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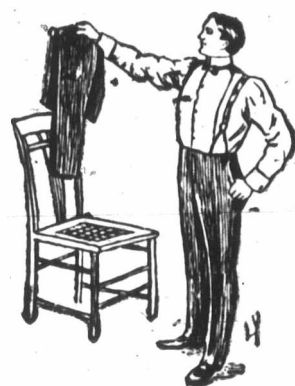
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Vol. 28]

TORONTO, CANADA, THURSDAY, JUNE 5, 1902.

[No. 23.

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Canadian Churchman.

TORONTO, THURSDAY, JUNE 5, 1902.

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FIRST SUNDAY AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.

Processional: 306, 390, 534, 545.

Offertory: 170, 216, 223, 235.

Children's Hymns: 175, 304, 338, 344.

General Hymns: 514, 526, 539, 542.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.

Processional: 189, 302, 544, 547.

Offertory: 275, 293, 296, 308.

Children's Hymns: 240, 336, 335, 337.

General Hymns: 1, 21, 36, 520.

Name of the Church.

One of our correspondents said recently, that so long as we are called the Church of England in Canada the Church does not belong to the soil but is an exotic. This is an exaggerated statement of a very natural idea, and one which is only sentimental, but sentiment often indicates deep feeling. Take the agitation in the States for instance, over the name of the Church, so much writing and so much thought which have been referred to, would not have been expended on a mere designation if the writers had not felt that the name stands for a great reality. We are proud with all the pride of our nature of our own great old Church of England, but while saying so, we can also see that to call the Church in Canada simply the

Church of the English in Canada is to narrow it and injure it. We cannot avoid seeing the slight to the communicants of the Church of Ireland, whose older members, such as the Bishops of Niagara and the coadjutor of Montreal belonged when they came to the country to the United Church of England and Ireland, nor to the members of that body, small, but growing, the Episcopal Church of Scotland, nor in these days of immigration from the States when we look for many members from the Sister Church across the line. And lastly and more important than all there is the growing proportion of the native born, with all the aspirations of the young nation and with all the pride and proper pride in its position in the Empire and the world. We ought to have a name comprehensive enough for them all. It is very simply done, drop the words "of England," and call it the Anglican Church in Canada. The question ought to be discussed in the Diocesan Synods and legislated upon resolutions from them by the General Synod in September.

The Archbishop's Titles.

This is another question of names which should be taken up and easily disposed of. As it is at present the dignity of Archbishop is bestowed on the name of the See whose Bishop is for the time being the Bishop, an arrangement which will cause endless trouble. A feasible solution seems to be to adopt a definite title for the Archbishops, which the holder of the dignity would assume, and of which his See title would form no part.

A State Religion.

After he ceased to be President, the nation relieved Thomas Jefferson by buying his library on what was then a very high valuation. But he retained one of the books and spent the evening of a long life by laboriously compiling this book to prove that our Lord and Saviour Jesus Christ was a mere man. The rare copy in the Smithsonian Institute is to be edited by Dr. Cyrus Adler, a learned Jew and librarian at Washington and printed at the expense of the Government, and circulated by it gratuitously.

Misdirected Zeal.

A Unitarian minister, the Rev. H. A. Parris, has written strongly against the efforts being made by all sorts and conditions of societies to send missionaries to cover the islands of Cuba and Porto Rico. He objects to the imperfect preparation of these men and to their unfitness to discharge such solemn responsibilities, without consideration for or knowledge of the life, thoughts or feelings of the inhabitants. To show that the danger is real and his warning the result of experience he refers to what has taken place among the negroes in his own island as follows: "In the district in Barbados, in which I was born and grew up, there are about 150 families of peasants. As I look back upon the scenes of a few years past, I see them as simple but thrifty folk, interested in each

other's welfare, fervent in their belief in a God who required of them worship and reverence for himself and charity and kindness to their fellow-men. They knew little about creeds, and were troubled with nothing more than a sort of "laissez-faire" subscription to the confession of the Anglican Church. During the past few years a popular type of ignorant missionaries have gone there. First, they discovered that in districts where the Church of England has been established for nearly two centuries 'the Gospel was never preached' till they went. There are now five distinct sects in that village. Each has a specially patented brand of 'truth' which the other does not possess, which they can not obtain without due acknowledgment of these patent rights, and without which they must suffer untold retribution. Of these various 'missions' the people all strive to be expert theologians. Much stress is laid upon the study of the Bible 'under the guidance of the Holy Spirit.' All are similarly guided as to the desirability of being 'crammed full of proof-tests, in support of the veriest rubbish, and similarly guided, too, as to the necessity of intolerance—almost bitter hatred—of each other over the different conclusions to which they are equally 'led' by the same Spirit. So intense is this competition that little time is found for the legitimate business of life. This is paraded as an instance of the eagerness after gospel truth instead of being recognized as what in reality it is,—the development of a disposition to vanity and babbling."

The Methodist Class Meeting.

The following, clipped from a secular paper, is one of the evidences of the differences between the Methodism of the olden time and that of to-day, "At the annual meeting of the Class Teachers' Association of the Ottawa district, Rev. Ernest Thomas of Metcalfe and Rev. John Grenfell gave addresses on this distinguishing feature of Methodism. Mr. Thomas said that there was no doubt that the class meeting had declined, that in fact it was almost extinct. The reasons were not hard to find. Growth in culture led to restraint of expression, and the class meeting had in most cases failed to adapt itself to the growing complexity of life. Yet never so much as now was the class meeting a prime necessity. The pulpit had its limitations, and its applications could only deal with average conditions. The class meeting reached the individual, and if it were made a centre of applied Christianity and afforded an opportunity for real fellowship, which is impossible in the large and promiscuous gatherings which sometimes pass for class meetings, it would become a living power. Mr. Grenfell also condemned the promiscuous "fellowship meeting," which afforded no opportunity for fellowship, and mentioned as another potent cause for the decline of the class meeting the press of religious activities. The churches run their most devoted members to death, and give them no time to feed their own religious life. Mr. Grenfell thought that the need for the class meeting would never be outgrown, and said

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that the institution was the Waterloo of Methodism."

Correction.

A valued correspondent has drawn attention to the expression "priority of existence" in our article on the Trinity. What we wished to express was rather "priority of order." We do not deem it necessary to enlarge upon the subject. For fuller explanation we refer our correspondent to Bishop Harold Browne on the XXXIX. Articles. Article 2, page 61 of Edition, 1868.

An Object Lesson.

An illustration of the benefits of the division of dioceses is shown by the statistics of Ontario before the creation of the See of Ottawa, and the figures of the two dioceses since. Taking the returns of the undivided diocese 91-94, and those of the two 98-01, as made to the Provincial Synod, and the gains are as follows: number of clergy, 9; confirmed, 713; communicants, 3,234; souls, 3,893; S. S. pupils, 351; marriages, 181. As the whole gain of clergy in the entire Province in the past three years was only six, it would seem that the increase was in the above dioceses.

Peace Proclaimed.

The excellent and most welcome news that peace has been at length proclaimed in South Africa brought joy to tens of thousands of people in Canada on Sunday afternoon last. The news was received with the deepest satisfaction by everybody and in all the churches throughout the land on Sunday evening appropriate references were made to the fact from the pulpit and the services took the nature, more or less, of a thanksgiving character. The King has appointed next Sunday, June 8th, to be a day of general Thanksgiving throughout the Empire. As we go to press the actual terms of the Treaty of Peace, which was signed by all the Boer representatives as well as by Lords Milner and Kitchener, have not come to hand. The important document containing the terms of surrender was actually signed at 10.30 on the evening of May 31.

Elaborate Services.

Beyond the facts being noted in the local papers few of our readers are aware how generally a distinctive choir dress has been adopted by the religious bodies round us. But the New York Sun is induced to remark on it by the innovation on Easter Sunday of a choir of sixty voices vested in cassock and cotta, the women wearing mortarboard hats in Washington Heights Baptist Church, New York. A Baptist choir and on Easter Sunday! But in introducing this choir they followed the Metropolitan Methodist Temple, which did so a year ago, and the Sun might have said many other Methodist Temples. Such revolutionary changes would have stirred up a violent protest a generation ago, now they seem rather to provoke an amiable desire to extend the innovation. The Sun comments: "This is very suggestive because the two Protestant churches which in the past were always most distinguished by the extreme simplicity of their worship and their church architecture, and were most violently opposed to anything like mere aestheticism in religious services, were the Baptist and the Methodist. They were plain people, and all worldly display, in raiment and in social life, was eschewed by

them. Methodists were enjoined by Wesley, in his 'General Rules,' to 'evidence their desire of salvation' by refraining from 'putting on of gold and costly apparel.' Like austerity of life was the Baptist rule, and the meeting-houses of both denominations were usually without steeples or any other marks of a distinctively ecclesiastical architecture."

Change of Belief.

The "Sun" and other New York papers try to forecast the future, and the "Sun" expects to find vested choirs followed by the introduction of the cross, and the communion table succeeded by an altar. In this view we do not agree; but we do not wish to follow the "Sun's" lead and to predict. In chronicling the present, we cannot pass over the comments of the "Presbyterian Independent" without protest and emphatic dissent. It claims that, unlike the sacramentarian Churches, the new ritualism being adopted in our non-liturgical churches seems to have two different explanations. It may, as Professor Goldwin Smith lately said, indicate "the growth of a vacuum in the region of religious belief, which music, art, flowers, and pageantry are required to fill." The form of godliness may be kept where its power is lost, and the form must be enlarged where the power is reduced. Even light may be "dimly religious"—very dimly—and music and vested choirs and responses and all the succession of forms may persuade one that he has had a religious hour, when it has only marked the loss of real faith and religious force to the hitherto non-liturgical denominations in this country, the Episcopal Church, with its stately service, looks venerable and admirable. Just as in England a rich Dissenter is drawn into the Established Church, so here the drift in society is to the Episcopal Church, and the reason given always is that "we so like the service." It therefore is supposed to be a necessity for Presbyterian, Methodist, and Baptist churches to assimilate their worship to that of the Episcopal Church, in order to provide a service which will hold a while longer those who are escaping to the more fashionable city denomination. Beyond question ritualism is bound to grow in all our churches. It would be a great misfortune, however, if the activity which is truly religious, and which has been directed to the service of men, should be expended in services, however artistic and aesthetic.

SYNOD MEETINGS.

