

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.
The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, JULY 31, 1902.

[No. 31.

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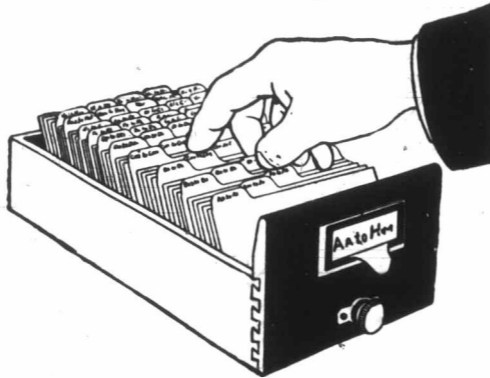
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10th SUNDAY AFTER TRINITY

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TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.

Processional: 291, 299, 305, 393.

Offertory: 218, 240, 258, 280.

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

General Hymns: 4, 26, 226, 231.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.

Processional: 37, 274, 516, 542.

Offertory: 210, 215, 233, 546.

Children's Hymns: 336, 340, 569, 571.

General Hymns: 7, 21, 36, 294.

A Reforming Bishop.

At a recent meeting of the Church Reform League, the Bishop of Worcester, Dr. Gore, vindicated his right to the title of Church reformer. He criticized the clergy, beneficed and unbeneficed. The former retaliated by the true statement that had they not been practically irremovable, Puseyism could never have made headway. That the "one man" government has been the salvation of the Church in many country parishes for the last fifty years. That not half of what has been done in the way of Church restoration, or in the brightening of our services, could have been done if the parson had not had a free hand or a free hold. He

has often been the only educated man in the parish, and if he had been obliged to submit his plans to a council of farmers or labourers, with perhaps a squire who cared more for his game than his church, nothing would have been done in hundreds of churches. For country people are notoriously conservative, and their ecclesiastical traditions are those of the eighteenth century. Upon the subject of the lay franchise, the Bishop declared his profound conviction that the only form of the lay suffrage which has practically the least chance of securing its ground and holding the field is that which requires that the lay voter should be a person holding the full status of a Churchman, not deficient in any of the requirements for being a communicant and who is not a member of any other religious body. The Ecclesiastical Commission have informed the Bishop that if a suitable residence can be obtained, they would approve of the sale of Hartlebury Castle.

Hearing and Doing.

If a clergyman in any modern parish were asked to state candidly what was the severest task he ever found himself set to do, he would probably have to answer, in the sad sincerity of his soul, that it was to make his people faithful hearers; that is, hearers who not only hear but who try to practice what they hear when they leave the church and go to their everyday work. How many mere hearers there are; how many whose whole religion is simply to go to church upon Sunday to hear something which will please them, which will tickle their fancy—not to hear what they ought to do to be good Christians and better Church men and women.

Who Did It?

Were we called upon to account for closed churches and withdrawal of ministers, whatever else we might name, we certainly would not pass by fretfulness, fault-finding and bossism. They are a powerful triumvirate. Men and women are in them. Where the cheerful help of all is needed to succeed, there will be the individual or the clique, by their ill tempers to turn over everything. We have seen more than one little band of earnest ones disheartened and finally given up, because of Mr. or Mrs. Diotrophes or both. Often they are people who have come from without, and who, in common decency, should have kept their mouths shut. Enquiry generally tells that these troublers of Israel had good riddance in the churches they came from. Would that we could pass them out, then would the parish or mission have peace.—Bishop Gillespie. But are not the people who generally do it the people who are usually responsible for the failure of the Church's missionary efforts, those who respond gladly

when the first effort is made; and who soon, because the mission chapel does not at once become a cathedral, lose interest and fail to keep their promises? We have known several promising missions to fail from just that cause; certain people have been loudly enthusiastic at the beginning, and have persevered while everyone has been enthusiastic; but just as soon as the novelty has worn off they have lost interest, and (always with some good excuse), have broken their promises. It is the fear of that that retards missionary progress more than anything else.

The Call of God.

Amongst all the things which specially marked the closing century, the progress of science, for instance, the greater knowledge of God's works, the greater comfort diffused amongst mankind, the growth of our commerce; amongst all these things there is one thing which has always seemed to me to stand prominently forth as the special characteristic of the time, and that is the marvellous increase in the facility of intercourse between all the different races of mankind. We know each other better. Day by day we are in closer contact with all the other people on the earth. Day by day it is easier for us to reach them, and easier for them to reach us. Why has God wrought all this? Is it not in order to make it more easy to preach the Gospel, which we profess to value above everything that we possess? Is it not for the purpose of making it easy to go everywhere and tell the tale of the Cross and of the Lord Jesus Christ? This is a call from God Himself. I charge you, answer to the call, and do what you can to push forward all the work.—The Archbishop of Canterbury.

Brain versus Body.

There must be moderation in all things. Just as there is evil, and, indeed, a national danger, in the excess of athleticism, so also is there grave evil and no less danger to the nation in an excess of sedentary occupation and brain-fag. The Latin maxim, a healthy mind in a healthy body, is the true definition to be applied to a perfect man. With one of these attributes missing, a man's life work is of doubtful value. There have been many instances in history in which men have ignored the weakness of their body, and have worked with a brave and ardent spirit unfettered by the flesh. King Alfred, in a continual agony of body, worked for the good of his people, so that his name has been honoured from his generation to our own. But as a rule, a man depends to a great extent upon bodily health. The mind is often dragged down by bodily weakness. A man's very virtue often depends upon the state of his health. The word "virtue," from the Latin "virtus," itself means strength. "Give

me health and a day," runs the old proverb, "and I will stand before kings." I will go so far as to say that learning is of less importance than health, for if a man or woman has not "a healthy mind in a healthy body," knowledge is apt to be warped into a wrong direction, and work for evil rather than for good.

Fourteen Centuries Old.

One of the recent finds made by archaeologists is that of an edifice adjoining the Roman Forum, at the base of the Palatine Hill, which was turned into a Christian church probably at the end of the fifth or beginning of the sixth century. The ruins have something more than this mere fact of their antiquity to arouse interest. Prof. T. M. Lindsay says: "The peculiar interest of this old church—Old St. Mary's it was called—consists, in my opinion, in the fact that the Christians of Rome in the end of the fifth century were able to secure this particular building for their public worship. This leads us to ask what the ancient edifice was, and why it was such a triumph for Christianity to secure it for a place of worship. The answer, briefly, is that the ancient pagan building, which, as the excavations reveal, was used as a Christian church from the end of the fifth on to the eighth century, at least, was originally the cradle of that peculiar Roman State cult which defied the ruler of the Empire, and which demanded that every subject in the vast realm should worship him. To refuse was treason. Every collection of *Acta Martyrum* shows us that the last test of royalty imposed on Christians when brought before Roman magistrates, was that they should sacrifice to the Divus, or to the living Emperor. Refusal meant imprisonment, torture, death in the amphitheatre or by the executioner. The central shrine for this pagan state cult in Asia was Pergamos, and we have evidence of the abhorrence and dread with which this worship inspired all Christians when the author of the Apocalypse describes the city as that 'where Satan's seat is.' If Pergamos was so regarded, we can imagine the triumph of Roman Christians when they were at length able to take possession of what may be called the very cradle of the offensive cult."

Bishop of Ripon on Preaching.

"What to Preach and How to Preach." One special difficulty which beset teachers and preachers, was "to satisfy the reasonable criticism of a critical age, and on the other hand, to satisfy the cravings of the souls of men." These two things appeared to be incompatible. To be a teacher he must satisfy reasonable criticism. If he paid attention to all criticism, and began to be an exponent of it, he might no doubt get a strong intellectual interest in the progress and advance of Biblical criticism, but he would be neglecting his flock, and hungry souls would look up from the pews and would not be fed. "You and I," he admonished his hearers, "cannot afford on the one hand to ignore a reasonable progressive criticism, and on the other hand we have no right to

leave our flocks unfed. That is the truism of the position." This led him to the root of the question—what to teach? He could not think it wise for a preacher to leave his people ignorant of what was taking place in modern criticism, for "some," said he, "will discover what is going on, and we shall be confronted with questions which, if we have not studied them, we shall find difficult to answer, and if we have no answer to give, we shall be lowered in the esteem of the people, whom we were sent to teach." He felt that some sort of general light ought to be given, but he strongly deprecated rushing to extremes and methods of wanton destruction. "What, then, should be taught? He could only touch the fringe of the subject, but he would say "first we must try and teach those truths which are eternal and independent of the action of time." There were only two constant factors—two that would never change—God and man. In spite of all difficulties, and of changes in moods of thought, opinion, philosophy, and art, we got no real change in man as man. Human nature was the same in the present as in the past. And taking these two facts together, we were provided with a third factor—that "the relationship between God and man is a constant factor of the past, present and future." This he laid down as a point of supreme importance. "What, my brethren," he continued, "is religion? I care not for the ten thousand definitions man may bring, but surely this covers all we need care to know; religion is an expression of the real relationship between God and the human soul." "And where shall we get the expression of this relationship?" he asked. "I answer, if we are Christians, in Jesus Christ. And if you ask me what to preach, I say, Jesus Christ." Man, he urged, had a claim on God, else why did Christ teach us to say, "Our Father?" Our anxiety should be to be brought into complete harmony with God, who was changeless in righteousness and fidelity towards us, and therefore changeless towards that moral order which He Himself had created.

The Benedicite.

Archdeacon Sinclair, in a sermon at St. Paul's, said that the Benedicite or Song of the Three Children, which is generally considered to be a paraphrase of Ps. cxlviii., was a specially festal canticle in the old English and Roman use, being the canticle of Sunday Lauds as the *Te Deum* was of Sunday Matins. Ritual authorities admit that the use of this canticle in Lent is rather a makeshift. The first Prayer-Book of Edward VI. ordered it to be sung during Lent instead of the *Te Deum*, but this direction was omitted, as we all know, in the second book. The Archdeacon would ascribe the custom of singing this jubilant song in Lent and Advent to the veneration which fifty years ago grew up for the Prayer-Book of 1549. We should rather ascribe it to the desire to conform to the ancient custom which marked the penitential seasons by the omission of the *Te Deum*, the Church's great hymn of

praise. In the Scotch Prayer-Book Psalm xxiii. takes the place of the Benedicite. We understood that the Benedicite was the Song of the Three Children from the Apocrypha, and cannot see how such a song of praise and thanksgiving was more penitential than the *Te Deum*.

SUMMER HOLIDAYS.

Summer, by general consent, is the time for a holiday. The extreme heat of July and August, when the mercury is in the nineties, oftentimes for many days and nights together, coming, as it does, after the pressure of work, mental and physical, for many long preceding months, makes it not a luxury, but, if we are to continue in health, and do our work effectually, an imperative necessity. The truth of the proverb, as to all work and no play, is being each year more fully recognized, and to all toilers the need for rest is conceded, and where possible it is taken. Medical science has been even more successful in preventing than in curing sickness, and rest will do more in many cases than medicine or professional skill. Change of scene, freedom from wonted labours, and regulation of diet are the preventatives, as well as healers, of many incipient, as well as developed illnesses. The extreme heat of summer not only develops certain ills, but relaxes the energies, and often by loss of sleep affects the nervous system. Those who persist in incessant toil during its continuance, either break down or impair their ability to perform good work in the future. If the summer be the time for a holiday, the country is undoubtedly the place in which to enjoy it. It is under shady trees, by running streams and placid lakes, on mountain sides, and ocean shores that we gain health and vigour, commune and revel in her glories and delights. Our country is favoured beyond all others in the number and accessibility of our places of summer resort. In the Maritime Provinces, sea breezes, with unlimited opportunities for fishing and bathing, and boating, and an incomparable summer climate, invite the attention and claim the admiration of the tourist. The River St. Lawrence and the Gulf attract their multitude of health and pleasure seekers, and in the Muskoka and the Georgian Bay region, we have what seems, as designed by Providence, a great summer park for the continent. All who toil should, during the glorious days and nights of summer, have a holiday away from town or city, and bathed in air and sunlight, and stimulated by healthy exercise and recreation, and cheerful companionship, renew at the fountain of life and health their exhausted energies and depleted powers. Employers of labour should in their own interest, if not from motives of benevolence, see to it that an opportunity is afforded to all who work for them to have the rest and recuperation which can be but attained by two or more weeks in the country. The extent to which this is being done, and how important it is that rest and fresh air should

be not only within reach of the well-to-do but also of the poor, is shown by the work in this direction, which is performed by the charitably disposed in New York and other cities. Last year in New York the churches of Manhattan borough, St. John's Guild, the Tribune Fresh Air Fund, the Children's Aid Society, and the Association for the Improvement of the Condition of the Poor, spent \$285,000 for vacations, outings, excursions, and other features of "fresh air charity." To all who are in a position to help forward such a good work, and give, or help to give, rest and recreation and health to weary toilers, we say: "Go and do thou likewise."

