

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, JUNE 6, 1901.

[No. 23.

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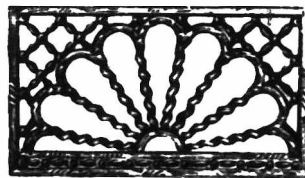
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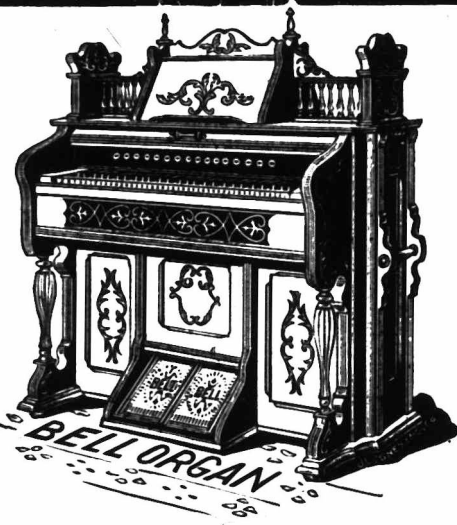
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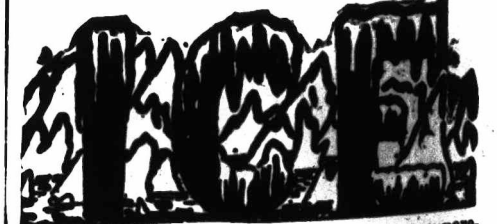
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TORONTO, THURSDAY, JUNE 6, 1901.

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

LESSON FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY AFTER TRINITY.

Morning—Jos. III: 7-14; John xviii. 28.
Evening—Jos. v. 13-21 or xxiv; James 1.

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

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.
Offertory: 275, 293, 296.
Children's Hymns: 240, 335, 336, 337.
General Hymns: 1, 21, 36, 520.

The Church in South Africa.

The approaching establishment of a settled government will necessarily be followed by an influx of population, chiefly English. The clear duty of the Church is to use every effort at that time to mould the habits, the thoughts, the aspirations of these new settlers to the highest exercise of Christian duty. The late Bishop Grey proposed a scheme of union with the Dutch Church, and it is his successor's bounden duty to carry out his plan. It will require all the men and money to carry out, even in part, the burthen thrown on the Church. We earnestly trust none will be diverted from it to such schemes as a cathedral at Capetown.

Trinity College School, Port Hope.

We make the announcement, in another column, at the request of the Council, with sincere regret, that the warm friends of the school, who did so much for it two decades ago, have fallen off, from one cause or another, and it needs new supporters. Besides that, the competition is much keener than when it was the pioneer and the only school of its class in Ontario. The Board have forgotten Lord Melbourne's saying, "it does not matter what we say, so long as we say the same thing," or, in other words, united we stand. Besides the new Head Master is entitled to a generous support from them, and there will be enough of envious detractors.

Hymns and Hymn Writers.

A desire for a better hymnal is springing up. Hymns A. & M. were most popular, but they are not strengthened (to put it mildly), by the addition. What is gained in quantity is lost in quality. A discussion on the merits of certain hymns has been going on in the Church of Ireland Gazette, and most appropriately, for where are the hymn writers of this generation if not in the Church of Ireland. We are sure our readers will thank us for reprinting the following letter: Sir,—The subject of hymns and hymn-writers is always an interesting one, and I feel sure, therefore, that you will give me space to say that I cordially agree with the remark made in a review in this week's "Gazette," that writers, when they make poetical quotations, should give the name of the author. It greatly adds to the interest of a quotation to know who said it. But I am not equally at one with your reviewer when he comments on the line—

"Greater good because of evil,
Larger mercy through the fall,"

and says that, whoever wrote it, it is simply false and misleading. Is it false? Let me quote a verse or two from the hymn. It is Faber's, and, to my thinking, one of the best he ever wrote. Of the hymns from his pen, which we have in the Church Hymnal, "Sweet Saviour, Bless Us Ere We Go," comes the nearest to it, but as for "Hark, Hark, My Soul," and "O Paradise," the two which are most generally associated with his name, the one is vague and the other morbid, when compared with the evangelical simplicity and fervour of the hymn from which I quote the following:

"For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

But we make His love too narrow,
With false limits of our own;
And we magnify His strictness
With a zeal He would not own.

There is plentiful redemption
In the blood that has been shed;

There is joy for all the members
In the sorrows of the Head.

'Tis not all we owe to Jesus,
It is something more than all;
Greater good because of evil,
Larger mercy through the fall."

I am sure that we shall all agree that to look for exact theology in hymns would be to look in the wrong place. Some of those in our own collection have dubious phrases in them. It would be hard for example to defend "infinite sin" in No. 134, or "they washed my stains away," in No. 136. The "they" referred to being the "Father and Christ." We shall agree also, that there is plenty of false teaching to be found elsewhere in Faber. But is it false to say:

"Greater good because of evil,
Larger mercy through the fall?"

Is it not the teaching of Romans, "Where sin abounded, grace did much more abound," and, again, "Through their fall, salvation is come to the Gentiles?" Is not the meaning of the line just this, that God's wondrous alchemy converts the very worst things into the very best, and that for redeemed man there is a fuller blessedness than unfallen intelligence can know?—Yours, etc.,
Waterford. John J. Robinson.

Prisoners' Aid Association.

We are gratified at being able to report that our notice of May 23rd, regarding the Prisoners' Aid Association of Canada, and its proposal to add the scientific treatment of inebriates to its regular work, is bearing fruit. One of our lady readers, at Ottawa, has sent a subscription to aid the good work and promises to send another in the near future. The amount required to inaugurate the new movement is \$1,000. The sum of \$260 has been subscribed. We will be glad to assist in making up, say, \$100 of the balance required. Contributions will be gladly acknowledged in the columns of The Canadian Churchman.

The Catholic Church.

The following eloquent tribute is paid our Church by an eminent Protestant. He says: "The English Church preserves a very high grade of dignity, decency, propriety and permanence in all her public offices. No transient observer can adequately value this treasure of a birthright Churchman. To be using to-day the self-same words that have through centuries declared the faith or made known the prayer of that mighty multitude, who being now delivered from the burden of flesh, are in joy and felicity. To be baptized in early infancy, and never to know a time when we were not recognized and welcomed among the millions who have entered the same door. To be confirmed in due time, in a faith that has sustained a noble army of confessors, approving its worth through persecutions and prosperities, a strength to

the tried and a chastening to the worldly minded. To be married by an authority before which kings and peasants bow alike, asking benediction upon the covenant that without respect of persons binds by the same words of duty the highest and the lowest. To die in the faith, and almost hear the Gospel words soon to be spoken over one's own grave, as over the thousand times ten thousand of them who sleep in Jesus. In short, to be a devout and consistent Churchman brings a man through aisles fragrant with holy association, and accompanied by a long procession of the good, chanting, as they march in a unison, of piety and hope until they come to the place where shining saints sing the new songs of the redeemed. And they sing with them."

The Fulham Conference.

As time goes on, we more and more realize the value of this meeting of the deepest thinkers of the Church of England. It demonstrated the impossibility of these clergymen, while practically, intellectually in agreement, expressing such agreement in the same language. Since that meeting, we have had many expositions of views which surprise the readers by their similarity. Now, in the *Journal of Theological Studies*, Dr. Moberly writes at considerable length on the subject of "The Fulham Conference on Communion with the Atonement," and says: "It seems to me clear, as I have tried to set forth with greater fulness elsewhere, that every reality in the Church of Christ is, in Spirit, spiritual. Pentecost is the extension and the perpetuation of the real meaning and power of the Incarnation. And the Spirit of Pentecost constitutes the Church what it is. The Church may fall short, in all directions, of her own ideal meaning; but, in her own ideal meaning, the Church is the Spirit, and the ordinances of the Church are what they are of, and by, Spirit. "Ecclesia proprie et principaliter Ipse est Spiritus." This is true, broadly, of the ideal meaning of the Church, as a whole. It is true distinctively of the Church's distinctive principle and experience, the feeding upon the Body and Blood of Christ. It is the Ascension, and that which the Ascension implies, which is the key to the truly spiritual understanding of spiritual things. "Doth this offend you? What and if ye should see the Son of Man ascend up where He was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life," (John vi., 61-63)."

Our Highest Aim in Church Music.

Rev. Prof. Bernard says: "Noble music reveals to us that there is another world beside that which we can see. . . . The supreme value of music (as of all art, consists in this, that it suggests so much that cannot be expressed in words. It is the language of emotion as speech is of intellect. It speaks to us of that which we feel, as distinct from that which we can be said to know. Thus we put it to its worthiest and most fitting use when we employ it to express religious emo-

tion, to be the vehicle of praise and of prayer. For so sacred an office, indeed, no ordinary music will suffice. We dishonour God if we offer Him less than the best we can give. One of the greatest of musicians derives his chief fame from this, that, perceiving with displeasure the sensuous and theatrical strains with which the praises of God were accompanied, he set himself to compose melodies which might uplift the soul while they entranced the ear. And the music of Palestrina yet remains to us a model of religious music, a prized heritage of every branch of the Christian Church. Its perpetual message is—*Sursum corda*, "Lift up your hearts." If the music of our churches does not bring us that message, then it is, indeed, unworthy of its lofty mission."

The Bible.

Dr. Chavasse, in his farewell sermon at St. Peter-le-Bailey, Oxford, said that the Bible was passing to-day through a time of fierce controversy. It was possible that some of their preconceived and untrue notions about the Bible would be destroyed, but the Word of God would shine out brighter than ever when the time of its ordeal was over. He urged his hearers to cleave to the Church of England, because she was "the great break-water against unbelief and superstition." The Church of England had abuses which needed to be reformed; she had defects which needed to be remedied; she needed more elasticity and the power to adapt herself to changing times and to growing needs. But if her sons and daughters only held together, if they but prayed, and denied themselves, and conferred, these abuses would be removed, these defects would be remedied, and the Church of England, which had a glorious history in the past, would have a still more magnificent future before her. She would be, what he believed God meant her to be, the great missionary Church of the West.

Bishop Stubbs.

The *Spectator* publishes the following interesting letter by Henry Taylor, Tunbridge Wells: I well remember when living in that old-world part of England—the middle of Essex—in the year 1850, the excitement caused by the advent of the new vicar of Navestock, the Rev. William Stubbs, a young man of twenty-four, fresh from Oxford. The "Church" in Essex was, indeed, at that time dead-alive, a full century behind the times. The rector of our own parish, when expostulated with for not visiting a dying man, said to my father: "I never visit the sick unless I am sent for, as I find I am regarded as the harbinger of death;" and in his last sermon, he said: "We have now enjoyed the good things of this life for a lengthened period, and it is time for us to resign them to our successor." But Stubbs burst in upon us like a thunder-clap—the sleepy neighbourhood was amazed at the idea of two daily services in that quiet country church. It was in the porch of Navestock church, when waiting for Mr. Stubbs to come on summer afternoons, that Jean Ingelow wrote the notes for some of her well-known

books. He preached from the chancel arch, telling us that if he stood in the pulpit he was afraid of going through its rotten floor into the Waldegrave vault. He certainly tamed those irreverent Essex villagers. As a child, in the days of his predecessor, I remember seeing the Communion-table covered with them, standing packed close together to watch the lowering of a coffin containing the body of the Earl into the family vault. Dr. Stubbs was always witty and genial. The last sally of his, which I remember was at a garden-party on a hot summer day, about four years ago. He turned to the vicar of the parish and said: "If you will fetch me an ice, I will make you a rural dean."

Algoma.