No less than five of the Diocesan Synods of the Province of Ontario hold their Annual Session this month. These five dioceses, Ontario, Ottawa, Toronto, Niagara and Huron contain over four-fifths of the population of the Province, one-half the clergy of Eastern Canada, and one-third of the clergy of the whole Dominion. These facts illustrate how large and important a part of the Church these centrally situate dioceses constitute, and how serious will be the result of their deliberations, not only to themselves, but to the whole Church in this country. Never before perhaps in their history have they assembled under more grave conditions than exist at present, and when every effort requires to be made on the part of all concerned, not only to maintain the high prestige which rightly belongs to the Church

of England, and which we have inherited from our fathers, but to hold what we have, and to see to it that our church does not decline in numbers and in influence. The study of statistics, whether they be those of our own furnishing, or those of the census, marriage returns or other public enumerations, gives but little comfort, and reveals little or no progress. The bald fact that in ten years, 1891-1901, the Church of England in Ontario decreased by 18,000 souls, being a loss of five per cent. in that period, while the population increased two per cent. and some religious bodies kept pace with the population, or went beyond it, is sufficient to demand a serious investigation, as to the cause or causes of this decline, and to make every effort to prevent its recurrence in the future. We have heard it said sometimes that the Church of England is an exotic in this country, that it will not flourish when transplanted, and that the conditions here are not favourable to its growth. This is an attempt to escape responsibility, and to throw upon circumstances the blame which belongs to ourselves. We do not believe that there is anything in the doctrine or methods of the Church of England which hinder its growth in Canada, and think that a lack of zeal, and wisdom and liberality on the part of its members is the main cause of its small degree of progress. Our Lord founded His Church, and sent it forth to minister to all men in all ages and places, and when we are found as workers together with God, then we believe God will acknowledge and bless His own cause. Our Synods deal with all questions which affect the life and welfare of the Church. Our Diocesan Synods have large powers. They, and not the Provincial or General Synods, deal with the Church's finances largely, and they can do much to build up and extend the Church's work and influence. They have before them such important subjects as missions, education, organization, finance and all social and moral questions, and upon their wise and energetic action in relation to them much depends as to the Church's well-being and progress. Among the subjects which demand attention is that of Diocesan Reciprocity, and the removal of those impediments to a transfer of the clergy from diocese to diocese which is a hardship to them, and an injury to the Church at large. We trust we shall hear something from our bishops of the Western dioceses on the subject of Extension of the Episcopate. In the opinion of many of the most earnest of the clergy and laity the time has arrived for a new departure in this direction. We would rather our Fathers in God expressed their views as to what is necessary than indicate any plan ourselves; but we hope the matter will not be allowed to be passed over in silence, and at least we might, in view of the large measure of opinion in favor of extension of the Episcopate, have some declaration on the subject from those most closely affected by it. Another subject is that of Diocesan organization, and a utilizing of the offices of archdeacon, canons and rural-deans. These officers might be utilized to a much greater extent than they are at present. It is said we are too English in this respect. The fact is, we are not English enough. Englishmen are too practical to have, as we have, officers without duties. In England, both archdeacons and rural-deans are working officials, in touch with the bishop and the clergy and laity in their several neighborhoods, and

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most useful in their various relations and activities. A revival of these officers of the Church and a utilization and adaptation of them to the conditions of church life here is what is needed, and would prove highly beneficial. And yet another thing which will be given attention, we hope, is aggressive work in diocesan and domestic missions. We have too few clergy, parishes are too large, and we are completely outnumbered. We are vainly attempting, in many places, to hold congregations with a Sunday service once every two weeks or less, and it is proving as might be expected, a failure—enthusiasm must be excited for Diocesan Missions. There must be more men placed in the field, they must be better supported than in the past, and more liberality both in the parishes and generally must be evinced. Above all there must be unity in both counsel and effort, let us not seek to cast blame upon the brethren, either clergy or laity, but realize that if each do his part there will be no failure, and let us by co-operation seek to obtain that for which we pray "for all estates of men in thy holy church, that every member of the same in his vocation and ministry, may truly and godly serve Thee."

THE CENSUS OF RELIGIONS.

RELIGIONS IN CANADA.		
	1901	1891
Adventists.....	8,064	6,354
Anglicans.....	680,346	646,095
Baptists.....	292,485	257,449
Baptists (free will).....	24,229	45,116
Brethren.....	8,071	11,637
Congregationalists.....	28,283	28,157
Disciples of Christ.....	14,872	12,763
Friends (Quakers).....	4,087	4,650
Jews.....	16,432	6,414
Lutherans.....	92,394	63,982
Methodists.....	916,862	847,765
Presbyterians.....	842,301	755,526
Protestants.....	11,607	12,253
Roman Catholics.....	2,228,997	1,992,017
Salvation Army.....	10,307	13,949
Tunkers.....	1,531	1,274
Unitarians.....	1,934	1,777
Universalists.....	2,589	3,186
Unspecified.....	44,186	89,355
Various sects.....	141,474	33,776
Total.....	5,371,051	4,833,239

CHURCH OF ENGLAND BY PROVINCES.		
	1901	1891
Ontario.....	367,940	385,999
Quebec.....	81,345	75,472
Nova Scotia.....	66,607	64,410
New Brunswick.....	41,767	43,095
Manitoba.....	44,874	30,852
Prince Edward Island.....	5,376	6,646
British Columbia.....	40,672	23,619
Northwest Territories.....	25,412	14,166
Unorganized territories.....	6,293	1,800

Our article of March 13th last on The Census of Religion, dealing with the lack of numerical growth of the Church in the country generally, and especially in the Province of Ontario, has excited very general interest, and many of our clergy and laity are evidently deeply concerned, as the numerous letters of our correspondents from all parts of the country prove. The fact of small progress is admitted, but there are some differences of opinion as to the causes of it. They may be, and to some extent perhaps are external, and beyond our control, but, as we say elsewhere, we do not think there are any specially adverse influences, except that our population is a mixed one, the antecedents of many of the people are foreign to the Church,

and the work therefore is to some extent difficult, and must be of an aggressive and missionary character. The fault is not in the Church itself, as the Church is a divine institution, and the Church with its doctrines, agents and sacraments was the appointment of Our Lord Himself by which His work was to be continued, and mankind regenerated and saved. There is, however, in the Church, as in Holy Scripture, a human element, and in the use and administration of the Church's heritage there may be, and doubtless are, many mistakes, not to say abuses that can be traced to the errors and infirmities of men. Properly enough, therefore, our correspondents turn their attention to the internal economy and methods of the Church, as they present themselves to them, and seek to point out the causes and the remedy for our decline. In the discussion of this matter it will be material to ascertain, if possible, where our losses chiefly occur, for on that largely depends the success of our efforts to stem, or reverse, the tide which is setting in against us. The general consensus of opinion seems to be that our weakness is rather rural than urban, and that in the country rather than in cities and towns the leakage has taken place. The seriousness of the situation is seen when we realize that the town attracts population from the country and not the country from the town, and that our strongholds as well as our outposts are threatened with loss, not to say extinction. It is, we believe, in migration from our rural sections and our neglect to follow up the settler in the newer parts of the country, that our losses can largely be accounted for. If we are right in our assumption, then we must study the rural population, their needs, opinions, and even their prejudices, and supply them, wherever they may be found, with the Church's ministrations. What will attract and hold in cities and towns, with two or more churches, will not answer equally well in isolated country parishes. A country clergyman needs to be very tactful to suit the services of the church to rural congregations. Great care needs to be exercised in the change or introduction of ceremonial. No doubt ceremonial has attractions for certain classes of minds, and in cities, churches with elaborate ceremonial attract large congregations, but, as a rule, where the church is strange and feeble ceremonial rather repels than attracts. People who are ignorant or prejudiced generally associate even a simple ritual with Romanism, and when fears of that kind are excited, however wrongly, all hope of winning them is gone. We believe that as a rule in country places bright services of a simple character, the clergyman yielding even to the prejudices of his congregation in matters of ritual, is the best and wisest policy. In time, with patience, people can be led, the young can be taught, and reasonable improvements can gradually be introduced with the consent of all. The unity of the congregation, and their spiritual edification are above all things to be desired, and no ritual correctness is of any value if these supreme ends be not attained. An important element in all parishes, urban as well as rural, is earnest preaching, not on debatable subjects, but on fundamental gospel truths, as indicated by the church's seasons, and sermons helpful as to morals and conduct. Local and personal matters cannot be too care-

fully avoided when their mention is likely to excite feeling and arouse animosities. Appeals to the heart will not fail to excite a favorable response, and heartfelt religion is above all what is needed and will be effectual. Then it is to be remembered that man is a social being, and specially in country places a feeling of brotherhood should be promoted, and efforts should be made to further the social and intellectual life of the people, as well as their religious welfare. Especially should this be the case among the young, and wherever possible there should be a Young People's Association for co-operation in church work, social intercourse, and mutual improvement. Also even in small country parishes opportunities for confirmation should be frequent and the Bishop's presence should be sought whenever a class, however small, can be gathered for confirmation. And yet another need of our country parishes is to be brought in contact with the Church at large in the diocese by visits from not only the Bishop, but by the Archdeacon and Rural Dean. Young and inexperienced deacons and priests are sent out into rural parishes, are left in perfect isolation, do not have any to help or advise them, and the wonder is that mistakes are not more frequent, and failure more general, than it is. Moreover, if the country is to be had for the Church, the number of clergy must be increased. Many clergy have three or four churches or more under their care—their services and their visits are few and far between. In the absence of their own pastors the young attend other services, is it surprising that their attachment is weakened, and that often they attach themselves to other folds? So long as we are content with the system hitherto pursued in nearly, if not all, our dioceses, we may expect similar diminution in numbers, and a lessening of the Church's influence. More Bishops, more organization of archdeaconries and rural deaneries, more clergy and more missions—more enthusiasm, unity and liberality are all needed to save the situation, and to keep the Church of England in the forefront of the battle against Satan, sin and unbelief. Hitherto there has been too much strife and division on questions of doctrine and ritual—this we are glad to recognize is much less apparent in our Synods and Church press than formerly, and there is a much better spirit in this respect than in former years; but it lingers still in many parishes and is a real hindrance to that godly union and concord which it is most desirable should prevail among all the members of the Church. If the demon of discord is allowed anywhere to influence men's minds, then all growth and progress are at an end, for the highest authority has declared that a house divided against itself cannot stand. Great care in making appointments to parishes, and facilities for change, when change is desirable, are also very necessary. Men are often appointed to parishes who have no special fitness for the place, and others are continued in charge long after it is evident that their usefulness is greatly impaired, if not altogether gone. The Cause is greater than the man and should always have the first consideration. We thank our numerous correspondents for their valuable suggestions, and hope and trust that they will bear fruit in legislative and executive action. We have had a rude

awakening, but if it destroy our self-complacency, lead to wiser methods and more energetic action, it will have its compensations, and we shall, we trust, be found, as never before, working and striving together for the Faith of the Gospel, for the extension and edification of the Church of Christ.

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

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

(Printed by request of the clergy).

In compliance with the request of our esteemed secretary, I have prepared the following paper upon the subject of the "Higher Criticism." It was not my intention or desire when I began to write to occupy more than fifteen or twenty minutes of the valuable time of this meeting, but I found, as I proceeded with my essay, that I could not compress it into anything like that space, and so I must throw myself on your indulgence, if what I have to say occupies the greater part of an hour in reading; and yet, I do not begin to enter into the depths of this important, difficult, and just now, among Biblical students, burning question. All I propose to do is to make some observations upon the assumptions, methods and effects of the new critical treatment of the Old Testament Scriptures. And perhaps it may be as well to mention just here that I employ throughout the terms "Higher Critic" and "the Higher Criticism," as they are now generally used, to designate a certain school of critics and criticism, which Bishop Ellicott prefers to call "Analytic," represented by Reuss and Graf, Kuenen and Wellhausen, R. W. Smith, Cheyne, and Driver. It is not necessary to dive very far into the mysteries of the Higher Criticism without perceiving that in the present aspect of the subject, much more is involved in these modern discussions on the Old Testament than the date, authorship, and mode of composition of the books, particularly of the Pentateuch. It will soon be discovered that underlying all these questions is a theory which professes to interpret the history of Israel according to the principle of a continuous natural development, from the lowest stages of belief up to monotheism, and from primitive usage up to the complete Levitical system.

This theory was not always in vogue among the Higher Critics. Its adoption marks a remarkable turning point in the history of Old Testament criticism. Before this, the criticism had proceeded mainly on literary grounds. Diction, style, ideas, the connection of paragraphs and sentences, supplied the staple arguments and furnished the criterion from which all conclusions were drawn. And the data being so vague, no sure footing could be found for a common standing ground, and so, speaking generally, every imaginable difference prevailed among the critics. But in 1866 Prof. Karl H. Graf, of Gottingen, published his essay on the Historical Books of the Old Testament, in which he proposed the complete reversal of the main results of the older criticism, by placing the law later than the prophets, by a big leap over the yawning gulf of five centuries. It certainly does not help to inspire confidence in the critical methods to know that this leap was actually made, and for no other reason than because the development theory rendered such an alteration necessary.