ARCHBISHOP MACHRAY.

The Church in Canada, and indeed throughout the Anglican Communion, will learn with profound regret that the Primate of all Canada has been lying ill in a private hospital in London for some days past, suffering from an affection of the base of the spine, and that small hopes are entertained of his recovery. The Archbishop is in England in the interests of the Church in Manitoba and the North-West, where the openings for Church extension are great, and its needs most pressing and imperative. He was also there to witness, if not participate in, the imposing ceremonies which attend the King's Coronation. Archbishop Machray is a striking figure and personality in Church life and public affairs in this country. His removal from the stage of life will be a distinct loss to both the Church and the nation. A distinguished graduate of Cambridge University, he has given the greater part of a long life to missionary work in Western Canada. His original diocese of Rupert's Land has been divided and sub-divided, so that there are now some eight or nine organized dioceses in the territory of which he at one time was the solitary Bishop. His power of organization is evidenced in the formation of the Ecclesiastical Province of Rupert's Land, which he presided over with consummate ability, and of which his influence, personal and official, was the most important factor. His suffragans in the province were largely his nominees, and in perfect sympathy with his views and aims, recognizing in him one who exercised, not only archiepiscopal, but an almost paternal authority. The Archbishop did much to promote the cause of education, and was the founder and benefactor of St. John's College, Winnipeg, and was seeking in the Mother Country for aid still further to enlarge its influence and usefulness. The time that could be spared from his episcopal duties he devoted to lecturing in the College, and doing the work of a professor. The Archbishop was closely associated with the movement for Church consolidation, and was the leading spirit in framing the constitution, and guiding the policy and organization of the General Synod. He was facile princeps among his brethren, and there was no hesitation in electing him, as

the chief standard-bearer, to the position of the first Primate of all Canada. His illness at this time, when the General Synod is after an interim of six years about to assemble, when questions of far-reaching importance to the Church in this country are to be discussed and decided, is a cause for deep regret, and his absence at this juncture is particularly to be deplored. No one can as well take up the reins and guide the affairs of the Church so wisely and well, and the General Synod will miss the knowledge and wisdom that he would have imparted to its deliberations and legislation. The chief and central figure will, it is feared, be absent, and there will be a profound sense of the loss of the inspiration and power which Archbishop Machray's experience and intimate acquaintance with the needs and future possibilities of the whole field of Church operations in this country would undoubtedly have added to the good results which are hoped for from the meeting of this representative body of the Church. The Archbishop has the sympathy of the entire Church in his affliction; their earnest prayers for his recovery, and their hopes that his illness is not as serious as the brief telegrams lead us to fear.

THE FINGER OF GOD.

A Sermon Preached by the Rev. C. H. Sharpe, Gloucester Diocesan Missioner.

"For the people turneth not unto Him that smiteth them, neither do they seek the Lord of Hosts."—Isaiah ix., 13.

Alas! after all that we, as a people, have been going through these last days, it has become almost a commonplace expression to say that the events which have been happening in England are, in the truest sense, a tragedy. It was only the week before the one just closed, we hailed as a week to be memorable in the annals of this new century. Never, we thought, in the long series of coronations of British Sovereigns, would there be one of equal significance and splendour to that which was before us. Native princes, and the representatives of the thrones of almost every kingdom came to offer their homage, their congratulations, and their good wishes. The eyes of the whole world were fixed upon King Edward, whom it seemed resolved for the time being to make the central figure of its gaze and of its thoughts; and the nation had settled itself down to a week of festivity and rejoicing. And then, within forty-eight hours of placing the monarch upon that ancient stone, the pageant was dismissed, the door was slammed, the King was laid low, and instead of the crown in the hand of the Archbishop was the knife in the hand of the surgeon. Of all the millions who had come together for that great ceremonial and procession, there was only one man who was indispensable to it all; and it was on him God laid His hand. The thousands upon thousands of pounds that had been spent were scattered to the winds; the very streets became a satire, and the sign of every calculation an irony. And we should be simply guilty, brethren, of the weakness of a want of moral courage not to flinch in looking the facts honestly in the face if we did not see in this God's hand of "judgment." Why, the very expressions of the press, reflecting the public feeling, have described it as "a bolt from the blue," "a sudden stroke turning all to shadow and to dust," "a staggering blow," "a hard fortune," "a cruel dispensation," "a catastrophe." Yes;

we all admit it has been a blow; but whose hand dealt it? Here was the result of no explosion from a mine laid by the devilish craft of the anarchist. This is not the outcome of some maniac rushing to the royal carriage to bury his bullet in the breast of his king. No finger of man is here. There is only the finger of God. Nor could we say this judgment is on the royal sufferer merely. Had God intended it to be only that, He surely would have dealt it apart from the particular occasion in which He has dealt it. The nation has been touched, touched materially and personally, as well as the King. God has spoken not only to him, but to that also which is represented in him. God has spoken to us. And how are we taking it? Well; we are praying for the royal sufferer, that God of His mercy will raise him up and restore him to us again in health. It is well. We ought so to pray for him. But is that all? I ask any man here who is a parent, and the better the parent the better the analogy will be, if you felt it necessary to chastise your son, would you look to see nothing more as the result of it than that your son should then come to you and ask you to remove the impress of your hand and to heal the mark of your blow? I remember how once a very holy man, who was working on behalf of the sufferers in the recent plague at Bombay, wrote home to ask certain of his friends not to pray that God would remove the plague, but to pray that whatever was His purpose and intention in sending it might be done. It was a true and lofty view. And our prayer should now be, "O God, whatever is Thy purpose in laying this judgment upon us, let it be done; for we know that the instrument will indeed be removed when its merciful purpose has been fulfilled." Nor again, should we take God's judgment in a mere blind submission as to a "mysterious fate" or to, "inscrutable dispensation of His Providence." God has given us intelligence, and He speaks to our intelligence. God does not mean us to be merely stupidly dazed. He has given us a mind, and intends us to search and know His meaning. Why, even Professor Huxley taught us this. "Nature boxes our ears," he said, "and it is for us to find out why," and if we are to learn thus of God when He speaks to us through "nature," how much more when He speaks to us through our human nature, the highest point of all, that nature which He even took upon Himself, and which, had it been His will we should approach, He would have bestowed in the Blessed Sacrament of the service of the Coronation.

O people, blest indeed,
And chosen out of all,
Be wise in time to read
The writing on the wall!
O England, hear, and hear, O king, the call!

Lest it ever has to be said of us: "The people turneth not unto Him that smiteth them, neither do they seek the Lord of Hosts." And can we in any way read this writing on the wall? Can we see any meaning in the catastrophe of this postponed coronation?

Now here, indeed, we never have need to be more cautious and sober in our words than in applying what we call a "judgment." It is so easy to connect it with some fancy of our own. A Roman Catholic lady said to a relative of mine that she was quite certain it was a judgment for our not yielding to the Pope. But however different our views may be, in whatever various ways it may be quite possible to apply it, we can all be quite sure we are safe in saying one thing, and that is that God means us to be more mindful of Himself; and if without exaggeration or forcing matters we can see any palpable way in which we are falling off from Him and losing our hold on Him, we may be quite sure at all events God is speaking to us there. This brings us to one particular point upon which long before the occurrence of these recent events, I was invited to-day to speak to you, but which is indeed far from alien from

their scope. I allude to the terrible neglect of the observance of Sunday "the Lord's Day." It is terrible because of that of which it is a symptom. When a person gives up calling at another's house, it is not hard to see that there is growing coldness between that person and the occupant of that house. Only two Sundays ago, the Sunday before the intended Coronation, anyone standing at the bottom of St. James' street could have seen a long line of cabs literally blocked, filled with men and women dressed up for their dinners and their parties that Sunday evening. On the other side, workmen were openly putting up the decorations, indigo painted crowns which since have been lying in the dust. We have only to look at Paddington, Hurlingham, Ranelagh, or close here in London, to see what neglect of public worship and spending the day in amusement, chiefly by people who have every other day in the week as well as going on around us. In many of our country houses it is no exaggeration to say that they spend their time in nothing but eating and drinking exercise (unless there is some gambling over Bridge"), and that what time is not spent in one is spent in the other. A lady near Queen's Gate told me a short time ago that when they first came to London they were surprised at the amount of invitations they got for Sundays. They had never been used to such a thing. What righteous person could not but feel, as they looked on these things, the often openly insolent and arrogant ignoring of God, that if He loved or cared for us at all He must in some unmistakable way speak to us? And, verily, now He has done so.

Further, in all this, there is the way in which it affects others. What about our servants? A butler, by no means a talkative man, on the contrary, reserved and cautious, in as good a position as any in London I know, said, a few weeks ago, "Sir, I can assure you sometimes we do not know which day in the week is Sunday." Another said, "Sir, I hate Sunday. It is my hardest day." A coachman asked why he did not now come to church, replied: "It is my hardest day. I go to Hurlingham in the afternoon. All the morning I am getting ready. Afterwards I am putting by. Besides this, I probably then have to drive my people out to dinner in the evening." Brethren, somebody will have to answer some day for all this. Somebody will have to answer for depriving these souls of their God. And then it is all so contemptibly mean! It is such a want of generosity. If ever God has blessed a nation it is ourselves. He has given us an empire upon which (it is our first and proud boast) the sun never sets, and whose morning drum-roll never ceases its beat. He has guided us, like a belt, round the world. He has given us marvellous prosperity. The recent returns of the revenue have exceeded expectations. And now we are mean enough, mean enough to grudge Him His honour on His one peculiar "at home" day! With often a heathenish politeness we are bowing God out. We are tactically saying, "Thank you, God. You have brought us along well. We can now manage for ourselves. We do not require you longer." And this is our trial. All history has shown that success is the hardest of all things to bear. It is here, as it was with Solomon, that almost always corruption begins. May God save us. He will if we listen to His warning.

And what shall we do? There is a proverb which says "when nations perish the corruption begins at the top." We may say then, perhaps, that the converse is true, "When nations are to be recovered, the reformation begins at the top." Now, you will notice in your seats a paper which will call your attention to "A Lay Movement in favour of Sunday Worship and Rest." I need not read it to you, for you can see it for yourselves. It is written on the first page; but I will just ask you specially, kindly, to look at the "Resolution." "Believing, as we do, that the great principles which underlie the due observance of Sunday are public worship and rest"—notice it does not

dictate any detailed line of conduct, but simply asserts the principle, leaving it then to each individual conscience to apply it to any particular case.

"We resolve to do all that we can to discourage, as far as possible, such employments on Sunday as would prevent either ourselves, our servants, or others for whom we are responsible, from being able to carry out these principles." Then, turning over, you will notice a list of influential names, all of them laymen and laywomen, who have willingly subscribed to this resolution. If Society (with a capital S) is to be reformed, it must be by people themselves of social influence. There are many who would listen to you who never, perhaps, would listen to me. Then, with the paper, there is also, you will notice, a card with the following prayer, if you would kindly look at it, to be used on Sundays: "Blessed Lord, Who through Thy Church hast consecrated the Resurrection Day to be observed by special worship and weekly rest, enable us, Thy servants, both by word and by example, to promote amongst all for whom we are responsible such an obedience to this Sacred Law as shall advance the good of Thy Church, the truest interest of those who toil, and Thine own honour, Who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. Amen." We ask you, if you will, to take this paper and to use this prayer. And if you will send in your name to be added to those already subscribed to this resolution, and consecrate to God the very real power of your social influence in this matter, it will be a great help and a great encouragement. It will want some courage and be a real cross at times to go against the stream. But if, when these invitations for Sunday come to you, very kindly, but none the less firmly, you would say, "Thank you; it is very good of you to ask me, and I am sure I am much obliged to you, but we don't go out on Sundays. It would be such a pleasure any other day; but it is not our line to be away on Sundays;" if you would do this, or put it in some such way as this, why, brethren, it would tell more and go further with some than would any sermon a mission preacher could preach. And as you use this prayer, pray it with the intention that England may hear this call; that we may never come under the condemnation of this text; for that nation which has got beyond the voice of correction is lost.

