

(July 10, 1902)

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

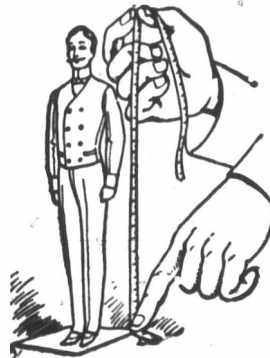
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Vol. 28.]

TORONTO, CANADA, THURSDAY, JULY 17, 1902.

[No. 29.

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TIMES  
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# Canadian Churchman.

TORONTO, THURSDAY, JULY 17, 1902.

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Morning—1 Chron. XXIX 9 to 29.  
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### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.  
Processional: 274, 302, 447, 524.  
Offertory: 227, 268, 298, 528.  
Children's Hymns: 228, 330, 339, 340.  
General Hymns: 275, 290, 447, 633.

### NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.  
Processional: 175, 179, 270, 547.  
Offertory: 167, 205, 512, 514.  
Children's Hymns: 291, 271, 334, 336.  
General Hymns: 177, 178, 255, 532.

## A Disastrous Conflagration

A terrible tragedy took place early in the morning of Thursday last at the McIntosh building, in Toronto, by which no less than five firemen lost their lives and another was seriously injured. Fires are of such constant occurrence that the majority of people do not truly realize the hazardous character of a fireman's calling, and it is only on such occasions as these, which are happily rare, when any of the firemen on duty lose their lives in the performance of their duty, that the true significance of the risk attaching to the firemen's calling is brought home with overwhelming force to the people at large.

To those who are left behind to mourn the loss of these brave fellows, we extend our most hearty sympathy. The funeral of the victims of the fire took place on Sunday afternoon last. It was a most impressive ceremony, and was in many respects the most notable and largest funeral ever held in the Dominion. The citizens practically turned out en masse, and lined the route of the procession two or three deep throughout its entire length. It is estimated that there were close upon 150,000 people on King and Yonge streets alone, and these waited for hours in the hot sun in order to have a last opportunity of paying their respects to the brave men who had sacrificed their lives in the performance of their duty. The first part of the service was held in St. James' Cathedral, the Rev. Canon Welch officiating, being assisted by the Revs. J. Pearson, H. C. Dixon, and A. U. de Pencier. Mr. Dixon gave a short address from the text: "The time of my departure is at hand," 2. Cor. iv., 6. Dr. Ham played Chopin's Funeral March at the commencement of the service, and the "Dead March," in "Saul," at the close. The church was filled to overflowing, as were the approaches to St. James', hundreds being unable to obtain admittance. The music whilst the procession was en route to the cemetery was performed by a massed band 300 strong. At the cemetery the Orange ritual was used, some of the clergy being unable to be present owing to the lateness of the hour.

## A Dreary Function.

A fatal objection to the re-introduction of the Jacobites has been discovered by those Dryasdusts who have been bringing to light the old order of Coronations. The Stuart dynasty began by the succession of James VI., of Scotland, to the great Elizabeth, as James I. The Coronation of his Consort, Anne of Denmark, had taken place at Holyrood, and lasted from ten o'clock to five. During the sad seven hours there was no music. The Danish princess had to listen to six discourses, three addresses, three sermons in Latin, French and English, respectively, and worse than all to Andrew Melville, the "principal of the theologus," who recited two hundred Latin verses of his own composition; so says "Scottish Art and Literature." Such a revival would be a startling innovation in this century.

## Cyprus

Was an island from which much was expected after its acquisition by Lord Beaconsfield. Very little has been heard about the beautiful and interesting island for a long time, and it is pleasing to be informed that it is in a very much better position than it was when the British occupation was first established. Mr. Chamberlain admits that much still remains to be done. What the

Government had done, or was doing, was as follows: It had authorized a grant for maintaining a museum for antiquities (in which the island is rich); work at Famagusta Harbour (much required), is to be commenced almost immediately; the establishment of a Government bank is to be encouraged; and, lastly, the Government are engaged in securing a regular weekly service between Cyprus and Egypt. Sir A. Rolitt stated in the House of Commons that if communication between Cyprus and Egypt were more direct and frequent, it would be of the greatest service. The island formed an excellent sanitarium for soldiers and others from Egypt, and its trade could be greatly promoted.

## The Church Army.

Has failed to find support in Canada, strangely enough, as its machinery seems well adapted to missionary work with the alterations necessary to suit circumstances. The twenty-first annual meeting has just been held, and it is a record of success. After the formal opening, several of the officers were summoned to come forward and give three-minute speeches. The "Father" of a labour home, a mission nurse, and a "Mother" of a girls' home had turns. One effective speaker, a Van captain, said he was a workingman, and he thanked God the Church of England gave the workingman a chance to go to workingmen. And how ignorant they were, he added; a workingman told him once, when a new cemetery had been laid out, that he couldn't understand whatever they wanted the Archbishop to come and consecrate it for! The Bishop of Brisbane capped this afterwards with a story of colonial ignorance. A little girl in one of the remote "back blocks" of his diocese was asked what Christmas was. She knew nothing about it. "You see," said her mother, coming to the rescue, "we hardly ever get a newspaper out here, so we don't know what is going on." Captain Hanson said he visited prisons and reformatories. The prisoners come out friendless, homeless, and with nothing before them but to take to these (pointing to the burglars' tools lying on the table). Major Knox, the Governor of Wandsworth prison backed this up from his own knowledge of the value of the Church Army to men coming out. Earl Beauchamp and the Bishop of Brisbane wished that the Army could be extended to Australia, and Mrs. Bishop, the great traveler, said that this was the first time in a long life that she had ever had been asked to speak for home missions. She thought that the Church Army had been, from its inception, one of the best agencies for dealing with impracticable problems, and that great wisdom had been given to its directors in choice both of agents and of methods. She

spoke of a man with the prison brand who had to go straight to his home, and said how good it was that these private conversations were now allowed in prisons, and that men like Captain Hanson could go and tell the prisoners what they must do. There were, too, the housing problem, and many others linked to it, and there were many agencies to deal with them; but the thing about the Church Army was that it put Christianity at the base, and sought to raise the lost in the Master's way. She had spent many years amidst the darkness of heathenism, but she thought it still more horrible to find at home darkness amidst light, because men had chosen crime and drink; it was only such workers as these that could go down to the depths.

#### An Efficient Remedy.

It is well known that one of the hardest burdens of the English country clergy is the fact that they are expected to keep an open purse for the poor. They naturally object to keeping an open house. A novel clerical grievance came up at a recent meeting of the High Wycomb Board of Guardians by the Rev. H. Sandall, rector of Bradenham, who complained that his rectory, situated about half a mile from the workhouse, was often mistaken by tramps for the workhouse. The guardians are evidently possessed of a keen sense of humour, for the remedy they provided was to furnish Mr. Sandall with a printed vaccination notice to affix to the rectory gates so as to scare away these unwelcome callers.

#### The Spectroscope

In the course of a very readable and instructive review of a new work, "The Stars," a study of the universe by Simon Newcomb, in the Spectator, the reviewer condenses a good deal of little known information, from which we take the following, showing the unfathomable abysses of space. Think of it—we see many of the stars as they were at the Norman Conquest, or the birth of Christ, or the foundation of Rome—not in a figure of speech, but literally. If they were to be suddenly extinguished at this moment, we should still watch them shining placidly for many centuries, and only know of the catastrophe ages after it happened. It has been suggested, with apparently good reason, that the "new star" in Perseus, which Dr. Anderson discovered a year ago, really blazed up about the period of the Spanish Armada; only it is so far away that the news has taken three centuries to reach us, travelling without rest on the wings of light, at a hundred and eighty-six thousand miles a second. And yet we are able to tell a good deal about the motions and the chemical composition of bodies which swim in the void at this inconceivable distance. That is the most surprising thing, to our mind, among all the achievements of modern science. It is, of course, to the measurements made by means of the spectroscope that we owe this extraordinary extension of our intelligence: "No achievement of the intellect of man would

have seemed farther without the range of possibility to the thinker of half a century ago than the discoveries of invisible bodies which are now being made by such measurements. The revelations of the telescope take us by surprise. But if we consider what the thinker alluded to might regard as attainable, they are far surpassed by those of the spectroscope. The dark bodies, planets we may call them, which are revolving round the stars, must be forever invisible in any telescope that it would be possible to construct. They would remain invisible if the power of the instrument were increased ten thousand times. And yet if there are inhabitants on these planets our astronomers could tell them more of the motions of the world on which they live than the human race knew of the motions of the earth before the time of Copernicus." The method of this astonishing discovery is easy to make clear. Everyone knows that the function of the spectroscope is to sort light-rays according to their respective wave-lengths. Each element sends out a particular set of waves when it is incandescent, by which we can recognize it with equal certainty in a laboratory gas-flame or in a distant star. The first advance with the spectroscope made in our knowledge was to tell us the chemical constitution of the sun and the other stars. Its later application to the stellar motions is less generally understood. This depends on a simple principle, combined with an extraordinary delicacy of manipulation. Everyone knows that the pitch of an engine-whistle rises or falls according as the engine is in rapid motion to or from the listener. If one is standing in a station, as an express goes screaming through, the sudden change in the pitch of its whistle is extremely apparent as it passes one. Exactly the same thing happens with light. If a luminous object is moving bodily towards the observer, it is clear that a greater number of waves will reach us from it in a second than would be the case if it were at rest; if it is moving away from us the reverse will be the case. The consequence is that the lines of its spectrum will be slightly displaced from their normal position—in the latter case towards the red, in the former towards the blue, end of the spectrum.

#### A Mission in New Ontario.

During the past two years, several new places have sprung into existence in the diocese of Algoma, on the Soo branch of the C.P.R., between Sudbury and Sault Ste. Marie. Others, which only consisted of a few houses, have trebled and quadrupled their population, and become thriving towns. One of these is Blind River, which formerly had a population of 350, and now has close on to 1,600. For some years the different places from Walford Station West to and including Thessalon, a distance of over 100 miles, were all in one mission; but about two years ago, the Bishop decided to separate Thessalon from the rest, formed a new mission, and appointed the Rev. T. J. Hay incumbent. The chief stations

of the new mission were to be Spragge, Algoma Mills, and Blind River, which at that time had not begun to boom. The Eddy Bros., a large lumbering firm of Bay City, Michigan, having purchased a site at Blind River, removed their large mill from Bay City and re-erected it, built shops, comfortable houses for their employees, etc., and a large boarding-house, which surpasses many a New Ontario hotel, and is well kept; the rooms are comfortably furnished. The Methodists have had a church for nearly eighteen months; the Roman Catholics have had a church for some years, and now have a large congregation. The Presbyterians have just completed a large church at a cost of something like \$2,000. We are going to build this summer a small church. As is usual in these new places, the Roman Catholics form a large majority of the population. Occasional Church services are held at Dean Lake, but the place is hard to get at. It is a farming settlement, and the people will not attend week-day services. North of Dean Lake there is a large farming district, which extends over thirty miles from the railway, and there are a number of people scattered about who either once were Church people, or who still claim allegiance to her. A man who has lived many years in this neighbourhood, a churchman, says that if Church services could be held in the different settlements, he believes the people would rally round the old Church once more and be won back. The farms are good and the people well-to-do; at any rate they never seem to want for money. The roads are good in summer, but the distances are great. Dean Lake is only eleven miles by rail, but one would have to spend three days there and could not go anywhere else. Between Blind River and Dean Lake is the Mississagua river; the distance by road is seventeen miles, and the river has to be crossed by a scow. There are no roads east of Blind river; one can only travel by train, the express trains stop at every few stations now. The local trains run inconveniently, and one has to walk. Regular services are held at Spragge, Algoma Mills and Blind River. There are several places, lumber mills, where Sunday services could be held, if one could reach them, but the men work hard, and will not attend week-day services, in fact. There are a number of Church families at Blind River, and the services are fairly well attended, though in warm weather the people prefer to walk about. On Easter Sunday, the old school-house, which has been used for services, was decorated with flowers, and the congregation was large, the service bright and hearty, and the offertory amounted to \$140. The Sunday school, which has been in existence more than twelve months, is in a flourishing condition. The stone foundation of the church is completed, and the congregation is looking anxiously forward to the time when they will occupy the church. The W.A. raised over \$700 in about eighteen months, and have over \$500 towards the new church. The mission covers some 450 or 500 square

miles; the clergyman works single-handed in this vast territory, and is opposed by the Roman priests, Methodists, Presbyterians and Baptists, twelve altogether. Two more clergymen would find plenty to do, but the Bishop has neither the money nor the men. It is almost impossible for one man to work such a large mission; when it is possible, the scattered settlements are visited, and Church families looked up and found and their children baptized.

