

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

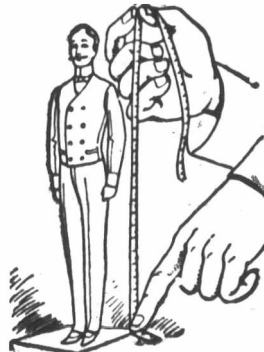
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Vol. 28.]

TORONTO, CANADA, THURSDAY, JULY 24, 1902.

[No. 30.

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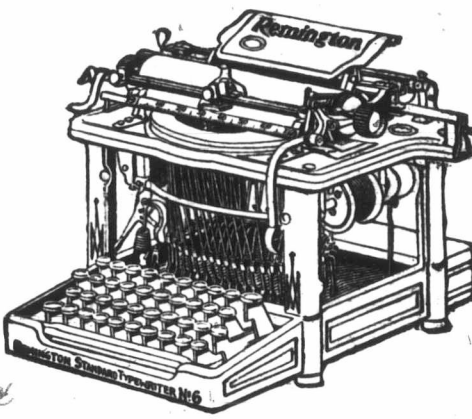
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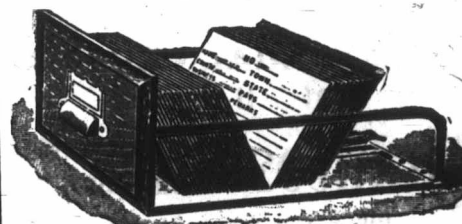
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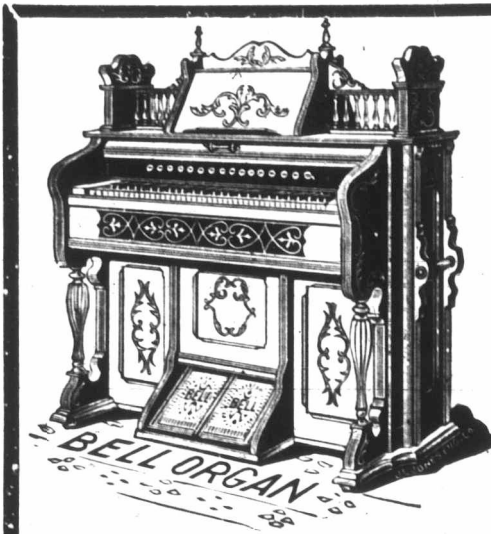
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July 24, 1902

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# Canadian Churchman.

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

## LESSON FOR SUNDAYS AND HOLY DAYS.

9th SUNDAY AFTER TRINITY

Morning—1 Kings X to 25.

Evening—1 Kings XI to 15, or XI 26; Mat. XIII 53—XIV 134

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

### NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.

Processional: 175, 179, 270, 547.

Offertory: 167, 265, 512, 514.

Children's Hymns: 261, 271, 334, 336.

General Hymns: 177, 178, 255, 532.

### TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.

Processional: 291, 299, 305, 393.

Offertory: 218, 240, 258, 280.

Children's Hymns: 213, 217, 280, 339.

General Hymns: 4, 26, 226, 231.

### An Important Meeting.

The General Synod of the Church of England, which includes the bishops and representatives of twenty dioceses from the Atlantic to the Pacific oceans, assembles in Montreal the first week in September. The importance of this meeting cannot be over-estimated. We deal with some of the questions which will doubtless come before it, and we shall be glad to hear from our correspondents with reference to them and others, which they may deem worthy of attention. The Synod meets at a critical period in the Church's development in this land, and it will, we trust, result in such wise

and aggressive measures as will enable her not only to hold her own, but to recover lost ground.

### Primate Dangerously Ill.

It is with feelings of genuine sorrow that we have to record the fact, from news which has just reached us by cable from England, that the Most Rev. Archbishop Machray is lying dangerously ill in a private hospital in London, suffering from an affection at the base of the spine, and that small hopes are now entertained of his ultimate recovery. The Archbishop went over to England a few weeks ago in order to attend the Coronation, and at that time appeared to be in good health. Despite these alarming rumours, we still trust that his valuable life may be spared, and that he may be vouchsafed to return again to Canada in due time and be able to resume the duties of the office which he has filled with such great acceptance to the Church at large in this Dominion for so many years past.

### Sunday Observance.

The Bishop of Bristol has addressed a letter to the Lord Mayor of Bristol with reference to Sunday trading, in the course of which he says: "It seems to me a great evil, and it is said to be a growing one. I feel sure that if you can see your way to some wise, steady and persistent course of remedial treatment, you will have the hearty support of your fellow-citizens in making the attempt. . . I know by experience what it is to go on week after week, drawing as largely upon mental and physical powers on Sundays as on week days; but even so, I often feel on Sunday nights how much I have been helped by the stillness of the day, the Sunday quiet of the streets, the absence of the hurry of business and buying and selling on all sides, and the general silence. I am most anxious to secure this weekly restorative for those who have not in their homes and surroundings, and by their education, the many resources, the many aids to the beneficent work of nature which you and I have. From this point of view I regard Sunday trading as a great evil, full of mischievous consequences." In considering this subject, people forget that during the last fifty years Saturday has grown to be more and more a holiday. In olden times all occupations worked later on Saturday night than on any other time, and so Sunday was necessarily a day of rest.

### Bazaar Raffles.

The Bishop of Manchester has suggested to his clergy an ingenious alternative for bazaar raffles. The Bishop recognizes that people who go to bazaars must have some form of excitement, and that they have to sell articles that are of larger value than the ordinary purchasers can afford. But raffles

are contributory to the love of gambling because they depend on the element of chance, and His Lordship suggests that it is better to make the possession of bazaar prizes dependent on choice. Let there be, he says, co-operative purchase. Let twenty people buy an article, and then decide amongst themselves, on the principle of popular election, who is to possess it. They would get quite as much excitement as was good for them in making this decision. Each contributor might have three votes, and a rule that nobody should have more than three articles assigned to him would prevent the popular man or woman from carrying off everything. Dr. Moorhouse says he tried this system in Melbourne, and that it answered well. There was much pleasant excitement without any of the unhealthy stimulus of gambling, and a fairly equal distribution of expensive articles was obtained.

### The Laity's Position.

The Bishop of Wakefield, referring lately to the position of the laity, said that the first thing the clergy should do was to express to the laity their earnest wish and purpose to labour not only for them but with them in all practical measures for the welfare of the Church. He hoped the day had passed when the clergy could be spoken of as the Church. The laity were as much members of the Church as they were. They were equally baptized into the one Body of Christ. Nothing could be done to increase the efficiency of the Church without them. They needed their counsel, their practical experience, sometimes their moderating or restraining judgment. If the relation of the laity to Church Councils in very early times was somewhat obscure, there could be no doubt in the present day that in a vast number of important questions the clergy would be powerless without the aid of the laity, whose increased intelligence and learning gave them a rightful claim to an influential place in these councils of the Church in which they were able to avail themselves of their acquaintance.

### Duty of Fathers to Their Children.

On a recent Sunday afternoon, the Rev. Prebendary Reynolds, chief inspector for the diocese of London, gave an address on the above subject at St. Etheldreda's, Fulham. In the course of his remarks he said: "The father is to the child a type of God Himself. God has revealed no more sacred words to express the relationship between Himself and the Second Person of the Blessed Trinity, than the words Father and Son. There are no words more sacred than these. There is no relationship more holy, and none which involves a more tremendous responsibility. How lightly the words are used, and how seldom are the real meaning and duties realized. What are fathers bound to do for their chil-

TIGHT BINDING



children? There is no doubt that a child in its earliest years begins to repose unbounded faith in his father. He looks up to him as to one who can do all things, as one who knows all things. He is the very embodiment of all things higher and above himself. It should be remembered that all parents are educators, though they may not know it, and in two ways; by their example, and by their answers to children's questions. Children are imitative creatures. The first criterion of what is right or wrong is because it is like father. The unconscious influence which a father exercises may hold for a lifetime. The first touch with the great world outside comes through him, and the children will at first follow the lead given. Not only do the children follow their parents' examples, but by heredity they possess the same characteristics as their fathers. The old Romans used to say that the greatest reverence is due to boys. Nothing hurts a child so much as to witness its parents quarrelling, or unkind acts and words. Then, secondly, parents educate by the answers they give to their children. What puzzling questions they ask—sometimes those which the most learned philosophers have not answered. In answering questions parents do not want to say: "I don't know," because they think it lessens the idea of greatness; but to say: "I don't know," is no loss of parental authority. It must be remembered that the answer is of the greatest importance, and may have more effect than a hundred given in school, because the child is asking on a subject about which he is interested. Again, parents should avoid thwarting their children's bent. If a boy shows any interest in a subject, however simple it may be, he should be encouraged. Above all, don't be sarcastic; it cuts worse than a razor. A child's future may be spoiled by it. Many a man has been utterly useless in the profession he has been obliged to take up, because it is not the one for which he was intended. It is most astonishing to find what apathy parents show about religious teaching. One supposes it is because parents do not care for the subject. Parents will have to answer before God for the religious instruction given to their children. Is the parent so utterly unconcerned that he does not care what his child is taught? If so, he is like him of whom it is spoken: "What man is there of you, who, if his son shall ask him a loaf, will give him a stone?"

Bishop of London on Missionary Zeal.

No Church will keep its power which does not keep alive its missionary zeal. "Go into all the world and preach the Gospel to every creature," and "Lo! I am with you all the days, even to the end of the world,"—that was our commission, but the promise of the presence is contingent on the fulfilment of the order, and we have the secret of many a dead parish in England, and many a weak ministry, in the absence of missionary zeal. There is no "going into all the world," there is not even an annual collection for missions in the parish, and, therefore, there is no full

measure of the presence of Jesus Christ. On the other hand, if we give of our best ungrudgingly to spread the Gospel; if the Church of St. Columba, St. Niman, and St. Augustine remembers that it was itself the result of a successful foreign mission, carried out with great self-sacrifice and danger, and persevered with through greater difficulties than beset us to-day even in Matabeleland or China, then the tide of the Spirit will return again upon us, the channel will again be cut which will connect us with the boundless ocean of the love of God, and good measure, pressed down and shaken together and running over, will be given back into our bosom. For, remember, the whole question comes at last back to the individual; the kingdom of God anywhere can only be with power if the individual members of that kingdom of God are filled themselves with power, and they cannot be filled with power unless they are filled with the Spirit of God. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." I know full well that a Church congress is not a mission, still less is such a service as this an after-meeting or a retreat, and yet I would venture to say to each individual Churchman here this morning: Are you emptying yourself that you may be filled with the Spirit? Are you seeking to be filled with that Spirit by union with Jesus Christ? Perhaps it is a brother clergyman to whom I am speaking. Are you finding your ministry cold and dead and uninspiring? Do you find yourself no longer a power in the pulpit to instruct or comfort, no longer a power in the sick-room to bind up the broken-hearted or prepare the dying for death? Then be sure you have drifted in some way from your moorings; you no longer with the old confidence look across the open sea for the coming of the tide; there has grown up some sand-bank between you and the tide of the Spirit. As you watch the incoming tide this week at Brighton, pray to be shown what it is which is damming back the Spirit, fling away all that is checking your first love, and go back to your parish, in the power of the Holy Ghost. Or it is some lay member of the Church who, though duly baptized and confirmed, finds no enthusiasm in his heart, no keenness in working for Christ, who even finds it difficult to be true to his principles in the office or the factory or society at large. To him the voice of the Church congress says: "Stir up into flame the gift of God which is in you by the laying-on of hands." Stir it up into flame; it is all there if you will only use it—power to work, power to suffer, power to love. Let the contact with others here, the stir of a great multitude afire with a common purpose, above all, the secret pleading in the Holy Communion for a revival of the dying ember into a holy glow of love and zeal, send you back a better representative of the kingdom of power. For, be sure of this, there is a mighty future before this Church of the Anglo-Saxon race. As I heard Bishop Lightfoot say in the last sermon he ever preached at a Church congress:

"With an open Bible in one hand and the Catholic tradition in the other, she is marked out in a special way to be an ensign to the nations." We talk sometimes of the work of the Church being finished. Why, it has, comparatively speaking, only just begun; but it can only be accomplished if every member of it first drinks into one Spirit, and then, as the member of a brave, united, living Church, help it to discharge its duty to the world. "Veni, Creator." Come, then, Thou Holy Spirit. It is with that prayer we must open our congress to-day. Come from the four winds, Thou Breath; breathe upon these bones, that they may live; and if under His influence we speak and listen, think and pray, we may go back to our work a mighty army, a kingdom of God, not in word, but in power.

THE GENERAL SYNOD.

