

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.
ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, MAY 10, 1900.

[No. 19.]

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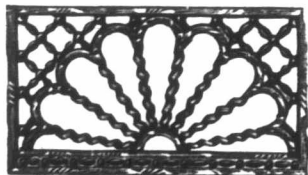
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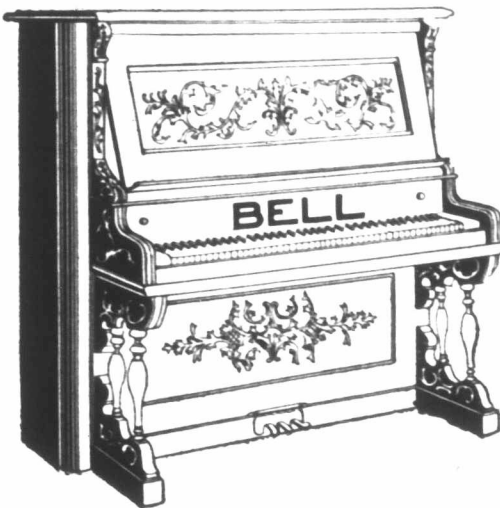


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TORONTO, THURSDAY, MAY 10, 1900

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MR. P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

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THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,

FRANK WOOTTEN
Box 2640, Toronto.

Offices—Room 18, 1 Toronto Street.

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. FOURTH SUNDAY AFTER EASTER.

Morning—Deut. iv., to 23; John iii., 22.

Evening—Deut. iv., 23 to 41; 1 Tim. i., 18, & ii.

Appropriate Hymns for Fourth Sunday after Easter and Rogation Sunday, 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.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.

Processional: 224, 242, 390, 392.

Offertory: 138, 239, 243, 292.

Children's Hymns: 233, 329, 333, 336.

General Hymns: 220, 240, 260, 261.

ROGATION SUNDAY.

Holy Communion: 310, 314, 549, 553.

Processional: 4, 36, 217, 219.

Offertory: 142, 534, 583, 634.

Children's Hymns: 291, 338, 340, 341.

General Hymns: 143, 505, 549, 637.

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

Ven. Archdeacon Bedford-Jones.

It is with much regret that we hear of the somewhat serious illness of the Archdeacon of Ontario. The Archdeacon, although he has now the able assistance of his son, Mr. H. Bedford-Jones, yet had heavy parochial work during Lent, and finished with something like grippe on Palm Sunday. Notwithstanding this, with his accustomed ardour and energy, he not only carried on the services and sermons through Holy Week, but attended the funeral of the young child of a parishioner on Thursday, which brought on an incipient attack of bronchitis. In spite of this he assisted at the early celebration on Easter

Day, and attempted to preach at the forenoon service, and again at the evening service, the consequence of which was an attack of acute bronchitis of the severest type, which has kept him in bed ever since. With all admiration for the zeal of the respected Archdeacon, we must earnestly counsel a little prudence, and, in common with his many friends, we trust and pray that he may soon be restored to perfect health.

Sunday and the Paris Exhibition.

We cannot in the least sympathize with those who find fault with the English exhibitors at Paris for closing their exhibits on Sunday. We are quite aware that Sunday is the great day for sight-seeing, and indeed for all amusements in the French capital. Yet our countrymen are accustomed to reserve that day specially for rest and for religious exercises, and they are naturally reluctant to make a common day of it; at least, they will be the chief losers, so that their scruples ought to gain respect. We understand that the Americans propose to close their offices, but to permit their exhibits to be on view, which seems to be a compromise between principle and expediency.

Church Beggars' Society.

Many persons have long been of the opinion that some of our ways of raising money for Church purposes are far from being satisfactory. The difficulty was to find better ways, and at last a serious beginning has been made in this direction. A movement was started the other day in London by Lady Gwendolyn Cecil and some other good women, who organized the Society of Church Beggars. The purpose of this new society is to abolish entertainments and bazaars for the support of religious and philanthropic causes. These ladies are not only persuaded that Church affairs are out of accord with the Christian religion, but they announce that they have a strong faith in the willingness of Christian people to aid in religious work without unworthy bribes. They think better of us than that. Accordingly, they offer to personally beg for any church or cause of which they approve, whose representatives will promise not to open a bazaar. They will write letters, they will make visits, they will get the money, if the parish will promise for at least one year to abstain from the bazaar habit.

Another Crank.

We do not approve of any kind of speaking evil of dignities or dignitaries; but we are not sorry when men who make use of a high position to hurt their country are taken to task for it. Many of our readers will remember the recent utterances of the Dean of Durham, and the remarks thereupon of one of Her Majesty's judges. The Very Reverend Gentleman is now suffering at other hands. The Rev. Horace W. Oxford, canon and

chancellor of Bloemfontein Cathedral, has written a strongly-worded letter to a friend in London, in which he says that, having read an account of the Dean of Durham's sermon, he (the writer), and his friends, have suffered "no less pain than indignation." "Surely," says Canon Oxford, "such ignorance (as that of the Dean's), is culpable in one occupying the Dean's position and speaking where he did." Then Canon Oxford informs us that the minister of Jacobsdal told his people from the pulpit that the English were "a nation of atheists, dissolute to a man." The minister of Brandfort said that if the English won, "then he would say that the Righteous God had left His throne and the Unrighteous God had taken His place." "I mention these," (adds the Canon), "because they were said while I was in those places, but they show the spirit in which the ministers have, throughout the war, tried to incite the burghers, and to keep them up to fighting." The Dean of Durham and his friends will do well to read this remarkable epistle thoughtfully. The crisis in the Transvaal might never have come had not the Boers been misled "by the ignorant utterances of some in England."

The Philippine Islands in the Future.

It is one of the most encouraging features of modern civilization that nations, gaining possession of other countries and peoples, should think not merely of what they can get from them or make of them, but also and quite as much of their duties to them. This, we are glad to see, is the case with the American people in relation to those Spanish colonies which have now become essentially their property. Bishop Potter, of New York, has been setting forth, in a very interesting manner, his view of the duties of his people to the inhabitants of the Philippine Islands. He thinks it is out of the question that the Filipinos should be left to govern themselves. There is no way to get rid of the islands honourably, he says, though he is not prepared to say that the general policy of expansion is good. A military form of government is the only feasible one. The war is practically over, and the great majority of the Filipinos friendly. The children are devoted to our soldiers, whose morale is very high. "I think I may fairly say that I have considerably changed my views as to the right of the stronger nation to govern the weaker; as to the duty of the stronger nation to do so. It is inevitable that such things should be. Everywhere we went throughout the East we found the problem to be the same—that of making these people realize the superiority of what we call civilization, and give them the free opportunity to adopt it." He found Filipino children quick and docile, and thought the islands would soon repay for the trouble they had given. In speaking of missionary work here and elsewhere in the East, he deplored a general ineptitude in adapta-

tion to native ways. The essential part of a missionary's work was as a forerunner of civilization. That was essential if prejudice was to be overcome. On the other hand, the work done by the latter class of missionaries was less appreciated and sometimes misrepresented. "In my travels among the missions of China and India, I did not find any of the bitter sectional fights that I had heard of. All those at work out there are at one in their purpose to maintain a cordial relationship between the different Church missions." This opinion finds an echo in the recent action of the Indian Episcopal Synod. The use of missions in aiding an understanding between Asia and Europe could hardly be over-estimated, though the Bishop concluded with the remark that when Japan had taught China the art of war, neither England nor Russia, nor Germany would decide the fate of the East.

Religious Education.

While the subject of religious education is interesting many among ourselves so deeply, it may be useful to note what School Boards are doing in the Old Country. We are informed that the London School Board are making what is practically a new departure in regard to their evening schools. The committee have been considering the question of opening them in Voluntary Schools. At present there are three schools in which they have an arrangement for this purpose, but in two of them the Board also hire the buildings for day schools. The third school is in the somewhat exceptional district of the Italian mission in Hatton-garden. It is proposed therefore, that the chairman of the committee shall move the following resolution at the earliest opportunity: "That a letter be forwarded to the managers of Voluntary Schools stating that the Board contemplate the opening of evening schools in suitable Voluntary School premises, where the Board think that further evening school accommodation is desirable; and stating further that if they (the managers), are willing to accept this offer, the Board will be prepared, (a) to pay all expenses, including the payment of the cleaner, and a sum sufficient to cover the cost of fuel and light; (b) to allow the managers a representation, say two of their number, on the body of managers for the evening schools in the district; and (c) to appoint without competition the head teacher of the day school as responsible teacher of the evening school, if the evening continuation schools committee think the teacher suitable."

Sociability in the Church.

"People often speak of congregations as sociable or unsociable, and figuratively, as warm or cold. They complain of some, in which even members are ignored by the majority, while strangers are hardly noticed. You will hear them say, I have gone to that church for years, and no one speaks to me. Then there are other churches, where people find quite another atmosphere. Everything is warm and pleasant. You meet with a friendly greeting at the door, are shown

politely to a pew, are welcomed by those already in it, who at once hand you a book, so that you may join in the service, and when the service is over, you are pleasantly invited to come again. You will hear men and women say that however much they may be attracted to a church by the preaching they hear there they would really prefer to go to one where there was an atmosphere of warmth, cordiality and sociability, even if the preaching is not as good as in an arctic or antarctic church, in which the nave is full of ice. We have read, even in books written by Englishmen, about what they call "The British Stare," which is enough to turn an ordinary modest individual into stone, but we believe that there are people in this country, not of British blood, who are adepts at that cold way of looking." So far, we quote from the "Lutheran," and with warm approval, for we believe that we have here the secret of many of our own losses, and many of the gains of other communions. The fault here mentioned is probably chargeable upon Anglicans more than upon any other Christian community. We are shy people, especially in matters of religion. We do not like to be interfered with, and we do not like to interfere with others. But this may be carried too far. If other communions lay themselves out to gain adherents, and Anglicans are indifferent, we know quite well what the consequence will be. Quality is a great thing, no doubt; but we must also have quantity.

Conversions from Rome.

We copy the following interesting intelligence from the New York Tribune, of December 18th: "The 'Emancipation from Rome' movement spreads apace and gathers power in Eastern Europe, assuming proportions which make it an object of serious concern at the Vatican. It has extended to 323 localities in Upper and Lower Austria, Bohemia, Styria, Moravia, Corinthia and Salzburg. Its converts to Protestantism are numbered by thousands. So far, the Church has found no means of checking it, and its symptoms are those of a new reformation." This communication is of deep interest in more ways than one. Readers of Macaulay's Essay on Ranke will remember his description of the Counter-reformation in which the Jesuits won back to the Roman Communion large areas which had been gained over to the Reformation. Partly by that means, partly by the persecutions in the Thirty Years' War, a great part of the Austrian dominions was recovered. It would appear that this process is now being reversed. It is not often that such cases are chronicled, while the Roman Catholics are ever on the alert to make known their gains. It may encourage our own fellow-workers to learn that the gains are by no means all on one side.

The American Ambassador on Reading.