#### THE WAR, ITS LESSONS AND RESULTS.

The conclusion of a war, in some of its features the greatest of modern times, leads us to consider some of the lessons and results which have attended it. Through sacrifices of blood and treasure ends can be attained, and objects furthered, that without them would be impossible. War, with all its horrors and suffering, is justified oftentimes in the ends attained, and future generations reap the fruits of the heroic efforts of those who bled and died before them. The war, which was entered on by the Government, as well as by the public at large, without any just estimate of the difficulties and magnitude of the effort required to bring it to a successful close, was, when the greatness of the task was disclosed, borne with a patience and determination that was characteristic of the nation, and proved that it could bear adversity as well as prosperity. The calm bearing of the British people under the strain which attended the serious state of affairs in South Africa, when Ladysmith seemed likely to prove another Yorktown, and the manner in which they rose to meet the crisis, called forth the respect and admiration of friends and foes, and disappointed the hopes of those who thought that the hour of Britain's downfall had arrived. The strength of a nation is in the character of its people, and the war has shown that in patient perseverance, and ability to bear up in adversity, there has been no falling away from the heroism and endurance which marked Britons in the past. The war manifested and revealed the unity of the Empire. The heartiness and energy displayed by the great colonies in sending troops, the readiness with which colonials enlisted, and the enthusiasm displayed by them in the field, those taking part in the war exceeding in number the whole British army at Waterloo, was an object lesson to the world of the unity, power and resources of the Empire. And yet another lesson of the war is the revelation of the defects of the army, especially in the training of officers. The report of the committee on military education proves that the whole system is radically defective, and that the officers of the army disregarded the very elements of professional knowledge, and acted as if pleasure, and not fighting, were the object of a soldier's life. The *Times*, in commenting on the report, says: It is impossible here to give the sickening details of ineptitude, stupidity, and shortsighted parsimony which go to make up the

total of inefficiency. But one rises from a perusal of this report with a higher respect for the British officer than one ever had before. It is amazing that any man of ordinary brains can stand the thing at all, and not less amazing that men without much brains can turn out as well as they do. From end to end the system is a mass of shams, unrealities, and make-shifts. The men whom the country fondly imagines that the War Office is making into soldiers are taught nothing but the narrowest drill, and are taught that only in what time they can spare from innumerable fatigue duties. The officers rarely see the men they are supposed to command; and the junior officers of all ranks are completely divested of proper authority and responsibility. Teaching what there is of it, is done by the non-commissioned officers; the officers being incapable of drilling a squad, and taught to regard their proper work as beneath them. So on all through the piece. The system is a sham from end to end, and if our officers give themselves up to sport and amusement, it is because there is nothing in the position marked out for them which can satisfy the natural impulse of a healthy man towards occupation of some kind. But perhaps the happiest result of the war is the altered relation and state of feeling of the Boer and Briton. Before the war, the Boer had a profound contempt for the British soldier, and thought that all he had to do was to shoot him. He has learned to estimate him more highly, and in the changed attitude of the Boer toward the Briton and the British Empire, do we see the best and most hopeful result of this long and bitter struggle. The Boer realizes, apparently, that if he cannot have a Dutch South Africa or maintain the independence of his republics, that the next best thing is to be a citizen of the great Empire of Britain. His animosity is not for his late enemies, whom he has learned to respect, but for those foreigners who held out false hopes, and for those politicians at home, who for party ends deceived them with delusive promises and vain encouragement. The following despatches from Pretoria show the attitude of our late enemies, and lead us to take a most hopeful view as to the future of South Africa: Mr. Schalk Burger, who is now here and lunched with the Governor to-day, has visited the concentration camp. In an address of over an hour's duration he explained the present situation to the persons in the camp. He asked them to make the best of the situation and to forget and forgive the past. He pointed out the uselessness and hopelessness of continuing the struggle. He urged them to accept and act in accordance with the terms of surrender, saying that now he had signed them he did not intend to draw back. He wished them to work for the good of South Africa. Beyond this he did not refer to the future. One can now form some sort of idea of the possibilities of the future. There is no doubt whatever that the leading burghers have loyally accepted the situation, and intend to do their utmost to

make the terms to which they have subscribed a success. They are naturally depressed at the loss of their independence; but the most curious aspect of the situation is the readiness with which the majority of them have become accustomed to the idea of partnership in the British Empire. While regretting what they have lost, many expressed to me their pride at being members of the greatest Empire in the world. I was in conversation yesterday with a number of Boers who have been fighting throughout the campaign, and I was surprised at the number of enquiries which they made regarding the extent, wealth, and power of the Empire. They were very anxious to ascertain whether the French-Canadians lived under any disability. Altogether the signs are most hopeful. We are receiving into the Empire an addition which, as far as one can see at present, intends becoming as loyal a section as any. At the thanksgiving service here to-day, everyone, English and Dutch, joined heartily in singing the "Old Hundredth," and it was noticeable that many of the Dutch were visibly affected during this hymn. The National Anthem was chanted to the accompaniment of the massed bands, and it was the first time for many years that the people had seen Dutch and English taking off their hats in unison to the tune of "God Save the King."

#### AFTERMATH OF SECTARIANISM.

Organizations, and the principles they embody and express, are only fully tested in the course of time. Certain peculiar circumstances may favour their development, they may even meet a local or a temporary want but as time rolls on, their inadequacy to fulfil their purpose becomes apparent, and they either die or maintain only a languid existence. The sectarian idea, as opposed to the Church idea, which developed at and after the Reformation period, has now had time to reveal its tendencies and results, and taking those places and peoples amongst whom it has had the fullest opportunity to develop itself unfettered and unopposed, we find not a higher type of Christian manhood, not greater zeal and devotion to the cause of Christ, but a general prevalence of unbelief, or a not less fatal indifference. Nowhere, perhaps, more than in New England, had the Puritan conception of doctrine, morals, and Christian organization a more favourable field in which to develop itself, and one more favoured by circumstances and environment than the Puritan Pilgrims found on that rocky coast; and yet the stern orthodoxy and sterner morals of the Pilgrim Fathers are a grim memory only, and in multitudinous forms of varying beliefs and disbeliefs, and relaxed state of morals is the failure demonstrated of the Puritan theology to maintain itself and permanently mould and influence the lives of men. These reflections are suggested and confirmed by the state of religion in New England generally, especially in the State of Maine, where till of

late the historic churches of Christendom scarcely existed, and where the varying sectarian bodies fully divided the field between them. Bishop Cadman in his first triennial charge to the Diocesan Council of Maine portrays with a powerful hand the state of religion there, and the failure of Protestant sectarianism in a field in which it had the fullest and freest sway. Puritanism stood firmly enough for personal religion, though of a somewhat rigid and unlovely type, but is now realizing that it cannot live and perpetuate itself, if the Church idea is repudiated or neglected. Christian faith and living can best be maintained in the Christian training, which the Church gives, and the Christian atmosphere, which the Church supplies. Christ not only gave a religion, divine principles and precepts, but He also founded the society in which it could be permanently maintained and propagated; as well, under ordinary conditions, might we expect plants to flourish without their natural soil and general favourable conditions, as that religion either generally or personally could grow and flourish outside and apart from the Church of the living God, the Witness and Keeper of the truth. We append a portion of Bishop Cadman's charge, as strikingly illustrative of the tendencies and results of sectarianism. He said: Among all Christian bodies there were in Maine 1,000 ministers and 1,500 church buildings, without reckoning mission halls. Yet, out of a population of 700,000, only two-sevenths were reckoned as Church members and of these one-half were Roman Catholics, chiefly Irish and French. Throughout the State there was the same story everywhere, open churches, earnest preachers, but small and feeble congregations, mostly of women and girls. Revivals seemed to have lost their power. Clergy and laity alike were suspicious of their influence. Music, fairs, lectures, social entertainments, had all been tried in turn and largely in vain. Meantime there had been a waning of definite faith. The Bible had not its old hold on the people and was seldom read in the home. Religious teaching from the pulpit was less definite. The teachers themselves were being strongly influenced by German thought. All this seemed to indicate that the Christian faith among Protestants had reached a vital crisis in its development. For this condition there was an historical cause. The power of the Protestant Reformation lay in its emphasis on personal religion, which, indeed, was of the very essence of the Christian faith; but its new and peculiar characteristic was its repudiation of the Church. In its history was a struggle to maintain personal Christianity without the Church idea. The Protestant found his faith and found his teacher in his own experience, hence multiplying sects and a gradual loss of confidence in personal experience as a guide. So to ardour had succeeded lassitude. People were weary of doctrinal controversies, not because such controversies were un-Christian, but because they had no convictions that they thought worth a struggle, so

there had come to be general ignorance in Maine of the fundamental principles of Christianity. This explained the curious way in which the people wondered at a man who did believe. They wondered why and how, wondered that he did not rouse in them the experience they were waiting for. It explained, too, the strange hesitation that was felt about confirmation and communion. People had not yet shaken off the old habit of looking for an experience. They had not caught the churchly spirit that would bring them to confirmation and communion in a natural way, as a matter of course. Herein lay the mission of our Church, Catholic in its inheritance, national in its independence—continuing as of old the teacher of personal religion, clear of mediæval superstition, yet holding to the essential truth that the continental reformers has discarded, a Catholic Church for the Anglo-Saxon race. This Church idea was simple enough to those who were brought up in it, but it was so contrary to inherited ways of thinking as to seem to the ordinary Protestant Christian revolutionary. The problem was to make the people understand, to make them see the Church not as an idea but as an historic fact, not as the creation of Christians, but of Christ, as God's medium for teaching, training and discipline. So the Church's mission was not in conflict with those of other bodies, but in addition to theirs. We had not to supplant the work done by our Puritan ancestors, but to add to and strengthen their work. If there were danger lest personal religion should die out, the Church could transplant the seed into the good ground divinely provided for its nourishment.

#### OBSERVATIONS ON THE ASSUMPTIONS, METHODS AND EFFECTS OF "THE HIGHER CRITICISM."

A paper read at Prescott, before the clergy of the deaneries of Leeds and Grenville, May 6th, 1902, by the Rev. R. S. Forneri, B.D., rector of Merrickville.

(Printed by request of the clergy).

(Concluded).

It is impossible to exaggerate the importance of this question. The authority of Holy Scripture was the great subject of the Reformer's conflict with Rome. Rome exalted the Apocrypha, Tradition and Decrees into co-equality with the Scriptures, whilst the Reformers contended for the supreme and exclusive authority of Scripture. The Bible, the whole Bible, and the Bible only, was declared to be the one standard by which all statements were to be tested; all principles tried. And from the time when England through her Church, honoured God by thus honouring His Holy Word, will anyone who reviews her history for the last 300 years deny that she has been marvellously privileged and protected, whilst war and destruction were devastating the nations around. But now we witness a wonderful and alarming thing in the Church of England. Teachers have risen up at the centres of the nation's intellectual and moral life, and dignitaries have stood up in the Church's pulpits to inculcate views of the Bible, destructive to belief in its inspiration and authority, and these views are finding their way through a thousand channels to the popular mind.

The men who do such things are not unacquainted with the history of rationalism in Germany and elsewhere. They are aware of the havoc it has wrought in foreign lands, how it has doubted and questioned, subtilized and analyzed, until it has made truth a phantom, sown Protestantism with the salt of barrenness, and left humanity like a ruined wreck, to drift rudderless on the dark ocean of sceptical uncertainty. Yet these unhappy critics, unwarned and undismayed by the experience of other countries and churches, go forward in the path of ruin they have entered. Even while they are calmly telling us that the authority of Scripture is not affected by their conclusions, the question of the "seat of authority in religion" is becoming one of the great discussions of the day. Books on this subject have been published by scholars in America, Scotland and England, and however divergent their ideas may be in other respects they all agree in dethroning the Bible from its place of supremacy. Dr. Martineau's words will serve to express the mind of all these writers, wherein he declares that "he rejects the Bible as the sole authority in religion, for the reason that it is not what it purports to be either as to authorship, dates, contents or trustworthiness." Of course the whole Bible is involved in this discreditment, for no one can imagine that if the Old Testament be demolished, the New Testament would escape the same fate. The Hebrew and Christian writings are so intimately bound up together that if the trustworthiness of the former can be disproved, the latter must fall with it. "In Vetere Testamento Novum latet, in Novo vetus patet." Those who would undermine the Old Testament as a reliable record, would remove that by which the claims of Christ and Christianity were established at first. They would destroy the sources from which Jesus Christ Himself and the Apostles and the Church in its first age derived the evidences of His mission. But let us follow this subject a little further down stream.