The General Synod of the Church of England in Canada assembles in September next in the city of Montreal. It is representative of the Church from all sections of our vast territory. Of its great expectations were formed, which have not so far been realized, and the coming meeting awakens hope that it will result in a forward movement, and that the Church, as a whole, will grapple with the situation, and direct the energies of the Church, with a wisdom that will evoke interest, and call forth the efforts and liberality of the members of the Church in this country as never before. If the General Synod is to be useful, and exert an influence on the current life of the Church, it must meet much more frequently than once in six years. That a body that was organized to combine and consolidate the Church, and unite it in joint action for the welfare of the whole, should, after its third meeting, before anything of a practical nature had been accomplished, have adjourned itself for a period of six years, was a piece of folly that we hope will not be repeated. A body that declared that once in six years was sufficiently frequent for it to assemble, was itself proclaiming to the world its own opinion that there was small occasion for its meeting at all. It is impossible to sustain interest, or to accomplish any adequate result in a Synod which thus rarely comes together. We are of opinion that the meetings of the General Synod should for some years at least be biennial, and when a higher degree of organization and co-operation is attained, then it might, as does the General Convention of the American Church, meet once in every three years. Another thing to which we hope the General Synod will give immediate attention is an increase in the number of representatives. At present it is so small that the body is by no means representative of the Church, too small to represent Church opinion, and in important matters would carry no weight. A large diocese like Toronto has but eight representatives, and the whole number of clergy and laity in the Lower House numbers about one hundred. When it is remembered how

difficult to get together, it is a vital concern not in numbers, but in the doubled, the interest prevail in the session, objection, but we should be Church's, be money, of Canada money behind other large interests, but there and devils their plans will result and more the Ger Church press the lie at large, is the great engage guidance should to and who advice as their me the Chu in all th are timic sions an action, a the Chu led op the first only am the relig try. Th it pains confess it is get parture action, which I expect beloved bers an wiser an Christia however difficult been o Canada favour field is of the speak i to erg:



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Church of Eng- September next is representa- tions of our great expecta- have not so ming meeting It in a forward h, as a whole, on, and direct with a wisdom call forth the members of the ver before. If ful, and exert of the Church, equently than y that was or- consolidate the action for the after its third practical nature djournd itself s a piece of e repeated. A six years was assemble, was its own opin- cation for its ble to sustain e adequate re- rely comes to- hat the meet- ould for some when a higher o-operation is es the General Church, meet other thing to nod will give ecrease in the t present it is no means re- o small to re- in important ht. A large ight represen- of clergy and umbers about embered how

difficult it is to get all the members to- gether, it is evident that matters of the most vital concern to the Church might be dis- cussed and decided in a house that would not in numbers at least be more than a good- sized committee. It has been suggested that the representation should at least be doubled, and we trust that proposal will, in the interest and confidence which should prevail in the General Synod, be at the com- ing session adopted. We are aware of the objection which will be made as to expense, but we contend that no question of expense should be allowed to stand in the way of the Church's usefulness and efficiency. It will be money well spent. The Church people of Canada are too cautious about spending money for their Church, and hence she lags behind others more liberal in this matter. Other religious bodies assemble annually in large numbers to take counsel as to their interests, and we wonder at their success, but there is no mystery about it; they meet and devise wise measures, spend freely of their time and money, pursue intelligent plans with unremitting zeal, and with great resultant prosperity. Larger representation and more frequent meetings are essential, if the General Synod is to influence the Church for good, and in any degree to im- press the fact of its existence upon the pub- lic at large. The Church of England, as a whole, is not heard from in this country on the great social and moral problems which engage men's attention; they look to her for guidance in vain; is it surprising that they should turn to others who do come together, and who offer some solution, and do give advice as to the ills which afflict society, and their most efficient remedy? We abdicate the Church's functions, as the great leader in all that pertains to faith and morals; we are timid and halting in the work of mis- sions and education; we are unaggressive in action, and illiberal in giving, and as a result the Church of England, which had unparal- leled opportunities in Canada, and occupied the first place, now holds a fourth position only among the forces which are moulding the religious life of the people of this coun- try. This, we are aware, is plain speaking; it pains us to say it, and it humbles us to confess it, but it is unhappily true, and till it is generally recognized, and there is a de- parture from the inertness of counsel and action, and from the lack of liberal giving, which has marked us in the past, we may expect to be further humbled by seeing our beloved Church recede still further in num- bers and influence, and be outdistanced by wiser and more energetic rivals in the field of Christian effort and usefulness. We do not, however, write despairingly; certain initial difficulties of distance and organization have been overcome, the Provincial Synod of Canada has divested itself of its powers in favour of the General Synod, and now the field is open to the great representative body of the Church to occupy the ground, to speak in the Church's name on all questions, to organize it in a sections, and to assert

the rightful authority, and maintain the influence which legitimately belong to the ancient Church of the Anglo-Saxon race. Another matter upon which opinion in the Church is strongly developing is in favour of open sessions or joint sessions of the Upper and Lower houses. The Bishops de- liberate in private; they veto important mea- sures, decided upon by the clergy and laity, and yet their reasons for so doing do not appear. In secret conclave they meet and discuss matters of vital interest to the Church, and the Church is deprived of the privilege of knowing the reasons which actuated and influenced their decisions. The Bishops are deprived of exercising that in- fluence on and over public opinion, which would result from the removal of the ban of secrecy, which attend their meetings. The Upper House of Convocation at Canterbury, meets and deliberates apart from the clergy, but verbatim reports are published for the information of the Church, and they are highly edifying, and do much to educate or modify public opinion. That the Bishops should discuss matters in private and vote also in private when they deemed it expedi- ent, we readily concede, but we contend that it would greatly increase the influence of the episcopate, if they were more in evidence; if they were heard from more frequently; if their reasons were oftener given, and if the Church had more frequently the benefit of their wisdom and experience. It is because we are aware of the good influence our Bishops would exercise, and the deference which would be paid to their utterances, that we regret that they are not more frequently heard from on the great questions, which affect not only the welfare of the Church, but of society at large. Two subjects of supreme importance will, we trust, be taken up and dealt with in a progressive spirit by the General Synod, viz., Education and Mis- sions. The former subject has so far been dealt with locally, and institutions have grown up under purely local or even merely partizan control. The whole question should be taken up by the General Synod, and the sacred cause of education should not be left without guidance at least by the chief coun- cil of the Church, and she should seek to combine and harmonize, as far as possible, the educational forces of the Church. The General Synod's meeting will complete, we trust, the organization of a Dominion Board of Domestic and Foreign Missions. In this respect the failure of the Church to do her duty, as compared with others, has been most lamentable and complete. All we heard of our Board of Domestic and Foreign Mis- sions was the receipt semi-annually of a somewhat formal address, signed by our Bishops, to be read on a given Sunday to our congregations, which was to be followed by a collection on the succeeding Sunday. Nothing, or next to nothing, was done to excite enthusiasm for missions, the supreme end and object of the Church's existence, but little information was given even of its own work, receipts and expenditure; little or no organization existed, diocesan or paro-

chial, and consequently the income of the Board was utterly inadequate for the press- ing claims and needs of the Church. The complaint of the Church in the West was that though there were great openings, and other religious bodies were sending in large supplies of men and money, that the Church in Eastern Canada was doing comparatively little. The reorganized Board of Missions will, we trust, awaken to its vast opportuni- ties and its tremendous responsibility. What is imperatively needed first of all is a gen- eral secretary of the Board of Missions. A man, full of missionary information and zeal, gifted with power to enthuse others, able to influence with pen and voice, possessing powers of organization, is needed at once to give expression to, and unite the sentiment and power of the Church in the great work of missions. One is needed who can do for the Church in Canada what Bishop Mont- gomery is doing for the S.P.G. in England. Inspiring information and helpful organiza- tion are imperatively needed. There should be one or more organizing secretaries in each diocese, and a branch organization in every parish. To engage such a general secretary, and to employ such agencies, as are here outlined, will cost money. We ex- pect to hear, as usual, the cry of expense, but if we are ever thinking of our pockets, how we can save them, then we must realize that we can only save them at the tremend- ous cost of the sacrifice of the Church's pro- gress, and the diminution of her numbers and influence. Missions are valued as never before in the Mother Church, and she is making efforts to spread the Gospel at home and abroad, beyond anything in her past his- tory, and it behooves us to follow in her footsteps. A Church which is supine in the work of missions is a dying Church, and if the Church in Canada, with an advancing tide of settlers from all lands flowing in upon her fertile prairies, is not alive to seize and improve her opportunities, then she must abandon her pretensions to be the National Church, and give place to those who have faith and courage in the name of the Lord to go up and possess the land. There are many other subjects which will demand the attention of the General Synod in the way of greater adaptation to our age and country, and greater aggressiveness in the Church's work of organization and extension, and we can only hope and pray that the Spirit of God will so guide their deliberations, and govern them in their important work, that by God's blessing His Church may be edified and extended in our midst, and that God's glory—the Church's well-being and the hon- our and welfare of our Sovereign—may be promoted and preserved through all gener- ations.

#### A LITTLE TRIP TO RUSSIA.

By the Rev. T. Archibald S. White, M.A., British Chaplain at Baden-Baden.

It was on Tuesday, January 28th, 1902, at 10.34 a.m., that I left Baden-Baden Station bent on a tour in Russia. The railway journey direct via Heidelberg, Frankfort, and Halle brought me



to Berlin shortly after midnight. The next day was spent in that city, chiefly with my friend, the Rev. J. H. Fry, chaplain there. On Wednesday evening I took my place in the mail train bound straight for St. Petersburg. There had been no snow hitherto, but when I woke up the next morning at Koeningberg a slight layer covered the ground. This went on deepening till the Russian frontier was reached at mid-day. After a welcome dinner in the station, I stepped into the Russian train and found myself now well within the land of snow and sledges. At 8.15 a.m., on Friday, the chaplain of St. Petersburg, the Rev. W. A. Macleod, kindly met me, and conveyed me in a closed carriage to my quarters in the assistant chaplain's apartments. The first two days were devoted to a little rest and sight-seeing. Friday afternoon was given to the interior of St. Isaac's Cathedral, and on Saturday evening at six o'clock I attended a magnificent service there. On Sunday, I preached morning and evening for the N. and C. Europe Chaplaincies' Aid Fund. The contributions of the day amounted to 464 roubles, nearly £50, and an annual subvention of £30 was kindly promised. On Wednesday and Thursday the Anglican Church conference was held. In odd moments, under the kind conduct of the Rev. W. Capel Young, I was able to see the Fortress Church of St. Peter and St. Paul, where the Emperors are buried; the Cathedral of Caian; the Church of Alexander Nevski, belonging to the Monastery of the same name, which is a residence of His Grace, the Metropolitan of St. Petersburg; the Nevski Prospect, etc. I was entertained most hospitably by the English residents, notably by their Excellencies, Sir Charles and Lady Scott, at the British Embassy. But the, to me, crowning point of this glorious week was an audience in the hall of the Sacred Synod of His Grace, Archbishop Antonius, Metropolitan of St. Petersburg. It was to the kindness of the Russian archpriest at Karlsruhe and Baden-Baden, the very Rev. Alexander de Smyrnopoulo, that I was indebted for this great honour, for he was good enough to supply me with the necessary letters of introduction. Seated in a cosy corner of the Synod Hall, we conversed at our ease—the Archbishop, the private counsellor (Mr. Sabler), Sous-procureur of the Sacred Synod; the Rev. W. Capel Young, Mr. Field, an English gentleman resident in St. Petersburg, and myself.

The Metropolitan was in his picturesque Eastern dress; His Excellency Mr. Sabler in a handsome uniform; and we three Englishmen wore our plain black cassocks. During the whole interview His Grace, with constant glances of extreme loving kindness, seemed casting about in his mind for some special act of friendliness, and finally invited us to see the consecration of a Bishop in St. Isaac's Cathedral on the following Sunday. It was a pity to have to decline, but there were preaching engagements for me in Moscow on that day. After His Grace had withdrawn, Mr. Sabler showed us the six blue velvet and gilt chairs in which the six members of the Holy Synod sit, and the large golden cross, and then wrote me a letter of introduction to Moscow. The following morning, Saturday, February 8th, found me in the Mecca of the Russians, the city of the Kremlin. Towards evening, I presented my letter of introduction to Prince Shirinsky-Schachmatoff. The Sunday was occupied with my sermons for the Chaplaincies' Aid Fund, which, with the kind help of a layman, Mr. Charles Gibson, produced nearly £23. On Monday, His Excellency, Prince Shirinsky, with the most gracious urbanity, received the Rev. F. L. Wybergh and myself at the Kremlin, and showed us all the costly treasures preserved there, from the year of the Council of Nicaea (325), through the centuries, vestments covered with jewels, mitres, patens, chalices, croziers, etc., all glistening with precious stones under glass-cases. In the evening the Prince provided in our honour a rehearsal of the choir of the Synod (25 men and 75 boys), when the fol-

lowing pieces were performed: (1) The Service for Maundy Thursday; (2) the Lord's Prayer, vocally rendered; (3) a Hymn to the Virgin; and (4) a Requiem. The next day my journey was continued to Warsaw, where I had a pleasant time with the Rev. Dr. and Mrs. Ellis at the British chaplaincy. In the evening my train left for Vienna, where I arrived on Friday afternoon, February 14th. After a day's rest I took the Sunday morning service in the beautiful Embassy Chapel, and after a pleasant luncheon with their Excellencies, Sir Francis and Lady Plunkett, returned home—a three weeks' absence. It would be a satisfaction to me to record here some of my impressions of the Russian Church. The first thing that strikes one is the absence of certain things to which every Englishman is accustomed. No organs, no pews or chairs; no white surpliced choirs or white-robed clergy; no marble or stone fountains for aspersion. Pulpits are only to be seen in the cathedrals. The altars are hidden behind the tabernacle doors; no Gothic architecture with central nave and side aisles; no distinctly marked chancels like ours, with their choir stalls; no eagle lecterns and side desks. On the other hand, everybody seems imbued with the religious spirit, and to take church-going as a matter of course. The ikons are remarkable, and are often adorned with the most costly precious stones. Worshippers are constantly to be seen kissing them, crossing and prostrating themselves before them. Little metal stands are usually in their proximity, and people place lighted candles upon them. The vestments of the priests are handsome and costly, and so are those of their assistants. At the new cathedral in Moscow, built during sixty years, at a vast cost, in memory of the deliverance from Napoleon, I saw fifty choir-men also handsomely vested at the six o'clock Saturday evening service. Sunday services commence on Saturday evenings at six and last till eight or nine o'clock. Processions of three or four persons are made through the crowd of worshippers with lighted candles for the reception of alms. At the doors of the churches there are opportunities for charity to needy persons. The most notable feature to an English person visiting Russian churches for the first time in St. Petersburg and Moscow is the predominance which liturgical worship has won over preaching. Sermons are preached on festival days, and nearly every Sunday, only in the cathedrals; in most of the parish churches preaching is a rarity.—Church Bells.

