that sobriety and that sense of order which are necessary for the minister of Christ? We need to be saved from conflicts of passing opinion; we do not need to court them. . . . It is our duty to deliver our message in tones which are sympathetic to all the highest knowledge, the noblest thought, and the loftiest aspirations of our time. We fail in this entirely if we lose ourselves in questions of mechanism, if we waste our strength over trivialities, if we apply our minds to profitless pedantry. The forces that are moulding England are not expressed by those who are deeply interested in maintaining that it is desirable to use incense in our services; nor are they expressed by those who are interested in maintaining that such a use is not desirable. They are expressed by that silent multitude who are amazed that, with so many problems before us, so much energy and effort should be expended on such a question at all. We must get back into connection with realities. We must face the needs of men's souls. I know that these needs are not forgotten, even when controversy waxes high. But we must not only do our work—we must be recognized as doing it, and doing it in the right temper. No sacrifice is too great for this purpose. Let us be men enough to agree. There is only one possible basis of agreement—the frank acceptance of the historic position of the Church of England, based on a recognition of its great possibilities in the future. This is the one thing which I have had in mind in what I have said to you. If I have not made my meaning clear, I am willing to explain it further to any one. I am willing to advise you on any points which you may bring before me. My desire is for the greatest freedom possible; but freedom can only be maintained in reference to intelligible principles.

Conclusion.—"My brothers, we have much work to do for our country; and we have much to learn before we do it rightly. Much has happened lately that has given us all great food for reflection. Surely we have felt the meaning of our national life more clearly than we ever did before—its meaning not only to ourselves, but to the world. Our reflections have not led to much if they have not convinced us of the part which the Church of England is called upon to play in the training of the English character. . . . This is our special work. It cannot be done in haste. The old lines of national development must be carefully followed. I recognize the germs of a noble aspiration in attempts to break down England's insularity by schemes for the cor-

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porate reunion of Christendom. It is an object which we all pray for, that God would heal all our divisions and make us one. But plans for structural unity hinder that unity of spirit which must come first. They repel many more than they attract. Outward forms are but coverings; charity grows from within. The great hindrance to the growth of charity is want of confidence in one another's intentions.

"You have much work to do. You are doing it bravely and well in your several spheres. But the call of a time like the present to each of us is to rise above our personal aims, our individual work, our private preferences, and face the great issues of the future of our Church and nation. It behooves us all to think and pray our self away, and try and discern God's good pleasure. We are not only messengers and stewards, we are also the watchmen of the Lord. I feel profoundly how great a responsibility, how heavy a strain is cast upon us of this generation. Shall we not bear it? If we are to do so, we must be prepared to sacrifice our personal wishes, to repress our excessive individualism, to set an example of combined action for the common good, to use the abundant means which God has put into our hands for the work which He day by day reveals to us more and more. With the cry sounding in our ears, 'Arise, shine,' how can we waste time by disputing about the shape of our lanterns? 'My brothers, I have spoken. God grant that what I have said may lead us to a deeper sense of the greatness of our mission. We are God's ministers, and our strength comes from God. Let us seek it where alone it is to be found, looking 'not at things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.' Therefore 'be perfect, be of good comfort, be of one mind, live at peace; and the God of love and peace shall be with you.'"

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Collect for the First Sunday after Easter.

We have here a Collect of great fulness and richness of content, setting forth the blessings of Easter and their connexion with the suffering life of Christ.

i. The significance of the work of Christ on our own behalf. His death and resurrection as the conditions of our forgiveness and justification.

1. Probable meaning of the words of the text. Died because we had sinned. Raised because we were justified.

2. A good meaning. (1) It was the sin of man that brought about the death of Christ, whether we consider the Divine counsel or the work of the Jews. (2) Seeing that we are "justified by His Blood," we may say, Christ rose because we were justified. He hung on the Cross as the condemned Head of the Race! He rose as the justified Head.

ii. The Prayer based upon the work of Christ. Negative and positive. Something to be put away, and something to be done.

1. Put away the leaven of malice and wickedness. The idea from the unleavened Bread of the Passover. Leaven was corrupting, therefore banished from the Hebrew Feast. So from the corresponding Christian feast and from Christian life all impurity should be banished.

2. But positive as well as negative. All supplies of grace—all the work of Christ and His Spirit intended to enable men to be like Christ and God, and to serve in holiness. (1) Service—Practical work. (2) Service in purity, sincerity, simplicity. Blessed are the pure, the simple. (a) In life. (b) In word. All pure and true. Compare Easter Anthem.

The Ven. Walter John Lawrence has been appointed first dean of the newly-constituted deanery of St. Albans.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

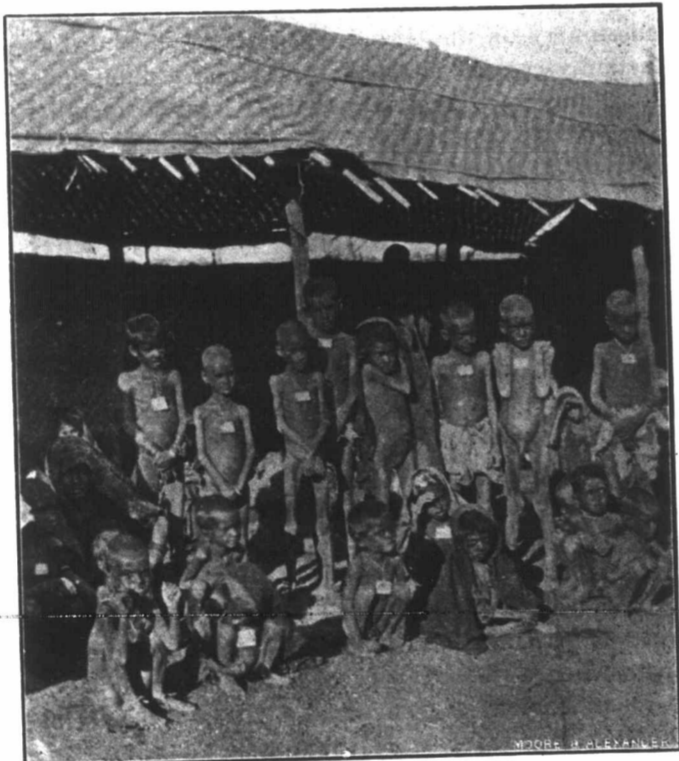
Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

THE GREAT FAMINE IN INDIA.

In response to my appeal for the famine sufferers in India, I very gratefully acknowledge the following sums: J. B. Bullock, Otterville, \$1; Miss W. A. Sarvent, \$5; From three friends, \$3; F. M. W., Brantford, \$1; "One who sympathizes," Copper Cliff, \$1; M. A. A. Crosshill, Halifax, \$2; John Sutherland, \$5; Mrs. W. Moore, Teeswater, \$2; Mr. George Cunningham, Orillia, \$1; M. B. Wheeler, Orillia, 25 cents; E. Justice, Barrie, \$1; Mary Weatherill, for C.M.S., Port Hope, \$1.50; F. A. Holmes, Wabigoon, \$1; A. E. M., \$5; M. F. Calling, Toronto, \$2; A friend, \$2; Mrs. Ardagh, Barrie, \$5; Naomi E. Ardagh, Barrie, \$20; F. D. Dykes, Galt, \$5; A friend, Barrie, \$2; D. A., Cayuga, \$1; M. G. Patton, \$1; M. A. G., \$1; Farrant, Guernsey, \$1; J. Stanley, Brantford, \$1; Ladies' College, Whitby, per N. S. Copeland,



INDIA NEEMUCH NATIVES. ONE OF THE WORST OF THE FAMINE DISTRICTS.