The Grafian hypothesis, as it was called, after the name of its author, did not at once commend itself to the German mind, and Graf himself was mainly to blame for its temporary disfavour, by separating the legal portion of the Elohist docu-

ment from its historical setting and transferring that portion alone to its new postexilic position, while he left the history where it was, as the oldest constituent of the Pentateuch. Such a separation, however, was impossible. The history and the laws were stamped with the same characteristics and could not be torn apart. While the controversy was raging, Dr. Ab. Kuenen, professor in Leyden, came upon the scene. He boldly grasped the situation. He saw that Graf's view, supplied the key to the history of the Old Testament, development, that he himself had been seeking. To his mind, it disposed of doubts he had long felt, and for the first time gave rational order to the details of the Pentateuchal legislation. But Kuenen corrected Graf's mistake. He saw that consistency required that the ritual and historical parts must go together, and so he maintained against all opposing critics the postexilic origin of both. In spite, however, of Kuenen's skill and power, the development theory hung fire until 1878, when Dr. Julius Wellhausen, of Marberg, by his brilliant advocacy of it, took Continental scholars by storm, and secured its triumph all along the line. The development hypothesis is now the underlying assumption of all principal works by the Higher Critics everywhere. Of course, such a theory, which regards the Bible as the resultant of purely human forces, is simple naturalism, as opposed to supernaturalism, but then, Graf, Kuenen, Wellhausen, the central pillars of the new critical system were pronounced naturalists. "The Hebrew religion," Wellhausen declared, "was a purely natural growth, an evolution obedient to the law at work in all ages of the world." Kuenen in the opening of his "Religion of Israel," says: "Our standpoint is sketched in a single stroke, as it were, by the manner in which this work sees the light. It does not stand entirely alone, but is one of a number of monographs on the principal religions. For us the Israelitish is one of these religions, nothing less, but also nothing more." Not very far behind their masters come the British and American critics. Prof. Cheyne in his preface to his Bampton lectures, thus states his relation to this evolutionary criticism. "In 1870, I passed into the school of Graf and Kuenen." In the body of his lectures, he speaks of the Bible doctrines as developed germs, not revelations from age to age. The Old Testament religion he tells us was no "heaven-descended theology;" it was arranged and set forth by the leaders of Jewish thought, who provided a programme of history and doctrine in accordance with a theory of their own. Canon Driver, while careful not to give expression to extreme views in his "Introduction to the Literature of the Old Testament," and not adopting Wellhausen's views in all respects, nevertheless acknowledges himself in general accord with the development hypothesis. In his notes on page 16 of the preface, he remarks that the "new historical setting in which criticism places many parts of the Old Testament and the correlation which it establishes between the religious history of the Old Testament and the principle of a progressive revelation, constitute a strong confirmation of the truth of the critical position." More plainly in an article of his in the "Contemporary Review," he says: "Wellhausen's theory, or one approximating to it, harmonizes most completely with the facts of the Old Testament." On this side of the water, when Dr. Gladden, who claims that he follows the leadership of "conservative critics" only, tells us that "the sacred writings are not inspired in the sense we have commonly given that word," and wishes to reduce revelation itself to what he calls "historical revelation," to acts not words, or as he expresses it again, "to the superintending care of God over the progress of history;" "His moral leadership in history," we may estimate how nearly, to a minimum, even, so-called, moderate critics reduce the supernatural element in the Bible.

The truth is, as Bishop Ellicott observes, in his "Christus Comprobator," that "the difference between the views of the foreign critics and their

English disciples is very slight; the latter accept the analytical view in the main, while modifying certain details and minimizing to some extent their phraseology." It is true, indeed, that some have been more daring than others; Kuenen, Wellhausen and Cheyne have advanced where Kirkpatrick, Ryle and Driver would at present refuse to follow, viz., to the denial of the historical truth of Christianity. Yet this is only a question of degree. The path trodden is the same, and from Cheyne's career, we can see that it inclines downward to unbelief.

Doubtless the fact that such a theory falls in with the spirit of the age, which is under the sway of evolutionary ideas, has contributed to its popularity. It suits admirably the Darwinian habit of mind, which pervades modern society, to frame a theory of Israel's religion in accordance with those laws of natural development which are supposed to have governed the growth of all the religious systems of the world. Mosaism and Christianity can now appear side by side with Buddhism and Mohamedanism in the science of comparative religion, all as being the outgrowth of the working of human instincts or cravings, and of the effort to give expression to sentiments, hopes and aspirations common to mankind. Such, then, is the huge fundamental assumption of the modern critical school. Let us now go on to see how they employ it to account for everything in the Bible.

This brings me to speak of the methods of this school. We have, then, to figure to ourselves these Higher Critics coming to the examination of the Old Testament Scriptures, armed with this theory of natural development. Their intention is to lay the theory along the facts and to work the facts into the theory; but, lo, they find the ground already occupied by a scheme which is in complete antagonism to their own, namely, that of supernatural development. This is undeniably the view which the Biblical writers take of the history of their nation. It is patent in every part of the books themselves; and it must be confessed that it is wonderfully consistent in its tenor. Read in the light of this theory, the Biblical narrative winds along its course perfectly naturally and easily. Its complete consistency is proved by the fact that all down the centuries and until quite recently, no one ever thought that any other account could be derived from the Scriptures, than that the history of the Hebrew nation is a history of miraculous intervention, and their literature the product of Divine inspiration. The problem, then, before the critics is twofold. First, to explain away the Biblical interpretation of the history; and, secondly, to fit the facts to the opposite theory. In a word, their task is destructive and constructive.

The critics are well aware of the difficulty of the problem before them, for Kuenen tells us that "the conception of Israel's religious development, which he dares to form, is totally different from that which anyone may see is set forth in the Old Testament." But what can baffle the ingenuity of the Higher Critics?

They begin their task by another assumption. They impute bad faith, or something very like it, to the authors of Old Testament history. The Biblical writers say: "we write thus, because thus things occurred." The critics reply: "Things did not so occur. What we maintain is that the scheme of the Hebrew writers, whereby they attribute to the Israelites high ideas of duty and a true knowledge of God at the beginning of their history, is an afterthought, which by a process of manipulation of the older documents, and by a systematic presentation of earlier events in the light of the later times at which they wrote, has been made to appear as if it were the original and genuine development." (Robertson).

Upon this understanding, which the critics do not argue about, but simply take for granted, they proceed to the analysis of the documents. These, as having been worked over in the interests of

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a theory, cannot, of course, be trustworthy throughout, and it now becomes the business of the critics to find out the truth about them. This they do in a manner which suggests the peculiar features of the inquisition. They place the books on the rack of a cruel and harsh criticism, and rack them to pieces; when dislocated and disintegrated in every part, they are prepared to deny the truth of their own old and wondrous story, and to bear out the assumptions of their inquisitors. This is no overdrawn picture or caricature of modern critical methods; if anyone thinks it is, let him listen to what Professor Robertson says on the 466th page of his interesting volume, on "The Religion of Israel." "The hypothesis of Graf," he says, "carries with it the assumption that the narratives of the Pentateuch are not history in the proper sense of the word at all, but the product of late imaginative writers, and, in short, fictitious. And not only are the narratives of the Pentateuch so treated; the historical and prophetic books are in a similar manner discredited, so as to be admissible as testimony only after they have been expurgated or adjusted on the principles of the underlying theory. The historical books, we are told, were written long after the events they relate, and even when they contain the record of historical facts, these records are overlaid with later interpretations of the facts, or even glossed over to obliterate them. Even the prophetic books are not to be relied upon to determine the religious history, for the books, in the first place, have undergone great alterations in the process of canonization, and in the second place, even where there is an unambiguous declaration of a prophet as to a certain sequence of events, it is open to us to accept or reject his statement on critical grounds. Modern critical writers, in fact, can scarcely lay their hand on a single book and say: Here is a document to be relied upon to give a fair, unbiased, and untarnished account of things as they are."

And now, having reduced the books to the condition just described by their destructive criticism, the work thereafter is constructive. Having separated the precious from the vile, the nucleus of fact from the legendary setting, the historical from the pseudo-historical, the early fragments from the later accretions and editorial additions, the Higher Critics, out of the sound materials that remain, after this sifting process, proceed to construct what they describe as a scientific history of the Hebrew nation, fitting each document, each section, each fragment, into its proper position, like the pieces of a Chinese puzzle, all along the line of natural evolution, the prophets earlier than the law, the Psalms later than both, for the most part, according to Cheyne, in the Persian or Greek period—the whole so compacted together as to exhibit the actual historic process of expansion, from the lowest to the highest conception of deity, from the simplest observances to the elaborate ceremonial of the priestly code of Ezra's days.

(To be continued.)

REVIEWS.

Homiletic Review, May, 1902. Frank Wagnall's Co., New York and London. \$3 per Year. Single Copies, 30c.

This number opens with a strongly expressed paper by the well-known Dr. Parker, of the "City Temple," London, Eng., on "The Preacher's Relation to the Socialistic Features of the Day." On its positive side it is rather a scathing indictment of the would-be popular, semi-political, preachers of the day; negatively, it is a powerful encomium on the course adopted in the Church of England. There is surely coming a time when the "preachers" of the various divisions of Christianity will ask the question, seriously and prayerfully: "Did Christ really found, through His Apostles, one Catholic, Apostolic Church, and

how can 80 or 100 different divisions of Christianity, really, even, if invisibly, constitute such a Church?" The late Dr. Joseph Cook has contributed a paper on "New England Preachers Tested by Time." These are all, except Bishop Brooks, the New England Puritan preachers. Dr. Cook curiously names Hooker and Whitfield among them. He was probably right about the latter. A very good, scholarly paper on "Pillars in the Old Testament," by Dr. Beecher, professor of Old Testament literature at Auburn, N.Y., Theological Seminary, follows, in which, he demolishes one of the "Higher Critic" "arguments." We are glad to see this paper coming from a "theological seminary." Dr. Schodde furnishes a brief summary of the results of the "Higher Critic" attacks upon both Old and New Testaments. It is a very reassuring paper, and ought to be read and remembered by everybody. A very useful paper "for information" on the "Life-of-Jesus Literature in the 19th Century," by Dr. Bernhard Pick, of Albany, N.Y., gives an historical sketch of the infidel and semi-infidel writers of the period. The rest of the review is taken up with the usual varied themes, which generally take up its latter part. Many of the topics are very well handled, and will prove of interest, no doubt, to very many. Altogether, we may consider this an exceedingly good number. We call especial attention to an article by Dr. D. S. Gregory, on "The Pulpit, Preaching and Our Present Problem." It is a truly remarkable article; one exceedingly well suited to the state of Protestant Christianity.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Windsor.—Christ Church.—An ordination service was held in this church on Trinity Sunday by the Bishop of this diocese, when two graduates of King's College, the Rev. A. H. Tyers, B.A., and Mr. Walter Cotton, B.A., were admitted to the priesthood and diaconate, respectively. The clergy present besides the Bishop were the Revs. S. Weston-Jones, rector of the church; Prof. Vroom, Dr. Willets, B. A. Bowman, Canon Maynard and Dr. Bowman. After matins at 10 o'clock, the ordination service proper began with the processional hymn, 160, A. & M., followed by the sermon, 1. Cor., iv., 1., which was preached by the Rev. S. Weston-Jones; Canon Vroom intoned the litany, and the Bishop was celebrant. Rev. B. A. Bowman, curate of St. Mark's, Halifax, acted as Bishop's chaplain. Mr. Tyers will continue to serve at Port Greville, as priest-in-charge. Mr. Cotton, who passed the voluntary preliminary examination recently, with first B.D. standing, has been appointed to a new mission at Cherry Valley, Prince Edward Island.