### 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.

#### MISSIONS TO THE JEWS IN PALESTINE.

By Miss Ellerby, at W.A. Meeting.

The century, which has so lately passed away, saw the commencement of modern missions to the Jews, as well as to the heathen. The London Society for Promoting Christianity amongst the Jews was first in the field, in point of time, to begin work in Palestine, having as early as 1820 sent a deputation to Jerusalem to make arrangements for opening a mission there. It is first also in the number of its workers and in the amount of money expended upon its organizations. Other missions in Palestine were opened in the following order: 1843, the Free Church of Scotland, and about the same time, the German Lutheran Church, as a separate mission. In 1852, the Church Missionary Society; 1860, the

British Syrian Schools and Bible Mission; 1887, Joseph's Jewish Mission, Mount Carmel; 1892, the Hope of Israel Mission, of New York, U.S.A.; 1899, a mission opened by a Danish gentleman at Hebron. We thus see that the minds of Christians of various nationalities have been turned with warm interest towards the preaching of the Gospel of Christ, in the land made sacred by His presence in the days of His flesh. The London Jews' Society was, as already stated, first in the field. Its missionaries met with much opposition from the Roman Catholics, who were already established there; from the Jewish Rabbis, and from the Turkish rulers of the land. But by God's blessing upon patient, persevering labours, difficulties were overcome, and a little band of converts gathered together; and in 1838, after many vexatious delays and hindrances, the society succeeded in purchasing land for a church, a mission house, and a cemetery. And here was erected Christ Church, Jerusalem, which celebrated its jubilee on the 21st of January, 1899. In this church there are held daily services, in three, and sometimes four, languages; and during the half-century of its existence, the small handful of Hebrew Christian worshippers has become a large congregation. The New Testament and the Prayer-Book of the Church of England had been translated into Hebrew, the one in 1817, and the other in 1836. They are widely circulated, and constantly used. In 1841, the Jerusalem bishopric was established, the first Bishop being the Rev. Michael Solomon Alexander, a converted Jew. Half of the endowment fund of this bishopric was contributed by the King of Prussia, and the other half by friends of the London Jews' Society, and an arrangement was made by the governments of Germany and Great Britain that the appointment to the See of Jerusalem should rest alternately with each country. The sending of the first Anglican bishop to Jerusalem was a great event. The British Government placed a large vessel at his disposal, and he sailed from Plymouth on the 7th of December, 1841, accompanied by his chaplain and two other missionaries, one of them a medical man. Upon their arrival in Jerusalem, they were received with every mark of distinction and good-will; but this happy result was not brought about without much diplomatic effort on the part of the two great Protestant nations of Europe, Germany and England. In 1845 the mission at Jerusalem was severely tried by the sudden death of Bishop Alexander. He was succeeded by Bishop Gobat, who was spared to hold the episcopate for thirty-three years. After him came Bishop Barclay, who only lived a short time, and was succeeded by the present Bishop, Rev. Dr. Blyth. In Bishop Gobat's time, the Jerusalem Hospital was built, to the beneficent influence of which it would be impossible to do justice. (It was the first hospital ever built in Palestine). Besides the establishment of the church and hospital, many other departments of work have been undertaken. There are boarding and day schools for Jewish children, which have been most successful; sewing classes, and mothers' meetings for the women; the Jewish Converts' Home; the House of Industry, where trades are taught; the Book Depot, where Hebrew Bibles and New Testaments are both sold and given away. And year by year, new missions on a similar plan have been established in very many towns and villages throughout Palestine. To these labours the missionaries add frequent visits to the numerous colonies and settlements of Jewish refugees, whom the renewal of persecution has driven from Europe. The land for one of these colonies, that of Artouf, was in 1883 purchased by the Jewish Refugee Society. This is an English society, which was formed to provide homes for a number of Russian refugees in Palestine, whom the London Jews' Society's missionaries had felt themselves obliged to support, because otherwise they would have perished of want. The funds of the London society could not be diverted to this enterprise, and so the

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Refugees' Aid Society was formed among its sympathizers. These colonies of Jewish refugees have become so numerous in Palestine that the Sultan of Turkey has frequently refused to permit any more land to be leased or sold for purposes of Jewish settlement; feeling, no doubt, as did Pharaoh of old, that "this people" are in danger of becoming "more and mightier" than his own. But we know it is promised that "Israel shall return to the land of his fathers" to possess it; and whether by purchase or by conquest, or by the mutual agreement of the European powers, their return will surely come to pass, in God's own time, and the signs are not wanting that that time is already approaching. The most notable agencies at work towards bringing about the return of the Jews to their land are the renewal of the persecution of them, and the Zionist movement which has sprung out of it. Unhappily the leaders of this movement have no religious motives, but only desire a national and political freedom, which shall give them prominence and power in the world. But to Christians, it seems that in whatever way the return may be brought about, it has been in preparation for it, that during the past fifty years such a network of Christian influence has been established in Palestine as shall be used by God to bring about their acceptance of Jesus as their Messiah and King. May, 1902.

Mr. Scott Moncrieff, who spent many months in Jerusalem, says: "There could not be evidence more unanswerable that the Jews are returning to Palestine in a manner of which history since their dispersion gives no record, than that presented by the Jerusalem and its Jewish population of to-day, as compared with the Jerusalem and its Jewish population of 1880." In Isaiah lxii., we read these words: "Therefore thy gates shall be open continually, they shall not be shut day nor night." Whatever the true significance of these words may be, it is worthy of note that the city gates of Jerusalem, which from time immemorial were closed daily from sunset to sunrise, have not been closed "day nor night" for several years, and that no gate has yet been provided for a new gateway opened in the north wall of the city some years ago. In Zechariah ii., 4, we read: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein," a prophecy which is now fulfilled to the letter.

The London Society for the Promotion of Christianity among Jews has begun work in Montreal. There are many Jews in that city, and with the large experience of the London Society, under God, we prayerfully trust the work may grow and prosper. Pray more earnestly for the peace of Jerusalem, for "they shall prosper that love her."

#### REVIEWS.

The Kingdom and the Empire. Ten Sermons for the Present Times—Preached in a Village Church. By Rev. R. O. Assheton, M.A. London: Rivington's. 2s. net.

Taking up these sermons, we expected to find them concerned with the present prospects of extended Empire for Great Britain. We found them to be so in a truer sense than referring to mere worldly or state power. They deal with the "righteousness that exalteth a nation" really, viz., the personal—deep, true, personal holiness of the people of the nation. The kingdom really referred to is the kingdom of God. "The history of the world is the history of the kingdom of heaven in disguise." The extension of England's rule is that England may ever make the new subjects that God gives her the subjects of the Divine King. These sermons are models of simplicity of diction, but "the thoughts are often very deep. The sermon on the "Responsibilities in the Kingdom" is good. That on "Empire Without Christianity," equally so. We may be pretty sure that

the villagers who heard the sermons were little able to guess at the extent of the scope the preacher had in view, and the excellence of the sermons is that they served for edification of a high order, even when understood only in their literal meaning. Perhaps the two most notable sermons are those on "The Empire at War," and that on "The Government of the Kingdom." We are sure the reading of these sermons will give great pleasure to all who get them. They would do admirably for the use of lay readers.

The Principles of Jesus, Applied to Some Questions of To-day. By Robt. E. Speer. Fleming H. Revell Co. 80c. net.

This is an excellent "Manual of Practical Christianity." It will serve for "all sorts and conditions of men;" nor need its usefulness be confined to any age of men or women. Young and old, rich and poor, will find it useful and helpful. It consists of 54 somewhat short papers on such topics as "Jesus and the Father," "Jesus and Character," "Jesus and Marriage;" in fact, nearly every topic of man's daily life and business in the world and out of it. It gives "principles" of conduct that will serve good purpose for every case almost that can arise. It is a book to be used daily when the daily reading of the Bible has been finished; the suitable subject can be looked up, and the passage of this book bearing on what has been read may readily be found. We can cordially recommend the book as a real help to practical godliness of living. A few questions on each chapter are furnished, which will prove a great help to fixing the teaching in the mind of the reader.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

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

Yarmouth.—Holy Trinity.—A new organ is to be placed in this church in the near future which is to cost \$4,000. When it is completed, it will be one of the finest organs in the province.

#### FREDERICTON.

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

The 34th annual session of the Diocesan Synod of Fredericton commenced on Tuesday morning, July 1st. The Bishop presided. In his opening address, His Lordship referred to his late illness, to the deaths amongst the members of Synod since it was last in session; to the proclamation of peace in South Africa; to the King's illness, and to the business which was about to be brought before Synod. The remainder of the morning session was taken up with the presenting of various reports. At the afternoon session, the Rev. J. de Wolfe Cowie, for the Board of Diocesan Missions, moved that inasmuch as \$1,267 was taken in 1901 from the income of the Mission Board, and as a balance stands of \$1,010 to the credit of the same, that \$1,000 be transferred back to the diocesan mission account. The Rev. Canon Richardson, after much discussion, moved in amendment that any surplus remaining to the Contingent Fund, after the subtraction of annual expenses, should be given to home missions, under the direction of the Executive. Mr. W. M. Jarvis moved in amendment to the amendment that the Executive Committee may from time to time transfer such amount as they may deem proper from the Contingent Fund to the Diocesan Mission Fund, after current expenses had been provided for. The amendment to the amendment was defeated on division by a vote of 29 to 20. Canon Richardson's amendment carried.

Dean Partridge for the committee on biennial meetings of the Synod moved that in future the regular meetings of the Synod be held every two years instead of annually, and that the constitution be so amended as to permit of this change. In support of this motion, Dean Partridge made an eloquent plea for more attention to spiritual matters. The Synod had other functions besides revising canons and regulating funds and trusts. There was a deeper significance in the work of the Church than finances. He instanced the success which attended the Nova Scotia Synod in its biennial sessions. Mr. A. H. Hanington seconded the motion. After a lengthy debate, in which a number of the members took part, the motion to hold biennial sessions was put and carried amid much applause. The evening session was taken up with the reading of the parochial reports by the various clergy in charge. The Very Rev. Dean Partridge presided in the place of the Bishop, who was absent. The reports were mostly of a satisfactory character. The Rev. H. H. Gillies, of Cambridge, Waterborough and Chipman, complained that his field was too large. During the past year he drove more than 5,000 miles. Next year he hoped to open two new stations, making seven in all. He appealed to the wealthier churches for assistance to build a church at the Narrows, Queen's County. The sum of \$1,200 would be required for this purpose, and \$200 has already been secured through subscriptions from parishioners. The Synod adjourned at 10 o'clock.

The feature of Wednesday morning's session was the presentation of an address of congratulation and good-will to the Bishop. The address was handsomely bound in morocco, decorated with gilt and bearing on the cover this inscription: "Address presented to the Bishop of Fredericton by the Diocesan Synod on the 21st anniversary of His Lordship's consecration. July, 1902." The address within, richly engrossed on vellum, was as follows: "To the Rt. Rev. the Lord Bishop of Fredericton: 'We, the clergy and lay representatives of your diocese at present assembled in Synod, desire to tender to Your Lordship our hearty welcome to you on your return to the diocese after your brief absence in seeking a renewal of your strength since your protracted illness. We wish also to express to Your Lordship our sincere congratulations on the 21st anniversary of your consecration. May the Good Shepherd and Bishop of souls still keep you in His loving care, and give you needed strength to carry on for many years to come your arduous and faithful labours in this diocese to the upbuilding of His Church, and to His eternal glory.' Signed by the several clerical and lay delegates to the Synod. His Lordship was so deeply moved by this expression of the love and sympathy of his diocese, that speech for a few moments was impossible. Recovering his voice he briefly expressed his heartfelt thanks. "No one," he said, "was more conscious of failure in the past than he, and it was a great satisfaction to him to feel that he had not only the confidence of his diocese, but also their sympathy and affection. He would never forget their kindness and hoped it would inspire him to better work in the days to come."