\$2; D. A. P., Brockville, \$1; The Rectory, Galt, \$1; B. M., \$1; E. H., \$1; Miss Elizabeth Strathy, \$2; Miss A. L. Hunt, St. John, N.B., \$5; M. E. Wade, Belle Isle, N.S., \$1; H. S. Gregory, St. John, N.B., \$20; M. J. E., \$1; Friend, Oshawa, \$1; B. M., \$1; From one who prays for the relief of Mafeking, \$2; Hespeler sympathizer, \$10; Mrs. W. S. Moore, Deseronto, \$1; Mr. and Mrs. Speid, for Lepers, Lennoxville, \$6; M. V. Hare, Hamilton, \$1; Isabel R. Matheson and sisters, Perth, \$4; Mrs. J. McLoughlin, \$6; L. E. Vance, Millbrook, \$1; From one thankful for many blessings, \$1; M. Moore, Newboro, \$1; Mrs. J. W. Cornell, Preston, from Helping Hand Society, \$5; A friend, Toronto, \$1; John Webb, Woodstock, \$2; A country rector, \$5; Mr. George Sneath, Midhurst, \$4; "Artemus," Collingwood, \$1; James Bryden, Collingwood, for Lepers, \$2; M. E., Toronto, \$1; Margaret Routledge, Detroit, \$2; A widow, Orillia, \$1; M. K., Thedford, \$1; N. M., Markham, \$1; A friend, Kingston, \$1; M. H., Toronto, \$5; Mr. Preston Hallen, Orillia, \$25; F. E. S., Peterborough, \$1; Proceeds of a concert given at Woodstock, by little children, \$14; A friend, White River, \$1; S. J. C., Toronto, \$1; Anon., Port Dover, 50 cents; E. H. P. E., Port Elgin, \$2; Mrs. J. Van Nostrand, Vandorf, Aurora, \$4; Mrs. Romswell, Aurora, \$2; E. B. Romswell, Aurora, \$2; Mrs. Smith's extra

day's work, \$1; A. W. Benjamin & Co.'s employees, \$21.25; Mrs. Boulton, Cobourg, \$5; A. A. Paffard, New Rochelle, \$1; M. A. G., Toronto, \$5; A. H. K., Brantford, \$2; Mrs. Renaud, \$1; Mrs. Hagarty, \$5; M. B., Brantford, \$1; "A rough diamond," \$5; A. M., \$1; G., \$1; Mrs. H. Becker, London, \$10; Maggie Elliott, London, \$5; W. H. S., \$5; Louisa M. Wade, I.H.N., Nova Scotia, \$1; A. E. S., 25 cents; A friend, Toronto, \$1; A friend, Guelph, \$5; Sympathizer, Toronto Junction, \$1; Mrs. F. Wilson, Petrolia, \$1; Methodist Church, Mildmay, \$10; M. R. and E. M. R., Collingwood, \$5.25; S. T. Gurd, Sarnia, \$2; Miss E., Toronto, \$3; Mrs. Ed. Jones, Toronto, \$2; Mrs. Winn, Toronto, \$2; M. S., Bellevue Ave., \$1; Jas. Haywood, Toronto, \$5; P. A. M., Stratford, \$2; Lepers' Fund, Newcastle, \$2; Anon., Perth, 50 cents; Catharine Barton, St. John, N.B., \$3; From two friends, \$1; Miss Ellen Lewis, Toronto, \$1; From teacher and pupils, Burk's Falls, \$1; Rev. J. C. Roper, New York, \$25; Mrs. Spragge, Cobourg, \$1; The gift of a dreamer, \$5; E. H. Molesworth, Toronto, \$1; C. S. K., \$5; F. J. Lynch, St. Luke's parsonage, Rosemont, \$1; Churchwoman, Cookstown, \$1; M. E. Needler, A. A. Needler, and Etta Needler, Millbrook, \$3; B. Gett, Bedford Mills, \$30; H. G., Camden East, \$2; J. E. G., \$5; Family near Oakville, \$2; C. E., Christie, Brantford, \$4; Teacher and pupils of Public School at Caledonia, \$5.20; Dr. Almsted's family, per Miss Winnie Almsted, Caledonia, \$2.50; Mrs. G. N. Patterson, Port Hope, \$1; Mrs. J. C. Connally, Yarker, \$2; C. A. Wattson, Huntsville, \$1; St. John's Sunday school, Otterville, \$5; Congregation of St. Andrew's church, Alliston, \$11.25; D. Cassels, Milton, \$5; E. A. M., Markdale, \$1; Christian Endeavour Society, of Trinity church, North Bridge, Cottam, \$5; Mr. W. Gwynne, \$1; S. P. A., Toronto, \$1; E. R. C., Napanee, \$5; F. Evelyn Lingwood, Fergus, \$1; Dorchester Churchwoman, \$3; John W. Poole, Newboro, \$2; Mrs. Francis Savage, Clayton, \$1; Young People's Guild of St. George's church, Goderich, \$5; "Charity," Darland, \$1; "Canadian," Pittsburg, U.S.A., \$1; "a Mite," Peterboro, \$1; Friend, Hamilton, \$3; Mrs. S. A. Noxan, the rectory, Tullamore, \$3; Janet Noxan, 80 cents; Franklin Noxan, 80 cents; A. J. Morrison, Sandhill, \$1; Miss St. John, Coleraine, 50 cents; L. H., Toronto, \$1; Friend in Winnipeg, \$10; Mrs. Wilson Irwin, Parkdale, \$5.25; Mrs. Hooper, 50 cents; M. D. Wilson, superintendent of junior branch of W.A., at Churchill, \$1; an English woman for Lepers' Famine Fund, Hamilton, \$25; a British subject, \$2; R. E. Biggar, Clifford, \$1; L. P., Vankleek Hill, for C.N.S., 50 cents; Mrs. S. Elliott, Bradford, \$5; Rev. Canon Bull, Niagara Falls South, \$1; Mrs. Bull, \$1; Miss Alice E. Bull, 50 cents; Miss Bourne, 25 cents. As the news from India is still most sad, thousands and thousands starving, the death rate appalling, wells and rivers dry, and the nation crying out both for food and water, I trust many ears may yet be open to the cry, and that those who have not already contributed to the sufferers' relief, will spare something to help eke out life a little longer for some of these poor natives. Even those on the relief work can only earn 2 cents a day, and the women less than that; and many are too weakened by hunger to work, and food for them must be given, not bought, if the poor things are to live. Will anyone desirous of helping the Lepers' Famine Fund please mark their contributions for that purpose? Address all subscriptions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

HURON W.A.M.A.

The thirteenth annual meeting of the Huron diocesan branch of the Woman's Auxiliary was held in London, on March 27th, 28th, and 29th. On arriving, the delegates were much distressed by learning that their honoured president would not be with them, having been called to Montreal by illness in her family. The first day, March 27th, was observed as a "Quiet Day." There was

a celebration of Holy Communion in St. Paul's Cathedral at 10 a.m., the number of those who communicated being 223. The Lord Bishop of the diocese preached a very beautiful and impressive sermon, from II. Chron. xxii. chapter, 27 verse: "When the burnt-offerings began, the song of the Lord began also with the trumpets." In the afternoon a devotional meeting of the women of the auxiliary was held in Bishop Cronyn Hall, arrangements having been made for the holding of a similar meeting at the same hour in every parochial branch. Mrs. Boomer, at Mrs. Baldwin's request, presided at this and all subsequent meetings. After the opening prayer, Mrs. Boomer said that all would feel with her that the first thing to be done was to send a telegram, expressing the loving sympathy of the meeting with the diocesan president in her hour of trial, which was accordingly done. A Bible reading was then given by Mrs. Tilley, on the first woman missionary, the woman of Samaria, who was allowed, despite all her own sins and failings, by the pure and holy Saviour Himself, to testify about Him in the city. Four short papers were then read on "Daily Communion with God," "Why Young Women Should Give Themselves to Christ," and "Love for Jesus and for Souls," by Miss Battersby, Mrs. Brooker, and Mrs. Shore. All were devotional and excellent, but of the fourth paper, "A Mother's Responsibilities," it was felt that it ought to be in the hands of every girl and every mother, and it will be printed at once. A very peaceful and helpful hour and a half was spent in listening to these papers and in prayer, and many hearts were thankful that thus, in future, all our annual meetings will begin. The first session held on Tuesday evening was an informal meeting. Mrs. March, of Haysville, read a most excellent, practical paper on "Deanery W.A. Work," showing how much interest can be aroused, and how much additional work can be done by the co-operation of the parochial branches of a deanery, especially in those deaneries remote from London, which sometimes find it difficult to send even one delegate to the annual meeting. This deanery co-operation is fully organized in only two deaneries, Waterloo and Norfolk, as yet, and is being organized in a third. The first business session commenced at 9.30 a.m., on Wednesday, 28th, with a meeting of the board of management for preliminary arrangements. At 10.30 the delegates filled the hall, and after Bible reading and prayer, letters of sisterly greeting from other diocesan branches were read, and the roll was called, and the reports of the diocesan officers presented. That of the recording secretary showed progress, 93 senior and 51 junior branches; a senior membership of 1,774; girls' branches, 292; 37 life members. The treasurer reported receipts, \$4,542, or, counting expenditure on Dorcas work, \$7,023. The corresponding secretary reported many letters written and received. The Dorcas secretary reported 142 bales sent out, containing 557 quilts and contributions of every description. The report of the secretary for junior branches urged the need of interesting the children, especially the boys. The diocesan officers and delegates to Triennial were re-elected by acclamation. Following committees then reported: Literature, Leaflet, Bible and Prayer Union, Zenanas, and Extra-Cent-a-Day, all being satisfactory. The committee for the education of missionaries' children had a very satisfactory report, the year's outlay having been only \$202; thanks to the sub-committee, which cares so lovingly for the children. Another missionary child has found a home with a friend to the work, the money needed for her clothing, etc., being guaranteed by another. Most grateful letters from parents of the children cared for were read. With regard to Sydney Pritchard, the lame child of a missionary, "who is being cared for by the W.A., the improvement in his condition is very marked, though he will be probably for years dependent on that loving help coming, in so many cases, from children, that has done so much for him. In the afternoon the meeting was addressed by a welcome visitor, the provincial corresponding