This missionary diocese is indebted to "Church Bells" for the following excellent notice of the meeting of the London Association. We are also grateful for the hearty tone of the speakers, and for the accurate knowledge of the diocese, and its needs displayed by them, may the response be gratifying. The festival of this association was held on Monday week, when there was a celebration of the Holy Communion, with special intercession for the diocese, at All Saints', Ennismore Gardens. In the afternoon, the annual meeting was held, by the kind permission of Lord and Lady Ashcombe, at their house in Prince's Gate. Lord Ashcombe, who presided, spoke of the claims the British Empire had upon us in all directions. Algoma was a district hitherto thinly populated, but of late years there had been a great opening for workers, and in the near future there was likely to be a huge influx of population. Lord Strathcona's statement, as to collecting money in England for the Canadian Church, had given rise to some misunderstanding, but it was clear that, though other parts of Canada might be able to support their own Church, this was not the case in Algoma. The Bishop of Bombay said that the diocese of Algoma was 800 miles in length, with a scattered population composed of three elements: 1. The old settlers scattered in little groups, at distances which made pastoral visitation difficult, and yet, if it was neglected, that spiritual destitution, which was so injurious to Christianity would ensue: these settlers had taken up grants of land from the Canadian Government, enough, for the most part, just to maintain them, but without leaving any margin out of which they could save or give to Church work. 2. The new population constantly flocked in—miners in the nickel and iron mines, workers in the pulp factories—men who are liberal to the utmost of their means sometimes, but who need encouragement, for a new population can never be entirely self-supporting. 3. The Indians. For these there are two good schools for boys and girls at Sault Ste. Marie, in which sixty-five children besides their elementary education, are taught trades and trained to earn their living. The yearly reduction of S.P.G. grants, a scheme which that society always adopted with the view of making missions self-supporting, made the task of the Bishop of Al-

goma very difficult. To meet this he was endeavouring to raise a Sustentation Fund of £10,000. The S.P.G. had promised £500, and the S.P.C.K. £1,000 towards this, provided the whole were raised in five years; less than two years of this time remained. The need of this fund was most urgent, and to help it was the best service they could render to the Bishop. Canon Pennefather and others addressed the meeting.

CHURCH MUSIC—THE RESPONSES.

Many years ago, the writer remembers attending frequently a well-known cathedral, "across the water," and the "linked sweetness long drawn out" of the pure harmonies and soaring melodies of Tallis' Responses, sung by the unaccompanied voices of the choir, in five parts, still lingers in his memory. On those days, they were rarely attempted, apart from a cathedral or collegiate choir. Now, they may be heard in most churches in Canada and the United States; but oh! the difference in the majority of cases. No prolonged research is needed to discover that this result is chiefly due to what a Church paper not long ago described as "the tyranny of the organ." Instead of the unaccompanied voices, we have now a more or less prominent organ accompaniment, unmindful or unregardful that the "just intonation" of the choir in these essentially vocal harmonies must of necessity suffer by contact with "equal temperament" of our modern organs. Then, between certain of the versicles and their responses, a painful sense of the utter destruction of the antiphonal effect is caused by the interposition of a "big boom" on the pedals, for which no authority can be discovered, and quite useless as a guide to either time or pitch. But still worse; as soon as the young organist has made acquaintance with the chord of the dominant seventh, he thinks it incumbent upon him to proclaim the fact to the world by introducing it, rightly or wrongly, on every possible occasion, and these responses afford opportunities not to be neglected, which he duly utilizes, forgetful or ignorant that the absence of this chord is a characteristic feature of the music of Tallis and his contemporaries, and every educated musician would deprecate its interpolation into any of their compositions, which only a perverted taste could consider an improvement. We are told that the organ accompaniment is added to emphasize the festival celebrated; but, are not the added melodies and the preponderance of bright major harmonies of themselves sufficient contrast to the more sombre ferial setting? Apart from the question of accompaniment; why, in some places, are the words: "As it was in the beginning," etc., slowly doled out in quarter and eighth notes, whilst, in other places, all the responses are hurried through at a most irreverent speed? The foregoing remarks have reference only to the responses at Mattins and Evensong; the corresponding setting of the first part of the Litany is very beautiful when sung in its proper number of parts by a really well-trained choir;

but its texture is too delicate to bear transference to an "ordinary" four-part one. Fortunately, the so-called Tallis' Litany is very rarely attempted in our churches, but not long ago, I found myself condemned to hear it played upon a loud organ, with very intermittent indications of a harsh-voiced, ill-trained choir. Whether from a devotional or musical point of view, the result was deplorable, and too painful to dwell upon. It may be regarded as a cause of regret, though scarcely of surprise, that efforts to induce the congregation to sing the Plain-song in these responses have met with so little success. Should any rector or Church musician desire to introduce a "Sung Litany," the writer would advise Croft's setting; it is easy, melodious and impressive; it can be obtained from the Rev. J. B. Croft, 3 Great Peter Street, Westminster, London, S.W., (England).—Cantor.

COUNCILS AND SYNODS.

Councilor and synodical organizations in the Church are the natural outcomes of a firm faith in the Lord's promise that "the gates of hell shall not prevail against her." Notwithstanding particular error or heresy, introduced to the Catholic Church by individuals or accepted by local parts of the body. He is faithful who promised to be "with her to the end of the world." Schism in the Body is a wound. It is only schism from the Body, which is fatal unto death. So, in the firm assurance that the Catholic Church is governed by its vicariate—the whole episcopate—councils became the ordinary assembly pro bono ecclesiae; and extraordinary assemblies to set forth the truth of Holy Scriptures and the Catholicity of accepted tradition and custom, doctrine, ritual and ceremony. We observe, that the Ecumenical Council did not use Holy Scripture to guarantee chronological exactitude therein, nor word and syllable inspiration, much less for special inspiration of successive translators thereof. But the Council, as representing the mind of the whole Church, believed in the presence of the Holy Spirit in its midst for the promised gift to "lead the Church into the whole truth," once for all, or once wholly delivered to the saints," that is, the necessary and essential truth of Christ, as distinguished from all other truth, scientific, historical, critical, philosophical, or even theological. To take of the things of Christ and to give them and preserve them for His Church is the promised gift of the Holy Spirit, and therefore the work, vicariously of the Ecumenical Council of the Catholic Church, which depended for infallibility upon that promised Guidance. Our best ideas of the object and scope of a Synod of the Catholic Church is to be found in the full and authenticated accounts, which have come down to us, of the work of the great general Council of Nicaea (325 A.D.). The objects and work of that Council may be summarized as, not to set forth an exact and exhaustive Formula of Faith, but to set forth the testimony of

all the Churches (geographically or nationally distinct), concerning the true and accepted doctrine of the Incarnation of the Son of God. The Nicene Creed, so-called, is a definition rather than a formula, of that which was received by the undivided Catholic Body, and therefore the infallible word of the Holy Spirit to and in the Church. The facts declared by the Council were eternally true. So, from time to time, the great councils were assembled, to add brief and frequent statements to those of the first Ecumenical, to correct the errors of heresiarchs, as they arose and threatened the truth and peace of the Church—statements which received the seal of the Holy Spirit, as they were accepted and approved by the whole undivided Church. As to Synods, the Provincial Synod was the assembly, at stated periods, of the bishops of the ecclesiastical province, to examine one another as to the purity of the doctrines maintained and taught in each See, and to legislate for the province. The distinction between the Synod and the Council, is expressed, on good authority, by confining the former title to the diocesan assembly. The constituents of a Diocesan Synod were bishops and presbyters, but the deacons and laity had a right to be present. Moberly, in his Bampton Lectures, pp., 119, 305, declares that a distinction was drawn between the "consistium" of the clergy, and the "consensus" of the "plebs," (laity); that is, the laity were present for consultation, but it is doubtful if they ever had, for many ages, a right to vote. No doubt the change which has ensued in regard to the people's interest in the election of bishops, has affected also their status in Synod. When the principal people, clergy, and laity of the See presented candidates to the Metropolitan for election to a vacancy, the way was opened to the expansion, in many directions, of the right of the faithful laity to vote.

BROTHERHOOD WORK IN WESTERN ONTARIO.

With the object of becoming personally acquainted with the rank and file of men, and also to arrange for a large delegation of Brotherhood members at the Detroit convention, Mr. Hubert Carleton, on behalf of the Council, recently spent three weeks in visiting the chapters in the Huron diocese. April 30th, a visit was made to Grace Church, Brantford, where an evening conference was held with the chapter. May 1st was spent in Simcoe conferring with Brotherhood representatives there. May 2nd, a hurried visit was paid to Tilsonburg, and in evening, an address given to the men of St. Paul's, Woodstock, on "Brotherhood Work." May 3rd, a joint meeting of men from Delhi, and Simcoe, was held in Simcoe, and a very helpful conference and discussion was led by Mr. Carleton. A couple of the Delhi members had to drive some twenty-five miles to attend this conference. Both chapters are in small towns, but are doing quiet, persistent, and steady work. One reason easily seen for their persistence and also success was their knowledge of the details of Brotherhood work and their high ideal of such work: Saturday and Sunday, May 4th and 5th, were spent in London, with the two chapters, senior and junior, at St. Paul's Cathedral. Saturday evening a talk was held with the boys about their work; Sunday morning, before service, was spent with the senior chapter; in the afternoon an ad-

dress was given to the boys' and young men's Bible Classes, and after evening service, Mr. Carleton spoke in the cathedral on "What Young Men Can Do for Their Church." At this meeting, thanks to the efforts of the junior chapter, the attendance was largely composed of boys. Monday evening a general address was given at Stratroy on "The Layman's Responsibility," and following this a talk on "Personal Work," to the members of the Brotherhood Chapter, and the local chapter of the Daughters of the King. The next night a conference was held with the newly revised chapter at Alvington. Although this is a very small place, and the opportunities limited, still the members prove that much can be done by personal work confined almost altogether to friends and companions. Wednesday, May 8th, an address was given in Christ Church, Petrolia, on "Lay Work," and a talk on "Chapter Work," to the chapter followed in the basement after service. The next evening, a good meeting was held at St. George's, Sarnia. After an address, describing the Brotherhood and its work, followed by several short addresses by men present, it was decided to meet again in a week's time to consider the revival of the chapter that once existed in this parish. Much earnestness was shown at the meeting, and as Sarnia is a place where the Church has special opportunities for Brotherhood work, the chapter should certainly prosper. Next morning a call was made on the rector of the Port Huron, Michigan, chapter—and in the evening a meeting of men, addressed at Granton, on "Young Men's Work in the Church." Saturday, May 11th, visits were paid to Clinton, Goderich and Seaforth. Sunday was spent with the Brotherhood men at Wingham, who have recently started a chapter, and are doing thoroughly good Brotherhood work. In the morning, at 9.30, a conference was held with the chapter on their work; at 3 p.m., an address was given to an adult Bible Class, and at 4 a talk to a meeting of men of the parish on "Church Work for Men." Monday evening was spent with the chapter at Stratford, talking about chapter work. Tuesday, after a visit to Mitchell, where the chapter once existing, may soon be revived, an address in the evening was given to the chapter members and others of St. Thomas', Seaforth; Mr. Mitchell, director of St. James' Cathedral Chapter, Toronto, also gave a short address. Next day calls were made at Berlin and Galt, and an evening address given at Fergus on "Brotherhood Work," to young men of the congregation. Thursday, May 16th, an address was given by Mr. Carleton to men of the congregation at St. James', Guelph, on the "Brotherhood and Its Work." A chapter once existed here, and it was decided to endeavour to revive it, and do more thorough work than in the past.