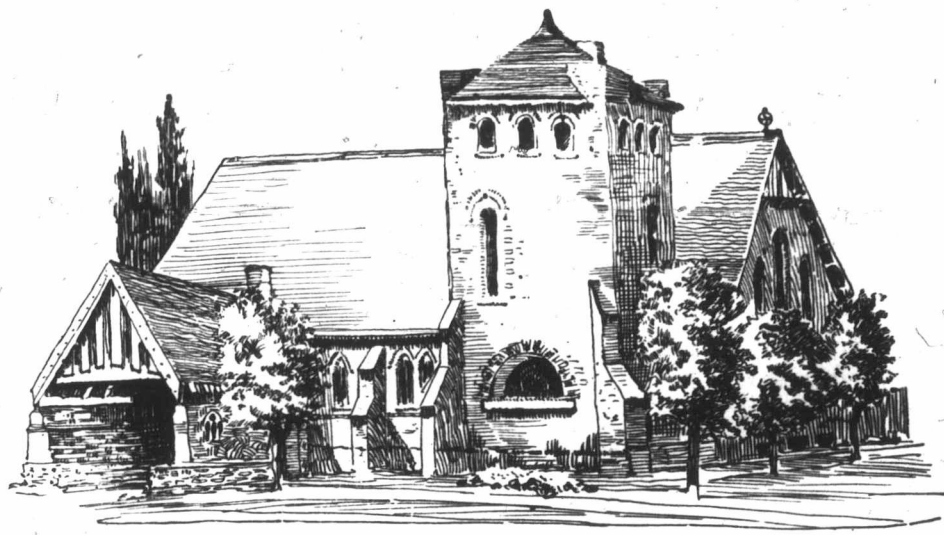
When the Higher Critics have dragged down the Bible from its seat of sovereign authority as the veritable Word of God, what do they or their disciples propose to put in its place? They would substitute some power or quality inherent in the human breast called "the verifying faculty," or "devout reason," "universal intuition," or "the voice of God within." Says a writer in the *Arena*: "The growth of the scientific temper is nowhere more clearly traced than in the transition from the religion of the Reformation to the religion of the twentieth century. The soul of the Reformation lay in the appeal from the Church to the Bible, the life of the new theological movement is in the appeal from the Bible to the indwelling God."

Of course this nullifies, utterly all external authority, and makes every man an authority to himself. "The faith of Jesus," says another writer, "took for its working basis the divinity of life, and sought to awaken in each man the Godhood that would make him a law unto himself." This suits perfectly the temper of the time; what it pleases each to believe he believes; and what it pleases him to reject he rejects; and thus an opening is made for any and every form of error to enter into the morally diseased hearts of fallen men, which they may choose under Satan's inspiration to imagine.

Such being the Spirit of the age, what wonder that the days in which we live should be fraught with solemn and alarming import. We have it from the lips of the most faithful watchmen on Zion's battlements that the night of evil appears to be growing darker. They tell us that the masses are growing more and more alienated from every form of religious belief, while the cultured classes are largely leavened with the materialistic teachings of our physical scientists. Theology, too, is undergoing a change. The old forms of religious thought are passing away, and new ideas of a naturalistic evolutionary character are taking their place. A laxity of morals is everywhere, a



The First Church of St. John the Baptist, Norway.

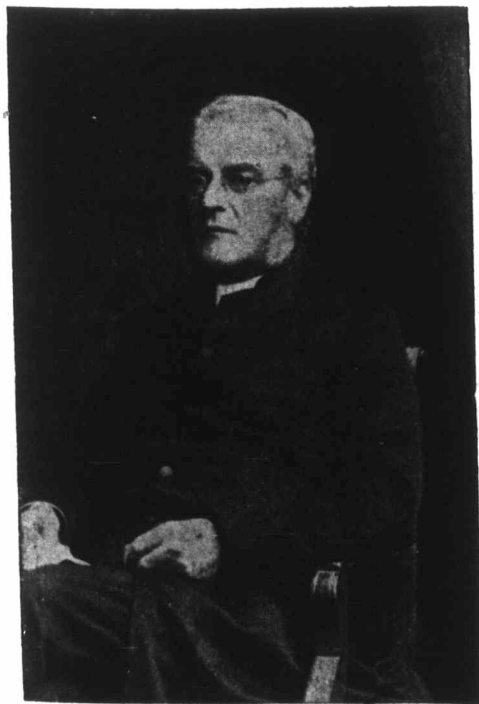


Present Church of St. John the Baptist, Norway.

subject of complaint. Between the church and the world the moral distinctions are gradually vanishing, because the Church is sinking down to the world's level. There seems to be a growing inclination among professing Christians to sacrifice a sense of duty and divine obligation, to self-will, interest, or pleasure. Sunday desecration is also increasingly prevalent and threatens to turn that holy day into a common holiday.

No one can view without anxious foreboding this rising flood of scepticism and demoralization. It must increase unto more and more ungodliness as the fruits of the growing denial and rejection of Divine authority in the world and in the Church develop more and more. Take from men, who have once bowed to the authority of God's Word, and then cast it from them, the steadying influence which has been brought to bear upon them by such submission. Teach men to burst asunder the bands which reverence for Divine law and Divine truth has hitherto imposed on them and what must follow but lawlessness; men will become "as the fishes of the sea, as the creeping things, which have no ruler over them." Moreover, the barriers to unrestrained individual liberty of thought and action having been destroyed, society and governments will be left naked and bare to many and many a danger from popular licentiousness.

It appears to me to be only too evident, from the present aspect of Christendom, that the decay of faith before the end predicted by our Lord, and the latter-day apostacy foretold by His apostle, have now begun to set in, and that the disintegration and confusion thereby produced will become so intolerable that men will seek to escape from it by placing themselves under some



Rev. Charles Ruttan, Rector, 1873-1900.



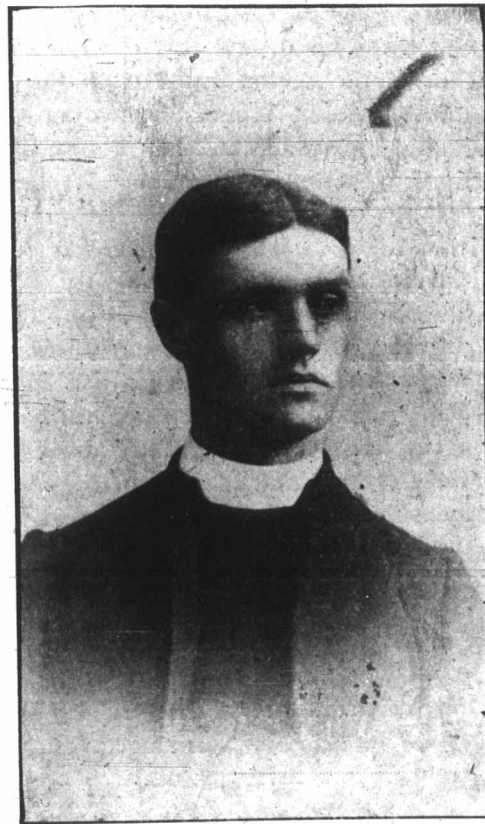
The Chancel Window. Design and Workmanship of the Luxfer Prism Company, Toronto.

hand strong enough to protect their temporal interests from disorder and ruin, and that hand will be found in anti-Christ. But the instructed Christian, seeing in all these things as they come to pass, the exact fulfilment of many a saying of prophet and apostle, will turn with increasing confidence and singleness of purpose to the living oracles, and loving Christ He will keep His Word, even as he who loves Him not contemns His Word, little thinking that the Word he thus despises is the Father's, Who sent the Son, and will judge him at the last day.

ST. JOHN THE BAPTIST, NORWAY.

The unveiling on Sunday, June 29th, of a memorial window in St. John's church, Norway, commemorative of the twenty-seven years' rectorate of the late rector, the Rev. Charles Ruttan, brings that parish once more somewhat prominently into notice. There are not many people who are aware that this pretty suburban church or rather the parish in which it is such a conspicuous ornament, has a history of considerably more than half a century. The parish is an old one, as age is counted in this very young country of ours, it having been founded in the latter "forties." At

first Divine service was held in a barn belonging to a member of the Playter family, but in 1850 a small wooden church was built of which the Rev. James Beaven, D.D., one of the professors in Toronto University, was the incumbent. That church is now used as a school-room for the parish, though its capacity has been somewhat enlarged in later years from what it was originally. The original church cost about \$400; the value of the land excluded, much of the labor was given gratuitously, and the building was of the very plainest construction, seating not more than 60 people. The first baptism was that of William Wallis, whose parents resided in Norway; it took place February 16th, 1851. The first delegate to the Diocesan Synod was Mr. George Madison, appointed October 9th, 1853. The burying-ground was secured and opened for interments in 1854. The first funeral was that of William Dawes, a farmer, of Berkeley, on July 19th, 1854, the late Rev. J. G. D. McKenzie, formerly of St. Paul's, Yorkville, officiating. The cemetery has been twice added to. In 1881, one acre was added, and last year the wardens found it necessary to enlarge the borders again, and ten acres adjoining were purchased, at a cost of \$5,000. Mr. Richard Edmunds was the donor of the bell which is still in use. The first time it sounded was on June 24th, 1855. Both church and graveyard were consecrated by the late Bishop Strachan, July 1st, 1855, James Beaven being rector, and James Beamish and Irwin Wallis churchwardens. The only



Rev. W. L. Baynes-Reed, Acting Rector, 1898-1900; Rector, 1900

case in or near Toronto where a tombstone records the death of a centenarian is to be found in St. John's graveyard. This tombstone is to the memory of Terence Conroy, who was a pensioner from the 3rd "Buffs," who died September 9th, 1863, aged 100 years. The small wooden church was, as has already been mentioned, from time to time enlarged, but in 1862 it was found to be insecure, inconvenient, and beyond repair or enlargement; consequently, it was determined to build a new church, and the building now so beautifully situated on Kingston Road is the result of the efforts made in that direction by the congregation. The cost of the building was nearly \$8,000, the architect being Mr. C. J. Gibson, of Toronto, and the builders, Messrs. Robt. Marshall and George Mortimore. The work was commenced in 1862 and completed in the following year. The rectors of St. John's have been as follows: Rev. James Beaven, 1850-1868; Rev. E. R. Stimson, 1868-1873; Rev. Charles Ruttan, 1873-1900; Rev. W. L. Baynes-Reed, 1900. The churchwardens have been: 1858-1861, Peter Patterson, and Richard Thornbeck. The first named of these two remained in office until 1878, having as his colleagues during that period: John Turner, 1861-1862; William Johnson, 1862-1863; G. McCullough, 1863-1865; Thomas Webb, 1865-1867; John Turner, 1867-1869; James Smith, 1869-1871; George Madden, 1871-1872; James Smith, 1872-1875; F. Boston, 1875-1878. Since that date the wardens have been: F. Boston, W. Darling, 1878-1879; W. Darling, James Hewitt, 1879-1880; James Hewitt, Lamond Smith, 1880-1882; Lamond Smith, Ira Bates, 1882-1883; C. T. Whitney, Ira Bates, 1883-1884; Ira Bates, J. Davids, 1884-1886; Ira Bates, J. Randell, 1886-1890; Ira Bates, J. W. Miller, 1890-1898; F. V. Philpott, Spencer H. Over, 1898-1902. The present wardens are Mr. F. V. Philpott and Mr. C. J. Wagner. The window to which we have already referred, is the work of the Luxier Prism Company, Toronto, and reflects great credit on them, besides adding materially to the beauty of the church. The subject of the window is the appearance of the angel to the three Marys at the empty tomb on the first Easter morning. Both design and workmanship are excellent. The cost of the window was \$200, which was contributed by the congregation. The inscription on the window reads: "To the glory of God, and in loving memory of Rev. Charles Ruttan, for twenty-seven years rector of this parish." Another window will shortly be placed in position by the same firm, the subject being the Nativity of Christ. At the same time the rector dedicated a handsome brass altar cross, the gift of Mrs. Ruttan, widow of the late rector, and also a pair of brass altar vases, from the recent confirmation class. In dedicating these handsome additions to the fabric of the church, the rector spoke from the text: "See that thou make all things according to the pattern showed to thee in the mount," and urged the Divine sanction and command to make everything about the church of the best material and workmanship possible, and such as were calculated to incite devotional thoughts. This church with its cemetery surrounding is one of the prettiest in the diocese, and like a typical church in the Motherland. The large growth of population in recent years in the East End, has helped to increase the congregation greatly during the present rector's time, and it will not be very long before measures must be taken to extend the church accommodation.

