

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, MAY 23, 1901.

[No. 21.

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NOTICE.—Subscription prices 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.

LESSON FOR SUNDAYS AND HOLY DAYS. WHITSUNDAY.

Morning—Deut. xvi. to 18; Rom. viii. to 18.
Evening—Isa. xl. or Ezek. xxxvi. 25; Gal. v. 16, or Acts xviii. 24—xix. 21.

Appropriate Hymns for Whitsun Day and Trinity 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.

WHITSUN DAY.

Holy Communion: 155, 156, 215, 313.
Processional: 152, 211, 224, 232.
Offertory: 153, 210, 212, 223.
Children's Hymns: 208, 213, 330, 332.
General Hymns: 154, 155, 207, 209.

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.
Processional: 161, 165, 167, 179.
Offertory: 162, 164, 170, 172.
Children's Hymns: 169, 330, 335, 336.
General Hymns: 160, 163, 509, 514.

The Late Archbishop.

A few weeks ago we published a short biographical notice of the deceased prelate, whose death at sea was sudden, though not unexpected or unprepared for. The secular press has since that event contained notices of his career. Looking back, as well as younger men can do, it seems to us that we do not fully appreciate the Archbishop as he was when in the prime of life, he was raised to the episcopate. A most attractive man, eloquent, with polished winning manner, full of energy and ready to help others, he built up his large diocese with surprising rapidity, filled it with young, enthusiastic men, and made it the most attractive sphere of work in Canada.

The Archbishop's Title.

While on this subject, we regret that the title Archbishop has been annexed to the diocese of the holder of the office for the time being. Thus we have had the Archbishop of Ontario, and now of Montreal, who are really the same Metropolitan. Better either have the name of the chief city, as the word implies, or else that of a district, such as Eastern or Older Canada. Anything which is fixed and definite is better than the present want of system.

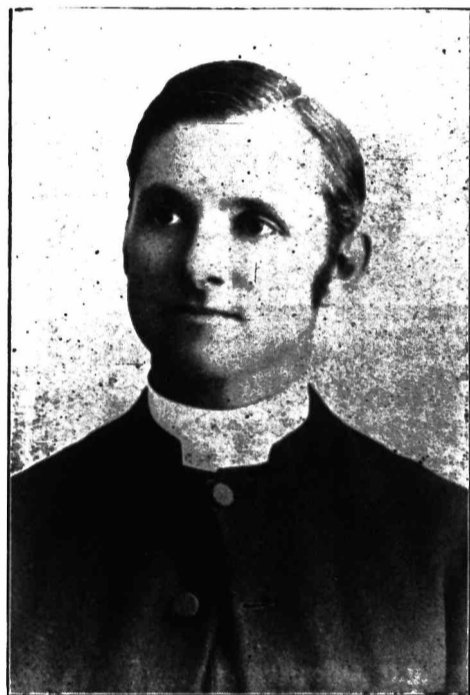
A Charitable Bequest.

Perhaps the best evidence of the usefulness of a benevolent institution is the spirit manifested toward it by those who are not intimately connected with its management. St. Peter's Home for Incurables, Hamilton, has gone along steadily for over ten years, doing much for a class of people who are most worthy of sympathy, viz., those suffering from chronic and incurable diseases. We can well understand how the heart of the war-

ern States and judicial decisions, which practically leave the black race powerless and in some respects in a worse position there than before the war. Could it not be possible to create a new Liberia? To do so would require preparation. But something is being done by our own people as is shown by a development of West Indian interest in Africa. Some time ago there arrived in England a Mr. Blackett, a West Indian man of colour, on his way to West Africa, to become a missionary in the home of his ancestors, under the auspices of the Church Missionary Society. He is now doing good work on the river Niger. Within the last month two other fellow-countrymen of his, Mr. Binger and Mr. Thompson, arrived in London on their way to West Africa, with a similar object in view, and were received by the committee of the society.

The Headmaster of Trinity College School.

We have to announce this week the appointment of the Rev. Herbert Symonds, D.D., of Ashburnham, to the head mastership of Trinity College School, Port Hope. The appointment is said to have been made by a unanimous vote of the council, and the names of the gentlemen composing that council will be accepted as a guarantee of the wisdom of the appointment. Dr. Symonds is a many-sided man of varied experience, education, familiarity, with men and things. He has a most attractive personality, gracious manners, and sprightliness of mind. His degrees guarantee his literary qualification for his high position, and those who know him best have no doubt that he will be a great favourite with the boys and the undermasters. He was born in Suffolk, England, in 1860, and is consequently forty-one years of age. His early education was received at Framlingham College School, of 300 boys, with a splendid record among the middle-class schools of England, being first in all England in the Cambridge local examinations for four consecutive years. He came to Canada in 1881, matriculated at Trinity in 1882, and graduated from that University in 1885, with first-class honours. He was the prize essayist for two consecutive years. He then took a course at Cambridge, and returned to Canada as Fellow of Theology for three years and Professor of Theology for three years at Trinity University. For the past nine years he has been rector of Ashburnham, Peterboro. In university matters he was very much interested in the federation of Trinity with the University of Toronto. A prominent member of the Toronto Synod, he has always championed the cause of religious education in the Public Schools. Queen's University has recognized Dr. Symonds' gifts by conferring upon him the degree of DD., honoris causa.



REV. HERBERT SYMONDS, D.D.

den and Board of Management rejoiced last week over the bequest of five hundred dollars from a gentleman who was not connected with the Church, but has all his life been associated with a modern religious body. Work for the good of men's bodies tells. No one can overestimate the influence which the Roman Catholic Church wields on this continent by the magnificent work which she does for humanity in her Hospitals, Homes, and Houses of Providence, while the Church in the Old Land has splendid institutions for the care of her sick and unfortunate children at all stages of life. We in Canada have done very little along this line, and must, therefore, in some measure, have forfeited the blessing which comes to those who provide for the sick and needy.

The Negro Race.

Quite recently we drew attention to some statements by political leaders in the South-

Educational Wants

We are well supplied with girls' schools and boys' schools, but there is a great want, and that is schools which would be homes for young boys. Little girls are looked after at the Bishop Bethune College, Oshawa, but we know no institution belonging to the Church where little boys can be placed. The writer has had this need impressed on him by being asked for an institution where little orphan boys could be safely placed in the province of Ontario.

The Prisoners' Aid Society.

The Prisoners' Aid Association of Canada has decided to make a new departure in their line of work. At a late meeting of the Executive Committee, it was decided to enlarge the scope of their work by adding the scientific treatment of inebriates to the regular work of the association; or rather, it was decided that as soon as the sum of \$1,000 is secured for this special purpose, the new line of work will be inaugurated. A few years ago, a thorough investigation was made by the association of the different methods of treatment, but it is only recently that the way seemed to open for utilizing the acquired information. At the meeting referred to, a deputation from the Workingmen's Home, Frederick street, Toronto, made an earnest appeal on behalf of scientific medical treatment, pointing out that the "Home" afforded facilities for carrying out such treatment, and also for bringing the inmates under moral and spiritual influences, and that a number of the inmates had received medical treatment at the hands of a member of the association, and with gratifying results. At the same meeting, it was announced that a member of the Ontario Government had expressed his desire that a test be made of what may be accomplished by the scientific treatment of inebriates, and that he would be glad to subscribe \$100 towards a fund of \$1,000 to be used for this purpose. It was under these favourable circumstances that the Board decided that the time had come for taking action; that such action be taken along the line suggested, and that the secretary be instructed to take immediate steps for securing the amount stipulated. We bespeak for this new movement, the cordial sympathy and support of all who wish to see the unfortunate inebriate "clothed and in his right mind," as well as restored to useful citizenship. Donations may be sent to Dr. A. M. Rosebrugh, Secretary, Prisoners' Aid Association, Room 12, Confederation Life Building, Toronto.

The New Bishop of Oxford.

The King has been pleased to approve of the appointment of the Very Rev. Francis Paget, D.D., Dean of Christ Church, to the bishopric of Oxford, made vacant by the death of the Right Rev. William Stubbs, D.D. The Bishop-designate was born on the 20th March, 1851, and is the second son of the late Sir James Paget, Bart., the eminent surgeon. Dr. Paget was educated primarily in London, and afterwards at Shrewsbury

School, from whence he went up to Christ Church, Oxford. He had a brilliant career at the University, and in 1871 he carried off both the Hertford Scholarship and the Chancellor's prize, for Latin verse, each of which is a University honour. In the same year he took a first class in Moderations, and two years after that a first class in Litorae Humaniores and the same year became Senior Student of Christ Church. In 1876 he was appointed tutor. Dr. Paget's parochial experience was but of short duration, when for a space of two years, 1883-85, he held the vicarage of Bromsgrove. The whole of the rest of his clerical life—with that exception—has been spent up at Oxford. In 1885 Dr. Paget was appointed Reginus Professor of Pastoral Theology in Oxford University, and Canon of Christ Church, and in 1892 he was appointed by the Crown, Dean of Christ Church, which position he now vacates, for the episcopate. Dr. Paget has been examining chaplain to both the Bishop of Ely and the late Bishop of Oxford and was for one year, 1882-83, Oxford preacher at Whitehall. He has published a number of works, chiefly of a theological character, and amongst other things contributed the essay on "The Sacraments," in "Lux Mundi." Dr. Paget married in 1883, Beatrice, the eldest daughter of the late Very Rev. R. W. Church, D.D., who was for some years Dean of St. Paul's.

The Late Mr. C. J. Campbell.

It is with extreme regret that we have to announce the demise of a much-respected citizen, of Toronto, and highly esteemed Churchman, Mr. Charles James Campbell, which took place on Friday last, the 17th inst., within a few days after he had entered his 82nd year. Mr. Campbell was of Scottish descent, and a brother of the late Lieutenant-Governor, of Ontario, Sir Alexander Campbell. A resident of Toronto for nearly half a century, during a large portion of that period he was manager of the Toronto branch of the Commercial Bank of Canada. After retiring from that institution, he filled many other important financial positions, as director or member of advising boards, in various companies, in which his experience and financial knowledge was always highly appreciated and carried much weight. In politics, although he took no active part, he was ever a thorough and staunch Conservative. But to the readers of this journal, it may be of still greater interest to learn or to be reminded, that Mr. Campbell was a consistent, Christian gentleman, and zealous Churchman. For a long period he was a prominent and active member of the Church of the Holy Trinity, in Toronto, and during several years filled the office of churchwarden in that parish, and for a long period a delegate to the Diocesan Synod, and also from that body to the Provincial Synod, in both which assemblies his words always carried weight and his work on committees was ever faithfully and efficiently performed, so long as his health permitted. His advanced years and diminished physical powers had for many months pre-

vious to his departure, precluded him from taking an active part in the work of the Church, but his interest in and support of it never failed to the end of his long and useful life. He died a widower, his partner, a lady highly esteemed and much beloved by a large circle of friends, having predeceased him by many years. Four sons and a daughter survive their parents, of both of whom it may be truly said, "the memory of the just is blessed."

Whitsunday.

Of all the Christian festivals, there is, perhaps, none for which a repetition of the fact commemorated, is so often prayed for. In every revival meeting, in the little Bethel or mission, in the parish church, nothing is so fervently supplicated for as the renewal of the Pentecostal outpouring. The latest body, as well as the Catholic Church, can recognize the necessity of the continuance of the gifts of light and love to illuminate the darkness of the human heart and of a weary world, to turn out the selfishness within ourselves, and to impel us to work day and night for the good of others. Few persons, however, stop to think that the first Whitsunday was the crowning of the unity of the Church with the powers necessary to fulfil the great commission: "Go ye into all the world, and preach the Gospel to every creature." Talk of modern missionary enterprise with societies at home to provide the means of travel and secure an income, with transit to foreign lands in ocean palaces. Compare this with the conditions existing at the Ascension. No wonder the Apostles received great gifts; they were ready and capable of receiving them. Think of men, who could hear the great commission, and neither wince under it, raise objections to its conditions, nor talk back to the Master. The men, who, without money, or political influence, had forsaken all and followed Christ at His call, and now stood by what seemed a destroyed and overwhelmed cause, did not retort to the command by trying to show its impossibility, were the material out of which to make the pioneers of Christianity. Faith and patience were exemplified in the conduct of the Apostles from the Ascension to the Pentecost. Unity was the characteristic of the twelve on the first Whitsunday; "one accord, one place." The attitude in which to receive a general blessing, the condition necessary to advancement and conquest. A visible unity brought a visible descent of the Holy Ghost upon the Apostles in cloven tongues, and with miraculous powers by which every man was enabled to speak to the people of the nation to which he was to be given a mission. The name, Whitsunday, was given to this festival for two reasons: (1) From the glorious light of heaven, which was upon that day sent down upon the earth from the Father of Light and Love. (2) Because it was one of the stated times for baptism in the Ancient Church, and those who were baptized put on white garments as types of that spiritual purity they received in baptism, and which they were pledged to preserve in the future course of their lives.