secretary, Mrs. E. Baldwin, and Rev. O. Owen, of London, who gave a clear and succinct account of the actual condition and future possibilities of the Blood Reserve, where the most pressing needs are, a nurse, a hospital, and a few cottages in the immediate vicinity of the mission building, where young married couples, trained in the homes, could be established for a time. Some business relating to Huron's lady missionary in China was referred to the semi-annual meeting, to be held in Brantford. The general missionary meeting was held at 8 p.m. in St. Paul's Cathedral and was addressed by the Lord Bishop, a convert from Mahomedanism, now in Anglican orders, and the Rev. O. Owen. The final business session was held on Thursday at 10 a.m., when several committees reported. The leaflet surplus of \$40 was made over to the Dorcas work of the Huron W.A. Re the appointment of a lady missionary for the Grand River Reserve, a deputation was appointed to visit the reserve and report later. The diocesan pledges were all ratified. At noon the Bishop, after a few kindly words of appreciation of the W.A., introduced the Rev. H. Grubb, from South America, who spoke at some length on the heathen Indians of that neglected continent. The offerings for the Century Fund were then brought to the Bishop, the designation of the money, which amounted to \$451, being left with him, with the result that it was devoted to the Mission Fund Debt. A life membership was presented to Miss Kerby, lady missionary on the Grand River Reserve, who is reluctantly compelled to relinquish that arduous post. Resolutions of sympathy with bereaved members were passed, and many votes of thanks, one specially to Mrs. Boomer, for presiding, and to the ladies of London for their ever generous hospitality to delegates. Many interesting missionary letters were read. At 4.30 there was the annual gathering of the children, after which the Bishop pronounced the Benediction, and brought the 13th annual meeting to a successful close. The delegates will carry back to their work an ever-increasing zeal, which may God guide and bless.

TORONTO WOMAN'S AUXILIARY.

A departure from the usual custom of holding the board meetings in the school-houses of the various parishes was made on Thursday, the 5th inst., when a gathering of over two hundred members assembled in Convocation Hall, Trinity College. The board were the guests of the Lady Principal and Council of St. Hilda's College, and owing to the kindness of the Dean and Faculty of Trinity were privileged to use the handsome hall for the meeting. The luncheon was served in St. Hilda's, and during the noon adjournment the members of the auxiliary thoroughly enjoyed the opportunity of inspecting the spacious and convenient accommodation provided by Trinity for her lady students. The reports presented by the diocesan officers were filled with evidences of progress, A new girls' branch has been formed at Bishop Strachan School, two life members have been added to the already long list, Miss Blachford, of Holy Trinity, and Miss Mabel Cartwright, who was so well known as diocesan rec.-secretary. The arrangements for the annual meeting to be held on May 2nd, 3rd, and 4th, are almost completed. Among the interesting features of the programme will be a "Chain of Missions," consisting of short papers descriptive of missions in all parts of the world. Right Rev. Bishop Young, of Athabasca, is arranging to be present during the meetings and will give an address at the public missionary meeting on the evening of May 3rd. It is hoped the Bishop of Niagara will be the preacher at the opening service. The diocesan treasurer's receipts from March 8th to April 5th were \$2,912.03, and the expenditure for the same time, \$1,829.13; in this was included \$924.40 for the Indian Famine Fund. The parochial collections amounted to \$1,246.63; the Extra-Cent-a-Day Fund to \$60.78, and the junior's collections to \$147.84, making a total of \$4,367.28, of which \$1,438.18 was for diocesan missions. The

series of Bible readings, on the fruits of the Spirit, was continued, Canon Sweeny giving an eloquent address on "Meekness." Ven. Archdeacon Mackay, of Saskatchewan, spoke of mission work in the North-West, but his remarks were chiefly expressions of gratitude for the aid which has been given by the different branches of the W.A. in Eastern Canada. Interesting letters were read from missionaries, one from Rev. M. T. Goodhart, telling of the great need of a parsonage at his mission at Haliburton, aroused deep interest. The deep gratitude expressed by the Bishop of Algoma and Mr. G. Ley King, for the recent designation of the Gilmor bequest to the Wawanosh Home, gave great pleasure to all who heard their letters. The Extra-Cent-a-Day Fund was voted towards the debt on Apsley church, Toronto diocese. This appeal has been before the board so often that it was a great pleasure to be able to meet it after long waiting. At the annual meeting the delegates will be asked to vote by ballot for one of the following objects: To receive the life members' fees for the year, Haliburton parsonage, Toronto diocese, Coppercliff church, Algoma; Wapusan church, Athabasca, and Matsumoto church, Japan. The diocesan officers, who are nominated by ballot, are allowing their names to stand for renomination,

BROTHERHOOD OF ST. ANDREW'S.

If readers of the Canadian Churchman know of any men, who might be held or won for God and the Church through the sympathy and friendship of a member of the Brotherhood of St. Andrew, their names and addresses may be sent to Horace J. Webber, general secretary of the Brotherhood of St. Andrew in Canada, at 24 Adelaide street East, Toronto. There are now about 1,500 parochial chapters of the Brotherhood in the United States, England, Scotland, Canada, Australia, and the West Indies. Names and addresses sent to the secretary, as above, will be forwarded to local chapters in any part of the world. It is suggested that each request be accompanied by as full information as possible, concerning the man upon whose behalf it is made; and that permission be given for the use of the name of the person sending the request, as a means of introduction. The names of men leaving home to live in the large towns or cities or to attend colleges, are particularly desired.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

Ll. Jones, D.D., Bishop, St. John's.

Yarmouth.—A beautiful window has been placed in the eastward nave window of the south side of Trinity church, in memory of the late Mr. Victor Stanley Baker, son of the late Hon. L. E. Baker, who was accidentally shot at Kempt over a year ago. The window was manufactured in England.

Kentville.—On the 30th of March, the Rev. Canon Brock sent in to the Bishop his resignation of the parish of Kentville, such resignation to take effect on the 30th of June next. After this latter date, Canon Brock will be glad to take such temporary duty as may be offered to him. His address will still be Kentville, N.S.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Moncton.—The Rev. J. Eastburn Brown, rector of St. Paul's church, has the sympathy of his friends in the loss of his wife, whose death occurred at Ocean Grove, N.J., where she had been ill for some weeks past. Mr. Brown has also been seriously ill, but is now able to be about.

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MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal.—Your correspondent is pleased to report that the Lord Bishop of the diocese was able to hold a confirmation at St. Simon's church, on Sunday, April 1st, to receive the Clerical Society at Bishop's Court, on Monday evening, as usual, and to overtake the cancelled confirmation at the Church of the Advent, on Wednesday, 4th inst., when there were upwards of twenty confirmees, the majority being males.