## REVIEWS.

The Divine Ordinance of Prayer. By W. Hay M. H. Aitken, M.A. (London: Wells, Gardner, Darton & Co. Price, 3s. 6d.)

Canon Aitken has indeed given us, as he tells us in his preface he set out to do, "a careful and critical study of the great subject of prayer." While

the book does not profess to be written as a contribution to Christian apologetics, but rather with a view to assisting its readers in the devotional life, yet it does meet and effectually answer the chief rationalistic objections against prayer. The author's wide experience as a mission preacher give him a right to speak with authority on such a subject, and the book will be very helpful in clearing up misunderstandings, as well as in suggesting devotional habits. It deals with such questions as the reasonableness of prayer, its obligation, its consistency with what we know of the character of God, the reality of its power, etc. There are phrases here and there which are coloured by the theological school to which the writer belongs, but they can easily be overlooked where there is so much that is good and whole some.

Macleod Memorial Lecture, 1902. "The Doctrine of Schism in the Church of Scotland." By the Rev. Geo. W. Spratt, D.D., Minister of North Berwick. Wm Blackwood & Sons, London and Edinburgh.

The "Church of Scotland" means here the Scottish Establishment, and the lecture is by one of its ministers. It is a brochure that will astonish an "Episcopalian," which is the modern nickname given to a Catholic Churchman, very often in these days. We confess we rubbed our eyes when we read the first two or three pages, and turned back to the cover to see if we had not mistaken the authorship. Let us give an extract or two: "The Reformers believed in one Catholic visible Church, the spouse of Christ; the body of which He is the Head; a supernatural kingdom of which He is Lord," etc. "The Church consists of the baptized, and is necessarily a mixed community, made up of those who are savingly united to Christ, and those who are united to Him merely by profession and covenant engagements. Wherever there is an authorized ministry, the Apostolic faith, and a valid ministration of the sacraments there is a true Church, to separate from which, whether more or less corrupt, is schism." "Separatists are branded in Scripture as 'sensual, having not the Spirit.'" "To separate from a true Church because of errors in doctrine, or faults in morals, is not to walk in the footsteps of Christ's flock, but to enter upon forbidden ground." The writer goes on and gives an elaborate and most instructive history of the development, hindrances and divisions of what issued, finally, in the Established Presbyterian Kirk of Scotland. He directs his artillery against the more recent separations. And his paper has for its object to show that all these separations are "schisms." He does not appear conscious of the fact he states so clearly, that this very original kirk, at its outset, was itself, on his own professed principles, a schism. We have often heard of the "want of the historical sense," but we never saw it so strikingly evidenced before. We commend the lecture to the diligent study of Churchmen, as likely to be useful to them for very many reasons.

Character Building. Talks to Young Men. By Robert S. Barrett. Price, 25 cents.

Counsels to the Confirmed, or Now is the Time to Serve Christ. By Most Rev. Ashton Oxenden, D.D., late Bishop of Montreal and Metropolitan of Canada. Price, 25 cents. New York: Thomas Whittaker.

The first named is a set of clever catching addresses to young men, well adapted to their purpose, and dealing with important questions. They use the utterances of a fluent speaker who is in earnest and at home in his subjects. The second is full of calm, serious advices upon the Christian living. It is made up for constant reading and use as a handbook for spiritual direction.

The Theology and Ethics of the Hebrews. By Archibald Duff, M.A., LL.D., B.D., Professor of Old Testament Theology in the Yorkshire

United Independent College, Bradford, England; 12 mo., pp. xvii., 304. Price, \$1.25. New York: Charles Scribner's Sons.

Dr. Duff writes as a master in the new school of higher criticism, and his conclusions one must receive with all respect from the earnest spirit in which he presented them. But the theology is little removed from the barest naturalism, and yahweh is nothing higher than the Hebrew baal. In the call of Moses at the burning bush we have been accustomed to look for a divine presence, but this higher critic knows only a poetic inspiration and an outburst of patriotic enthusiasm. The aim of the writer is clear from the outset and sustained with much power. He traces the evolution of these two conceptions, theology and ethics, or God and duty, as they took form at an early date and continued to develop in the history of the Hebrew nation. This information has been drawn from a close and protracted study of the literary remains, and it is to the prophets, especially Amos, Hosea and Isaiah, that Dr. Duff devotes here his chief attention, arranging the material as he proceeds. The Deuteronomic problem naturally occupies considerable space. The study is strictly chronological, and very interesting in its delineation of the social conditions at the different dates, and of the influence these had upon the prophetic utterances. The appendix in four chapters is of special value, as giving: (1) Analytical Contents of the Yahwistic Narrative. (2) Analysis of the Elohist Narrative. (3) The Outlines of the Original "D" Documents. (4) Outline Analyses of the Oracles of Jeremiah. A full and convenient index completes the volume which belongs to the Charles Scribner's Sons Semitic series.

Life of Queen Alexandra. By Eleanor Bulley. The Coronation Autograph Book, with designs by Charles Robinson. London: Wells, Gardner, Darton & Co. Price, 1s. each.

These two dainty little volumes are the latest additions to the "Midget" series, and are sure to meet with popular favor. The first is uniform with "Victoria the Good, Queen and Empress," and "Edward VII., King and Emperor," by the same writer. It is prettily written and fully illustrated. The Coronation Autograph Book has gracefully-drawn illustrations on every page, embracing practically everything in connection with the coronation ceremony, and will be looked upon in times to come as an interesting souvenir of the present year.

"Under the Dome." By the Right Rev. Arthur F. Winnington Ingram, D.D., Bishop of London. London: Wells, Gardner, Darton & Co. Price, 3s. 6d.

This is a volume of sermons of more than common interest. They are bright and readable, and at the same time full of practical common sense and deeply spiritual. The Bishop of London is keenly alive to the difficulties which beset Christians in this busy age, and he deals with them in a sympathetic and straightforward way that is exceedingly helpful. The sermon on "A Good Conscience," is an excellent treatment of a difficult subject. "Freedom of Service" is one which would specially commend itself to members of the Brotherhood of St. Andrew, and the "Spiritual Expansion of the Empire," is worthy of the occasion on which it was preached—the bicentenary of the S.P.G. We can heartily commend this book to clergy and laity alike.

A Manual for Confirmation. By Rev. T. Field, D.D. London: Rivington's. Price 1s.

The "Oxford Church Text Books" have now become so favourably known that special commendation of a volume of this series is almost superfluous. As a brief compendium of theology this little book of Dr. Field's is excellent. The only fault we have to find with it is that it does not deal with sufficient fulness on Confirmation itself,

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but is chiefly taken up with the explanation of the baptismal vows. In view of the prevailing error that the renewal of baptismal vows is the essence of Confirmation, we should have liked fuller and more definite teaching as to what Confirmation really is.

The Westminster.—The initial copy of this magazine appropriately enough opens with an article from the pen of the Rev. Canon Welch, D.C.L., on the famous abbey of St. Peter's. "A Lady of Winnipeg," writes of the beauties of the scenery in the Rockies, and the Rev. Principal Caven on "The Union of the Christian Churches." A few pages are given to a general survey of the month's news, and there are also several pages of Church notes. The Westminster is a magazine for the home, and we wish the editor and those interested in the paper all success in their venture.

### 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.

#### INDIA FAMINE AND ORPHAN WORK

With very grateful thanks I acknowledge the following contributions: Friend, 25 cents; E. A., Toronto, \$10; Friend, 30 cents; L. R., \$1; Mr. J. S. Meredith, London, \$5; G. H. P., \$2; "In loving thought of a little child—Orphan work—\$5; friend, to support orphan, \$15; friend, relief work, \$2. The Christian Herald gives most satisfactory accounts of the good results of the work among the famine orphans. These poor little wails are not only saved from starvation, but are taught useful trades, whereby they may be able to earn their own living. These children seem as a rule to be bright and intelligent. To quote from The Christian Herald: "The cost of supporting an orphan in a missionary home for a year is only \$15. For this sum the child is fed, clothed and taught, not only a trade, but the principles of Christianity. Large numbers of the elder children have already given evidence of conversion. They will go forth at the end of their school course to carry the light of the Gospel into the cities and villages of India, reaching circles of society that the white missionary cannot enter," and again, "Many parents who have lost children, and many whose hearts have been touched by the hapless tale of the little orphans have found joy in the thought that a little one whom they have never seen is being trained for Christ at their expense by devoted Christian workers ten thousand miles away." Another missionary who has charge of 377 orphans, writes: "The improvement of the physical condition of these children is something marvellous. Of the 175 girls, only four have died, because they receive such careful nurture. Girls whose mothers never knew what a needle was have learned to sew so well that they are now teaching the younger girls how to sew. Every older girl has a younger girl to be her little sister, for whom she shall specially care, to see that she is tidy, prompt and obedient, and to look after her generally. Every girl gets some schooling. Some girls have done so well that in one year they have gone through the studies for which most girls require three years. The principal industry is rug-weaving. Some of the girls can already nearly earn their own support. Space forbids further quotations. May I once more commend the support of the thousands of India's orphans to the pity and love of friends here. Cheering as are the reports of those in the Mission Homes, there is still the warning question from many of these

Homes, "How shall we continue to support these children, unless friends abroad give us the dollars necessary for doing so. One of them writes, "It will be a most deplorable thing if these children, who are being trained under Christian auspices, have to be abandoned for the lack of the few dollars which are indispensable for their board and clothing and other necessities." Let us, therefore, as far as we feel able, keep a corner in our hearts for these little ones. It is an interesting work for children and Sunday schools, and for anyone who loves the Master and His little ones. Please send contributions either for orphan support or famine work in general to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

#### ENGLAND.

(From our own Correspondent).

A wave of fervent thanksgiving to Almighty God has passed over the land—I need not say that it was for the restoration of peace, blessed and thrice welcome peace. In the larger towns the good news arrived before the evening service was over, and there and then there was an outburst of hearty praise and the singing of the National Anthem. The smaller places received the news from the postman or from the newspaper, and at a few hours notice the churches were crammed with ardent worshippers. On arrival at a west country town I found the church packed to its utmost capacity. But the fuller and more general acknowledgment of God's signal mercy was reserved for the Sunday following, which time by the unerring instinct of the King was fixed upon. And to the service at St. Paul's the Sovereign and his Consort went and joined in what must have been a most impressive, magnificent and never to be forgotten service, as The Times says: "St. Paul's Cathedral stands in the very heart of the city of London, which, in its turn, is the very heart of the capital of the British Empire. Thus, while gratitude for the restoration of peace found expression yesterday in the innumerable churches, it was peculiarly appropriate that a service of thanksgiving of the most solemn and national character should be held within St. Paul's. From time immemorial the spot upon which the Cathedral stands has been consecrated to the services of the Christian religion; for centuries it has been identified with the joys and sorrows of the nation, and many are the kings and princes who have gone thither to worship on occasions which will remain forever memorable in the history of our race and country. Nothing, therefore, could have been more in keeping with tradition and with the national sentiment than that the King and Queen should assemble with their family in this church, so venerable and so hallowed, to offer thanks to Almighty God for the honourable peace which has put an end to the sanguinary and protracted war in His Majesty's South African dominions." A very remarkable incident occurred during the solemn service. One of the pigeons from the outside yard had managed to get into the nave, and literally hovered over King and Queen, bishop, noble and people, and naturalists say a pigeon is a dove. The circumstance and the omen were most pleasing and propitious. Mr. Lewis Morris promptly turned the incident into poetry, and I copy three of the verses which appeared in The Times the next morning:

The deep organ pealed, by the sound  
Of the keen martial trumpets increased,  
The thousands were kneeling around,  
King and noble, citizen, priest.  
When suddenly lifting my eyes  
To the glooms half discovered above,  
I marked with a start of surprise  
The white wings of a hovering dove.  
Blest messenger come to your home!  
It is Peace, blessed Peace once again!  
And Thou, Spirit ineffable, come!  
As at Pentecost, come and remain!