Many excellent counsels have been given with regard to the best way of getting acquaintance with books and literature. An excellent address on the subject was delivered

by Mr. Choate, the American Ambassador, at the opening of a public library at Acton, a suburb of London. It is reported in the Saturday edition of the New York Times, as follows: "Now you have got the library, how shall you make the most and best of it? That is a great question. . . . It is quite evident that a man cannot read everything. Most of us have very little time for reading. What shall we do? Great scholars and sages have laid down rules worth remembering. Bacon's is the best. He says: 'Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.' Books, like the novels of the day, that you can read best by judicious skipping, are to be tasted at the rate, say, of one an hour, or one an evening. The books to be swallowed are those, I think, which may be read once. The books to be chewed and digested are the gold nuggets of literature. Old Fuller, a great reader himself, says: 'Memory is like a purse. If it be overfull so that it cannot shut, all will drop out of it.' That is very true. You must remember it when trying to make the best of your library. I would like to find some mode of remembering the best parts of what I have read. Some generations ago men remembered a great deal more of what they read than they do now. It was a day of fewer and dearer books, when the household library was made up of such volumes as the Bible, Shakespeare, Milton, and Plutarch's 'Lives.' Our Puritan forefathers read the Bible through every two years, each man in the presence of his family. It was one of the best things they did. What was the result? They knew the Bible by heart, and it had a vast influence on their language, their morals, and their character. That is the way in which you may be sure of retaining a good memory. Read less and read it over and over again. The habit of committing something to memory daily is invaluable, yet we abandon it as we grow older. If it were kept up, a man at fifty or sixty would remember as well as a boy, and would carry with him to the end a vast deal of rich and happy thought to gladden his life. I would rather read one of the best hundred books three times than three books outside the hundred once each. A good book improves on acquaintance, like a perfect work of art. A bad book does not. That is a valuable test. Let me give you another saying from Carlyle. It is this: 'If time is precious, no book that will not improve by repeated reading deserves to be read at all.' Lastly, I would say, read what you like. Do not read anything merely because other people like it. Select some good author or subject that excites your admiration, and read over and over again."

The Churchmen's Union.

We have, on several occasions, drawn attention to this society, the result of a secession of the more moderate members of the English Church Union, and which has for its secretary the Rev. Dr. W. F. Cobb, formerly assistant secretary of the E.C.U. There is so much food for thought in Dr.

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Cobb's account of his society that we reproduce a letter in which he sets forth its aims: The immediate cause of its existence is undoubtedly the disgust caused in the minds of the great central body of English Churchmen by the folly and self-will of the two extremes. The one party are enamoured of something which is not the English Church, and which they call Catholicism (Mr. Athelstan Riley's letter in the first number of *The Pilot* is the latest expression of this yearning for something beyond our Church). The other party are enamoured of something which is not the English Church either, and they call it Protestantism. The Catholicism and Protestantism of the two parties respectively are not synonymous with the appeal to antiquity and the assertion of liberty which characterize the Catholicism and the Protestantism of the English Church. The former is a "nebulous cosmopolitanism," to use the Bishop of London's accurate phrase, and the other is a religious atomism. We desire to say for the English Church that her great central body believe in her as the representative of Christ's Church in this country and as a reformed Church. We believe her superior to either Rome or Geneva. But beyond this more immediate cause is another. Church life, like all life, moves in cycles, and we are now at the end of one and the beginning of another. The Evangelical and the Tractarian movements have spent their force and taught us their lessons. The Holy Spirit is now leading us to another task. To quote from the latest Bampton lecturer, Mr. Inge: "The constructive task which lies before the next century is, if I may say so without presumption, to spiritualize science as morality and art have already been spiritualized. The vision of God should appear to us as a triple star of truth, beauty, and goodness. These are the three objects of all human inspiration; and our hearts will never be at peace till all three alike rest in God. Beauty is the chief mediator between the good and the true; and this is why the great poets have been also prophets. But science at present lags behind, she has not found her God; and to this is largely due the 'unrest of the age.'"

Meanwhile, the special work assigned to the Church of England would seem to be the development of a Johannine Christianity, which shall be both Catholic and Evangelical without being either Roman or Protestant. It has been abundantly proved that neither Romanism nor Protestantism regarded as alternatives possess enough of the truth to satisfy the religious needs of the present day. But is it not probable that, as the theology of the fourth Gospel acted as a reconciling principle between the opposing sections in the early Church, so it may be found to contain the teaching which is most needed by both parties in our own Communion? In St. John and St. Paul we find all the principles of a sound, sober Christian Mysticism; and it is to these 'fresh springs' of the spiritual life that we must turn, if the Church is to renew her youth." (Inge, Bampton Lectures, 1899, pp. 322-324).

THE BISHOP OF LONDON ON THE REFORMATION.

It is quite worthy of consideration that people should be, in these days, disputing as to the value or even the necessity of the Reformation. We do not mean that there is anything remarkable, that people should take different sides on so great a question. That Roman Catholics should denounce the schism as a great wickedness, and that Protestants should declare it was a matter of absolute necessity in order to the saving of vital religion—these differences might be supposed to be a matter of course. But that within a reformed Church there should be differences almost as great, may well occasion some degree of astonishment. It is unnecessary to spend any time in proving that this astonishing thing has come to pass. Do we, then, understand the meaning of the Reformation? This is one of the points to which the Bishop of London directs attention in his recent charge. We are not sure that we entirely agree with his Lordship in his answer to the question. At least on the negative side we cannot entirely accept his statements, although we readily concede the positive. On the negative side, the Bishop says: "I do not think that we shall find the answer in the domain of theology." Now, if the Bishop means that the English Reformation in the time of Henry VIII. did not begin with a controversy about doctrine, then his statement is unassailable. But the immediate action of the King or the quarrel between him and the Papacy, however it may be regarded, was not the leading feature or principle in the English Reformation. Under Wycliffe and the Lollards considerable controversies had taken place affecting the doctrines of the Church; and even under Henry VIII. a considerable advance was made in the modification of doctrine and practice, although the King was strong enough to lead a reaction. However, no sooner was Henry in his grave than the under-current of opposition to mediaeval teaching came out into evidence, and assuredly there was then no lack of doctrinal change in the Church. Still one must agree with the Bishop that other elements were at work. "The growth of knowledge and the development of national consciousness gave men a new sense of power and a new means of criticism. They demanded that the ecclesiastical system should be in accordance with their knowledge and with the sense of responsibility for their own life and actions which passing events forced upon them. This is the general meaning of the Reformation movement." Here we believe the Bishop is right, and we commend to our readers a careful consideration of his statements, already quoted in these columns. The Bishop explains, from this sentiment, the feeling of antagonism in English people to any system which shows an opposite tendency, and their sensitiveness on the subject. There was a virtual contract between Church and State at the Reformation. "The Church stated the position which it claimed, the teaching which

it offered, and the nature of the ministrations which it provided. The State accepted that statement; and the general result of that offer and that acceptance was the recognition of a Concordat which is generally called the Reformation Settlement." The Bishop thus leads us to understand that either side may be jealous of any invasion of its rights, of any violation of the implicit contract entered into. We may dwell for a moment on this, because we believe that here is the very point to be settled. By and by both sides may agree to save modification or alteration of the contract. The Prayer-Book, for example, may be subjected to revision—either way, in either direction—and the Church may say, This is what we offer now, and the State may reply, This we accept—or it may reject, and that would mean disestablishment. But this is far from the question now before us. What Church and State are at this moment interested in settling is the exact meaning of the contract and of the terms on which it rests. The great mass of Churchmen and of citizens are quite agreed in a practical way. But there is a minority on one side which resolves that the Church documents exclude much less of pre-reformation usages than has commonly been supposed, whilst the other side contends that this is a contention which overthrows the Reformation Settlement. There are some weighty remarks in the Bishop's charge on this subject, and to these we will hope to return.

CONCERNING ORTHODOXY.

It is very interesting to note the various streams of tendency, in our own day, setting in opposite directions, one towards liberalism, another towards something like despotism; one towards socialism, another towards particularism (which dies hard). Among these contrasts hardly any is more remarkable than the tendencies to strict orthodoxy on the one hand and to latitudinarianism on the other. Certainly contemporaneous sentiment leans towards the latter form and tendency of thought, yet not without some indications of reaction. These reflections are forced upon us by glancing at two newspapers belonging to the Anglican Communion, one from the United States, comparatively unknown to us, entitled, "Church Defence," the other the greatest of all our Church newspapers, the English "Guardian." The former is almost filled with cries of pain at the state of matters in the Anglican and Presbyterian Churches, and one page has two columns setting forth the oaths taken by ministers to be ordained; (1) in the Presbyterian Church, and (2) in our own. The extracts are headed: "The Broad Church Oath"—as much as to say, "Just look at the oaths taken by these liberal teachers of Christianity, and consider what they teach." In the Union Theological Seminary, for example, we are told, it is ordered that "every member of the Faculty shall, on entering upon his office, and triennially thereafter, or when required by the Board, so long as he remains in office, make and subscribe the following declaration in

the presence of the Board." Among the statements signed is this: "I solemnly affirm that I believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice." The Anglican Confession is much less stringent: "Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ?" The object of printing these two declarations side by side is to charge "broad Church" teachers with a violation of their vows. But we imagine that most broad Churchmen would have no difficulty here. Moreover, it must be remembered, and it is generally recognized, that documents of a certain antiquity must receive a certain latitude of interpretation, although we are far from wishing theoretically or practically to abolish the limitations and definitions of the Confessions. This is, in fact, the proposal which (we are told by the English Guardian), is now made by Mr. Page Hopps, an eminent Unitarian minister in Great Britain. Mr. Hopps, like a good many of his thoughtful brethren, who take a national, rather than a sectarian view of the established Church, thinks that the Church should not be disestablished nor disendowed, but nationalized. With great insight he declares disestablishment to be a coarse and wasteful plan—that is to say, it would be alienating a large sum of money from the religious education of the people, and appropriating it to less worthy objects. But then when we want to know what is meant by nationalizing the Church, we find Mr. Hopps by no means a safe guide, for his nationalizing would amount not exactly to the abolition of all doctrine, but to the allowing of every congregation and of every member of every congregation to think exactly as they pleased. This seems to Mr. Hopps the solution of some of our present difficulties—in ritual and in doctrine. By all means allow one congregation to have its teacher declaring in favour of Transubstantiation, and its ritual with Incense, Lights, and all the rest of it—to any extent. But also allow another congregation to have its teacher denying the doctrine of the Trinity, the Atonement, etc., etc.—also to any extent. And this would be nationalizing the Church—yes! with a vengeance! That we are not misinterpreting Mr. Hopps may be seen, when we remark that he would allow any person to be a member of a congregation, and that he would allow any congregation to "vote itself into the National Church," without regard to its Creed or manner of service. Our brethren, who are now crying out for a liberty beyond that which is allowed by the authoritative documents of the Church, may as well meditate upon these suggestions. We are ourselves inclined to accord very considerable liberty of ritual; but how can we logically refuse a certain "liberty of prophesying?" And what will the teaching office of the Church mean, if anyone may teach anything?

It is proposed to try to raise £250,000 on the occasion of the bicentenary of the S.P.G. in June.

HOMILETICAL HINTS ON THE COLLECTS.

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

Collect for the Fifth Sunday after Easter.

The Bishop of Edinburgh, in his recent publication on the Prayer-Book, has drawn attention to the wonderfully felicitous translations of the Old Collects, which are found in our Office Book. We have drawn attention to this point frequently, and have given illustrations of it. We can never forget the great debt which, in this respect, we owe primarily to Cranmer and also to his co-workers. A comparison of the Collect before us with the original Latin will illustrate the same truth.

i. Consider the address to God:

"O Lord, from Whom all good things do come." In the epistle for the previous Sunday this truth is set forth: "Every good gift and every perfect gift is from above." No one seriously denies this; yet practically we are in danger of ignoring it. Well, therefore, to dwell upon it.

1. Natural gifts are from God. Constitution of body and mind. Favourable circumstances. Friends. All that helps. "We bless Thee for our creation, preservation, etc."

2. Higher blessings. "But above all for Thine inestimable love, etc." Not these gifts only from God; but these the highest and the best. (1) Redemption by Christ. (2) Gift of the Holy Spirit. (3) Means of grace. (4) Hope of glory. All good things for time and eternity.

ii. The Prayer based upon this Confession.