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CHURCH MUSIC—THE ORGAN— DESCRIPTION.

(Continued).

In 1359 (or thereabouts), a priest named Nicholas Faber built the great organ in the cathedral at Halberstadt. This was a grand piece of work for such times, for history tells us it had 14 diatonic and eight chromatic keys, the compass extending, on the key board, from B (the second line bass clef), to A (the second line in the treble clef). This organ, according to Praetorius, had four claviers, one being pedals for the feet, and 20 bellows requiring no less than 10 men to supply the required amount of wind. It has been considered by some that the Halberstadt organ was, probably, provided with pedals by the popular Gregorius Kleng, who restored the instrument in the year 1494. Bernhard is the reputed inventor of the pedal, and, I may state, he is said to have been organist to the Doge of Venice for nearly ten years, having begun his duties in 1470. Whethamstede, Abbot of St. Alban's, England, (1450), gave to his church a pair of organs, for which, and their erection, he expended £50 (\$250), which was thought to be an enormous sum in those days. No organ in any monastery in England was comparable to this instrument for its size, tone, and workmanship. Thomas Wyrcester, Abbot of Hyde, in 1476, gave eight marks and a horse also in order to purchase an organ for his church. According to Dugdale, an organ was erected in the church of Sutton, Coldfield, Warwickshire, by Vesey, Bishop of Exeter, in the reign of Henry VIII, at a cost of about £15 (\$75), which was considered a very large sum, indeed, to pay "just for an organ;" and in 1557 "a fair pair of organs" was placed in the chapel of Trinity College, Oxford, which (reads the account connected with it), "with the carriage from London to Oxford, cost £10," (\$50). Organ pipes vary much in form and material, but belong to two great classes, known as mouth-pipes (or flute pipes), and reed-pipes. A mouth pipe may be stopped at the upper end by a plug called a "tumpion," the effect of which is to lower the pitch an octave, the vibrating column of air being doubled in length, as it has to traverse the pipes twice before making its exit. Pipes are sometimes half-stopped, having a kind of chimney at the top. The reed pipe consists of a reed placed inside a metallic, or occasionally, a wooden pipe. This reed is a tube of metal, with the front part cut away, and a tongue or spring put in its place. The lower end of the spring is free, the upper end attached to the top of the reed; by the admission of air into the pipe, the spring is made to vibrate, and in striking either the edge of the reed or the air, produces a musical note, dependent for its pitch on the length of the spring, its quality being determined, to a great extent, by the length and form of the pipe within which the reed is placed. When the vibrating spring does not strike the edge of the reed, but the air, we have what is generally called the "free reed," similar to what is used in the "harmonium," or "American

organ." There is an endless variety in the number and kinds of stops in different organs; some are, and some are not, continued through the whole range of manual or pedal. The resources of the organ are further increased by appliances called "couplers." Organs built in Europe are remarkable for quality of tone; those built in Canada and the United States for mechanical contrivances as well.

CANTOR.

(To be continued).

THE MEETINGS OF SYNOD.

Synod time! What are the uses of Synods? Very little is done, and that little generally thereafter undone! Financial matters are chiefly in evidence, and the spirituality of these meetings is not conspicuous. Nevertheless the Synods are good and are here, we hope, to stay. In our Synods are gathered three distinct classes of men—clergy, the legal fraternity and non-professional laymen. Such an aggregation for the purpose of "doing" anything is more or less a failure. In fact it may be said that the Synod, as such, never does anything, or rather, what it does, it very soon undoes. The mass of legislation, that lies piled up in the Synod Office, and which has been stowed away, is sufficient evidence of above statement. The session of the Synod is too short to exhaust a debate, and the composition of the body is too cumbersome to arrive at a wise and definite conclusion. As an annual reunion of the representatives of the Church in the diocese, we devoutly pray: "God save the Synod." We are not, in this article, concerned with the history of Synods, but are only thinking of our Canadian Synods as they are. We think that our Synod proceedings are capable of improvement. As a gathering of the spirituality and the communicant representation of the Church's membership, the Synod proceedings seem to be lamentably inadequate from the spiritual and religious point of view. The influx of black coats and stranger delegates into a town or city, attracts public attention. The public services in connection with the Synod do not appear to interest, to the extent that one might expect, either the public or the members of the Synod. A popular preacher and an aggregation of surpliced choirs seem to exhaust the capacities of the organizers of the Synodical public services. The meeting of Synod should be a splendid opportunity of expressing the system of the Catholic Church—in her daily prayers and eucharists. The two essentials of public worship are present in abundance, priests for the altar, and the "faithful" for worship. One of the saddest facts in connection with Synod meetings, is the want of interest in, and attendance on the part of the members of the Synods, at the daily services. At the early celebrations, a handful, and at the daily prayers a small fraction. Why is this? We trust it does not express the appreciation of the Church's children of the services of the Church. Possibly a fault lies in the management of that most important part of Synod meetings, the prayers. Permit us to suggest

1. The agenda papers devote too little space or "display" to the programme of services. The services, themselves, are neither one thing nor the other. For example: We have attended the early celebrations and find them unduly prolonged and tedious. Why insert a number of hymns and semi-musical or other interpolations into an ante-breakfast office of worship? If the early celebrations were plain, absolutely plain, the simple Liturgy, with no distractions to the devout "communion" of the people, they would be more correct and more properly popular. The same thought applies to the daily morning and evening common prayer; plain matins (daily), without a "half-choir," and a semi-musical rendering, with one anthem or hymn, according to the use of the Book of Common Prayer, beginning at the Lord's Prayer and ending at the Third Collect, no omission of the appointed portions of the Holy readings, for the purpose of "getting in" hymns and the proper use of the Psalms for the day, and the appropriate canticles would commend itself to all devout members and be strictly in accord with the system of the Church and that sanctified common sense of the Church which ever seeks to "have mercy" upon her children. Add to the daily prayers of the Church, one offering of the Holy Eucharist, the sublime objective act of worship in the fullness of her Catholic ritual, and ceremonial, and one service of the unique and glorious choral Evensong of the Church, and we believe that a distinct advance would be manifested in the interest of the assembled members of Synod, in the "prayers of the Church." We should like further to suggest that the opening prayers of each session of Synod, should be the daily prayers of the Church, said in church, rather than some excerpts therefrom, said in the Synod room. The blessings of an annual meeting, "face to face," of clergy and laity; the gathering under the presidency of the Bishop, the interchange of opinions, the endorsement or correction of the work of the Diocesan Executive, the counsels of the delegates on matters financial, moral or religious, are of very great value. May the Synodical gatherings long flourish, and bring more and more strength and encouragement to the members of the Church in Canada.

"THE BROTHERHOOD MAN'S LIFE; ITS SPIRITUAL SIDE."

By W. D. Gwynne, Esq.

Paper Given Before the Local Assembly Chapters
of the Brotherhood of St. Andrew, Toronto.

The subject set for our discussion to-night is the Brotherhood Man's Life on its Spiritual Side. The first thought, which occurred to me, was can there be two sides to the life of a spiritual man? Let us consider for a moment what is meant by the spiritual life. Is it not the life which we lead in the Spirit? This is the only true life—the sons of God know no other life than the life which they lead by virtue of their union with God. All that they do, all that they think, and that they are, is spiritual. There can, therefore, be no other side to a Brotherhood man's life than the spiritual side. St. Paul opposes spiritual to natural, carnal, sensuous, but the one excludes the other—a man cannot be both carnal and

spiritual. I propose, therefore, to consider the subject of our discussion tonight, as it is read: "That phase in spiritual life which finds its special expression in Brotherhood work." I am not a Brotherhood man, my remarks must be taken as the observations of a friendly onlooker, and it is as such I offer them.

First, then, the life of a Brotherhood man is a consecrated life, a life devoted to the services of your fellowmen, with the object of bringing them into the kingdom of Christ. And here we strike at once two marked contrasts between the work of the Brotherhood and that of any secular organization. The first contrast is that the work of the Brotherhood man is only begun when membership is secured. To gain a new member of a Bible Class or a new adherent of a congregation is not to save a brother; this is but the first result of the stirring of the Spirit within him. He must still be the subject of your prayers, of your anxious care and of your influence, in order that you may by all means constrain him to turn and be converted.

The second contrast is that success in the work depends on the work, being himself a faithful member of the kingdom. A man may be but a very indifferent mason, and yet with a little zeal actuated, perhaps, by ambition, may succeed in getting large accessions to the membership of his lodge; but not so with the Brotherhood man, whose object is not merely to secure an addition to the nominal membership of the Church, but the conversion of men and their incorporation into the Church by a living union, and his success must, therefore, depend upon his own faithfulness, his own spiritual power.

What, then, is required that a man be found faithful?

St. John, looking with the eyes of the Spirit into that kingdom, in which we now work, saw and declared that nothing should enter therein that was unclean, nor should he that maketh a lie. A body, therefore, cleansed from the defilements of the flesh, a mind purified from unclean and unholy thoughts, and readily responsive to the suggestions of the Holy Spirit, and a will consecrated to righteousness, these are the conditions of eligibility to membership in the kingdom of Christ. A Brotherhood man must, therefore, bring himself to this Divine test—purity of mind and body, and absolute righteousness and fairness in all his dealings. But these are conditions which apply to all members of the kingdom alike; our ideal Brotherhood man must possess other special qualities for the special work which he has in hand. And what are these? First, and above all, he must possess an ardent, genuine and simple love for his fellowmen; and secondly, a sympathetic and tactful manner and address. Without these qualities—love and tact—I have no hesitation in saying that the man who is anxious to engage in Church work had better put off Brotherhood work until he has acquired them. Whosoever desires them may have them. We are to strive after and to covet earnestly the best gifts; these, then, may be acquired by the help of the Holy Ghost. There is not a man, whom I address to-night, who has not put that power to the test in breaking down and overcoming habits and tendencies inconsistent with the ideal after which we are striving; but the destruction and removal of evil growths and humors are but the first steps in the spiritual life; a much more difficult task is the acquisition of Spiritual gifts. To me it has always been a matter of surprise how slow, painfully slow, is this kind of growth in the Spiritual life, considering the Power at our command. But whether it be fast or whether it be slow, these gifts await him who is able to receive them, but until the gift of love is yours, until you are constrained by the power of the Holy Spirit to seek your fellowmen, because you must, and in seeking him can employ a never failing tact, I would say to every young enthusiast in Christ's kingdom, for the present be content with some humbler service. That to which you aspire is the highest form of service in Christ's gift, it is the

work in which He and His Apostles were engaged, the extension of His kingdom by personal effort and personal influence brought to bear on individuals. It is no matter for surprise, then, if this work is reserved for the chosen spirits, the tried and faithful and true. Such, then, is our ideal Brotherhood man, a man consumed with such a burning love for his fellows as constrains him to put forth all his efforts to rescue them from spiritual death and to impart to them the benefit and privileges which he knows they are craving from them, and withal approaching them with such gentle, sympathetic, and tactful simplicity as can never give offence, and must draw men unto him; a man, too, who imposes an influence on all with whom he comes in contact, through the power which he has gained by having cleansed himself from all impurities of the mind or of the body, of the body, such as evil passions which assault and hurt the soul; of the mind, such as natural (as opposed to spiritual), affections, hopes, aspirations, and ambitions; and rounding off his whole character by a will which cleaves to righteousness. These are high ideals, you will say. Who can attain to them? But is it not by holding before ourselves, as we advance in the Spiritual life, an ideal which ever rises higher than ourselves that we make progress, and go from strength to strength. Besides, we must ever bear in mind that Christ has Himself set before us an ideal, which in this life is hopelessly unattainable, when He says: "Be ye perfect, even as I am perfect." The next thought which naturally occurs to one in addressing Brotherhood men on the Spiritual life, is the rule of prayer and of service. But I must leave these subjects to others, because I recognize my own incompetency through inexperience in your work; but if you will allow me, I will offer one practical suggestion, with a view to a concentration of effort. Christ has promised that if two of us shall agree on earth as touching anything that we shall ask, it shall be done for us of His Father. I would, therefore, suggest that at every chapter meeting part of the time be set apart and devoted to prayer on behalf of all such persons as the members might be seeking to turn to Christ, and that where the chapter is small, and the discretion of the members can be absolutely relied on, I think the names should be given. I feel sure that such a course would lead to more concentration of effort on the part of chapters, and could not fail to realize Christ's promise. I pass now to the more general consideration of growth in the Spiritual life. How shall it be best promoted? The answer which I make to this question is first by practice, secondly, by practice, and always by the study of God's Word and frequent communions. I have repeated the injunction as to practice, not merely for the sake of emphasis, but because our efforts are necessarily of a twofold nature; a man's first test of his Spiritual powers is made in overcoming sinful habits, in learning to control the eye, the tongue, the passions; and although the conflict is often fierce, and there be some spirits which go not out but by prayer and fasting, still these are the first steps to a holier life, as it were the feeble, uncertain efforts of our Spiritual childhood; but, we must advance to manhood and must learn not merely to overcome, but to acquire Godly virtues and to bring forth the fruit of the Spirit. How shall we acquire love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, and temperance, except by practice, and how can we better learn to practice these virtues than by the study of God's Word. But there are particular reasons for studying God's Word, which you, as Brotherhood men, must specially appreciate. How often do you find yourselves required to justify the ways of God with men to unbelievers and misbelievers, and where can you find a greater exhortation to meekness and submissiveness in the presence of infinite holiness, than in the Book of Job? Are you not often called upon to vindicate His character? and nowhere is there a grander tribute to His righteousness than in the Psalms.