The treasurer of the Board of Education showed total expenses, \$3,069.08; receipts, \$3,156.58, leaving a balance of \$87.50. A long discussion on the report of the Board of Education, which was presented by the Rev. Canon Richardson, took up the remainder of the morning session. At the afternoon session, the following committees were appointed:

Standing Committee.—Ex-officio — The Right Rev. the Lord Bishop, the Very Rev. Dean Partridge, Venerable Archdeacon Forsyth, Venerable Archdeacon Neales. Elected Members—Rev. Canon Roberts, Rev. Canon Newnham, Rev. Canon Richardson, Rev. J. de Soyres, G. O. Dickson Otty, Chancellor Allen, A. C. Fairweather, R. W. Hewson.

Executive Committee.—The Right Reverend the



Lord Bishop, Very Rev. Dean Partridge, Rev. Archdeacon Neales, Ven. Archdeacon Forsyth, Rev. Canon Newnam, W. G. Smith.

Standing Committees as Elected.—Rural Deans, Ex-officio—Ven. Archdeacon Forsyth, Rev. J. Roy Campbell, Rev. Canon Newnam, Rev. H. E. Dibblee, Rev. C. P. Hanington, Rev. W. O. Raymond, Ven. Archdeacon Neales. Elected Members—Rev. A. G. H. Dicker, Rev. L. A. Hoyt, Rev. H. Montgomery, Rev. J. R. de Wolfe Cowie, Rev. A. W. Daniel, Rev. E. B. Hooper, Rev. Scovil Neales, Rev. C. D. Schofield, Rev. W. H. Sampson, Rev. A. D. Dewdney, Rev. W. J. Wilkinson, Rev. G. L. Freebern, Hon. Mr. Justice Hanington, T. B. Robinson, W. M. Jarvis, F. H. Wetmore, J. Roy Campbell, W. S. Fisher, F. G. J. Knowlton, Col. H. M. Campbell, Henry Wilmot, W. B. Wallace, W. C. H. Grimmer, W. C. Milner.

Board of Diocesan Missions.—Ex-officio Members—The Right Rev. the Lord Bishop, the Very Rev. Dean Partridge, the Ven. Archdeacon Neales, the Ven. Archdeacon Forsyth, Rev. Canon Newnam, secretary of the Synod; W. E. Smith, treasurer of the Synod. Representatives of the Rural Deaneries—Chatham—The Rev. F. L. Freebern, Hon. J. P. Burchill, Fredericton—The Rev. H. Montgomery, George Armstrong, Kingston—The Rev. C. P. Hanington, G. O. D. Otty, Shediac—The Rev. A. W. Smithers, W. C. Milner, St. Andrew's—The Rev. H. I. Lynds, W. D. Forster, St. John—The Rev. A. G. H. Dicker, J. R. Armstrong, Woodstock—The Rev. A. W. Teed, G. F. Morton. Elected Members—The Rev. J. R. DeWolfe Cowie, the Rev. Canon Roberts, the Rev. Canon Richardson, the Rev. E. B. Hooper, the Rev. Scovil Neales, W. M. Jarvis, W. T. Peters, A. C. Fairweather, Col. H. M. Campbell, T. B. Robinson, W. C. H. Grimmer, Chancellor Allen, H. B. Schofield, F. J. G. Knowlton, R. B. Emerson.

Board of Education.—Rev. C. D. Schofield, Rev. J. R. Campbell, Very Rev. Dean Partridge, Ven. Archdeacon Neales, Rev. Canon Richardson, Rev. J. de Soyres, Chancellor Allen, Jack H. L. Fairweather, T. B. Robinson, W. S. Fisher, Henry Wilmot, Col. H. M. Campbell.

Board of Finance.—Ex-officio Members.—Right Reverend the Lord Bishop, W. E. Smith, treasurer of Synod. Elected Members.—W. M. Jarvis, G. Sidney Smith, A. C. Fairweather, J. Morris Robinson, J. Roy Campbell, F. J. G. Knowlton, W. S. Fisher, Sheriff Sterling, H. S. Wright.

Board of Church Literature.—Right Reverend the Lord Bishop, the Very Reverend the Dean, Ven. Archdeacon Forsyth, Ven. Archdeacon Neales, W. M. Jarvis, being a member of Parent Society; Rev. W. H. Sampson, Rev. A. G. H. Dicker, Rev. Dr. Owen-Jones, Rev. C. D. Schofield, Rev. W. O. Raymond, Rev. G. F. Scovil, J. Roy Campbell, C. E. L. Jarvis, T. B. Robinson, C. F. Kinnear, R. W. Hewson, Dr. Wetmore.

Standing Committee on Sunday Schools.—The Right Rev. the Lord Bishop, Chatham—Rev. G. L. Freebern, Hon. J. P. Burchill, Fredericton—Rev. H. E. Dibblee, Dr. W. H. Steeves, Kingston—Rev. H. A. Cody, R. W. Allin, Shediac—Rev. E. B. Hooper, W. C. Milnes, St. Andrew's—Rev. H. I. Lynds, E. D. Harvey, St. John—Rev. A. D. Dewdney, S. G. Olive, Woodstock—Rev. A. W. Teed, G. N. A. Burnham.

Standing Committees on Constitution and Canons.—The Right Rev. the Lord Bishop, Rev. W. O. Raymond, Rev. H. Montgomery, Rev. Canon Richardson, Mr. Justice Hanington, Chancellor Allen, W. M. Jarvis.

Committee on Statistics and State of the Church.—Ex-officio.—The Right Rev. the Lord Bishop, Rev. L. A. Hoyt, Rev. C. D. Schofield, W. M. Jarvis, W. B. Wallace, S. G. Olive.

Committee on Unfinished Business.—Right Rev. the Lord Bishop, the Secretary of the Synod, Rev. W. O. Raymond, C. F. Kinnear, Hurd Peters.

Committee on Credentials.—Rev. A. W. Teed, Chancellor Allen, C. E. A. Simonds, W. C. H. Grimmer.

Committee on Regular Meetings of Committees.—Rev. Canon Richardson, Rev. W. O. Raymond, Rev. A. G. H. Dicker, W. M. Jarvis, C. F. Kinnear, H. C. Tilley.

Committee on Memorials to Deceased Members.—Very Rev. Dean Partridge, Rev. T. W. Street, Chancellor Allen, A. C. Fairweather.

Lay Members of Board of Discipline.—Justice Hanington, Hon. Judge Wilkinson, A. C. Fairweather, W. B. Wallace, Dr. F. H. Wetmore, Henry Wilmot, F. J. G. Knowlton, W. D. Foster, Col. Campbell, R. W. Hewson, W. C. H. Grimmer, A. H. Hanington.

Corresponding Committee in Connection with the Board of Management of the Domestic and Foreign Missionary Society.—Right Rev. the Lord Bishop, Rev. Archdeacon Forsyth, the Rev. H. E. Dibblee, the Rev. Canon Richardson, W. E. Smith, C. F. Kinnear, J. R. Campbell.

The special committee on the Widows' and Orphans' Fund were appointed as follows: The Lord Bishop, Archdeacon Neales, Canon Richardson, W. M. Jarvis, G. O. D. Otty, H. B. Schofield.

The committee on expenses of Synod was appointed as follows: Rev. Canon Newnam, Rev. H. Montgomery, W. M. Jarvis, F. J. G. Knowlton, G. O. D. Otty. The discussion of the report of the Board of Education was then resumed, and the clause regarding the purchase of Rothsay School was discussed at length, the Rev. Canon Richardson advocating the adoption of the clause. A. H. Hanington moved in amendment, that it was not expedient with the information before the Synod that power as asked be granted to the Board of Education. W. B. Wallace moved as an amendment to the amendment that the matter be referred back to the board for further consideration, and if satisfactory terms could be obtained from Mr. Robertson, that the board be given full power to act, provided the approval of the Executive be obtained. After some further discussion, the vote was taken, and Mr. Wallace's amendment to the amendment was carried by 50 to 19. The report of the Board of Education as amended was then adopted as a whole.

The report of the committee appointed to consider the communication forwarded to the Synod by the secretary of the Board of King's College was next presented by Dean Partridge, who after reading the report of the committee of the Board of Governors and their recommendation in favour of the federation of Kings and Dalhousie colleges, and the removal of King's College to Halifax moved the following resolution, seconded by Rev. O. D. Schofield: "That the proposed union of the universities of King's College and Dalhousie College, as set forth in the submitted communication, would be in the best interests of higher education in the Maritime Provinces, and that the teaching of divinity to candidates for Holy Orders in the Maritime dioceses would thereby be rendered more thorough and effective." After a powerful speech by the mover of the resolution, the debate was adjourned until the following morning. In the evening, the members of Synod held their annual service in Trinity church, where a large congregation assembled. The Lord Bishop and the clergy of the Synod were seated in the choir. After the processional, the evening service, fully choral, was intoned throughout. The service was Morley in F. Rev. Canon Richardson was precentor, and was assisted by Ven. Archdeacon Forsyth and Very Rev. Dean Partridge. The anthem, "How Lovely are the Messengers" (Mendelssohn), consisted of recit., Rev. A. G. H. Dicker; duet, Rev. A. G. H. Dicker and George Wood, and chorus. The offertory was "Ponder My Word" (Dr. Sawyer), and the recessional, "The God of Abraham Praise." The music throughout was splendidly executed, the work of Trinity's strong choir appearing to special advantage in the grand programme. The sermon, delivered by Rev. Canon

O. S. Newnam, of St. Stephen, was a strong, practical and inspiring address upon a subject of most timely interest to the delegates and to all interested in Church work. He took as his text Palm xlviii., verses 12 and 13: "Walk about Zion, and go round about her; tell the towers thereof, Mark ye well her bulwarks, consider her palaces."

At Thursday morning's session, after the transaction of routine business on the motion of Mr. Justice Hanington, a message of sympathy and good wishes was sent to the King. The motion was passed by a unanimous vote, all the members standing, the members meanwhile singing the National Anthem. The Rev. Canon Roberts then moved, seconded by Dean Partridge, that the next session of Synod be held in Fredericton, July, 1903. In amendment, Ven. Archdeacon Neales moved, seconded by Rev. J. de Soyres, that Woodstock be named as the place of meeting. The amendment carried. The resignation of the treasurer of the Synod, Mr. W. E. Smith, was then read by the secretary, to take effect not later than December next. His action was rendered necessary by constantly increasing duties in other directions. In speaking of the resignation, His Lordship said that Mr. Smith had done splendid work as treasurer, and had organized the work on a most satisfactory basis. If the resignation were accepted, a resolution of sorrow and of appreciation of his services should be passed. Mr. W. B. Wallace moved that the resignation be referred to the Executive, and Rev. Mr. Montgomery moved in amendment that it be accepted, and that the Synod pass a resolution of appreciation of Mr. Smith's services and regret at his departure. During the discussion which followed, Mr. Justice Hanington said that the treasurer's salary of \$500 was entirely insufficient. It should be increased and a sum added for the necessary travelling expenses. He expressed high appreciation of Mr. Smith's services and supported the motion advocating the further consideration of his resignation by the Executive Committee. Mr. Montgomery withdrew his amendment, and Mr. Wallace's motion carried. A resolution in reference to the lately concluded peace was then moved by the Ven. Archdeacon Neales, seconded by Rev. H. Montgomery, as follows: "That this Synod desires to express its thankfulness to Almighty God for the proclamation of peace in South Africa—to express its hope that peace may continue during the reign of our gracious Sovereign, King Edward—and to welcome the addition to the number of His Majesty's loyal subjects the inhabitants of the Transvaal and Orange River Colonies."

Mr. Justice Hanington moved that the election of delegates to the General Synod be now proceeded with by nomination and ballot, and that the election take place during the afternoon session. Mr. W. B. Wallace moved in amendment that the election be now made. The amendment carried and Mr. Wallace renominated the list of delegates elected last year. Rev. A. D. Schofield moved that the nominations close, and Mr. A. H. Hanington moved as an amendment that Mr. L. A. Hoyt be nominated. This matter was under discussion during remainder of the morning session, when a motion to adjourn was carried. After the morning session, Bishop Kingdon, fatigued by the strain of the past two days, decided to withdraw from the chair during the rest of the Synod meetings, and left for his home in Fredericton on the afternoon train. In the afternoon the Very Rev. Dean Partridge presided.

The first business at the afternoon session was the matter of the election of delegates to the General Synod. A number of nominations were made, and the vote was then taken by ballot, and the following were elected delegates: Clerical—Dean Partridge, Archdeacon Neales, Canon Richardson; substitutes, Rev. J. de Soyres, Rev. Messrs. G. O. D. Otty, Chancellor Allen, W. M. R. P. McKim, Rev. A. D. Dewdney. Lay—Jarvis; substitutes, Justice Hanington, C. N. Vroom, W. C. H. Grimmer. The Very Rev. Dean Partridge and Mr. A. C. Fairweather were elected

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governors of King's College, and Mr. Justice Hanington was re-appointed trustee of the Church School for Girls at Windsor, N.S.