WAS THE POPE HEAD OF THE ENGLISH CHURCH BEFORE THE REFORMATION?

Certainly he was—in his own estimation. Certainly by the favour, connivance, and from the jealousies and quarrels between kings, prelates, and nobles, the Pope did attain to and fill a position of great power and influence in this country. In temporal, as well as purely spiritual matters, his claims were very large, and even in the former respect they were much acknowledged. But the old kings, down to the time of William the Conqueror, ruled, governed, legislated for the Church in England in as practical and direct way as ever the Popes did. Some of them called themselves vicars of God; and, indeed, it was because of "independence" that the Pope, as Freeman says, blessed the expedition of the Conqueror to subjugate the nation and the Church in it. From the time of the Conqueror right down to Henry VIII., I do not think there is a single reign of any English monarch in which there was not some strong sign of impatience or marked and open resistance to Papal authority in some form or other. Popes themselves have left on record their testimony,

Paschal II., Alexander III., Celestine III., Innocent IV., Nicholas V., and Martin V., may all be cited as witnesses. No doubt the Pall was sent from Rome, Peter Pence claimed, oaths of allegiance demanded from bishops, and kings, prelates, nobles, called themselves (especially when they wanted him on their side), the Pope's most devoted sons. But the question is not what the Pope claimed to be, or what was thought of him, but what he really, truly and lawfully was; and he was not, on Catholic principles, the head of the English Church. On the Roman theory, he was head. If God did appoint St. Peter supreme autocratic head and governor supreme and infallible over the whole Church of God, then, of course, the Pope, on the Roman theory, is head over all portions of it, England, of course, included. The Roman theory is that all the Apostles were in subordination to St. Peter, that St. Peter became Bishop of Rome, and that, by Divine appointment, all bishops of that See succeed St. Peter in his position, and to all his prerogatives, real and imaginary. The testimony of Holy Scripture is, of course, against all this, as is also the testimony of history. There is no proof from Holy Scripture in favour of, and much directly against, the Roman theory. There is no witness of history showing that any General Council ever recognized the position which the modern Roman theory assigns to the Bishop of Rome. Such a position was never given to him by the consent of the whole Church, and England was, of course, outside his own limited Patriarchate. There is, then, only one possible way by which the Bishop of Rome could have become the head of the English Church. It would not have been quite according to the Canons of General Councils, but the English Church and nation might have solemnly agreed to recognize the Bishop of Rome as supreme head and ruler. Such an appointment was never made or ratified in any free and duly constituted National Synod. No such formal submission ever took place. What happened under Queen Mary was nothing of the sort, and the reconciliation then effected under Cardinal Pole was anyhow vitiated by the bribery that enabled it to take place. The retention of Church spoils was granted by the Pope). The reconciliation was also reversed under Queen Elizabeth, and the Pope's yoke was finally taken off the English Church and nation. It never was the intention of English Churchmen to separate from the Catholic Church—such an idea would have seemed to some of our old divines as a monstrous and absurd proposition. The Pope himself finally cast off the Church and nation, and, finding that Englishmen renounced the claims of the Papacy, not of the Church of God, anathematized us. The assertion that the Pope was head of the English Church, because he is by Romans held to be the source and fountain of all jurisdiction, is to use Mr. Gladstone's words, "a proposition that is false in history, false in law, degrading to an Englishman, and to all Christians," and, though for a time the English Church and nation were very much under the Pope's usurped authority, it was ever, and always more or less continually, resented or resisted, and finally repudiated, as we hope, forever.—A.B., in Church Bells.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

INDIA FAMINE AND ORPHAN WORK.

With very grateful thanks, I acknowledge the following contributions: Mrs. G. Redmond, Ottawa, \$1; In His Name, to save two little children, \$30; Memorial Church, London, Ont., \$2; Anon.,

10c.; W. M., Toronto, to keep orphan for year, \$15; St. Clement's Sunday School, collected per Rev. S. Allan Ballard, \$1.35; M. A. Gonder, Black Creek, \$1; Constance Durham, Black Creek (mite box), \$1; from a friend, \$2; a returned loan, 25c. The news from India is very disappointing. The paragraph of four or five lines, which appeared in our daily papers last week mean more, I fear, to the poor natives of India than we can express. The spring crop has failed. That means untold suffering for many months—and Lord George Hamilton, Secretary of State, says, that the number now on relief is 381,000, and that this number will probably increase rapidly. What shall we do to help these poor suffering brethren? Let us not close our eyes (much as we dislike the contemplation of such suffering), to the kind of suffering, death by starvation means. The missionaries are doing all in their power, and share their privations to a great extent no doubt, and we should do our share. We should certainly not sit down and take our ease without stretching out so much as a finger to save our starving brethren. Could we not interest one another a little more in the condition of these poor natives? Could not our clergy take some opportunity of speaking to their congregations about them? Could we not pray more for them than we do? God will surely bless whatsoever we do, in His Name, for these His brethren. Especially among the Bhil people the need is very great. Whole families have been swept away—three families out of ten surviving. We must not be discouraged. We must not be faithless. We must not forget the Hand of our Father is over all, and full of power and love. But, also, let us not forget, each of us, our own individual duty. What shall we answer when asked: "What hast thou done for these my brethren?" God grant to all who hear the cry from India, and in it the voice of Christ, that they may also hear from the lips of our Judge and Saviour, the gracious words: "Inasmuch as ye have done it unto one of the least of these my brethren, you have done it unto Me." The secretary of the C.M.S., Rev. C. H. Gill, of Allahabad, India, is working hard among these poor Bihls, though it was from no report from him that I have been quoting, but as he is in the same district, I fear he has like horrors to face. Will those desiring to help in this life-saving work kindly address their contributions for this purpose, or for the orphan work, to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

REVIEWS.

Papers, Addresses and Discussions at the Twentieth Church Congress in the United States, held at Providence, R.I., November 13th-16th, 1900. Price, \$1. New York: Thomas Whittaker.

The Church Congress has come to be an institution, and its records are valuable reading, when the papers and addresses are published complete, as they are in this collection. There is sufficient variety to suit almost every taste, and there is evident care in the preparation of the papers, as if each writer felt the responsibility of presenting his topic to a body of experts. The papers were read, and the addresses made with the greatest freedom; yet the prevailing tone is churchly, even in the handling of Christian Science.

Studies of the Man Paul. By Robert E. Speer. Long 16mo. Price, 75 cents. Fleming H. Revell Company, Toronto.

Mr. Speer is well and favourably known to those who have any acquaintance with the literature of Christian missions in the United States. The book before us will not detract from his reputation as a careful Bible student. It consists of chapters on such subjects as St. Paul's development, his motives, aims, and methods; his intellectual characteristics, etc. These chapters were originally prepared for Bible Class students; and they are notes for studies rather than the complete and finished studies themselves. Mr. Speer

is perhaps too much given to minute analysis, but his analysis, even where excessive, is always suggestive. One valuable feature of the little book is the number of excellent quotations from writers of all kinds with which it abounds.

"The Curious Career of Roderick Campbell." By Jean N. McLwraith. Houghton, Millin & Co., Boston and New York.

Those who have read the "Span 'o Life," by Mr. McLennan and Miss McLwraith, will turn with some interest to a historical tale by the latter. The story opens in Edinburgh, September, 1745, with the appearance of a Jacobite messenger, a fray among fisher-women, the introduction of Sergeant Roderick Campbell, of the Town Guard, and his nephew, Towyle-tap, the cadie—already the sworn admirer of Mistress Elsie Maclean, whose brother, Donald, was the "double" of the "Prince," in whose service he lost his life. The adventures of Roderick and his nephew, before and after Culloden, and in the new world, whither they ultimately betook themselves, are graphically related. The character of the former, with its Highland faithfulness and affection, mingled with the most absorbing self-interest—the development of the keen-witted, warm-hearted, "Towzle-tap" into Captain Gilbert, "pronounced after the French manner," are skilfully described. From first to last, the movement of the story carries the reader on. Highlanders, Dutch traders, Frenchmen, Indians, all come before us as living men, the colouring of the time is vividly reproduced and the author may be congratulated upon a distinct advance in her work.

Rob Roy. In one Volume, Large Type. India Paper. Two Shillings, Net. Thomas Nelson & Sons, Edinburgh.

This is the fourth volume of the reprints of the Waverley novels by this firm, called the New Century Library. A most attractive little pocket companion, which contains, to our astonishment, not only the novel, but the long Introduction, the advertisement and the gist of the appendix.

Old Mortality. Three Shillings, Net.

Is the fifth volume of the series; this also contains the whole novel, illustrations, and the introduction of 1820, but omitting (we think judiciously) the introduction of 1816. By a coincidence we found in a Scottish paper, the announcement that near the historic battlefield of Drumclog, where the Covenanters so signally defeated Claverhouse and his dragoons in 1679, there has just been erected and opened free of debt a small memorial church. The church, which is seated for 180 persons, is six miles distant from the parish church of Avondale. The new church will not only meet the needs of a widely scattered rural population, but will also relieve the parish church in Strathaven. The appearance of the same names as those introduced by Sir Walter, in the novel, is another, and we think hitherto unnoticed, instance of his careful work.

In the June number of Scribner's, John La Farge writes of a trip, which he made in the Pacific, and describes his first day in the Southern seas. John G. Hibben contributes an article on "The Scottish University," and James B. Connolly tells another of his sea stories, entitled, "On the Echo of the Morn." Walter A. Wyckoff, author of "The Workers," gives his adventures as "A Section Hand on the Union Pacific Railway." Henry Norman, M.P., in the sixth of a series of articles on "Russia of To-day," describes in a very interesting way the country and people of Finland. The first part of the story by Ernest Seton-Thompson, on "Krag, the Kootenay Ram," appears in this issue. The concluding portion will appear next month. Senator Hoar, of Massachusetts, gives, in an article on "Oratory," some very useful hints on the almost lost art of elocution. The magazine is, as usual, profusely illustrated throughout.

In Everybody's Magazine, for the current month, A. Radcliffe Dugmore gives an interesting account of a summer trip, entitled, "Alone up Mount Katahdin." Maximilian Foster contributes two articles, viz., "Black Murchison, a Tale of the Lumber Camps," and "Photographing the Sun," in the latter of which he explains how and why the scientists study the sun's corona. A remarkable invention, by which Swiss and Italian peasants protect their crops, is told by Eugene P. Lyle, Jr., in the article: "Shooting Away Hailstones." Thomson Jay Hudson tells: "The Truth About 'Christian Science,'" which he terms a psychopathic study, and Arthur Macdonald writes on "The Study of Children." The magazine is well illustrated throughout, the cover being designed by Frank Walter Taylor.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Pugwash.—The Rev. W. J. Cox, having definitely accepted the curacy of St. George's, Sydney, has placed his resignation of the parish in the hands of the Bishop. He will settle at Sydney as soon as a successor is secured for the congregation at Pugwash.

Annapolis.—St. Luke's.—At a meeting of the St. Luke's Sewing Society it was decided to draw \$120, and pay the same to the wardens to reduce the church debt. Mrs. How and Mrs. Robinson had the pleasure of drawing the above amount.

Perotte.—St. Mark's.—At a social held at Mrs. Ramsay's the sum of \$10.60 was cleared. A present was made to Miss Sadie Spurr, the organist. At a recent vestry meeting the finances were found satisfactory. Messrs. James A. Spurr and Thomas Rice were reappointed chapel wardens. They have \$7.65 towards the purchase of suitable lamps, and \$82 to their credit in the Union Bank. It is proposed to reseat St. Mark's. A cordial vote of thanks was tendered to Mrs. W. S. Gray for her generous gift of a long-needed sandstone font, bearing the sacred monogram and the inscription "Easter, 1901." The oak cover is of ecclesiastical design, surmounted by a metal cross, richly gilt. Mrs. Gray also presented St. Mark's with a set of new blinds.