THE HOME

It is customary to speak and write of home as some sheltered Paradise into which temptation of any formidable character never enters, so largely does popular sentiment blind men's eyes to undeniable facts. In truth the domestic sphere has its own peculiar trials and dangers against which the servant of Christ must ever be on his guard. Church-workers should remember that home is the place of primary witness for the Master, and that no amount of zeal in the outer world can atone for the neglect of our own kindred. The difficulties which attend the performance of this duty are very real. Close and constant intercourse with the same people tends to bring out our failings into bold relief, whilst of necessity our "life's best part" is screened from observation. Near associates are usually far more keenly alive to each other's imperfections than to their excellencies, and where we have no reputation to lose

restraint which we exercise in other quarters. The familiarity of the home atmosphere engenders habits of speech and conduct which common politeness forbids elsewhere; and even those who recognize the evil of family discourtesy find it hard to rise above prevalent custom. When one of a household evinces special earnestness in religion it often happens that a spirit of antagonism is thereby aroused in the other members. Where this is the case it is doubly difficult to say the

word, make the request, or do the deed which we know will excite discussion, annoyance or opposition. We shrink even from the unuttered comments which instinct tells us are being passed; and sometimes a high standard of personal religion is made a target for open shafts. Our smallest inconsistencies, either fancied or real, may draw down upon us severe rebuke, accompanied by a scathing remark as to the incongruity of such conduct with "high pretensions." Very crushing indeed is this form of attack, and numbers fall from their own steadfastness beneath its force. Satan's most powerful allies often dwell within the domestic circle; many could bear the hot sun of worldly persecution who cannot stand the scorching beams of home scorn. It might be a great help to young people out in the world, who think it impossible to serve God in face of opposition and ridicule, to know how fully many whose lives are passed within the seclusion of the family circle can sympathize with them in this trial. These assaults are frequently made under the cloak of religious zeal; people actually persuade themselves that in uttering a taunt well calculated to destroy the spiritual life of the most earnest they are doing God's service. As a great novelist has remarked, "There are few sadder things in the world than to see really good and well-intentioned men fighting for what they consider the religious cause with the devil's weapons." If we are to stand unshaken by these base thrusts we must turn our thoughts from earth to heaven. "The Father hath committed all judgment to the Son, because He is the Son of Man," and therefore knows our frailty and temptations. The contrast between the tender mercies of the all-holy Saviour and those of sinful men is strikingly brought out in the Gospel incident of the woman convicted of grievous sin, and dragged by her accusers before our Lord for judgment. Of all possible trials that of harsh censure should lead us the most directly into the heavenly Presence-chamber, there to plead our cause with Him "to whom all hearts are open, all desires known, and from Whom no secrets are hid;" let us not then fear the reproach of men, neither be dismayed at their revilings. On the other hand Church-workers should be very careful not to needlessly provoke opposition. Any inmate of a household who is too busy with parish work to assist in making home bright and comfortable is false to a most sacred, God-given trust, and often incurs the terrible responsibility of alienating the sympathies of others from religious work. A little self-denial and method might almost entirely prevent any conflict between home and parish duties. More prayerful consideration of the subject would help us to steer a truer course between rigidity and weak compromise in our adherence to self-imposed rules, and a mind less biased in favour of our own predilections might result in a fairer estimate of conflicting claims. A great saint has said, "It is not well to be so wedded even to pious observances as never to break through them, lest under the garb of faithful adherence to rule self should creep in; moreover, consideration for others is the offspring of love, and worth more than strictness. Goodness should always be attractive, ready to adapt itself to the wills and wishes of others; cheerful, bright, well balanced, free from all singularity and self-consciousness." Conciliation in matters which involve no principle is a legitimate means of disarming opposition, and may even result in bringing others to a better mind; but, whilst sacrificing our wishes in holy things, we must ever recognize the danger which exists of falling ourselves to a lower level, and pray very earnestly that God will keep us true to our divinely inspired ideals. There are homes, indeed, in which mutual love and harmony of disposition exclude all possibility of the difficulties which we have hitherto considered; but even in these brighter spots there lurks a danger, the more subtle because less apparent. We may allow the ease of favorable home surroundings to make us indolent, self-satisfied and worldly. A bracing

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atmosphere is, on the whole, less injurious than an enervating one. Injustice and disesteem often induce in the truly earnest a spirit of watchfulness and prayer, together with a real desire for that better country towards which those whose environments are wholly pleasant generally find it so difficult to look. Again, beneath the specious guise of natural affection lurks the temptation to bestow upon some human being the love due to God alone. Those who are exemplary in their family relations often sit in judgment upon others who seem less perfect in this respect, but a more profitable employment would be to make sure that they themselves are free from the sin of inordinate affection, which is idolatry. Surrounded by sympathetic hearts it is most difficult to ascertain how far our happiness depends upon frail earthly creatures; yet this is a question which it behooves us each to settle decisively, remembering that He Who most perfectly inculcated and fulfilled the claims of natural kinship solemnly said: "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me." Thus we see that whether our homes are congenial or otherwise, they form battlefields of no mean importance. May He Who has gone to prepare a place for us in our heavenly Father's house give us grace so to use our period of probation in these earthly homes that we may be fit inmates of the glorious home above, where peace, joy and concord will reign unbroken because each heart shall beat in perfect harmony with the will of God—R. E. Daniel in Church Worker.

CHURCH TEACHING IN THE SUNDAY SCHOOL.

A paper read by Mr. Wm. Keyes at the Sunday School Convention held at Minnedosa, Man.

Dear Friends:—To tell you that I earnestly wished that some of our clerical friends or some one else more competent to handle this subject had been assigned it, is but expressing my feelings feebly, but I feel consoled in knowing my poor introduction or beginning will have a good ending, when it comes under your consideration for discussion. Proceeding then, I shall divide the subject under three headings: "The Need," "The Matter," and "The Object." 1. The Need.—To tell the husbandman that his preparation of the soil, the careful sowing of the seed, the care and cultivation of the plant, or the pruning of the tree was but wasted energy and lost time, would be no more absurd than to say that Solomon did not know what he was talking about when he said: "Train up a child in the way he should go, and when he is old he will not depart from it." That the admonition of this sage of ancient days is just as applicable and important to-day as it was in his time, and in all the ages since, will be readily admitted by every intelligent person, so that no elaborate reasoning is called for to prove the need of instruction. And equally open will we be to concede how wisely the officiating clergyman at the baptism of our little ones is directed to admonish parents and sponsors of the important duty that devolves upon them "to see that the child be taught, as soon as he shall be able to learn, the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health. Being convinced of the wisdom of these admonitions, and seriously anxious for the faithful discharge of our duty to our children, or those entrusted to us as teachers in the Sunday school, we come to the second division of this paper. 2. The Matter.—Here we have a wide field. Much has been said and much written regarding the best instruction to be given to fit the young for the stern duties of life. Now we may, as many have, search the world of literature of all ages, apart from God's Word, on this subject, and although finding much that

is worthy of the distinguished authors, it is but as the light of the tiny star when compared to that of the sun, when brought beside that most wonderful systematized epitome of the teaching of God's will as contained in the Prayer-Book of the Church of England. The more extensive our knowledge is of the Bible and the Prayer-Book, the more we realize how faithfully the latter interprets and presents to us the teaching of the former, and the more convinced we are that its compilers were indeed taught of God, the Holy Spirit. Who, that is familiar with God's Word, has not been, as it were, forced to stop in amazement at how wondrously faithful its teaching is presented on every page of the Prayer-Book, and so often in the very language of the inspired writers. We may be sure there is something wrong in us, in knowledge or in heart, if we cannot heartily say, as did the Rev. John Wesley: "Next to the Bible, the Prayer-Book is the book of my understanding and my heart." So wonderfully comprehensive are the contents of the Prayer-Book, so suited are they to the varied necessities, ages and spiritual needs and conditions of every Christian, at every stage, and on every occasion, that a systematic division and study is important in the Sunday School. We have the Catechism, the Collects, the Prayer-Book, as a whole, and as so definitely and gracefully outlined in it, the Christian Year, each and every article in it fulfilling to the letter the requirements of the sixth article of religion, which, as you are aware, says: "Holy Scripture containeth all things necessary to salvation; so, that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed, as an article of the faith, or be thought requisite or necessary to salvation." What a text book we have, then, in this volume! What a treasury of the noblest thoughts, wishes and aspirations of prophets, apostles, and of the saints of many ages! And now we come to this brief consideration of the subject, to the last division, The Object.—Being convinced of the need of a wise and careful training of the young, and that we have the foundation matter in that inimitable compendium of Bible teaching and truth, the Prayer-Book, we are led to consider the object, end or aim of our work. Believing, as we do, that ours is a truly scriptural Church, as parents and teachers, we would fall far short in our duty if we did not give, at least to the elder children, clear and definite instruction in its principles and doctrines. Those sound principles of Christian practice, based upon the doctrines of our Church, will form their surest safeguard against false teaching and infidelity, as they enter the world to the battle of life to fill whatever position or calling they may choose to occupy, and enable them to give a "reason for the hope that is in them." "I cannot," as the Rev. J. F. Kitto, M.A., rector of Whitechapel, said, "but regard this duty as the more urgent, because of the rapid spread amongst us of a limp, weak, flabby, moluscous Christianity, which it is the fashion to applaud as undenominational religion, but which, whatever may be its virtues, seems to me but a poor and miserable substitute for the strong, powerful, definite and dogmatic teaching of our Church." Now, all our technical teaching-work, important as it is in itself, must embody in it, or be accompanied by the shaping and guiding of the young. The bringing of the scholars into the faith and likeness of our Saviour Jesus Christ; the leading of them to the public profession of their faith in confirmation and to a full communion and participation in the blessed-privileges of a child of God.

The Revs. J. E. Mercer, E. F. Every, and the Ven. Archdeacon Clurton were consecrated Bishops of Tasmania, Falkland Isles and Nassau, respectively, in St. Paul's Cathedral, on Sunday, July 13th. The Rev. Prebendary Bevan, rector of Chelsea, preached the sermon.

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.

GIRLS' FRIENDLY SOCIETY FESTIVAL.

On July 4th., one of our loveliest midsummer days, groups of "sonsie" maidens and friends of maturer years might have been seen in many a tram car en route for a pleasant outing, for on the above day the annual festival of the Girls' Friendly Society was to be enjoyed at "Erlescourt," by the very kind invitation of Major and Mrs. Foster, to whose generous hospitality the members of the G.F.S. owe so much during the many past seasons, when year after year the same hearty welcome has been theirs. This year a pleasant addition was made, when the kind host and hostess invited the members of the Mothers' Union to partake of the day's engagements together with the Toronto branches of the G.F.S. Games and pleasant chatting filled up the golden hours, together with the inspection of a table covered with lovely lace work designed and executed by the members of Mrs. Foster's branch, and for sale in aid of Church work. A most bountiful tea on the lawn under the spreading trees was much appreciated by old and young, and one could not fail to feel that the golden chain of sympathy and friendship was very real and true; and the "cords of love" seemed to bind many hearts together, as standing amidst the lengthening shadows their president spoke of their sisters across the water, and gave the loving messages which she had brought from the Motherland, telling of many such gatherings when English members, with tender hearts listened to stories of their Canadian sisters. Mrs. Welch, their diocesan president, spoke of the blessing which would follow in the lives of those who had taken part in the "Quiet Day," lately held in St. James' Cathedral. Then an English game of "trimming hats," caused great amusement, after which, reverently and thankfully, all gathered on the terrace for evensong and a few earnest words from Canon Welch, when out of full hearts all joined in the singing of "God Save the King," and so ended another link in the chain of happy festivals held at beautiful "Erlescourt," Toronto.

REVIEWS.

The Early History of Syria and Palestine. By Lewis Bayles Paton, Ph.D., Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary. With Maps. 12mo. pp. xxxvi., 362. Price, \$1.25. New York: Charles Scribner's Sons; Toronto: Upper Canada Tract Society.