The matter of the federation of King's College with Dalhousie College was then taken up. In the course of the debate which followed, Mr. Justice Hanington, in a remarkable speech, forcibly opposed the scheme and made a powerful plea in favour of the continuance of that institution under different management. He declared that in his judgment the federation would be a great mistake from a Church standpoint, and in conclusion he appealed to the Synod not to adopt such a course unless driven to it. At the conclusion of his speech the debate and the Synod were adjourned. The evening session took the form of a missionary meeting at which earnest and inspiring addresses were given on both the work of the Domestic and Foreign Missions. The Very Rev. Dean Partridge presided, and the first speaker of the evening was Mrs. Willoughby Cummings, the secretary of the Domestic and Foreign Missionary Society of the diocese of Toronto. At the conclusion of her address, a resolution was then moved and passed unanimously that the Board of Diocesan Missions consider the advisability of the formation of a branch of the auxiliary in this diocese, and that the Bishop be respectfully asked to sanction the same. The Rev. Charles Sadlier, superintendent of the Canadian Missionary Society, late missionary to the Araucanian Indians in South America, followed with an account of great interest concerning that practically unknown work. The terrible social and religious condition of that great and to us, mysterious country, were clearly described, and the enormities enacted there by a debased Roman Catholic priesthood, who have made the name of Christian detested among the natives, were graphically sketched. All over the country were hundreds of tribes which had never heard of the Gospel, and outside the Catholic Church, the Church of England was the only one which was attempting to carry it to them. The tribe, the Araucanians, with which he was associated, were described as a wonderful people, who had fought the Spaniards hundreds of years and maintained their independence till a few years ago. They were scattered over a country as large as the Maritime Provinces, where he was the only clergyman. The work there, he said, was most encouraging. The people were intelligent, good workers, and open to the Gospel. The women occupied a prominent position, were the religious instructors, doctors, etc., and were treated with respect and honour by the men. At present the race was in danger of destruction in process of civilization. They had been kept as good as they were by their religion, which had as its head a God, the creator of this country and its ruler. Their other beliefs and methods of worship were interestingly pictured and the manner and results of his missionary work described. Portions of the Scriptures had been translated into the Araucanian language, which was a great assistance in the work. In conclusion, he asked for his mission a place in the prayers of his hearers and later some of their help.

The singing of the Doxology, and the pronouncing of the Benediction by the chairman brought the proceedings to a close.

The meeting of this Synod was brought to a close on Friday after a full day's session. The principal business of the day was the discussion upon the King's College federation scheme, the resolution favouring which was finally turned down by a vote of 32 to 16. At the opening of the morning session, Mr. Justice Hanington continued his speech on the motion which was not finished at the close of the preceding day's proceedings. At the close of his address, which was strongly against the idea of federation, the Rev. Canon Richardson proposed—in amendment to Mr. Schofield's motion for the adoption of the reports—a resolution advocating the reconsideration of this matter by the Board of Governors,

and a further effort to maintain King's College on a separate basis, and if this be found impossible that this Synod endorse the proposed amalgamation. Mr. F. J. G. Knowlton supported deferring consideration of the scheme as advocated in the amendment. Mr. A. H. Hanington moved, seconded by Archdeacon Forsythe, as an amendment to the amendment that the report be referred back to the Board of Governors for further consideration and effort. He objected to the Synod committee itself in favour of the scheme, as the first amendment had done.

After a long discussion, in closing the debate, Dean Partridge said nothing could stop either the extension or amalgamation of King's College except the recognition by the Church people of the provinces of the fact that the institution belonged to them, and that to it was due their allegiance and support. But again and again all efforts had resulted in failure, and he feared the same for the renewal advocated now. If the institution could be saved to the Church, none would be more thankful than he. The vote resulted in passing of the amendment to the amendment by 32 to 16.

The first business of the afternoon session was the consideration of a draft act of assembly for the removal of incumbents, and W. B. Wallace moved, seconded by Rev. H. Montgomery, that the act be referred to the special committee on printing, constitution, canons, etc., and that consideration of the act be deferred until after report of the committee. The motion was opposed by Mr. A. H. Hanington, who strongly objected to the act principally on the grounds that it gave absolute power to the Bishop to remove any clergyman he wished. The act, he said, had never been considered at a meeting of the committee at which a quorum was present. Mr. Wallace arising to a point of order, said that it had so been considered twice at least, and that Mr. Hanington had been notified of the meetings and refused to attend. This was characterized by Mr. Hanington as absolutely, unconditionally, false. The whole matter had been irregularly conducted, and he moved as an amendment that the act be referred back to the committee on presentation to and removals from rectories. After some additional discussion, both the motion and amendment were withdrawn and the matter stood over to the next year. The motion empowering the Executive to fill vacancies in offices and on boards, of which previous notice had been given, was moved by Mr. J. Roy Campbell and carried. The resolution moved by Canon Richardson that the standing committee on Sunday schools be recommended to take steps to establish a system of normal training, was passed. Mr. Justice Hanington's motion regarding the appointment of a committee to enquire into the consideration of the Incapacitated Clergy Fund, was carried. The committee, as appointed, consists of Mr. Justice Hanington, the Rev. A. Hoyt, and Mr. F. J. G. Knowlton. Mr. Justice Hanington's motion regarding the grant of \$50 for prizes to the Girls' School, at Windsor, passed unanimously. The report of the committee on biennial sessions of Synod was on motion referred to the committee on constitution and canons.

Mr. A. C. Fairweather tendered his resignation as governor of King's College. Mr. Justice Hanington, Canon Richardson, Archdeacon Forsythe and J. Roy Campbell expressed sincere regret at Mr. Fairweather's action and hoped that he would reconsider. The action taken by the Synod that morning, he said, was not in any degree intended as a vote of censure upon the present board. Mr. A. H. Hanington moved that the resignation be accepted. Rev. J. de Wolfe Cowie moved in amendment that Mr. Fairweather be requested to withdraw his resignation. This was carried, and Mr. Fairweather consented to accede to the wish of Synod. Various resolutions of thanks were then passed unanimously, after which on motion of Canon Newnham, seconded by Judge Hanington, the salary of the treasurer for the en-

ding year was placed at \$500 and travelling expenses. On motion of Archdeacon Neales, seconded by Mr. Justice Hanington, the salary of the secretary was named at \$100 in addition to travelling expenses. Many of the members took occasion to express their appreciation of the invaluable services of Canon Newnham, as secretary, and Canon Richardson advocated that a competent stenographer be detailed next year to assist him. This the secretary refused to accede to. A resolution moved by Ven. Archdeacon Neales, seconded by Rev. P. Owen-Jones, was passed, expressing the regret of the Synod that the Bishop had not felt physically equal to the task of presiding to the end of the session. The proceedings of Synod were then brought to a close in the usual manner. The Synod will meet next year at Woodstock.

St. Andrew's.—All Saints'.—The Bishop of the diocese held an ordination service in this church on Sunday morning, July 13th, when he advanced the Rev. F. M. C. Bedell, who was formerly curate at the Cathedral, Fredericton, to the priesthood. In the evening the Bishop confirmed, at their residence, Capt. T. O. and Mrs. Key, the latter of whom is dangerously ill.

#### QUEBEC.

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

Compton.—King's Hall.—This Ladies' School, which is under the charge of Miss Gena Smith, has prospered greatly during the past year. Its numbers have increased from seventeen to thirty-one, and there is every prospect of a larger increase in the future. Lectures are given by the teachers, notes are taken by the pupils and essays written, and hence the Rev. Dr. Parrock, professor of classics at Bishop's University, Lennoxville, writes in the course of his report of the examination held by him this midsummer, as follows: "The happy faces of the girls, and the confidence and affection that the teachers manifestly inspire are the natural results of the sensible system, which is bound to turn out intelligent and responsible women, capable of thinking and acting for themselves, and well fitted to support the duties of after life with calmness and dignity." And of this same system, the lady principal herself says: "We plan our work in such a way that each branch of education may receive due attention. We try to foster a love of learning for its own sake, and an appreciation of the highest models, which the past affords us, thus encouraging the individual to cultivate throughout life these tastes and studies of which the groundwork was laid at school."

#### MONTREAL.

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

The General Synod of the Church will hold its next quadrennial session in this city commencing on Wednesday, September 3rd. It is expected that a great deal of very important business will be transacted thereat.

The following prayer has been authorized by the Archbishop to be used throughout this diocese in connection with the mission for revising and stimulating spiritual life which is to be held in this city and diocese during Advent, 1902: "O merciful God, let Thine especial blessing rest upon this diocese, in which Thou hast cast our lot, and upon all the congregations within its bounds. Bless Thy servant, the Bishop, and those who minister among us. Bless also the members of Thy Church, and daily increase their number. Make us sound in the faith, and holy in our lives. Pour out more largely upon us the gifts of Thy Holy Spirit. Revive Thy work in the midst of us. Awaken the careless; arouse the impenitent; and lead many souls to



Christ. Build up Thy people in their most holy faith. We ask Thee more especially to look with favour upon this parish. Breathe into our souls the breath of life. Make us, as a people, to be more earnest, more holy, more heavenly-minded. Grant that a spirit of harmony and good will may ever prevail among us. May we live together in brotherly peace and concord, and show by the consistency of our lives that we desire to glorify Thee. And, O Lord, do Thou enable us so to serve Thee here, that we may at length be received into Thy kingdom above, for the sake and through the merits of Jesus Christ, our blessed and only Redeemer. Amen.

Grenville.—Two most successful events have just taken place in this parish, namely: 1. A strawberry festival on the lawn of Grenville rectory, at which there were close on 500 people present, and at which \$80 were realized. 2. A sale of fancy work and refreshments at Calumet, at which \$75 were realized. There were very interesting programmes containing readings, recitations, vocal and instrumental music items. The ladies of the W.A. of Grenville and Calumet deserve much praise for the admirable success of these events. The Rev. W. F. Fitzgerald (rector), and Mrs. Fitzgerald were spoken of in very appreciative and kindly language by the Mayor and churchwardens, and L. Maxwell, Esq., B.L., in addresses given by those gentlemen. Mr. Fitzgerald began work here last April. He was formerly at Quyon. Mr. Maxwell said in his speech that for Mr. and Mrs. Fitzgerald from Grenville there had been "love at first sight." The proceeds of the two events are to be devoted to local church purposes.

#### ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Deseronto.—Tyendinaga Reserve.—Mrs. J. A. Loit, a well-known and highly respected churchwoman, died here on the 9th inst. from consumption. She was born on the reserve in 1847, and lived there practically all her life. She will be greatly missed by the members of the I.O.F. at their annual meeting on the island, as she was always so full of life and entertainment, and was a great help to her husband, who is an active member of the order. It is due to Mrs. Loit's work that the tower of All Saints' church was erected. She commenced working for this object in 1883, and in 1884 such a good start had been made that the council took over the work and completed the structure. It is also due to her efforts that a four hundred pound bell was placed in the tower. Her last work for this church was the purchase of a fine Bell organ, and it is a fitting tribute to her thoughtfulness of doing things, that before she died all payments on it had been made. Her life has been an exemplary one and she is and will be sincerely mourned.

Lansdowne.—St. John's.—The members of the Chancel Guild of this church have placed an order with the Pritchard-Andrews Co., Ottawa, for a fine pair of brass altar flower vases, which are to commemorate the coronation of the King.

Brockville.—Holy Trinity.—The Bishop of the diocese has appointed the Rev. F. D. Woodcock, rector of Camden East, to be rector of this living, in succession to the Rev. J. R. Beamish, who has gone to Belleville.

#### TORONTO.

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

St. Anne's.—The Rev. L. M. Skey, M.A., has notified the wardens of this church of the acceptance of this living.

Norwood.—Christ Church.—The interior of this church has just been thoroughly renovated, and now presents a neat and pleasing appearance. The colour scheme is of gray, marked out in imitation stone; the chancel is of a lighter tint than the body of the church. Much credit is due to the W.A. who furnished the funds for this laudable object. The congregation is also indebted to the W.A. for furnishing fancy iron gates for the church and rectory lawn. A re-opening service was held on July 2nd; Rev. Rural Dean Warren, of Lakfield was the special preacher. The incumbent, the Rev. J. McKee McLennan, read the service. At the end of the second lesson, the Rural Dean baptized the infant daughter of the rector and Mrs. McLennan.