FREDERICTON.

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

Musquash.—On May 20 and 21, the Lord Bishop of Fredericton visited this parish and held Confirmation services. In St. Ann's church, six candidates were confirmed, and in Trinity church, Mace's Bay, nine.

Redhead.—The new church in this parish was dedicated on Friday, the 24th ult., by the Lord Bishop of the diocese. The church is a handsome wooden structure, with gable roof and belfry, neatly sheathed and finished in the interior. It was built by Mr. John McIlveen. The dedication was attended by many of the clergy of the city, and several persons went out in busses to be present at the service, which was at 11 o'clock. The bishop was assisted by the rector, Rev. Leo. A. Hoyt, and several of the local clergy.

QUEBEC.

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

Sherbrooke.—St. Peter's.—Lord Strathcona and Mount Royal has donated \$250 towards the building fund of the new St. Peter's church. The Rev.

F. J. Vial, curate of this church, has been appointed incumbent of Fitch Bay, where he succeeds the Rev. G. G. Nicholls, M.A., who is returning to England.

Way Mills.—The Lord Bishop of Quebec held a Confirmation service in this church on Sunday evening, the 26th ult., when he confirmed eight candidates.

MONTREAL.

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

Montreal.—Grace Church.—His Grace, the Archbishop of Montreal, held a Confirmation service on Sunday morning, the 26th ult., when he admitted 62 candidates into the full rites of the Church, 33 males and 29 females. In the course of his address the Archbishop referred in kindly terms to the fact that on the day previous the Rev. Canon Ker, the rector, had completed the 25th year of his ministry. An event of unusual interest took place in the lecture hall of this church on Tuesday evening, the 28th ult., on the occasion of the celebration of the 25th anniversary of the Rev. Canon Ker's entry into the ministry. The celebration comprised a social, which was honored by the presence of His Grace Archbishop Bond, who was warmly received. Mr. W. McWood, delegate to the Synod, occupied the chair, and was supported on the platform by His Grace the Archbishop, Dr. L. H. Davidson, K.C., and Messrs. W. C. Blake and J. P. Hunt, the churchwardens, and Mr. Charles Manning, delegate to the Synod. Every department of the church and Sunday school was largely represented. After the audience had been treated to a couple of well rendered songs, the chief event of the evening took place. This was the presentation of a handsome gold watch to the Rev. Canon Ker, by Mr. McWood, on behalf of the church membership. Mr. McWood spoke a few words appropriate to the occasion. Grace church, he said, had grown and prospered under his care, and the watch was intended as a slight token of the affection and esteem in which he was held. The watch bears the following inscription: "Presented to the Rev. Canon Ker, D.D., rector of Grace Church, Montreal, by the congregation on the twenty-fifth anniversary of his ordination, Whitsuntide, 1901." After Mrs. Ker had been presented with a choice bouquet, His Grace paid a graceful tribute to the pastoral work of the Rev. Canon Ker, through whose energies Grace church was at the present time in such a flourishing condition. Dr. Davidson congratulated the church upon having for their rector a man like the Rev. Canon Ker. His name was short, and the three letters might be given the following significance: "K" for keen; "e" for energetic, and "r" for ready. Mr. George England made a very eloquent speech, which was greatly applauded. Dr. Ker had taught him as a child and boy. As a man, he owed more to Dr. Ker than he could express. Brief complimentary remarks were also made by Mr. Crombie, late of the Canadian Bank of Commerce, and Ald. Turner. The Rev. Dr. Ker, in feeling terms, expressed his appreciation of the good feeling extended to himself and family, and his personal thanks for such a substantial reminder of the time that he had served in the ministry. During the evening letters of regret at not being able to participate in doing honour to the popular canon, from Sir Melbourne Tait, Sir Charles Rivers-Wilson, Mr. Richard White, the Rev. J. G. Baylis, Mr. R. Wilson-Smith, the Rev. A. J. Doull, and the Rev. Canon Wood, were read. The evening's programme of vocal and instrumental music was well carried out, and at the close refreshments were served by the lady members of the church.

St. George's.—The Rev. Principal Hackett will take the Very Rev. Dean Carmichael's place in this church for some time, in order that the Dean may have the complete rest rendered necessary by

his illness. Dr. Hackett will give a course of sermons on the religions, showing the superiority of Christianity.

The Bishop of Moosonee, with Mrs. Newham and the members of their family, will sail for England from this port on the 7th inst., on board the ss. "Lake Champlain."

Sawycerville. The new church, which is being erected here, is rapidly approaching completion.

A meeting of the delegates from the Irish Roman Catholic parishes of the city was held lately in St. Patrick's hall, the Rev. Father Quinlivan, of St. Patrick's, presiding, to discuss the fever monument. All present were unanimous in the opinion that the stone, now in St. Patrick's park, should be put back in the cemetery from which it was removed. A resolution to this effect will be sent to Archbishop Bond, who is trustee of the stone and the cemetery.

Westmount.—St. Matthias.—An interesting Confirmation service was held here on Wednesday evening, the 20th ult., at 8 o'clock, when 20 candidates received the laying on of hands by the Lord Archbishop of Montreal, 5 male, 15 female. Some of these were pupils from the Mackay Institute. The rector presented the candidates, and the Rev. H. E. Benoit was also present with one or more candidates. The service began with the hymn "Soldiers of Christ Arise," after His Grace had asked the usual questions of the clergyman. Then followed from the Archbishop a practical and reasonable address, which was attentively listened to by a large congregation, and was interpreted to the deaf mutes by Mrs. Asheroit. The other hymns were 349 and 271 A. and M. Mr. Birks, formerly organist of St. James' Methodist church, has been appointed organist and choirmaster of this church. Mr. Birks ranks high as an organist, and no doubt he will bring the choir of St. Matthias to a high state of efficiency. He has already commenced his new duties, and it is quite evident to even those who do not claim to be competent judges that a master hand is at the organ.

ONTARIO.

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

Roslin.—The Bishop of the diocese has appointed the Rev. W. R. Yates, of St. Augustine's College, Canterbury, in charge of this parish.

Kingston.—St. Paul's.—The evening service in this church on Sunday, the 19th ult., took the form of a memorial service in memory of the late Archbishop Lewis. The hymns were very appropriate. Archbishop Carey preached from the text "Know ye not that a great man has fallen this day in Israel?"

On Tuesday, May 21, various diocesan committees met and transacted a good deal of routine business. On the following morning the Mission Board of the diocese met the Ven. Archdeacon Bedford-Jones, presiding. A number of grants were made to various parishes. The Bishop made an address upon the urgency of an improvement in the mode of appeals to the people. This has been patent for years, but the Board needed a strong hand like the bishop's to impress the change. The annual statement showed offerings of \$5,820, an increase of only \$386 over last year, though one handsome offering of \$500 was received. This was disappointing, for there were numerous notable increases in giving. The grants have fallen from \$5,127 to \$4,666, through vacancies in parishes, which mishaps helped the fund in a financial sense. The debt, \$2,600 two years ago, dropped to \$1,800 a year ago, and now the year closed at \$394. About half of this was coming in from deferred collections. The Executive Committee of the Synod of Ontario met on Thursday morning to receive re-

ports of the committees which sat on the three preceding days and for general business. The report dealing with the Bishop's stipend showed that His Lordship agreed to accept the sum of \$5,000 per annum with the use of the See House. The financial settlement with Ottawa was delegated to the chancellor, treasurer, clerical secretary, chairman of finance and Edw. J. B. Pense. Dr. Smythe presented a report on diocesan canvass, showing \$37,382 subscribed; \$22,530 paid in; expense, \$4,934. The canvass has lasted three years, and two years will be needed to complete it. The parishes visited have been 35 out of 60, and several have only been partially canvassed by Rev. C. J. Hutton. He has been delayed for six weeks by nervous prostration. The funds so far received have been appropriated—\$17,000 to Episcopal support, \$2,000 to widows' and orphans' trust. Archdeacon Bedford-Jones presented report of Domestic and Foreign Mission Board, which showed receipts of \$2,608, an increase of \$800. It was recommended in the report that the Bicentenary of the S.P.G. be observed by a public meeting. This was adopted and the meeting will take place on the Thursday in Synod week. The Rev. A. Jarvis presented report of widows' and orphans' fund, showing capital of \$10,182 an increase of \$5,000 being \$2,000 from augmentation gifts, \$500 from late Rev. R. Lewis, \$182 from late Rev. Mr. Harvey, and smaller gifts. Collections, \$573; subscriptions, \$275; women's thank offering, \$340. Pensions paid last year, \$3,520. The Chancellor, Dr. Walkem, gave notice of canons on widows and orphans' fund, appointment to parishes of rectors or incumbents, and of new mission plan known as Quebec system. The Rev. F. Armstrong was cordially thanked for a mammoth map of the diocese for use in Synod offices. The Bishop announced that the Synod would be called for Tuesday morning, June 25th, with Holy Communion preceding business session; Synod service with enthroning in the evening; reception by Bishop and Mrs. Mills on Wednesday evening; public meeting Thursday evening; corporate communion each morning at St. George's Cathedral.

Deseronto.—St. Mark's.—The Bishop of Ontario confirmed a large number of candidates in this church on Sunday, May 19. There was a large congregation present notwithstanding the inclement weather.

Gananoque.—Christ Church.—Monday, the 27th ult., was an important day in the annals of this parish. At 4 p.m. the Lord Bishop of the diocese laid the foundation stone of the new parish house in connection with Christ Church. As the rural deanery meeting was held here contemporaneously there was a number of the clergy present, amongst whom were Archdeacon Jones, Rural Dean Wright, Rev. Messrs. Beamish, Grout, Metzler, H. Grout, Leech, Jenkins, Reid, Dobbs, Forster and Harold Bedford-Jones. The ceremony of laying the corner stone was most impressive. After the Bishop declared the same well and surely laid in the faith of Jesus Christ and in the name of the Most Holy and Undivided Trinity, short addresses were delivered by His Lordship and Judge McDonald. In the evening the church was crowded to its utmost capacity, when a most impressive service was held and the Apostolic right of Confirmation was administered to 35 candidates. During the service of Evensong the Lord Bishop, by solemn service, admitted to the Office of a lay reader for the diocese, Judge McDonald of Brockville, who had been licensed in May, 1892, by Bishop Lewis. Gananoque was the judge's birthplace, and he was confirmed in Christ church there in 1863, during the incumbency of the late Rev. John Carroll.

OTTAWA.

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

Ottawa.—The Executive Committee of the diocese met in St. John's Hall on Monday, May 27th, and received the reports of the various committees

of Synod, the majority of which were adopted but some were referred back for further consideration. The report of the Widows' and Orphans' Fund showed an increase of collections, and that the fund had been relieved by the death of one widow. In the report of the Divinity Students' Fund several suggestions were made as to the repaying of the amounts advanced to certain students who have left the diocese.

Osnabruck and Moulinette.—Miss Ada Eaman, the organist of St. David's church, Wales, was the recipient, on Whitsunday, of a warm expression of appreciation of her faithful and able services and a purse of \$25 from the congregation. A brass band was organized in connection with St. David's Sunday school a few months ago, and the members (nine) have made remarkable progress. They have already performed twice in public. The officers are the Rev. R. W. Samwell (rector), hon. president; Mr. W. J. Ransom, president; H. Markell, conductor; K. Sampson, sec.-treas. The ladies of St. David's have resolved to place a stained glass window in the east end of the church as a Woman's Memorial to Queen Victoria, and are now accumulating funds for that purpose. A move is being made towards erecting a new chancel to Christ church, Moulinette, one of the oldest churches in the diocese.