It has been said that one of the causes which has led to the growth of the love of fair play in the English character is the constant repetition of the Psalms in the daily services of the Church.

Again, do we desire to justify the ways of God with His ancient people or seek further confirmation of His righteousness, or, above all, do you wish for illustration of the power of a few spiritually minded men to save the nation, read Isaiah, and if commentary be needed, take that of the Rev. G. A. Smith, in the Expositor Series. And, lastly, when oppressed with a feeling of impatience at the slow progress of the kingdom in the past nineteen hundred years, or inclined to despair at the weakness of Spiritual power in the Church herself, take up the Book of Revelation, and if not comforted thereby you will at least have your failing faith restored by the fact that the Holy Spirit foresaw that the conflict would be constant, that the powers of evil were not to be overcome by the Church until the return of Christ in power and great glory, and so far from the world passing into the kingdom by a gradual process of reformation, the conflict between the world and the Church would deepen towards the end.

I have endeavoured to hold up to you the ideals after which Brotherhood men should strive and have tried to give you some thoughts on growth in the Spiritual life, but an address of the sort would be incomplete if it failed to refer to methods of action. A sound and safe course to follow on all occasions is that a man should be original in his work; in other words, be yourself, follow out your own course in your own way. By so doing, everything you do or say will be instinct with life and with reality, but in the mere imitation of another's ways, however excellent, there is neither spirit, nor life, nor power. The Holy Spirit has given to each of us certain powers and capacities dividing to each severally, according to His will, and it is by giving these energies their proper scope, by suffering Him to will and to do in us according to His purposes, that we become effective servants of God. I repeat, therefore, our own way of doing things and not another's is the best way for each of us because of the life and reality that is in it. But the general tendency is to be imitative probably because the results of the actions of others are more apparent than our own, and in consequence we are apt to minimize the success of our own efforts. But this is but a weak reason for abandoning our own individuality. Then, again, success, as an end in itself, is not what the servant of God seeks; His work is to do the will of His Father, which is in heaven, leaving the success or failure with Him. Fully assured, however, of this, that His Word will not return unto Him idle.

My brothers, we are discussing a great subject, and I have endeavoured to put it on as high a plane as I can; the idea which I have tried to formulate is that the mainspring of the spiritual life is the concentration of our time, talents and opportunities, ourselves, our souls and bodies to the service of God; that our life and actions should be the expression of the Spirit working through us by means of the powers which he has given to each; that growth in the Spiritual life is fostered by practice in overcoming evil habits and acquiring virtues and by feeding on the Word of God intellectually and sacramentally, and that the chief end of life in the case of Brotherhood men is to glorify God by the extension of the kingdom of Christ. If this be our true aim, what care we for tangible results? Shall we be cast down if we appear to fail, or elated by apparent success? Through the habit, to which we are all prone, of estimating success by visible results, we are apt to exaggerate it, if it becomes apparent, and to minimize our efforts if we fail to see the fruit; but as the idle and flippant word may, like the wind-blown seed, find lodgment somewhere, and spread unknown to us its evil fruit, so we may rest assured that holy lives, like pure streams from the throne of God, water the unseen roots

of plants nations.

We have the splendour of a soldier's place from the desert in great things of the burr green soil is a man's spirit believing society and stay faith in drift? power, the wor the craz for a n we migl of histo rising o need ne great e our mid are ther being c friends amongs God; in and no one in Then le each in l ence, in nor whi gling b shadow with th struggl cannot only th things, Spiritu; thou ca it goetl Thou comes. It is th effective the bas able to which man w cause i man w cause i a total a good the ab touch I do a Davi ground men w him, d hard t the ma waste wise. in eve means

of plants, which bear leaves for the healing of the nations.

We have now considered some of the features of the spiritual man in action; in conclusion let us glance at him in repose, as a bulwark rather than as a soldier; Isaiah has given us a grand description of such a man: "A man shall be as a hiding-place from the wind, and a covert from the tempest, as a shadow of a great rock in a weary land. Let us picture to ourselves a mighty rock on the confines of the desert; far away on the horizon is gathering the storm cloud, which bespeaks the coming tempest; as it approaches, it gathers up the sand in a dense cloud sweeping it across the desert until it strikes the rock where it collects in great banks against its back, and swirls around its base on either side. Hither under the shelter of the rock collect, the timid deer and the wild things of the desert, and here, too, sheltered from the burning sun and wind, grow at its foot the green grass and the fragrant flowers in the only soil protected from the sand. Such says Isaiah is a man. When the storms of life burst on us he stands aloft, and under his shadow the gentle spirits find shelter, yes, and the faithless and unbelieving, too, from the pitiless drifting sand. Is society sunk in debauchery and vice, a man arises and stays the drift? Are the doctrines of the faith in danger, an Athanasius arises and stays the drift? Is the Church losing her energy and power, a Wesley arises and stays the drift? Has the world become covetous and forgotten God in the craze for wealth, we are even now looking for a man to arise and stay the drift? And so we might multiply instances all down the course of history, where the drift has been stayed by the rising of a Godly man in a weary land. But we need not look abroad for the drifts nor to the great events of history. Are there not men in our midst who are perishing in the drift of drink; are there others, whom we know, whose spirits are being choked beneath the drifts of lust; are our friends all so faithful that we can find none amongst them who have turned their backs on God; in our own circle, is there no over-reaching and no unfair dealing in business; is there any one in any place, who we can help in any way? Then let us arise and let us help to stay the drift, each in his own place, and in his own circle of influence, in order that we, too, we know not when, nor where, nor how, may be to some poor struggling brother as a covert from the tempest, as a shadow of a great rock in a weary land. Weary with the wages of sin, weary with the hopeless struggle, and weary with fulfilled desires which cannot satisfy. And let us not think that it is only the great ones amongst us, who can do these things, for the powers of the Spiritual man are Spiritual. The wind bloweth where it listeth, and thou canst not tell whence it cometh nor whither it goeth; so is everyone who is born of the Spirit. Thou canst not tell whence His unseen power comes, nor whither extends his unseen influence. It is the motive of our actions which make them effective; it is the Spirit that quickeneth, and if the basis of our conduct is Spiritual, we shall be able to uplift the lives of our fellows in ways of which neither they nor we are conscious. The man who keeps his tongue from blasphemy, because it is "bad form," does a good thing, but the man who never takes God's name in vain, because it is holy, does a better. He who becomes a total abstainer for the sake of his health, does a good thing, but if I abstain as a protest against the abusive use of liquor, and because I will not touch that which has become my brother's curse, I do a better.

David, when he poured the water upon the ground before the astonished eyes of the young men who had risked their lives to procure it for him, did a Spiritual act; although it would be hard to convince the practical man of the world, the materialist, that any good could come of such waste to anyone. But the Church thinks otherwise. And so she pleads for this Spiritual basis in every man's life; that we may strive by all means in our power, practical or unpractical, seen

or unseen, wise or foolish, to stand for God and for principle against the drifts.

MOOSONEE DIOCESE.

Rev. C. G. Fox, of Split Lake, arrived last month in Winnipeg, having come out on snowshoes and by dog-train. A long journey, and the latter part, on Lake Winnipeg, a very trying one. He has come out in order to present himself at the next examination for Priests' Orders, held by the Archbishop of Rupert's Land. He hopes to return to his work in the diocese of Moosonee soon after open water. He reports much sickness among his Indians this winter, and much want, in consequence of a hard winter's fur hunt. He is rapidly mastering the Cree tongue, and becoming acquainted with scarcity of food and other privations, and has met with much encouragement in his pastoral work among the Split Lake Indians, most of whom have formerly lived and traded at Fort York. Bishop Newnham has received letters from Churchill and Trout Lake, written in December and January. All is well there, and work going on steadily. Mrs. Chapman and children are getting used to the lack of proper nourishing food, for it has been a winter of great scarcity. The Eskimos and Chippewyans brought in little venison, and birds were almost entirely wanting. Mr. Chapman was kept more than busy last summer (there is work for two men), while the "Chippies" and "Huskies" were there. Some of the former sent kind messages to their Bishop, whom they met in 1899. Mr. Chapman has visited some of them in their hunting grounds, and is also able now to use an Eskimo "Kyak," in visiting the "Husky" camps. He reports an interesting incident of the latter. The seal hunt had been a failure, and the Huskies were badly off in spite of their "conjurer" to change the luck. Then they turned to Mr. Chapman and asked him to pray to God for them. After a conversation with them, and some instruction, he did so, asking that God would glorify Himself and have mercy on the Eskimos. The wind changed, and a good hunt resulted. The Huskies were amazed and the old conjurer and his family have since attended the services and instructions. Rev. W. Dick, native of Trout Lake, reports a prosperous return home, after leaving the Bishop at God's Lake, last June; nearly a year ago and his first chance of writing! On his way, he met large bands of Indians, and spent a day or two with them. Many of these have not seen a missionary for years, but some of them had met the Bishop last summer. On catechising these, Mr. Dick found that they really remembered much of what the Bishop had said to them, and were anxious to give up their evil ways and superstitions and to learn to follow Christ. After some time spent in further instructing them, he felt able to baptize the chief and several others, and also to marry several couples. After spending some weeks at Trout Lake, where he taught the children daily in school, besides daily services, etc., he started to visit the Ekwan and Akawapiskat Indians. Here he heard that John Jeffries was coming to settle the Indian catechist, sent by the Bishop from Moose Fort to take up this work. So he turned aside to the Wenisk river, and spent some time with Wenisk and Severn Indians and back to Trout Lake. He had planned out a long and hard trip on snowshoes, to visit various Indian camps in January and February. All was going on well.

Lord Northbourne has presented a new book-plate for the library of Canterbury Cathedral. In the distance appears an excellent representation of the cathedral, and the foreground is occupied by the figures of St. Augustine and St. Gregory, the former of whom is exhibiting a shield bearing the arms of the cathedral to St. Gregory, who has raised two fingers of his right hand in the act of blessing. Beneath is a Latin inscription with the words, "St. Augustine founded me."

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.

INDIAN FAMINE ORPHAN WORK.

With very grateful thanks, I acknowledge the following contributions: M. A. H., \$1; Mrs. Fearom, Toronto, \$1; Miss Chelsea Cassels, 30c.; balance from St. Mark's, Parkdale, 10c.; Mrs. C. Alderson, Jarvis, \$2; Trusting Circle of King's Daughters, Trinity Church, Mitchell, being one-third of year's payment for an orphan, \$5; Mrs. Hugh Nelson, Toronto, to support orphan for one year, \$15; the Goulding Bible Class, All Saint's Church, Toronto, \$5; Anonymous, to support little girl for year, \$15; G. E. B., Chatham, \$1; Friend, Eganville, \$1; St. James' Sunday school, Brantford, to support child for year, per Rev. G. C. Mackenzie, \$15; Anon., for relief work, \$2. The kind friend, who anonymously sends \$15 to educate a little girl, says it is the women of India, who, by their gross superstition, are retarding the growth of Christianity, and she no doubt rejoices that she is allowed the privilege of educating one at least, hoping that the light of the knowledge of Christ may penetrate into the heart of this little child, and who knows whether she will not in her turn become a light bearer to others. May God, indeed, grant that many of these little children, whom we are striving to save from starvation, may also be saved from heathenism and idol-worship. We little know what mental suffering is theirs, what torture of mind, from belief in some of their horrible superstitions. Oh, let us show our gratitude for our comforting Gospel by bringing all we can within reach of its saving truths. I hope many prayers accompany the kind and welcome gifts that are sent to save these poor little children. \$15 can soon be collected among a few friends, if one will take the trouble to speak of the need for it. Any amount, however small, will be most thankfully received. Please address, Miss Carolina Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec. Quebec.—The following are the Bishop's engagements for the balance of the present month: Saturday, May 25th—Travel to Norton Mills; confirmation; 8 p.m. Celebrate the Holy Communion, Stanhope, 7.30 a.m. Confirmation, Dixville, 10.30 a.m. Confirmation, Barnston, 3 p.m. Confirmation, Way's Mills, 7 p.m. Monday, May 27th—Travel to Lennoxville. Interview Divinity students. Confirmation at Sandhill in the evening. Tuesday, May 28th—Interview the remainder of the Divinity students at Bishop's College. Travel by C.P.R. to Johnville for confirmation in the evening. Wednesday, May 29th—Drive to Cookshire for confirmation in the evening. Thursday, May 31st—Drive to Bury for confirmation. Friday, May 31st—Drive to Bishop's Crossing and return by Q.C.R. to Quebec.