St. Matthias.—The Diocesan Mission Fund collections in this church this year amounted to \$330, an advance of seven dollars over last year.

Ven. Archdeacon Mills, Mrs. Mills, and Master Lennox Mills were among the departures last week for Atlantic City.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Kingston.—St. George's Cathedral.—A meeting of the building committee was held last week. Arrangements for the tinting and colouring of the church were left in the hands of a committee composed of Rev. Mr. Starr, Dr. Walkem, R. J. Carson, and the architect. The mode of arranging and numbering the seats was settled. It is understood that the former pew-holders will have the right of selecting pews on the old sites.

Lansdowne.—The Rev. Thomas Leech, B.A., has been appointed to this parish in succession to the Rev. C. J. Young, B.A. The appointment has been made by the Archbishop in recognition of the faithful work of Mr. Leech in North Hastings since his ordination in 1893.

The Gananoque Reporter says, in reference to Mr. Young's retirement from Lansdowne Front: He has become attached to the people and places here, and his relations have been so harmonious and cordial, that breaking the ties is not a pleasant operation. Mr. Young came to Lansdowne from Renfrew. During the term of his pastorate the Church has been considerably extended in the three townships, where his congregations were located, and churches have been built at Ballycanoe, in the township of Yonge; at Rockport and Warburton, in the township of Lansdowne; besides a parsonage house at Lansdowne, and sheds, etc. An indebtedness of about \$250 is all that remains unpaid on these improvements. He began to feel the work too much for him, and the supervision of so many appointments more than he could satisfactorily to himself continue to maintain; so when the Bishop offered him the lighter work on Wolfe Island he decided to go there. He commences his duties at Easter.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Toronto Junction.—St. Mark's Church.—The Girls' Auxiliary Society, and the Junior Auxiliary Society of this parish had a very successful meeting at the house of the Rev. C. E. Thomson, the rector, on the evening of Tuesday, April 3rd. There were more than forty present, mostly grown-up members of the congregation, women and men—all workers. Miss J. Osler and Miss Allworth very kindly came from Toronto; the latter, in Japanese costume, gave a very interesting address on Japanese manners and customs, which was most attentively listened to, and highly appreciated. It seemed odd for the speaker to be seated on the floor, while the audience were on chairs. Miss Osler spoke eloquently on the subject of the various African diocesan missions. Both of these ladies evidently felt the deepest interest in their respective subjects; and this is the only way to excite such a

feeling in the hearers. The intervals were filled up by hymns sung, some by the whole company, accompanied by Miss Ada Hinde, the president of the Girl's Auxiliary, and some by the little girls, the Busy Bees, under the direction of Mrs. Thomson. A silver collection for Canon Stocken's Blackfoot mission was taken up, and handed to Miss Gorwell, the treasurer of the Girls' Auxiliary; light refreshments were provided by the Girls' W.A. This visit of Miss Osler and Miss Allworth has produced a most favorable impression, and will doubtless to some extent benefit the mission cause of the Church.

Collingwood.—The Rev. E. H. Mussen, of Aurora, has been appointed rector of this parish.

Aurora.—The Rev. L. H. Kirkby, of Collingwood, has been appointed rector of this parish.

Hastings.—The Rev. R. L. Weaver, of this mission, has been appointed to the parish of Beamsville.

Bradford.—Trinity Church was burned to the ground last week. The fire started in the vestry during an afternoon service, but was not discovered till after the close, when passers-by saw smoke pouring out. The fire had gained such headway that only the organ, the reading desk and a few books were saved. The small insurance of \$1,250 will not begin to cover the loss. It is just about three weeks since the church was cleared of debt.

NIAGARA.

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

Bartonville.—After being out of their church for a month the members of St. Mary's congregation had the satisfaction last Sunday of worshipping again in their pretty little stone church, now made more beautiful by a thorough overhauling. The walls have been painted a pinkish terra cotta, just sufficiently tinted to give a warm cheerful look which is much admired. A deep border, near the ceiling, of alternate fleur de lis and Maltese crosses, edged with a small pattern of fleur de lis reversed blends the wall into the ceiling of oiled pine. A dado of deep rich green relieved by bronze fleur de lis and cross and crown in diaper pattern goes all around the chancel. Beautiful texts in old English lettering adorn the chancel arch and window, and also the vestry door. A dossal curtain of passion flowers on a dark red background has been placed behind the altar, and the choir has been raised. On Monday evening last the congregation were delighted to have a visit from the Bishop, whose earnest words will not soon be forgotten. Rev. John Waller, M.A., whose early home was this village, sailed last week from Vancouver for Japan. He hopes to reach Nagano, where he has laboured so successfully, in time for Easter.

Port Hope.—St. Mark's.—The Bishop administered Confirmation in this church on Sunday evening, April 1st. The service began with a procession round the church, consisting of the choir, the candidates and the clergy. The Rev. G. H. Broughall having sung the ordinary evening service, the Confirmation office began with the reading of the address by the rector, Rev. C. B. Kenrick. After the Bishop had given some words of advice to the candidates the latter were presented for the laying on of hands. Nine men and boys were confirmed, and seven young ladies. Of the sixteen, nearly half had been brought up outside the Church of England, and several of them were baptized by the rector on the day of their Confirmation. The Bishop wore his scarlet robes, and a white stole. The female candidates as usual were dressed in white. Some of the men and boys, being members of the choir, were in surplices. The rest wore white ribbons on their coats.

St. Catharines.—The Lord Bishop of the diocese visited this town on Tuesday last. His Lordship in the afternoon had a consultation with the rector and wardens of St. George's church, in which he recommended certain changes in the internal arrangement of the sacred edifice; he also hoped that some plan would be devised whereby the scandalous condition of the old burying ground might be remedied. The different matters referred to by the Bishop will doubtless be acted upon at the forthcoming vestry meeting. At the 5 o'clock Lenten service His Lordship delivered an exceedingly able and helpful address from the words "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoil." These daily Lenten services in the old parish church are very enjoyable and found to be of much spiritual benefit.

St. Thomas.—At 8 o'clock the Bishop held a Confirmation service in this church; His Lordship was accompanied by Rev. Rural Dean Ker, Rev. R. McGinnis, Rev. Principal Miller, Ridley College; Rev. Professor Hague and Rev. N. I. Perry, rector of St. Thomas. After the Confirmation the Bishop preached an excellent sermon from Gen. iii, 11: "Who told thee that thou wast naked." After the service the Bishop said good-bye to the Ridley boys, who are going home on their vacation, expressing the hope that it would prove a very pleasant time, and that they would all return greatly stimulated to work hard for the balance of the school year; he regretted that it would not be possible for him to shake hands with all the boys, as he had to return by an early train in the morning.

The agent for the Sabrevois Mission has been here and it is becoming increasingly evident that these visits in the Lenten season are not very popular with the people and decidedly objectionable to the clergy, many of whom think that the work properly speaking, if engaged in at all, belongs to the diocese of Montreal, and ought not to be thrown as a burden upon the other dioceses.

NEW WESTMINSTER.

John Dart, D.D., D.C.L., Bishop, New Westminister

The Bishop of New Westminister, who is in charge of the new diocese of Kootenay, has summoned the first Synod of the diocese in the following form: "Diocese of Kootenay.—Whereas, the Synod of New Westminister, at the last session, by unanimous vote resolved to divide the diocese, and formulated a basis of agreement for such division; and, whereas, by such resolution, it was decided to erect that part of the diocese of New Westminister lying east of the 120th meridian, into a new diocese to be known as the Diocese of Kootenay; and, whereas, provision is made in clause 'h' of such resolution, 'that it shall be ratified at a meeting of the clergy, and especially elected lay delegates of the Diocese of Kootenay elected according to the rules of the Diocese of New Westminister duly summoned by the Bishop for that purpose;' now, therefore, in pursuance of such provision, we do summon a meeting of licensed clergy in the said Diocese of Kootenay and lay delegates elected as above in the Church of St. Saviour, Nelson, B.C., at 10 a.m. on Wednesday, May 30th, 1900, for the purpose of ratifying the said basis of agreement, organizing the Synod, and transacting such business as may properly come before the primary Synod of the diocese. Given under our hand at our See House, New Westminister, this 27th day of March, A.D. 1900, and in the fifth year of our consecration: John New Westminister, exercising jurisdiction in and over the Diocese of Kootenay." The Diocese of Kootenay has at present 17 clergy, 23 church buildings and 41 stations. The Diocese of New Westminister after being cut into two still has 23 clergy, four more than the undivided diocese had in 1895.