Amongst many tributes paid to the colonials for their prompt, loyal and effective assistance all through the late war none is finer than the words spoken last Sunday in the City Temple. They run thus; In an elegant passage Dr. Parker referred (says the British Weekly) to the noble sacrifices made by the colonies. These sacrifices must never be forgotten. They must remain as monuments and reminiscences that will stir and inspire the future. "I remember our colonists might have stayed at home and stirred the fire, and gathered round them their little comforts and family joys. They did not do so. They said: 'We will help the mother; we will be a strength to her in her hour of need.' Let us thank the colonies and recognize their sacrifices." Many of the preachers last Sunday referred to the sobering effect of the war on the nation at large, and the Bishop of London quoted some words in his St. Paul's sermon, which words had only just been received from South Africa. These words are: "It is a splendid experience that everyone is gaining; leaving more and more of the things that are real, the things that matter in life; discomfort and danger, something of self-control and endurance and patience and cheerfulness that should always remain with them." And changing the circumstances one fervently hopes that the words apply also to the Motherland. We may well say or sing with Kipling as was done in the thanksgiving service in the open air at Pretoria:

God of our fathers, known of old,  
Lord of our far-flung battle line,  
Beneath whose awful hand we hold  
Dominion over palm and pine;  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget.

One of the favourite verses I find which has been often quoted lately, runs as follows:

Ah! when shall all men's good  
Be each man's rule, and universal peace  
Sit like a shaft of light across the land,  
And like a lane of beams athwart the sea.

I am sure that your clerical readers, Mr. Editor, especially those who are far away from book clubs and libraries, will thank me for calling attention to the series of most helpful volumes called "Hand-books for the Clergy." They are published by Longman, at the reasonable price of half-a-crown. The editor of the series is at once a scholar and a missionary, the Rev. Arthur Robinson, who is also the author of the first volume, entitled, "The Personal Life of the Clergy." It is a most refreshing and stimulating book, the condensed essence of many practical addresses to the clergy. Three other volumes have appeared, each of them sterling gold, Bishop Montgomery's Foreign Missions, Dr. Swetes' Patriotic Study, and Dr. A. J. Mason's The Ministry of Conversion.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

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

Lunenburg.—St. John's.—This church has during the last hundred years been enriched by many beautiful gifts, the latest being a handsome memorial pulpit, presented by Stephen Watson Oxner, Esq., in memory of his mother. The pulpit is of brass and quartered oak of splendid workmanship and chaste design. The appearance is very fine, and reflects great credit on the makers, the Keith & Fitzsimmon Co., of Toronto.

Mulgrave.—St. Matthew's.—Miss Nellie Smith, who for some years past has been a member of this congregation, and an active Sunday school worker, recently left this town for another sphere of labour. Before her departure, she was presented by the members of the congregation with a gold ring and stick pin, as a parting memento,

and in addition also, with the following address: "Dear Miss Smith: The undersigned members and adherents of St. Matthew's congregation, Mulgrave, N.S., here convened, meet with you at this time in view of your departure from among us. We wish to express to you by this address, the feelings of respect and good will which you have deserved of us as a congregation. We have all enjoyed your stay among us for the last three years, and have appreciated very highly the interest you have taken in our church—its Sabbath school, and all other meetings having its welfare in view. Our united wish is, that God's richest blessing may go with you, and make you useful in promoting His cause. Please carry with you our warmest friendships, and accept as a parting memento, this ring and pin. May they ever remind you of acquaintances formed during your stay among us. We wish you every success in your calling, good friends wherever you go, and long years full of honour, prosperity and usefulness. Signed on behalf of St. Matthew's congregation by T. McLeod and thirty-five others."

#### QUEBEC

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

Quebec.—The following are the engagements of the Bishop for the remainder of the month: Saturday, July 10th—Travel to Roberval; Sunday, July 20th—Celebrate the Holy Communion, Roberval Hotel, 8 a.m.; morning service and preach, 11 a.m.; service at Pointe Bleue, 3 p.m.; Monday, July 21st—Return to Quebec; Sunday, July 27th—Celebrate the Holy Communion, Cathedral, 8 a.m. Preach, 11 a.m., and assist at Evensong.

Sherbrooke.—The Bishop intends to hold a visitation of the four rural deaneries of Sherbrooke, Richmond, Coaticooke and Cookshire at this place, on Tuesday, September 16th. The day's proceedings will also comprise the proceedings of the annual meeting of the Lay Helpers' Association. The order will be as follows: 1. A celebration of the Holy Communion at St. Peter's church with special prayer for the blessing of Almighty God upon the diocese, and especially upon the work of our clergy and religious laymen, at 8 a.m. 2. Morning prayer at 9.30. 3. The morning session of the Lay Helpers' Association at St. Peter's parish hall at 10, with two papers read by two laymen on each of two subjects, followed by discussion. 4. The afternoon session similar to the morning session at 3 p.m. 5. Evening prayer at 8, followed by the Bishop's charge to the clergy, which, it is hoped, will also be helpful to the laity.

Cookshire.—On Monday and Tuesday, June 2nd and 3rd, the clergy of this rural deanery held their annual deanery meeting. All the clergy of the district were present, viz.: Revs. C. B. Washer, of Bury; A. H. Moore, M.A., of Newport; E. B. Husband, of Marbleton; S. J. B. Dickson, B.A., of Agnes; A. E. Whatham, of Hereford; J. W. Wayman, B.A., of Johnville, and Rural Dean Robertson, of Cookshire. (Scotstown and East Angus were then still vacant). The Rev. Canon Whitney, LL.D., principal of Bishop's College, was present as the guest of the deanery, and was kind enough to preach on Monday evening, and address the clergy on Tuesday. The date of the deanery meeting happily coincided with the glad announcement of peace in South Africa, so the public service fixed on Monday night was turned into a grand service of praise and thanksgiving. In the afternoon, St. Peter's church was beautifully decorated with flags and flowers, by the willing hands of the young ladies; and in the evening a large congregation assembled with the clergy. The service was "Te Deum in F," heartily sung by the whole congregation. Jackson's grand Te Deum was sung as a special act of praise, and an offertory solo was given by Miss

Fidel Pope. The Rev. Canon Whitney preached a grand and inspiring sermon, pointing out the lessons to be learned from the war now closed, and the duty of all as loyal and faithful citizens of the great Empire to which we belong, to use well the blessings of peace. On Tuesday morning there was a celebration of the Holy Communion at 7.30 a.m.; matins at 9.30, were followed by an address from the Rev. Dr. Whitney, on "Clerical Life and Duty." It was a masterly exposition of 1 Kings xiii, with special application to the work of the parish priest. It gave us all a splendid lesson in the exposition of Holy Scripture, and was a spiritual feast of good things. At noon was held a special service of intercession. After dinner an hour or two was spent in pleasant social intercourse. The clergy of Cookshire deanery wish to express their hearty thanks to the Rev. Principal of Bishop's College for his kindness in giving them so much of his valuable time, and his addresses were a spiritual and intellectual treat. The clergy were the guests of Rural Dean and Mrs. Robertson, at the rectory, and the meeting together for meals was most enjoyable. The next meeting of the deanery will be at Sawyer-ville, where the clergy will assemble to bid farewell to their respected colleague, Rev. A. H. Moore, M.A., who has accepted the rectorship of Stunstead.

Richmond.—St. Ann's.—The Ven. Henry Roe, D.D., D.C.L., archdeacon of Quebec, and for some years rector of this parish, celebrated the jubilee of his ordination on the 4th inst. The Bishop of the diocese came especially from Quebec to be present, and in addition, there was a very large gathering of clergy from all parts of the diocese, besides a number of the Archdeacon's personal friends. The day's proceedings began with the service of Holy Communion in the church, a very impressive and solemn service, which included, besides prayers and an epistle and a gospel special to the occasion, a thankoffering made by the Archdeacon himself, of a solid silver paten for use at the Holy Communion. The hymns: "Come, Holy Ghost, Our Souls Inspire," "Through all the Changing Scenes of Life," "Now Thank We All Our God," fitly expressed the devout feelings and aspirations of the large congregation, as did also the "Te Deum," at the close of the service. The sermon, recalling some of the influences of the Archdeacon's ministry, was preached by the Rev. Albert Stevens, of Coaticooke. After the service, a dainty and elegant luncheon was served by the ladies of the congregation in the basement of the church, at which over a hundred persons were entertained. The Lord Bishop took occasion at the close of the repast to propose the health of the King, a toast which under present circumstances was more than a ceremonial tribute of loyalty. "The Welfare of the Church," and the "Health and Prosperity of our Beloved Archdeacon," were dealt with in a few appropriate words by the Archdeacon and the rector of the parish. The company then adjourned to the lawn between the church and the rectory, where seats were provided for every one and an interesting programme of speeches and music was interspersed with kindly greetings and conversation. The rector read many letters of congratulation from distant friends, and a photograph was taken of Archdeacon and Mrs. Roe and their little daughter, with clergy and friends grouped about them. So well known is the Archdeacon's zealous labour and widespread influence in this part of Canada, that it is needless to recapitulate the laudatory remarks, the warm appreciation, and the affectionate personal reminiscences that were the theme of the speeches made by the Bishop, Dr. Scarth, the Rev. Messrs. Parker and Thompson, the Hon. Henry Aylmer, Col. Harkom, and others. Two handsomely illuminated addresses, one from the corporation of Bishop's College, and one from the Bishop's College Alumni Association, testified to the value of Archdeacon Roe's services in connection with that in-

stitution. The address from the Alumni Association was read by Mr. C. W. Mitchell, M.A., secretary. It read as follows: "To the Venerable Henry Roe, D.D., Archdeacon of the Diocese of Quebec.—Venerable Sir,—On behalf of the Alumni Association of the University of Bishop's College, we desire to extend to you our heartiest congratulations on this the jubilee of your admission to Holy Orders. We feel deeply gratified that such a notable day has been reached in the life of one who has for over half a century been identified very closely with our common university. In the earliest records of the college we note with pleasure that you were one of its first students in the year 1845. From that day to this, in darkness and in prosperity, we find it recorded that you by your entire devotion to the interests of the university, laboured untiringly with splendid success for its support. Your labours as a loyal alumnus, and then, as a member of the Alumni Association, were an encouragement and inspiration to all your fellow graduates. Then, as you passed on to be a professor in the university, and Dean of the Faculty of Divinity, you did probably a still greater work for your Alma Mater, and the result of your faithfulness in this vastly important sphere may be seen in the generations of men who received from you their training for the Holy ministry. During this period we read that you undertook the task of raising a very large endowment fund for a chair in divinity, and such success crowned your noble and unwearied efforts that the whole sum required was raised within a very short time. We need hardly tell you how much we feel honoured that a graduate of Bishop's College and a member of the Alumni Association has been so signally blessed by Almighty God, both in such manifold works and in beholding their abundant fruits. We thank Him for each and all of your labours, and still more for the spirit of increasing devotion. He has allowed us to see in you His faithful soldier and servant, and we pray Him that you may live long for the good of His Church, and the benefit of us who desire nothing better than to follow humbly and at a distance in the footsteps you have trod." The Venerable Henry Roe, Archdeacon of Quebec, is the son of the late John Hill Roe, M.D., T.C.D., St. Johns, Que. He was born at Henryville, Que., on February 22nd, 1829, and entered McGill University in 1843, as Longueuil scholar. He entered Bishop's College, Lennoxville, on its being established in 1845, and there took his degree of B.A. in 1850, was Mackie prizeman in 1867, took his degree of M.A. in 1867, B.D. in 1879, D.D. in 1879, and received his honorary degree of D.C.L. in 1890. He was ordained deacon in 1852, priest in 1853, appointed examining chaplain to the Bishop of Quebec in 1864, and became Dean of the Faculty of Divinity in 1878, and vice-principal of Bishop's College in 1882, Archdeacon of Quebec in 1888, general missionary agent of the Diocesan Board in 1891, incumbent of Windsor Mills in 1894. He was formerly missionary at New Ireland, from 1852—1855, incumbent of St. Matthew's, Quebec, from 1855—1868, incumbent of Ste. Anne's church, Richmond, from 1868—1873, professor of divinity in Bishop's College, Lennoxville, from 1873—1891. In the year 1899 he retired from active parochial work, on a pension, to give his whole time to his work as archdeacon.