TORONTO.

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

St. Andrew's on the Island.—This church was opened for worship last Sunday at 4 p.m., the Rev. R. Asheroit taking charge of the service. A fair congregation was present, considering the inclement weather and earliness of the season.

St. Matthias.—The Bishop held a Confirmation service in this church on Sunday evening last.

St. Mary Magdalene.—The Bishop held a Confirmation service in this church on Friday evening last.

Trinity University.—At a Convocation held here on Friday afternoon last, medical degrees were conferred upon 49 men and 5 women, undergraduates. Professor Clark, the vice-chancellor, presided in the place of the Hon. Senator Allan, the Chancellor, who was absent through illness. Dr. Geikie presented Dr. W. H. Marshall to receive the final gold medal and Dr. J. B. Coleridge for the final silver medal. Dr. Grasett introduced the 12 winners of honours in final examinations: Drs. W. H. Marshall, J. B. Coleridge, T. H. Ferguson, D. R. Landsborough, R. Harrington, C. P. Kurk, C. Durbin, C. I. Levy, J. D. Lyness, W. J. Brown, W. F. Smeltzer and R. Parsons. Dr. O'Reilly presented the first primary silver medallist, W. T. Gemmell, and second silver medallist, E. C. Beer. Dr. Stewart introduced the candidates awarded certificates of honour in the primary examinations: W. T. Gemmell, E. C. Beer, M. J. Perkins, A. G. Thompson, B. F. F. Couzler, B. R. O'Reilly, H. E. Baldwin, W. E. Mason and W. B. Honey. The degrees of D.D.S. upon Malcolm Weethee Sparrow; Mus. Bach., Edward Broome; M.A., Rev. R. B. H. Bell, and D.D., Rev. W. C. Pritchard, were conferred "in absentia."

St. Alban's Cathedral.—At the Trinity Ordination, which took place in this Cathedral church on Sunday morning last (Trinity Sunday), the Bishop of the diocese ordained the following gentlemen to the priesthood and diaconate, respectively, viz.: Priests, the Revs. D. T. Owen, W. F. Carpenter, E. L. Lowe, E. R. James, W. J. Brain, F. W. Walker, H. S. Mussen, Deacons, Messrs. G. B. Gordon (By Letters Dismissory from the Bishop of Niagara), J. A. R. Macdonald, W. Archibald, W. F. Kerney (by Letters Dismissory from the Bishop of Marquette), and W. B. Richards (by Letters Dismissory from the Bishop of Ottawa), Trinity;

A. F. Wycliff. The R. preache the Bis The Re bald to St. Jol Saints Toronto Lord I preside the hor ferred sented Smith. remark: especial it was i their st

St. C. who wa ing as absence

Port issue 23 pointing this sch were ur ment w:

John P Fergu presente member his kind nasties also rea worth.

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Dunda —It is of in this pointed Dominio the grou There ar energetic speedy f more qu required proportio the abov neat and Vale, at Church and may ting the played th others to ing her a years sin Dundas road wh near the to what formerly church, I

A. F. Barr, W. Simpson and R. B. Patterson, Wycliffe. There was a large congregation present. The Rev. Professor Clark, of Trinity University, preached the Ordination sermon. After the service the Bishop licensed the following to curacies, viz.: The Revs. J. A. R. Macdonald to King, W. Archibald to Warsaw and Hall's Glen, W. Simpson to St. John's, Toronto Junction, A. F. Barr to All Saints', Toronto, and R. B. Patterson to St. Paul's, Toronto. The Right Rev. William Lennox Mills, Lord Bishop of Ontario, and Dr. H. R. Abbott, president of the Dental Society of Ontario, had the honorary degrees of D.C.L. and D.D.S. conferred upon them, respectively. They were presented to the vice-chancellor by Professor Oswald Smith. The Bishop of Ontario in the course of his remarks, when returning thanks, urged upon all, especially in Eastern Canada, to support Trinity, as it was in his opinion, in every way, well worthy of their support.

St. Cyprian's.—The Rev. J. F. Rounthwaite, B.A., who was at one time curate of St. George's, is acting as locum tenens in this church during the absence of the rector, the Rev. C. A. Seager.

Port Hope.—Trinity College School.—In our issue 23rd ult., we stated that it was said that in appointing Dr. Symonds to the Head Mastership of this school the members of the governing body were unanimous. We are advised that this statement was not strictly accurate.

NIAGARA.

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

Fergus.—St. James'.—Mr. J. M. McK. Watt was presented recently with a handsome umbrella by the members of the St. James' Club, in recognition of his kindness in drilling the various classes in gymnastics during the past winter. An address was also read to him at the same time by Mr. H. Unsworth.

Harriston and Clifford.—St. George's.—A beautiful pair of bronze offertory plates were presented to this church by Miss Ida I. B. Preston in sacred memory of loving parents. Miss Preston's parents were among the former Church people of this place, who were very zealous for the Church's interest, and have since passed away. A new altar cloth is expected from England shortly. The members of the choir will shortly place in the church two handsome front choir stands, which are to be designed after the ecclesiastical style.

Dundas.—St. Andrew's-in-the-Vale-Cum-Dundas.—It is often asserted that the Church is not as active in this country as in other lands, and it is also pointed out that in certain new sections of the Dominion the modern religious sects have occupied the ground before the Church got her eyes open. There are circumstances where it is well not to be energetic too quickly. Hay and straw make a more speedy fire than beech or maple, and will ignite more quickly, but only last a fraction of the time required to consume the hardwood, and give out proportionately less heat. A striking example of the above is before our minds in the case of the neat and comfortable church of St. Andrew-in-the-Vale, attached to Dundas. While the Anglican Church has never been unnecessarily progressive, and may sometimes have been behindhand in getting there in uncertain localities, she has never played the cuckoo or hermit crab in expecting others to hatch out and feed her offspring, or taking her abode in the shells formed by others. Some years since the energetic and popular rector of Dundas was on a pleasure trip on the Sydenham road when he observed an ecclesiastical structure near the Guffin road, and of course wanted to know what it belonged. Being told that it was formerly a proprietary chapel of the Methodist church, he decided to investigate, and discovered

that the building had been put up in early days through the self-sacrifice and exertion of a number of true-hearted and sincere Church Methodists of the old school. There were no vacant houses in the neighbourhood, and he, of course, said if those persons required a church in the past, how can they do without it now? In a few weeks the required sum to purchase the property was forthcoming, and Rev. E. A. Irving reclaimed the district for the Church. It requires some self-denial for the incumbent of St. James' church, Dundas, with its comfortable rectory, to go out to the Valley every Sunday afternoon on purpose to read the service for the Englishmen in the vicinity, but Rural Dean Irving does it, and does it so well that human beings are helped and God is glorified.

Bartonville.—St. Mary.—To the tourist, if he be a Churchman, and if he be not a Churchman if he has a natural taste for the beautiful, who makes the trip from Hamilton to Beamsville on the Hamilton, Grimsby and Beamsville Railway, there is nothing so refreshing to the mind of an Old Countryman as the pretty little Gothic church of St. Mary, Bartonville. In a place of eminence in the centre of the village, surrounded by fruit trees of different variety, stands the solid stone structure, with its bell tower and stained windows with everything complete and harmonious, a benediction to the surrounding country, and a monument to the energy and determination of that earnest and forceful missionary-priest, Rev. C. E. Whitcombe, now rector of the flourishing and progressive church of St. Matthew's, Hamilton, and a testimony to that clever architect, C. E. Mulligan, formerly of Hamilton, but now of Chicago. St. Mary's church is to-day flourishing under the charge of the Rev. Edward Belt, M.A.; the congregations are good; the various church organizations in a healthy and wholesome condition, and the Parish Hall a centre of life and inspiration to the neighbourhood.

Oakville.—St. Jude's.—The Anglican Sunday schools in Halton held their annual convention in this place on Tuesday, the 28th ult. The Bishop of Niagara was present and presided. The convention opened with a celebration of the Holy Communion in the parish church at 10 a.m., after which an adjournment was made to the school-room, where the session was continued until 5.30. The Rev. Canon Sweney, D.D., and Mr. G. B. Kirkpatrick, of Toronto; Miss Holmes, Guelph, and the Rev. C. E. Belt, of Stony Creek, were present and greatly assisted the clergy and Sunday school workers of the rural deanery in making this convention so great a success. There was a good attendance of delegates from different parishes. Two loads went from Grace church, and Christ church, Omagh, was well represented. Next year the convention is to be held in Burlington.

Correspondence.

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

PROPER PSALMS FOR TRINITY SUNDAY.

Sir,—It seems a matter of regret that no proper Psalms are appointed in the Prayer-Book for Trinity Sunday. There is no correspondence between the Psalms for this second day of the month and the thoughts suggested by the services of the Festival. When it falls on the eighth day of the month, Psalms appointed for Ash Wednesday, Good Friday and the Burial Service seem particularly inappropriate, and even jarring. Might not the liberty to be used which is given in the Prayer-Book in the direction as to the "Order how the

Holy Scripture is appointed to be read," "That upon occasions to be appointed by the Ordinary, other Psalms may, with his consent, be substituted for those appointed in the Psalter?" The following Psalms seem to accord with the spirit of this the last great festival of the festal portion of the Christian year: For Matins, 65, 81 or 84 and 93; for Evensong, 96, 97, 99 and 150.

S. G. WOOD.

Trinity Sunday, 1901.

THE REVIEW.

Sir,—It is some time since I have written you a line, and I do so now to express my regret at the serious issue raised by the Rev. Dr. Langtry. Your reviewer in noticing a new book states that it shows how to preach the Old Testament in view of the results of criticism which the book assumes. On the other hand Dr. Langtry says that it is an attack on Christ's divinity, an appendix, so to speak, to Robert Elsmere brought down to date. This requires a plain synopsis of the contents from your reviewer who may not be a dab at theology like Dr. Langtry, but who writes a short letter in excellent English, and we can easily make out who is in error as to facts. Should Dr. Langtry be right it will be a strange irony of fate that Christians should be questioning and denying the divinity of our Lord at the very time that there is a strong party among the unitarians, who are changing their attitude, as is exemplified in the following statement by a college lecturer, in *The Christian Life* (the organ of the denomination) of May 4th: "The life and work of Christ are historically inexplicable except by regarding Him as more than human. That the New Testament so regards Him is scarcely any longer a matter of serious dispute. Unitarian scholars are now practically at one with Trinitarians in repudiating the hermeneutics by which Priestly and Belsham obliterated from the writings of Paul and John the belief in their Master's heavenly pre-existence." The Jews also are now changing, referring to this great Æsene teacher as one of the greatest of their nation, a (not the) "glory of Thy people Israel." This change of sentiment, especially on this continent, is shown in Jewish opinions of Jesus collected in the new edition of Croly's novel "Salathiel." As a specimen this is what Dr. E. G. Hirsch, professor in the University of Chicago, writes: "The Jews of every shade of religious belief do not regard Jesus in the light of Paul's theology. But the Gospel Jesus, the Jesus who teaches so superbly the principles of Jewish ethics, is revered by all the liberal expounders of Judaism. His words are studied; the New Testament forms a part of Jewish literature. Among the great preceptors that have worded the truths of which to-day beholds in Jesus an inspiring ideal of matchless beauty. While he lacks the element of stern justice expressed so forcibly in the law and in the Old Testament characters, the firmness of self-assertion so necessary to the full development of manhood, all those social qualities which build up the home and society." We need in my humble judgment, as an old layman, no other miracle than the Jewish race to show the truth of the new dispensation. The fact that every evolution is gradual and natural is most convincing to a mind that attempts to realize the working of a Divine power. And what has been, and is now so gradual, so steadily upward, as the progress of Christianity?