1. It is the prayer of need and submission: "Grant to us Thy humble servants." High honour to be God's servants. Only as we are humble and submissive can we hope for a blessing.

2. A prayer for Divine inspiration. External revelation invaluable and necessary. But equally we need internal light and life and power. "Comfort, light, and fire of love."

3. And this for practical purposes. (1) That we may have good and holy thoughts. Only God can give these, and He by His Holy Spirit. The words of our mouths come from the meditations of our hearts. (2) But also that we by merciful guiding may perform the same. Good thoughts the beginning, not the fulfilment. All brought to completion in acts—performing. "By their fruits ye shall know them."

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 TERRIBLE FAMINE IN INDIA.

In response to my appeal for the famine sufferers in India I very gratefully acknowledge the following contributions: Greenville and Bullock's Corners' Mission Band, \$3; J. T. C., 50c.; Miss A. E. Menche, Peterborough, \$1; Mrs. J. G. Stevenson, \$5; Lillie V. Bolton, Portland, \$1; K. I. G., \$1; A Teacher, for Zenanas, \$6; Mrs. R. Baldwin, \$10; Port Hope Friend, \$5; St. John's Church W.A., Port Hope, \$5; Y.P.S.C.E., Branchton, \$4; D.P.F., \$1; W.A. of Christ Church, Bailieboro, \$1.25; proceeds of concert at Bailieboro under auspices of S.O.E., O.F. and L.O.L., \$21.25; Anonymous, 50c.; Mrs. J. D. Taylor, Tapleytown, \$2; All Saints' S.S., Duck Lake, Sask., \$5; From a widow who works for her living but is thankful for many blessings, \$1; Congregation of St. Peter's, West Essa, \$5; Mrs D. C. Haynes, St. Catharines, \$5; Miss J. Dalton, Toronto, \$2; Sympathizer, Davenport, \$1; Mrs. Peters, Toronto, \$5; Birkbeck Investment, Security and Savings Co., Toronto, collected, \$8.50; \$13.05 from St. James' Church, Fergus, as follows: J. Williams, \$1;

Miss Groves, 25c.; R. D. Farmer, \$2; Mrs. Davis, \$1; T. Williams, \$2; R. Masworth, \$1; H. Masworth, \$1; Mr. and Mrs. Watt, \$2; Mrs. Nichols, 30c.; R. A. Robinson, \$2; Anonymous, \$1; Mr. Ross, \$1; J. M. Gurnett, St. Simon's, \$2; Thank-offering, \$2; Madeline Mavis, Markham, 25c.; An unknown friend, Pembroke, \$2; Evangeline H., \$5; "A little help," Merritton, 50c.; "For Christ, Who loved us," from Mother and Annie, \$1; "Pay Day," \$1; F. C. C. Heathcote, \$1; Girls' Auxiliary of St. Clement's, \$2; Fruits of an afternoon tea, given by Mrs. O'Hara and Mrs. D. S. Patterson, Chatham, \$41.67; Cleo, \$2; St. Alban's and St. Mary Magdalene's churches, Lloydtown, \$4.32; The Misses Cresswell, Brampton, \$2; Isabella Haynes, Toronto, \$10; W. H. Dunford, and W. A. Dunford, Ontonoff, \$2; A Friend, Gesto, Essex, \$2; A. T. M., \$100; Mrs. Grundy, Omeme, \$1; Mrs. Curry, \$2; One who has been hungry, \$1; Carrie Buch, Humber Bay, \$2; Mrs. Lewis and family, Rosedale, \$5.70; M. H. Morrison, Ayr, \$1; Ashbridges School, per Miss Ethel Legge, \$28; Mrs. Hay and Miss Gray, Toronto, \$1.50; From a friend, Bradford, 50c.; From a friend, Bradford, \$9.50; Bradford Mothers' Prayer Union, \$10; A friend, \$1; Sakelel, L. O. G., No. 1,090, \$2; A. Dulmage, Sakelel, \$2; Bessie Parker, Dorchester Station, \$10; Mrs. Roberts, Horning's Mills, for lepers, \$1; Lena Roberts, Horning's Mills, for lepers, 35c.; Mabel Roberts, Horning's Mills, for lepers, 50c.; Winnie Roberts, Horning's Mills, for lepers, 46c.; Birdie Roberts, Horning's Mills, for lepers, 46c.; Lewis Roberts, Horning's Mills, for lepers, 46c.; Miss May Wheeler, Horning's Mills, 27c.; Broadview Ave., Toronto, \$2; From one who loves to help, \$25; Trinity Church, S. S., Adgala, \$2.50; Trinity Church, Bradford, \$11; W. Broadfoot, Fergus, \$1; S. E. S., Qu'Appelle Station, Assa, \$1; E. R. R., Medicine Hat, "In Christ's Name," \$3; A friend, Quebec, \$2; "Procrastination," \$2; W. A. Fraser, Ottawa, (lepers), \$5; Mrs. G. Copeland, Horning's Mills, \$1; W. S. Moody, 25c.; A friend, 25c.; Girls' Bible Class of St. Margaret's, Toronto, for Zenanas, \$1.50; E.A.M., \$2; H. R. Brookholm, Owen Sound, \$10; Mrs. F. Osler, \$5; Mrs. Trotter, Osnabruck, \$2; Misses Annie and Ada Fair, Millbrook, \$2; Sister Sarah, Dundas (for lepers), \$1; Mrs. Brooke, Dundas, (for lepers), 25c.; Widow and Daughter, \$1; Mrs. H. A. Drummond, \$5; Miss Drummond, Mimico, \$2; Mrs. Parkin, \$3; All Saints' S. S., King, \$7; James Humphrey, Scarboro, \$5; Miss E. Humphrey, Scarboro, \$2; A late member of St. Simon's Church, \$5; Mrs. Hallen, Toronto, \$1; Anonymous, 25c.; L. B., Toronto, \$10; Clarence and Hazel Moore, Teeswater, 82c.; Mrs. T. A. Mills, Wingham, \$5; A few contributors in the parish of Acton and Brockwood, \$1.85; Easter offering, St. Paul's Church, Aultsville, \$3.75; J. B. Crawford (for lepers), Shawville, \$5; St. James' S. S., Lakefield, (for lepers), \$2; Rev. B. Watson, Quebec, \$2; From Trinity Church, Quebec, per Rev. E. J. Etherington, \$50; as follows: Congregation, \$37.10; Girls' Mission Band, \$7; S. S., \$6.01; Mrs. C. Bristol, St. Thomas, \$7; A. H. Campbell, Jr., \$15; Children of St. Clement's Church, Colbec, \$6.50; S. S. of seven scholars, Dinarvine, \$2.05; Mrs. Larratt Smith, \$4; Trinity Church, and S. S., Chippawa, \$13; An old member of same, \$1; A. I. Hubbard, \$2; One sympathizer, \$2; St. George's congregation, Scallfled, \$3; C. E. Society of St. John's Church, Leamington, \$2.50; S. C., 50c.; Holy Trinity Church, Lucan, \$8.30; C. J. C., (for lepers), \$5; Mildred and Hazel Zeckie, Sarnia, \$1; Mrs. Wallace Jones, \$3; A. P., Niagara Falls, (for lepers' famine fund), \$1; Blanche Young, \$1; Cornwall 25c.; A friend, Woodstock, \$1; L. Henderson, Collingwood, \$1; John J. Watson, Rockingham, \$5; E. A. D., Aylmer, \$1; C. Z., \$1; Miss Eva C. Kerr, Hillcrest, \$2; The Misses Moore, \$4; C. E. Society, Schreiber, \$7; A friend, \$5; St. Matthias S. S., Winchester, \$1.31; "A. C.," \$5; St. John, N.B., \$2; Freddie Stevenson, 5c.; Dora Slade, Howard street, \$1; Miss H. G. Gillespie, \$10; Miss Greenshields, \$15; "R.," Toronto, 35c.; Edgar Hallen, Orillia (part for lepers), \$3; Me-

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s H. G. Gillespie,
2," Toronto, 35c.;
r lepers), \$3; Me-

memorial Church, London, \$2; Sent from "friends" on 22nd April, \$53; \$20 of this for Leper Famine Fund; Proceeds of a tea given by the ladies of Chatham, \$57.85; Park street Methodist S. S., Chatham, \$9.61; W.A., of Ottawa diocese, \$25; Lent self-denial money, from a member of St. John's Church, Antrim, \$2; Florence, 5c.; Kathleen, 5c.; Anon., \$2; Dr. F. Grasett, \$5; Collected by Julia Ray, \$2.35; A sympathizer, \$1; Thank-offering from Niagara-on-the-Lake, \$5; "Marion," \$1; H. V., \$5; "In His Name," Peterboro, \$3; "A friend," Rat Portage, \$1. It is a sad thought that in spite of all who are now striving to help the famine-sufferers, thousands are dying. It is estimated that 15,000,000 will have died by September. Still let us not forget that many, many lives are saved by the continual efforts made to send relief, and let us be ready to do all we can to strengthen the hands of our missionaries, who so earnestly strive to reach and save those who are starving. The accounts one sees are almost more than one can bear to read; the pictures more than one can bear to look upon. One represents the ground strewn with what looks to be dead bodies, but we are told, "All were alive when the picture was taken." One account says: "Will you—can you buy 100 more children for our mission?" This question is put to a sorrowing missionary. Think of ten dollars for 100 children of parents who are about to die of starvation. I cannot say what missionaries, or what part of India this refers to. "There are thousands of men in India who are anxious to work for a pint of grain and one-half cent in money as their daily wages, that they may get food for their starving families. Emaciated men, women, and children are met on the roads, trying to reach places where food may be found. Children are born on the road sides, and their mothers die because they have no food." This is, indeed, a sad account, and the scarcity of water and the terrible hot winds of India add greatly to the suffering; nevertheless, let us never cease to pray for these people, and to thank God that we are permitted in any way to have a share in sending them relief; each one for himself or herself will probably feel just how he or she may help, and if it cost some self-denial, so much is it the more worthy offering to Him "Who loved us, and gave Himself for us." It is terrible to be selfish, or to spend much on self-gratification, dress or luxury, when our fellow-creatures are starving. One dollar, we are told, will feed twenty people for a day. The price, perhaps, of an evening's amusement to one of us. A family with several children needs only \$5 a month. Perhaps some would like to contribute this sum. I know how many kind hearts there are, and am sure many will gladly forego pleasures, if need be, and often necessities, to help those that are starving. It is wonderful what the missionaries can do with the help sent to them. In one district alone, 2,500 children are being kept from death by being fed at the schools of the C.M.S. Let us thank God and add to the number. Will those desirous of helping the leper famine please mark their contributions for that object, otherwise all sums sent to me are divided between the missionaries of the C.M.S., S.P.G., and Zenanas. Please address, Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

TORONTO WOMAN'S AUXILIARY.