Minden.—At the present time, the associate mission of Minden consists of the Rev. James E. Fenring and two assistant missionaries. The six townships of the mission are divided and worked as three districts. The centre is served by Mr. Fenring himself. Two services are held each Sunday in the church at Minden and a school-house service is held alternately at Anson and Lutterworth on Sunday afternoon. During the week cottage services are held at Moore's Falls and Mountain Lake. The north part of the mission has been served since the Rev. L. W. B. Proghall's departure by Mr. P. Smith. A substantial stone church has been built at Boskung, but it still lacks proper seats and church furniture within. At Maple Lake the present church has proved too small for the congregation, and a larger building will be built here. To this end the W.A. have voted \$400. Service is held each Sunday, also at Hindon in an Orange Hall, and an occasional service at Trumbull's Line has recently been made fortnightly. The South is in charge of the Rev. L. A. Trotter. At the Gilbert church a driving shed has been erected recently, but funds are needed to repair an error in the architecture of the church itself. A Sunday school has just been started here, which supplies a long-felt want. At Iroandale, the Church property has been rescued by a loyal layman from legal difficulties in which it had become involved. The driving shed here was completed last autumn. Sunday services are also held at Snowdon, and at White Lake, where an enthusiastic congregation assembles in a school-house at 8 o'clock in the morning. At both these places there is a Sunday school in connection with the service. A new service also has lately been begun at Lochlin, a flourishing hamlet on the railway. This summer the Church people of Minden have renovated the clergy house, a log building, but large, well built, and now comfortably furnished. The Rev. R. B. Hewitt, M.A., who is a recent graduate of Trinity, is about to enter on his work as an associate of the mission. The present associates desire to thank all friends for the interest shown in the work here.

#### NIAGARA.

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

Norval.—A splendid work is being done in this parish by Mr. H. T. Archbold, the capable lay leader (who is also one of the assistant masters at St. Alban's Cathedral School, Toronto). On recent occasions, the number of communicants has been over 40, which represents a very large proportion of the Church population. Mr. Archbold is an able and forceful preacher, and his sermons are exercising a telling influence on the community. His ministrations in Norval are meeting with much favour among the people, and the Church has been greatly strengthened by his work in the parish.

Hamilton.—Church of the Ascension.—The Bishop of the diocese has appointed Rev. T. H. Wade, rector of this church, an honorary canon of Christ Church Cathedral.

#### ALGOMA.

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

Novar.—Church Building Fund.—The Rev. J. Perdue, of Novar, acknowledges with many thanks the following sums towards a fund for building a church in Novar, in place of that recently destroyed by fire: From G. F. H., Toronto, \$25; the Mission Band, St. James' church, London South, per Mrs. Henry Paget, Novar, \$10; a friend, Rosedale, Toronto, \$2; Mrs. Sidley, Leicester, England, £1; Miss Glover, Newcastle, England, £1; Miss E. Wartnaby, Leicester, England, 8s.; per Miss Eliza A. Haymes, Leicester, England, 8s.; Mrs. Robinson, Leicester, England, 5s.; Miss C. M. D. Haymes, Leicester, England, £2. To St. Mary's Parsonage Fund, Miss Wartnaby, Leicester, England, £2.

#### RUPERT'S LAND.

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

Winnipeg.—News has been received by cable of the serious illness of the Most Rev. R. Machray, the Archbishop of Rupert's Land, who is at present in London. The cable stated that the eminent physician, Sir Thomas Barlow, had been called in consultation.

The Ven. Archdeacon Lofthouse, the Bishop-elect of the new diocese of Keewatin, will be consecrated in this city, just previous to the meeting of the Provincial Synod, which is to be held here during next month.

#### Correspondence.

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.

#### A NEW EDITION OF THE CHANT BOOK.

Sir.—It is proposed to issue a new edition of the Chant Book, published under the auspices of the Synod of Toronto. Its extensive usefulness is shown by the sale of 6,000 copies. But that it is capable of great improvement no one knows better than the committee which compiled it, now many years ago. The committee would be glad of suggestions for the improvement of the book, and hope that the clergy and organists will give them the benefit of their counsel for the Church's sake. The committee are themselves of opinion that the Chant, Te Deums and Gregorian tones and pointing are very little used, and might with advantage be left out in order that a larger selection of chants may be inserted, and this is one of the points upon which they invite suggestions. Such suggestions will be most thankfully received by the Rev. John Pearson, Trinity Square, or by myself. J. D. CAYLEY. Toronto.

#### PROTESTANT AND REFORMATION.

Sir.—In the evening edition of the London Times, 18th May, I came across the following on the subject of the words "Protestant," and "Reformation." They are so pertinent to questions that sometimes arise among ourselves, that I have thought it well to enclose it, and insert it in the Churchman, if you will be good enough to do so?

#### A LAYMAN OF THE CHURCH.

Sir.—I have often wondered at the horror with

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THE CHURCH.

at the horror with

which some clergymen of the Church of England regard the word "Protestant," and also, I believe, the word "Reformation." Do they deny that in the 16th century there were many things to reform and protest against in the teaching and practice of the Church of Rome, which then controlled England, and which still claims to control the world, and to be the sole and infallible representative of the "Catholic" Church? If they do deny this, or if they can assert that the evils in the Church of Rome have since been removed, then what have they to complain of in that Church? Why do they not join it, and submit themselves as priests to all its ordinances? How can they justify their position as priests of a Church which denies Papal supremacy, and which will always be denounced by "infallible" authority as heretical, however much it may re-introduce Roman ritual or doctrine? To me the word "Protestant" seems more satisfactory than "Anglican," or any other name that has the ring of denominationalism. It is a word—perhaps the only word except "Reformed"—which explains and justifies our existence as a detached unit of the Holy Catholic Church of Christ. As long as the Roman Church claims to monopolize the title of "Catholic," and retains what we protest against, so long must we be Protestants. If we are not convinced Protestants, we are less excusable schismatics than those whom we call dissenters. Yours faithfully,  
Freudenstadt, June 13th.

MOUNT-EDGCUMBE.

A FRIENDLY HINT TO CHURCH CHOIRS.

Sir,—Why do almost all choirs, surpliced or un-surpliced, when chanting the fourth verse of the Venite, sing: "In His hands are all the corners of the earth," instead of "His hand," as printed, and according to the true meaning of the verse? The distinction between the protecting and preserving hand in the fourth and seventh verses, and the creating and formative hands of the fifth verse is thus lost sight of, which is to be regretted—being not only a distinction, but a difference, preserved both in the Prayer-Book and Authorized Version, and no doubt in the original, as I venture to say, though I have not at present the means of verifying the last assertion.

S. G. W.

THE HIGHER CRITICISM!

Sir,—Much has been said and written during the last two decades concerning what is called the "Higher Criticism;" firstly, of the Old Testament, and more recently of the New Testament writings. The effect of such critical discussions has doubtless been to weaken, if not to undermine, the popular belief regarding the authenticity and inspiration of Sacred Scripture. The origin of such a destructive criticism commenced in Germany, from whence it spread into England and America. Its object was to establish a newly-woven theory of reconstruction, in which the old-timed conservative belief in plenary inspiration was to be overturned by a sweeping or radical interpretation, whose ostensible aim was to show that the Pentateuch, the Hexateuch, and other historical books of the Old Testament were made up of two or more component parts by different authors, some of whom wrote at a much later date than that hitherto assigned to Moses and Samuel and the other prophetic writers. A similar course of treatment and of critical analysis has been more recently pursued in regard to the New Testament Scriptures, some of which have been subjected to such a degree of hyper-criticism as to cast doubt upon their authorship, their credibility, and consequently their inspiration. Quite independent, however, of the fact that much of the boasted criticism was the result of a foregone conclusion by the leaders of an advanced higher criticism, without any historical

proof and confined to reasons almost exclusively subjective, independently, we say, of that illogical mode of reasoning, known as *petitio principii*, the recent archaeological discoveries in Egypt, in Bablylonia, in Assyria, and Palestine have brought to light confirmatory testimony to the truth of revelation. The discoveries of ancient uninspired records made first by Sayard, Dr. George Smith, and Rawlinson, and still later by Captain Conder and other archaeologists, have been the means of overturning the modern theories of an advanced criticism, and of re-establishing the old historic faith regarding the Canon of Scripture. The efforts of German critics, such as Wellhausen, Kuencen, and others, as well as the biased theories of Baur and a few others of the Tubingen School, have met with a decided repulse, and their fine-spun theories have been blown to the winds by the excavations and remarkable discoveries in Biblical lands, proving to a demonstration the authentic character of the sacred documents, as to the Mosaic narrative of creation, the deluge, and other historical events recorded by Moses and other sacred writers. The all-important question of whether the religious development of the Old Testament was the result of a natural or supernatural process; in other words, whether it was the production of man, or whether it was a God-given revelation, comes to be considered, and we are left by the advanced criticism of modern times to choose between a conglomeration of historic facts by unknown writers of a rationalistic spirit, and that ancient conservative view of Scripture, which attributes to both Old and New Testament the authority of inspiration. Needless it is to say that we have the very highest warrant for accepting the latter view, on the ground of our Lord's sayings and of His apostles' writings. Jesus Christ in His discourses invariably quoted from the writings of Moses, and David, and Isaiah, and Daniel, and other prophetic writers, as being what "the Holy Ghost saith;" while St. Peter and St. Paul, without fear of contradiction, and unchallenged by contemporary writers, asserted the plenary inspiration of Holy Scripture. Certainly, the effect of modern criticism has been—so far especially as concerns the New Testament—to denude it of all authority by calling in question the fundamental doctrines of Christianity, as held and taught by the early Church, such as that of vicarious atonement through the death of Christ, and other doctrines, such as the Incarnation of the Trinity. However, such has been the reactionary result of investigation, that gradually one after another of the Sacred books of the New Testament, over which doubt was cast at one time, have come to be recognized as authentic productions of the authors whose names they bear; and if authentic, then of necessity inspired. The German critics, who have laboured strenuously in trying to discredit the sacred books, have only succeeded in making "confusion worse confounded," while the bulwarks of Christianity, behind which the sacred books of the New Testament are entrenched, have been maintained in all their original integrity as an unanswerable defence of the Catholic faith. Notwithstanding the various readings of ancient manuscripts, of a minor character, and which have been handed down to us through different sources from the original Hebrew, the Greek Septuagint, the Syraic translation, and the Latin Vulgate by Jerome, not to speak of later translations from Tyndall's and Coverdale's translation, down to our Authorized Version; there is, according to the eminent Dr. Schaff, "not one of the various readings that affects an article of faith or a precept of duty which is not sustained by the whole tenor of Scripture teaching." The final result is a complete vindication of the claims of the sacred writings to plenary inspiration!

H. DOUGLAS STEELE.

Stepney parish church, the mother church of East London, was re-opened for Divine worship by the Bishop of London on the 22nd ult.

THE THRONE OF DAVID.

Sir,—It is a matter of history that the lost tribes of Israel became scattered and at last lost their identity, and found their way to the British Isles, hence the many Jewish names in the British vocabulary. Our late Queen Victoria, the Good, could trace her genealogy to those times. Our Lord and Saviour, Jesus Christ, was a Jew of the line of King David, and the line still exists, and will exist throughout all eternity as a spiritual kingdom, as witness after His resurrection. He commanded His apostles and disciples: "Go ye into all nations and preach the Gospel, beginning at Jerusalem," and He still preserves His humanity glorified, one with the Father and the Holy Ghost, and will reign forever in that capacity. "The kingdoms of this world have become the kingdoms of our Lord and of His Christ," Revelation 11th chapter, 15th verse. The present Jews, who have not lost their nationality, will eventually be brought into the fold of Christ's Church and kingdom, and there shall be one fold and one Shepherd, viz., Jesus Christ the Saviour of mankind.

A. D.

GOD SAVE OUR KING.

O God, in deep distress, our need  
Before Thy throne we bring,  
And for the precious life we plead  
Of our beloved King.

Incline Thine ear, and hear to-day  
A sorrowing nation's cry,  
Thy chastening hand in pity stay,  
Nor let Thy servant die.

To Thee we come, acknowledging  
Thy judgments, just and right,  
And grievous all our many sins  
Committed in Thy sight.

But by Thy love, dear Lord, we pray  
Their memory to erase;  
Nor from Thy people turn away  
The smiling of Thy face.

To Thee, the burden of our cares  
In lowly faith we bring,  
That Thou wouldst hear a nation's prayers,  
And save and bless our King.

M.

Old Fashioned English Seals

A number of interesting old fashioned seals recently reached us from England. . . . They have a beauty and massiveness peculiarly their own, and the prices are not extravagant, running as they do, from \$10.00 upwards. It is a pleasure for us to show any one our splendid stock.

WANLESS & CO.,

ESTABLISHED 1840.

168 Yonge Street, Toronto



## WHAT HAVE YOU?

If you have a happy voice,  
 Sing that others may rejoice,  
 Till it soothes the mourner's woe,  
 Breathing pathos in each word,  
 Fro: en mountains may be stirred;  
 Slumbering souls may wake again  
 At some long-forgotten strain.  
 If you have a precious thought  
 That to you has gladness brought,  
 Shrine it not within your breast;  
 Write it and make others blest!  
 Oft some written thought will reach  
 Hearts grown loath of human speech—  
 Hearts by faithless promise grieved,  
 Hearts by lying lips deceived.  
 If you have a loving word,  
 Speak it where it can be heard,  
 Souls are languishing to-day  
 For the words that you might say.  
 Earthly burdens sorely press,  
 Loving words can make them less,  
 And no soul can suffer loss  
 Thus who lifts a brother's cross.