#### TORONTO.

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

Inter-Diocesan S.S. Examinations, 1902.—The annual examination of teachers and scholars will be held on Saturday, November 29th, the subject being the lessons of the year 1901-1902. The following regulations will govern these examinations: The examinations are held at local centres in every diocese in which a sufficient number of candidates present themselves for examination. Three hours

will be allowed for writing on the paper. The paper will be only one hour long. Examination of one school only \$2.00. Examination of many candidates receiving applications are not ment of a local printer. The printed matter acts in cities and than one. Examinations are held at results are 1. Diplomas awarded among scholars who The percent to obtain first total number cent. in any ours, 50 per cent. 33 1/3 per cent. 60 per cent. 30 per cent. honours, and than 25 per cent. class honours should be in name for the Teachers' Association, 29th, 1902. Teacher. (S. Diocese of November Elm Grove of the Inter secretary is required cation. The Teachers—Brigden, su 2. A silver M.A., rector S.S. Comm 4. Church of Toronto cese of Toronto S.S. A \$3. \*7. Church of Toronto Diocese of land S.S. books, \$1. by Mr. Saints' S.S. Rev. A. H. onto. Giv Toronto. I Association 5 S.S. Com \*6. Church of Toronto S.S. Assn \$2.50. 8. 9 books, \$2. tion. Dean Committee —Prizes r teachers a only to ca In other r order of t receive m be awarded marks 'sha prize unless obtained.

Ashburn 9th inst.,

the Alumni Association, M.A., secretary of the Venerable Society of the Diocese. On behalf of the University of Bishop's College, you our heartiest wishes for your admission to the college. We are deeply gratified to have reached in the life of a century been a common university of the college were one of its first in that day to this, we find it recorded on to the interests of the university with splendor. Your labours as a member of the encouragement and graduates. Then, as in the university, in that day to this, your Alma Mater, in this vasty in the generations their training for this period we read of raising a very air in divinity, and able and unwearied required was raised the need hardly told that a graduate member of the Alumni blessed by Alfold works and in us. We thank Him us, and still more motion. He has althful soldier and you may live long and the benefit of more than to follow footsteps you have Roe, Archdeacon of John Hill Roe.

He was born at y 22nd, 1829, and 1843, as Longueuil College, Lennox in 1845, and there was Mackie prize of M.A. in 1867, and received his hon- or. He was or- in 1853, appointed shop of Quebec in Faculty of Divinity Bishop's College in 1888, general mis- Board in 1891, in- 1894. He was re-land, from 1852- w's, Quebec, from e. Anne's church, professor of divinity le, from 1873-1891. om active parochial s whole time to his

will be allowed to both teachers and scholars for writing on the papers. In the teachers' examination the papers will be sufficiently short to require only one hour to write on each paper. The fee for examination is 25 cents for each person. Should one school send up more than eight candidates, only \$2 need be sent to the Secretary of the Examining Committee for expenses, no matter how many candidates enter from that school. On receiving applications from any local centre, arrangements are made by the Committee for the appointment of a local examiner at such centre, to whom the printed papers are forwarded. The local examiner acts as "invigilator" at the examination. In cities and towns where there are more centres than one, care must be taken that the examinations are held at the same hour in each centre. The results are published in The Canadian Churchman. Diplomas are presented to the successful candidates among the teachers, and certificates to those scholars who obtain first or second class honours. The percentage of marks necessary for teachers to obtain first-class honours is 75 per cent. of the total number of marks and not less than 40 per cent. in any one subject. For second-class honours, 50 per cent. of the total and not less than 33 1/3 per cent. in any one subject. For scholars, 60 per cent. of the total and not less than 30 per cent. in any one subject for first-class honours, and 40 per cent. of the total and not less than 25 per cent. in any one subject for second-class honours. Applications from candidates should be in the following form: Please enroll my name for the Inter-Diocesan S.S. Examinations for Teachers and Scholars to be held on November 20th, 1902. Name in full. Postoffice address. Teacher. (Scholar) S.S. Parish or Mission of Diocese of. And should be sent before Saturday, November 15th, to Rev. Charles L. Ingles, 17 Elm Grove, Parkdale, Ont., who, at the request of the Inter-Diocesan S.S. Committee, is acting as secretary to the Examining Committee. No fee is required to be forwarded with the above application. The following is the prize list: For Teachers—1. A gold medal, given by Mr. George Brigden, superintendent All Saints' S.S., Toronto. 2. A silver medal, given by Rev. A. H. Baldwin, M.A., rector All Saints', Toronto. Given by (3) S.S. Committee, Diocese of Toronto, books, \$6. \*4. Church of England S.S. Association, Deanery of Toronto, books, \$5. 5. S.S. Committee, Diocese of Toronto, books, \$4. \*6. Church of England S.S. Association, Deanery of Toronto, books, \$3. \*7. Church of England S.S. Association, Deanery of Toronto, books, \$2.50. 8. S.S. Committee, Diocese of Toronto, books, \$2. 9. Church of England S.S. Association, Deanery of Toronto, books, \$1. For Scholars.—1. A gold medal, given by Mr. George Brigden, superintendent All Saints' S.S., Toronto. 2. A silver medal, given by Rev. A. H. Baldwin, M.A., rector All Saints', Toronto. Given by (3) S.S. Committee, Diocese of Toronto, books, \$5; \*4. Church of England S.S. Association, Deanery of Toronto, books, \$4.50. 5. S.S. Committee, Diocese of Toronto, books, \$4. \*6. Church of England S.S. Association, Deanery of Toronto, books, \$3.50. \*7. Church of England S.S. Association, Deanery of Toronto, books, \$2.50. 8. S.S. Committee, Diocese of Toronto, books, \$2. \*9. Church of England S.S. Association, Deanery of Toronto, books, \$1.50. 10. S.S. Committee, Diocese of Toronto, books, \$1. N.B.—Prizes marked thus \* (Nos. 4, 6, 7, and 9 for teachers and 4, 6, 7 and 9 for scholars) are open only to candidates from the Deanery of Toronto. In other respects the prizes will be given in the order of the marks received. No candidate can receive more than one prize. No first prize will be awarded unless, at least, two-thirds of the marks shall have been obtained; and no other prize unless at least 50 per cent. shall have been obtained.

Ashburnham.—St. Luke's.—On Wednesday, the 9th inst., the congregation of this church cele-

brated the completion of the first quarter of a century of its existence, which has been most successful in every way. A very hearty service was held in the evening and, despite the fact that the weather was unpropitious, there was a good congregation present. The church was very prettily decorated for the occasion, with Union Jacks and maple leaves, and those who took part in the services were Rev. Dr. Herbert Symonds, Port Hope; Rev. George Warren, Lakefield; Rev. J. C. Davidson, rector of St. John's, and Rev. W. L. Armitage, rector of All Saints'. The Rev. Dr. Symonds opened the service, and the lessons were read by Revs. Messrs. Armitage and Davidson, and the Rev. G. Warren read the prayers. The Rev. E. A. Langfield, rector of St. Luke's, made a few remarks, in which he referred to the fact that the first service was held in St. Luke's 25 years ago, when the Rev. W. C. Bradshaw, then rector, preached in the evening, and the Bishop of Toronto preached in the morning. He was sorry that this, the 26th anniversary, was not more largely attended by the members of the congregation, but the unpleasant state of the weather had no doubt prevented many from being present. The Rev. H. J. Cody, rector of St. Paul's, Bloor street, Toronto, preached an interesting sermon from St. Luke, xvi. 4. There have been four rectors of this parish since 1876, the present one, the Rev. E. A. Langfield, having been appointed a year ago. He has compiled in neat book form, from the vestry records and other sources, a history of the Church and parish from its earliest days to the present time, which has for its frontispiece a picture of the church and rectory. It also contains photographs of the various rectors and leading laymen, past and present, of the congregation and a good deal of interesting and useful information about the parish as a whole.

Norway.—St. John's.—The rector of this church, the Rev. W. L. Baynes-Reed, leaves this week for Victoria, B.C., where he will spend a month with his father. During his absence at the Pacific Coast the services in this church will be taken by the following clergymen, viz., the Revs. H. C. Dixon, Dr. Symons, of Port Hope and W. Farncomb, M.A.

#### NIAGARA.

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

Georgetown.—On Tuesday, the 8th July, the ceremony of turning the first sods of the new Chapel of Ease, at Glenwilliam, was performed by Mrs. Beaumont and Mrs. Sykes. The proceedings opened with singing "The Church's One Foundation," after which Mr. H. Holdroy (people's warden), gave an address describing the history of the project. He was very thankful to see so many present, but he was specially grateful to all who had come forward so generously with donations. After an excellent address, he called on the two ladies, who had taken the keenest interest in the project, to turn the first sods. The Rev. G. T. Wallace, incumbent, said he was not in favour of a new building at the commencement, but the devotion and enthusiasm of the people forced him into line. The Church was coming not only into their homes, but into the public life of the village. It would be a living force for good in the community. They would make their new church the village church of the Glen. He hoped that they would always regard the honest convictions of other men as sacred things, yet at the same time they should relax no effort to bring their fellowmen back to the old historic, Catholic Church of England. After prayer, the singing of the Doxology closed the proceedings.

Mr. H. Archer, who had been clerk at Walsall parish church for sixty years, died suddenly on Sunday, aged eighty.

#### HURON.

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

Florence.—The Rev. H. R. Diehl, who for the last nine years has officiated in St. Matthew's church, Florence, and St. John's church, Aughrim, left here on Friday, the 4th inst. to take up parochial duty in Tara, while the Rev. J. W. Jones, of that town, has taken up parochial work here. On the Tuesday evening before leaving for his new field of labour, the Rev. H. R. Diehl was presented by the congregation with a highly complimentary address, accompanied by a purse of \$42. On the previous evening, the congregation of St. John's church, Aughrim, waited on him and Mrs. Diehl, with a kindly-worded address, which was accompanied by a purse of \$50.

Mooretown.—Trinity. — The union Coronation service for this parish, which was to have been held here, was, of course, postponed, but the united choirs led the services at Courtright on Sunday, the 29th ult., and again on the 6th inst. in the church here. The Rev. E. Lee had been drilling the choirs for the service, and the union service was very gratifying in every respect. This is one of the many signs of unity and progress, which have been steadily growing of late. Since his arrival in the parish, nearly two years ago, Mr. Lee has worked enthusiastically and indefatigably for his parish. The Sunday schools, which are steadily growing, the Boys' Brigade, and the Young People's Guild, are all the result of his organizing power and his activity in all branches which are for the good of his parish and the community, in all of which he is most ably seconded by Mrs. Lee. Mr. Lee is an earnest and able preacher, outspoken when occasion requires but always sympathetic.

#### ALGOMA.

Geo. Thorneoe, D.D., Bishop, Sault Ste. Marie.

Novar.—St. Mary's.—The Rev. J. Pardoe acknowledges, with many thanks, the following sums towards a fund which is being raised to assist in rebuilding this church, and in response to the Bishop's appeal, which was published in the Canadian Churchman of June 12th: From A. C. and B. S., Hamilton, Ont., \$6; St. Barnabas' Day offertory, St. Mark's church, Emsdale, Ont., \$12; Mr. Thomas Ayres, Morriston, Ont., \$1; St. James' Sunday school, Gravenhurst, Ont., per Miss Suttleby, treasurer, \$3.40; Mrs. Alex. Mc-

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Lean, Rocklyn, Ont., \$1; collected at Sudbury, per Rev. J. Boydell, \$2; S. H., post mark. Guclph, Ont., \$2; Dr. Gariller, Hamilton, Ont., \$3; M. V. G. M., Toronto, \$3; per Rev. A. H. Allman, offertory at Emsdale (June 26th), \$4; per Rev. A. H. Allman, offertory at Kearney, (June 26th), \$2.15; per Rev. A. H. Allman, offertory at Sprucedale (June 26th), \$2; per Rev. W. H. French, offertory at Midlothian, Ont., \$5; per Rev. W. H. French, offertory at Magnetawan, Ont., \$4; proceeds of excursion in connection with All Saints' church, Huntsville, per churchwardens, \$22.31; E. Phippstyae, Esq., England, £2 2s. Further help is urgently needed, so that building operations may be well under way before winter sets in.

Haileybury.—St. Paul's.—This church has received a gift of an organ from Mrs. Booker, of Cheltenham, England. Mr. P. A. Cobbold, of Haileybury, was the medium through which Mrs. Booker made this most acceptable gift to the church. It is not the first occasion the congregation at Haileybury have benefited through her generosity, and they desire to express their gratitude. The organ was used for the first time on Sunday, June 15th.

Sault Ste. Marie.—St. Luke's.—On the fourth Sunday after Trinity, the Bishop held a general ordination in this pro-cathedral, when he advanced the Rev. H. R. Codd, M.D., of the Temiscaming mission, to the priesthood, and ordained Mr. Benjamin Philip Fuller to the diaconate. The Bishop himself preached the ordination sermon.