The fourteenth annual meeting of the Toronto W.A. was held in St. James' schoolhouse on May 2nd, 3rd and 4th. All the meetings were well attended, delegates coming in from remote parts of the diocese, and many branches being represented, which in former years have been unable to send delegates. Indications were not lacking that interest in mission work was aroused and deepened during those meetings, and all who attended were impressed with the unity and earnestness of purpose which pervades the auxiliary. The opening service was held in St. James' Cathedral on May 2nd, the rector, Canon Welch, preached an eloquent sermon from the text, "And other sheep I have

which are not of this fold, them also I must bring and they shall hear my voice, and there shall be one fold, and one shepherd." Holy Communion was celebrated by the Lord Bishop of Algoma, assisted by the rector, Canon Osler and Rev. G. C. Wallis, the communicants numbering about five hundred. The schoolhouse was tastefully decorated with the banners of the girls' auxiliaries, and every possible arrangement for the comfort and convenience of the visitors was provided. Much regret was expressed that the honorary president, Mrs. Sweatman, was unable to be present; in her absence the honorary vice-president, Mrs. Welch, extended greetings to the delegates, and a cordial reply was made by Mrs. Carswell, of Uxbridge. The president, Mrs. Williamson, presided over all the sessions, and to her wise direction much of the success of the meeting was due. In her annual address, the president outlined the duties of members of the auxiliary, and showed them what an ideal branch should be. In emphatic but kindly words she urged each to try to make the coming year one of more earnest service and complete consecration. She especially commended the needs of Algoma missions to the Auxiliary, feeling that Toronto should assist the Bishop of Algoma more generously. The reports presented by the diocesan officers occupied most of the first afternoon sessions, and from them many encouraging signs were gleaned. Miss Tomlinson, recording secretary, gave a report of the meetings and membership during the year. The total membership is now 5,546. Of these 1,104 are junior members and 4,443 are seniors. There are 140 senior branches in the diocese, and 122 life members. Seven missionaries from the home and foreign fields have been present at board meetings of the auxiliary during the year. The corresponding secretary, Mrs. Willoughby Cummings, reported the general growth and extension of the work in the mission fields, one most encouraging sign being a recent offer from a member to undertake duty in Athabasca. The establishment of the "Robert Gilmore Ward" at the Wawanosh Home for Indian Girls at Sault Ste. Marie was a subject for sincere congratulation, as no better use would have been made of the memorial legacy left to the society by the late Mr. Gilmore. The treasurer, Mrs. Grindlay, reported receipts, \$14,591.12, an increase of \$5,389.17 over last year. For the Indian Famine Fund \$2,169.88 was collected by one member. The treasurer's expenditure was classified as follows: Diocesan missions, \$1,203.88; Algoma, \$1,629.85; Northwest, \$3,082.62; Foreign, \$4,264.69; Education Fund, \$406.15. This is inclusive of the parochial missionary collections, which were reported by the secretary-treasurer, Mrs. Alfred Hoskin; they amounted to \$4,105.52, of which \$3,667 was for diocesan missions. The Dorcas department, which always arouses much interest, is in the hands of a committee, of which Mrs. MacLean Howard is convener and Mrs. Banks, secretary-treasurer. The report presented told of 229 bales sent out, upon which \$4,560.01 had been expended in new material and freight. The bales contained 12,294 articles. Among these were 465 quilts and 431 yards of carpet. The ability of the Dorcas workers to meet an emergency was shown last week, when 179 articles were shipped to the sufferers in the recent Hull fire. The Extra-Cent-a-Day Fund, which furnishes the means to meet monthly appeals for help, has during the year amounted to \$543.02, and has been expended in various missions. The work of the junior auxiliary was reported by Mrs. Forsythe-Grant and Mrs. E. F. Blake, secretary and treasurer respectively. Both officers feel that the junior work has not prospered as it should during the past year, and they asked that a special effort be made to increase the membership and assist the superintendents of the juniors. The total amount received by the junior treasurer was \$563.57, and thirty-nine bales were prepared by the children. The Ministering Children's League is affiliated with the auxiliary, and a comprehensive report was presented by Mrs. Francis. The juniors and members of M.C.L. attended their annual meeting in large numbers on

May 2nd. Their answers to the missionary catechism showed the fruits of careful training; the thankoffering for the 19th Century Fund presented by the children amounted to \$60.22. A good selection of limelight views, showing scenes in the mission field furnished a pleasant entertainment, and the explanations made by Rev. Canon MacNab were most profitable. The papers read during the meetings by members of the auxiliary were filled with interesting information. Miss Laing read a most comprehensive account of medical missions, showing their progress in Japan, India, China, Persia and Africa, and the fearful results following upon the heathen theory that all ills are caused by demons. The twenty-four papers which comprised the "missionary chain" were read on the second afternoon. These papers will probably be printed at an early date, and will furnish a useful handbook of missions. The following is a list of the links in the chain: Link 1, the beginning of diocesan work; 2, Haliburton; 3, Minden; 4, mission work among white settlers, Algoma; 5, Temiscamingue; 6, Indian missions, Algoma; 7, Wawanosh and Shingwauk homes; 8, Dynevor mission; 9, Touchwood Hills; 10, Blackfoot Reserve; 11, Athabasca; 12, Moosonee; 13, Mackenzie River; 14, Selkirk; 15, Caledonia; 16, Yale Lytton; 17, Chinese missions, British Columbia; 18, Matsumoto, Nagano; 19, C.C.M.A. missions in Japan; 20, China; 21, Zenana missions; 22, South Africa; 23, Corea; 24, missions to the Jews. The speakers from the mission field, who gave addresses at the several sessions, all received hearty welcomes and were heard with marked attention. Bishop Thorneloe, of Algoma told of the great assistance which has been rendered by the auxiliary in all parts of the Dominion, as well as in foreign lands, and especially thanked his hearers for recent gifts, which have greatly cheered all workers in Algoma. The two most distinct needs at the present time are permanent pledges towards the mission fund and donations to the Bishop Sullivan Sustentation Fund, which will in a measure take the place of the grants fast being withdrawn by the English societies. His Lordship the Bishop of Athabasca also expressed deep gratitude for the assistance received in the past from the Toronto W.A. In his distant diocese the bales of clothing are most helpful, and without them it would be difficult to carry on the work among the Indians. Rev. C. F. Wilson, of Palestine gave vivid descriptions of the difficulties experienced in carrying on Christian work among the Mohammedans, and their great claims upon English people, a large proportion of them being our fellow subjects. Miss Barnes and Miss Wade, of the Church of England Zenana society were both charming speakers and gave interesting addresses upon India and China respectively. On the last afternoon of the meetings the thankoffering box was opened, the contents amounting to \$219.41, of this \$38.95 was for Algoma mission fund, \$33.95 for Famine Fund, \$25 for other foreign missions, and \$74.51 was undesignated. Two members, Miss Wilgress and Miss Scott said farewell to their fellow-workers during the meetings, as both these ladies will shortly enter upon mission work in the Northwest, one going to Mackenzie River diocese and one to Athabasca. The life members' fees for the year, amounting to \$325, were voted by ballot towards the building of a parsonage at Haliburton, Toronto diocese, where Rev. M. F. Goodheart is stationed. The election of officers resulted as follows: President, Mrs. Williamson; 1st vice-president, Miss Tilley; 2nd vice-president, Mrs. Wm. Baldwin; secretaries, corresponding, Mrs. Cummings; recording, Miss Tomlinson; juniors, Mrs. Forsyth Grant; treasurers, E.-C.-a-Day, Mrs. Miles; junior, Mrs. E. F. Blake; Dorcas sec.-treas., Mrs. Banks; Literary Committee, Miss Laing; P.M.C. sec.-treas., Mrs. Alfred Hoskin; conveners, Literary Committee, Mrs. Davidson; Dorcas Committee, Mrs. Howard; P.M.G., Mrs. Morgan. The office of diocesan treasurer is still unfilled, and by the unanimous vote of the meeting the appointment was left to the Executive Committee. The resignation of Mrs. Grindlay, who has so ably filled the office

since 1801 was most regretfully accepted, and as a slight token of the appreciation and gratitude felt for her services she was presented with a provincial life membership.

REVIEWS.

On Monday of this week The Publishers' Syndicate, limited, 51 Yonge street, Toronto, issued the first Canadian edition of a new novel by Dr. William Barry, well-known as the author of "The New Antigone," "The Two Standards," etc. The story deals with the inner political and social life of modern Italy, as viewed by a young Englishman, who ventured to probe into both with startling results to himself. It is full of fascination and interest—so full indeed as to make it difficult to lay aside, while the insight which it affords into the undercurrents of Italian society is both vivid and profound. The book has made a sensation in England, and will be received here with anticipations which it will certainly justify. Dr. Barry has added largely to his already high reputation by the publication of "Arden Massiter."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Port Morien, C.B.—The Church's work, within this parish, is being carried on steadily and persistently by Rev. W. T. Lockyer, rector, and Rev. Herbert Feaver, curate, in spite of the many changes that go on all the time—such changes as are common to colliery districts, and peculiar to the present state of unrest within this county. Hundreds of people have, within the past year, come into the parish, the large majority of whom are Romanists or dissenters; and the few Churchmen become fewer still, owing either to their indifference about spiritual matters, or their going with the crowd, and being satisfied with anything that professes to be "good." This is particularly so with the Newfoundlanders, which state of things we believe could be improved, if their respective clergymen would give them a letter to the clergyman in charge of the parish where they find their work assigned to them. To date, however, we have to receive our first letter of this kind. Our Easter meeting was well attended. The various reports showed that a good deal of solid work had been done within the past year; and all the necessary arrangements were made for the requirements of the present year. The sum total of subscriptions for all purposes without and within the parish was \$1,150, which is an average of \$10 for every male parishioner over eighteen years of age. Amongst the things recently provided, for the comfort and convenience of the clergy, was a horse for the rector, (\$110); a bicycle for the curate, and a very pretty row-boat (called the "Acolyte"), for the use of both in crossing to one of the distant churches. Five missionary meetings are held each year in the respective interests of Home, Foreign, Domestic, Indian and Jew, and the interest in each, as evidenced by the offerings, is increasing every year. The Rev. H. Feaver, who came to us in November, and who will be advanced to the priesthood on Trinity-Sunday next, is an indefatigable worker, an earnest and attractive preacher, and is daily becoming possessed of a goodly store of such practical knowledge as will stand him and the Church in good stead at an early date.

Londonderry Mines.—St. Paul's.—The wardens presented a very satisfactory report of the financial condition of the church. Current expenses and all diocesan assessments had been fairly well met, while over \$250 had been expended in repairs and improvements to church property, including a new

furnace in the church. Wardens, Jos. Hiscox and Thomas Delany. Representatives, J. P. Edwards and B. F. Potter.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Kingston deanery is one of the most active chapters in the diocese. Among other deanery organizations is the "Kingston Deanery Choral Union." Much of the success of this organization has in past years depended upon the Rev. C. P. Hamington, who has acted as director. An Easter egg, containing \$20, was broken for Rev. Mr. Hamington. The amount was raised by members of the K.D.C.U.

Grand Manan.—The rector of Grand Manan administered the Sacrament of Baptism to a large class of adults at Easter.

St. Andrew's.—Rev. G. W. Simonson has resigned his position as curate, and has been appointed rector of Centreville.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, Q.

Cookshire.—St. Peter's.—Wardens, E. J. Planche and J. H. Burton. Representative, S. J. Osgood.

Dixville.—St. Cuthbert's.—Wardens, Fred. Johnson and T. J. Grady. Representative, M. J. Beaton.

Coaticook.—St. Stephen's.—The wardens' report showed a substantial improvement in the finances of the church. Wardens, B. Austin and G. W. Paige.

MONTREAL.

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

Ormsdown.—St. James'.—The financial report presented by the wardens at the vestry showed a larger amount had been raised this year than in any previous year. Total receipts, \$1,400. Wardens, John Cottingham and Andrew Geddes. Representatives, Wm. Spindle and James McGerrigle.

Waterloo.—St. Luke's.—The financial statement of the wardens showed a deficit of nearly \$200. Wardens, Wm. Moynan and Arthur Wilson. Representatives, George E. Robinson and G. Stevens.

South Bolton.—Trinity Church.—The finances of this church are in a more satisfactory condition than for several years. Wardens, D. Bloggett and H. G. Lane. Representatives, J. MacMannis and Luke Young.

West Shefford.—St. John's.—The wardens' report was most satisfactory, showing after all expenses had been paid a substantial sum remaining in the hands of the wardens. Wardens, Edward L. Roberts and Wm. Jones. Representatives, Major R. C. Bell and Dr. H. B. Carmichael.