Semitic Series, to which this volume belongs, is of great value to the historical student, and especially to one who would wish to see the real position of Israel among the nations. The Jewish history, as we read it in the Bible, is not complete in itself, but a powerful light is thrown upon it from the lamp of the Assyriologist and Egyptologist. Dr. Paton applies with much success the testimony of the Assyrian, Babylonian and Egyptian inscriptions to illustrate the fortune of that part of Western Asia which was the highway of communication between the three continents; he starts from the third millennium, B.C., and closes with the establishment of the Persian Empire. This covers the whole period that is embraced in the Old Testament, and explains much that is obscure on the Sacred pages. As a his-

torical study the work is the fruit of much painstaking industry; the chronological tables are of special value, and interest, and the indexes of matter and texts are careful compilations. The whole forms an excellent handbook of early history in the East, and especially of the contemporary Jewish history.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Annapolis.—St. Luke's.—The children of the Sunday school have an opportunity each Sunday of giving to the Shingwauk and Wawanosh homes. Principal King has recently supplied boxes for collections, and three handsome photographs of the home and the classes at work. The photographs have been mounted and they adorn the walls of the children's room in the Sunday school house. The work of restoring the old military and parochial cemetery, in use since 1605, is progressing very satisfactorily. An illustrated appeal has been issued. The history of the graveyard and names on the stones from 1720 are given. The Rev. G. H. Haslem is completing his canvas here for the Twentieth Century Fund. Some \$1,500 has been subscribed, chiefly for diocesan objects. The parish church has been permanently decorated by two flags, each of which are four yards long. They are the flags of Nova Scotia and the Union Jack. The Sunday school has been further equipped by the purchase of a Singer sewing machine. Two new surplices have been presented to St. Luke's by Mrs. W. T. Gray, who has also given a surplice to St. Mark's, Perotte.

FREDERICTON.

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

St. John's.—St. John.—The rector of this church, the Rev. John deSoyres, delivered the first of a course of lectures in the schoolhouse on the modern history of the Church of England, on Wednesday evening, July 23. He took for his subject the life of the late Dean Hook, better known to an earlier generation as the great Vicar of Leeds. The lecturer commenced with a reference to the obscurity of the periods first preceding the memories of contemporaries—periods only dealt with in memoirs and traditions, not yet in the focus of exact history. It might be said that of the "Oxford Movement" so large was the recent literature that the annals of the "forties" and "fifties" represented familiar ground. But where party feeling had been so strongly aroused, the full realization of conditions was hard to obtain. And the heroes of such periods were apt to be as little understood by their admirers as their assailants. The false perspective of the polemical attitude obscured the outlines and colours even to honest research. It had been often remarked that biography was an excellent method of learning history, simple, interesting and thorough. All minds could grasp the character of a movement when reflected in a life, especially the life of one who was no erratic genius, no isolated prophet, but a typical, solid, level headed Englishman. It had been remarked to the lecturer many years ago by one of the wisest of English theologians, that the Anglican Church in the middle of the Victorian era could be best understood in the life of Walter Farquhar Hook. Hence the selection of his life rather than that of some more prominent dignitary, to illustrate the first generation of the period these

lectures were intended to describe and explain. The earlier life of the future Vicar of Leeds was briefly described. Nephew of the famous humorist, Theodore Hook, son of parents distinguished for literary and artistic taste, the youth (born in 1768) had every aid that heredity could grant to the entry into life. The brutalities of Winchester school could not dull the taste for literature, shared with the congenial friendship of young Page Wood, afterwards Lord Chancellor Hatherley. At Christ church (Oxford) he gained little from tuition, and his tastes did not impel him or fit him to gain such honours of the class list as were open to him. Still he was preparing himself by a wide literary discipline, and a great seriousness of life, for that career destined to him from childhood. Ordained in 1821, he became curate to his father at Whippingham, Isle of Wight. Already in the next year, the young curate distinguished himself by a sermon at a Visitation, in presence of Bishop Tomline. In this sermon he vindicated those Anglican views concerning the Catholic position of the Church of England, midway between Rome and the Protestant churches of the continent, or other bodies, which he was manfully to maintain all his life. This position had never been denied or abrogated at the Reformation, but found no specific assertion before Bishop Bancroft's famous sermon, delivered at St. Paul's Cross in 1598. They were asserted by the great divines of the Caroline period, Andrewes, Laud, Cosin, Bramhall and Pearson. It is a great mistake to suppose that these teachings, and the inculcation of dignity and devotion in service, were due to the Oxford Movement. Men like Norris, of Hackney, Alexander Knox and his correspondent, Bishop Jebb, had been their predecessors on essentially Anglican lines. It was, however, the sign of a period of transition, that Hook should appear an advanced Churchman in the earlier part of his career, while at his close he was regarded as almost retrograde when compared with the modern Ritualist. A very interesting incident in the young clergyman's life was his visit to Scotland and acquaintance with the saintly and venerable Bishop Jolly, whose income "was only £60 a year, and yet he possessed one of the best divinity libraries in Great Britain." Hook was elected in 1837 to the great parish of Leeds, a parish unique since he was patron of all the other parishes of the city. He found an immense task before him; neglect, abuses, ignorance, and the sturdy Yorkshire temperament unwilling to yield to a stranger. But his courage and sincerity triumphed over every obstacle. His real trials came later, when to his great disgust Dr. Pusey founded a church in Leeds, in which non-Anglican practices and teachings became the rule. A famous caricature of the period represented the unhappy vicar taking refuge in the parish church from the stones hurled by the Radical paper, *The Mercury*, and a swarm of wasps from St. Saviour's church. But even these trials were lived down, and towards the close of his residence in Leeds, "t'Vicar," as the Yorkshire folk called him, was the beloved father of the city. The attacks from St. Saviour's collapsed in the secession of its clergy to the Church of Rome. The Evangelicals, like Canon Jackson, loved and respected him, even if not adopting all his theological views. The whole city looked up to him as a good and wise and practical man, and his departure was a loss never to be filled up. The last years at Chichester, the quiet city under the South Downs, were a rest deserved. He was never idle; a series of "Lives of the Archbishops," if they did not add much to historic science, were readable and suggestive. In a letter to the late Bishop of Oxford (Dr. Stubbs) he writes: "When you write, you write for the learned few; I am writing for the million. . . . I write as a thorough Protestant John Bull, disliking everything foreign, but, I trust, as an honest Christian man, prepared to tell the truth even when it is against us, and so to shame the devil." Peacefully the old, dean passed away. Higher

promotion was offered him in vain towards the end of his life; he declined the richer deaneries of Canterbury and St. Paul's. Some anecdotes of the Chichester period were quoted in conclusion. Such a life represents only one page in the great volume which the history of the Church of England offers to the serious student. But it is perhaps the easiest, because the type of character was essentially national, and the opinions those of the centre. But by the study of many characters under diverse conditions, with the one object of gaining truth, can Sir William Hamilton's famous definition be achieved: "Church history falsely written is a school of vain glory, hatred and uncharitableness; truly written, it is a discipline of humility, charity and mutual love."

MONTREAL.

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

Montreal.—His Grace, Archbishop Bond, has received a letter from His Grace, Archbishop Machray, of Rupert's Land, Primate of all Canada, intimating that he will not be able on account of illness to attend the quadrennial session of the General Synod of Canada, which meets in this city on September 3rd next. Under the circumstances, the Archbishop of Montreal will preside at the gathering.

Amherst Park.—This mission has been made the recipient of a grant of £25 (about \$120), by the Society for the Propagation of the Christian Religion, thanks to the application sent in by Rev. Principal Hackett, of the Diocesan Theological College, rector of the mission, who is at present in England. The announcement was made at the services on Sunday, the 20th inst., by the student assistant, Mr. Seaman, who received the information from the Archbishop. The hope was expressed by Mr. Seaman, that the grant would be supplemented by the congregation, and the building beautified and made more commodious for public worship.

Waterloo.—St. Luke's.—On Sunday, July 20th, the Most Rev. W. B. Bond, D.D., Archbishop of Montreal, held a confirmation service in this church. His Grace was assisted by the Rev. Principal Rexford, B.A., the Rev. J. A. Poston, and the Rev. Rural Dean Jeakins, rector. Twenty-eight persons received the Apostolic Rite of the laying on of hands; eleven of the number were brought from North Shefford and Morden by the Rev. J. A. Poston, incumbent. Prior to confirmation, the candidates were addressed by the Rev. Elson I. Rexford, who earnestly pleaded with them to be true to their high and holy calling, and to follow the example of Christ by being obedient in the home and faithful to their religious duties. The Archbishop preached to the congregation, which completely filled the church, and was listened to with rapt attention. At the evening service the Rev. E. I. Rexford, B.A., occupied the pulpit, and delivered an able and eloquent discourse.

ONTARIO.

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

Kingston.—The Bishop of Ontario and Mrs. Mills have left for Prout's Neck, Maine, where they will remain until the meeting of the General Synod in Montreal, September 3rd. His Lordship had hoped to complete the third visitation of the diocese this month, a remarkable work for twenty-one months of his bishopric. But a few parishes had to be left till the fall, because of the absorbing work the farmers have with a big crop.

OTTAWA.

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

Winchester. Church work has been progressing in various ways in this parish. The Sunday school picnic, when the children were driven down to Chesterville and united with the Chesterville Sunday school, was a success. Dinner and tea in Mr. Hummel's grove followed by sports and games helped the young people to pass away a pleasant day. A junior Woman's Auxiliary has been organized lately with Miss Sanderson, as superintendent; Miss Mamie Sanderson, president; Miss Bertha Morris, secretary, and Miss Madeline Alkins, treasurer. There is also a branch of the Woman's Auxiliary, of which Mrs. Alkins is president, and Miss Francis, treasurer. The Guild of St. Matthias' church, of which Mrs. Lane is president; Miss Sarah Browne, secretary, and Miss Francis, treasurer, have adjourned their meetings till September. As a result of the past nine months' work, they have bought and placed in St. Matthias' church a nice new Bell organ.

Chesterville.—A lawn party, to reshingle the church driving sheds was a great success, the gross proceeds of which were \$72. The ladies laid the tables with great taste. The Rev. Robert Orr, of Crysler, and Mr. Andrew Broder, M.P., made speeches. A splendid programme, consisting of vocal and instrumental music, was rendered by home talent. The Chesterville Cornet Band played well. Mr. T. G. McGee, one of our faithful wardens, did good service at this entertainment, as did also Mr. Charles Dauley. We have just lost Mr. and Mrs. Rhodes. Mrs. Rhodes played the organ most regularly; she will be greatly missed. We can ill afford to spare our members, being few in number, but the work, with God's help, must be carried on in a brave and trustful spirit. The prayers of the faithful are asked in behalf of the work of these two parishes. "Laus Deo."

TORONTO.

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

Grace Church.—The Rev. J. P. Lewis, the rector of this church, intends shortly to undertake an extended tour, which will include visits to Japan, China and Persia, amongst other countries.

Havelock.—St. John the Evangelist.—On Tuesday evening, the 15th inst., the Rev. W. R. Tandy, M.A., was formally inducted into the charge of this living by the Ven. Archdeacon Allen, rector of Millbrook and Archdeacon of Peterborough. The service was attended by a large congregation and the singing was led by a well-trained choir of twenty voices. The other clergy present beside the Archdeacon, were the Rev. J. McKee McLennan, B.A., rector of Norwood, and the Rev. E. A. Langfeldt, M.A., rector of Ashburnham. The Rev. Rural Dean Warren, of Lakefield, sent a letter expressing regret at his absence and wishing the church every success. The induction proper followed the opening hymn. The new incumbent made the solemn promise of conformity to the Church's liturgy and of faithfulness in his duties, and then kneeling, received the Archdeacon's blessing. The keys of the church were presented, on behalf of the people, by the church wardens, Messrs. Bryans and Webb, and were received by Mr. Tandy as pledges of the people's good will and co-operation. The Bishop's license and appointment were read by Mr. Langfeldt, who then proceeded with the office of Evening Prayer. The special lessons were read by Mr. McLennan, whose presence was the more welcome in view of his many kindnesses to the Havelock church during the vacancy. The Archdeacon, who is still hearty and vigorous in

the 81st year of his age, and the 55th of his ministry, and who has spent a full half century in his present parish, preached the sermon on the text: "We preach not ourselves, but Christ." Mr. McLennan followed with an earnest address on the duties of the clergyman, and Mr. Langfeldt dealt impressively with the duty of the people to their clergyman. The choir sang an anthem setting of "Onward Christian Soldiers," and the service closed with special prayers said by the new rector. Mr. Tandy's charge is an extensive one, including, besides Havelock, fortnightly services at Rush Point and Garrison's school house, and the spiritual oversight of a region somewhat indefinitely described as "parts adjacent." He begins his ministry here under very promising auspices, and there seems every prospect of happy and successful work. He is a graduate in arts of Queen's University, Kingston; spent a post-graduate year in Stanford University, California, and is a graduate in theology of the Montreal Diocesan Theological College.