Manitowaning.—St. Paul's.—On June 3rd, the Bishop consecrated this church. It is the most ancient church in the diocese, having been erected many years ago in connection with the Church's missionary work among the Indians. It was erected on Indian lands and for that reason some difficulty has been experienced in procuring a proper title to the land. However, it has been overcome by the payment of a small sum of money. The church building, which possesses a fine interior, has been much improved. Within it has been sheeted and panelled. Erected years ago, it is constructed of fine, large timbers. In the graveyard there are many nameless graves, but one dating back to 1836 is that of Ben. Bailey, who died in September of that year. He was probably an Indian servant to some of the residents at that time. Within the church a memorial on the wall records the death of an Indian missionary, Rev. Peter Jacobs, who died May 20th, 1864.

Nepigon.—The Rev. B. Fuller has been appointed to take charge of this mission, where the Rev. K. Kemson did long and heroic service. Mr. Fuller entered upon his work there on the 1st of this month.

### Correspondents.

All letters containing personal allusions should 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 THRONE OF DAVID.

Sir,—Your correspondent, who signs himself an "Enquirer," asks an interesting question in your issue of 26th June last: "What became of the throne of David, which was overturned in the year 589 B.C.?" I think that the only school of thought which has attempted to answer this question in a way to satisfy your correspondent, has

been that popularly known as the Anglo-Israelite. The members of that school generally, I believe, hold that the throne uprooted in Jerusalem was established in the British Islands by the help of the prophet Jeremiah. Such an answer of course calls for proof, and I hardly think that the most ardent upholder of the theory will say that adequate proof has been adduced, and the fact that leading advocates of this theory are now making special searches in British archives for documentary evidence of a better description than any heretofore had, seems to establish the same conclusion. But yet, though the highest proof has not been obtained, there is a great deal to lead one to at least suspect that such proof may one day be forthcoming. Christ came to set up a kingdom, and He said that the kingdom "was to be removed from the Jews and given to a nation bringing forth the fruits of the kingdom" (righteousness and joy.) The place of this Kingdom Isaiah said, was to be remote from Palestine and in the isles of the north and west. Fuller, the Church historian, is convinced that the apostles planted the Gospel in the British Islands. The British Islands have unquestionably been the cradle of liberty; and so far as one can see, they are occupying the place and doing the work of Christ's kingdom (Isaiah 60 and 61, etc.) To fill the gap between the year 589 B.C. and apostolic days is difficult, indeed. But let us remember that God's work has often been effectually concealed. The promises to Abraham were as strong as those to David, and yet for 400 years the nation were kept "underground," and the fulfillment of them delayed. So in the Babylonish captivity, much more in the rejection of the Jews. We see the same mystery in the life of our Lord even his genealogy had to be resuscitated. Very few knew or received Him, even John the Baptist knew Him not, for a time, and afterwards doubted His identity. Can we then wonder much at the throne being obscured, especially as this observation is referred to in the Psalm from which our "Enquirer" quotes, as well as in other places? Is there anything utterly improbable in the contention that the throne may have been preserved in concealment, especially when we remember that the present royal line of England goes back so far as to be lost in the obscurity of a remote antiquity, and that we cannot trace the earlier section of that dynasty. That national preservation is a necessity for the proper development and working of Christ's kingdom, I think can be gathered from St. Paul's writings alone (though Canada has no national establishment, it affords Christianity the needed national protection which is the very sort of help God expects from the nation.) Freedom by truth is what the British throne (the fountain of legislation), has ever stood for, and no other nation ever has or had it in the same perfection. If Britain be the nation (Matthew xxi., 43), then the British throne must be Davidic. If "Enquirer" thinks that my plea for the humiliation and obscuration of David's throne is unsound, let him remember that in the great Christian Council, at Jerusalem, the president asserted, nem. con., that the tabernacle (booth), of David had fallen, and that according to prophecy, it was then being re-established. I have merely touched the outer edge of this matter; I am conscious of the difficulties attending its solution, but with the great Bishop Butler, in things not essential to salvation, I take the balance of probabilities as the guide of life; and as God must work by human and imperfect instruments, it seems to me, looking at the different nations and the work they have done, that though they all be bad, Britain is the best and probably at least "the nation," (Matthew xxi., 43). L'ESPOIR.

### THE CHURCH MISSION NEXT ADVENT.

Sir,—I have been requested by the Advent Mission Committee of the diocese of Montreal to write you with regard to the mission which the Archbishop, the Metropolitan, earnestly trusts will

be held in every parish throughout the Church of England in Canada as far as possible during next Advent. There can be no division of opinion as to the desirability of an earnest, united, and if possible, universal effort to arouse by God's help the spiritual life of the Church. The cry of every faithful and devoted heart in this slack and secularized age is "Lord, revive Thy work." The difficulty is as to the best way of carrying it out, and the feasibility of such a thing as a parochial mission in many of the smaller towns and country parishes. The committee, therefore, beg to propose the following suggestions: That in all parishes, where it is financially and otherwise possible, a mission be conducted for ten days or two weeks by a special missionary; or that two or three or more parishes unite in having a mission with the evening services in the largest edifice, and the Bible reading and prayer services and Holy Communion also in the other churches. That in parishes where this is not possible, the pastors avail themselves of the aid of their brother clergy, if they themselves do not feel competent or willing to conduct it themselves. It is quite an ordinary thing in the Old Country for the parish clergyman himself to conduct a most helpful and successful mission in his own parish. But in case neither of the above suggestions are feasible, and in a large number of parishes it would be difficult to carry them into effect at any season of the year; that the parish clergyman prepare himself and his people by suitable selected (and authorized) prayers on Sunday, and if possible in week day gatherings for prayer, for a series of special mission services. That ten days or two weeks be consecrated to this by agreement between the last day of November and the fourth Sunday in Advent, St. Andrew's Day this year coinciding with the first Sunday in Advent. That a service be held each evening, where feasible, with a Bible reading, or instruction, in the afternoon. That where this is not feasible, special services be held at least on the Sundays, or for two or three days more in the week, Wednesday and Friday being preferred, and that an after meeting with silent prayer, the singing of hymns (kneeling), such as, "Just As I Am Without One Plea," or a litany hymn, be held immediately after the Church service. The unity of the whole Church in this matter cannot fail to be a blessing. Even when great results will not be visible, the very effort to organize the people in a united prayer endeavour, and the very desire to awaken the careless, and arouse the thoughtless to the call of God, will react in deepened spiritual power, and heightened spiritual aspiration. The many letters that have appeared in the press lately on the state of the Church, only emphasize to every thoughtful mind the need of our throwing ourselves back upon God in those primitive necessities of repentance and faith. The chairman of our committee, the Rev. Rural Dean Dart, St. Lambert, Montreal, will be very glad to reply to any queries sent to him with regard to missionaries, prayer forms, literature, and methods in general.

DYSON HAGUE.

### A GOOD SUGGESTION.

Sir,—Just a word. Could not some of our city and town rectors exchange, for, say four or six weeks with country rectors and incumbents of missions, instead of taking usual vacation? Change is rest, and no study of sermons required, and the changes would no doubt be a benefit to our beloved Church. Let each exchange stipend for the time and so help each other.

S. PALMER.

The European missionaries on the Church Missionary Society's staff now number 1,305; of whom 421 are ordained men, 146 laymen, and (including wives), 738 ladies. The native ordained clergymen connected with the society number 374 and the native lay teachers nearly 8,000.



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Our assortment is the largest in  
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"MELODY."

It is not generally known that the  
 late Sir Arthur Sullivan was not  
 only passionately fond of dogs, but  
 had made a special study of them.  
 The brilliant composer declared fre-  
 quently to a writer in People that  
 in the dog are embodied all the  
 necessary conditions for the appre-  
 ciation of music of every kind, and  
 that the organ of hearing in a dog is  
 of marvellous delicacy. Among  
 other illustrations of this theory  
 which had come directly under his  
 notice he cited the following:  
 Ten or fifteen years ago when  
 Sullivan was in the habit of going  
 down very regularly to the theatre  
 to conduct rehearsals of his own  
 operas, he was followed every morn-  
 ing by a dog, which entered the  
 theatre at the same time that he

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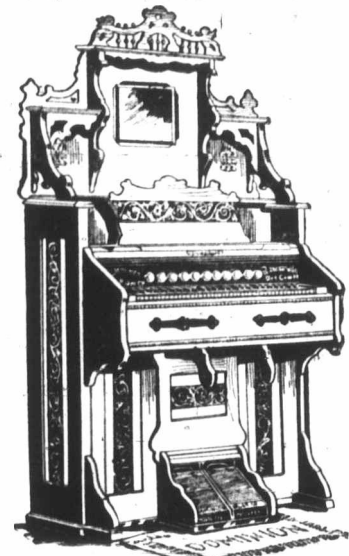
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S. PALMER.

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**Used Organs**

The following list of organs is almost entirely made up of  
 instruments taken by us in part payment on new pianos. Many  
 of them are nearly new, but even the older ones are in excellent  
 order, for every part has been carefully examined and repaired  
 or renewed where found necessary. Read the conditions of sale  
 carefully, and send us, not only your first choice on the list, but  
 also your second and third, in case the first should be gone  
 before we receive your letter.

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**TERMS OF SALE:**

1. We guarantee every instrument and agree to pay return freight if not satisfactory.
2. A discount of 10 per cent. off these prices for cash.
3. A stool accompanies each organ.
4. Every instrument safely packed without extra charge.

**Terms**—Organs under \$50, payments of \$5 cash and \$3 per month until paid, without interest. Organs over \$50, payments of \$10 cash and \$4 per month until paid, without interest.

If monthly payments are not convenient, please state what method you prefer, quarterly, half-yearly or at certain fixed dates. We wish to know what terms will suit you.

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**PRINCE**—5-octave Rosewood Melodeon, by G. A. Prince & Co., Buffalo, neat carved legs and lyre, has 5 stops and swells, 2 full sets of reeds. Original price, \$75. Reduced to ..... \$19

**WILLIAMS**—5-octave Flat-top Organ, by R. S. Williams, in neat walnut case, has 2 full sets of reeds, and sub bass, 2 foot swells, height 2 feet 10 inches. Original price, \$75. Reduced to ..... \$21

**BELL**—5-octave Organ, by W. Bell & Co., Guelph, in neatly carved walnut case, without high top, specially suitable for church or Sabbath-school, has 9 stops and knee swell, 2½ sets of reeds and sub-bass, height 3 feet 6 inches. Original price, \$100. Reduced to ..... \$39

**DOMINION**—5-octave Parlor Organ, by The Dominion Organ Co., in neatly decorated solid walnut case, with extended resonant ends and high top, has 11 stops, 2 full sets of reeds, couplers, knee swells, patent mouse-proof pedal attachments, etc., height 7 feet. Original price, \$125. Reduced to ..... \$49

**BELL**—5-octave Parlor Organ, by W. Bell & Co., Guelph, in handsome solid walnut case, with high top, has 11 stops, 2 full sets of reeds, including a sub-bass set, couplers, vox humana, knee swells, patent mouse-proof pedals, etc., height 6 feet 4 inches. Original price \$125, reduced to ..... \$51

**KARN**—5-octave Organ by D. W. Karn & Co., in specially handsome solid walnut case, with high top including imitation pipes, has 12 stops including couplers, etc., 2 full sets of reeds with an extra sub-bass set, 2 knee swells, etc., height 7 feet 1 inch. Original price \$150, reduced to ..... \$56

**ESTEY**—5-octave Parlor Organ by the Estey Organ Co., of Brattleboro, Vt., in very handsome solid walnut case with high top including English bevel edge mirror, has 2 full 5-octave sets of reeds, 10 stops including bass and treble couplers, grand organ and knee swells, height 6 feet 4 inches, used less than 6 months and in perfect order. Regular price \$125, reduced to ..... \$67

**THOMAS**—6-octave Piano Case Organ by The Thomas Organ Co., Woodstock, in handsome rosewood case, has 10 stops including couplers, vox humana, etc., 2 full 6-octave sets of reeds, 2 knee swells, mouse-proof pedals, swing music desk, etc., height 4 feet 8 inches. Original price \$150, reduced to ..... \$77

**DOMINION**—6-octave Piano Case Organ, by The Dominion Organ Co., Bowmanville, in handsome ebony case decorated with gold, has 11 stops including couplers and vox humana, 2 full 6-octave sets of reeds, 2 knee swells, patent folding pedal and mouse-proof attachment, height 4 feet 6 inches. Original price \$150, reduced to ..... \$79

**THOMAS**—6-octave Piano Case Organ, by The Thomas Organ Co., in beautiful mahogany case, with handsome rail top, with mirror, has 11 stops, including couplers, vox humana, etc., 2 full 6-octave sets of reeds, 2 knee swells, patent full swing front and music rest, a beautiful organ, used less than 6 months, and in perfect order, height 5 feet 11 inches. Regular price \$150, reduced to ..... \$87

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**GOURLAY, WINTER & LEEMING**

188 YONGE ST., TORONTO, ONT.

did, placed himself between the legs of the musicians, and listened eagerly to the music. This went on until the constant appearance of the dog excited the curiosity not only of Sir Arthur, but of all the musicians. They did not know his name, so they gave him that of Melody.