Fulford.—St. Stephen's.—The wardens' report showed that all expenses, in connection with the church's work, had been met, and they had a balance still on hand. Wardens, Luther S. Hayes and Henry Booth. Representatives, Dr. Adams and Dr. Carmichael.

Lachute.—St. Simeon's.—The wardens presented the main features of their financial report. The following were elected wardens: H. Slater and W. A. Garretsee. Representatives, Hon. Wm. Owens and W. H. Garretsee.

St. Andrew's.—Christ Church.—The report of the wardens showed the affairs of the parish to be

in a most flourishing condition. Wardens, H. W. Robertson and Dr. G. F. Shaw. Representatives, R. W. Jones and Dr. G. F. Shaw.

Montreal.—The annual convocation of the Diocesan Theological College was held last week, the Bishop presiding, and associated with him on the platform were a number of prominent clergy and laity. A plea was made for a larger endowment for the college, so as to increase its strength. The donation of a prize for the sessional examination in ecclesiastical history, and of an excellent portrait of the late principal, Rev. Canon Henderson, were pleasant features of the convocation. The Bishop in his address said that they were permitted to bring another session of their college to a successful close, through the mercy and goodness of God. There had been no serious illness among the students, and they were going forth to their summer's mission work in health and hope, trusting in God. Continuing, Bishop Bond said: "Four men come forth for ordination, and I need only say that I receive them with perfect confidence, as sent of God. They are full graduates. Of the ten McGill men, five have passed in every subject, and the remaining five pass with a supplemental in one subject each. During the year there have been thirty students and probationers. As a witness to the value of the college to the diocese, I can point to at least one-half of the clergy working on the diocese as being trained under our own care and supervision, enabling us rightly to place the various workers. One of the men to be ordained will be ordained for the mission field, and will leave as soon as possible for the trying field of Moosonee. It is a great pleasure to be able to say that the students are acquainting themselves with the progress of foreign as well as domestic missions. Referring to the staff of the college, I venture to say that we have great cause to thank God for blessing us with active, earnest, learned, devoted men, working together in perfect harmony, and striving to promote the best interests of the college. And then there are the laymen, who watch for the efficiency in temporal things over our work. I shall not venture to name them. It is a great thing to have thoughtful men, of large business interests, willing to give so much of their time and means to these things. Of course our old friend and faithful sustainer is never lacking, but is the mainspring of the whole. I may add that a great deal of the comfort and success of the students is due to the lady who has charge of the domestic arrangements of the college, and her staff, and we express to them our warmest thanks. I wish to keep upon our hearts the active conviction that our cause for gratitude this day is due to continued prayer. From the beginning our prayer has been for men after God's own heart—devoted, obedient, God-serving men—men seeking to please God, trusting in Him in all the trials and perplexities of the day. Rev. Principal Hackett stated that during the session there had been thirty students in attendance, compared with twenty-two in the previous session, but two of these had been compelled through ill-health to discontinue their studies. It was a disappointment last year to see so many of their students fail in their examinations at McGill, but this year's work was much more satisfactory. So far as McGill was concerned, the students were composed of eight graduates, four third-year students, six second-year students, four first-year students and eight probationers, preparing for entrance. For the first time in the history of the college they had had a full and complete staff. In the theological department they had had twelve students, and with regard to the examination results, they had every cause for satisfaction. Out of the twelve who presented themselves for this examination there was not a single complete failure; eleven passed entirely, and one fell in one subject, which, it is hoped, by a supplemental, he would make good. He intimated that he would like special prizes to be offered for the sessional examination in ecclesiastical history, patristics, the

Old Testament and the New Testament. He touched on the mission work carried on by the college, spoke of a debt of about \$200 that he would like to see wiped off the Amherst Park mission, and mentioned that in connection with the debt, which existed on this mission, he had recently received a cheque from that generous friend of all branches of Christian work in this country, Lord Stratheona. Speaking of the needs of the college, he remarked that a magic lantern was needed for illustrated lectures, but above all was the need of increasing the endowment of the college. It needed to be put upon a solid and lasting foundation, and an endowment of \$50,000 more would ensure this. In conclusion, he spoke hopefully of the future prospects of the college. After the presentation of prizes to successful students, Mr. J. J. Willis, on behalf of the students, presented Eugene Starke's "History of the Church Missionary Society" to Mr. T. B. Holland, who is to become a missionary in the diocese of Moosonee, as a mark of their appreciation and esteem. Rev. Principal Hackett announced that a special prize of \$20 a year for the examination in ecclesiastical history had been offered, to be known as the Gault prize. Testamures were presented to the graduating class by the Bishop, viz., Messrs. H. T. S. Boyle, B.A.; J. J. Willis, B.A.; T. B. Holland, B.A., and W. B. Heeney, B.A. The valedictory, on behalf of the graduates, was given by Mr. Heeney. Rev. Professor Steen delivered the address to the graduates, and pointed out that they not only carried in their hands their own career, but the reputation of the college. Rev. Principal Hackett remarked that for some time past the friends of the college, and the governors especially, had felt that the boardroom was not complete without a portrait of the late principal; this has not been provided, and the Bishop, as president of the college, was asked to receive it on behalf of that institution. The portrait, which is a profile of the late principal, and is framed in gilt, was accepted by His Lordship. The conferring of the degree of B.D. upon Rev. H. E. Horsey, of Abbotsford, then took place. Rev. Principal Hackett read the authority of Archbishop Lewis to Bishop Bond to act as his representative in the matter, and to admit Rev. Mr. Horsey, who had passed the examinations and performed all the other exercises required by Synod. Rev. Principal Hackett then presented Rev. Mr. Horsey, who was formally admitted to the degree by the Bishop, and as a mark of the occasion, Mr. Horsey being the first of the old alumni to receive the degree, under the statutes of the Synod, the college presented him with his B.D. hood. Rev. Canon Sweeny, president of the Alumni Association, spoke briefly of the advantages which students in theology enjoyed, as compared with the privileges of former days. The convocation was concluded with the Benediction by the Lord Bishop.

ONTARIO.

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

Leed's Rear.—At St. John's church on Easter Sunday an altar erected to the glory of God and in loving memory of the late rector, Rev. Wm. Moore, was used for the first time. The altar is made of birch and is a beautiful piece of work. There are three panels in front with suitable emblems. The I.H.S. in monogram, and the Alpha and Omega. The re-table has the words Holy, Holy, Holy, separated by three small crosses. Each of the three churches has now a memorial altar. A committee was formed at the Easter vestry to restore St. John's church. The Ladies' Aid of St. Peter's church, Seeley's Bay, have purchased a 450 lb. bell from Meneeley & Co., of West Troy, New York. A new bishop's chair has been made for the chancel of this church. The Ladies' Aid of St. Luke's church, Lyndhurst, cushioned the seats in the chancel.

Bath.—The annual vestry meeting of St. John's church was held on Easter Monday night, and was very satisfactory. The churchwardens' accounts showed a balance in hand of about \$66, with outstanding accounts for about half this amount. J. J. Johnston and Dr. Northmore were elected wardens. Mr. D. T. Rowse was elected treasurer, and Messrs. Max Robinson and F. W. Armstrong, auditors. The following gentlemen were elected as sidesmen, Max Robinson, F. W. Armstrong, Thos. Howard and George Loyst. The amount guaranteed for clergyman's stipend had not all been paid, and the arrears were ordered to be collected at once, and in the meantime to be paid out of the general fund. It was decided to do away with pew rents and adopt the envelope system, and to put all the funds of the church into one common fund. The amount guaranteed to the clergyman was increased by \$5 a month, and is to be a first charge on the funds of the church. The meeting was marked by perfect harmony.

Odessa.—The most satisfactory vestry meeting ever held in St. Alban's church was on Easter Tuesday night, Rev. F. T. Dibb presided. Mr. Thos. Graham presented the churchwardens' report. All liabilities have been met, \$40 worth of shingles are on hand and paid for, so that the reshingling of the church can be done at once. There is also a cash balance of \$15.75. Mr. Geo. Ferguson, the rector's warden, was unavoidably absent through illness, and a resolution of appreciation of his untiring zeal and sympathy with him in his sickness was ordered to be sent to him. In his absence the rector read the report on the stipend account, which showed that the amount promised by the vestry had been paid in full, and in advance. Mr. Dibb expressed his grateful appreciation of this state of affairs. The same churchwardens were reappointed and Mr. James Judge was elected delegate to Synod.

Glen Miller.—Mr. D. E. Clark, lay reader, of Trenton, has been conducting services and teaching a Sunday school at this mission every Sunday, with an occasional exception, since last autumn, and it is chiefly owing to his efforts that the services of the church are conducted in this mission to-day.

Stirling.—The vestry of St. John's appreciate the self-sacrificing services of the Rev. A. L. Geen by the following resolution: "That the thanks of this vestry be tendered to Rev. A. L. Geen, of Belleville, for the manifest kindness shown by him in taking the service of this parish church during the last few months, while we have had no resident clergyman. Such action on his part deserves our strongest recognition of gratitude."

Marmora.—The Rev. F. E. Howitt, of Hamilton, a brother of Mrs. (Rev.) C. M. Harris, who has been on a visit to the rectory, gave a lecture in the hall on "Egypt and the Holy Land." It was illustrated by very pretty views, most of them taken by Mr. Howitt himself. The hall was filled with people who listened intently to the very instructive and entertaining lecture.

Kingston.—Archbishop Lewis is to leave shortly for England, and will remain there until the fall.

Kingston.—St. George's.—A very successful union meeting of the city branches of the Woman's Auxiliary was held in the Synod Hall on Thursday, May 3rd. The treasurer's statement showed the total amount raised by the senior and junior branches in connection with St. George's Cathedral, St. James' and St. Paul's, to be over \$660. The business of the meeting over, the Very Rev. the Dean, made a brief address, in which he referred to the long and faithful services as J.W.A. secretary for the diocese, of Miss Lewin, daughter of the Rev. William Lewin, at the same time telling Miss Lewin that she had been made a life member by the

W.A. of St. George's. Mrs. Buxton Smith then came forward, and fastened on the gold badge of life membership. A very bright and interesting paper on church and mission work in Virginia, where she and the dean spent some weeks this winter, was then read by Mrs. Buxton Smith.

Miss Smith, lady missionary in Japan, is expected to arrive in Kingston about the end of the month, with her charge, Miss Homagonchi, who will receive a nurses's training in the General Hospital. Preparations are being made to give both ladies a reception.

St. Paul's.—The Rev. Rural Dean Carey has been appointed an Archdeacon, by the Archbishop of Ontario.

St. George's Cathedral Mission.—A very successful free social engineered by the superintendent and teachers of the mission Sunday school, was held last week. The school is in a flourishing condition, and a Bible class for adults has lately been undertaken by the superintendent, Mr. F. L. McGachen, of the Merchants' Bank.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.

Smith's Falls.—St. John's.—The members of this church have asked the Bishop to appoint Rev. E. A. Anderson as rector of this parish.

TORONTO.

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

The Quiet Day.—On Monday, 30th ult., His Lordship, the Bishop of Algoma, conducted a quiet day for the clergy in St. Thomas' church, Huron street. The services began with a celebration of the Holy Communion with brief address at 8 o'clock. There were four other services during the day; the attendance throughout was fairly good. A number of the clergy were prevented from participation in the services by parochial engagements or absence from home. The Bishop's addresses were exceedingly helpful, searching, suggestive and edifying. An excellent luncheon was provided for the clergy by the ladies of St. Thomas' parish, and served in the schoolroom.