Kensington, P.E.I.—St. Mark's.—During the alterations and complete renovation of the interior of this church, Divine services will be conducted in the school-house. It has been found that all the windows in the church that were put in fourteen years ago, at a cost of \$175, will have to be replaced, besides a complete renovation of the church. This is a big demand on so small a congregation. It was only last year that the congregation had to repair and paint the exterior of the church. The Rev. J. A. Winfield hopes that Churchmen on the island and elsewhere will not be found wanting in a coronation gift to so worthy an object. The church at French River has also to undergo extensive alterations and repairs—a big undertaking for one parish.

MONTREAL.

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

James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. Luke's.—The Rev. W. W. Craig and Mrs. Craig were welcomed to this parish on the 23rd ult. by a large gathering of their parishioners and the clergy of the city. The Ven. Archdeacon Norton was in the chair and the school-room was filled by members of the parish of all ages. Speeches were delivered by the chairman, the new rector, Ven. Archdeacon Ker, Rev. G. Osborne Troop, Rev. F. J. Steen and Dr. Davidson. A musical programme was provided by Mrs. Roy, Miss Butler, Miss Bodman, and Miss Lily, and Messrs. Chautevert and Parry. Miss Audrey Bennett also sang "The Little Tin Soldier," and two ballads. She rendered them with wonderful technique and expression for a girl only twelve years old. Her voice is sweet and pure, and with proper care and training she promises to develop into a singer above the ordinary. Besides those already mentioned, the clergy present included the Revs. Elson I. Rexford, Dyson Hague, E. McManus, H. Gomery, E. Bushell, J. S. Ereaux, T. Everett, and H. E. Benoit. The adjourned vestry meeting of this church was held on May 26th, the rector, the Rev. W. W. Craig, presiding. Mr. S. Stone was appointed rector's warden and Mr. E. T. Lamb, people's warden. Mr. J. Elliott and Mr. J. Carey were appointed delegates to the Diocesan Synod, and the following were named the finance committee: Messrs. D. Foster, Jr.; J. Hyde, T. E. Lamb, Sr.; G. Ogden, J. Elliott, J. Neil, J. Carey, J. Thomas. The wardens' financial report and the reports of the Sunday school and Ladies' Aid Society were read, showing a satisfactory state of affairs, and suitable reference was made to the deaths of the two last rectors, the Rev. T. E. Cunningham, M.A., and the Rev. S. H. Mallinson, B.A., in such quick succession. A motion was passed that a memorial be placed in the church to the Rev. T. E. Cunningham, though whether it will be a window or a mural tablet yet remains to be decided.

The following are the official appointments of the Right Rev. James Carmichael, for the next seven weeks: June 5th—Wright. June 7th—River Desert. June 8th—Sunday, River Desert. June 10th—Aylwin. June 11th—Kazubazua. June 12th—Alleyne, Danford Lake. June 13th—Cawood. June 14th—Aylmer. June 15th—Sunday, Aylmer. June 15th—Sunday, Lower Eardley. June 16th—Upper Eardley. June 17th—Onslow. June 18th—North Onslow. June 19th—Bristol. June 20th—Bristol. June 21st to 24th—Sunday, parish of Clarendon. June 25th—Portage du Fort. June 26th—Bryson, "Coronation of King Edward." June 27th—Campbell's Bay. June 28th—Clarke's. June 29th—Sunday, Thorne. June 30th—Leslie. July 2nd—North Clarendon. July 3rd—Fort Coulonge. July 13th—Sunday, Montreal West, morning. July 14th—Pierreville. July 20th—Sunday, New Glasgow. July 22nd—Rawdon. July 23rd—Kildare. July 24th—De Ramsay. July 25th—St. Gabriel. July 27th—St. Johns. July 27th—Iberville.

St. George's.—It is said that a number of important changes are to be made in the clergy of this church, and that the Rev. Dyson Hague, who is now practically in charge of the parish, will have an able assistant in the near future, to whom a fairly large salary will be paid. Bishop Carmichael will shortly leave on his first pastoral visitation of the northern portion of the diocese of Montreal and will probably be absent from the city for a couple of months.

Christ Church Cathedral.—St. Grace, the Archbishop, held an ordination service in this cathe-

dral, on Trinity Sunday, when the following gentlemen were ordained to the priesthood and diaconate, respectively, viz.: Priest, the Rev. A. A. Ireland; deacons, Messrs. C. E. Jenkins, B.A.; J. B. Meyer, B.A.; E. H. Croly, B.A.; H. Charters, B.A.; F. L. Whitley, B.A.; G. Brownlee, H. C. Walsh. The ordination sermon was preached by the Right Rev. Dr. Carmichael, who chose for his text the words: "Stewards of the mysteries of God," 1. Cor. iv. 1. The candidates were presented by the Rev. Principal Hackett, the Archbishop's examining chaplain; the litany was said by the Rev. J. F. Steen, M.A., vicar of the cathedral, and ante-communion service read by the Ven. Archdeacon Norton, rector of the cathedral, assisted by the Very Rev. the Dean. The celebrant was His Grace, the Archbishop, who was assisted in the service by the Dean, the Archdeacon, the Rev. Principal Hackett, the Rev. Abbott Smith, the Rev. H. T. Boyle, the Rev. Frank Charters, the Rev. T. B. Jenkins, and the Rev. J. I. Stringer. The service was largely choral, the music being in charge of Mr. J. B. Norton, Lic. Mus., musical director of the cathedral. At the conclusion of the service, the Archbishop licensed the Revs. C. E. Jenkins, B.A., to Arundel; J. B. Meyer, B.A., to Poltmore; E. H. Croly, B.A., to Musonville; H. Charters, B.A., to Frelighsburg; F. L. Whitley, B.A., to Grace Church, Montreal; G. Brownlee to Campbell's Bay, and H. C. Walsh to River Desert. Before the ordination service proper was commenced, the Archbishop installed the new Dean of Montreal, the Very Rev. Lewis Evans. This formality took place immediately after the singing of the processional hymn. The Archbishop read his commission of appointment, the Rev. Canon Baylis, on behalf of the Chancellor, declaring the appointment valid. The new Dean read a few words, in the shape of a brief address, indicative of gratitude and submission, and was conducted by His Grace by hand to his seat in the upper chancel at the further end of the choir stalls from the cathedral.

St. Stephen's.—The congregation of this church presented its rector, the Very Rev. Dean Evans, at the conclusion of the service on Trinity Sunday evening, with an address on the occasion of his appointment as Dean of Montreal. It was signed by Messrs. J. E. Binns and Charles E. Cook, wardens, Messrs. E. W. Wilson and Thos. Montgomery, delegates to the Synod; Rev. Elson I. Rexford, Messrs. W. D. Birchall, Harry Brophy, Thomas Brophy, George Carson, John Carson, W. J. Morton, James Oliver, John Schofield, W. A. Scott, J. P. Seybold, A. Warminton, George C. Wells, W. J. Woodburn, and J. E. Wright, finance committee. The address was as follows: "As members of St. Stephen's church, we desire to avail ourselves of this early opportunity to convey to you, our esteemed rector, hearty congratulations upon the occasion of your appointment to the important and honourable position of Dean of Montreal, into which office you have been duly installed this Trinity Sunday. We rejoice that your conspicuous services in connection with the general work of the diocese, as well as your energetic and successful management of the work of St. Stephen's parish, in the face of many difficulties and discouragements, have been formally recognized by the venerable head of the diocese in the honour conferred upon you by this appointment. We feel that in selecting you for this highest office in the churches of this diocese, His Grace the Archbishop has not only conferred an important distinction upon our rector, but has also done honour to St. Stephen's congregation, which you have served with so much acceptance for more than a quarter of a century. We pray that you and Mrs. Evans may long be spared to enjoy your well merited honours, and to work out your long-cherished plans for the development of the work of our parish. The honours bestowed, impose upon rector and congregation greater obligations and furnish fresh incentives for more

energetic efforts in promoting the interests of the parish. We trust that recent movements in the congregation to provide better facilities for conducting the services of the Church and the general work of the parish may receive such an impetus from the incidents we commemorate to day, that it may be possible to carry out your plans concerning the extension of our church buildings at an early date."

What proved a most friendly and enjoyable reunion took place in the club room of the Windsor, on Wednesday evening, the 28th ult., when a complimentary dinner was tendered to the Very Rev. Dean Evans, by the wardens and officials of St. Stephen's chapel, in honour of his nomination to the office of Dean of the diocese of Montreal. Those who had worked with him for years past during his rectorship of the church, felt that the new dignity had been given to a most zealous and devoted pastor, and all were anxious to testify their appreciation of the appointment. Lt.-Col. John Carson acted as chairman, and Mr. Harry Brophy as vice-chairman. Those present were His Grace Bishop Carmichael, Ven. Archdeacon Norton, Ven. Archdeacon Ker, Rev. E. I. Rexford, Rev. M. D. Baldwin, Rev. H. T. S. Boyle, Dr. L. H. Davidson, Messrs. Thomas Brophy, J. E. Binns, R. H. Bartholomew, W. D. Birchall, G. M. Bosworth, Frank Baylis, George Carson, C. J. Covert, Basil Evans, Trevor Evans, Thomas Montgomery, Allan Macduff, E. C. Mount, C. S. J. Phillips, W. A. Scott, R. J. Tooke, George C. Wells, R. Wilson-Smith, Major E. W. Wilson. When full justice had been rendered to the many good things prepared by the chef, the toasts of "The King," "Bishop of Montreal," and "Our Guest," were proposed. In one of his characteristic speeches, His Lordship Bishop Carmichael referred to the long friendship that had existed between Dean Evans and himself, and was sure that the new honour had been nobly gained. In his short address, Dean Evans cordially thanked all present for their great kindness to him, and referred feelingly to the manner in which he had been congratulated from even the most unexpected quarters. Speeches of congratulation were also made by Ven. Archdeacon Norton, Ven. Archdeacon Ker, Rev. E. I. Rexford, Rev. F. Boyle, Dr. Davidson, T. Brophy, J. E. Binns, W. D. Birchall, R. Wilson-Smith, and T. Montgomery.

ONTARIO.

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

Kingston.—The meeting of the Executive Committee of the diocese of Ontario was held on May 23rd, at ten o'clock. The Lord Bishop of Ontario occupied the chair. Archdeacon Carey presented the report of the sub-committee on Mrs. Lewis' claim for the amount due to the late Archbishop. The amount with interest was ordered to be paid. The Chancellor presented the report of the commission on the division of funds with the diocese of Ottawa. The report was adopted and a committee, consisting of the Very Rev. the Dean of Ontario, the Venerable Archdeacon Carey and Chancellor Walkem was appointed to adjust the final settlement with the Ottawa diocese. The finance committee recommended the purchase of a new set of books, which was adopted. Dean Smith presented the report of the Mission Board, showing a balance of \$1,899 to the credit of this department. The committee classified the parishes as follows: Class I., \$100—Wolfe Island and Edwardsburgh. Class II., \$150—Madoc, Marmora, Shannonville and Tweed. Class IV., \$250—Lansdowne, Augusta, Front, Marysburgh, Pittsburgh and Selby. Class V., \$300—Loughboro', Queensborough and Westport. Class VI., \$350—Parham and Sharbot Lake. Class VII., \$400—Bancroft, Clarendon and Coe Hill. Class VIII., \$500—North Addington. The reports were adopted. A sub-committee, consisting of Bishop Mills, the

Chancellor, Clerical Secretary Grout, and Mr. Carson were appointed to arrange for the printing of the report of the Mission Fund. The Clergy Trust Fund report was presented by the Rev. J. R. Serson, and showed a balance of \$1,700. The Rev. Canon Burke was made annuitant of the fund dating from the 1st of July last. Canon Jarvis was made an annuitant of the fund from the 1st of January last. The Chancellor read the report of the diocesan canvasser, Rev. C. J. Hutton, showing the amount of subscriptions received up till the 30th April to be \$40,461. The Synod will be opened on June 17th at 10.30 a.m.