WM. D. PATTERSON.

The little church at Loudwater, Bucks, which was erected in 1788, occupies a position unique in the ecclesiastical annals of England. The village was formed into a separate parochial parish in 1866, but churchwardens have never been appointed either by the vicar or the parishioners. Consequently vestries are never held. The church, which is in the diocese of Oxford, has never been dedicated to a patron saint—in fact, it enjoys the distinction of not possessing a name.

DOMINION BANK.

Proceedings of the Thirtieth Annual General Meeting of the Stockholders.

The Thirtieth Annual General Meeting of the Dominion Bank was held at the banking house of the institution, Toronto, on Wednesday, May 29, 1901. Among those present were noticed: Mr. Mason, Messrs. William Ince, Wm. Spay, M. Boulton, E. B. Osler, William Hendrie, John Stewart, Walter S. Lee, W. D. Matthews, Chas. Cockshutt, Wm. Ross, M.P., A. W. Austin, Thos. Walmsley, Timothy Eaton, Dr. J. F. Ross, W. C. Crowther, W. G. Cassels, H. M. Pellatt, David Smith, F. D. Brown, G. W. Lewis, J. Stewart, J. Long, A. R. Boswell, F. Leadlay, Peter Macdonald, Richard Brown, G. N. Reynolds, A. Founds, V. H. E. Hutchison, T. G. Brough and others.

It was moved by Mr. Wm. Ince, seconded by Mr. W. D. Matthews, 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: To the Shareholders:

The directors beg to present the following statement of the result of the business of the bank for the year ending 30th April, 1901:

Balance of profit and loss account, 30th April, 1900 \$ 62,050 38
 Premium received on new capital stock 940,291 88
 Profit for the year ending 30th April, 1901, after deducting charges of management, etc., and making provision for bad and doubtful debts... 275,192 50
 \$1,277,549 76

Dividend 3 per cent., paid 1st August, 1900 \$ 40,351 17
 Dividend 2½ per cent., paid 1st November, 1900 47,308 55
 Dividend 2½ per cent., paid 1st February, 1901. 54,108 08
 Dividend 2½ per cent., payable 1st May, 1901 58,998 98

\$206,766 78

Written off bank premises 30,000 00
 Transferred to reserve fund 940,291 88
 \$1,177,058 00

Balance of profit and loss carried forward \$ 100,482 10

RESERVE FUND.

Balance at credit of account 30th April, 1900 \$1,500,000 00
 Transferred from profit and loss account 940,291 88

\$2,440,291 88

It is with deep regret your directors have to record the death, which occurred in January last, of the Hon. Sir Frank Smith, who had so ably filled the position of vice-president of the bank from its organization in 1871 until the death of Mr. James Austin in February, 1897, and president from that time until his death. Mr. E. B. Osler, M.P., was elected president, and Mr. W. D. Matthews, vice-president; Mr. J. J. Foy, K.C., was elected a director to fill the vacancy on the board.

Arrangements are being made to open offices at Gravenhurst, Ont., and in Toronto on the corner of Queen and Terauley streets and Bloor and Bathurst streets. At the latter point a suitable building is being erected by the bank.

All branches of the bank have been inspected during the past twelve months.

E. B. OSLER,
 President.

Toronto, 29th May, 1901.

The report as read was adopted. The usual resolutions of thanks to the directors and officers of the bank were passed. The following were 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 \$1,790,639 00
 Deposits not bearing interest \$2,042,234 13
 Deposits bearing interest 9,535,383 15
 18,577,017 28
 Total liabilities to the public... \$20,368,250 28
 Capital stock paid up 2,440,291 87
 Reserve fund \$2,440,291 88
 Balance of profits carried forward 100,482 10
 Dividend No. 74, payable 1st May 58,998 98
 Former dividends unclaimed 83 75
 Reserved for interest and exchange 150,510 38
 Rebate on bills discounted 58,324 27
 2,814,097 30
 \$25,023,245 51

Assets.

Specie \$ 849,026 19
 Dominion Government demand notes 1,418,519 00
 Deposit with Dominion Government for security of note circulation... 100,000 00
 Notes of and cheques on other banks 783,649 28
 Balances due from other banks in Canada 154,886 40
 Balances due from other banks in the United Kingdom 348,370 00
 Balances due from other banks elsewhere than in Canada and the United Kingdom 1,225,980 81
 Provincial Government securities 98,117 00
 Canadian municipal securities and British or foreign or colonial public securities other than Canadian 718,483 51
 Railway and other bonds, debentures and stocks. 2,203,170 85
 Loans on call secured by stocks and debentures. 3,957,826 12
 \$11,858,647 28
 Bills discounted and advances current 13,245,420 14
 Overdue debts (estimated loss provided for) 29,583 31
 Real estate, other than bank premises 43,979 15
 Mortgages on real estate sold by the bank 15,571 19
 Bank premises 422,740 74
 Other assets not included under the foregoing heads 7,303 70
 \$13,764,598 23
 \$25,623,245 51

Toronto, 30th April, 1901.

T. G. BROUGH,
 General Manager.

The total amount raised for foreign missions in Great Britain in the past century was \$225,000,000.

British and Foreign.

A memorial to the late Mr. Archibald Forbes, the famous war correspondent, is to be placed in the crypt of St. Paul's Cathedral.

At Christ church, Lancaster Gate, London, on a recent Sunday, Sir F. L. Cook, Bart., M.P., contributed £1,000 to the Bishop of London's Fund.

The largest Bible in the world is said to be one in the possession of a German lady. It is two feet six inches long and twenty inches wide. It is over 200 years old.

An organ screen has been placed in the parish church of St. Mary's, Potsea, as a thank-offering for those who have been spared and in memory of those who have fallen in the war.

Some of the wooden churches of Norway are fully 700 years old, and are still in an excellent state of preservation. Their timbers have successfully resisted the frosty and almost Arctic winters because they have been repeatedly coated with tar.

Under the presidency of Mrs. Talbot, wife of the Bishop of Rochester, a remarkable gathering of 2,000 young women was held at Lambeth Baths recently when a new Diocesan association of girls and young ladies was formed, with the object of helping the poor and taking an interest in the lives of working girls.

The Bishop of Calcutta has given the following message to the editor of All Nations: "When you go home, tell them everywhere that the great need of India is consecrated lives; not people who will talk about missions, or even give to missions at home, but who will come and do missionary work and live missionary lives here in the field."

Bishop Tucker has visited Toro for the fourth time. He describes his visit as "a time of most wonderful experience." It is only four years and a half since he baptized the first converts there, and yet on December 20th he was enabled to confirm 356 candidates—men and women. On Christmas Day 428 communicants gathered at the Lord's table.

The Bishop of Durham has this week consecrated the new church of St. Nicholas, Hetton-le-Hole, for which the parishioners have been working since 1893, and have themselves subscribed £3,000 of the £5,000 raised. The church takes the place of a chapel-of-ease built in 1832, will hold 600 people, and contains a font of Caen stone, which is the gift of the mothers of the parish.

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PSALM XIII.

THE LORD my shepherd is, and He 'Gainst every want sustaineth me; He causeth me, when sore oppressed, In pastures green to take my rest.

Beside still waters He doth guide, And for my soul He doth provide; For His Name's sake I onward press, Still led in paths of righteousness.

Yea, though I walk in death's cold chill Through shadows, I will fear no ill; For Thou art with me, and Thy rod And staff shall comfort me, O God.

Thou spread'st a table with supplies In presence of mine enemies, Upon my head the oil dost pour, And still my cup is running o'er.

O, surely goodness ceaselessly And mercy still shall follow me; And to Thy house I shall repair, And dwell secure forever there.

Markdale, Ont. —Rev. J. R. Newell.

HINTS TO HOUSEKEEPERS.

For Asparagus on Toast, break or cut off the tough ends and scrape off the woody fibre or scales. Wash carefully and tie in bundles. Put it into boiling salted water in a deep kettle, with the tips out of the water. The steam will cook them sufficiently. Boil about twenty minutes. Allow one slice of toast for each person. Dip the crust only, in the asparagus water, spread with butter, and lay the slices on a large platter. Put the asparagus on the toast with the tips toward the back of the platter. Season with butter and salt.

To make Asparagus Salad, cut off about three inches of the tip, wash them carefully, and cook in boiling water till tender. Chill thoroughly. Serve it on a platter and pass with it a French dressing, serve in small dishes, into which each stalk may be dipped as desired.

Indian Meal Pudding.—Sprinkle carefully, one cup of Indian meal into one pint of hot milk; cook in a double boiler for about twenty minutes. Take from the fire. When partially cool, add a tablespoonful of butter, the yolks of four eggs, mix thoroughly; stir in the well-beaten whites of the eggs, turn into a baking dish, and bake in a quick oven for thirty-five or forty minutes. Serve hot with liquid sauce.

Buttered Eggs.—Break the number of eggs required into a buttered dish, and season with salt, pepper, and nutmeg. Melt two ounces of butter in a small saucepan; let it brown, and pour it over the eggs, allowing an ounce of butter to two eggs. Put the dish in the oven till the eggs are set, then serve.

Omelets.—For a plain omelet (individual) break two eggs into a bowl and slightly beat them; add one teaspoonful of grated cheese, salt and pepper to taste, and one half level teaspoonful of chopped parsley. For omelet soufflé beat the yolks and whites of the eggs separately, mix lightly, season, and when half done, sprinkle lightly with finely grated cheese; then fold and serve. The writer takes for granted that the cooking of omelets is understood.

A pint of rum containing a tablespoonful of flour of sulphur, when rubbed on once a day, will remove moth patches from the skin. Pimples may be removed by bathing, taking care that the mixture does not get in the eyes, with one teaspoonful of carbolic acid and one pint of rosewater.

THE CROSS OF CHRIST.

If we really believe that the Cross of Christ speaks a language that all men can understand, makes a revelation that all men need, then we will be interested in the work of the diffusion of the Gospel; interested in preaching it; interested in missions; interested in the success of that last commission that Christ gave to His disciples, to go into all the world and preach the Gospel to every creature. And surely we will be humbled, too, when we think how little success the Gospel has yet had in unifying humanity; when we look at Christian nations and see them at war with each other, or if not in open war, then living in perpetual suspicion and distrust, and jealousy, which, morally, if not materially are just as ruinous as war; when we look at the different classes in Christian nations, and see how they are estranged from each other, what a gulf there is between the rich and the poor, what contempt on the one side, and envy and jealousy on the other; when we think of all the alienations, and strifes, and unbrotherly feelings that can exist even within the Christian Church itself, and how Christian men are separated from one another by questions one does not like to name; what can we say about a situation like that, except just that in these conditions the Cross of Christ is somehow sunk beneath the horizon, and all these divisions are there just because men have lost sight of it, and will be there until the cross rises above the horizon, and its power gathers men into unity round about it. "Is He the God of the Jews only?" No of the Gentiles also; a God who has no step-children in his family at all.—Rev. Dr. Denny.

CIVILITY IS CAPITAL.

It pays to be polite. Even if the result of unmannerliness is never so serious as in the following, from the Youth's Companion, yet from the standpoint of our own self-respect, it pays to be polite:

"Black neckties if you please." Drummond, the salesman, stared across the counter at the speaker as if his thoughts were in Egypt.