The Toronto Church of England Sunday School Association.—The annual service of this association will be held in St. Alban's Cathedral, on Thursday evening, 17th of May, at 8 o'clock. The Rev. Canon Welch, D.C.L., will preach the sermon. The Right Rev. the Lord Bishop is very desirous to see a large attendance of clergy, teachers and others.

St. Martin's.—On Sunday, 29th ult., the Apostolic Rite of Confirmation was administered in this church by his Lordship, Bishop Sweatman, and a very reverent and impressive ceremony it was. The rector presented his class of seventeen candidates, the ladies becomingly attired in white with neat muslin caps. During the confirmation service several hymns were sung kneeling. The Bishop's address was admirably adapted to the occasion—plain spoken, suggesting lines of thought and practical rules for Christian living. The altar looked very beautiful in its white Easter frontal-floral cross and vases of choice flowers. The new oak screen (the gift of G. E. Ffolkes, Esq.), carried a finely wrought text of straw letters on a crimson ground, "The King of Kings and Lord of Lords," which was most effective. The choir was vested in cassocks and surplices for the first time, on Easter Sunday, and rendered the music in a very creditable manner on this particular occasion, adding much to the dignity of the service, which was choral throughout. The church was filled to the doors, and even the additional accommodation afforded by the new transept was severely taxed. At Easter the rector, Canon MacNab, received, amongst

other gifts, a very handsome alms dish, which was presented to him by the vicar and churchwardens of one of the old historic churches of Oxford. It is of antique design, made of latten brass or beaten metal, and is valuable, chiefly on account of its associations with the past.

Minden.—Haliburton Rural Deanery has had its first meeting for some eight years, and was successful. Service was held in St. Paul's church on Tuesday, 24th ult., at 8 p.m. Rev. Rural Dean Soward took the first part of the service, Rev. L. W. B. Broughall and Rev. G. E. Ryerson reading the lessons. Rev. Canon Welch, rector of St. James' Cathedral, Toronto, preached an instructive sermon, taking for his theme, "The Resurrection," Philippians iii., 10. The offertory, amounting to \$3, was devoted to the Diocesan Mission Fund. On Wednesday morning, a celebration of the Holy Communion was held in St. Paul's at 9, at which all the clergy present participated. The deanery chapter opened in the clergy house at 11 a.m. with prayer by the Rural Dean, after which he addressed the chapter in suitable words as to their duty in upholding as strongly as possible the tenets of God's Church. The address being concluded, a discussion followed in which every member of the chapter took part; suitable words of encouragement and counsel being added by Rev. Canon Welch. Rev. J. E. Fenning was appointed secretary for the deanery. Correspondence was read from some clergy, who found it impossible to be present at the meeting. It was arranged that Rev. L. W. B. Broughall should select a passage of Greek Testament to be used for consideration at the next meeting. Rev. M. J. Goodheart was asked to read a paper on the Hebrew version of Psalm cxxxvii., at the next meeting. It was decided to hold the next meeting at Kinmount on St. James' Day, July 25th, 1900. Everyone concurred in the opinion that the meeting, short as it was, was a great success, and the future of the deanery looks bright as can be. The services in St. Paul's church have been very interesting and instructive. On Good Friday both morning and evening services were well attended. On Easter Sunday the services were unusually attractive. The church was handsomely decorated with beautiful plants and lilies contributed for the occasion by Mrs. M. Brown and Mrs. J. Welch. The congregations were very large, and the services most impressive. The vestry meeting was held in the church. The incumbent's report was most gratifying, and the Sunday school report very satisfactory. The financial condition of the congregation was also very favourable, so that the church from every standpoint is to be congratulated on its present standing. A hearty vote of thanks was accorded to the Rev. C. H. Shortt, M.A., for his exceedingly able and interesting labour during the recent period of special services. An expression of thankfulness for the successful ministrations of the missionaries in this field was given with an earnest hope for their continuance. Wardens, H. E. T. Soward and W. Steinkrauss; representatives, J. H. Delamere, Dr. Curry and Col. Delamere. Vestry meetings were held in the other districts of the mission, all more or less encouraging, especially Gelert. St. John's church, Gelert, is now free of debt, and has a new organ. The people there are much encouraged. St. Peter's, Maple Lake, has also made some suitable improvements during the year, and intend building a new driving shed at once. Irondale church is still in its transition state, but is much improved in appearance inside since a year ago, having now an altar, pulpit, prayer desk and lectern; new seats are badly needed, but we hope to be able to add them this year.

King.—The annual vestry meeting of All Saints' church was held on Wednesday evening, Rev. E. G. Dymond, rector, presiding. The report of the churchwardens shows a balance on hand of \$2.50, after all the ordinary expenses together with the minister's stipend have been fully met. The

Easter services were well attended, showing an increase both in attendance and offerings over the previous year, the number of communicants on Easter morning being 50. The little church was beautifully decorated with flowers, and together with the recent renovation of the whole of the interior, consisting of plastering, erection of a beautiful arch in front of the chancel, and painting the seats, and all woodwork being beautifully oak-grained, also new carpet covering the whole of chancel, also under choir seats, which gave to the church a very pretty and prosperous appearance. The above mentioned renovation is due to the combined effort put forth by the rector, Ladies' Aid, Young People's Christian Association and Women's Auxiliary. Officers elected, rector's warden, Mr. Richard Winter; people's warden, Mr. Wm. Ware; lay delegate to the Synod, Dr. Burns. The Rev. E. G. Dymond sailed for England May 5th, and during his absence of eight weeks the services will be supplied by Mr. Johnston, of Trinity College; communion Sundays by Rev. Mr. Little, of Bolton, Rev. Mr. Davidson, of Toronto, and other neighbouring clergymen, so that while Rev. Mr. Dymond is on his well merited trip, the parishes of King and Vaughan will have their usual services.

Vaughan.—The annual vestry meeting of St. Stephen's church was held on Easter Monday, Rev. E. G. Dymond, rector, presiding. The churchwardens' report was very satisfactory, showing a balance on hand of \$50 after all the ordinary expenses, with the minister's stipend, were fully met. The Easter services were well attended, showing an increase in attendance and offertory over previous years. The number of communicants during Easter-tide being 19. Wardens, Messrs. Geo. Watson and T. J. Wilson; lay delegate Mr. Parry. During the rectorship of the Rev. E. G. Dymond, which is scarcely three years, the debt on St. Stephen's church, Maple, has been reduced from \$1,175 to \$840, showing that the parishes of King and Vaughan are in a thriving condition.

NIAGARA.

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

Taplestown, Woodburn and Rymal.—The services on Easter Day were well attended, particularly at Woodburn, and the number of communicants fair. The musical portions were carefully rendered, and the singing throughout hearty. Mrs. Chas. Horning, who has recently resumed the position of organist, had charge of the choir and organ at Rymal. At Woodburn in the afternoon Mrs. Bull was organist, and Miss Munshaw sang "The Three Marys." The service in the evening at Taplestown was likewise hearty and cheerful. The annual vestry meetings were held at Taplestown and Woodburn on Monday in Easter Week. The financial statements were found to be satisfactory, and work generally promising. Churchwardens, St. George's, Taplestown, Alex. Tweedle and Thos. Kenyon; Christ church, Woodburn, James Fletcher and W. Dan. On the following Wednesday at St. George's, Rymal, the annual vestry meeting was held. Wardens, Thos. Griffith and F. Shuttler; lay delegate, Thos. Griffith. On Sunday, 22nd April, the funeral of W. J. Beare, aged 22 years, son of Mr. and Mrs. Jno. Beare, took place at St. George's church, Rymal, and was probably the largest which has ever taken place at this church, the edifice not being large enough to hold half the people who attended, testifying to the high esteem in which the deceased was held. The funeral arrangements were carried out quietly and orderly, and the service was most impressive. Deepest sympathy is felt in this neighbourhood for the sorrowing parents, brothers and sisters in their terribly sudden bereavement. His quiet manner and amiable disposition had endeared this young man to a host of friends, old and young. They mourn, but not without hope for them that are asleep in

Jesus, and speak of the promise to those who depart this life in the true faith and love of God.

"The sweet remembrance of the just,
Shall flourish when they sleep in dust."

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Preston.—The adjourned vestry meeting of St. John's church was held on Monday evening, 30th ult. The auditors' report was received and adopted. The total amount raised during the past year was \$1,132.82—a remarkable showing for a little church of about 50 members; \$50 has been paid on the church debt since last Easter. The debt stood at \$1,000. Easter, 1895, it has now been reduced to \$500. Mr. A. D. Pringle, manager of the Merchants' Bank, and Mr. C. Dolph, manager of the Metal Shingle Works are the churchwardens. The rector is preparing a confirmation class, and hopes to have a visit from the Bishop about the end of June. Communicants on Easter Day, 50; offertory, \$78.

Parkhill.—St. James'.—The Easter statement of the retiring wardens of this church showed it to be the most successful year in the history of the parish. After the working expenses of the church had been met and the Synod assessment of a dollar per family sent to the secretary-treasurer a comfortable balance remained with which to begin the new year. The Ladies' Guild collected over \$190, which was used towards paying off the indebtedness on the new rectory. It is the intention of the congregation, with God's blessing, to endeavour to pay off the floating debt on this building during the present year. The officers for the year are: Wardens, Mr. G. M. Wedd and Mr. Jas. W. Simpson; sidesmen, Messrs. S. M. Daly, Dr. Mullin, H. Pierce, S. Watson, A. E. Benham; lay delegate, Mr. J. F. Roberts; vestry clerk, A. E. Denham. Special votes of thanks were tendered to the incumbent, Rev. C. R. Gunne, for his faithful work during the past year; to the Ladies' Guild, to the organist, Miss Jennie Watson, and to the choir-master, Mr. G. M. Wedd.

ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

North Bay.—St. John's.—The vestry meeting was a most interesting one, the Bishop being present. The wardens submitted a most satisfactory statement. Great credit is due to the Women's Auxiliary who contributed the handsome sum of \$431 during the past year. Dr. McKnight and Jas. McKenna were elected wardens. Mr. Purvis, superintendent of the Sunday school, made a very favourable report. A unanimous vote of thanks was tendered Miss Begg, the organist, and Mr. Hannen, the leader, also to Mr. and Mrs. Muir. The officers of the W.A. for the ensuing year are as follows: President, Mrs. Cobb; 1st vice-president, Mrs. Reynolds; 2nd vice-president, Mrs. Leach; secretary, Miss Begg, re-elected. The late president for five years, Mrs. Hutchinson, joins Mesdames Halpenny, Ferguson and Jackson on the sick committee. On the following Sunday morning a considerable number of the members assisted at the early service, and the largest known morning congregation, at St. John's witnessed the solemn administration of the Apostolic Rite of Confirmation, sixteen candidates being presented. The evening service was likewise well attended, those present listening eagerly to the wise counsel of their father in God, the Bishop of Algoma, whose interest in the congregation is considerable. The sacred edifice was beautifully decorated with plants loaned by members and friends. The choir have reason to be proud of their rendering of the anthem, "He is not here, but is risen;" soloists, Mrs. Liddle and Mr. Hannen.

Recent statistics give 2,797 as the number of foreign missionaries now working among the 300,000-000 people of India. Churchmen lead the way with 528 foreign workers.

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KOOTENAY.

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

Revelstoke.—Bishop Dart was well enough to visit this parish on Palm Sunday and to preach both morning and evening. At the evening service at which there was an overflowing congregation a class of twenty—eleven adults and nine young people—was presented by the vicar, the Rev. Dr. Paget, for confirmation. Easter was very happily celebrated here with a large number of communicants. The various reports at the Easter vestry meeting were of a satisfactory nature. The treasurer, Mr. Hearn, reported all current expenses met, and \$300 in addition expended in needful improvements for repairs and increasing the seating capacity of the church. Mr. J. D. Molson reported that the debt on the new vicarage had been reduced since its erection last September, from \$1,500 to \$500. The Ladies' Talent Society have paid for the church bell, which has been in use since Christmas, and are making an earnest effort to complete the bell tower. The surpliced choir of men and boys has been steadily growing in efficiency under the leadership of Mr. E. Humphries, the organist.