Oxford Mills.—The Rev. Frederick A. Reeve, youngest son of the late principal of the Ontario Law School, and brother of the rector, was ordained to the priesthood by the Bishop of Toronto in St. Alban's Cathedral, on Trinity Sunday, and has accepted the charge of Point Claire, diocese of Montreal. Mr. Reeve has many friends in this parish, where he was curate during the past six months.

Belleville.—St. Thomas.—The Venerable Archdeacon Worrell, of Kingston, met a number of the congregation of this church at the Church Hall last week, in regard to his appointment by the Bishop as successor to the Rev. Canon Burke. There was a good attendance, although the political meetings in the city kept many away. The Archdeacon addressed the congregation and created a favourable impression. He did not decide definitely to accept the Bishop's appointment, and will meet the congregation again this week, when he is down on the programme to address the members of the diocesan Woman's Auxiliary, which will be in session here for three days at that time.

Brockville.—Trinity.—Special services, commemorative of the 25th anniversary of this church were held on Trinity Sunday, and passed off most successfully. There was a celebration of the Holy Communion at 8 a.m. Large congregations filled the church during the day, and the musical portions of the various services were especially well rendered by the choir. They were of a more than usually ornate character. The sermon in the morning was preached by the Rev. E. L. Sanford, rector of St. John's, Ogdensburg. In the afternoon a special children's service was held when the address was given by the Ven. C. L. Worrell, Archdeacon of Ontario. The Archdeacon preached in the evening from Acts ii., 47, and His Honour, Judge McDonald, read the lessons. During the offertory Miss Katie Woods sang: "I Heard the Voice of Jesus Say," with power and sweetness. The service was brought to a close with a new vesper hymn used for the first time, which was very impressive and suitable for an anniversary event. The special thank-offering amounted to \$127, which will be applied to the cost of reshingling the church. The first rector of this church was the Rev. E. P. Cranford, M.A., who is now the rector of St. Luke's Cathedral, Halifax. When Mr. Cranford was appointed to the parish there was no church, and for the first two years of his ministry services were held in Victoria Hall. The corner-stone of the church was laid on September 3th, 1876, and the church was opened for Divine service by the late Archbishop Lewis on May 27th (Trinity Sunday), 1877. Mr. Cranford remained at Brockville till 1889, when he was succeeded by the Rev. Dr. Nimmo, who was in turn succeeded by the present rector, the Rev. G. R. Beamish, in January, 1898, four and a half years ago. The parish has a record that it may well feel proud of. From a small beginning, it has grown to be one of the most influential and important charges in the diocese of Ontario, doing a work in its own particular sphere that is second to none. The Lord Bishop of Ontario administered the apostolic rite of confirmation in this church on Sunday, May 25th, before a large

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emigration, which filled every available space in the sacred edifice. There were eleven males and sixteen females confirmed, eleven of whom were adults. These all made their first communion, together with a large number of communicants, who received with them. In the evening, the rector preached on the observance of Sunday to a large congregation.

OTTAWA.

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

Ottawa. St. John's Hall.—The executive committee of this diocese met here on Thursday, the 22nd ult., the Bishop presiding. A great deal of routine business was transacted. Mr. J. M. Courtney, chairman, presented the report of the insurance committee. It showed that the value of property in the diocese was \$34,150, this was covered with insurance amounting to \$353,206. The loss during the last ten years was \$3,125, and the amount received from the insurance companies was \$2,325. The Episcopal Fund committee reports showed that the amount collected during the year was \$2,208.93, and interest on account settled between the diocese of Ontario and Ottawa, \$528.70, making a total of \$2,737.13. Of this amount \$2,725.50 had been paid, leaving a balance of \$11.83. The capital of the fund on 30th April was \$45,500, together with settlement from Ontario diocese, \$16,311.46, making a total of \$61,811.46. The committee on education recommended that His Lordship be earnestly requested to arrange that one evening during the session of the Synod be set apart for a Sunday school conference. The Archdeacon, Canon and Messrs. Gisborne and Hayter were appointed a committee to prepare a programme for the conference. The report also recommended that the various clergymen use every opportunity to bring before their congregations the claims of Trinity College. The Mission Board committee submitted the following classification schedule: Class 1—\$100, Franktown. Class 2—\$150, Lanark, Bearbrook, Navan, and Janeville. Class 3—\$200, Caledonia Springs, Crysler, Gloucester, Nepean, Vankleek Hill. Class 4—\$250, Metcalfe, Cobden, Maberly. Class 5—\$300, Mountain, Port Elmsley, Russell, Renfrew. Class 6—\$350, Winchester, Plantagenet. Class 7—\$400, Petawawa, Combermere, Glengarry, Douglas, Killaloe. Class 8—\$600, Mattawa. The committee decided to vote \$400 for the formation of a new mission to embrace Cedar Hill, White Lake and Galetta. It was also decided to add the sum of \$590.50 to the capital of the sustentation fund to bring the total up to \$29,600. The revenue of the missions, \$9,102.89; expenditure, \$2,423.70 less. The following motion was unanimously adopted: "That the Board of Diocesan Missions of Ottawa has learned with the deepest regret of the death of Mr. James P. Nutting, a member of the board, and desires to put upon record its high appreciation of the very great services he so zealously rendered to the Church and deep sense of the loss it has sustained." The following was added to the report: "That His Lordship, the Bishop, as soon as he can see his way clear to make the following changes in the mission of Beckwith and Montague: That Tennyson be detached from Port Elmsley and attached to Franktown, \$100 of the grant to Port Elmsley be transferred to Franktown and an additional \$200 be made to that mission, and a grant of \$200 be made to the new mission comprising St. Bedes, St. John's and North Montague. The Clergy Trust Fund report showed that the balance was \$213.35. Owing to the death of Rev. T. W. Dobbs, Rev. Canon Muckleston was placed on the Commutation Fund. Mr. J. Travers Lewis presented the report of the commissioners appointed to settle the differences between the dioceses of Ontario and Ottawa. The commissioners were successful in arranging a full settlement and received the sum

of \$22,616.63, which the commissioners brought back to Ottawa by cheque from the incorporated Synod of the diocese of Ontario. The report considers the settlement a credible one, and expresses their appreciation for the courtesy extended them by the diocese of Ontario. A communication was read asking the co-operation of the committee in the inauguration of a reciprocity fund among the different dioceses. The matter was referred to the legislation committee to report at next Synod. The fund enhances the Widows' and Orphans' Fund, the Superannuation and other benefit funds.

The Bishop of Ottawa is issuing a pastoral letter to his clergy respecting the Coronation service, which will be held on Coronation day in all the churches of the diocese. The form will consist of the prayers to be said in Westminster Abbey on that day.

TORONTO.

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

St. Luke's.—The new school-house, which has been in the course of erection for some time past, is now finished, and will be opened with a religious service on Sunday afternoon next, at 3 o'clock, in which several clergymen and laymen will take part. The service will be open to the public, and it is hoped that a large number of those interested in the church and parish will make a point of attending it.

Havergal Hall.—The corner-stone of the new assembly hall, to be erected to the western end of the Havergal College building, Jarvis street, was formally laid on the 27th ult. in the presence of the directors, teachers and pupils. The ceremonies opened in the school, where Prof. Plumptre read a portion of the service, the Revs. T. R. O'Meara and A. Gandier offered prayer, and Hon. S. H. Blake gave a short address. On adjournment to the lawn, where the stone was to be laid, the remainder of the service was read by Prof. Cody, with a prayer by Dr. N. W. Hoyles. The young ladies then enjoyed themselves with tea and tennis on the lawn. The new building is to contain a large assembly hall, a new junior school and a large dining-room, and is intended only to add to the comfort rather than the capacity of the college.

Trinity University.—The Cape Times of April 30th says: "Trinity University, Toronto, has conferred upon the Very Rev. L. P. Booth, M.D., Dean of St. John's, the degree of D.D., the Dean being already a graduate of that university. The parishioners of St. James', Umtata, took the opportunity thus afforded them of presenting him with the robes and hood of the degree. The presentation, which included also a balance for the purchase of books, was made by Mr. Clark on Saturday, April 19th, in the private room of the Chief Magistrate at Umtata, the Chief Magistrate, Major Sir H. D. Elliot, K.C.M.G., adding a few words of very hearty congratulation. On the following day the degree was formally conferred on the Dean by the Bishop of St. John's, in St. James' church."

St. James'.—After the choir practice on Friday evening, 30th ult., the Rev. Canon Welch, rector of the church, on behalf of the clergy and members of the choir, presented Mr. Oscar Wenborne with a handsome gold locket and chain, after which Master E. A. Grasett, on behalf of the chorister boys, presented Mr. Wenborne with a silver-mounted umbrella. Speeches were made by the rector, Dr. Ham, and other members of the choir. Mr. Wenborne is about to take up his residence across the border.

St. Stephen's.—During the present summer the alterations, which are in contemplation, will be

made in this church. The total cost will be \$1,500. On Sunday last, in answer to an appeal from the rector, rather more than \$1,200 of the sum was either subscribed or promised.

Church of the Redeemer.—The resignation of the Rev. Septimus Jones, the rector of this church, will take place on the 1st July next.

Balmy Beach.—The Church of England summer pavilion and tent was opened for service last Sunday. This is its eleventh year, and was the first building of its kind in the Dominion. The congregation filled the building to the doors, and it is feared that it will not accommodate all that wish to worship there this season. It has been removed from its former site, as the ground on which it stood was sold, but the lot it is now placed on has been purchased. Although the news of "peace" only reached this suburb shortly before service, the chancel was profusely decorated with flags, and "God Save the King" was the opening hymn. The Thursday evening limelight services commence on the 12th inst. The Rev. H. C. Dixon, who has had charge of this work since it commenced, will officiate this year also.

St. Stephen's.—At a special vestry meeting held on May 26th, it was unanimously decided to enlarge this church during the coming summer. The proposed plan is to extend the side aisles the full length of the church. This will give an increased accommodation for about 140 people. The enlargement is badly needed, as the church has been taxed to its utmost capacity during the past winter.

Peterborough.—St. John's.—The quarterly meeting of the rural deanery chapter of Northumberland was in session on Tuesday, the 20th ult., in this church. The Rev. Rural Dean Warren, of Lakefield, presided, and there were also present the Rev. J. C. Davidson, Rev. E. A. Langfield, Rev. A. J. Reid, Rev. E. R. James, Rev. G. A. Field, and the secretary, Rev. W. L. Armitage. The vacancies in the missions of the deanery were discussed with the result that a strong recommendation was passed inviting the council of the archdeaconry of Peterborough to make it a subject of discussion at their next meeting, that provision might be made for constant and effective superintendence of the parishes and missions. The temperance question was also taken up and a paper written by Mr. W. Fitzgerald, of Brighton, was read by the secretary. In reference to the observance of Sunday, as a day of rest, much was said, and the following resolution was passed: "Whereas, at the present time, many hostile forces are directed against the sanctity of the Lord's Day, be it hereby resolved that we, the members of the rural deanery of Northumberland, will do all in our power to preserve the proper observance of the Lord's Day, and we will strongly oppose anything that will take away from the people the God-given day of rest." An excellent paper on St. John iii., was read by Rural Dean Warren, which was followed by a lengthy discussion. The next meeting will be held in Hastings on September 8th and 9th, and it was decided to pool the travelling expenses hereafter.