Vancouver. Rev. L. N. Tucker has been suffering from throat trouble. He has been in southern California the past month.

KOOTENAY.

John Dart, D.D., D.C.L., Bishop in charge.

Fernie.—Rev. W. H. Hedley, M.A., has been appointed to this mission, which is the coal mining town on the Crow's Nest Pass R.R. Through the kindness of Mr. and Mrs. J. W. McFarland, of Vancouver, a communion set has been given to the mission.

Revelstoke. A bell is the latest addition in this thriving parish, which, under the able ministrations of the Rev. Dr. Paget, is making excellent progress. The Bishop held a Confirmation on Palm Sunday. The new brick veneer vicarage is a source of much satisfaction.

Rossland.—Rev. C. W. Hedley, M.A., is expected to take charge at Easter.

British and Foreign.

Professor David Edward Hughes, F.R.S., whose estate has been valued at £473,034 9s. 3d. gross, including personalty of the net value of £472,704 15s. 4d., has left the greater part of his property to four London hospitals.

During the reign of Bishop Ryle at Liverpool nearly 140,000 young people have been confirmed. His diocese was a wide one, including (with one slight exception) the Hundred of West Derby and extending to Aspull near Wigan.

A large clock, with Cambridge chimes, has just been erected in the parish church at King's Langley, Herts. It has two five feet dials, and is fitted with all the latest improvements, and generally to the designs of Lord Grimthorpe.

An S.P.C.K. "protected party" of young women and girls, under the care of a clergyman's wife, will leave Liverpool for Canada in the "Parisian" on the 26th April next. Persons desiring to join the "protected party" should communicate with the Rev. J. Bridger, St. Nicholas' Vestry, Liverpool.

The work of erecting an English church at Assuan is nearing completion. About £400 is yet needed to cover the whole cost, and the church will not be consecrated until next season. It is proposed also to erect a school for girls at a cost of £1,000.

The parish church of Colyton, South Devon, has been reopened after restoration. All the seats in the church have now been made free, and the choir is now seated in the chancel. The Bishop of Exeter attended the reopening service, and preached the sermon.

The Bishop for North Europe (Dr. Wilkinson) arrived in Berlin from Brussels and the Belgian chaplaincies, and has been the guest of Sir F. Lascelles at the British Embassy. Upon his return from the Baltic provinces, the Bishop proposes to visit Dresden, passing through the Thuringen chaplaincies to Frankfort.

Last year, in the diocese of London, five women paid more than 11,000 visits, received 223 pledges, placed 239 women in homes, found fifty-one situations for them, and restored thirty-nine women to their friends. This excellent work was accomplished by the Church of England Temperance Society's organization and the Women's Union in connection with it.

The consecration of Dr. Chavasse to the bishopric of Liverpool will take place in York

Minster on St. Mark's Day, April 25. It is also announced that arrangements have been made between the Bishop designate and Bishop Royston, assistant Bishop of the diocese, whereby the latter will continue to hold his present office.

The S.P.G., in view of the deep distress occasioned to the Church in South Africa, has voted a sum of £3,000 for immediate distribution at the discretion of the Archbishop of Cape Town. The Society suggests that Church people at large should meet this by raising a like sum for the same purpose. The society is also raising a special fund to relieve distress caused by the famine in India.

The Government of India have taken legal opinion and have given their decision on the question of the use of "consecrated" Anglican churches by Presbyterians and Wesleyans in the army. The decision is that the use of such buildings cannot be claimed by members of other religious bodies, and can only be used with the consent of the diocesan. As regards unconsecrated buildings, they may be used by other bodies for parade services where it can be shown that there is no other suitable building.

The Church Missionary Society state that two of their missionaries have been at work now for three months at Omdurman. One of two dervish boys now under their care was the Khalifa's water-bearer, who was found sitting beside the dead body of his master on the battlefield. Dr. Harpur and the Rev. L. H. Gwynne report a remarkable absence of fanaticism, except among the Egyptians who entered the country in the wake of the British, and the Arab slayers. They say that Khartoum is being rapidly reconstructed with broad, open streets, and extensive market places.

An interesting exhibition of Church plate has been held at Strathheldsaye House, Berks, by the kindness of the Duke and Duchess of Wellington. The clergy and churchwardens of the various parishes in the rural deanery brought with them the vessels belonging to their respective churches. Mr. W. Cripps, the well-known expert in Church plate, examined the various exhibits, and explained their interesting features. A chalice, bearing date 1402, from Rotherwick, was the most ancient vessel in the exhibition.

The Archbishop of York has written to several Ritualistic clergymen in his diocese intimating that, consequent upon their refusal to obey their bishop in things lawful and just in the matter of the Liturgical use of incense, he is unable at present to officiate at any service in their churches. He signifies his intention of examining candidates for confirmation from these churches, and gives a reminder that his permission must be obtained before clergymen from other dioceses are asked to officiate in these churches. These steps, he concludes, are the reasonable consequence of the position which the clergy concerned have assumed towards their bishop.

The Editor of the Official Year Book of the Church of England has published some interesting statistics of the sums contributed by English Churchmen to English Church work in 1899. They have subscribed for the clergy, £197,000; for philanthropic work, £2,065,000; for curates and church assistance generally, £798,000; for elementary education and Sunday schools, £1,177,000; and for general parochial purposes, £3,422,000; making a total of £5,398,000. To this must be added £1,439,000 spent on home and foreign missions, the grand total reaching £7,640,000, contributed in one year. That is the revenue of an important State, and equal to a gift of £1 5s. from every household in the kingdom. The voluntary contributions exceed, in fact, the sums raised by tithes, plus the revenues of Church property. When one examines details the most remarkable fact, perhaps, is the exceeding smallness of the sum collected for the clergy themselves. It is under £200,000 a year.

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 GENERAL THANKSGIVING.

Sir,—Although much space has already been taken up on the above subject in the columns of The Churchman, I would venture to say a few words concerning it. It has been pointed out that the italicized Amen at the end of the General Confession decides that it is to be said only by the priest, while the people respond to it in the Amen. By comparing the "General Thanksgiving" with the special prayers in the thanksgiving service, it will be seen that the same form is invariably used in the pronoun we in each and all of them, so that if the people are to say the "General Thanksgiving" after or with the priest, they are to do the same in all the special prayers. It is quite apparent that such was never intended, and that the priest in the name of the people offers up these prayers as the occasion demands. One of your correspondents points to a seeming contradiction of such a theory by referring us to the "General Confession in the communion office," where the Rubric says: "Then shall the General Confession be made in the name of all those that are minded to receive the Holy Communion, by one of the ministers," etc. It is clear that the intention of the Church was that one of the ministers should make the confession in the name of the people, the people not even joining in the response. It may be observed that the word "minister" is here used and not that of priest, as in the rubrical directions in the other parts of the service. The Rubric pre-supposes, when it says "one of the ministers," that when there is a full or solemn celebration, that the attendants on the priest—deacon and subdeacon, technically called ministri—are present, and that one of these is to make the confession in the name of those who are minded to receive the Holy Communion. Doubtless the error has crept in in the "General Confession" in the communion office, just as it did in the "General Thanksgiving." I might here observe that the priest (celebrant), while he admonishes those about to receive Holy Communion to "meekly kneel on their knees," does not assume that posture unless, in the absence of deacon or subdeacon, he is obliged to say the confession in the name of intending communicants. Though the priest (the celebrant) has need to confess his sins no less than the people, he is acting ministerially, and therefore assumes the sacrificing position, while he bows his head in token that he joins in spirit, though by his office debarred from joining in act, in the confession of his flock. Reference is also made to the prayer in the baptismal service in which the people wrongly join. It is made in the name of the people by the minister (deacon), just as the General Confession in the communion office is made by one of the ministers in the name of intending communicants, and just as the prayer of Humble Access, in the name of the communicants, is made by the priest.

G. H. N.

WORLDLY AMUSEMENTS ON GOOD FRIDAY.