British and Foreign.

On the occasion of his sixty-fifth birthday the King of Belgium has presented to the nation his landed estate to the amount of £1,200,000.

It is said that the largest telegraph office in the world is that in London, where over 3,000 operators are employed, and upwards of 30,000 batteries.

Jowett of Balliol was once asked by a friend if he thought a really good man could be happy on the rack. He said, "Perhaps, if he were a very good man, and it was a very bad rack."

In ten years Dr. Cousland, of China, treated 46,000 cases and performed 6,000 operations, giving sight to 200 blind, and saving probably 1,000 more from blindness.

Mrs. Leigh, a Halifax lady, who died in March, has bequeathed £2,000 to each of the following societies: The Church Missionary Society and the Church Pastoral Aid Society. There are many other similar bequests.

The annual report of the representative body of the Church of Ireland states that the voluntary contributions show a decrease of £37,000, and receipts from general investments are also considerably smaller than in previous years.

The adherents of the Universities' mission to Central Africa now number 10,000. Of these nearly 4,500 have been baptized. Among the adherents the women outnumber the men, but more men than women have been baptized. In the ninety-two schools of the mission there are nearly 4,000 scholars.

Bishop Tucker sends most encouraging reports of the Church missionary work in Uganda, where, he says, public worship is now held in five hundred centres of population, though there are still considerable areas untouched by the Gospel. Communicants, catechumens and contributions have increased in a very marked degree, and all points to a speedy Christianizing of the country.

At a missionary meeting at Newcastle, England, lately, Dr. Ridley, the Bishop of Caledonia, said that his diocese extended over more than half of British Columbia—larger than Great Britain and France. When he went out there twenty-one years ago the Christian religion was known only at

two points amongst the Indians. Now the country was dotted all over with their missions. There was not a tribe that had not been brought into contact with Christianity.

Lord Curzon, of Kedleston, viceroy of India, presided at a meeting inaugurating a famine fund, at which the leading Maharajah and British officials were present. The announcement that the Queen had opened the fund with £1,000 was enthusiastically cheered, whereupon the Maharajah of Darbhanga contributed £7,500; the British India Company, £5,000; Lord Curzon, £1,000, and other subscriptions raised the total to £50,000. Lord Curzon, in an eloquent address, drew a moving picture of the famine, whose magnitude, he said, was an unprecedented tragedy.

The window in the north end transept of St. Paul's Cathedral, presented by the late Duke of Westminster as a companion to the south end transept window, previously given by the Duke, has been completed. The new window, like its predecessor, was designed by Sir W. B. Richmond, R.A., and is a beautiful specimen of stained-glass art. Another window has also been completed, this being the gift of Lady Carnarvon, and having at its base the inscription, "To the glory of God and the honoured memory of his servant, Henry Howard Molineux Herbert, fourth Earl of Carnarvon, this window is dedicated." This also was designed by Sir W. Richmond, R.A. The windows were dedicated last month, Dean Gregory reading the dedicatory prayers.

Correspondence.

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

THE CHURCH AND THE JEWS.

Sir,—I thank you for your courtesy in publishing my corrections of last week. I did not overlook the contention of your article. I do not wish to contend at all. But I should be wrong to allow misstatements to go uncorrected; and I regret to see the following in your article of 26th.

1. The Statement—"The society has nothing to give to the Bishop's work among the Jews. The society was not there to help a Bishop." The Fact—A sum of £300, larger than that given by either of the Church societies the article mentions, is paid every year to Bishop Blyth.

2. The Statement—"The Church must support two funds, or let the Church work under the Bishop drop . . . that is the view of the society . . . We did not think Mr. Burt would voice its sentiments so plainly." The Fact—I neither voiced these sentiments, nor can they fairly be inferred from anything I said. Read my letter and see.

3. The Statement—"The truth is out, and it will not be easy to bottle it up again." The Fact—The "truth" which I am said to have "voiced," is not a truth, and I did not voice it, I wrote not to cover up a truth, but to expose untruth. I regret that I have to do so again.

4. The Statement—"The truth is that a Bishop is not wanted in Palestine." The Fact—Humanly speaking, there would be no Bishop there to-day had it not been for the London Society; as the history of the foundation and support of the Bishopric clearly shows.

5. The Statement—"The only use the society has for Bishop Blyth is to put him on its list of vice-patrons." The Fact—Such a gratuitous assertion, as a truth, is saddening. It declares nothing but the

writer's lack of knowledge. If it were true, would not the committee be practising a deception by offering, and the Bishop abetting the deception by holding, the office?

6. The Statement—"What need was there to overstock the place with a Bishop? It was due to a not unnatural sentiment, says Mr. Burt." The Fact—I said nothing of the kind. Read my letter and see.

7. The Statement—"In one case Episcopal pressure is so exerted that out of 160 clergy in the diocese, only two venture to give anything to Bishop Blyth." The Fact—I laboured in that diocese under that Bishop from 1885 to 1893—eight years—and no such pressure was exerted at all.

8. Having proved that the principles of the society were Church principles, the only thing to say was "the society does not live up to them." This the writer of the article accordingly did; but who is to judge? I make no comment upon these things. I do not attempt to overthrow the main contention of the articles. Not because it cannot be disproved, but because contention on such matters is neither necessary nor seemly. Clearly, however, that case must be very weak, which must needs be supported by so many and manifest inaccuracies.

A. F. BURT.

Canadian Secretary L. J. S.

Shediac, N.B., April 28, 1900.

[We give as full a reply to Mr. Burt's letter as our space will allow. In paragraph 1, our statement refers to one thing only as the context shows, help for Bishop Blyth's work, to which, we say, the society gives nothing. Mr. Burt's fact refers to another thing, the Bishop's stipend, but conveys the impression that the London Society is a more generous supporter of Bishop Blyth's work than S.P.G. or S.P.C.K.—which is a false impression. The society as trustees for the late Jane Cook pays to the two Archbishops as trustees for the Jerusalem Bishopric Fund, £300 per annum, which she directed to be paid towards the stipend of the Bishop. (The society had promised to pay one-fourth of the stipend, but Bishop Blyth's appointment was so obnoxious to them, that Miss Cook generously assumed their responsibility to relieve them of the odium of giving anything to Bishop Blyth). Mr. Burt's fact is evidently cooked. Paragraphs 2, 3, and 6 are little bits picked out of the context thereby altering its meaning. These are easy to peck at, as a little bird can peck at small pieces, where it cannot manage a chunk. Mr. Burt however, says he does not attempt to overthrow the main contention of the articles. Instead of answering him on these points we will quote his own letter: "This not unnatural sentiment about the Holy Land is over supplying the needs of the Jews in Palestine"—which is a most surprising statement. In 4, the statement is true from Mr. Burt's point of view; the fact is also true to the society's credit. In 5, Mr. Burt raises a little dust, but does not throw much light. As a matter of fact cannot and does not the society run its work independently of the Bishop. It can also flout him a bit sometimes, e.g., Mr. Kelk stopped evening communions out of deference to the Bishop's feelings. The London committee promptly restored them. As to 7, much can happen in seven years. This happened. The Dean of the diocese issued a circular on a postcard impressing on the clergy the express wish of the Bishop that the offerings on Good Friday be given to the London society and other appeals be ignored. This also; five weeks ago we asked a clergyman of that diocese why his parish gave nothing to Bishop Blyth. His reply was that the Bishop made such a point of supporting the London society that he did not wish to oppose him. Well, we admire a Bishop who is strong enough to dragoon 158 of his clergy out of 160 to follow his will. Besides it is unique. 8. As to the Churchliness of the society we say only this. The sad fact remains that there are practically two separate churches in Palestine—the one run by the lawful Bishop, the other quite independently by a London Committee, and its friends "love to have it so."]

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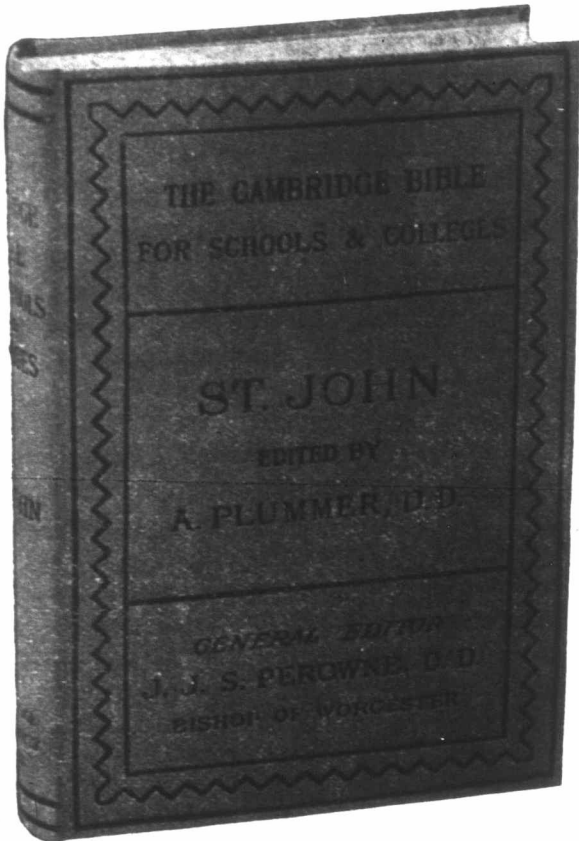
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SELF-SACRIFICE.

It has been brought home to us in our own cases in the self-sacrifice and in the love of fathers and of mothers. I say if there is anything worthy of a man in us we know that this self-sacrifice is not poured out that we may languidly enjoy it, and live idly upon its fruits. It was nobly handed on to us, and must be by us, in the like nobility of spirit, maintained and propagated. Then what are you going to do in response? My brother, my sister, what are you giving? What are you training yourself to give in response to the self-sacrifice of Christ's saints and heroes? What are you going to do for Christ here in your time, for, as was said to a man 1800 years ago by a great Christian, "Truly the time cries out for thee, there is so much that wants doing." We who read so continually about our Empire know, if we think at all, the vast moral task which that Empire is laying upon us. What is happening in our own time is an unparalleled infusion of our Western races, with their higher and Christian civilization, among the lower, or weaker, or less advanced races of the East and of the South. India has become part of our Empire without our meaning, in the providence of God; wedges are being driven into impenetrable China; Japan is opening all its doors and windows, wanting something

from the West, it knows not what—battleships certainly, modern science certainly. Ah! but with these things come settlers and more powerful influences into their old Eastern life. And Africa! In the days of my youth it was a positive pleasure to do a map of Africa, for it was all a blank; in our day it is filled up, in every newspaper we read, with names and names and names, which means our Western civilization is hurrying everywhere.—Canon Gore.

HINTS TO HOUSEKEEPERS.

Blanc Mange made with Sea Moss Farina.—One quart of milk, one level tablespoonful of sea moss farina, half a teaspoonful of salt, three tablespoonfuls of sugar, one teaspoonful of flavour. Put the milk in the double boiler and sprinkle the farina into it, stirring all the while. Let this heat slowly. Stir often. When it boils up, and looks white, add the sugar, salt and flavour; strain, and turn into a mould that has been dipped in cold water. Set away to harden. It will take about three hours for this. The blanc mange is ready to use as soon as cold.