Ashburnham.—St. Luke's.—The offertory at the 26th anniversary services of this church amounted to about \$430. Mrs. Mark Burnham, relict of the late Rev. Mark Burnham, died on July 5th, at the ripe age of 93. The deceased had been sick for many months, and her death came as a happy release. Mrs. H. T. Strickland, an esteemed member of the congregation, died on Monday, July 21st. An incurable and most painful disease had confined the deceased to her bed for many months. Mrs. Strickland had a most beautiful and Christ-like character, and her entire resignation to the will of God, and the gladness with which she bore the cross her Saviour had given her to bear, made her sickness a blessing to all who came into contact with her. She was buried on Wednesday, July 23rd. The Rev. E. A. Langfeldt spent a part of his holidays in the mission of Apsley, where he preached on Sunday, July 20th. The Rev. Dr. Symonds, former rector of the parish, has been spending a few weeks in Ashburnham, and preached at St. Luke's, on July 13th and 20th.

NIAGARA.

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

Fonthill.—Holy Trinity.—Early on Monday, July 21st, a jolly party of Sunday school pupils with a teacher, in suitable costumes, could have been seen driving to the raspberry patch of Mr. William Rines. Here the children worked hard all day unburdening the bushes of their fruit for the churchwarden at the rate of a cent and a half a box. Later in the morning the clergyman from Port Robinson joined the party, after a walk of four or five miles in the mud. At noon a very tempting lunch was spread out on the grass picnic fashion, for the enjoyment of nine hungry workers. About 2 o'clock the number of pickers was increased by another teacher and her daughter. At the end of the day, it was found that together they had added \$5.27 to the benefit of the Sunday school. To this will be added the contributions of those scholars who were too small to reach the tops of the bushes, or were otherwise employed. Two energetic little girls, Maggie Ebert and Eva Self, each picked as many as fifty-three boxes. The party returned home for tea, once more to assemble at the house of the churchwarden. This was to enjoy the ice cream which was provided by an enthusiastic Church worker and teacher, Mrs. Rines. After expressing their gratitude to the churchwarden and his wife, the party dispersed to enjoy a well-earned rest. All agreed that they had spent a most pleasant and profitable day.

Georgetown.—On Sunday evening, July 27th, the new installation of electric light was used for the first time in St. George's church. The nave

is lighted by two clusters of ten lights each beneath reflecting mirrors, together with four projecting arms. The chancel has one similar cluster with two projecting arms. The result is a great improvement in the lighting and appearance of the church. Extra brackets are being added for pulpit and reading desk. The vestry and porch, as well as the outer approaches, are also being wired. The old chandeliers, originally put in at great cost, have been removed. The installation has been greatly admired, and is opened free of debt.

HURON.

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

Goderich.—St. George's.—The ninth annual Sunday school convention of the deanery of Huron was held in this church on Thursday, July 24th. About seventy delegates were in attendance from the various parishes of the deanery. The Rev. Rural Dean Hodgins, of Seaforth, presided, and the other clergy present were: Revs. W. Lowe, Wingham; C. Gunne, Clinton; J. W. Teneyck, Exeter; W. Doherty, Hensall; M. Goldberg, Dunganon; H. Wright, Middleton and Mark, and J. Turnbull, rector of Goderich. After a short opening service and address of welcome from the rector, the delegates were taken to luncheon by the members of St. George's church, and on re-assembling at 2 o'clock, papers were read on "The Baptismal Obligation," by the Rev. F. C. Jennings, Bayfield; and "The Desirability of a More Effective Study of Church History," by Mrs. Phillips, Clinton; "The Antiquity, History, and Liturgy of the Church of England," by the Rev. M. Goldberg, Dunganon, and "Parental Responsibility," by Mr. D. Naftel, Goderich. The papers were all listened to with much interest, and some of the points brought out were thoroughly discussed. In the evening a choral service was held in the church, in which the clergy took part and the Rev. C. Gunne preached.

Morpeth.—It will be of interest to many people to know that the "old parsonage," as it was familiarly known in the time of the late Canon Johnson, of Windsor, has been replaced by a handsome new brick building, erected this summer, which is an ornament to the village and a credit to the building committee, who had the work in hand. The old spot is particularly interesting, as it was the birthplace of the poet Lampman, a graduate of Trinity University, Toronto. The rectory is now completed, and will be occupied by the Rev. E. Softley, incumbent.

ALGOMA.

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

Novar.—Church Building Fund.—The Rev. J. Pardoe, of Novar, acknowledges with many thanks the following sums towards a fund for building a church in Novar in place of that recently destroyed by fire: From Miss E. Hoare, London, Ont., per Mrs. H. Paget, Novar, \$10; W. H. Myles, Esq., Hamilton, Ont., per Mrs. H. Paget, Novar, \$1; offertory at Trinity church, Parry Sound, missionary meeting, \$12; from Mrs. Osler, Eglinton, \$5; from Mrs. T. D. Walker, Hamilton, \$5. There was a serious fire in Novar in the early hours of Saturday morning, July 26th, with the result that three houses were destroyed with most of the contents, and one woman was burnt to death. Cause of the fire not known.

RUPERT'S LAND.

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

Minnedosa.—St. Mark's.—The first annual convention of the Sunday School Association of the rural deanery of Minnedosa was held in this

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church on Tuesday and Wednesday, June 10th and 11th. A large number of delegates attended. Papers were read by the Revs. J. Brisco and E. A. W. Gill, Messrs. W. Keyes and G. A. Graham and Miss Moore. The Rev. J. P. B. Belford took the question drawer. On Tuesday evening, Divine service was held in the church, when the Rev. A. W. Woods, vicar of Neepawa, Man., preached a very able sermon from the text: "Love the Brotherhood." There was a celebration of the Holy Communion in the church on the following morning at 7 o'clock, at which there was a very good attendance. One of the principal features of the convention was the consideration of a programme of studies submitted by the committee of the association. This, after very full discussion, was unanimously adopted and will be recommended to all Sunday schools in the association. It provides for a uniform course of studies in all schools and also for periodical examinations in the work done. The following officers were elected for the ensuing year: President, Mr. W. Keyes, of Keyes; vice-president, the Rev. E. A. W. Gill, of Minnedosa, and secretary-treasurer, the Rev. A. W. Woods, of Neepawa. The convention next year is to be held in the parish of Birtle, and will take place about the end of May or beginning of June. Before the convention closed a very hearty vote of thanks was unanimously passed by the visiting delegates to the members of St. Mark's congregation for the many kindnesses which they had received at their hands.

COLUMBIA.

William Willcox Perrin, D.D., Bishop, Victoria.
THE DIOCESAN SYNOD.

Vancouver.—The first session of the ninth Synod of this diocese was held in the school-house of Christ Church Cathedral, on Wednesday, July 19th. It was preceded in the morning at 10.30 by a celebration of the Holy Communion in the cathedral. After several reports from various committees had been presented, the election of officers took place, and resulted as follows: Clerical secretary, Rev. J. H. S. Sweet; lay secretary, Lindley Crease; treasurer, P. Wollaston, Jr., auditors, Rev. G. W. Taylor and F. Elworthy. The Executive Committee was elected as follows: Clergy, Rev. Canon Beanlands, Ven. Archdeacon Scriven, Rev. G. W. Taylor, Rev. W. D. Barber, Rev. C. E. Cooper, Rev. W. Baugh Allen, Rev. R. Connell and Rev. E. Drinlop; lay members, Messrs. E. Musgrave, E. Baynes-Reed, E. E. Wootton, A. J. C. Galletly, E. G. Borrowdale, W. Schetky, E. H. Hiscocks, and A. J. Dalain.

The Bishop then read his annual address. Amongst other matters touched upon in it, he referred to the religious statistics of the province, as a whole, showing that by its statements the Anglican Church stands at the head of all; the numbers being: Anglican Church, 40,672; Roman Catholics, 34,227; Presbyterians, 34,176; Methodists, 25,021; Baptists, 6,506; Congregationalists, 1,197. The Bishop referring to the work in the diocese, said that "each diocese has its peculiar difficulties to meet. On the Mainland, there has been a rapid increase in population, and mining towns, like Rossland, Nelson, Fernie (with its awful recent catastrophe), Phoenix, Grand Forks, Greenwood, have sprung into existence, and are a problem to be met. Heartily would we congratulate the authorities of the diocese of New Westminster, upon the way in which the work of the Church has been developed, and may the newly formed diocese of Kootenay soon have a bishop of its own. Meanwhile, upon Vancouver Island, while Ladysmith has come into existence, the population of Wellington has diminished, as the miners have migrated from the one to the other. The only new centres are Crofton, which is being built, and the Mount Sicker mines, for which provision will have to be made. We also

have the responsibility of caring for islands like Texada and Gabriola. Otherwise, I think that we may fairly say that the ground is occupied. But the difficulty is that the numbers to which we minister in the country districts do not grow. The clergy could easily minister to twice the number; indeed, it would be far easier for anyone can see the difficulty of carrying on the services week by week to the very small congregation in the sparsely inhabited districts of our diocese."

In speaking of the work done amongst the Indians in the diocese, the Bishop said: "We welcome amongst us to-day the Rev. A. J. Hall, as the representative of our mission work amongst the Indians, in the diocese of Alert Bay. His charge is a very large one, including all the northern part of the island, with no fewer than seven tribes. The present staff of missionaries is unable to cope with the work, as it should be done, as the majority of the Indians are still heathen, although the Gospel has been preached to them. The whole of the expense has hitherto been borne by the Church Missionary Society, but it has been decided to withdraw annually one-twelfth of the grants made to the North-West of Canada and British Columbia. The reason for this is that in the majority of the missions in Canada the heathen have accepted Christianity, and it has always been the policy of the Church Missionary Society to preach to the heathen alone. It remains to be seen whether in our case this new scheme may not be brought into force, inasmuch as the work is still of a missionary character. I have postponed my annual visit to Alert Bay until October, but all the reports from the mission are satisfactory and encouraging."

"The work amongst the Chinese in Victoria has been steadfastly and faithfully carried on during the past year, and I am thankful to report that the S.P.G. has continued the grant of £200 a year, until December, 1903. I had hoped to have received a sum of money from the triennial offering of the Woman's Auxiliary in the East of Canada, but, owing to a misapprehension, the whole amount collected (\$2,000), was allotted to the New Westminster diocese for the erection of a mission house. I have, however, since then received several sums from individual branches of the Woman's Auxiliary, and an assurance that we shall have as liberal support as they can afford to give." The Bishop in his address also dealt with the Widows' and Orphans' Fund, and said that "during the past year the most careful attention of the Executive Committee has been given to the position of the Widows' and Orphans' Fund, and I hope that the Synod will deal with the matter. If there could be one central fund for the whole Canadian Church, it would be the true solution of the difficulty. In this diocese we have never received any help, as they have in the East, from legacies, so that we have only to depend upon the Christmas Day offertories for the increase of capital, which now amounts to \$4,900. Another question, which must sooner or later be met, is a Superannuation Fund for the clergy. I wish that it were possible for every parish to effect an insurance upon the clergyman's life, to be paid at the age of 60 or 65. Of course, in the smaller districts this would be too heavy a burden, but if there were a fund, grants might be made in special cases. This is a layman's question, and there are wealthy churchmen in this diocese, who might easily head such a movement with substantial sums. At the present moment, the amount to be divided yearly is only \$200."

At the close of the Bishop's address, the following motions were received and adopted. By the Executive Committee—That any member of the parish who, without reason, shall have absented himself from the worship of a church for the period of twelve months, shall be deemed to have ceased from being an "accustomed member" of that church within the meaning of the declaration, but that prior to any action being taken to remove his name from the parochial roll, the church committee shall apply to him through their Sec-

retary for any reason he may allege for his name to be retained. By the Rev. J. H. S. Sweet, R.D.

For the confirmation of the following resolutions passed at the last session of the Synod: (a) To amend clause I of canon I on "standing orders" by omitting the words "public morning prayer, and a sermon together with," and making the clause to read "the first meeting of the Synod in each session shall be preceded by a public celebration of the Holy Communion." (b) To amend clause 5, of canon 4 on "diocesan finance," by the addition of the following words, "and on Easter Day to the personal use of the incumbent as an addition to his stipulated income." The Synod convened again at 8.30 p.m., when a lengthy discussion took place on the subject of the Widows' and Orphans' Fund. At 10.30 the Synod adjourned to the following morning.