Very soon the dog was petted by all, and each in turn invited him to dinner. "Melody, will you dine with me to day?" was the form of the invitation, and the words were sufficient. The dog followed his host, ate heartily and as soon as dinner was over ran off again to the theatre, found his way to the orchestra, placed himself in a corner, and never left till the evening performance was finished.

Nothing could be more amusing or more curious than the attitude of Melody during the performance. If a new work was being performed he found it out before the overture had become far advanced. Then he listened with the greatest attention. If the piece abounded in sweet and original melodies he testified his pleasure by delighted barks and by scraping his feet rapidly on the ground.

On the other hand, if the piece proved to be only ordinary or insipid, Melody invariably yawned, turned his back upon the orchestra, gazed around the boxes, and at last slunk away in a decidedly bad humor. This expressive pantomime was the most piquant criticism of the new opera.

When the work of some great master was played Melody always knew the precise moment when an artist was going to sing some striking song or play some special part of the work, and then his movements and gestures were such as almost to plead for silence among the spectators.

"I do not know," said Sir Arthur, not many weeks before his death, "what finally became of the dog, but his name and reputation are still fresh in the memories of several musicians who have seen his singular antics."

#### "GO IT, TOM."

Tom belonged to a settlement school, and the school had furnished most, if not all, the real happiness he had ever known. Here the good in him was developed until somehow he began to forget the bad.

He was a sturdy little athlete and won most of the races and other contests of strength. Through various winsome traits he had found his way to the heart of his teacher, and she was always interested in his success. One day arrangements had been made for a foot race. Several boys were to run, although everybody was sure that Tom would win.

The preliminaries were settled, the race started, and the boys were off over the course. Tom led clear and free for about half the distance; then, to the surprise of every one, Johnny began to gain upon him. Jim was just behind Johnny and running vigorously. Tom's feet seemed to grow heavy, and Johnny steadily decreased the distance between them, until finally he shot past Tom, and, with a sudden spurt, gained the goal fully five yards in advance. Jim was close behind, and he, too, sped over the line a little ahead of Tom, but enough to give

him a second place and to leave Tom out of the race.

"Why, Tom, what was the matter?" asked his teacher, as the defeated boy came toward her with the tears streaming down his face.

His only answer was a sob. "Tell me what happened, Tom." Tom dug his knuckles into his eyes to dry his tears and tried to tell his story.

"I started all right, you know—" "Yes, you led them all." "But when I got half-way there the boys began to call. 'Go it, Johnny; you're second!' 'Hustle, Jim; you're gaining!' 'Run, Johnny, run; you're most up to him!' But nobody said, 'Go it, Tom!' and somehow it got into my legs, and they wouldn't go," and Tom, dropping to the ground in a heap, cried as though his heart would break.

#### GROW STRAIGHT.

While you are growing, you are forming your figure for life. If you are accustomed to crouch down in your seat in school, if you walk with stooped shoulders, if you stand so that one hip is higher than the other, if you twist your head to one side, be certain that this will be your appearance when you are grown to manhood or womanhood.

Keep your head up, your chest out and your abdomen in when walking. Do not crouch down on your spine when seated. When standing, make the hip-bones support the weight of all the upper part of the body; that is why they are made so broad and strong. If your nose, chest and toes touch the walls when you stand facing it, your body is in good position. Practice this until you have an erect carriage that will add not only to your health, but to your appearance.

#### TELLING "NICE THINGS."

I know a girl—in fact, she's a very dear friend of mine—a young, timid, struggling artist, who is trying to support herself by her brush. This is not a small thing to accomplish, as perhaps many of you know by experience; so my little friend has begun house-keeping in a modest way. She lives in two rooms at the top of a very tall house, and she does her own cooking on a small kerosene stove, but she's a brave girl, and paints away for dear life.

I went to call on her the other day, and took with me a friend of

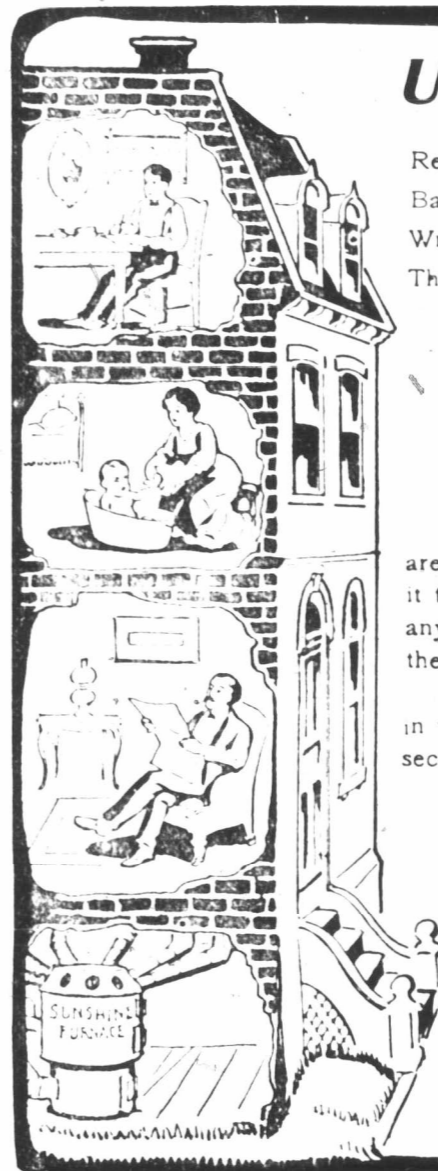
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her work, for she turned over sketches, looked at paintings, and then, with the picture of an old woman's head in her hand, sat down and talked art all the rest of the afternoon to her heart's content. I did wish it had been to Nan's "heart content," but one glance at the child's face told me it was not, for it was art that was away over her head.

Meanwhile there was no word of praise from her lips, neither any criticism, even of the kindest; and the comments were of the mildly polite style that is exasperatingly like the faint praise which condemns. Do you wonder that I felt like shaking her when I looked at the repressed hope and longing on the face of poor little striving Nan? I was almost ready to cry with dis-



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mine, who is also an artist, but one who is far along that hill of success which Nan is now so patiently climbing. I had hoped much for Nan from this call, so introduced them with a beating heart. She shook hands cordially enough with Nan, who was trembling with nervousness, and seemed graciously interested in

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she turned over at paintings, and picture of an old woman, sat down all the rest of the heart's content. I had been to Nan's but one glance at old me it was not was away over her

re was no word of lips, neither any the kindest; and ere of the mildly is exasperatingly e which condemns. at I felt like shak- I looked at the ad longing on the striving Nan? I to cry with dis-

appointment when we got into the street again.

"Why didn't you say something nice to that child, you miserable woman?" I burst out at last.

She looked at me in unmitigated astonishment.

"Say something 'nice' to her?" she echoed, her face one whole exclamation point of surprise.

"Why, it never entered my head to do so. Do you suppose she expected me to say anything?"

"But," I artfully inquired, with an eye to the future, "don't you think she has talent?"

"Most certainly I do." The head of that old woman is a gem in itself, and, what is more, I know a man who will buy it at her own price. I wonder who her model was?"

"I don't know," I said, abstractedly, for I was planning a call upon Nan the very next day; "but I will ask her."

And I wish you could have seen Nan's face when I carefully repeated the "nice" thing I had saved her. It was the impersonation of joy itself.

"And to think what a perfect goose I was yesterday," she said, with a happy laugh. "I actually cried myself to sleep after you had gone, and forgot about my supper. But there, I do believe I'll never be discouraged again." And she shook the fryingpan so joyously that the chop she was frying over the kerosene stove danced a merry jig as though out of pure sympathy with her.

Oh, it's a wonderful tonic, is this, "telling nice things to people!" I have seen it work the most surprising results at the most surprising times. I have seen jaded men lift their tired heads and square their shoulders after a hard day's work at desk or counter or bench, and the bright light of hope leap into their eyes again, from the magical influence of a timely sincere word of praise, or that "nice" thing one has heard or thought about them, and remembered to tell them. I have seen wives and mothers, whose faces were faded and worn with the weary round of planning baking, stewing and boiling, and the drudgery of counting the pennies, look up into the faces of their husbands at some unaccustomed word of praise or tenderness, with the light of youth in their eyes and a tremulous feeling in their heart which glorified every duty to them. I have seen servants take their brooms and sweep more carefully in the corners, dust the picture rails and the pictures, take up the rags and give them an honest shaking, and then brush away the cobwebs which they had noticed hanging for a week at least, but had not thought it necessary to remove until that happy word had made it a pleasure to do so.

And I myself—why, I feel to this day the glow of strength and hopeful possibilities which filled my heart at a word of affectionate appreciation from my pastor. He is dead now, but often when tempted to see the dark side of life I recall the tender words of encouragement he uttered that day so long ago, and hope refuses to be thrust away.

The really selfish element in telling the nice things to people—if one can call it a selfish element—is the exquisite happiness it brings to one's

self. I can liken it to nothing that is earthly, but to everything that is heavenly. Try it, and see for yourselves.

**SORDID CARES.**

To be always worrying about small expenses, or regretting past losses, or talking about prices, or even comparing too closely and anxiously one year's accounts with another's, will secretly, but inevitably, mildew the spirit with a kind of sordid unearthliness. To give away will become harder, for we shall soon fancy we cannot afford it; and what at first was but a just carefulness about daily spending, if not watched against, will presently change even a liberal man into a miser. Then your punishment will come in the shape God sees you to need, and in the shape you will most dread. Either the wealth itself will be taken from you, and the idol of gold will be shattered before your eyes; or some child or heir for whom you were destroying your very soul is taken from you, to the incorruptible treasure of the better country; and so the Psalmist's sentence comes home to you as with the thrust of a sword point—"He heapeth up riches, and knoweth not who shall gather them"

**YOUR NEIGHBOUR'S NEED OF PRAISE.**

It is better to be too free than too chary with our praise. Some persons withhold or guard jealously any word of appreciation on another's well doing, lest that

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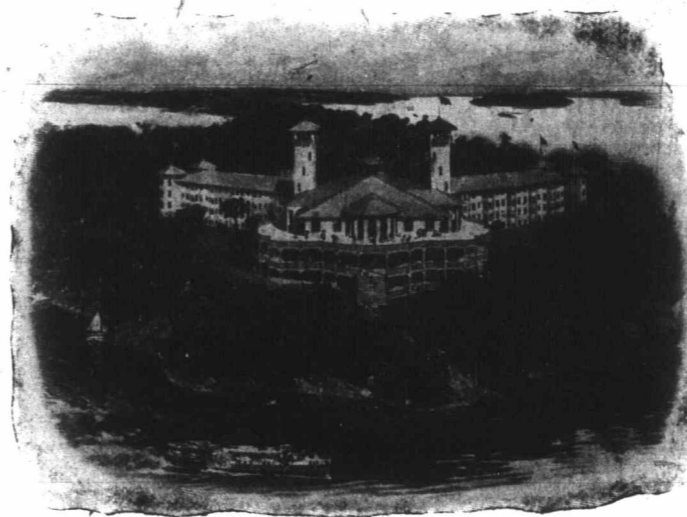
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sne be hindered through false pride from further accomplishment. But most men are not naturally so given to praise as to need to deal it out sparingly, nor do our neighbours generally get so much commendation as to be in danger of overweening conceit. The world would be brighter, crushing burdens would be more often lightened, hearts would be cheerier, and the day's work would be better done, if hearty recognition of well-doing were

oftener bestowed in warm, loving words. It has been well said that "for every man who will get the big-head from too much praise, ten will die of a broken heart from lack of praise."

**TAKE TIME.**

Take time to breathe a morning prayer, asking God to keep you from evil, and use you for his glory during the day.

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