Pineapple Fritters.—Pare and remove the eyes from ripe pineapples, cut in slices and remove the hard centre. Let stand half an hour, sprinkle with powdered sugar and the

juice of a lemon, drain, roll in sponge cake crumbs, finely powdered, then dip in fritter batter and fry a delicate brown in deep fat. Drain on soft paper, sprinkle with powdered sugar, and serve at once.

Liver Patties.—Chop cold stewed liver until quite fine. Add to a pint of liver a tablespoonful of butter (melted), half a teaspoonful of salt, and a saltspoonful of pepper. Mix thoroughly. Put a heaping tablespoonful in each very thin tart shell and bake from fifteen to twenty minutes. Serve hot or cold.

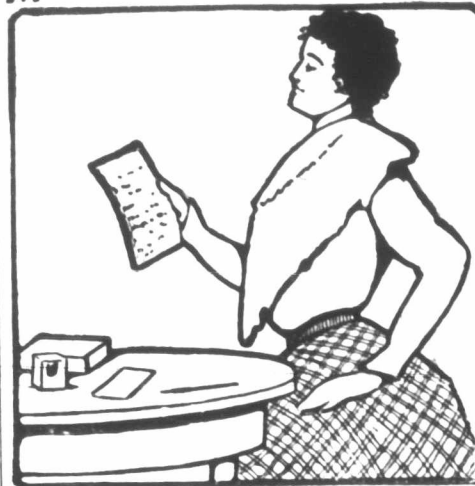
To make mint sauce, chop the leaves quite fine, and to a tablespoonful, when chopped, add as much sugar, one tablespoonful of strong vinegar, one of water, or two of vinegar if that is weak. Serve with roast lamb. Mint for family use can easily be grown in a sunny kitchen.

Silver.—To clean scratched silver make a soft paste of olive oil and putty powder. Rub this well on with a piece of soft flannel. Polish with soft leather, and the scratches should have entirely disappeared.

Furniture.—To clean the dirt off furniture, wash with flannel in hot vinegar and water, then use polish in the usual way.

—It is very easy to see the folly of our neighbour's besetting sin. Would that it were easier to see our own.

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is the time to consider the important question of Wedding Stationery. The etiquette of marriage invitations is a strict one; therefore, nothing must be used on this auspicious occasion but the latest and most correct CARDS and STATIONERY. But why buy imported Stationery when you can get better value in Canadian goods?

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IF I WERE YOU

If I a little girl could be,
Well—just like you,
With lips so rosy, cheeks so fair,
Such eyes of blue and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see
That everyone would turn to say,
"Tis good to meet that child to day."
Yes, yes, my bird, that's what I'd do,
If I were you.

Or if I chance I to be a boy,
Like some I know,
With crisp curls sparkling in the sun,
And eyes all beaming bright with fun—
Ah! if I could be so,
I'd strive and strive with all of my might,
To be so true, so brave, polite,
That in me each one might behold,
A hero as in days of old
'Twould be a joy
To hear one, looking at me, say,
"My cher and comfort all the day,"
Yes, if I were a boy, I know,
I would be so.

AUSTIN VAUGHAN'S PURCHASE.

Austin Vaughan was the proud owner of a bright fifty-cent piece. Fifty-cent pieces didn't often tingle in his fingers, and this was his, to do what he pleased with.

Didn't Uncle Eben say: "Buy what you like with it?"

That was two days ago, and every hour when he was awake his hand went down into his trousers pocket to feel it. The things it had bought in imagination, would have cost some hundreds in reality. Pretty much every boy in school knew about it, and it wasn't in boy nature not to feel envious.

"Halloo! Aust', spent that money o' yourn yet?" Andrew Knox greeted him on the third morning.

"Cause ef you ain't, I've got suthin' mebbe you'd like to buy. Don't get a chance like this every day."

He held up a new knife, two-bladed, both blades open and glittering in the sun.

"My cousin he sent it from New York, an' I 'xpect it cost more'n a dollar—ivory handle, see? I had

a pretty good knife afore, an' 'druther have the money, even if I do sell it at a sacrifice, as the newspapers say."

Now the only thing that rattled against the half-dollar in Austin's pocket was a battered old knife with one broken blade. A new knife was one of the imaginary things his bright coin had purchased. This chance was not to be lost. That night he showed the treasure to his father. Mr. Vaughan looked at it, felt the edges of the blades, and said:

"You paid how much?"
"The fifty cents Uncle Eben gave me, papa."

"Well, well. Better have consulted me. 'A fool and his money are soon parted.' You gave at least twice what it's worth. Andy Knox is a tricky youngster. The handle isn't ivory, it is bone, and the steel is hard. The blades 'll be battered in no time. Worth just about twenty-five cents. Never mind now, my boy. Live and learn, that's what we all have to do."

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Austin felt rather crestfallen, for experience is a severe teacher.

THE FOX AND THE GEESE.

A fox came once to a meadow, where a herd of fine, fat geese were enjoying themselves. "Ah," he said, laughing, "I am just in time. They are so close together, that I can come and fetch one after another, easily."

The geese, when they saw him, began to cackle with fear, and sprang up and begged for their lives.

The fox, however, would not listen, and said, "There is no mercy—you must die."

At last one of them took heart and said: "It would be very hard for us poor geese to lose our young, fresh lives so suddenly as this; but if you will grant us only one favour, afterwards we will place ourselves in a row, so that you may choose the fattest and best."

"And what is this favour?" asked the fox.

"Why, that we may have one hour to pray in before we die."

"Well, that is only fair," replied the fox; "it is a harmless request. Pray away, then, and I will wait for you."

Immediately they placed themselves in a row, and began to pray after their own fashion, which, however, was a most deafening and alarming cackle. In fact, they were praying for their lives, and so loudly that they were heard at the farm, and, long before the hour had ended, the master and his servants appeared in the field to discover what was the matter, and the fox, in a terrible fright, quickly made his escape, not, however, without being seen.

"We must hunt that fox to-morrow," said the master, as they drove the geese home to safe quarters. And so the cunning fox was outwitted by a goose.

"The question is not whether a doctrine is beautiful, but whether it is true. When we want to go to a place, we don't ask whether the road leads through a pretty country, but whether it is the right road, the road pointed out by authority, the turnpike road."

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AT THE CLOSING OF THE WAY.

Almost every young man or woman, who has the ambition necessary for a life of usefulness, has, at as early an age as possible, fixed upon some profession, some line of work or of business, best suited to his or her taste and ability. This is as it should be. But how often do these same young men and women come to a point at which the chosen aim seems unattainable! Circumstances so bar the way that it seems useless to think of it further. No definite course of action appears ahead, and, for the present, the question, "What shall I do?" becomes one of vital importance. In such a case, the young person is likely to fall into a fever of restless anxiety which exhausts both body and mind.

In reading the other day from a work of Thomas Carlyle—that sage philosopher, whom, in spite of his sarcasm and "crustiness," we venerate for his mighty mind, and love for his staunch common sense—I came upon a passage which seemed so helpful, in this connection, that I wish to draw the attention of others to it. It is found in "Sartor Resartus"—the Philosophy of Old Clothes—the curious book upon which Carlyle's fame chiefly rests, yet which seems, on a cursory reading, so strange and incomprehensible that ten publishers refused to have anything to do with it, leaving its pearls for the eleventh to discover.

Among these pearls the one to which I refer is supposed to issue from the brain and pen of the mysterious Prof. Teufelsdröckh, of Weissnichtwo. Teufelsdröckh says:

"Most true is it, as a wise man teaches us, that 'Doubt of any sort cannot be removed except by action.' On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: 'Do the duty which lies nearest thee, which thou knowest to be a duty. The second duty will already have become clearer.'"

Is not this advice worth acting upon? What though the path seems hedged in before, beside! Within the hedge assuredly lies some duty, trivial though it may seem. Can one not, then, at least fall upon it? Having accomplished it, one will certainly find that "the second duty has become clearer." The hedge will be broken, and so the chain goes on, until at last

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every pure and honourable aim will probably be overtaken. Little by little, link by link! Life is, after all, but a succession of duties.

Let one and all, then, never despair, but, trusting in God, and in the powers with which he has endowed each human mind, go on courageously, knowing that, suited to the hour, the way will unfold, and all will be well.

—"Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in your heart, by the happiness of those you love, the happiness that may be wanting in yourself."

—Now to make our labour or employment an acceptable service unto God, we must carry it on with the same spirit and temper that is required in giving of alms, or any work of piety.—Law.

—Character is a unity, and all the virtues must advance together to make the perfect man.—Henry Drummond.

—"Value the friendship of him who stands by you in the storm: swarms of insects will surround you in the sunshine."

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A HEROIC DEED.

A group of soldiers, both Confederate and Federal, were recently swapping stories of the civil war. At last they fell to comparing the greatest acts of bravery that each had known, and a Southerner told the following story:

"It was a hot July day in 1864, and General Grant was after us. Our men had hurriedly dug rifle pits to protect themselves from the Federal sharpshooters, and dead and dying Feds. were lying up to the very edge of those pits.

"In one of the pits was an ungainly, raw, red-headed boy. He was a retiring lad, green as grass, but a reliable fighter. We never paid much attention to him one way or another.

"The wounded had been lying for hours unattended before the pits, and the sun was getting hotter and hotter. They were suffering horribly from pain and thirst. Not fifteen feet away, outside the rifle pit, lay a mortally wounded officer, who was our enemy.

"As the heat grew more intolerable, this officer's cries for water increased. He was evidently dying hard, and his appeals were of the most piteous nature. The red-headed boy found it hard to bear them. He had but joined the regiment, and was not yet callous to suffering. At last, with tears flooding his grimy face, he cried out:

"I can't stand it no longer, boys! I'm goin' to give that poor fellow my canteen."

"For answer to this foolhardy speech, one of us stuck a cap on a ramrod and hoisted it above the pit. Instantly it was pierced by a dozen bullets. To venture outside was the maddest suicide. And all the while we could hear the officer's moans.

"Water! Water! Just one drop; for God's sake, somebody! Only one drop!"

"The tender-hearted boy could stand the appeal no longer. Once, twice, three times, in spite of our utmost remonstrance, he tried unsuccessfully to clear the pit. At last he gave a desperate leap over the embankment, and once on the other side, threw himself flat on the ground and crawled toward his dying foe. He could not get close to him because of the terrible fire, but he broke a sumac bush, tied to a stick his precious canteen, and landed it in the sufferer's trembling hands.

"You never heard such gratitude in your life. Perhaps there was never any like it before. The officer was tying his gold watch on the stick and sending it back as a slight return for the disinterested act. But this the boy would not allow. He only smiled happily and returned as he had gone, crawling amid a hailstorm of bullets. When he reached the edge of the pit he called out to his comrades to clear the way for him, and with a mighty leap he was among us once more. He was not even scratched.

"He took our congratulations calmly. We said it was the bravest

deed we had seen during the war. He did not answer. His eyes had a soft, musing look.

"How could you do it?" I asked in a whisper, later, when the crack of rifles ceased for a moment.

"It was something I thought of," he said, simply. "Something my mother used to say to me. 'I was thirsty and ye gave me drink,' she said. She read it to me out of the Bible, and she taught it to me until I never could forget it. When I heard that man crying for water I remembered it."

—God hath so constituted our natures that in the very flow and exercise of the good affections there shall be the toil of gladness. —Dr. Chalmers.

—How careful should the great be to regulate their conduct, when they see how ready the world is to follow their example.

—Evils that are ruining us for want of attention to them, lessen from the moment that our attention to them begins.

—We hand folks over to God's mercy and show none ourselves.—George Eliot.

The Stomach That Fails

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Be reasonable and put the blame where it is deserved. Acquit the much abused stomach and get away down to the foundation of the trouble by setting the kidneys, liver and bowels right.

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