The Synod re-assembled on Thursday morning at 10.30. After a long discussion, a resolution was adopted, proposed by the Rev. G. W. Taylor, seconded by Mr. W. Duncan, to amend the canon so as to allow women to vote at vestry meetings and for lay delegates to the Synod. This will have to be brought up for confirmation at the next Synod. At the afternoon session, the following delegates were elected for the general Synod: Clerical—Rev. Canon Beanlands; substitutes, Archdeacon Scriven, Rev. C. E. Cooper, Lay—Mr. Percy Wollaston (treasurer of the diocese); substitutes, Messrs. A. J. C. Galletly and Lindley Crease. Reports were presented by the rural deans of the state of the several parishes. The Rev. A. J. Hall spoke of the Indian mission work and a resolution was passed, recommending the Executive to make a grant if possible for an additional teacher. The Rev. J. Grundy reported with regard to the Chinese work. Mr. Lindley Crease carried unanimously a resolution in favour of introducing without delay a scheme of religious education in the day schools. The Synod was brought to a close at 5 p.m. In the evening the members were entertained at dinner by the Bishop.

ENGLAND.

(From our own correspondent).

The postponed Coronation will take place by the King's express command on Saturday, the 9th of August, and already the Government officials are hard at work making all due preparations therefor. All the Indian princes and Indian troops and the greater number of the Colonial troops and representatives are still in England, and will remain there to take their part in the long looked for event. The King's dinner to 500,000 poor has gone off with marvellous smoothness, and has given unbounded satisfaction. The Prince and Princess of Wales did their very best to take the place of the King and Queen, and many and touching are the incidents recorded. One East Ender had the honour of handing the Duchess of Albany on to a dais, which caused him to say that he should have a model made of "the 'and which 'ad seen nothink but work, and which 'ad been lucky enough to touch royalty!" I am writing while the debate rages furiously round the Education Bill; but three or four important points have been carried through. By the tactful energy of Mr. Balfour the principle of the central authority has been carried, supplemented by sub-districts for secondary education; the optional clause has just been struck out, and so board schools must go, and nearly two million of money (about half required), is to come not from the rates, but from the Imperial Exchequer. The Government are nobly keeping their word, and an autumn session is decided on in order to place the bill on the statute book. The report of the Lords' Committee on Betting is just issued, and it contains some very sensible decisions and suggestions. The most conspicuous feature of the report is that the Legislature

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allege for his name J. H. S. Sweet, R.D. the following resolution of the Synod: Canon I on "standing order" and making "public morning prayer with," and making "public meeting of the Synod." (b) Canon 4 on "diocesan synod" and the following words, "for the personal use of the Synod." (c) Canon 5 on "the place on the Synod's Fund." At the following morning session, a resolution was passed by Rev. G. W. Taylor, to amend the canon at vestry meeting of the Synod. This was for confirmation at the afternoon session, the resolution for the general session. Beanlands; substituted. C. E. Cooper, Treasurer of the diocese. J. C. Galletly and were presented by the several parishes. The Indian mission was recommended, if possible for an J. Grundy reported work. Mr. Lindley resolution in favour of a scheme of religious education. The Synod was in the evening the dinner by the

is recommended to strike a tremendous blow against street book-making, the committee suggesting the doubling of the fine for the first offence, making it £10, instead of £5, raising it for the second offence to £20, and for the third offence to £50, or imprisonment without the option of a fine, at the discretion of the magistrate. There is a further valuable provision, namely, one for punishing, by imprisonment on the first offence, in the case of a book-maker who makes bets with women and children. The old £5 penalty has been very easily paid out of the profits made by the book-maker of the past, but the larger fines will prove a strong deterrent. Another very important recommendation of the select committee is contained in paragraphs nine and ten of the report, the former dealing with the advertisements of sporting tipsters and the latter with betting circulars and notices advertised in sporting newspapers. The so-called sporting or betting papers depend very largely upon the revenue which they derive from these advertisements, as they are able to exact a much higher tariff for them than they get from the ordinary trade advertiser. The tipsters' advertisement is usually much smaller than the advertisement of the sporting circular and notices, and is less valuable to the proprietor of the publication, as can be seen at a glance at one of the sporting journals. The third extremely gratifying point is the provision under which the Legislature is recommended to make betting by correspondence, come under the Act of 1853 equally with betting by persons resorting thereto. In other words, betting by correspondence is condemned as strongly as the establishment of a betting house. This has always been an insuperable difficulty for the police, and when the recommendation becomes law, it should put a stop to an enormous amount of betting, as now carried on by post and telegraph. A blow is thus struck at an admitted evil, not only with us, but with you also, Mr. Editor, and we can fervently hope that Parliament will give effect to these important recommendations.

Correspondence.

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

THE THRONE OF DAVID.

Sir,—Everyone probably is aware of the legend that the "Throne of David" was the stone on which Jacob laid his head at Bethel. At the destruction of Jerusalem, Jeremiah and Baruch took charge of the daughters of Zedekiah, and conveyed them, together with the stone, to Ireland, where one of the princesses married one of the reigning kings of that country. At the time of the settlement of the northern part of Britain by the Scots, this stone was carried to Scone by a prince of the blood royal, who established the Scottish monarchy. There it remained as the "coronation stone" until the reign of Edward I., of England, who carried it to London and deposited it in Westminster Abbey, where it still is. All the kings of England since then have sat on the stone to be crowned. Most sensible people will reject this as a worthless fiction or at least as a very doubtful story. The antiquities of Ireland, however, give a very different tradition. Among the early settlers were the Tutha de Danians, who brought the famous stone, called "Lia-Fail," or the stone of fate, from Norway or Denmark. This stone gave to Ireland the name of Innisfail, or the Island of the Fail. It is pretended that during the ceremony of crowning the

kings an astonishing noise proceeded from it; but that the coming of the Messiah, which made all these pagan superstitions vanish, caused this stone also to lose its virtue. There is a prophecy, likewise, which says that whosoever the stone should be preserved, a prince of the race of the Scots should reign:

"Cineadh Scuit saor an fine
Munal bregan fhaisdine
Mar a bihuighid an Lia fail,
"Dlighid fait heasdo ghabhail."

Hector, of Boetius, translates into Latin in his History of Scotland, thus:

"Ni fallat fatum, Scote quocunque locatum,
Invenient lapidem, regnare tenentur bidem."

The coincidence of a prince of the Scottish race reigning where the stone is preserved is remarkable. The stone of fate was conveyed into Scotland about the beginning of the fifth century by Feargus, the Great, who was elected chief of the Dalraids of Albania. Seeing he was able to get himself crowned king, he sent to Murtough, then monarch of Ireland, for this stone, "in order to render the ceremony of his inauguration more august, and to perpetuate the diadem in his family. The monarch readily granted the request of Feargus, who got himself crowned first king of the Dalraids of Albania, on that stone which was preserved with veneration in the Abbey of Scone," till the conquest of Scotland by Edward I. (McGeoghegan's "History of Ireland," Pt. I, Ch. III, who does not seem to know anything of the Jeremiah legend.) But what does the prophecy in the Psalms really mean? From v. 38-45, it appears that the Psalm was written somewhere about the time of the destruction of Jerusalem, and the Psalmist complains that in spite of the promise quoted in an earlier verse, the throne was cast down to the ground. Still he expects a revival, and asks: "How long God will hide Himself?" It is not the material structure at all, but the reign of the Davidic King, which was to continue forever. There might be a temporary obscuration, but six hundred years is a short period in dealing with the great schemes of God. The nation still remained and the claimant to the ancient throne appeared in the person of Christ, and the old Jewish Theocracy enlarged itself into the greater kingdom of Christ, the Church of God. The representative of the old kingdom of Israel, as far as the Islands of the Sea are concerned, is not the British Empire under Edward VII., but the English Church under the rule of the Son of David, Jesus Christ. The Church is undoubtedly the foremost body of Christendom, and the conquests of British arms are fulfilling God's prophecies, only so far as they are spreading the knowledge of God's truth. All the prophecies of the kingdom of God and the perpetuity of the throne of David point to the same end. "Behold my servant, whom I uphold; my beloved in whom My soul delighteth; I have put My Spirit upon him; he shall bring forth My religion to the nations," Isaiah 42, i. (Driver translation). To effect this the victories of Great Britain have been extensively used in opening countries to the truth and affording protection to the preachers of the Gospel. We can see in this the complete fulfilment of all prophecy, without the aid of the doubtful legends of the Anglo-Israelites. If we always remember that the kingdom of God is Christendom, and the Son of David, Jesus our Lord, we shall be saved from many foolish imaginings; for it is not the Stone of Fate that is the throne of David, but something of far greater importance. In Solomon's marriage ode, the King is addressed by the Spirit of God in these remarkable words that tell us what David's seat really is:

"Thy Throne is the Throne of God, forever and ever,
A sceptre of righteousness is the sceptre of Thy kingdom."

E. W. PICKFORD.

PROTESTANT AND REFORMATION.

Sir,—Mount-Edgcombe misconceives the position of the Church of England. The word "Protestant" describes a Church whose origin or raison d'être is to protest against or deny something which is held by others, and whose chief characteristic is, therefore, negative. The Church of England undoubtedly does protest against the errors in doctrine and practice of the Church of Rome, as she also protests against all other errors, whether of Christians or non-Christians, but all this is incidental, and her main attitude is positive. She did not come into being as a protest against teaching or practice of others, or exist for such purpose, and therefore the term "Protestant" is not properly applicable to her. She stands on a far higher plane, claiming to be essentially and truly Catholic; that is, to maintain and teach the apostles' doctrine, and to have continued by herself and her predecessors in the faith for nearly nineteen centuries in the apostles' fellowship, notwithstanding that there have been times when errors have crept in and it has been consequently necessary to undergo a "reformation"—a sweeping away of the cobwebs. Her position is positive—to maintain and teach for all time that which has come down to her from the apostles themselves—the Catholic faith. She is, therefore, rightly and truly "Catholic," a term which the Church of Rome has no right whatever to appropriate. Those who call the Roman Church "the Catholic Church," ignorantly concede to Rome a seniority and superiority to which she has no right, historically or otherwise. It is difficult to understand how anyone can regard the expression "Anglican Church" as in any sense denominational. "Anglican Church" is a euphonious equivalent of the name "Church of England," which has come into use, in a secondary and more comprehensive sense, as descriptive of the great communion of mother church and daughter churches, which have grown up in all the world. The former is accurately named the Church "of England," while "Anglican" more fitly describes that which has grown up in, and spread abroad out of, England.

AN "ANGLICAN" LAYMAN.

The famous church of St. Mary, Shandon, has recently been enriched by several splendid gifts, which have been presented by Mr. J. H. Bennett, of Blair's Castle. They consist of a baptistery and font and a marble tessellated pavement of choir and chapel, with white marble steps throughout.

PAVED PEARL PENDANTS.

We ask your examination of this style of setting. The idea is the placing of the gems "en masse" and it is very effective. They are suitable for Ladies' Brooches or Neck Ornaments, and range in price from \$25.00 each to \$100.00. We endeavor to give our customers all round satisfaction.

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LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true!
They give to the world the best you have
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,
And honour will honour meet,
And a smile that is sweet will surely find
A smile that is just as sweet!

Give pity and sorrow to those who mourn:
You will gather, in flowers again,
The scattered seeds from your thought outborne,
Though the sowing seemed but vain.

For life is the mirror of king and slave,
'Tis just what we are, and do;
Then give to the world the best you have
And the best will come back to you.

British and Foreign.

The Rev. Canon Hodges has been appointed by the Bishop of Ely to the Archdeaconry of Sudbury.

Nearly £13,000 has been subscribed towards the Capetown Cathedral Memorial Fund. The full amount necessary to carry out the object in view is estimated at £35,000.

A reredos and altar have been erected in St. James' church, Edinburgh, in memory of the Christian martyrs, of China, and of the soldiers who fell in the South African war.

The Bishop of Zanzibar has appointed the Rev. Frederick J. Evans, principal of St. Mark's College, Zanzibar, to be Archdeacon of Zanzibar, in place of Ven. Archdeacon Griffin, who has resigned through ill-health.

Archdeacon Brooke, of Halifax, was recently the recipient of a cheque of £4,000 from the townspeople of Halifax, as a mark of appreciation for his work in the town during the last thirteen years. Mrs. Brooke was also presented with a massive silver salver and a bank-book with a deposit of £100. The gifts were subscribed for by both Churchmen and Nonconformists.

Speech-day, at Rugby, took place lately, when the Archbishop of Canterbury unveiled a handsome west window in the school chapel. This window had been presented by an old Rugbeian, in memory of his father. The Archbishop also unveiled two marble medallions, one of Arthur Hugh Clough, and the other of Matthew Arnold. The medallions were sculptured by Miss Lilian Morris, and the setting was designed by Mr. T. G. Jackson.