"What is it?" he said at last. "Black neckties. Silk." Drummond threw a box down. The customer opened it. "These are red—and not silk," he said, quickly.

"Nobody wears black silk now," Drummond said, yawning, and looking indifferently at the plain old man before him. Then he took up the box and threw it back into its place.

"Have you none of the kind I want?" asked the old man. "No! That kind of goods went out years ago. We don't keep 'em," said the salesman, insolently.

"There are plenty of black silk ties," said Sanders, the man at the next counter, in an undertone. "I know; but what's the good of bothering with an old back number like that? Methodist preacher, I'll bet five to one! But I was telling you about my cousins, the Harts.

The three brothers all left the village and came to town. One is now a railway boss, one a banker, and the third a sugar man. All of them millionaires."

"A lucky family! How was it?" "They all had capital to start with.

ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome ROYAL BAKING POWDER CO., NEW YORK.

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"Perhaps you have neckties—black silk?" the old man who had been lingering near said to Sanders.

"I think there are some, sir," said Sanders, taking down some boxes. He opened one after another, but there were no ties of the kind the old man wanted.

Drummond, with a half amused stare at the persistent customer, turned away to gossip and giggle with a salesgirl. Sanders anxiously took down box after box.

"I am afraid I'm giving you a great deal of trouble," said the old man, kindly.

"That's what I'm here for," said the salesman, pleasantly. "I am sure I shall find them." The box was found at last and a necktie of the right width chosen, wrapped and handed to the troublesome customer with a smile.

The next morning Sanders received a printed slip, notifying him of his promotion in the store. Drummond also received a slip, but it informed him that after the end of the week his services would no longer be required by Colton & Co. Underneath the printed form were written the words, "Civility and efficiency are capital, as well as money. You will fail because you have neither."

"Who was the old bore?" demanded Drummond.

"It was John Colton, the silent partner of the firm," said one of the men.

BREAKING THE LORD'S DAY.

Our besetting sin is the breaking of the Lord's Day, or neglect of the public worship of Almighty God. This is a three-fold evil. It is a symptom of spiritual disease; it is itself a grievous sin, and it is a sure cause of religious decay and death.

This terrible impiety is widespread among us—in the case of fathers, who are looked up to for an example in godliness; in the case of young men, who, above all others, do most need all the help that comes of worship, instruction, sacramental grace, Church fellowship, pastoral friendship and spiritual guidance; in the case of women from whom we have a right to expect better things; and in the case of little children, for whose sin, parents and god-parents are chiefly responsible.

Of all these—old, or young, men, women, or children—who, on a given Sunday or other Holy Day of obligation, neglect Divine service, it is safe to say that not one in ten ever has any excuse which he or she would dare to al-

lege to God as an excuse. It is true that during the closing years of the past century a wave of irreligion—not at first in faith, but in living up to the faith—has been sweeping over this community. Some who used always to be "in the Spirit on the Lord's Day, began to spend that most holy and blessed Day in mere idleness and sloth, then in purely physical exercises and amusements or in domestic and social festivities—forgetting God. But such waves of popular corruption and folly ought no more to move a Churchman and "child of God," than the passing clouds move a granite hill.—Rev. Dr. A. W. Little.

THE FOUNDATIONS OF THE EARTH.

There are times in the life of every thoughtful man when he is thrown back suddenly, as it were, upon the foundations of his faith. Nowhere else can he find the strength to support him, or the light to make his way plain. It may be that he has been startled and discouraged by some religious doubt, which has been presented to him, perhaps an old foe with a new face. Or his mind has been exercised by some of the many social questions which seem to seek in vain for an answer in our own day. Or, he has been perplexed by the mystery which enshrouds some of God's dealings with the world. It may be that some personal misfortune has burst upon him, and found him unprepared; or, that the death angel has swept down, and the shadow of those dark wings has been cast upon the brightness of his home. In any case, as a Christian, he believes that a revelation was made which was to be sufficient for his spiritual wants; a Gospel preached which was to give rest to the weary and light to all who sat in the darkness and the shadow of death. Not improbably, he discovers that his mind has been dwelling far too much on some particular article of his belief, or on some special form of worship. These do not suffice. He wants something wider and deeper by far. He must "search the Scriptures." That which he requires may be found in the Person and the Work of Jesus Christ.—Archdeacon Prescott.

"He who is not careful to avoid small faults will easily fall into great ones."

The greatest homage we can pay to truth is to use it.

No man can hate sin who does not love God.

A MODEST GIFT.

"Something for you, Meg. Good and big. Ought to be something thing nice by the looks."

A heavy, long-shaped letter was thrown into Margaret's lap, as a joking school-mate distributed the teresting looking package, but morning mail. It really was an in-Margaret's face lengthened dolefully as she took it to her room.

"Back again! It's too utterly discouraging!"

She carried the doleful face into classes, and it stayed by her to a more or less degree all through the day.

In her room at night her gloomy meditations were broken in upon by a tap at the door, followed by the entrance of one of the teachers. Margaret was glad of any interruption to her thoughts and especially glad the visitor was Miss Adams.

"I come in to see if you were ill, my dear."

"Oh, not at all, Miss Adams."

"You have looked rather poorly all day."

"Have I? Oh!" with half a laugh, "that is not because I am ill, but—it was something that annoyed me. I was disappointed about something."

"If I might know what it was, perhaps I could help you a little."

"You're very good," said Margaret, gratefully, "but it isn't anything in which anybody could help me. So good"—Margaret took a sudden determination — "that I have a great mind to tell you about it."

"I can at all events give you my sympathy," said her teacher, with a smile. "I have heard the troubles of a great many girls, and have found that many of them do not go very deep, even when you get to the bottom of them."

"I'm afraid you will think mine doesn't go very deep. But I really do feel dreadfully disappointed. I have been"—with a little, shy hesitation—"trying to write something. Something which might be published, I mean. All the girls seem to think I—could write—"

"You do write very well," said her teacher, kindly. "I have always noticed it in your essays and exercises."

"I'm glad you think so." Margaret brightened with the comforting commendation. "But you see," with a smile, "it isn't enough for you and the girls to think so, though it's so nice to have you, I want some editors to think so. I've been writing something which I hoped somebody would want to publish. I tried so hard—and put my whole heart in it." A slight tremble in the voice, "But I've sent it away half a dozen times, and it always comes back."

Miss Adams looked gravely sympathetic.

"Now, I don't know what I had better do. I am thinking of writing it all over, and try if I can't improve it."

"I do not often advance my

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opinions outside of history and archaeology," said Miss Adams, regarding with a smile her ambitious pupil, "but do you think, my dear, the time has come for you to enter upon a literary career?"

"I do like to write."
"Yes, your taste lies that way. But have you a right to be guided by your taste just now? Can you do this kind of work and do justice to your studies?"

A flush rose to Margaret's face at thought of a long record of poorly prepared lessons.

"I know I—haven't stood well lately. But, Miss Adams, I have heard someone say that when a person has a talent of any special kind, they need not drone over study like others. They ought to

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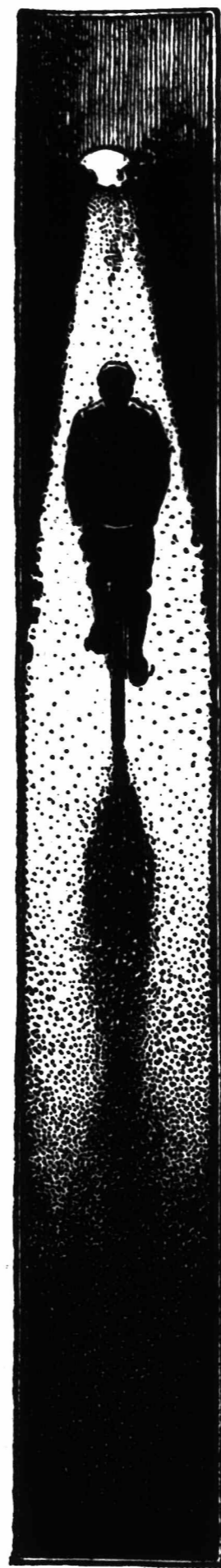
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give themselves up to the cultivation of that."

Miss Adams laughed outright. "Your dear little goose! You have heard some very silly talk from somebody. How do you ever expect to become a successful writer unless your mind is well stored? How can you give out for others that which you have not yourself? No, my dear, be sure the brighter your gift, the more need have you of polishing, refining, beautifying it. But now, observing the shadow of a hurt look on the face of her listener, "I can suggest a way in which you can put your talent to good use even now. Do you also put your whole heart in the letters you write to your friends?"

"Oh, I haven't had time! It has taken every minute I could spare to do this," motioning towards the packet, the forlorn evidence of lack of appreciation of her literary efforts, still lying unopened. "I have let all my correspondence go for it—just sent out short scratches, or postal cards. Jack, my brother in college, says he won't write to me any more, and mother thinks I neglect her terribly."

"I had an old uncle who had a great contempt for postal cards," said Miss Adams. "He used to say that anything which was not worth inclosing and sealing, was not worth writing at all. I don't go so far as that. I think the cards are a great convenience for a business message. But they are a very poor vehicle for that which should pass from one loving heart to another."

"I must reform on my letter writing. But I can't do it and do that," pointing to the package. "And I did want to keep on trying."

"Don't you think, Margaret, that the brightest success you achieve would be dearly bought at the expense of that feeling in your mother that her daughter 'neglects her dreadfully,' as you express it?"

"I haven't taken time to think much of that," Margaret looked a little ashamed.

"Suppose you do take time—a long time, in which you will let this wait," touching the packet. "Try your powers in making of yourself a fine letter writer. Put your whole soul into that. It is an accomplishment well worth having."

"Letter writing is only to one one—"

"But when that one is your mother!"

"You are just right, Miss Adams, as you always are," said Margaret, a moisture in her eyes.

"There is no telling the comfort a cheery, chatty, loving letter may carry. It puts into touch all the

Prevention of Disease.

Keep The Stomach Right.

It is surprising what a safeguard a healthy stomach is against disease. And again it is not so surprising when it is remembered that the only way we get pure blood, strong nerves and firm flesh is from wholesome food, well digested. It is the half digested food that causes the mischief. When the stomach is weak, slow, inactive the food lies in the stomach for hours, fermenting, forming gases which poison the blood and the whole system, causing headache, pains in the back, shoulder blades and chest, loss of appetite, palpitation, biliousness.

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sweetness in two hearts. It will bear untold blessing to someone you love, someone who is sick, someone who has a claim on you for brightness you may send into a dull life. Now, my girlie, you have tastes and ambitions. You would like to be a poetess, or a writer of fine prose. But the world does not seem to need you yet—has no appreciation of your efforts. Wait a little. Do the duties which come next to you now—they are legion. And good writing does not come without long preparation and experience. Put this away"—giving the rejected manuscript a tap—"for five years, and then see what you think of it."

"Five years!" Margaret stared in dismay at the kindly speaker.

"Yes, and if you read it then, you may, I think, feel very sure you will wish to put it out of the way for good and all."

"Miss Adams, I am going to take your advice. I am going to write the best letters I know how."

"Then, should you enter on a literary career, you will have a better preparation than you can now realize."

Mother, lonely at home, shed heart-warm tears at the new cheer and comfort brought into her life by the letters now written by her absent daughter. Jack read the funny bits and odd conceits to his friends. Those to dear, old, neglected grandma, were read to a houseful of young cousins who enthusiastically determined that when they went to school, they would write just such letters. In a word, Margaret learned fully and thankfully to realize that the power of reaching a few loving hearts with a message of good cheer and loving kindness is a gift not to be despised.