Port Hope.—The regular May meeting of the rural deanery of Durham and Victoria was held here on Tuesday and Wednesday, May 20th and 21st. There were nine members present. The Rev. W. C. Allen read a very interesting paper on "Higher Criticism," which was followed by a discussion in which nearly everyone present took part. The general opinion, as thus expressed, was that every clergyman should not necessarily try to be a Higher Critic, as all have not the time or the opportunity, or the inclination or ability to be such; but that no one who believed that the Bible was God's Word need be afraid of any such criticism, especially when it was in the hands of

honest, God-fearing seekers after truth. In the evening there was service in St. John's church, at which the Ven. Archdeacon Allen preached on "The Work of the Holy Ghost," taking as his text, St. John vi., 63. "It is the spirit that quickeneth." On Wednesday morning there was a celebration of the Holy Communion at 9 o'clock, followed by another session of the chapter. A communication from the deanery of Northumberland and Peterboro was read asking the deanery of Durham and Victoria to co-operate in a redistribution of the two deaneries. As the time was limited, the matter was handed to a committee to consider and report on at the next meeting, the committee being the Revs. C. H. Marsh, R.D.; R. Seaborn, and the secretary, W. J. Creighton. A chapter in the Greek Testament, Titus ii., was read and considered. The next meeting will be held at Bowmanville on Thursday and Friday, September 18th and 19th.

NIAGARA.

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

Hagersville.—All Saints'.—On Trinity Sunday evening the Lord Bishop of the diocese confirmed a large number of candidates, who had been prepared by the incumbent, the Rev. L. W. B. Broughall, M.A. Twenty-six persons received the laying on of hands. After Evensong, which was said by the incumbent, the candidates were presented to the Bishop, who delivered a most helpful, practical, and lucid address on the doctrine of the blessed Trinity, which was eagerly listened to by a large congregation, which filled the seats and aisles of the church. All through the service was bright and hearty and the singing very good.

Stamford.—Sunday, May 25th, was the last Sunday of Rev. R. H. Archer's ministry in Stamford. He has been very faithful and conscientious in his work during the ten years that he has spent there, and the congregation were much attached to him. At the conclusion of the Communion service that Sunday, the congregation remained at the request of the wardens, when a purse of \$60 was presented to him with the following address: "Rev. and Dear Mr. Archer.—We, the undersigned churchwardens and lay delegate, on behalf of the congregation of this church, desire to express our feelings of deep regret at your departure from the ministry of this church, a ministry you have served so faithfully for so many years. We wish also to acknowledge our grateful thanks for the work of Mrs. Archer in the choral service of the Church. But while regretting your departure, we are glad that the Bishop has appointed you to the living of Arthur, in the county of Wellington, and our earnest wishes are that you may be long spared to work in your Master's service, that you and Mrs. Archer may meet with faithful and pleasant friends and that every blessing, temporal and spiritual, may abound towards you. (Signed), Harrison C. Newburn, Percival Prest, churchwardens; James Marsh, lay delegate. Mr. Archer was evidently deeply touched by this token of regard and affection, and said that he was perfectly assured of the friendship of the congregation, even had no such tangible proof been given, and that it was a great comfort to him to know that his endeavours to do his Master's work had been appreciated, and that he had thus gained their esteem and affection. The congregation also showed their appreciation of all that Mrs. Archer had done in the parish by presenting her with a handsome gold watch which will always remind her of the esteem felt for her by the good churchpeople of Stamford. There were large congregations at both morning and evening services. The Rev. Canon Gribble was present at the latter and took part in the service, adding a few words at the close after the earnest farewell address of the departing curate. The Rev. T. Motherwell, who has been appointed rector of Stamford, began his work there on the first Sunday in June.

HURON.

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

Windsor.—The Rev. Canon C. C. Johnson, one of the oldest clergymen in the Canadian Church, died at his home in this city on the afternoon of 28th ult., aged 73 years. He was a graduate of Trinity University, having been educated previously to that at Upper Canada College. He had been in Holy Orders for about half a century. The deceased gentleman held many important appointments during his career, and retired from active work a number of years ago, since which time he has resided in Windsor. Four sons and a daughter, all of whom live in the United States, survive him.

Lucknow.—St. Helen's.—This church was consecrated by the Bishop of the diocese on Tuesday, the 27th ult. Just a year ago on the 23rd of May the Bishop was present to lay the corner-stone of the new church. Since then the building has been completed and paid for by the congregation. Three years ago this congregation was rated almost a dead cause, and now it is very much alive. The church fabric has cost in all about \$2,500, and the furnishings about \$175 more. Towards this in the twelve months the congregation have raised a little over \$2,200. There are only eighteen contributing families in the congregation, thus it will be seen that all have done their part. The service of consecration was most impressively read by the Bishop, after which he delivered a most eloquent sermon, from Eph. ii., 20, in which he pointed to the solidity of the foundation teachings of the Church of England, demonstrating them to be scriptural, ancient and pure. After the sermon the Holy Communion was partaken of by thirty-five persons. The Revs. William Lowe, M. M. Goldberg, H. J. McLeod, and the incumbent, the Rev. C. H. P. Owen, assisted the Bishop. The service lasted in all over three hours, and though the congregation filled the church, those present followed the proceedings with great interest.

Brantford.—St. John's.—Church progress in the parish of Grace church, Brantford, is evidenced by the fact that the district church of St. John's, which has hitherto been supplied from the mother church, with an afternoon service only, and a monthly celebration at 9.30 a.m., has now begun regular morning and evening services, under the charge of Rev. C. B. Kenrick, of Toronto. This is, however, only a temporary arrangement, Mr. Kenrick having consented to stay in Brantford for three months only, with the intention of returning to Toronto at the end of the summer. It is hoped, however, that his work will pave the way for the engagement of a permanent minister in charge, under the direction of the Rev. G. C. McKenzie, the rector of the parish. Mr. Kenrick commenced holding services in St. John's on June 1st. During his stay in Brantford he is to be the guest of Mr. and Mrs. Shadbolt of the Bank of Montreal, who are enthusiastic workers in St. John's mission.

MOOSONEE.

J. A. Newnham, D.D., Bishop, Moosonee.

The Right Rev. J. A. Newnham, D.D., arrived in Toronto on the 22nd ult., after a year's absence in England. He was accompanied by Mrs. Newnham and their five children. They will stay in Toronto for two or three weeks before proceeding to Moose Fort. The visit to England has done both the Bishop and Mrs. Newnham and their children a great deal of good. The Bishop was to have gone to Winnipeg on pressing diocesan business on the 24th ult., for some days, but was prevented from doing so by an attack of illness, from which he has now recovered. The Bishop has secured the services of the Rev. M. Woodhall, an energetic young clergyman, who is ex-

pected to arrive in Canada shortly. He will go to Moose Fort in the autumn.

KEEWATIN.

Additional subscriptions received by Rev. H. D. Cooper, for the church at Dryden, Rainy River District, Ont.: From Dr. J. Fletcher, \$5; Rev. Provost Macklem, \$1; Rev. J. K. Godden, \$1; a Lady in England, \$2.50; Mr. George Simmons, \$2; Miss J. Sills, \$1. The amount now received is about \$50, which, with the material and labour promised, enables the building committee to commence the work; but it is hoped that more assistance in cash may yet be sent by sympathizing friends and members of the Church.

Correspondence.

All letters containing personal allusions should appear with 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.

DECLINE OF THE CHURCH.

Sir.—It is impossible for us, I am sure, to regard the facts disclosed by the census, looking at the Dominion as a whole, with anything but very deep pain and self-reproach. There must be something radically wrong in the organization and administration of our Church for such a state of things to be possible. We profess to have—we have that to offer to souls which in its fulness cannot be found in those bodies which are growing so rapidly around us—a heritage rich with a commission and benediction direct from Christ Himself, rich with the heirlooms of twenty centuries of continuous history, a faith identical with that once delivered to the saints, pure and purified, a form of worship embodying the spirit and the devotion of universal Catholic Christendom in its earliest purest day. Why, then, does our Church in this country halt in its progress? Why does a sect that only dates from the 16th century, or still more, a religious brotherhood that only came into existence less than one hundred years ago, gain upon her in the gathering in of members? I know that many people say there is no use in bringing forward into the light of day such disagreeable facts; it will only embolden those who do not wish well to our Church, and make them flatter themselves in their fancied superiority; it can do no good, but ill alone; I do not at all agree with such an idea; I believe, on the contrary, that there has been far too much of such self-blending to the true state of things in our Church, and especially in Canada, and that the first and most necessary step to remedy an evil is plainly to acknowledge any shortcoming, whether in the individual or a society, boldly to face it and manfully to court all enquiry as to its cause. The need for a careful enquiry as to the cause of our small progress in this country is the more apparent if we look over our border to the south. In the U.S.A. the progress of our Church has been almost phenomenal. Why should there be this very wide difference between the progress of the Church in the States and in Canada? It is impossible to disguise from ourselves the fact that those who are opposed to the later developments in our Church, which had their origin in what is usually called the Oxford Tractarian Movement, of about sixty years ago, are very ready to attribute the want of progress to the disputes, ill-feelings and revolt of many Church people, against the teaching and practice thereby brought in, which they affirm have been caused by those developments. To do so however, is to assert that which is directly contrary to history and to fact. The miserable minority in which our Church now stands in this

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CHURCH.

I am sure, to re- census, looking at anything but very ere must be some- ganization and ad- r such a state of fess to have—ch in its fulness which are grow- ritage rich with a irect from Christ ns of twenty cen- aith identical with s, pure and puri- ing the spirit and lie Christendom in , then, does our ts progress? Why t the 16th century, herhood that only ne hundred years ng in of members? there is no use in of day such dis- bolden those who h, and make them iced superiority; it I do not at all e, on the contrary, of such self-blend- in our Church, hat the first and an evil is plainly g, whether in the o face it and man- s cause. The need cause of our small more apparent if he south. In the urch has been al- there be this very gress of the Church It is impossible to that those who are nts in our Church, t is usually called ent, of about sixty attribute the want feelings and revolt t the teaching and which they affirm elopments. To do rich is directly con- The miserable now stands in this

country had its origin long prior to any such developments. In England, it is a notorious, universally admitted fact that there never has been a period in the history of the Church when it has shown more power of spiritual life, activity and expansion, and been more in self-denying works, than during the last sixty years. But the Church in the U.S.A. is in itself an abundantly sufficient answer to this objection. Nowhere have the principles, which were at the root of the Oxford Movement made such rapid progress during the last thirty years, and nowhere has the Church so conspicuously won her way, not only in the matter of mere numbers, but to an influence and power in the nation for weighing its mere numerical strength. And to my mind it must be so; where those principles are firmly held and with care and diligence inculcated, the Church must grow, attracting earnest souls to her bosom by the gifts she is seen to be able to offer. It may be, indeed, after a time of rebuke and falling away of some who cannot endure sound doctrine, but nevertheless surely and certainly; for what are those principles? Simply (1) The maintenance of the authority of the Church as the one Body of Christ endowed by Christ Himself with all gifts necessary for the healing of souls and their establishment in all godliness of living, and (2) the inculcation of the duty rendering to God the best of all we can in our acts of worship. And these are the principles of the primitive Church, and as undoubtedly, of Holy Scripture. On mere Protestant principles, or as a mere Protestant religious body depending on the will and choice of man for its authority and methods of action, our Church has nothing to offer that cannot be far better found in the voluntary religious organizations; on true Catholic principles, and as the rightful Catholic Church of the country, as a divinely constituted body with a ministry receiving its commission from Christ Himself, and a pure apostolic faith, we occupy a unique position in Christendom. What, then, are the hindrances to our Church's progress? First amongst them, I would place the want of the power of united action in our Church; and last, I would place want of more freedom and elasticity in modes of conducting services in other words, more true Catholicity of practice, for the idea of a cramped, rigid uniformity is quite modern, the product first of mediaeval Romanism, and then of sectarianism. W. H.