Sir,—I see by the daily press that two of our leading sporting organizations are, as usual, going to hold their annual meetings on Good Friday, and I understand that a whist tournament is to be held in Toronto during Holy Week, including Good Friday. Now it would be an interesting question to ask whether there are any Churchmen who will take part in these various gatherings, and if so, how they reconcile their action with the undoubted stand

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the Church has taken with regard to this Holy Day. Would any of them commemorate the anniversary of the death of father or mother or wife by spending the day in amusement or holiday-making of any kind? Then why treat the anniversary of the death of Him who died for our sins in such a manner. As far as members of other denominations are concerned, who do not, perhaps, attach any peculiar sanctity to Good Friday, nothing need be said. But the Church has specially set apart the day as one of fasting, mourning and reflecting on "the inestimable benefits of His Cross and Passion." I will venture to say that very few, if any, Roman Catholics will be found at these gatherings; and Churchmen bring the Church into disrepute when they openly disregard her godly admonitions. Lacrosse, bicycling and whist are innocent enough amusements in themselves; but as with all other recreations, their harm consists in leading us into the commission of sin (or at least thoughtlessness), by our indulgence in them. I am sure that no earnest Churchman who considers what the anniversary of Good Friday means to Christianity would for a moment desecrate the day by any kind of worldly amusement. Surely there are opportunities and holidays enough during the year without taking the most sacred day in the calendar.

CHURCHMAN.

THE ANTE-COMMUNION SERVICE.

Sir,—It would appear to an ordinary mind that the arguments of Mr. Charles Morse against the reading of the ante-communion service at Evensong would apply equally to Matins. If we are to take the rubrics as a guidance, and read the first ones in the office of Holy Communion in the Prayer-Books of Edward, and in the one we now use, it will be seen that in the two former the rubric is so worded as to imply that the service was to be held in the morning. I mean the rubric commencing, "So many" and ending "over night or else in the morning afore the beginning of Matins, or immediately after;" this rubric in its present form would lead one to believe that the celebration at Evensong was contemplated as a possibility. Taking the Prayer-Book as a whole, one has the impression that it was never intended to attach the service of Holy Communion to either Matins or Evensong; if otherwise why are we given a repetition of the collect for the day and the two forms of confession? And where is the authority for any one member of a congregation leaving the church in the middle of the service as is now the unauthorized practice of the Anglican branch of the Catholic Church? I think I am correct in saying that we are the only ones who have a celebration in the evening. This fondness of some of our clergy of making innovations is also displayed in the saying of the Litany at Evensong, although there are two rubrics which, in plain and unmistakable language, say when the Litany shall be said; variation must be with permission of the Bishop, which permission is not always obtained, but its absence is ignored. SKULL.

THE MONTREAL CATHEDRAL.

Sir,—The pleading of your correspondent "Churchman" in your issue of March 22nd is not an explanation but an aggravation. Your editorial note in issue of February 8th, charged not only defect in the general offices of the Liturgy, but explicitly charged mutilations on the Queen Festival of the Christian year. This mutilation is defined as the excision of "two of the three proper Psalms, the first of the proper Lessons, the Te Deum and the Creed of St. Athanasius." Your correspondent turns for justification to the "12th Canon of the Provincial Synod." The use of the "Shortened Form of Prayer" we find there by formal enactment denied to public worship on all Sundays, and other chief and specified seasons. Easter, by its accumulative position as the Sunday of all Sundays, is marked as the one festival on which the "Shortened Form" is excluded. The "Special Service for Special Occasions," section 1 of the Canon, is being

strained and misapplied if taken as warrant for absolute nullification of the formerly prescribed limitations to the use of the "Shortened Form." It would be practically to render the entire Canon nugatory and contradictory. This would seem self-evident. But your correspondent is brought to utter confusion when we find the offences outside of any Liturgical provision of the Church in Canada, and in direct conflict with the express terms of Canon 12 of the Provincial Synod. There we find an absolute and unequivocal direction, "Then shall follow the Psalms appointed." Not one word or line permitting or palliating any tampering with the Psalter of the Prayer-Book at Morning Prayer! The liberty specifically given for Evening Prayer—"ipso facto"—forbids it at Morning Prayer. The note or section headed "Schedule" puts this beyond question in its provision for restoration, in case of omitted lesson, Canticle or Psalm in Evening Prayer; so as to approximate to the integrity of the "order for morning and evening prayer." We pass to the Creed of St. Athanasius—we vainly look for any relaxation of the Prayer-Book use—rather we have any license carefully guarded against, in the re-affirmation of its obligation in the shortened form. "On such days as the Creed of St. Athanasius is appointed to be read!" We may well look with amazement at your correspondent's (Churchman) perversion, after reference and examination, as one is warranted in presuming. The offence is doubled by its attempted justification. Finally as to the refuge of "the written sanction and approval of the bishop." Clearly if the mutilations cited have no warranty in the Canon 12 it is idle to plead "Episcopal Sanction" for the effacement of the laws of the Church, and defiance of the Provincial Synod. Ecclesiastical jurisprudence would be brought into contempt and subject to ridicule; if there is an unwritten principle of despotic application which might be formulated, e.g., "The Provincial Synod enacts all this, subject to the will and caprice of each individual Bishop; who may at will do what we have not done, and undo aught which we have in solemn council enjoined." Most jurists we opine would reject the assumption that by any refinement the section "Special Service for Special Occasions," in the mind of the Synod had any application to Stated Services for Stated Occasions; even the chiefest of the Christian year; or that in it there can be found any reasonable apology for radical upheaval. SYNOD.

A REPLY TO LAYMAN.

Sir,—I was much surprised to read the letter signed "Layman" in your columns. This gentleman argues that special preaching and teaching are not necessary in a parish, because it may be presumed that the parish priest can do all that is necessary. It is astonishing that even a layman should think this. If he will ask almost any clergyman who has had the experience of working a large parish, he will soon be undeceived. It is not merely that it is a good thing for people to hear the same truths from other lips; but it is undeniable that a special work of preaching and teaching, carefully prepared for and earnestly carried out by experienced men, has often been found of great and permanent value to a parish. It is a great pity that anyone should (through misunderstanding, I am sure), disparage work which has had the visible blessing of God upon it. CLERGYMAN.

IS A MISSIONER REQUIRED FOR ENLIGHTENED CONGREGATIONS?

Sir,—The question above in your correspondence of March 29th issue, opens up an interestingly important line of thought for all. Church people are now-a-days advancing. I hope that "Layman" is not content with a strength that sits still. Doubtless he is zealous and keen for the growth and up-building of the Catholic Church. He freely criticizes in his letter of enquiry. Huron, its missioner, and Toronto's "certain Evangelical clergyman," are unkindly referred to by him. Let me gently say

this to "Layman." Intercessions were asked for. Was he "enlightened" and brotherly enough to make these? Did he say, "God bless them" and all good efforts made to bring souls nearer to Jesus? But from the tenor of "Layman's" remarks I gather that he wants some "enlightening" on the subject of parochial missions. He is somewhat cloudy evidently there. Parochial missions are not a new procedure. Hundreds of parishes in England hold them periodically. They are outcomes, like "Quiet Days" and "retreats," of both the Evangelical revival, and the Oxford movement. They have been in common use for half a century. Thousands of souls can testify as to their benefits. Numerous Bishops, dignitaries and prominent parochial ministers have been and are missioners. And it is the "enlightened" congregations who favour and hold missions mostly. Bishop Thorold, of Rochester, England, said a mission meant a concentration of spiritual force upon one place for a short time. A mission is a special effort. It requires, however, certain conditions to make it effectual. These conditions are, (1) preparation before it, (2) the teaching of the whole counsel of God at it, and (3) pastoral care and diligence after it. The end in view is not only the conversion of sinners. The building up of the faithful, the removing and opening back the slides in the dark lanterns of the "enlightened" so that their lights "shine before men;" these are the main objects of parochial missions. Missioners are "specially" gifted men, endowed for special efforts. They are merely voices delivering God's message—the "old, old story" told over again in a special manner under extra pressure of special intercessions. St. Paul's policy illustrated; striving by "all means" to save some. But on St. Paul's lines; no Methodistical and Presbyterian subtractions. The missioner must "see and ask for the old paths, and walk therein." Yes, "Layman" estimates truthfully. If a mission merely consists of appeals to feelings; if, to use Dr. Pusey's words, it is the preaching of "Christianity without the Cross," there will be torpor and deadness by and by. "Layman" errs when he questions the vocation and efficiency of those priests who make use of missioners. It is just those very priests who realize most their responsibilities. "Layman" must see that a parochial mission only supplements, it cannot supersede the parish priest's work. The whole responsibility of the mission rests on him, although the conducting of it be delegated to another. The "lasting benefits" depend upon him. The missioner sows. The parish priest after due preparation of the soil (say for six months before the sowing), has to toil on; cultivating, shepherding, feeding. He may then, if humbly yet confidently, expect to reap new candidates for confirmation, and increased numbers of communicants. But the flame rekindled has to be fed and not suffered to die out again. "Layman" refers to a possible "deadness in the Church." And he shifts all blame for this state on to the clergy. He represents, I fear, a large portion of the Church's laity in Canada. Let me remind him that the "Lord and Life Giver" revives "dead bones," but He only does it in response to united prayer and sincere desire. A parochial mission has, under God, frequently even in "enlightened" congregations proved a rich pentecostal blessing. I strongly advise "Layman" to avail himself of the next opportunity and attend one faithfully, and may he also "come seeing."