The Diocesan Synod will commence, on the evening of Tuesday, June 4th, when the opening service will be held in the cathedral at 8 o'clock. The Rev. Dr. Dumbell, rector of Sherbrooke, will preach the sermon.

Holy Trinity Cathedral.—The Rev. J. P. Whitney, of King's College, Cambridge, and now Principal of Bishop's College, Lennoxville, has been appointed by the Bishop one of the four canons of

this cathedral church. Mr. Whitney takes the place of the Rev. Canon Adams, his immediate predecessor at Bishop's College. The new Canon was installed by the Dean in the presence of the Bishop, a number of clergy, and a large congregation, on the evening of Sunday, April 28th.

A stated meeting of the Central Board of the Church Society was held on Tuesday, 10th April. C. W. Bell Forsyth, one of the vice-presidents, in the chair, the Bishop being absent. A good deal of routine business of various kinds was transacted. There were fifteen members present.

St. Matthew.—The 28th annual meeting of the Parochial Guild was held on April 6th, when the following officers were elected for the ensuing year: President, Mrs. J. Hamilton; vice-presidents, Miss Patton and Miss Bennett; secretary, Miss Carter; assistant-secretary, Miss White; treasurer, Miss Wurtel; superintendents of the "Chancel Chapter" being Mrs. Sharples, Miss L. M. Carter, Miss A. L. M. Irvine, assisted by thirteen members. Messrs. J. R. Thomson and J. Laird were re-elected auditors, and the secretary was instructed to convey to them the thanks of the Guild for past services.

Lennoxville.—Bishop's College.—The arts and theological courses of this college have been undergoing a thorough revision, and have been rearranged in accordance with the modern principle of specialization, though without neglecting the needs of those who desire a good general education. Candidates for matriculation must pass in Latin, mathematics, English, and two of the following: French, history, physics and chemistry. First year students must take divinity, Latin and English, with a choice among Greek, mathematics, ancient history, modern history, French, Hebrew and physics. In the second year the obligatory subjects are the same, but the options are increased by logic and physiology, and political economy, and chemistry replaces physics. Third year students must choose between theology, classics, mathematics, history, modern languages, natural science, philosophy and law. The theology and modern languages have been entirely recast, and the others strengthened. The honours courses have not been so much changed, except the English, which has been divided into history and philosophy. The Rev. Principal Whitney has been elected vice-chancellor, in place of Dr. John Hamilton, who has been made chancellor. The Easter examinations have been abolished, to give more time for lectures. A beginning has been made at the revision of the college statutes. Two parts of the remodelling of the arts building have been completed, and it is expected that the raising of the central tower and building will be done in the near future.

MONTREAL.

William Bennett Bond, D.D., Archbishop of Montreal.

Montreal.—Christ Church Cathedral.—The general vestry of this cathedral church, which adjourned since the Monday before last, has been called for Tuesday, May 21st, to receive the documents sent by His Grace, Archbishop Bond, to Archdeacon Norton, giving his reasons for desiring that the Rev. F. J. Steen should not be appointed assistant minister at the cathedral.

St. Jude's.—The Archbishop confirmed twelve candidates in this church on Sunday evening, May 12th. The Rev. H. Gomery, the rector in charge, presented the candidates, and the Rev. J. S. Ereaux assisted in the service. The church was filled by an attentive congregation.

The Rev. F. W. Kennedy, a returned missionary from Japan, has been giving a series of addresses in Montreal recently, dealing with his personal experiences as a missionary in that country. He is at present at home on furlough, and his headquarters, when in Japan, are at Matsumoto.

His Grace, Archbishop Bond, has arranged the following visitation to the rural deanery of Claren-

don, June 6th, Sunday, Hull, 11 a.m. Rev. Rural Dean Smith. June 10th, Monday, Aylmer, 10.30 a.m. Rev. R. T. Taylor. June 11th, Tuesday, Bristol, 10.30 a.m. Rev. J. J. Lowe. June 12th, Wednesday, North Clarendon, 10.30 a.m. Rev. H. T. S. Boyle. June 13th, Thursday, Bryson, 10.30 a.m. Rev. I. A. Lackey. Portage du Fort, June 14, Friday, Thorne, 10.30 a.m. Rev. C. Lummis, Green Mount. June 16th, Sunday, Shawville, 10.30 a.m. Ven. Archdeacon Naylor. June 17th, Monday, Quyon, 10.30 a.m. Rev. W. F. Fitzgerald. June 18th, Tuesday, Eardley, 10.30 a.m. Rev. W. F. Kancan. June 20th, Thursday, Wakefield, 10.30 a.m. Rev. J. H. Bell. June 21st, Friday, Aylwin, 10.30 a.m. Rev. V. Lattiere. June 23rd, Sunday, Wright, 10.30 a.m. Rev. V. Lattiere. June 24th, Monday, Allevinc, 10.30 a.m. Rev. T. W. Ball, Danford Lake. June 25th, Tuesday, Chelsea, 10.30 a.m. Rev. A. A. Allen. June 26th, Wednesday. Return to Buckingham for visitation of St. Andrew's deanery.

The quarterly meeting of the Executive Committee of the Church of England, of the diocese of Montreal, was held on the 14th inst., in the Synod Hall, His Grace, the Lord Archbishop, presiding. Others in attendance were: Ven. Archdeacons Evans and Norton, Canon Ker, Rural Deans Robinson, Smith, Sandels, Canon Nye, and Rev. J. G. Baylis, secretary; Messrs. Chancellor Bethune, K.C.; Dr. L. H. Davidson, K.C.; Chas. Garth, E. R. Smith, E. P. Hannaford, E. A. Dyer, W. H. Robinson, Richard White, Major E. L. Bond, and F. H. Mathewson. Dr. L. H. Davidson reported the passage of the bill in connection with the admission of women to vestries. The report of the committee on Widows' and Orphans' Fund, recommended that the widow of the late Canon Mussen be placed on the list, receiving an allowance from that fund. The Ven. Archdeacon Evans reported on the communication of the Archbishop of Rupert's Land in connection with the creating of a Twentieth Century Church Fund. The treasurer's report showed that the amount for investment had been reduced by \$38,500, the amount now on hand seeking investment being about \$10,000. The position of the general funds is not very much different from the same period last year. The clergymen's widows and orphans were reported as needing help very much. An application from St. Anne's de Bellevue for assistance was submitted. It was referred to the Mission Fund Committee for their favourable consideration, and giving the power to act. A petition from West Brome, asking the remission of arrears, was received. A commission, consisting of Major E. L. Bond, and Mr. E. R. Smith, was named to visit the mission. The next meeting of the committee will take place in August.

Trinity.—At the adjourned vestry meeting, held on Monday, the 13th inst., the financial report was submitted. It was of a most satisfactory character, showing a great increase in all branches of the Church's revenue, and a substantial cash balance is carried forward. By a unanimous vote, the rector, who presided, was presented with a bonus of \$100. As the hymn-book now in use, "The Church Hymnal," is out of print, the meeting authorized the introduction of "Hymns—Ancient and Modern" in its place. This change will be made in October next.

His Grace the Archbishop is to hold an ordination on Trinity Sunday in Christ Church Cathedral. The following candidates will be admitted to the order of Deacon and to the order of the Priesthood, respectively: Deacon—Messrs. J. Douglas, B.A., of Toronto University and Diocesan College; Austin Ireland and Thos. J. Wilson, Licentiates of Diocesan College. Priests—Rev. J. J. Willis, B.A. The ordination sermon will be preached by the Rev. W. F. Fitzgerald, M.A. (T.C.D.), incumbent of Onslow.

Huntingdon.—His Grace the Archbishop having offered this parish to the Rev. W. F. Fitzgerald, incumbent of Onslow, the Churchwardens of

Onslow parish petitioned His Grace in name of parish, showing the attachment and respect for their pastor, and the good work he has done, and is doing, and expressing the earnest hope their pastor might stay with them. Mr. Fitzgerald has elected to remain in Onslow parish, and His Grace wrote a very kind note to the churchwardens of Onslow expressing his pleasure and approval.

ONTARIO.

William Lennox Mills, D.D., Bishop of Kingston; Kingston. St. Paul's. Wardens, Messrs. R. F. Elliott and P. Rowan.

Portsmouth.—St. John's.—The Rev. F. W. Dobbs, recently rector of this church, has completed the conveyance of the parsonage to the Synod, in trust for the parish. This includes a large sum, expended by Mr. Dobbs, and which he makes as a gift to the parish. Mr. Dobbs, was on Thursday, May 9th, presented by the members of the congregation with a handsome salver. The presentation was to have been made in the school-house, but Mr. Dobbs, not feeling equal for this, the two churchwardens waited upon him at his home and made the presentation on behalf of the others. Before this took place, at a meeting of the congregation, held in the school-house, Mr. Walkem, the people's warden, read an address which accompanied the salver, and then those present were given an opportunity of inspecting the salver itself. The salver presented was of solid silver, and was furnished by Mr. Spangenberg, of Kingston, the cost being something over \$100. It is oblong in shape, has a clear face, and is beaded on the edge. The inscription is as follows: "Presented to the Rev. Francis W. Dobbs, by the congregation of St. John's church, Portsmouth, as a token of their love and esteem for him on his retirement, after forty-seven years' faithful service in their parish. Easter, 1901." After the presentation had been made, the deputation returned to the school-house carrying with them to the congregation, Mr. Dobbs' sincere thanks for the gift, and also for the kind remarks contained in the address.

Gananoque.—The laying of the corner-stone of the Parish House, which is to be erected here, will take place on May 27th, the Lord Bishop of Ontario performing the act. It is expected that from eighteen to twenty clergy will be present at the ceremony, as the rural-decanal chapter will be in session at this place. The Bishop will hold a confirmation service in the evening.

The Lord Bishop of Kingston, the Right Rev. William Lennox Mills, by the Archbishop's death, became immediately Bishop of Ontario. Of course the title of archbishop lapses, as it was only a courtesy one after Dr. Lewis' resignation as Metropolitan was accepted. Within a few months, Ontario diocese must pay over to Ottawa diocese one-third of the episcopal fund \$20,000 (less \$2,800 for See House), as that fund could not be divided during the senior Bishop's life. The Bishop enjoyed \$600 a year from the commutation fund, which, after December 31st, will revert to the diocese and benefit one of the older priests. The principal of the Macaulay trust, yielding \$303 a year, will be divided between Ontario and Ottawa dioceses also, and be absorbed in the commutation fund. With the death of the Archbishop, the canon on plating appointment of clergy to parishes in their Bishop's hand lapses. The new Bishop desires another policy.

Deseronto.—St. Mark's.—At an adjourned vestry meeting, the report of the auditors was presented and adopted. W. Harvey was appointed rector's warden, and James Sexsmith, people's warden. H. Briscoe was re-elected lay delegate to Synod, and G. G. Aldred was elected secretary-treasurer for the ensuing year. Messrs. H. Briscoe and H. R. Bedford were appointed auditors. The following gentlemen were appointed members of the Finance Committee: W. J. Malley, W. G. Egar,

E. T. M. Lloyd, the retiring and R. Coulter, master. Messrs. special m. it was d. rectory; secured; admirably at an ca. H. Fow general s. services.

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South S Tuesday the mee missiona R.D., of W. G. G. G. Horning There v Monday ilton pr texts M day, at istered W. G. chapter which tl pared Next re parish.

E. T. Miller, R. N. Irvine, E. A. Rixen, R. W. Lloyd. Hearty votes of thanks were passed to the retiring churchwardens, Messrs. E. A. Rixen and R. W. Lloyd; the secretary-treasurer, S. Coulter; the organist, E. W. Miller; the choir master, H. Fowkes; the choir and auditors, Messrs. H. Briscoe and G. G. Aldred. At a special meeting of the vestry, held on April 30th, it was decided to buy a house to serve as a parsonage. A few days later, the churchwardens secured a property which will serve the purpose admirably, and the rector hopes to take possession at an early date. At the special vestry meeting, H. Fowkes was reappointed choirmaster and general satisfaction is expressed that his valuable services will be continued.

Brockville.—The Ven. Archdeacon Bedford-Jones has ordered a set of tubular chimes for this church.

OTTAWA.