CHURCH NEEDED.

Sir,—I am living in a place where there is not much religious instruction for the Church of England people, and nearly all are getting very careless as regards their spiritual life. During the winter months there is service only once a month in our church. I speak more for the young people. Youth must be kept busy. When Sunday comes and they do not go to church, they find the time long. The young men go out hunting or snowshoeing, or else the girls and boys play games together or skate. Most young people, when not reminded of religion, think of amusement. When service is held in the church only a few go, and these are nearly all elderly people. The young people do not want to go. There is no music in the church, and they were never taught to sing hymns, and they are unaccustomed to sitting still. Service does not come often enough to train them in good habits. In summer we are not quite so forsaken; a student comes into the settlement every Sunday for church and Sunday school, but winter is longer than summer. In winter they forget what they learned in the summer. I think we need a minister with us most of the time. The very small sum we give to foreign missions occasionally, would do more good if given to support our minister. I would like kind, intelligent, people to know that home missions are very much neglected here in the "backwoods." If anyone has good advice to give please remember us. M. E. C.

CHURCH DECLINE.

Sir,—I venture to give below two or three reasons for the decline of the Church: 1. The controversy within the Church herself, i.e., "High and Low," which is altogether unfortunate, and will most assuredly prove fatal to the prosperity of the Church in this country. 2. The lack of sympathy and friendship which exists between the clergy in the Motherland and the class of people who come out to settle in Canada and other colonies. The poorer classes, who are clerically bulldozed at home rejoice in their freedom here, and at once discard the Old Church. 3. The lack of funds, and consequently the work is undermanned. EXPERIENCE.

"GUILD OF CHURCH MUSICIANS."

Sir,—I cannot let the Rev. Wm. Robert's letter in your issue of the 22nd ult. go unanswered. I am afraid he thinks I am an advocate of a so-called rival guild; emphatically I am not, for the G.C.M. has no rival. I am a member of the Guild of Organists (England), and proud am I to belong to such an institution, which has and is doing excellent work in the "Old Country;" but I do not believe that this English guild is the thing we want. As one of your correspondents lately wrote under "Decline of the Church," we suffer from the name "Church of England;" it should be "The Church in Canada," and so I think we should have a Canadian Guild of Church Musicians, call it what you like, having for its object the advancement of good Church music and to the good of our holy mother, the Church. No, I am sure, Mr. Editor, the G.C.M. cannot help matters here, for the simple reason it has a bad name or rather had (for I understand from a fellow organist, whom I have lately met, the examinations are good and well up to the average, and therefore we will presume it is trying to pick up, and henceforth live an upright and useful life), but it received such a "black eye" (pardon the expression) in 1897, that should it be established here in Canada, it will for many years at least be looked upon with suspicion. Let us all strive to organize a guild or association which will embody all the good points, if possible, of the G.C.M. Guild of Organists (England), College of Organists, and American Guild of Organists, etc. Please pardon my constant communications, assuring you and your readers I am only interested in the cause of good Church music and the advancement of the Church. CANTOR.

BEAUTIFUL THINGS.

Beautiful faces are those that wear— It matters little if dark or fair— Whole-souled honesty printed there.

Beautiful eyes are those that show, Like crystal panes where heart-fires glow, Beautiful thoughts that burn below.

Beautiful lips are those whose words Leap from the heart like songs of birds, Yet whose utterance prudence girds.

Beautiful hands are those that do Work that is earnest, and brave, and true, Moment by moment the long day through.

Beautiful feet are those that go On kindly ministries to and fro— Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear Heavy burdens of homely care With patient grace and daily prayer.

Beautiful lives are those who bless— Silent rivers of happiness, Whose hidden fountains but few may guess.

OUR FAULTS IN OTHERS.

Many people have a genius for seeing the faults of others, but there is one peculiarity about this faculty which will be an interesting study for the psychologist; it is the tendency to criticize most sharply those faults in others which are most prominent in ourselves. In other words, that which excites our greatest antagonism is the duplication of our own traits. It would be amusing, if it were not disturbing and pathetic, to hear people criticize mercilessly traits in others which everybody recognizes as being the special possession of the critics themselves. It is pathetic because it shows how little we know about ourselves, and it is disturbing because it suggests to the listener that he may be doing precisely the same thing. In all probability he is. So little do we know ourselves, as a rule, that when we see parts of our selves in others we detest them. If we recognized them as being in a sense our own possessions, we might not like them any better, but we should surely sympathize with their possessors. If there is any common experience which ought to draw us together, it is identity of struggle and temptation. We ought to stand shoulder to shoulder with those who are fighting the same fight which we are fighting, and who find in themselves the same tendencies to evil or to weakness; and yet these are the very people from whom, as a rule, we withdraw ourselves most entirely, and upon whose shoulders the lash of our criticism falls most mercilessly. It is a good plan when one finds he is specially irritated by certain traits in another, to study himself closely, in order to discover whether those very traits are not his own characteristics. It generally happens that a trait which is specially irritating in another is the very trait which everybody finds in us.

ENTIRELY TO GOD.

Are we willing to give ourselves entirely to God, to let Him do with us whatever He pleases, to follow anywhere at His bidding, to renounce anything at His call, asking only in return, that He will give us Himself, with all His infinite love, to be ours from this time forever? If we are thus willing, let us kneel down this moment and tell Him so. Alone with God, let us give Him ourselves, all we have and are and shall be, to be unreservedly His.—W. R. Huntington.

Satisfaction in Diamonds.

For many years past we have been large dealers in diamonds. The stones we have sold have been instrumental in bringing us additional business, on account of their good quality and the general satisfaction they give. Our stock is very complete, and if you are thinking of diamonds, we ask the pleasure of your inspection.

WANLESS & CO., ESTABLISHED 1840. 168 Yonge Street, Toronto

DOMINION BANK.

The thirty-first annual general meeting of the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 28th, 1902.

Among those present were noticed: Col. Mason, Messrs. William Ince, Wm. Spry, E. B. Osler, M.P.; W. D. Matthews, Wm. Ross, M.P.; A. W. Austin, Thos. Walmsley, Timothy Eaton, Dr. F. J. Ross, W. G. Cassels, David Smith, G. W. Lewis, A. R. Boswell, P. Leadley, Richard Brown, G. N. Reynolds, A. Foulds, V. H. E. Hutchinson, W. R. Brock, M.P.; J. J. Foy, K.C.; John T. Small, Anson Jones, F. Wright, David Kidd, Wm. Davies, H. L. Stark, H. Gordon MacKenzie, J. Gordon Jones, W. Crocker, A. K. Roy, George W. Scott, George B. Sweatnam, J. F. Kavanagh, H. B. Hodgins, Ira Standish, A. E. Webb, John M. Bond, Charles Cockshutt, John Stewart, H. M. Pellatt, T. G. Brough and others.

It was moved by Mr. Wm. Ince, seconded by Mr. W. R. Brock, that Mr. E. B. Osler do take the chair, and that Mr. T. G. Brough do act as secretary.

Messrs. A. R. Boswell and W. G. Cassels were appointed scrutineers.

The secretary read the report of the directors to the shareholders, and submitted the annual statement of the affairs of the bank, which is as follows:

REPORT.

The directors beg to present the following statement of the result of the business of the bank for the year ending 30th April, 1902:

Balance of Profit and Loss account, 30th April, 1901 \$100,482 10
 Premium received on new capital stock 59,708 12
 Profit for the year ending 30th April, 1902, after deducting charges of management, etc., and making provision for bad and doubtful debts 353,172 54
 \$513,362 76

Dividend, 2½ per cent., paid 1st August, 1901 \$ 61,400 10
 Dividend, 2½ per cent., paid 1st November, 1901 .. 61,900 60
 Dividend, 2½ per cent., paid 1st February, 1902 .. 62,488 00
 Dividend, 2½ per cent., payable 1st May, 1902 62,500 00

\$248,288 70
 Transferred to reserve fund 59,708 12
 \$307,996 82

Balance of profit and loss carried forward \$205,365 94

Reserve Fund.

Balance at credit of account, 30th April, 1901 \$2,440,291 88
 Transferred from profit and loss account 59,708 12
 \$2,500,000 00

Branches of the bank have been opened during the past year in Gravenhurst, Ont., Wingham, Ont., Stanstead, Que., and in Toronto at the corners of Bloor and Bathurst streets and Queen and Teraulay streets.

Premises have been secured in London, Ont., and a branch will be shortly opened there.

All branches of the bank have been inspected during the past twelve months.
 E. B. OSLER,
 President.

Toronto, 28th May, 1902.

Mr. E. B. Osler moved, seconded by Mr. W. D. Matthews, and it was

Resolved,—That the report be adopted. It was moved by Mr. John T. Small, seconded by Mr. Thomas Walmsley, and Resolved,—That the thanks of this meeting be given to the president, vice-president, and directors for their services during the past year.

It was moved by Mr. Wm. Ross, M.P., seconded by Col. Mason, and

Resolved,—That the thanks of this meeting be given to the general manager,

managers, inspectors, and other officers of the bank, for the efficient performance of their respective duties.

It was moved by Mr. Anson Jones, seconded by Mr. B. Cumberland, and

Resolved,—That the poll be now opened for the election of seven directors, and that the same be closed at 2 o'clock in the afternoon, or as soon before that hour as five minutes shall elapse without any vote being polled, and that the scrutineers, on the close of the poll, do hand to the chairman a certificate of the result of the poll.

The scrutineers declared the following gentlemen duly elected directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, M.P.; T. Eaton, J. J. Foy, K.C.; Wm. Ince, Wilmot D. Matthews, and E. B. Osler, M.P.

At a subsequent meeting of the directors, Mr. E. B. Osler, M.P., was elected president, and Mr. W. D. Matthews, vice-president, for the ensuing term.

GENERAL STATEMENT.
 Liabilities.

Notes in circulation \$ 2,228,166 00
 Deposits not bearing interest \$ 2,510,764 38
 Deposits bearing interest 18,351,795 45
 Balances due to London agents 393,282 18
 Total liabilities to the public \$23,484,008 01
 Capital stock paid up 2,500,000 00
 Reserve fund \$2,500,000 00
 Balance of profits carried forward 205,365 94
 Dividend No. 78, payable 1st May 62,500 00
 Former dividends unclaimed 141 25
 Reserved for interest and exchange 180,793 70
 Rebate on bills discounted 66,762 39
 \$ 3,015,563 28
 \$28,999,571 29

Assets.

Specie \$1,018,767 44
 Dominion Government de-

mand notes 1,402,826 00
 Deposit with Dominion Government for security of note circulation 100,000 00
 Notes of and cheques on other banks 1,031,526 04
 Balances due from other banks in Canada 705,503 39
 Balances due from other banks elsewhere than in Canada and the United Kingdom 686,704 00
 Provincial Government securities 96,624 22
 Canadian municipal securities and British or foreign or colonial public securities other than Canadian 712,735 38
 Railway and other bonds, debentures and stocks 2,610,913 16
 Loans on call secured by stocks and debentures 3,012,094 33
 Bills discounted and advances current 17,101,052 08
 Overdue debts (estimated loss provided for) 18,891 46
 Real estate, other than bank premises 44,060 41
 Mortgages on real estate sold by the bank 13,371 19
 Bank premises 435,133 40
 Other assets not included under foregoing heads 9,278 70
 \$11,377,784 05
 \$28,999,571 29

T. G. BROUGH, General Manager.
 Toronto, 30th April, 1902.

A SUMMER DAY'S DEED.

"Ice! ice!" came in a shrill, childish voice from a boy of eight or nine years; and immediately there followed the sound of hurrying little feet as a dozen or more children gathered about the ice-waggon drawn up at the curbstone.