## British and Foreign.

A Church Institute is to be erected at Stoke-on-Trent, as a memorial to Queen Victoria.

Three stone cross slabs, bearing old Celtic sculpture, have been found beneath the flooring of the old parish church at Fortingall, Perthshire.

At Wymondham, Norfolk, a famous organ, built in 1684, has just been destroyed by fire. It was only removed from St. John's church, Clerkenwell, in the early part of the present year.

In the collection for the London Hospital Sunday Fund, Christ Church, Lancaster-gate, heads the list with a total of £1,628 12s. 9d. St. Paul's Cathedral total was £1,600, and St. Michael's, Chester-square, has now reached £1,382.

The Additional Curates' Society is inaugurating a scheme which has in view the simultaneous support of Home and Foreign Missions. The proposal is that the society's collecting-boxes should be used, not for the benefit of the Additional Curates' Society, but that the contents should be shared with some society which aids the propagation of the Gospel in foreign parts.

New choir stalls are being completed for the nave of Ripon Cathedral. They have been designed by Mr. J. Oldrid Scott, and are of wainscot oak, elaborately carved, with tracery in front, and with carved bench ends. The book boards are designed in canopy form, the fronts having groined carving. Besides these, a new lobby for the west door, also in wainscot oak, with suitable carving, is being erected.

It is proposed to restore the very ancient parish church of Lyng, in Somersetshire, which is a familiar landmark to all travellers on the Great Western Railway between Bridgewater and Taunton. In the parish of Lyng is situated the historic Isle of Athelney, termed by Freeman, "the cradle of England's greatness," which was the scene of King Alfred's adventures, and the present church was a "chapel" of the abbey erected by the monarch in gratitude to God for his deliverance from the Danes. Even in its present state, the quaint little edifice is a building of remarkable beauty, and the nave and chancel are still largely composed of the original Saxon masonry. The greatest care will be taken to preserve, as far as possible, all existing features, and only to repair old work, in wood or stone, where absolutely necessary.

An anonymous gift of £1,000 has been received at Messrs. Court's Bank, 59 Strand, W.C., for the account of the Society for Promoting the Employment of Additional Curates in poor and populous parishes.

In response to the appeal of the Dean of Peterborough and others for funds to wipe out the Church Missionary Society's adverse balance of £27,003 on last year's working, the sum of over £8,000 has been received.

The statue of the late Bishop of London is to be placed in the choir aisle of St. Paul's Cathedral. It is to be erected in bronze, and not in Carara marble, as was originally intended. It represents the Bishop in his cope and mitre, with the pastoral staff in his left hand.

Mr. Charles Gassiot, of Elmwood House, Upper Tooting, bequeathed £5,000 in trust to apply the income for the benefit of the poor of St. Nicholas, Tooting, without distinction as to religious denomination. The deceased further bequeathed the residue of his estate, viz., nearly £500,000, to St. Thomas' Hospital, Lambeth.

It is stated that the famous church of St. Margaret, Westminster, shows signs of decay and subsidence at its eastern end. Contemplated alterations may necessitate the removal of the fine east window, representing the Crucifixion. This window was made in Dort as a present to Henry VII., whose figure, with that of his wife, it bears.

The Society for the Propagation of the Gospel in Foreign Parts has, it is announced, received about £5,000 in response to the appeal for a "Peace Thanksgiving Fund" for South Africa. Bishop Montgomery, the secretary, says that Lord Milner, Sir Godfrey Lagden, and other leading personages at Pretoria, are advising the society on mission problems.

The "celestial" organ, just erected in Westminster Abbey by Messrs. Hill & Son, has attracted the attention of musicians. It is placed in the triforium of the south transept, but is not visible from the church below. A separate organ, and complete in itself, it nevertheless forms part of the grand instrument standing in the choir. Its action is electric throughout on a system invented by the makers.

An elaborately carved stone pulpit has recently been placed in St. John's church, Upper Norwood, by the congregation, to commemorate their loving appreciation of the Rev. La Trobe Bateman, who worked amongst them for twenty-six years. Through his untiring energy the fine early English church of St. John was built, from designs by the late Mr. Pearson, R.A.

A lectern has been placed in St. Luke's church, Nottingham, of which the Rev. J. Glass is vicar, as a memorial to the late Queen Victoria. The cost of the new lectern, which is a handsome one of the eagle pattern, carved in oak, has been mainly defrayed by means of penny subscriptions.

King Edward dug up from some forgotten corner an ancient black-letter document, prescribing: "Twelve good rules found in the study of Charles I. of blessed memory." These rules the King had framed and placed in a prominent position in the castle. Here are the rules: 1. Profane no Divine ordinance. 2. Touch no State matters. 3. Urge no healths. 4. Pick no quarrels. 5. Maintain no ill-opinions. 6. Encourage no vice. 7. Repeat no grievances. 8. Reveal no secrets. 9. Make no comparisons. 10. Keep no bad company. 11. Make no long meals. 12. Lay no wagers. These rules observed will maintain thy place and everlasting gain.

The dedication of the new organ, which has been erected in St. Patrick's Cathedral, Dublin, through the munificence of Lord Iveagh, and the re-opening of the north choir aisle, took place on the 18th ult.

It is understood that more than £5,000 has been received in connection with the scheme to liquidate the C.M.S.' deficit of £27,003. Of the sum in hand £3,000 was contributed in six donations of £500 each.

The Archdeacon of London in the church of St. Peter upon Cornhill, lately unveiled a memorial tablet commemorating the labours of the late Prebendary Richard Whittington, who was rector from 1807 to 1900.

In the crypt chapel of St. Paul's Cathedral, recently, Canon Scott-Holland read dedicatory prayers over the marble slab placed over the grave of Dr. Creighton, late Bishop of London. The Bishop is represented in cope and mitre, the cope being in red marble and the slab white. Mrs. Creighton was present.

The Huguenot congregation at Canterbury is about to build a manse for its minister on a site acquired in the Martyrs' Field. The congregation has had its charter, first given by Edward VI., renewed by Edward VII. One of the rights thus confirmed is that of holding its services in a portion of Canterbury Cathedral.

Durham University has just achieved the rare distinction of consecrating to the service of the Church the seventh member of one family. The Rev. G. Milner, vicar of New Shildon, is the father of six sons, all of whom, including their parent, have matriculated at the North-country College, and taken Holy Orders.

A movement has been started in North Wales for the erection of a national memorial to Bishop Morgan, the first translator of the Bible into Welsh. Appropriately enough, the village of Llanthaiadr, where Morgan began his great work, is leading the movement. Churchmen and Non-conformists are happily united in forwarding the proposal.

Archdeacon Eyre lately dedicated a memorial pulpit of Caen stone and oak choir stalls in the church of St. Mary, Walkley, Sheffield. They are a memorial to the late Rev. Thomas Smith, who for thirty-two years was vicar of the parish, and have been erected at a cost of £230.

In response to over 250,000 letters of appeal, the vicar of East Ardsley, Yorkshire, has obtained more than £11,000 for his parish during the last twenty years.

Quite recently, the Rev. M. H. F. Collis, B.D., was made the recipient of a presentation from the Women's Bible Class at Antrim, in recognition of his labours among them during the winter session. The presentation consisted of a splendidly bound two-version edition of the Oxford Bible, with a suitable inscription, and took place in the infant school-room. Forty members of the class were present, and Miss Clarke, of the Steeple, acted as mouthpiece on the occasion.

## A WORD FITLY SPOKEN.

Not long since, a well-known divine, when eulogizing the usefulness of the Mackay Deaf Mutes' Institution, from the pulpit, coming to a climax, exclaimed:

"Brethren, this institution for deaf mutes is an un-speakable blessing!"

Needless to add, the eulogy was much appreciated, and the large congregation went home in great good humour!



**STEADY AND STICK DO THE TRICK.**

A rush is good in its place, lad.  
 But not at the start, I say.  
 For life's a very long race, lad.  
 And never was won that way.  
 It's the stay that tells; the stay, boy.  
 And the heart that never says die;  
 A spurt may do, with the goal in view.  
 But steady's the word, say I.  
 Steady's the word that wins, lad.  
 Grit and sturdy grain:  
 It's sticking to it will carry you  
 through it—  
 Roll up your sleeves again!

O! Snap is a very good cur, lad,  
 To frighten the tramps, I trow,  
 But Holdfast sticks like a burr, lad—  
 Brave Holdfast never lets go.  
 And Clever's a pretty nag, boy.  
 But stumbles and shies, they say;  
 So Steady I count the safer mount  
 To carry you all the way.

The iron bar will smile, lad,  
 At straining muscle and thew,  
 But the patient teeth of the file, lad,  
 I warrant will gnaw it through.  
 A snap may come at the end, boy,  
 And a bout of might and main.  
 But Steady and Stick must do the  
 trick—  
 Roll up your sleeves again!

**PRETTY POLLY.**

There never was a boy of ten years of age happier than Mark Graham the evening that his uncle returned from Australia and brought him a parrot.

"Oh, the beautiful, beautiful bird," cried he, clapping his hands in delight, "is it really mine to keep?"

"Yes, and I had great pleasure in teaching it some words which I think will amuse you."

"What words, uncle?"

"Polly will tell you when she is rested from her journey; she is sleepy now."

Mark could scarcely leave the cage, and when bedtime came he asked that it might be placed on a table in his room, where his first glance in the morning might rest upon it.

This was agreed to, and at sunrise he was awakened by these words: "Get ready for school, now, Mark; hurry up!" The boy opened his eyes in astonishment; was he dreaming, or did someone really call him?

He sat up in bed and looked at Polly, who greeted him with a jolly laugh. Mark was delighted; he sprang up and dressed hurriedly.

"Oh, mother, she called my name and told me to hurry," he said running into the breakfast room, "did you hear her, mother?"

"No, dear; but no doubt I will hear her frequently."

This was such a delight that Mark could scarcely eat his breakfast, and he ran the risk of being late at school, so eager was he to hear Polly advise him to "hurry up."

The parrot proved to be a well-spring of pleasure in the house all winter, and when spring came she could look through the open window of Mark's room and talk to passers-by, many heads turning to see who was advising them to "hurry up."

tells him to hurry up," remarked the new pupil.

"It is my parrot, my dear, dear Polly," cried Mark.

"But it belongs to a boy who has to lie in bed all the time; his back is hurt."

"It is my Polly and I will have her," cried Mark, with tears in his eyes, and the moment school was out he ran home and begged his mother to go with him to the address given and help him get his property.

They soon reached the small house in a narrow street, and in the one window which faced the street was Polly. An old man admitted them into the small parlor, in one corner of which was a cot, and upon it lay a boy pale and thin from sickness and suffering.

"Get ready for school now, Mark; hurry up!" said Polly.

"It is my parrot," said Mark, "and I came for it."

The sick boy broke into violent weeping, at which Mark was deeply troubled, and Mrs. Graham's eyes were full of tears.

"Please don't let him cry," pleaded the old man in a trembling voice; "he will have one of his nervous spells and will faint away. The bird is all the company he has, for his mother goes out to work by the day, and I am out whenever I can get any odd jobs like shoveling coal."

Mrs. Graham saw the struggle against self in the mind of her boy and hoped he might do the right, and when he went to the side of the cot and took the little thin hand, in his, she uttered a little prayer of thankfulness.

"You may have my Polly to keep; I give her to you," said Mark, but with tears in his eyes.

"He will be happier now," said the old grandfather, gratefully, "he was always dreaming that somebody would come and claim his parrot. I made that cage; it is a rough affair, but the best that I could do with poor tools."

"He may have my cage," said Mark; "it is of no use to me; I will bring it over as soon as I go home."

Mrs. Graham did not allow their kindness to the invalid to end there. That very evening she asked her family physician to attend him, and he took the case in hand, and Mrs. Graham and her friends sent delicacies to tempt the feeble appetite of the afflicted one.

Time passed on, and the crippled boy had so far recovered strength that he could sit in the comfortable rolling chair that his kind friends had provided, and make paper flowers for sale, happy to be employed.

One morning Mark was awakened by the words: "Get ready for school now, Mark; hurry up!"

Rising quickly from his pillow, he saw Polly in her cage in her old place on the table in his room. She had been out on a mission, had accomplished it and returned; the free gift of the once helpless boy whom she had benefited.—Mary E. Ireland, in the Presbyterian.

**"THE BEST SOCIETY."**

The best society is the society to which every boy or girl, every young man or woman, should aspire. Association very largely makes us

what we are. In character-building we must not ignore the influence of those with whom we spend our time. The sermons we hear on Sunday, the testimonies given at the prayer-meeting, the helpful books we read through the week, have very little chance to affect us, after all, in comparison with the words and deeds of those we choose as our intimates.

It is important, however, that young people should be fully persuaded in their own minds as to what "the best society" really is. It is far from being the most wealthy society. Rich clothing sometimes serves as a disguise for shabby souls and threadbare reputations, while elegant homes may be hot-beds of petty faults, and centres of harmful influence. There are few more degrading or more senseless ambitions than that of desiring to associate with wealthy people, regardless of their worth.