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

Port Elmsley.—The Rev. Mr. Wilson, who has for some time past been filling a curacy at Christ Church Cathedral, Ottawa, has been appointed rector-in-charge of this living, in the place of the Rev. C. F. Lowe, who is ill at present. Although Mr. Lowe is making a good recovery, yet, by medical advice, he is going to take a complete rest from all clerical duty for a year.

TORONTO.

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

St. Alban's Cathedral.—From now on until the 1st of July, next, the Rev. Harold McCausland, B.A., junior curate of St. Thomas', will take the services in this cathedral church.

St. Stephen's.—On Wednesday evening, the 15th inst., the Bishop of the diocese held a Confirmation service in this church, when a large number of candidates received at his hands the Apostolic rite.

St. Paul's.—The Rev. H. J. Cody, M.A., the rector of this church, is going on a vacation to England, and will leave in the near future. We hope that he will have a very enjoyable time, and return again in the course of time to his work in this city refreshed and strengthened.

The Synod of the diocese of Toronto will meet in the See City on the morning of Tuesday, June 11th, (St. Barnabas' Day).

St. Cyprian.—The Rev. C. A. Seager, rector of this church, who left last Saturday for England, was presented on the previous Monday evening with a purse containing \$135.85, by the members of his congregation. Mr. George Smith made the presentation, and Mr. Seager replied, thanking his people warmly for their kind gift to him.

Ivy.—The regular meeting of the deanery of South Simcoe was held here on Monday and Tuesday, May 6th and 7th. There were present at the meeting the Rev. H. J. Hamilton, returned missionary from Japan, and Revs. F. J. Lynch, R.D., of Rosemount; W. E. Carroll, of Alliston; W. G. G. Holdsworth, of Mono Mills; W. G. G. Dreyer, of Ivy; W. F. Goodeve, of Horning's Mills, and E. L. Howe, of Cookstown. There was Divine service in Christ's Church on Monday evening at 7.30, when the Rev. H. J. Hamilton preached an instructive sermon from the texts Matthew, i, 21, and xxviii., 20. On Tuesday, at 9 a.m., the Holy Communion was administered by the Rural Dean, assisted by the Rev. W. G. G. Dreyer, incumbent. At 10 a.m. the chapter met for business session, at the close of which the Rev. C. W. Holdsworth read a well-prepared paper on the subject, "Clerical Tact." Next regular meeting will be held in Rosemount parish.

The Lord Bishop of the diocese will (D.V.), administer the Holy Rite of Confirmation in Trinity church, Bradford, at 11 a.m., and St. Paul's church, Coulsons at 3 p.m. on Sunday next (Whitsun Day).

Brampton.—Christ Church.—Mr. T. G. Shepard was elected people's warden for the present year, and Mr. Allan Embury was nominated by the vicar as his warden at the last vestry meeting, but the latter asked for time to consider the matter. Judge McGibbon and Messrs. John Clarke and Thomas Murphy were appointed delegates to Synod.

NIAGARA.

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

Hamilton.—Church of the Ascension.—On the afternoon of Thursday, the 16th inst., the cornerstone of the new Sunday school was "well and truly laid" by His Worship, Mayor Hendrie, after a short dedication service had been conducted by the Rev. W. H. Wade, the rector of the church. There was a large gathering of clergy and laity present at the function. Speeches of a congratulatory nature were delivered by the Rev. Septimus Jones, of Toronto; H. N. Kittson, Rev. Canon Bland, R. T. Rogers, secretary of the Y.M.C.A.; Adam Brown and others. The building when completed will have cost about \$6,947, and of this amount \$5,854 has already been subscribed. At the conclusion of the ceremony subscriptions were asked for, and a goodly sum was laid on the cornerstone.

West Flamboro.—Overlooking a lovely, if small street (with sad memories attached to it), stands the compact and comfortable-looking parsonage of W. Flamboro and Brierly mission, close to the post-office of Greensville. The genial incumbent is the Rev. Samuel Bennetts, who did faithful work some years since in the diocese of Ontario. Mr. Bennetts looks in his prime, and is well assisted by his accomplished and very hospitable wife. The district under his care contains three very creditable church buildings, Christ Church, Bullock's Corners, built under the incumbency of that noble pioneer, the Rev. F. L. Osler, M.A., and enlarged during the incumbency of the Rev. Thomas Geoghegan. Flamboro church is a stone structure, rock front, capable of seating about three hundred persons; with a sweet-toned bell, and one of the purest-toned pipe organs in the Dominion of Canada. There is a relic in this church worthy of mention. It is a stone font, from Cornwall, used in the days when Irish missionaries worked there. The font stands upon a base of the same formation of stone, which is said at one time to have been a symbol of the Scandinavian god, as it represented a hammer. The Latin cross is set into the base, and stands in a block of Canadian stone. An antiquarian, visiting the church some years since, had to be watched very closely, as he did not think anyone in England could be ignorant, he put it down to crookedness. There is a well-kept God's acre surrounding the building, and some attractive memorial windows. Mr. Bennetts is much beloved by his parishioners.

Catechetical Instruction.—For some generations, the Sunday school (a most excellent institution in its own place), has had thrust upon it that for which it was never intended to do, and was never qualified to accomplish, the spiritual instruction of the lambs of Christ's flock. No amount of public discussion or editorial instruction could have brought men to see that the Sunday school was not a perfect cure all. The Sunday school, in the days of Robert Raikes, was a God-send. The Sunday school to-day is not only a menace to the Church; it is, in some instances, a substitute for

the Church, and has on more than one occasion been called the children's Church. In face of all this, it is significant to notice that in high places a return is being made to the Saint Augustine method of public catechising in the Church. The Rev. Canon Bland, rector of Christ Church Cathedral, Hamilton, and Rural Dean, has, in accordance with the instruction at the end of "A Catechism," that is to say, an instruction to be learned of every person, before he be brought to be confirmed by the Bishop, has renewed the ancient and modern method of catechising the young and others, interested in Christian doctrine, one Sunday in the month. The man who has the courage to renew this ancient and helpful practice, deserves the sympathy and active help of all his clerical brethren. Prominence is everything in these days. The keystone of the arch is no better material in fact than the foundation stone, but it accomplishes a more important function in keeping things together. The Rev. Canon Bland is, in one sense, only a priest of Niagara; he is, in another, the rector of the Mother Church of the diocese. We hope many may follow his example, and take the catechetical instruction forthwith. Let there be instruction. This plan has been from the first.

Guelph.—St. James'.—An important meeting of the rural deanery of Wellington took place in this church on the 30th of April and the 1st of May. The following clergymen were present: The Revs. Rural Dean Leake, Canon Gribble, E. A. Vesey, Thomas Smith, R. A. Robinson, J. A. Ballard, L. E. Skey and F. A. P. Chadwick. The following laymen were also present and added to the usefulness and pleasure of the meeting: Mr. T. W. Saunders, Mr. J. M. Bennett, Lt.-Col. White, Mr. Wells, Mr. Griffin, and Mr. H. Clark, of Elora. The Rev. L. E. Skey addressed the meeting on Tuesday afternoon on the "Century Fund of the Church," and all the clergymen present put down their names for a sum representing one-tenth of their annual income. Mr. Skey also preached at the evening service. Holy Communion was celebrated next morning at 8, the Rev. H. J. Leake being the celebrant. On re-assembling at 10 a.m. the new apportionment scheme was taken up, and after duly looking into each parish's position and resources a new table was drawn up, and both laymen and clergy expressed the opinion that better results would ensue, as each parish would assume the responsibility of raising the apportionment now assumed in the presence and with the consent of their representatives. The next Deanery meeting is to take the form of a Sunday School convention, most likely at St. George's church, Guelph. It was resolved that in the future the laity should be invited to attend the sessions of the Chapter.

HURON.

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

London.—Meeting in Synod Week.—As Huron Synod meets on Tuesday, June 18th, the preliminary meetings, which have been held in recent years will be held as follows: Monday evening, June 17th, at 8 p.m., at Huron College, addresses will be given on "The Threefold Ministry," by the Rev. Canon Brown, Paris, and on "Life and Works of the Rev. F. W. Robertson, of Brighton," by the Rev. Carl Smith, Berlin. Discussion on the first will be led by the Rev. W. T. Cluff, Strathroy, and the Rev. Rural Dean Ryan, of Durham, and on the second by Revs. W. M. Shore, Pt. Burwell, and G. B. Ward, Eastwood. Tuesday, morning, June 18th, at 8 a.m., at Y.M.C.A. rooms, an address on "The Old Paths as Revealed by Ancient Monuments," will be given by the Rev. J. C. Farthing, Woodstock, and discussion thereon will be led by Revs. Principal English, London; W. J. Taylor, St. Mary's, and E. C. Jennings, Bayfield. The Rev. Rural Dean McCosh will preside at the first meeting, and the Rev. T. Dobson at the breakfast. A collection will be taken up on Monday evening to meet expenses, and those who desire to attend the breakfast will please send notice (with 25 cents) to

the secretary, the Rev. T. G. A. Wright, Thamesford, Ont. These meetings are intended to promote fellowship among Church people and to consider matters of interest of an educational and spiritual character.

Tilbury.—This Mission has made great progress since its inception nearly four years ago. It now possesses a church worth \$7,000, and a pipe organ worth \$1,500. The whole debt on the church is only 2,500.

Thamesford.—The Rev. Canon Dann lectures here on May 24th on "St. Patrick."

Walkerton.—The May Rural Deanery meeting of Bruce county is to be held at Lucknow. The Bishop and Mrs. Baldwin will be present, the former for Confirmation in the parish, the latter in the interests of W.A. work.

Eastwood.—St. John's.—Miss Alice Langdon, who, for the past two years has been honorary organist of this church, was presented a few days ago by the members of the congregation with a gold watch chain and an address. The Rev. G. B. Ward, the rector, returned thanks on behalf of Miss Langdon.

Huntingford.—Christ Church.—Sunday, June 23rd next will mark the re-opening of this church after complete restoration within and without. It will also be for this year the annual reunion of the members with those who were formerly members and worshippers in the church. The renovations are approaching completion. The frescoer will get possession of the church next week, and the congregation will have to seek another place for worship. As there is no suitable building in the neighborhood they will fit up the driving shed for temporary use, and the congregation will meet on Tuesday next to do this, as well as to scaffold the church and re-shingle the vestry. On Monday evening they will have their farewell gathering in the church as it is, when they will complete arrangements for their annual picnic, which will be held about the 12th June. The ladies have organized themselves into a Ladies' Aid Society, and are busy preparing to have the carpets, drapes, cushions, etc., in harmony with the renewed appearance of the church. The bishop will be present at the re-opening services, and a Confirmation Service will be held.

Pelec Island.—The Church people here are beginning to build a new church, and hope to be able to place within it a memorial stained glass chancel window in memory of our late Gracious Sovereign Lady, Queen Victoria. The following subscriptions have already been received by the rector, the Rev. H. J. Condell, towards this object: W. R. Reid, London, Ont., \$3; the Lord Bishop of Huron, London, Ont., \$1; A. H. Dymond, Brantford, Ont., \$1; the Rev. John Ridley, Galt, Ont., \$1; Rev. W. M. Shore, Port Burwell, Ont., 25c.; Mrs. Gurd, Sarnia, Ont., 25c.

RUPERT'S LAND.

Robt. Machray, D.D., Archbishop and Primate, Winnipeg, Man.

Brandon.—The members of this Rural Deanery met in St. Matthew's church on April 24 and 25, when the following clergy were present: Rev. McAdam Harding, rector of St. Matthews and Rural Dean; Rev. E. L. King, Virden; Rev. A. Cook, Alexander; Rev. E. Smith, Carberry (late of Clinton, Ont.), Rev. W. H. Cassap, curate of Brandon, and Rev. S. Ryall, secretary of Deanery, Oak Lake. Matins and Litany with sermon was held in the church at 11 a.m., Wednesday, the preacher being the Rev. E. L. King, who delivered a thoughtful address on the words from the Gospel for the 1st Sunday after Easter, "Peace be unto you." The question of patronage was discussed but no decisive action taken. A special commit-

tee has been appointed to look into the matter and report at the next meeting of the Diocesan Synod to be held in Winnipeg, June 12, 13 and 14. The Rev. C. N. F. Jeffery, general missionary of the diocese was present, and commended the action of the deanery in not attempting to advocate any change from the present method. As at present the Bishop has absolute appointment, but is always most ready to receive recommendations in the name of the people interested, and has invariably acted upon their suggestion. On Wednesday, April 24, a fair-sized congregation assembled for service in St. Matthew's, when the Rev. E. Smith preached an excellent sermon, dealing with the subject of "Joy and Worship." On Thursday morning there was a choral celebration of the Holy Communion, the Rural Dean being celebrant, assisted by the Rev. W. H. Cassap, with the Revs. King and Ryall as epistoller and gospeller. The Deanery has decided to purchase a lantern to aid in giving lectures on Church History. An able paper on Sunday School Work was read by the Rev. W. H. Cassap, which provoked a helpful discussion. It was decided to hold the next meeting of the Rural Deanery at Oak Lake, in the latter part of September. During the evening the members of the Deanery enjoyed the hospitality of the Rural Dean for a few hours at the rectory.