"Please Mister, give me a piece of ice."

"And me."

"And me too."

It was one of the hottest days of the season, and they had been keeping indoors most of the time, but the rumble of each ice-waggon brought them out. The men were very good natured, for every child was soon cooling its hands and mouth with a chip of ice. The waggon stopped here for some time, for there were many empty refrigerators.

The children hovered about until the little boys grew venturesome and began climbing onto the step at the rear end of the waggon and daring each other to get inside. The little girls begged for "just one more piece," and at last the icemen's good nature vanished, and one of them said in a voice well calculated to frighten the children:

"You can't have any more. Clear out now."

The children drew back quickly and scattered, then regained courage and gathered in a little group nearby. The men went on with their work. A moment later a very small voice, not heard before, said:

"Please, Mister, give me a piece of ice."

The iceman turned quickly, for his anger was really roused this time. Work was pressing, and he did not like to be hindered.

"Didn't I tell you—" he began, and then stopped as he caught sight of the pleader.

An alley crossed the street here, making a short-cut for the grocery waggons, and leading to a few tumble-down, numberless houses that could not be said to belong to any street. Evidently from one of these homes the boy had crept. His face was old for his years, and pinched. It was plain that the sound of the children's voices had attracted him, and now he stood dirty, ragged, and unsightly little being. Trembling at the man's gruff voice, but not allowing it to deter him, he was looking up appealingly into the iceman's face.

"Grandpa's awful sick, and he's been asking for ice all day—and I haven't any money. Please, Mister, give me a piece."

A little hesitation, and then the answer came in a kinder tone, "You go home and get a basket or pail."

The boy seemed surprised at the command, but ran into the alley as fast as his legs could carry him. A moment later he reappeared with an eager smile on his face that changed to a look of disappointment when he found that the wagon had gone. He was about to turn back again when some of the children called him to come and get his ice.

Lying on the pavement was a little heap of broken ice. The boy had left it and the other children were guarding it. A dozen pairs of hands helped to put it into the battered tin pail, then the children escorted the alley boy to his home.

"If it wasn't for grandpa I would

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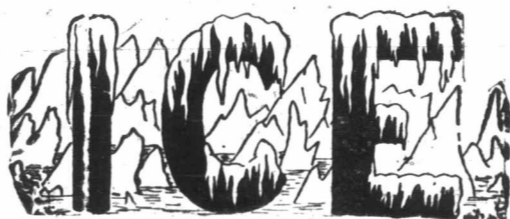
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have teased for it," the boy said as his home was reached. "He's sick and he does like ice so, now it's hot."

"Yes," answered one of the others, "we know." And off they scamp-ered.

"He's good to his grandad, if he does live in the alley," one of the children said when they were back before their own doors. "I'm going to tell my mamma about it, and maybe she'll give 'em something besides ice. Sick folks like lots of things."

And thus it is that one heart touches another heart and kind deeds spread.

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They also send trial samples free to any address.

WASTE PIECES.

You will no doubt know what I mean when I use the word "mosaic," but to make quite sure of it, let me give you the meaning. It is a design made from small pieces of glass, marble, or precious stones, of different colours, cemented on a ground of stucco, or inlaid in metal. Some of these are very beautiful. You will, perhaps, have seen pictures in churches made in this way, either on the walls, or on pavements, and sometimes they are very small and delicate. I have seen even ladies' brooches made of mosaic work.

We are told that some years ago a great artist in mosaics lived and worked in Italy. He was one of the most skillful men known in that line, and could produce wonderful work of art, worth many thousands of pounds, out of pieces of glass, or precious stones.

As he worked on and on for years,

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he had to employ many boys from time to time to sweep the floor of his studio and keep things in order. They came and went, and the artist was too busy a man to trouble himself about the boys, and with most of them, so long as they received their weekly wage, they cared for neither the artist nor his work.

But one day he engaged a little fellow who was very poor, and somehow there was a difference between him and the other boys. He did his work very quietly and he always did it well, two things the artist liked, so he kept him on year after year, and when the boy had nothing else to do he watched his master at work. The artist did not mind this, because he liked the lad, and the lad took good care not to disturb his master.

One day he said somewhat timidly to his master. "Would you please give me the bits of glass you have done with?" "Certainly," the artist answered, "whatever bits you pick up you can have as your own, they are of no use."

And so day after day the boy examined the pieces when he swept the floor; some he threw away, others he kept, nobody knew what he did with the pieces he preserved.

As he did his work well and remained faithful the artist never thought of dismissing him, though he was older than other boys he had employed. But one day he had a great surprise. He went to find something in a store-house rarely used, and on removing some rubbish he found a piece of mosaic nearly finished. He took it up, and as he looked at it, a moment's examination told him it was a noble work of art. He gazed at it in wonder, and thought that some great artist had hidden his work there until he could finish it.

Just then his young servant came in, and seeing the work in his master's hands he stopped short, and his face flushed crimson.

The artist looked at him, saw his confusion and said, "Tell me, whose work is this? It is a masterpiece of some great artist."

"No, sir," answered the boy, "it is my poor attempt with the waste pieces of glass you said I might have as my own."

The master was astonished beyond expression.

You see, the artist-soul of the boy took the waste pieces, pieces said to be of no value, and wrought them into a thing of worth and beauty. It was not, that is, the value of the material but the nobleness and perseverance of the soul that put them together.

What could not boys and girls work the wasted fragments of time and opportunity into if only they

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would! I have seen many a boy waste as much time at a street corner night after night as would have enabled him to become in time a learned man. Many a youth finds fault with his surroundings because he has not had the opportunities of others, all he can do is to slave at his daily work, and—play billiards. Ah! there it is, you cannot waste time and have it. And oh, what time girls spend over worthless stories! It is pitiful. Character is a strange mosaic, made up of little bits of this and that, at first sight altogether worthless, but if the will to do is there, it may be made into a thing of beauty and worth.

A BOY WHO RECOMMENDED HIMSELF.

John Brent was trimming his hedge, and the snip, snip of his shears was a pleasing sound to him. In the centre of a wide, smoothly-kept lawn, stood his residence, a handsome, massive, modern structure, which had cost him not less than \$50,000.

"A close, stingy old fellow, I'll warrant!" some boy is ready to say.

No, he wasn't. He trimmed his own hedge for recreation, as he was a man of sedentary habits. His shabby clothes were his working clothes, while those which he wore on other occasions were both neat and expensive; indeed, he was very

particular even about what are known as the minor appointments of dress.

Instead of being stingy, he was exceedingly liberal. He was always contributing to benevolent enterprises and helping deserving people, often when they had not asked his help.

Just beyond his hedge was the public sidewalk, and two boys stopped opposite to where he was at work.

"Hello, Fred! That's really a very handsome tennis rack," one of them said. "You paid about a dollar for it, didn't you?"

"Only seventy-five cents, Charlie," was the reply.

"Your old one is in prime order yet! what will you take for it?"

"I sold it to Willie Robins for a quarter," replied Fred.

"Well now, that was silly!" declared Charlie. "I'd have given you fifty cents for it."

"You are too late," replied Fred. "I have promised it to Willie."

"Oh, you only promised it to him, eh? And he simply promised to pay for it, I suppose? I'll give you fifty cents cash for it."

"I can't do it, Charlie."

"You can, if you want to. Twenty-five cents more isn't to be sneezed at."

"Of course not," admitted Fred, "and I'd like to have it, only promised it to Willie."

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to take more for it. Tell him that I offered you as much again, and that will settle it."

"No Charlie," gravely replied the other boy, "that will not settle it, neither with Willie nor with me. I cannot disappoint him. A bargain is a bargain. The racket is his, even if it hasn't been delivered."

"Oh let him have it!" retorted Charlie angrily. "Fred Fenton, I



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will not say you are a chump, but I'll predict that you'll never make a successful business man; you are too particular."

John Brent overheard the conversation and he stepped to a gap in the hedge in order to get a look at the boy who had such a high regard for his word.

"The lad has a good face and is made of the right sort of stuff," was his mental comment. "He places a proper value upon his integrity."

Two months later John Brent advertised for a clerk in his factory, and there were at least a dozen applicants.

"I can simply take your names and residences this morning," he said. "I'll make enquiries about you, and notify the one whom I conclude to select."

Three of the boys gave their names and residences. "What is your name?" he asked, as he glanced at the fourth boy.

"Fred Fenton, sir," was the reply. John Brent remembered the name and the boy. He looked at him keenly, a pleased smile crossing his face.

"You can stay," he said. "I have been suited sooner than I expected to be," he added, looking at the other boys and dismissing them with a wave of his hand.

"Why did you take me?" asked Fred in surprise. "Why were enquiries not necessary in my case? You do not know me."

"I know you better than you think I do," John Brent said, with a significant smile.

"But I offered you no recommendations," suggested Fred.

"My boy, it wasn't necessary," replied John Brent. "I overheard you recommend yourself."

But that wasn't all, she soon had proof that mamma was right. Lucy came home tired and hot, and with a dreadful headache.

"I didn't have a bit nice time," she said, as she came and sat in the hammock with Laura. "There was such a crowd, and I didn't have any seat in the car, and people pushed me and stepped on my toes; and when we got to the park, it was just horrid. The seats and tables and boats were all taken, and men were smoking so you couldn't breathe, and there wasn't anyone to play with. My mother says she will never go to a great crowded picnic again, and I won't either."

"Well," said Laura, "if it was so horrid, I am glad I didn't go; and I know one thing, I'm not going to be like a foolish pussy again."

Lucy didn't know what that meant but Laura's mother did.

The Policeman's Evidence

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Nearly every occupation has considerable influence on the health. While outdoor work is usually most healthy, there are circumstances, as in the case of policemen, which cause special ailments.

The greatest enemy to the policeman's health is constipation. Owing to his duties on his beat he is led to frequently neglect the call of nature, and as a natural consequence his bowels become irregular and he suffers from intestinal indigestion.

The letter quoted below is the unsolicited testimonial of a policeman who believes that his fellows on the police force, as well as all people who suffer as he did, should know of the excellence of Dr. Chase's Kidney-Liver Pills.

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THE BEST WAY.

Laura was eating an apple, and Pussy stood up on his hind feet and pulled at her dress, begging for some.

"What a silly little Pussy," said Laura, "craving for something he won't eat."

She gave him a little piece, and when he had smelled it he turned his back on it in dignified contempt.

"I told you that you didn't want it, Pussy. Isn't he foolish, mamma?"

"Perhaps," said her mother; "but let us not blame a little cat for doing just what some people do."

"What person would do that?" said Laura in great surprise.

"Well," said her mother "I heard a little girl this morning teasing dreadfully to go to a great crowded factory picnic. Her mother was sure she would not have a good time, and she did not let her go. But the little girl, like this little kitten, thought she knew better, and she cried because she couldn't go."

Laura's face was very red as she said:

"But Lucy was going, and I don't see why we wouldn't have some fun."

"Lucy's parents were going with her," said her mother, "and I don't believe she will have a nice time in that great noisy crowd after all. I have lived so many years longer than my little girl, that I think I know what is best for her. I wish she wouldn't be so cross when I do things for her own good."

"I'm sorry mamma," said Laura at last.

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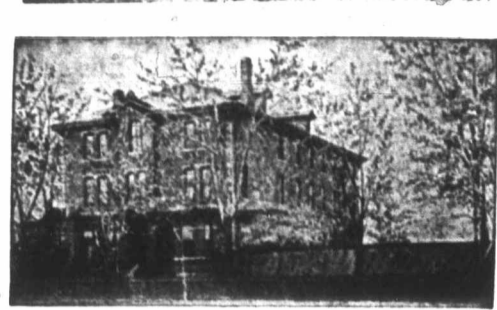
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