T. AUSTIN SMITH.

THE GENERAL THANKSGIVING.

Sir,—What I said was, that all the prayers in which the people are to join have capital letters placed, as I pointed out. The statement that this argument does not hold good because a capital follows a semi-colon in the exhortation, is absurd; how could the people join in an address made by the priest to themselves? The fact is as I stated it, viz., that in every prayer in which the Church intends that the people shall join (aloud), the capital letters are placed in the manner I pointed out. There is no exception to this rule.

GEO. W. DUMBELL.

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THE VOLUNTEER.

"He leapt to arms unbidden,
Unneeded, overbold;
His face by earth is hidden,
His heart in earth is cold.

"Curse on the reckless daring,
That could not wait the call;
The proud, fantastic bearing,
That would be first to fall!"

O tears of human passion,
Blur not the image true;
This was not folly's fashion,
This was the man we knew.
—Henry Newbolt, in the Spectator.

EASTER SUNDAY.

Christ was the Son of God when He was spit upon by slaves, but who could believe it? He was the Son of God when bleeding upon the cross, but who could realize it? The resurrection declared His Sonship. "He was declared to be the Son of God by the resurrection from the dead." Then the sun which had been shining behind clouds burst forth to sight. Man's heart revives at the sight. He rejoiceth in the manifestation of the Son of God. Of course it was not possible for Christ to be holden of death. But man did not know this. His death seemed to end all, to quench all light. The fond hope "that this had been He which should have redeemed Israel," was resigned with a despairing heart. Nothing short of the resurrection could have restored their confidence. Nothing short of

this could have refuted the charge, "Himself He cannot save." Only the resurrection could have sustained men's belief in Him as a Saviour. But the resurrection declared Him to be the Son of God, and brought back the sunlight to men's souls. It decorated the Church's altars with the opening flowers of hope, and filled her mouth with everlasting songs. It sent the Church Militant marching on to meet the Church Triumphant. It discovered to the eyes of faith the incorruption and glory and power of the spiritual body; and to the eyes of hope, the day when our vile bodies shall be changed and made like to Christ's glorious body. It turns the sombre awe of the Mosaic Sabbath into the holy joy of the Christian Sunday, and changes the Babel tongues of sectarian variance into the Easter anthem, sung in unison, "Christ the Lord is Risen To-day!" And both Sunday and Easter become foretastes of that blessed day which shall bring to pass the saying that is written, "Death is swallowed up in victory."

HINTS TO HOUSEKEEPERS.

Eggs and Watercress.—Hard boil half a dozen eggs, place in cold water, and carefully remove the shells. Cut each egg in half, lift out the yolk, place it in a basin with a little minced ham and a few capers. Moisten all with a tablespoonful of melted butter, and season with pepper. Work all together with a spoon, fill each half of the eggs, and press the two halves together. Soak some watercress in salt and water, and arrange it on a dish, place the eggs on this, and serve.

Meringues.—Mix the whites of four eggs beaten to a stiff froth, with one pound of pulverized sugar, and flavoured to the taste. Beat stiff, bake the same as macaroons, when light brown, slip them from the papers, and put the smooth sides together, with jelly between.

A Good Seed Cake.—Work two ounces of dripping into one-half lb. of flour in which a teaspoonful of baking powder has been mixed. Add two ounces of sugar and a teaspoonful of caraway seeds. Mix with enough milk to make a stiff dough and pour into a well-greased tin. Place in a moderate oven and bake an hour.

To simmer means to cook so gently that the only motion in the water is in little bubbles around the edges of the kettle. The toughest meat may be made tender if simmered a long time in water to which a little vinegar has been added. Simmering extracts the juices. Hard boiling keeps them in. In cooking, these distinctions must be recognized if one wishes good results.

To chop suet easily flour it and the chopping knife, and have the suet as cool as possible before chopping.

Best Way to Clean Marble.—Mix two parts of powdered whiting with one of powdered blueing and half a pint of soap-suds, and heat it to the boiling point; while still hot, apply with a soft cloth to the discoloured marble and allow it to remain there until quite dry, then wash off with hot water in which a little salts of lemon has been dissolved. Dry with a piece of soft flannel.

To Clean a White Straw Hat.—Dip a nail-brush in lemon juice and flour of sulphur, and give the entire hat a vigorous scrubbing.

Children's Department.

"HE THAT LOVETH HIS BROTHER ABIDETH IN THE LIGHT."

It was only a sunny smile, And little it cost in the giving; But it scattered the night Like morning light, And made the day worth living. Through life's dull warp a woof it wove In shining colors of light and love, And the angels smiled as they watched above, Yet little it cost in giving.

It was only a kindly word, And a word that was lightly spoken, Yet not in vain. For it stilled the pain Of a heart that was nearly broken It strengthened a fate beset by fears, And groping blindly through mists of tears For light to brighten the coming years, Although it was lightly spoken.

It was only a helping hand, And it seemed of little availing, But its clasp was warm, And it saved from harm A brother whose strength was failing. Its touch was tender as angels' wings, But it rolled the stone from the hidden springs, And pointed the way to higher things, Though it seemed of little availing.

A smile, a word, or a touch, And each is easily given; Yet either may win A soul from sin, Or smooth the way to heaven, A smile may lighten the failing heart, A word may soften pain's keenest smart, A touch may lead us from sin apart— How easily either is given!

THE COMPANY YOU KEEP.

The company you keep shows what you are. Every hour you choose to spend in the society of one who is wise and good and helpful makes you a little wiser and better, but it does much more than this. It gives other people a standard by which to measure you. They know very well that "like seeks like." Your choice of friends shows what your ideals really are, and associating with these friends makes your ideals more firmly rooted and definite.

Did you ever think that it is possible for others to find out a great deal about your character by knowing the company you keep as far as books are concerned? If your favourite literature is a trashy, sensational novel, it is as bad a sign as if you chose for your intimate friends the weakest and silliest people in the neighbourhood. The reading of coarse books has as bad an influence upon you as associating with those who are coarse and vulgar, and it indicates the same fault in yourselves. "But," somebody asks, "shouldn't we read the books that are being talked about?" Well, that depends altogether on why they are talked about. A sensible girl

would not choose a friend for the sole reason that her name was on everybody's lips, and it is just as poor a rule for selecting one's reading matter. If, as sometimes happens, the sweetness and purity and helpfulness of a book cause it to be

widely discussed, that is an excellent reason for making its better acquaintance. But if it causes a sensation through possessing just the opposite traits, there is no excuse for your spending fifteen minutes in its society.

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Attention The an



of four eggs pound of to the taste. rooms, when papers, and with jelly be-

vo ounces of ur in which er has been ar and a tea- with enough pour into a moderate oven

gently that in little bub- kettle. The nder if sim- which a little nmering ex- keeps them ons must be results.

and the chop- cool as pos-

le.—Mix two with one of pint of soap; point while h to the dis- remain there with hot water has been dis- ft flannel.