Correspondence.

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

THE WOMAN'S AUXILIARY.

Sir.—In your issue of the 16th, I notice a remark regarding the disparity between the amount of help given by the Woman's Auxiliary, of Toronto diocese, to Calgary and Saskatchewan, respectively, the former receiving \$1,603.55, and the latter only \$47; a desire for information regarding this disparity is also expressed. As one in a position to know the needs of both dioceses, I would say that the simple explanation is, the needs of the diocese of Calgary are better known than the needs of the diocese of Saskatchewan. The missionaries in Calgary diocese have been wise enough to make their wants known and keep them in evidence, while we in Saskatchewan have gone on quietly carrying on the work, but doing very little to make our needs known. Also, the Indian missions in the diocese of Calgary are easily accessible from the main line of the C.P.R., and have been visited by ladies of the Toronto Woman's Auxiliary. The remedy for the disparity in the amounts given to each diocese, would not be to divide up between Calgary and Saskatchewan, but to do more for Saskatchewan. Calgary needs all that it receives, and I am satisfied that when the wants of Saskatchewan are as fully realized as the wants of Calgary appear to be, Saskatchewan will get its share of help.

J. A. MACKAY.

CHANGE IN ENGLAND.

Sir.—The letter of "Senex," in your issue of the 9th inst., somewhat ingenious in tone, leads up to those oft-quoted figures of marriage returns in England and Wales for the past forty years, from which it is often sought to argue that dissent is gaining on the Church of England. But the figures are easily and naturally explained by the change which has come over dissenting sentiment during the period mentioned. Dissent by political agitation has secured the adoption of many acts of Parliament, especially in relation to burials, which have placed it more on a par with the Church. Its chapels have become churches; its

preachers clergymen; the white tie has been superseded largely by the clerical collar. Its services are now ornate. Its ministry is fast becoming an educated one. Hence the rising generations no longer think it just the thing to be married in church by a real clergyman, Haven't they, "in their own imaginings," got their own. Hence the decrease in returns of marriages in church.

GEO. BOUSFIELD.

Pembroke.

"MODERN CRITICISM AND THE PREACHING OF THE OLD TESTAMENT," BY GEO. ADAM SMITH.

Sir.—If I had not known that the reviewer, rather than the editor, is responsible for what is said about books, I should have begun this letter by expressing my surprise that you should have admitted the review of George Adam Smith's book into your columns. I have read the book carefully—some of its twice, and am fully convinced that it is full of deadly poison. It is, from beginning to end, an apologetic tor, and an endorsement of the methods and conclusions of the higher critics. It makes no such reservation as your reviewer does about the conclusions of the extreme critics. In fact, it quotes and appeals to Cheyne more frequently, perhaps, than to anybody else. It assumes, as proved, the divisive documentary theory of the critics. The mythical origin of a large part of the Hexateuch—its unhistorical character. Its late date, placing its compilation from nine to eleven hundred years later than the hitherto universally received date, and so depriving it of any authority, as to the events it describes. According to the criticism, which Adam Smith endorses: "We must no longer date the commencement of the history of Israel from the migration into Canaan of the pious and God-fearing Patriarch Abraham, from Ur of the Chaldees, nor give any credence to the story of the sojourn of the Children of Israel in Egypt, of their wonderful exodus, and subsequent wandering in the wilderness, for all this, according to the endorsed critics, is pure myth and poetic invention. It is only when we come to Solomon and his successors that we find ourselves on firm historic ground, and even then they would have us believe that the narrative in the Books of the Kings has been subjected to a biased revision (Hommel). The two books of the Chronicles are made up of untruthful fiction, and Deuteronomy is a solemn and barefaced forgery. The laws ascribed to Moses, say they, first came into existence, either during or after the Monarchical period, while of the prophets only Amos, Hosea, Isaiah, Jeremiah, and Ezekiel are allowed to retain their places, and some of them are not free from grievous mutilation and additions. In fact, according to the teaching of the critics, for whom George Adam Smith is apologist and whose statements he either explicitly, or by implication accepts, the Bible is turned topsy-turvy, and even then, most of its statements are made up of legends, forgeries, and fictions, and it is left in such a tattered, discredited condition, that it not only can have no Divine authority, but no historical credibility, as a record, of the events which it describes. Now, it is the book which is an apologetic for all this, which endorses it all, that is commended by your reviewer for the enlightenment and guidance of your uninstructed and unwary readers. "We do not hesitate to say," writes your reviewer, "that the solution of the problem (Higher Criticism), is to be found on the lines suggested by Dr. George Smith, in these profoundly interesting lectures." "We have not space to refer to all the excellencies of the book, but two lectures seem to us to possess peculiar value, etc., etc." I can only say, Mr. Editor, that I read the book with growing indignation, and the two lectures, specially endorsed by the reviewer, with simple horror. Was there ever such an utter emptying of the Word of God! By an utterly unfair process, the writer sets himself to prove

that the saints of the Old Testament knew nothing of immortality, or another life after this; all the plain statements to the contrary, with which we are familiar, are exploded by the higher critical methods, and then it is held out as a great comfort to the men who are "receding from the shores of another life," that other people, who in the end attained to a far-off sight of the Father, shared their unbelief, and they need not be afraid. The lecture on the social teaching of the prophets is not any better. It sets itself to explode the spiritual and prophetic significance of their utterance, and then holds them up as examples and guides, in withdrawing ourselves from that "Other Worldness," which is held to have been the delusion of the past generations, and in devoting ourselves to the social and economic questions of the day. "It is impossible," says the reviewer, "to speak too highly of the reverent spirit, which breathes throughout this book. Well, unless my judgment is altogether mistaken, it is another and a flagrant instance of betraying the Son of Man with a kiss."

JOHN LANGTRY.

British and Foreign.

It is proposed to place a memorial in Otterbourne parish church to the late Miss C. M. Yonge.

The Church people of Nelson, New Zealand, have resolved to raise the sum of £5,000 as a 20th Century Thank-Offering.

The Bishop of Zululand, Dr. Carter, has been elected Bishop of St. John's, Kafraria, vacant by the death of the late Bishop Key.

King Edward VII. is a curial prebendary of St. David's Cathedral, Wales. In the presbytery stands the tomb of Edmund Tudor, Earl of Richmond, the father of Henry VII.

The new private chapel in the palace at Canterbury, is a very handsome one, the interior of black and white Sicilian marble and carved oak being particularly effective.

H.R.H. the Duke of Connaught has presented St. George's Church, Southwark, with a beautiful hand-worked kneeling carpet, which is to be placed at the foot of the Communion rails.

Mr. R. Stokil, who was formerly a bank manager at Doncaster, has bequeathed £1,000 to St. George's church in that town for the repair of the outside portion of the fabric.

The Rev. S. Baring-Gould, who is about to take a long rest out of England, holds one of the most remarkable records in English literature. He is the most voluminous of living English writers. No fewer than 140 items stand against his name in the great catalogue of the British Museum.

It is probable that the consecration of the nave of St. Peter's Cathedral, Adelaide, South Australia, which is now nearing completion, will take place in July during the visit of the Duke and Duchess of York, who are expected to be present on that important occasion.

The Right Hon. and Right Rev. Dr. Winnington-Ingrain, the new Bishop of London, was enthroned in his Cathedral on Tuesday, April 30th in the presence of a vast congregation. The ceremony and the whole service was a most stately and impressive one.

It is gratifying to hear that Queen Anne's Bounty has just voted for poor benefices no less a sum than £33,000 to meet local benefactions of the still more satisfactory amount of £44,000. Nearly 150 parishes have been benefited, the value of which ran from nil upwards to no less than £200 a year.

Upwards of two hundred clergy were present at the funeral of the late Bishop of Oxford, which took place at Cuddesdon. The Bishop of Reading and the Dean of Christ church officiated.

In his visitation charge at Warrington lately, the Ven. Archdeacon Madden announced the receipt of several donations of £10,000 each, and several from £1,000 to £5,000, for the construction of a cathedral in Liverpool.

The Rev. J. F. Johnstone, late incumbent of Dinnett, Scotland, on leaving that parish to take charge of St. Saviour's mission church, Balleter, was presented by his late parishioners with a handsome carriage clock, bearing a suitable inscription.

It is likely that the Rev. Dr. Rainsford, rector of St. George's, New York, and for some time one of the curates of St. James' Cathedral, Toronto, will be in the near future consecrated coadjutor-bishop to Bishop Whipple of Minnesota.

Earl Egerton of Tatton has promised an additional donation of £500, provided the remainder of the sum necessary for the completion of the second portion of the Church House can be paid or promised in the current year. The sum required is £10,900.

The handsome new chancel in St. Mark's church, Newtown, Wigan, was consecrated on Thursday week by the Lord Bishop of Liverpool. The erection, which cost £2,900, of which £900 is still required, is in the early geometrical style of architecture.

The bronze statue, which has recently been erected in Dublin to the memory of the late Lord Plunkett, Archbishop of Dublin, has been unveiled by the Lord Lieutenant of Ireland. The statue is the work of the eminent sculptor, Mr. Hamo Thornycroft, R.A.

Among others, on the recommendation of Lord Roberts, the D.S.O. has been conferred upon the Revs. R. F. Collins and J. F. Falkner, chaplains; and the Rev. Jas. Robertson, of the Highland Brigade. The former gentleman is a Roman Catholic chaplain.

The parishioners of Holy Trinity, Kokstand, East Griqualand, South Africa, intend to erect a sanctuary and chancel in the parish church, as a loving memorial to the late Bishop Key, who laboured for 36 years in that country amongst both the Europeans and heathen people.

On Tuesday, the 16th ult, the Archbishop of Canterbury dedicated a new wing of the Bishop Otter Memorial College, Chichester, which is an institution for the training of young women, daughters of poor clergy, and others for the work of elementary schoolmistresses. The new wing will cost £4,000.

Mr. J. H. Dennis, of Liverpool, who has offered £10,000 to build the central tower of Truro Cathedral, is a Cornishman, and was originally a Wesleyan Methodist. He is now a Churchman, but has not lost his interest in the religious body in which he was brought up. As a proof of this he has just given 25 guineas to the Redruth branch of the Wesleyan Twentieth Century Fund.

The Archbishop of Canterbury is to lay the corner stone of the Bishop Walsham-How memorial at Wakefield on June 18, at 2.30. Nearly £30,000 has now been raised, leaving about £8,000 more needed to meet the present contract. A collection in every parish in the diocese is being promoted with the hope of gathering the larger portion of this previous to June 18, and it is proposed that a representative from each parish should place the parochial offering upon the corner stone which the Archbishop has promised to lay.

The Vicar of Kensington (Canon Pennefather) has just published his annual parochial report, from which it appears that the collections in 1900 in the parish church and its two chapels-of-ease amounted to £6,231. The total sum raised for all purposes is nearly £20,000.

A memorial to the late Duke of Westminster has been erected by his nephews and nieces in Aldford churchyard, upon the Eaton estate. It bears sculptured representations of the Crucifixion, the Virgin Mary, St. John the Evangelist and St. John the Baptist on the four sides of the column, and occupies the site of an ancient praying cross.

The Rev. F. Bower, of the Church Missionary Society, Kunnankulam, Cochin, South India, writes: "The other day an influential and highly educated Namburi Brahmin, said very emphatically, 'I have noticed the signs of the times and see how things are changing. After a while there will be but one religion in this country, and that religion will be Christianity.'"

The cause of Christian education in England has just received a great impetus in the shape of a legacy to the National Society of something like £10,000 from the estate of the late Canon Bright. This should be a great encouragement to Churchmen who are struggling for the same great cause, so pregnant of usefulness in influencing the rising generation for good, and for which the National Society is spending its whole energies.

The Archbishop of Canterbury recently consecrated a private chapel in the archiepiscopal palace at Canterbury, and, addressing those present at the ceremony, spoke of the great importance of regular family prayers. There are two rows of stalls on each side of the chapel, which, like the panelled roof, are carved in fumigated oak, and on the ends of the stalls are figures of the Archbishops from St. Augustine to Dr. Benson.

The Very Rev. H. Jacobs, D.D., dean of Christchurch, New Zealand, whose death took place recently, at the age of 76, was born in the Isle of Wight in 1824, and was for some years headmaster of Christchurch Grammar School. He was the author of "A History of the New Zealand Church," and of a volume of verse, "Under the Southern Cross," and was for many years editor of The New Zealand Church News.