The Rev. Stephen Gladstone, M.A., rector of Hawarden, has given notice that the Memorial Chapel at the Parish Church, which will be the family memorial of Mr. and Mrs. Gladstone, is nearly finished. The chapel will contain a tomb with the recumbent effigies of the great statesman and Mrs. Gladstone, but the tomb, which has been entrusted to Sir W. Richmond, will not be finished for some time. The rector further announces that Dean Wickham, of Lincoln, is about to place a new window in the main chancel in memory of his marriage to Mr. Gladstone's eldest daughter.

A memorial brass to deceased members of the staff of the Welsh Hospital for South Africa is to be placed in St. David's Cathedral. Lord Penrhyn will unveil the memorial on August 14th.

The Rev. Dr. Chase, principal of St. Mary's Hall, and Senior Fellow of Oriel College, Oxford, died on Friday, 4th inst. His election as a Fellow of Oriel took place sixty years ago, antedating the departure of J. H. Newman to Littlemore. He presided over St. Mary's Hall, in succession to Dr. Bliss, for forty five years. He was twice vicar of St. Mary's, being appointed first in 1856, and again in 1876, when the Rev. Dr. Burgon left for Clichester. Dr. Chase worthily upheld the traditions of his university, and with him one of the most notable figures in Oxford life has passed away.

The results of a religious census taken in New South Wales have just been made public. The figures show that out of a total population of 1,354,846, the Church had 623,131 adherents, a proportion of 45.99 per cent., as compared with 44.75 per cent. in 1891. The Roman Catholics come next with 25.03 per cent. of the population. The Methodists show 10 per cent., which is substantially the same proportion as ten years ago; but the Baptists, Congregationalists, and Salvation Army have each decreased in membership since 1891. The number of people returned as not belonging to any religious body total 3,529, as compared with 6,261 at the previous census.

The foundation stone of a church to cost £14,000 has been laid at Southsea, with full Masonic ritual, by Sir Augustus Webster, Provincial Grand Master of Hampshire and the Isle of Wight. Canon Blake, rural dean, paid a tribute to the efforts of the Masons of old who had built some of the grandest cathedrals in England and on the continent. He mentioned that the vicar-designate of the new parish of St. Matthew (the Rev. Bruce Cornford) had received from a lady member of his congregation a donation of £5,000 towards the building fund.

A beautiful stained-glass window has been placed in the Lady Chapel of St. Patrick's Cathedral, Dublin, in memory of the late Mr. John Hatchell, D.L. The design has for its dominating feature a full length canopied figure of our Lord, as the "Bread of Life." The figure stands statuesque with extended arms—two hands respectively filled with divided bread. Beneath the figure is a device angel (niched within the base upon which the figure stands), bearing a scroll inscribed with the words: "I am the Bread of Life." At a lower level, reaching to the sill of the lancet, is a group representing the Supper at Emmaus, illustrating the text, St. Luke xxiv. 35: "He was known of them in breaking of bread." The work is rich in colour and varied in detail, a foliated border combined with canopy work being a conspicuous feature in the design.

The Society for the Promotion of Christian Knowledge, in the report it issued last month, gave an account of its stewardship in the administration of its "Clericus" fund in providing religious and other literature for the troops in South Africa during the war. Altogether, nearly 150,000 separate publications, including rather fewer than 26,000 tracts, were supplied for the troops on active service. Among them were 20,860 copies of the Prayer-Book and of the "Little" Prayer-Book (this was a compilation from the Prayer-Book, specially arranged for soldiers' services); 44,890 copies of a manual for open-air services; 8,015 reading-books; 7,676 hymn books, and 42,024 volumes of penny stories. The net value of the publications was £803. In addition to the foregoing the society provided, at a cost to its general funds of £200, 5,520 Bibles, Prayer-Books and Hymn-Books.

HINTS TO HOUSEKEEPERS.

Salmon Cutlets.—Make a panada, as follows: Put into a double boiler one cupful of cream. While it is heating rub together until smooth one tablespoonful of butter and three heaping tablespoonfuls of flour. When the cream boils, stir into it the butter and flour and cook until it thickens. Season with a tablespoonful of lemon juice, a tablespoonful of chopped parsley, salt and paprika; add one pound of cold boiled salmon (the canned fish will do as well. Turn into a platter and stand away until cold, then form into croquette shape, flatten, roll in egg and bread crumbs and fry in deep hot fat. Drain on brown paper. Garnish with parsley. To make the sauce tartare, add chopped pickles, olives and capers to a mayonnaise dressing.

Veal Salad.—If you warm up cold veal in a little salt water with a few chicken or turkey bones, and let it stand in the water until it is cold, then cut it into even dice and use it as you would chicken for salads, it will be very difficult for anyone but an experienced person to tell the difference. Season well with celery salt, see that the meat is not too dry, use either half veal and celery, cress or crisp lettuce, or one-third each of veal, potato, and any salad plant. Mask liberally with salad dressing.

Salmon Salad.—For extra occasions where half or a whole salmon is served, place it on a large platter or board. Make a green salad dressing; fill a paper cornucopia with the sauce, and gently squeeze out the sauce over the fish in waves through the small end of the paper; garnish with brown fried oysters, egg, quarters of lemon, hearts of lettuce, and, if you have saved them, legs or claws of lobster or crab, or a few shrimps. Any or all of these things, if tastefully arranged, will look well.

Scalloped Fish.—Use fresh whitefish or salt cod freshened. White fish left over from dinner will answer. If fresh white fish is used, boil just tender. Pick fine, place layer of fish and layer of cracker crumbs and bits of butter, a sprinkle of salt, a dash of cayenne pepper and cover with milk. Place dishes in a dripping pan which has some water in to keep it from burning; put in hot oven, baking for twenty minutes.

Devilled Fish.—Scald one cup of milk, add one cupful of grated bread crumbs. Stir over the fire one minute, then take it off; add one tablespoonful of chopped parsley, the chopped yolks of three hard-boiled eggs, a little cayenne, a little paprika, one level teaspoonful of salt, one teaspoonful of onion juice. Mix and add two cupfuls of flaked fish that has been cooked. Fill shells or individual dishes. Cover with buttered bread crumbs and brown in a quick oven.

Cheese Souffle.—The following recipe is excellent: Melt one ounce of butter in a saucepan, then mix in smoothly one-half ounce of flour; add one-quarter pint of milk, stir, and cook well, then add pepper and salt, a minute quantity of cayenne, and two well beaten yolks. Stir in next three ounces of grated cheese (Parmesan is the best), lastly beat the whites of three eggs to a very stiff froth, add this lightly, butter a round cake tin, pour in your souffle, and bake at once in a quick oven ten or fifteen minutes. Send immediately to table, and pin a d'ouley round the tin.

An easy way to clean a white straw hat that has become discoloured, is to rub it over with half a lemon dipped in flour of sulphur, and then to leave it to dry in a shaded place.

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HOUSEKEEPERS.

Take a panada, as follows: Take one cupful of water, and rub together one-half cupful of butter and one-half cupful of flour. When the butter is melted, add the flour and mix it thickens. Season with lemon juice, a table-spoonful of parsley, salt and pepper, and cold boiled salmon will do as well. Turn the pan away until cold, then shape, flatten, roll in lard and fry in deep oil. Garnish with green paper. Garnish with the sauce tartare. Serve with olives and capers to a

warm up cold veal in a few chicken or turkey and in the water until it is even dice and use for salads, it will be better but an experienced cook will not do it. Season with the meat is not too much and celery, cress or green third each of veal plant. Mask liberally

extra occasions where it is served, place it on a board. Make a green paper cornucopia with a squeeze out the sauce through the small end with brown fried lemon, hearts of asparagus, legs of crab, or a few shrimps, if tastefully arranged.

Use fresh whitefish or white fish left over. If fresh white fish is used, pick fine, place in a cracker crumbs, sprinkle of salt, a dash of pepper, and cover with milk. Place in a pan which has some oil burning; put in twenty minutes.

Use one cup of milk, one-half cup of bread crumbs, one minute, then take it off and chop parsley, three hard-boiled eggs, one level teaspoonful of onion powder, two cupfuls of flaked corn. Fill shells or tarts with buttered bread in a quick oven.

The following recipe is for a pound of butter in a smooth one-half pint of milk, add pepper and salt, cayenne, and two well beaten next three ounces of eggs (the best), lastly add eggs to a very stiff batter, a round cake, and bake at once for fifteen minutes. Send to a d'oyley round

Use a white straw hat, coloured, is to rub it on dipped in flour and leave it to dry in a

JONES ALPHABET.

George Washington Jones was nineteen years of age before he learned his alphabet. It contained but three letters and they were all the same. He was an orphan who had managed to live in spite of being a waif homeless and friendless. He had learned to read by some strange chance, exactly how he could never explain. The little which he had read had awakened lofty ambitions in his boyish mind. His day dreams would have filled with laughter all who knew him had they but known them. He treasured his purposes as the secrets of his own heart and brain, and patiently and contentedly toiled, living from hand to mouth until he had reached the age of nineteen years.

His nineteenth birthday was his emancipation day. He was going to his daily work when he saw a fragment of a newspaper flitting before him, driven by the wind. He stopped and caught it and read:

"Push with energy; plod with patience; endure with pluck; and you can do anything that God approves. With these P's, push, patience, pluck, as your alphabet, you can spell every word but FAIL."

The boy became a man in a flash. He straightened himself to his full height and spoke aloud:

"I have learned my alphabet; now I will begin to spell."

He looked again at the paper and saw that the words were a brief extract from an address by the President of Walden University. He said to himself, "I do not know where Walden University is, but I will find it."

One week from his birthday he started on foot for Walden University. He carried in his hand a small bundle containing his scanty wardrobe. In his pocket were a few cents, his total fortune. His journey was filled with adventure, but he triumphed over all obstacles. He asked nothing and would receive nothing in charity. He earned his living by the way, but ever kept moving toward his goal. It took many weeks, but he was ever cheerful and courageous. His smile was a sunbeam; his laugh was rich music; his song was a trumpet blast. He worked and smiled and sung his way, until, wearied, footsore, shabby and gaunt with hunger, he entered the city. He found the man whose words had changed the current of his life. He quietly stated his desire to secure an education and exhibited the soiled fragments of paper containing his alphabet.

He was encouraged and assured

that if he would continue to spell as he had begun he could not fail to succeed. Disdaining to accept aid, Jones began to seek work to pay his way. He tried scores of places only to be refused. He bowed, lifted his fragment of a hat and smiled when each said, "No." One man, who had been unusually curt and surly, was so amazed at the smile and bow that he muttered to himself:

"If he can do that when I say 'No,' what would he do if I were to say 'Yes'? I'll try it as an experiment."

When Jones was recalled, the man said, "What kind of work do you want?"

"Anything."
 "I have work, but it is hard."
 "I am strong."
 "It is dirty."
 "I have soap in my pocket."
 "The pay will be small."
 "I do not need much."
 "Follow me."
 Jones had a job.

The cellar of a large warehouse was as gloomy as a dungeon. It was filled nearly to the ceiling with boxes and barrels. Refuse of every kind was piled in heaps.

"Clear this up. Break up the barrels and boxes that are useless. Pile neatly those that are good. Put this rubbish in barrels on the sidewalk. I will give you one dollar for the job. When will you begin?"

"Now," said Jones. "If you will let me sleep in the room we came

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are also utterly worthless, and some are positively dangerous to health.

As a consequence, all proprietary remedies are regarded with suspicion by many people, and the good suffer for the bad.

For these reasons we announce that our proprietors are the principal shareholders in

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which will, we are sure, be an ample guarantee of the truth of every representation made concerning

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through, I will not leave until the job is done. I saw an old blanket on the floor that will do for a bed."

Permission being given, Jones had a job and lodgings. A few wisps of hay and a disreputable old horse-blanket served for a bed. Three nickels, his total wealth, purchased three loaves of bread. A faucet in an old sink furnished water, and Jones had a job, board and lodging. It took three days to complete the task. When it was finished the employer was asked to pass his approval upon the work.