—Dip a nail- of sulphur, us scrubbing.

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TOM'S OFFERING.

The minister was sick. He was so sick, indeed, that for days the doctors felt he could not recover. Rich people drove to his door, in their carriages, and asked news of him. Poor people walked from far distances to see if he were better. For the minister at Springport could count many friends in the town.

But there came a day when the servant answered all enquiries with a smiling face. Then the people went away gladdened, but always came back shortly, to bring some dainty for the invalid. Then it was that the minister knew how many people were thinking of him.

No need for Nurse Patterson to make cooling jellies—her pantry was filled with them. Evidently Mr. Allison had a surfeit of good things. He took great pleasure in reading the many little notes accompanying these things or in listening to the messages sent by the nurse. There was not a man, woman or child in Springport parish but gave many loving thoughts to the minister those times. And this thoughtfulness was not in his own parish alone, for people from all about were anxious for his recovery.

Now Tom heard of the minister's sickness, too. Not that Tom went to Mr. Allison's church for he didn't. He mostly staved home of a Sunday—or in what he called home—and spent his time in wondering how many errands he could get to run, on the following day.

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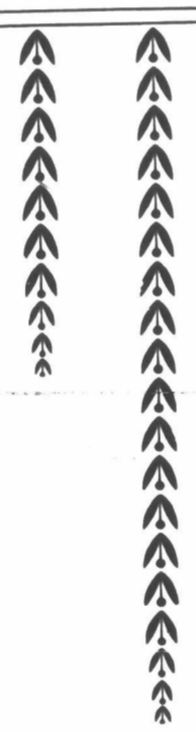
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April, 12 1
His pennies between, of ed to run than they plenty of st Of cours Allison's si everything. how the m and how w little fellow vice for hir And wha Tom do, y he meant t remembere minister ha him. It w it. A win and sleet one's face. up before called out "Here, will you?" him five c So Tom pocket, a horse, wis man woul blew cold "I don' said to h long as fiv And it wa to brush a and smile smiled at and the heartily "Well, to your c were not it." The felt ashan afterward a work h heart he vice. An his turn, thing for "I can he said t knows And wit as clean and the gift for first set ing over east, a tremblin Tom no him, an it. He the awa morning of the p in a pur sharp, I —were Johnny them. ended Such burch hurried until a ister's rejoic bit par in to she sav "Tal yes, I to do

His pennies had been few and far between, of late, for people seemed to run their own errands more than they used. So Tom had plenty of spare time on his hands.

Of course he had heard of Mr. Allison's sickness, for Tom heard everything. And when he heard how the minister had nearly died, and how weak he was still, the little fellow longed to do some service for him.

And what could a poor boy like Tom do, you wonder? Evidently he meant to do something, for he remembered the time when the minister had one something for him. It was of a cold day he did it. A winter day, when the snow and sleet came cuttingly against one's face. Some man had driven up before a store, and seeing Tom, called out:

"Here, boy! Hold my horse, will you?" And with that he gave him five cents.

So Tom put the money in his pocket, and stood holding the horse, wishing all the time that the man would return, for the wind blew cold through this thin coat.

"I don't care, anyway," Tom said to himself. "I've held it as long as five cents' worth, I'm sure." And it was then someone chanced to brush against him, then stopped and smiled. And the face that smiled at Tom was the minister's, and the minister's voice said heartily:

"Well, laddie, you are keeping to your duty as though the wind were not whistling to you to leave it." Then he passed on, and Tom felt ashamed and sorry. But never afterward was he tempted to leave a work he had begun, and in his heart he was grateful for this service. And now he felt that he, in his turn, would like to do something for the minister.

"I can't give any fine thing," he said to himself. "but I s'pose he knows I'm not fine, anyway." And with that, Tom made himself as clean and neat as he knew how, and then he started to fetch his gift for the sick man. When he first set out, the sun was just climbing over some heavy clouds in the east, and the dew was still trembling on the grass tops. And Tom noticed all the beauty about him, and walked faster because of it. He left the city streets; left all the awakening noises of the early morning, and went out to the quiet of the fields beyond. And there, in a purple patch—there, where any sharp, loving eyes could find them—were the wood violets, or Johnny-jump-ups, as Tom called them. And seeing them, Tom ended his search.

Such a wonderfully glorious bunch as he picked, and such a hurried walk as he had homeward, until at last he stood on the minister's porch, tired and warm, but rejoicing. Nurse Patterson was a bit particular about letting visitors in to see her patient, but when she saw that boy's face, she said:

"Take them in to him? Why, yes, I will, but wouldn't you like to do it yourself?"

So Tom, just a bit awe-stricken at delivering his own flowers, walked in, but he forgot his timidity when he saw Mr. Allison's face.

"I s'pose you don't remember me," said the boy, "but I heard you were sick and—"

"Oh, yes," answered Mr. Allison, holding out his hand, as he spoke, "I remember you very well. I have seen you down town many a day."

Tom smiled in pleased surprise. And then he laid the bunch of Johnny-jump-ups on the minister's table, rather apart from the hot-house roses and the vase of sweet lilies of the valley.

"They're not just fine," he said. "Bring them to me," said Mr. Allison, still smiling.

"I think," he continued, "that these are just what I have needed to make me well again, for these are the same little fellows, I believe, that were growing in my mother's garden at home. Perhaps they are a bit prettier because of the loving thought that prompted your giving them. At any rate, they can make a bond between us two, can they not, Tom? Tom looked surprised. "I mean," went on the minister, "that these can be a pledge of our future friendship, and when you come to me, to church and Sunday-school, as I know you will do when I tell you how much I wish it, you will know that these little flowers have made us friends forever."

They sounded very sweet to Tom, those words. It made his lonely little heart glad to know that he could please this man to whom he had brought such a small offering.

"If you would care to have me, I will always go," said the boy, earnestly.

"Yes, Tom," was Mr. Allison's answer, "I care very much. But there is One who cares even more than I, the One Who gave you a loving heart and the kind thought to bring me these little blossoms. For that gift is the finest in my eyes, Tom, that is given with a heart's love. And as you gave to me, so can you give your service to Him Who has always loved and cared for you."

So Tom's violets lasted for more than a day, you see, and made a new and happy life for the lad.

BUT ONE WAY.

There is no royal road to learning. The whole way is but one long, toilsome hill, whose summit is reached only by constant and arduous climbing. But all along the way, the Master Teacher has spread pleasant words of encouragement for those who would "live and learn," and in receiving their helpful influence, the journey becomes less wearisome and the crown more easily gained.

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cate that he could consent only upon condition that his teeth should be drawn and his claws cut off. The lion was so enslaved by love that he agreed to this without a murmur, and it was accordingly done. The forester then seized a club, laid him dead upon the spot, and so broke off the match.

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Notice is hereby given that all of the placer mining claims, whole and fractional, the property of the Crown in the Yukon Territory, will be offered for sale at public auction at Dawson, by the Gold Commissioner, on the 2nd day of July, 1900.

Twenty per cent. of the purchase money shall be paid to the Gold Commissioner at Dawson on the day of sale, and the remainder within thirty days from that date.

There will be no restriction as to the number of claims which may be sold to any one person or company holding a Free Miner's Certificate, but no hydraulic claims will be included in the sale.

So soon as the purchase money has been paid in full, entries for the claims will be granted in accordance with the provisions of the placer mining regulation, then in force, with the exception of the provision as to the staking out of claims, and the claims sold thereafter be subject to the placer mining regulations.

A survey of the claims sold will be made by the Department at as early a date as possible, and the claims shall include ground the Government Surveyor may define by survey in accordance with such regulations as may be made in that behalf, and the decision of the Gold Commissioner shall in respect thereof be final and conclusive.

In case for any reason it is deemed impossible by the Gold Commissioner to give title and possession to any claim disposed of at such auction sale, the Gold Commissioner will refund the deposit paid at the time of sale, and no claim shall lie against the Crown in respect to failure to give title or possession.

A second auction sale under the conditions above set forth will be held at Dawson on the 2nd day of August, 1900, of all claims not disposed of at the auction sale of the 2nd July, 1900, and of any other claims which have in the meantime become the property of the Crown under the regulations in that behalf.

PERLEY G. KEYES,
Secretary.

Department of the Interior,
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