The consecration of the Rev. Cosmo Gordon Lang, Canon of St. Paul's as Bishop Suffragan of Stepney, took place on Wednesday, the Feast of St. Philip and St. James, at St. Paul's Cathedral. The prelates present were the Archbishop of Canterbury, the Bishops of London, Winchester, Salisbury, Rochester, Kensington and Bishop Barry. At the laying on of hands all the prelates present took part, and after the consecration the Primate, assisted by the Bishops of London and Winchester and the Dean, administered the Holy Communion. The offertory was for the East London Fund. The Rev. Canon Scott-Holland preached the sermon.

A brass tablet was recently erected in Forgney church near Ballyruction, Ireland, to commemorate the erection of a stained-glass window in that church, a few years ago, to the memory of Oliver Goldsmith, the illustrious Irish poet and novelist. Forgney was his native parish. The window was erected by public subscriptions from admirers of the poet. The tablet, which measured nearly 3-ft. by 2-ft., is of very handsome design, and of the Celtic character. The designs in the border are taken from the old cross at Termonfeckin, Louth county, and are very beautiful. Part of the lettering is in keeping with the border and part is Gothic. The workmanship and finish are of the very highest order.

GROWING OLD

A little more gray in the lessening hair
Each day as the years go by;
A little more stooping of the form,
A little more dim the eye.
A little more faltering of the step
As we tread life's pathway o'er,
But a little nearer every day
To the ones who have gone before.

A little more halting of the gait,
And a dullness of the ear;
A growing weariness of the frame
With each swift passing year.
A fading of hopes, and ambitions, too,
A faltering in life's quest,
But a little nearer every day
To a sweet and peaceful rest.

A little more loneliness in life
As the dear ones pass away;
A bigger claim on the heavenly land
With every passing day.
A little further from toil and care,
A little less way to roam;
A drawing nearer to a peaceful voyage
And a happy welcome home.

HINTS TO HOUSEKEEPERS

For Pineapple Sauce pare and cut out the eyes of a ripe pineapple, strip all the pulp from the core with a silver fork. To a pint of this add a pound of granulated sugar, stir occasionally until the sugar is all dissolved; put in glass fruit jars and fasten the covers as tightly as possible. This will keep a long time.

Egg Sauce for Fish.—Three quarters of a cup of butter, one tablespoonful of flour, two cups of milk, three hard boiled eggs; cream butter and flour, add milk hot, stir well and let boil, add eggs chopped fine.

Larded Leg of Mutton.—Remove all fat from a small leg of mutton, sear it with a rolling-pin till tender, and rub it lightly with a few cloves. Pickle the meat for three days in vinegar, seasoned with chopped parsley, bay leaves, and marjoram, turning it each day, after having rubbed the herbs into the joint. Drain and wipe dry, lard well with bacon, and then roast, basting frequently. Flavour the gravy with red currant jelly, and serve very hot.

Boston Brown Bread—One cupful each of rye and corn meal, one cupful of graham flour, three-quarters of a cupful of molasses, one teaspoonful and a half of soda, one teaspoonful of baking powder, one teaspoonful of salt, and one pint of sour milk.

Mix and sift together the meal, flour, salt and baking powder. Add the soda to the molasses, and when it begins to foam stir into the dry mixture. Add quickly the sour milk beat for a moment, turn into a thoroughly greased mold and steam for from three and a half to four hours, according to the shape of the mold.

Your failure to make light brown bread from a recipe which used to be successful is probably due to adulterated molasses. Much of the molasses now in our markets is greatly inferior to the old sugar-house or Porto Rico molasses. Try using, as above, soda with the addition of a small quantity of baking powder.

Bean Curry.—Soak and parboil one pint of small white beans. Put them into a two-quart bean pot. Fry four large onions sliced thin in a tablespoonful of butter. When nicely browned add a teaspoonful of salt, a tablespoonful of curry powder, half a teaspoonful of dry mustard, quarter of a spoonful of cayenne and a pint of water; pour over the beans, fill the pot with boiling water and

bake ten hours. Replenish with boiling water as fast as the beans become dry. There should be a thick piquant gravy about the beans when done. Serve with boiled rice.

GOD'S LAW OF WORK.

You know, every one of you, that work is God's immutable law. In the sweat of your face you must eat bread; in the sweat of your face you must do your duty, you must fulfil the duties of your vocation, or there is no success for you here or hereafter. That is the law of labor. It must be hard labor. God will not look upon lazy, slovenly work; God will not bless it. The shameful advice is sometimes given to working men—do as little as you can, that there may be more work for others. It is not manly; it is not Christain; it is unworthy; it is a desecration of the power which God has given to man. God won't bless scamped work, poor work, the idle, dishonest work of men who put bad material where it won't be seen. There is a story of a carpenter who built a boat, and put some wood that was about to decay in it. Years went by, and, as it happened, that man went out in that very boat; she sprang a leak and he was drowned. So God teaches us, as a primary lesson in harvest, that we are all working men, whether with brains or with hands. "In the sweat of thy face," in the sweat of thy brain, or in the sweat of thy hands, thou shalt eat, and on no other principle shalt thou obtain success.—Dean Hole.

LOVE YOUR NEIGHBOR.

"Love your neighbor"; that is, be at his disposal, beyond all regards to the mere justice or equity of his requirements, in the spirit of one who gives because he is asked; who gives because he can, and for no other reason at all. "Gives to him that asketh thee, and from him that would borrow of thee, turn not thou away." There is the level at which the law "Love your neighbor" is set. That enables us to push the question home. Is there anything you really do for your neighbor that comes up to that level? Is there anything you have ever done for somebody else out of sheer beneficence, in the absence of all claim upon you, apart from all question of likes or of dislikes, or of interest or equity, or your own fancy, or your private wish, or any emotional motive or gratification?—Canon Scott Holland.

RAIN AND SUNSHINE.

Rain and sunshine both play their part in developing godly character. It ought to be a comfort to such of my readers as are under the heavy downpour of trials to open their Bibles and read how it fared with some of God's most faithful children. Abraham toiled on his sorrowful way to Mount Moriah under a dark cloud of apprehension; but the clear shining came when God approved his faith and spared the beloved son Isaac to the father's heart. The successive strokes of trial that burst on the head of Joseph only made his exaltation the more signal when he became prime minister of Egypt. There are forty-one chapters of the Book of Job through which beats

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the tempest which smote the four corners of his house, but in the forty-second chapter comes the clear shining after rain, and a blaze of restored prosperity. The biographies of Elijah and of Daniel prove how light is sown for the righteous; and the eleventh chapter to the Hebrews is a meteorological record to show how faith paints rainbows on thunder clouds.

In our days God often employs stormy providences for the discipline and perfecting His own people. He knows when we need the drenchings. Every raindrop has its mission to perform. It goes right down to the roots of the heart, and creeps into every crevice. Not one drop of sorrow, not one tear, but may have some beneficent purpose. The process is not joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness and purity and strength. Christ's countenance never beams with such brightness, and beauty as when it breaks forth after a deluge of sorrow; and many a Christain has become a braver, stronger, and holier man or woman for terrible afflictions; there has been a clear shining after rain.—Dr. Cuyler.

THE SPOILED PICTURE.

The Lloyd family had decided to have a family picture taken. All the family relations were to gather in the front yard at grandma and grandpa's home at 4 o'clock on a certain day, and the artist, was going to take their pictures all together.

Kittie Lloyd was very much delighted, and asked her mother a great many questions about it.

"Am I to be in it, mamma?"

"Yes dear—all the family."

"And Baby Ruth, too?"

"Yes, all the children and grandchildren."

O mamma! can't I have my dog Sandy in it, too? I think, if you have Baby Ruth, I ought to have Sandy."

"Well, you ask Papa to-night."

When Kittie's papa came home that night the first thing he heard, when his little girl came to meet him, was:

"O papa, may I have Sandy in the picture with me? Mamma's going to have Baby Ruth."

"I'm afraid you'll spoil the picture," responded Mr. Lloyd, "and Sandy is worse yet. You see, we shall all have to keep very still to have our pictures taken, and I am afraid neither you nor Sandy can do that."

"Oh yes, we can!" assured Kittie; "I'll teach Sandy."

Every day after that Kittie gave Sandy some lessons in standing still. The appointed day came at last, and Mr. Lloyd got out the big carriage, and took them all over to

grandpa's, where there was a large gathering of aunts, uncles, and cousins, who were to be in the picture. Sandy was allowed to go along, and Kittie was delighted.

At last the artist came in a newly painted wagon with a big long word on the outside, which Kittie, after a good deal of spelling, learned was "photographs." It was very interesting to watch the artist take out his camera, and set it up on a little frame, and peep through it with a black cloth over his head. When his machine was ready, he called the people together on the front porch, and, with grandma and grandpa in the centre, the tall ones in the back, and the short ones in the front, the people were arranged, and made ready for the picture. Kittie had a place in the very front of the picture with Sandy by her side, who was to sit up on his hind legs.

"Now, Kittie," said mamma, "you must keep perfectly still, and not move, or you will spoil the picture. When the artist says 'Ready' you must not even wink till he's through."

Kittie stood up very straight, and looked just where the artist had told her to look.

"All ready?" said the artist. "Now."

Kittie looked around awfully quick to see if Sandy was sitting up all right, and just then the artist took the picture.

Why, mamma, is it over?" asked Kittie, as they all began to move around and talk.

"Yes, Kittie," answered mamma, "it's all over now, and you can run about and play."

The next day the proof of the picture was brought to Mr. Lloyd, and he showed it to Kittie. There was grandma and grandpa sitting up in the centre, looking as calm and placid as ever. There was mamma and Baby Ruth as plain as could be, and Sandy sitting up as straight as a dog could; but in the place where Kittie's face ought to be, there was the back of a curly head and a blur.

"You moved," said papa gravely, "and you spoiled the picture."

Kittie burst into tears. "I only looked around to see if Sandy was quiet," she sobbed, "and then it was all over. I didn't think the man would be so quick."

When the picture was shown to the other relatives, they decided that it was so good of grandma and grandpa that it must be kept. So, a short time after, Mr. Lloyd brought home the picture all finished and framed, and hung it up in the parlor. Kittie cried bitterly, and begged him not to hang it up, but papa said he must. Then mamma took her little girl into the parlor, and talked to her.

"The picture is spoiled, dear, because you did not do as I told you

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at once. I told you to keep perfectly still when the man said 'All ready, but you wanted to look around first and see what Sandy was doing. Now I want you to come and look at the spoiled picture very often, and always remember that it got spoiled because you did not obey promptly.'

Kittie tried hard to remember the lesson, and, when she forgot to mind promptly her mamma would often say:

"Take care, Kittie, you are spoiling your picture now," and then Kittie would smile into her mother's face, and hasten to do as she was told.—S. S. Times.

DID I THIS MORN ?

Did I this morn devoutly pray For God's assistance through the day ? And did I read His sacred Word To make my life therewith accord ? Did I for any purpose try To hide the truth or tell a lie ? Did I to all who came my way Due courtesy or kindness pay ? Or if distress my aid implored Did I that aid with joy afford ? Did I my thoughts with prudence guide, Checking ill humor, anger, pride ? Did I from every word refrain That could give any creature pain ? Did I with cheerful patience bear The little ills we all must share ? And did I when the day was o'er God's watchful care again implore ? His pardon ask for all wrong done, And grace to help in time to come ? And did I make my only plea, That Jesus lived and died for me ?

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As a general rule, meat once a day is sufficient for all classes of men, women and children, and grains, fruit and vegetables should constitute the bulk of food eaten.

But many of the most nutritious foods are difficult of digestion and it is of no use to advise brain workers to eat largely of grains and vegetables where the digestion is too weak to assimilate them properly.

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There is no danger of forming an injurious habit as the tablets contain absolutely nothing but natural digestives; cocaine, morphine and similar drugs have no place in a stomach medicine and Stuart's Dyspepsia Tablets are certainly the best known and most popular of all stomach remedies.

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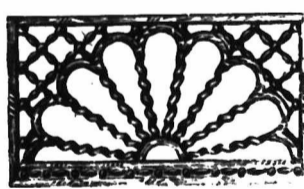
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Mrs. G.—" Good morning, Mrs. Uptodate, how are you all to-day ?" Mrs. U.—" Quite well, thank you. How are all your little folks ?" Mrs. G.—" All well over to our house. But what have you been doing, your room looks so bright and cheerful ?"

Mrs. U.—" Oh, made up our minds we had lived in a dungeon long enough, so had that old dingy paper taken off and the walls tinted with Church's Alabastine. It makes our home so pleasant, I don't wonder you notice the improvement !"

Mrs. G.—" And so beautiful ! It looks as though it was very expensive."

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Mrs. G.—" That is just what I will do. What did you say their address was ?"

Mrs. U.—" The Alabastine Co., Limited, Paris, Ont. Good-bye, come in again."