One's first thought in the morning usually give the directions for the day's journey. If the heart at waking mounts upwards, the general direction of the heart through the day is apt to be upwards. If it descends, it is likely to spend the day in the dust. As a rule, we can make our days what we will, if our wills are brought to bear upon our thoughts and feelings at the beginning of the journey.

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To make enquiries into, and adopt correct methods of fixing up the rooms of houses, making them a cheerful abiding place for wife and children.—"Thy walls are constantly before me," (Isaiah xlix, 16.)

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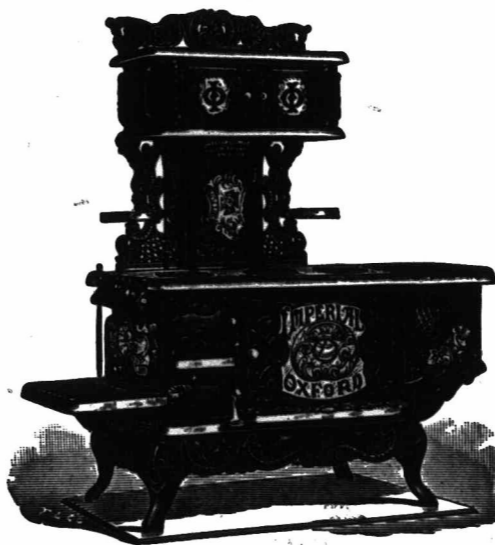
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CURED

THE MEANING OF GOOD.

"How do the waves along the level shore
Follow and fly in hurrying sheets of foam?
For ever doing what they did before,
For ever climbing what is never clomb?
Is there an end to their perpetual haste—
Their iterated round of low and high?
Or is it one monotony of waste
Under the visions of a vacant sky?
And thou who on the ocean of thy days
Dost like a swimmer patiently contend,
And though thou steerest with a shoreward
gaze,
Misdoubtest of a harbour or an end,
What would the threat and what the promise be
Could I but read the riddle of the sea?"

G. Lowes Dickinson.

HUMMING BIRDS.

"I don't suppose there are very many people in this country of ours who never saw a humming bird," said a naturalist of Honesdale, Pa.; "but if the question, 'did you ever see a humming bird's nest?' was on the census taker's list he would receive 'No' for an answer from nine hundred and ninety-nine out of every one thousand of the population. Any rural urchin, if he is a genuine boy, can tell you where you may find the nest of every bird in his neighborhood, from the hawk's to the chip-py's—except the humming bird's. And yet this mite of the air is commoner than many other species of birds whose nests the urchin can take you to.

"A humming bird's nest is a sight worth going a good way to see, and yet you needn't go far to see one if you can only find it. I was a collector of birds for years before I ever saw one of these nests. Every year there was scarcely a minute in the day during the summer that humming birds couldn't be seen suck the nectar from the honeysuckle, holly-hock, lilies or other flowers in my garden, yet I had no idea whatever where they nested and brought forth their young.

"I noticed one summer that a fine specimen of the ruby throat, after hovering about my flowers for a few moments, invariably flashed away in one direction following a straight line, as far as I could see him, towards a thick piece of woods a mile or so away. One afternoon I followed his course to the spot where he disappeared from view and waited there to see if he would pass on another flight, intending to line him to his home as the bee hunter does the wild bee. What course he took back to the flower garden I do not know, but in a few minutes he passed where I sat, humming on his way again homeward. It was only a momentary glimpse that I caught of him, passing as he did like a ray of light, but enough to see that he went on as straight as a bee line. I followed to the second point of disappearance, waited again, and once more, after another visit to the garden, he passed me and kept on towards the woods. This time, being on the watch, I saw the wee bird as he approached and was able to keep him in my eye longer than I had before. After four relays of watching in this way, the humming bird led me to a clump of dogwood trees, where he disappeared.

"Satisfied that his nest was somewhere in the trees, I approached them cautiously, but although I saw the bird, and once his mate go and come every few minutes out of one of the trees, I could not discover the spot they made their home. I don't

believe I would have found the nest at all if it hadn't been that a blue jay flew in among the trees and lit on a branch of the tree in which the humming bird lived. The jay had scarcely perched on the limb when, like a shot, I saw something dart toward him, and as the big bird fluttered and hopped about, evidently reluctant to leave the spot, I saw that he was being fiercely assailed by the female humming bird. The little thing hummed like a buzz saw, and darted upon the jay bird from below, above, and from every side, striking him with her long needlelike bill, while he screeched and jumped about, but was utterly unable to parry a blow of his radiant but furious assailant. Presently the male humming bird returned and quickly joined in the attack on the intruding jay bird, who was soon glad to take himself off, followed by the pugnacious little fairies, until he went screeching out of sight.

The humming birds returned to the tree, and instead of mysteriously disappearing in the foliage as before, hovered about a particular spot on a gnarled and twisted branch of the dog-wood, and there, as the female finally settled down, I discovered the home of these two little sylphs beneath a canopy of overhanging leaves. The female nestled down cosily in the tiny cup which was so soft and elastic that even her delicate plumage was unruffled by contact with its moss-covered edges.

From my hiding place—for I had hidden in the bushes at the first attack of the humming bird on the jay—the nest was but a few feet distant, and I could see its character, but could not tell of what it was constructed. One thing I did notice, and that was that it was so cunningly fashioned to harmonize with the bark of the tree as to conceal it from the closest observer. Often in my visits to the nest afterward, and knowing its location so well, I was unable to discover it except after a minute or more of close observation.

For a short time after the two little birds returned to their nest, after driving away the jay—which, by the way, was an exhibition of bravery and belligerence on the part of the humming birds for which I was entirely unprepared—the male bird snuggled down close to his mate, then poised itself for a moment on its whirring wings above the nest, and disappeared. I then stepped out from my hiding place, but the bird on the nest did not move, conscious, perhaps, of security of its nestling place. Not until I had climbed the tree and bent over the nest did she seem to realize that she was discovered, and then she arose and buzzed and hummed about me with a belligerent intent as she had about the jay bird. I remained only long enough to see that two tiny eggs were in the nest. I visited the dogwood tree daily after that, and the frail birds gradually became accustomed to my presence. At first they were nervous, and one or the other of them would dart down at me, uttering the quaintest of peeps and cries.

After a few days my presence ceased to disturb them, and they came and went as if I was not there. I learned that the male relieved the female at intervals on the nest, and that humming birds carry on daily warfare against any other members

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of the feather tribe that come anywhere near their nest, attacking the great, big, flapping crow with the same fearlessness that they do a sparrow, and driving them away apparently as easily. In time two little nestlings appeared in this nest of mine the oddest looking things I ever saw, not much bigger than a bumble bee.

One day, after the young ones were old enough to fly, I went to the nest. It was deserted, and the birds came back no more that season. I then took the nest apart, and found that it was a most delicate piece of workmanship. Soft, silky puffs made from the blossoms of the oak and chestnut, and bits of satiny grey moss and dark brown fungus of a kind that must grow in secret places known only to those nectar-fed fairies, were woven into the walls of the nest, which were as soft as down and pliable as India rubber. The outer covering of the nest was formed of the minutest flakes of lichen and bark, laid on artistically and substantially, like shingles on a roof. I have seen many humming bird's nests since, and found that whatever the prevailing hue of the branches on which they were built might be the covering of the tiny cups was of the same hue.

THE STAIN THAT WOULDN'T RUB OFF.

He was but six years old, and a boy of six cannot be expected to know as much as a boy of twelve. That was one reason why Charlie needn't have been quite so sharp in his rebuke, and then mother showed him another reason that evening.

Charlie and Freddie were "cutting across fields," and as they went along were gathering flowers for mamma. Charlie was walking ahead and so far had spied all the flowers, which he then, with gracious condescension, allowed Freddie to gather. Suddenly the little boy caught sight of a bunch of yellow beauties with deep brown centres. They were down at the bottom of a little hill, and the grass around them was most brilliantly green and velvety. Charlie had evidently not seen them, and Freddie darted down the slope.

"Here, Freddie! shouted Charlie, glancing over his shoulder; "don't you go down there. "It's all muddy."

But the warning was disregarded, and the next moment Freddie had sunk in the slime half way up his fat little legs.

"Now, how'm I goin' to get you out of that?" demanded Charlie, crossly. I told you not to go in and you went. Now I'll have to get all muddy myself, pullin' you out. Stand still!" this more sharply than ever. Don't try to get in any deeper than you are. Quit your blubberin' now. I'll get you out some way."

But it took a long search for a limb of suitable length before Charlie, standing on the edge of the swamp, pulled poor little Freddie on firm ground again, though in doing it he nearly threw the little fellow on his face.

Freddie's sobs broke forth afresh, and the older brother relented a little.

"Here," he said in a gruff tone,

that was assumed to hide the tenderness which he feared might show, "now I'll scrape off the mud with a stick, and when your shoes dry they can be blackened, and will look most new again. I tell you, though, Freddie, you ought to have listened when I to'd you the mud was there."

"I didn't see any mud," whimpered Freddie, "the grass was prettier there than anywhere else."

"That's just it," replied the brother, "when you see such awful green grass as that you can know there's a swamp."

"But I didn't know," protested the little fellow, "and I couldn't see any mud."

"Then that's just why you ought to have listened to me," declared Charlie, feeling that he must not lose this opportunity of rebuking still further. "You see I'm twice as old as you, and ought to be supposed to know twice as much." This last sentence had a sarcastic tone that hurt Freddie; though 'Charlie was pleased with his conceit.

In fact, he was so well pleased that he couldn't forbear repeating it to mamma, though he really had not meant to be too hard on his smaller brother.

"You see, mamma," he said. "I told him I was twice as old as he was, and know about twice as much. That's what he got for not minding me."

Then Freddie could bear the reproaches no longer. He was sitting on mamma's lap with his little bare feet rubbed quite dry, and she was wiping away tears, and telling him it might have been much worse, and that he was her own baby boy, and the rest of the nice things mothers say when their children are in trouble. So this last speech of Charlie's was really too much.

"Why don't you always mind?" Freddie burst out, sitting bolt upright and digging his fists in his eyes to stop the welling tears. "He don't mind papa, mamma, for I saw him smoking a cigarette in the barn. I peeked through a hole and saw him. He'd better tell himself to mind hadn't he mamma?"

Mamma only looked at Charlie but it made the blood rush around his throat and up his face to the very roots of his hair. That evening, though, she came in his room after he was in bed. She turned out the light—for she was one of those mothers who knows a fellow can tell things better in the dark—and then she said:

"How about the smoking, Charlie? Did Freddie tell me the truth?"

This time she couldn't see the blush (though it was there) and she could barely hear the whisper, "Yes'm."

Then, like all wrong doer's since the time of Adam, he began to excuse himself.

"I didn't do it just to disobey papa, I truly didn't, mamma. But half the boys in our class smoke cigarettes, and I don't see where's the harm in it."

"Neither did Freddie see the mud, and you were very cross with him because he did not obey you, who were twice as old. Papa is more than three times as old as you. Don't you think, then, that he should know at least three times as much as you? Don't you think when he tells you that cigarettes are very harmful, that you should believe he knows the

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truth of what he is saying? He tells you that the boy who smokes cigarettes can never be as strong and healthy a man as the boy who does not smoke. He tells you that the man with a weak body can never do as valiant service for God or the world as the man who is strong. He tells you that the boy who deliberately does those things that will injure the body is not only committing a great wrong against himself and

the world in which he is to be a worker, but he is sinning against God.

"Remember, dear," she was bending over him for a good-night kiss, "remember that Freddie's mud was easily brushed off, but every act of disobedience or wrong-doing of any kind, leaves an indelible stain on the soul."

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