The best society is not necessarily the most intellectual society. Men and women of genius may live in such a way as to make them far from helpful associates. Admirable as culture is in itself, it may be a means of harm rather than of good if it blinds the eyes of the lookers on to glaring faults of character.

Without attempting formal definitions, it is safe to say that the best society is that where Christ if he were on earth would be made most welcome, the society where his name is most loved and honored, and his will is accepted as law. The best of everything is none too good for the children of God, but it is important that in making their choice they should take that which is really "the best," not the poor

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**A teaspoonful in a glass of water in the morning.**

Will permanently cure all stomach troubles, dyspepsia, sick headache, liver and blood disorders.

All Druggists sell it.

  
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The "Shur-On" Eye Glasses may be worn in boating or athletics without fear of their dislodgment. Ask to see them

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**Ryrie Bros.**  
 Cor. Yonge and Adelaide Sts., TORONTO.

But one day when Mark came home from school and ran up-stairs to his room, he found the cage empty; Polly having worked with her bill at the spring until it gave way, the door had flown open and she was at liberty.

Where she had gone was the mystery which Mark, with tears tried to solve. The family sympathized with him and grieved for the loss of the bird. No one in the neighborhood had seen her, and Mrs. Graham was of the opinion that a strange cat had made a meal of pretty Polly.

Days and weeks passed, and Mark could not forget his pet, when one day he told the oft-repeated story of his loss to a new pupil at the public school at play time.

"There is a parrot in the next house to mine that calls 'Mark,' and

**"IRON-OX TABLETS"**

are by far the most attractively put up remedy I have ever seen, and the immediate favor they have found with my customers surpasses anything in my experience. I can also speak most highly of the medicine itself.

I heartily wish you the success which I am sure you will have.—WM. H. GARDNER, Druggist, Bridgeport, Conn.

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**They Cure Constipation and Indigestion. 50 Tablets, 25 Cents.**



imitation which imposes on those who are not guided by the wisdom that comes from above.

### ARE YOU CALLED TO DO MISSIONARY WORK?

AN ADDRESS TO BOYS.

Sometimes it is quite easy for a boy to decide what God wishes him to be. If his father has a shop or a profession and he wishes his son to follow him it seems almost a distinct call from God that he should do as he is desired—almost—for, while a father's wish is a very strong call from God, God may be calling the boy more strongly still to something else.

But probably in most cases boys have no very plain call or special aptitude for anything, yet God will find places for them all, and aptitude grows wonderfully where there is faith and patience.

How does God call us? In various ways—sometimes by outward circumstances. Want is a call. How many men have become soldiers in the last two years who never dreamt of being soldiers just because they were wanted? Now men are wanted as missionaries. Christ once said, "The harvest is great but the labourers are few." Then he was only looking at the Holy Land—a small country smaller than Ireland. But now for the first time the whole world is opened and men are wanted to preach the Gospel. The want of men is a distinct call to a boy now-a-days.

And one's gifts are a call from God too, specifically the gift of Influence. Few boys know whether they have the gift of public speaking or preaching. But a boy knows pretty well whether he has the power of persuasion. From his very early years he may have a way with him of getting other people to do what he wishes. And this power of persuasion or influence—it is closely allied to love for others—a cold-hearted man never has it—is the very making of a missionary. A man "may understand all mysteries and all knowledge" and yet be useless as a missionary without love, which is at the root of influence.

And then there is the inner drawing—the gentle speaking of God the Holy Ghost—be quiet and you will hear that voice—"Be still and know that I am God." God in you, not may be or sometime, but certainly speaking—and now.

You boys have been taught how much God values you. The rules of ordinary speaking have been transgressed to impress upon you God's special need of each of you. "God the Father who hath made me and all the world." So with the redemption—it was for you as if you only were in the world. "God the Son Who hath redeemed me and all mankind." Nor is the interest of God in you now allowed to spend itself in you as a member of the Church merely. You as a separate person—an elect one—are being led towards holiness by "God the Holy Ghost Who sanctifieth me and all the elect people of God."

Boys, recognize yourselves, each of you in this way: you must not try to get behind the back of any other; you must stand out for yourself in the open as one separately

made by God—you are no more than one, but you are one. And you have a gift of Service to give back to God. What form will this service take? Possibly you are going to be confirmed soon. If you hear God's call to you then; if, as your answer "I do" to the Bishop's question at your Confirmation, the Holy Ghost should seem to say to you that it is God's will, which you are now promising to do, that you should be a missionary, then try to find out some way of getting ready for the work. Ask your clergyman; he most likely will help you.

—CHURCH OF IRELAND GAZETTE.

### LITTLE CORNERS.

Georgia Willis, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty; but Georgia rubbed with all her might, rubbed and sang softly a little song:

"In the world is darkness  
So we must shine,  
You in your little corner,  
And I in mine."

"What do you rub at them knives for ever for?" said Mary. Mary was the cook.

"Because they are in my corner," said Georgia brightly. "You in your little corner, you know 'and I in mine.' I'll do the best I can; that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again. "You in your little corner and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I suppose I must. If He knows about knives, it's likely he does about steak." And she broiled it beautifully.

"Mary, the steak was very nicely done to-day," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased, red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are nicely fluted or not," she said; "I'll hurry over them;" but after she heard about the knives she did her best.

"How beautifully my dress is done!" Helen said; and Emma, laughing, answered, "That's owing

to Georgia," then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer meeting; my corner is there."

"Your corner! What do you mean?" Then Helen told about the knives.

"Well," the friend said, if you will not go with me, perhaps I will with you;" and they went to the prayer-meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them when they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen. "She seemed to think she must do what she could, if it were only knives. Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but he wouldn't listen to him. But to-night he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives, and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for him." And the sick man was Georgia's father. Jesus, looking down on her that day, said, "She hath done what she could," and he gave the blessing.

"I believe I won't go to walk," said Helen, hesitatingly. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child are you here sewing?" her mother said; I thought you had gone to walk?"

"No, ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated, in surprise; and then Helen told about the knives. The door-bell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel

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### TO OUR READERS

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said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India to-day."

"Twenty-five dollars!" said the other angel. "Why, I thought she was poor?"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could, and he did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

"In the world is darkness,  
So we must shine,  
You in your little corner,  
And I in mine."

### BERTIE'S FRIGHT.

"That child really must be vaccinated this week, or she cannot go to school," mamma said; and Bertie on the veranda outside of the open window listened eagerly.

"Yes, I will call and tell the doctor to come up at once," answered papa, as he went out.

"Vaccinated! That's something awful, for Nellie White told me her arm ached itself off. And 'that child' means me. Well, what if I'm not at home when the doctor comes?" mused Bertie guiltily. She watched the road to the

village, ing.

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village, and soon saw a buggy coming.

It was the doctor's she was sure, and soon the veranda was empty, and a hurried child was running across the fields toward the woods which skirted the pond.

What a hunt there was for Bertie when the buggy stopped before the gate! But she was not to be found.

It was more than two hours before she appeared, and, as soon as she was within doors, another buggy stopped before the house.

"The doctor! I'm very glad, for I was afraid he wouldn't come, and you cannot go to school until you are vaccinated," said mamma.

Bertie was silent.

She did not speak until the doctor had gone. Then she said slowly, with a deep flush upon her face:

"I thought the doctor was here a long while ago, mamma."

"Oh, no; Uncle Will came for you to ride out with him, but we could not find you," answered mamma, and there was a roguish gleam in her eyes. Did she know?

"Oh-h-h!" cried the dismayed Bertie; "Uncle Will's rides are just splendid. O mamma, I ran away to the woods, and almost fell into the pond. I missed that nice time, when vaccinating don't hurt a bit. Oh, dear me!"

"Remember it, deary," said mamma, significantly. "Never run away from a duty, no matter how hard it seems, for it sometimes brings an unexpected reward."

"You are right, mamma," smiled Bertie with tears in her eyes.

DAUGHTER'S PART AT HOME.

One of the sweetest things a girl can do is to receive friends graciously, particularly at home. In one's own house a cordial welcome is peculiarly fitting. Do not stand off in the middle of the room and bow coldly and formally to the friend who has called. Walk over to meet her; give her your hand and say pleasantly that you are very glad to see her again. Stiff, cold and formal ways of greeting acquaintances are not proper in a girl welcoming guests to her father's house.

But even more important than her manner to a guest who happens in for an hour or a day, is the manner of a daughter to her father and mother. The father returns to his home after a wearying day of business. He is tired in body and mind. Coming back, he throws off care; he is joyous at the thought of the dear ones he will meet after hours of absence. His young daughter, with the bloom and freshness only girlhood wears, should be ready to give him the attention he loves—the kiss, the cheery word—to help her mother and the rest in letting her father see how much he is loved at home. Men give up a great deal for their families—their time, their strength, the knowledge they have gained in life's experience. They spend everything freely for their home's sake, and the home should pay its debt in much outspoken love.

THE LOWER LIGHTS.

"I don't believe I'll go to church to-day," said Ruth, one Sunday

morning at the breakfast-table. "Somehow I don't feel like it, and nobody will ever know the difference, whether I'm there or not."

"My dear," said Aunt Margaret, "I've often heard you singing 'Let the lower lights be burning.' I wonder if you know the story that suggested it?"

"No," answered Ruth, "I never so much as heard that there was one."

"Some years ago a steamer in a terrific gale was trying to make the harbor. There were two lights at the entrance of the harbor—one, the upper light on the bluffs of the shore; the other, the lower light on a bar at the other side of the entrance. The pilot peered out anxiously to catch a glimpse of the friendly lights, and presently caught sight of the upper one. But that alone was not sufficient; he must see also the other to know just where to go. But for some reason it was not lighted on time. Beaten by wind and wave, the steamer staggered on as best she could, while the hearts of all on board trembled with fear. If she missed the entrance, there was little hope of her escaping the rocks. Suddenly the lower light appeared, but, alas! it was too late—the ship had missed the entrance, and, in the attempt to turn about, went down with all on board."

"I suppose," said Ruth, with a little laugh, "you mean that even if I am the most insignificant member of our church, and sit in the very back seat, it is my duty to be there in my place?"

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Restless, languid, weak and weary, no life, no energy, tired all the time, throbbing, palpitating heart, heart asthma, sleepless nights, sudden startings, morning languor, hot flushes, brain fag, inability to work or think, exhaustion on exertion, general numbness, dead all over, cold hands and feet, flagging appetite, slow digestion, food heavy, easily excited, nervous, muscles twitch, strength fails, trembling hands and limbs, unsteady gait, limbs puff, loss of flesh, loss of muscular power, irritable, despondent, hysterical, cry or laugh at anything, settled melancholia, steady decline, complete prostration.

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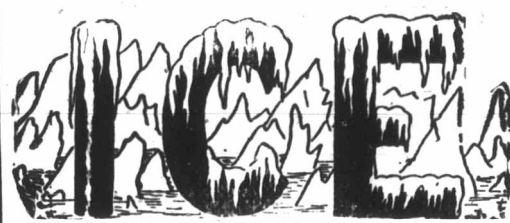
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"You remember George Eliot's poem of the violin-maker, who said if he did not make the very best violin possible for him to make, God would miss the music? If we are not each of us faithfully doing our duty, be it small or great, there is silence or discord where there might have been music. More than that, our lives are bound together—we must needs lift up those around about us or drag them down. We are bidden to sow our seed at all times, for we know not whether shall prosper, either this or that, or whether both shall be alike good. The cobbler, as I once heard a minister say, could not paint a picture, but he could tell Apelles that the shoetie was not right, and so might help towards making the beautiful picture perfect."

"Oh, Auntie!" exclaimed Ruth, "why did I say anything? I might have known you would not let me stay at home in peace. Still, I will try to keep my wee, little lower light burning as brightly as possible hereafter."

THE DYING GIRL.

I went once to see a dying girl whom the world had roughly treated. She never had a father: she never knew her mother. Her home had been the poor-house; her couch the hospital cot; and yet, as she staggered in her weakness there, she picked up a little of the alphabet, enough to spell out the New Testament, and she had touched the hem of the Master's garment and had learned the new song. And I never trembled in the presence of majesty as I did in the majesty of her presence as she came near the crossing.

"Oh, sir," she said, "God sends his angels. I read in his Word: 'Are they not ministering spirits, sent forth to minister to them who shall be the heirs of salvation?' And when I am lying in my cot they stand about me on this floor, and when the heavy darkness comes and this poor side aches so severely, he comes, for he says, 'Lo! I am with you,' and I sleep, I rest."



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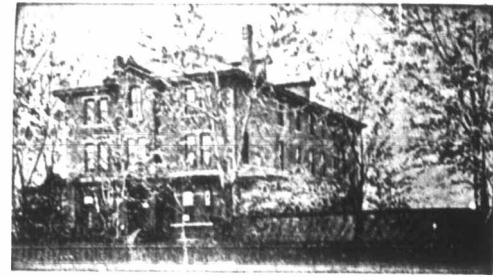
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