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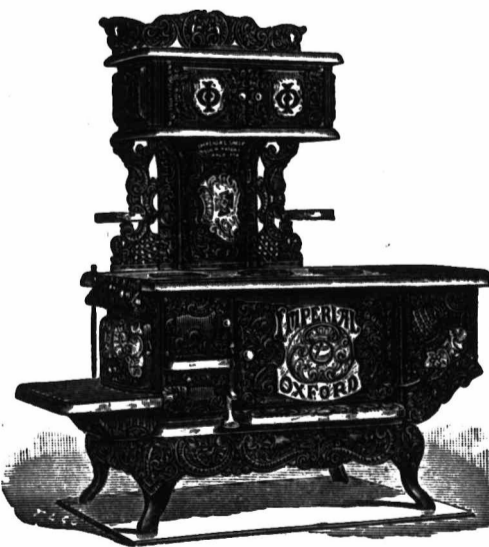
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DICK'S TALLY STICK.

"You're a regular cry-baby!" said Dick scornfully. He was fond of Margareta. She was his sister, and helped him make his kites, and sewed the sails of his ship for him, being a willing hearted small girl. But there was no denying that Margareta cried at the least excuse, and Dick despised crying.

"What if you did cut your finger a little teeny bit! Why, I nearly had my thumb taken off with Jim Barnes' knife last week; but I wouldn't have disgraced myself crying for that! You haven't any pluck at all Margareta."

"I—cant—help—it!" whimpered Margareta. "It—hurts!" And she sobbed and dug her handkerchief into her eyes.

"Well, I tell you what I'm going to do," said Dick, magisterially, as he felt became an elder brother. He paused impressively.

"Wha at?" sobbed Margareta, uncovering one eye to look at him, but not forgetting her woes.

"I'm going to keep a tally stick, like the trappers and the Indians used to do," announced Dick, "just a short stick of wood, and cut a notch on it every time you cry. If that doesn't make you ashamed of being a cry baby, I don't know!" And, with this parting remark, Dick vanished in the direction of the wood shed, seeking a suitable bit of wood with which to carry out his brilliant idea.

After lunch he held the new tally stick up solemnly before Margareta's eyes, and brought angry tears into them at once. "You're real mean," she wailed. "I'll never help you with your kites again. So there!"

Dick took out his knife, and cut notch number one, without a word. Then he put the stick and knife in his pocket, and went off to play with the boys, while Margareta retired to her dolls with a sense of being ill-used, which naturally made her more doleful in disposition than ever. It was a pity, for Margareta was a very nice child when she smiled and took life happily.

That week was anything but happy though, according to the tally stick. Fourteen times before Saturday noon had Margareta dissolved in tears according to its notches. The very sense that it was lying in wait so to speak, in her brother's pocket, predisposed her to woe. She cried over her lessons, over the tangles in her hair, over the sick kitten, over her lost overshoe, over the rainy afternoon when she couldn't go to the party, over anything and everything. Dick, who was really very fond of his sister, for all his stern remarks, was at his wits' end over the failure of this little scheme, when a new thought occurred to him—namely, that girls were not boys, and that what would have cured any boy of his acquaintance was entirely unsuited to girlish needs. Whereupon Dick meditated long, and evolved another idea.

The next day the kitten died. Of course, this was occasion for tears; and Margareta cried. Dick did not scold her this time. Indeed, he helped to conduct the funeral; and it was only after Admiral Dewey (as the kitten had been named, in spite of a feline aversion to the water) had been duly buried in the back

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—Mason & Hamlin Organ, walnut case, music rack, 10 stops, 5 octaves, manufacturer's price \$100, clearing \$45, \$4 cash and \$3 a month.

—Dominion Organ, walnut case, high back, 10 stops, 5 octaves, manufacturer's price \$90, clearing \$40, \$4 cash and \$3 a month.

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garden, and the children were back in the sitting-room, that the tally stick once more appeared. This time Dick's tone was entirely altered.

"I say, Margareta," he began, holding the obnoxious record well behind his back, "you don't want to grow up and look as sour and ugly as old Miss Sims, do you?" Miss Sims was the most ill-tempered and grumbling of old women. So Dick felt that this would make an impression. "I don't want my sister to grow up like Miss Sims."

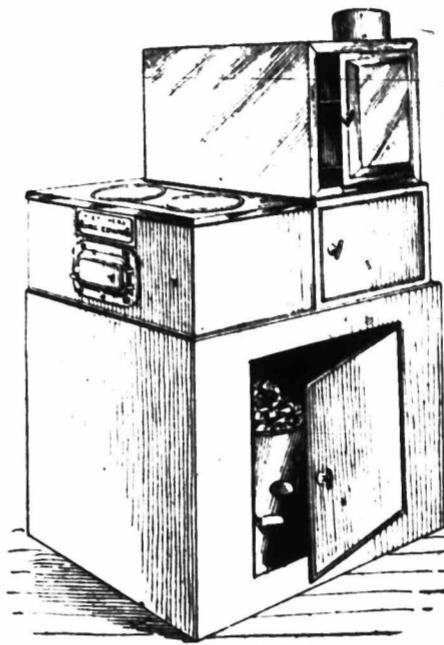
"I'm not going to," said Margareta

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etta through her handkerchief.

"You just look like her when you cry, all the same," said Dick.

Margareta's handkerchief came down, and she looked across at the glass on the wall. The tear-stained and melancholy reflection was not reassuring. Dick followed up his advantage.

"I tell you what let's do," he suggested. "Every time you want to cry, and don't, I'll cross the mark off the tally stick. If they all get crossed off without your crying once—unless there's good reason—and I say you can" (Dick thought it best to leave this loophole for Margareta's emotions), "I'll give you something nice, Margareta—honor bright, I will."

Margareta was captured. Between the bugbear of resembling Miss Sims on the one hand and the unknown reward on the other, despondency receded to the background, and cheerfulness became at a premium. The first day saw a few convulsive sobs over a stubbed toe, but not a tear. The next crossed off two notches bravely, though she missed a lesson and broke her second-best doll. By the fourth, Dick's

mind was easy, and he went to gaze at the shop window where his selected prize for Margareta reposed. It cost Dick several marbles, a baseball bat, and various other things, which he had expected to buy for himself, to get that prize; but, as has been said before, Dick was really very

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fond of his sister, and a generous boy, besides.

Monday morning dawned bright and clear. Fourteen times in the last ten days had Margaretta firmly resisted the ready tears of woe even when she had been kept in at school, fallen off of her bicycle, or had to take medicine. Cheerfulness was already beginning to shine permanently in her face; but it was changed to rapturous curiosity when she found beside her plate, at breakfast, a little parcel addressed to her in Dick's handwriting. Inside was the tally stick, with every notch crossed off, and (O bliss!) a tiny, glittering gold ring.

"It's real," said Dick, proudly. "You can wear it all your life, Margaretta."

Though Margaretta has entirely outgrown her cry-baby tears since then, and is a very cheerful little girl, indeed—for that was two years ago—she still wears the ring; and a single look at it is enough, as she confided to Dick the other day, to stiffen her courage against even the dentist.

THE BEAUTY OF HOLINESS.

How is it we suffer people to imagine that goodness is not interesting, nor holiness attractive? How is it that we have not moving about us those saints who would so likely shatter those fond imaginations? Is it that our type of excellence is so meagre and petty and repressed? Goodness, if it be true goodness, must mean an exhibition of heightened energy. Sin is always sickness, and sickness cannot but be depressing, uncomfortable, impotent, and poor, and whenever it is not this it is only because some goodness is at work within it stronger than the sin. It is not, it is true, sin because it is unpleasant—God forbid!—but it cannot but be unpleasant if it be sin. Goodness is always soundness, and we must not endure to be contented with any standard of goodness, which does not give proof of its health; and this it does only when it is cheerful, vigorous, elastic, free, hearty, hopeful, springing, gracious, delightful, beautiful, and strong.

True that we are under the discipline of a recovery from wrong. It may be impossible for our moral efforts to feel or look other than painful or hard. But this must only be true through the penitent stage. Still, the tendency of our life must be towards health, and therefore towards a more energetic and exhilarating existence. Holiness, in the sense of St. Paul, is always a freeing of the soul from impotence, the setting loose of spiritual energies, of vitalized activities. Is that what it means to us? Have we found it—that is the question—have we found it to be a way of increase, of enrichment, of growth, of vigor, of exultation?—Canon Scott Holland.

NEDDY'S LONG WORD.

"Remember, Neddy," said mother one day, "always to accommodate every one that you can."

"Yes'm," said Neddy, heartily, "I will." Mother felt sure he would, for Neddy is one of the very best boys you ever saw to remember things.

The next day Mrs. Camp called to him as he was running down the street, "Neddy, Neddy! come here a minute please!"

Neddy heard her and stopped, though he didn't much want to. He was going over on Willson pond skating, and was in a great hurry; but he went up to the door where Mrs. Camp was standing, and pulled off his cap with a polite little bow, which pleased the lady very much.

"Will you run down to the store for me, dear?" she asked. "I want a spool of twist, and I have no one to send."

Neddy's eyes closed up the least bit in the world, but Mrs. Camp was looking in her purse for the right change, and didn't notice; and before she found it, the bright sun of good nature was shining again in Neddy's eyes, and he answered, yes'm as cheerfully as could be.

It didn't take long after all. The store was not a great way off, and there were no other customers; and Neddy in less than five minutes, was back again with the spool of twist.

"Thank you," said Mrs. Camp, smiling at him. Then she took a bright new dime from her purse. "Here is something for you to buy peanuts with," she said kindly; "and I'm very much obliged besides."

But Neddy shook his head at the dime, though he liked peanuts as well as maple sugar, which is saying a good deal.

"You're welcome as can be," said he, "but I can't take pay for going, Mrs. Camp, 'cause, you know, mother tells me always to—bominate every one I can!"

Didn't Mrs. Camp laugh. She couldn't help it, though she tried so hard that she choked, and frightened Neddy, who could not think what the trouble was.

"Bless your dear heart!" said she as soon as she could speak. Then

she went to the corner closet and took out a little pyramid of maple sugar—more than Neddy could have bought at the store with two dimes. "There," said she, "I know you like sap sugar, don't you? And this isn't pay; it's a present."

"Oh thank you," cried Neddy eagerly. "I'll go right home and show it to mother!"

So he did; and Mrs. Camp sat down by her window and laughed and laughed. "Bless his dear little manly heart," said she.

THE LITTLE BOY AND THE SOLDIER.

Looking out of the car window, one day during that week when we were all trying to understand that "Our Queen" was dead, a little girl among a number of others running home from school, caught my eye.

She was comfortably dressed in her well-worn, everyday, school clothes, but round her arm was the little band of black—mourning for the Queen—whom our school children have learned so well to love and reverence.

The little token of loyalty brought back to me the remembrance of a similar tribute paid once by a child to a dead soldier. When our men went in hot haste to the North West some years ago, one of the officers—a brave and good man—had won the warm admiration of a little boy in his own town, to whom he seemed the greatest of heroes.

After he and his men were gone, oftener than ever, the little boy played at "soldier in his scarlet coat and tiny military cap, and was always asking for news of his dear officers. Then one day came the sad word that he would never come back to his family, or to his townspeople who loved him so well. No one else was missing of those who had gone, and

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very sadly they brought the dead soldier home to bury him with all the honor that could be given to a brave man.

Soldiers came from every part of the country to attend his funeral but foremost among them all and nearest to the gun-carriage that bore the coffin, marched the men, in shabby almost tattered uniforms, who had shared the fighting with their own brave leader. The little boy, wearing his red coat with its black arm-band, was standing, bareheaded, at a window watching the long, long procession filing up the street; suddenly turning to his mother, he said, "Oh! I am so sorry for the poor men in the clean uniforms!—and for the moment, I think we all felt sorry for them too.—Marjorie. Toronto.

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Christianity is not the moral improvement of our natural life; it is the offer of a spiritual life in its stead. It is not concerned with enforcing the world's standard of respectability it calls its followers to a consistent walk with God. It does not stand at man's judgment seat; it appeals to the judgment of God. It does not lay down a number of maxims for the guidance of the world; it bids men seek after purity of intention, after the glory that cometh of the only God. Its results, its influence cannot be weighed as can the results of human systems, of man's ideas and efforts after social good. Be they much or be they little, as man may reckon, they form the harmony of heaven.—Right Rev. Bishop Creighton.

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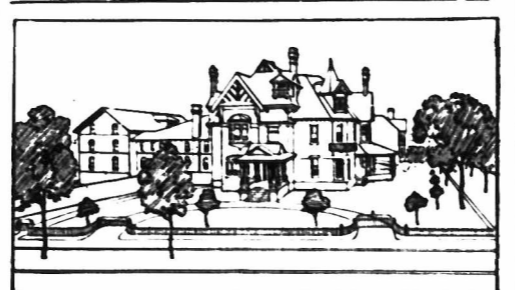
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