Every bit of rubbish had been carried out and filled a row of barrels on the sidewalk. In one corner, boxes already for use were stored. In another corner, a similar pile of barrels was placed. In another corner, kindling wood from the broken barrels and boxes were heaped. In a box were two pailsful of coal picked from the ashes; in another box were scores of bottles taken from the rubbish, all sorted as to sizes and carefully washed. The windows that had been obscured with dirt and cobwebs were washed clean and wiped dry and bright. By the aid of an old whitewash brush and a pail of discarded lime that had been discovered in the rubbish, the cellar had been carefully whitened; it was swept, light, clean and almost fit to live in. The owner looked about him for a few moments and said:

"If that is the way you do your work, you will never want for a job. I have a pile of wood in my backyard that you can tackle, and it is big enough to keep you busy for a year. I'll pay you the market price for the work."

Jones looked at the silver dollar, smiled and bowed his thanks, and asked to be shown the way to the woodpile. He worked his way through two years' preparatory training, four years' collegiate study at Walden University, and three years of theological training at Gammon School of Theology. He applied his alphabet to his books as he did to his work, and earned honorable recognition in every study.

He became a speaker and a writer of more than average ability. He developed into an all-around athlete without a peer, in his class. He could sprint faster on an errand, lift harder on a heavy load, knock out more tough obstacles and surmount greater difficulties than any man in either institution.

The day he received his diploma from Gammon Theological Seminary he sat down in his room and carefully read the words on the fragment of paper that contained

his alphabet and spelled out the words that were to form the motto of his future work in the world.

THE BEST ROUTE ON THE "EXPRESS."

"He said he'd let me know tonight," Ned Blake said, finishing the last bit of pudding on his plate, and rising from the table. Dinner was a little later than usual that day, and there was barely time to get back to school before the bell rang.

"Well, I hope you'll get it," called his father, as Ned struggled into his reefer and pulled his cap down over his ears. "You've worked hard for it."

"Thanks: so do I," laughed Ned; then, slamming the door behind him, hurried off down the street, just as the bell began to ring.

All that afternoon his thoughts were busy with the handsome toboggan he meant to buy with money earned by carrying papers. The best route on the "Express" was vacant; and, out of several applicants, Mr. Morrow had almost decided on Ned. Only one other, Ben Johnson, stood much of a show; and, because Mr. Morrow and Ned's

father were old friends. Ned was pretty sure of the place.

In Simpson's woods, across the fields from the school house, and just off the road, stood a gray, unpainted cottage, weather-beaten and battered. In spring and summer, when leafy trees bent above it, swaying in their branches whole families of little birds, the house was not unattractive; but when the boughs were bleak and bare, and dry twigs rattled across the leaky roof, everything looked desolate and forlorn. Ben Johnson, who lived there with his widowed mother, looked across from the school-room windows that afternoon, caught sight of the gray-gabled roof, and shivered. The school-room was warm and comfortable; and its contrast with the cheerlessness of home was almost painful.

Ned and Ben chanced to go into the cloak-room side by side that night. In the bustle and confusion resulting from tugging and pulling at heavy overcoats, Ned noticed that Ben took from his nail only a shabby cap.

"Why, where's your coat?" he asked thoughtlessly.

Ben's thin face flushed. "I live so near I don't need it," he said; and, before Ned could reply, he was off.

"I wonder if he hasn't any," Ned thought, remembering suddenly Ben's thin and threadbare clothing. "I've heard they had a hard time getting along. Whew! No overcoat such weather as this!"

A brisk game of snowballing put an end, however, to Ned's thoughts of Ben. But an hour later, as he reached the newspaper office, he met a forlorn figure with drooping head and downcast eyes coming slowly toward him.

"Why, Ben!" he called cheerily, "what's the trouble?"

Ben started, and drew his hand hastily across his eyes. "Nothing much," he replied, and walked quickly on. But the reason for it all struck Ned suddenly. "He's disappointed in not getting that paper route! I believe that means that I've got it," he thought, but there was no elation on his ruddy face. "Ben's awful poor," was the thought that came next. "But that toboggan—father said I must earn it for myself. And there are so few ways here in Westville for a boy to earn money." Ned pushed his way on. "But that's why Ben's so poor, 'cause there are so few chances to earn money here."

A few minutes later Ned appeared with a determined air at the paper office.

"Well my lad, the job's yours," Mr. Morrow said, giving him a friendly slap on the shoulder. "I've turned away a good half dozen to serve you."

"Thank you, sir," Ned said. "But if I give up the place will you give the route to Ben Johnson—the boy that just left here, you know?"

"Poor chap! He wanted it bad; I hated to refuse him. But why don't you want it? You must be a changeable sort of fellow." Then, looking in Ned's eyes, Mr. Morrow understood. "Good for you, my lad!" he said heartily, seizing the boy's hand with a grip that was almost painful. "I'll let Johnson have the job, and you may stop and tell him so."

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"Thank you, sir," and Ned hurried away.

Up in a chest in the attic, Ned's outgrown overcoat of the winter before was packed away, a little creased, and redolent of moth-balls, but still warm and whole. After her boy had quietly told her of Ben, the mother brought it quickly down, and Ned started with it across the frozen fields, whistling merrily, though paper route and toboggan were not to be his. Half way there he came across Ben, leaning moodily against a fence.

"I hated so to tell mother!" he confided to Ned a few minutes later. "She was counting so on my getting the job. And, Ned, you're the best fellow that ever lived! I don't know how I can ever thank you!"

And so Ned Blake changed his mind about buying the new toboggan; and Ben Johnson, in a good, warm overcoat, carried papers over "the best route on the 'Express.'" Yet it would be hard to say which of the two boys were the happier—Ned, with no paper route and no toboggan; or Ben, with shining, hopeful face, going his daily rounds and earning the money so sorely needed in the cheerless home beneath the trees in Simpson's woods.

WHEN THE COACH CAME BY.

"Well, Tom," said Farmer Morrison, tucking in the lap-robe about his wife and himself and gathering up the reins. "I guess we're off. If you fix up the pump before night, I don't care what else you do through the day. And we'll be back before supper time."

Tom watched his father and mother as they drove away toward the neighbouring town, where they were to attend a church meeting, and then turned back, wondering how he should spend the day. It was a golden autumn day, and the heavy farm work was over, so that he could spend the time about as he chose.

"I know!" he said, suddenly, slapping his knee. "I'll go over to Lee Stuart's, and get him to go chestnutting with me. That frost last night must have opened up the burrs in fine style. I'll fix up the pump and then I'll make a bee-line for Lee's."

Just then the thought came that it would be fun to make a picnic

of the nutting trip. The lunch that his mother had prepared for him was spread on the kitchen table; what could be easier than to pack it into a box and carry it to the woods? It would probably be the last picnic he could hope to have that season.

"I believe I'll do it," he said to himself, his face brightening. "Lee's mother can give him some stuff, and we'll have a jolly time. I'll start right away, too, so that we can have plenty of time."

At that moment, as it happened, his glance fell upon the pump, which he well knew must be fixed that day, since it supplied the water for the stock, and which he had quite forgotten in his new plan.

"Bother!" he said, his face clouding. "Well, I can fix that after I get home. It won't take long, and it will be all right if it's ready by night."

He went slowly toward the house, arguing with himself about the matter. "There's time enough to do that. I can start back in plenty of time. It won't take but a minute to fix it anyway."

He had almost reached the house when he swung around suddenly.

"Business before pleasure," is a good motto, father says. If I do it now, I won't have to be thinking about it all the afternoon. Maybe I can get it done in time to take my lunch to the woods anyway."

Hurrying to the barn, he got the tools that he needed to put the pump in order, and in a very few minutes was hard at work. He was very handy with tools, and did nearly all the odd jobs like this on the farm. But he soon found that it was a longer and a harder piece of work than he had expected, and, though he worked steadily, it was afternoon before the pump was again in order, and the sparkling water was pouring forth from the spout.

"It's lucky I didn't leave it till I got back!" Tom said to himself, gathering up his tools. "I wouldn't have got back in time to finish it, because I hadn't any idea it would take so long. And father wouldn't have liked it a bit, if he had come home and found that it

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wasn't in order. And if I had gone to the woods, I'd have been thinking about that half the time, and it wouldn't have been so much fun."

These were all good reasons, and Tom certainly looked much better satisfied, now that the work was done, than he had when he was

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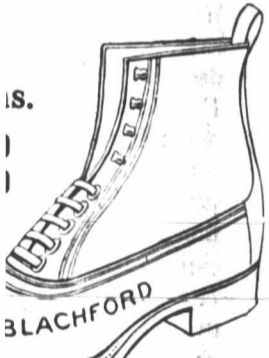
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arguing with himself about it. He started toward the house again, this time to eat his lunch, when he heard the faint sound of a horn from up the road, and ran down to the fence to see what was coming.

"It's a tally-ho!" he said, catching sight of a bright-coloured coach some distance up the road. Some miles north of his home was a small town, nestling among the hills, which had become a fashionable resort during the autumn months, and many were the stylish carriages and coaches that passed the quiet farm. Usually these swept past at a fine gait; but to-day, to Tom's surprise, the six prancing black horses were reined in as the coach came opposite the lower gate of the farm, and were finally brought to a standstill, giving Tom a better chance than he had ever had before to survey the gay occupants.

"Here, boy!" called the gentleman, who was handling the reins. "I'd like to water my horses, and I'll give you a quarter if you'll do it."

Tom dropped from the fence instantly. It was not often he had a chance to earn a quarter so easily. As he carried out a brimming bucket and held it up to one of the leaders, the gentleman who had called to him explained their stopping there.

"I've usually watered them at the farm above here," he said, "but when I stopped to-day I found that something was wrong with their pump. I'm glad yours is in order, for we have several miles before us yet."

"I'm glad it is, too," was Tom's thought, as he went back and forth, carrying water to the thirsty horses.

When at last each one of the six had drunk his fill, the driver tossed Tom a bright coin, the red-coated man in the guard's seat lifted his horn to his lip, and sent forth a clear, ringing strain, and the gay party went swinging down the road.

Tom watched them as long as they were in sight, for he had never lost his interest in the gay tally-hoes whose passengers seemed to have nothing to do but enjoy themselves. Then he looked again at the shining coin in his hand, which to him was a small fortune.

"I'm mighty glad I didn't leave the pump till afternoon," he said, emphatically. "Father's right. 'Business before pleasure' is a pretty good motto."

RAINING UPSIDE DOWN.

The little tin basin of water was empty, just as sure as the world! And Peggy had left water in it the last time she made mud pies in the brickyard, so as to be sure and have it ready to mix with next time. Peggy always made arrangements beforehand for things even mud pies. And of course she hadn't thought of going out to grandpa's and staying so long

when she made this arrangement. "Now, where's that water gone?" she mused. "If it had been at grandpa's, the chickens would have drunk it up, but here—"

"Poh! I know where it's gone to," Dickey cried, softly. Dickey went to a big school, not a kindergarten, and so he knew a great deal.

"It rained up—that's where it went," he explained.

"It what, Dickey, Plummer?" "Rained up into the sky—it always does, and then, by'mby, it'll rain down again. Where'd you s'pose all the rain comes from?"

"Well, I didn't s'pose it came out o' my mixin'-pan—so there!" cried Peggy's clear, indignant, little voice, scornfully. Then she ran to mamma to see what it all meant, for mamma always knew.

"Dickey says it rains upside down, mamma!" she cried. "I guess he'd laugh to see it!" Mamma laughed to see Peggy's face.

"He can't see it, dear—nobody can, unless the air is so cold that it runs together in tiny drops and makes a mist or fog. Dickey was right—the water in our little tin pan was taken up into the air again, to rain down some day with the other water the air has drawn up from the surface of ponds and rivers. If it should be very cold

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when it gets ready to come to us, it will be—what, Dickey?"

"A snow storm," said Dickey, promptly.

"Yes, dear. And so it goes back and forth between the sky and earth. It's one of the wonderful things the wonderful world is full of, little Peg."

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We get the greatest measure of enjoyment out of our blessings by sharing them with the people about us. The miser who stores away his wealth not only keeps others in the world from enjoying it, but robs himself of the most happiness. But one can be miserly in many other ways than by hoarding up money. Indeed, the miser of the meanest cast is he who hoards up blessings more precious than gold and silver which he might share with others without in the least diminishing his own store and enjoyment. His sordid practices affect others more in-

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 And build a cottage on this bough."
 To the Ruby Throat, the tree replied,
 Tossing a flowery wreath aside,
 "This gnarled branch is a fair estate;
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The architects—a busy pair—
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Fences gave their fibre brown,
 Spiders' web and thistledown
 With the softest mosses lay
 In the wondrous masonry;

Lichens woven over all
 Hid these lovers' sylvan hall.
 Oh! of hope and love what store
 Went out and in that dainty door!

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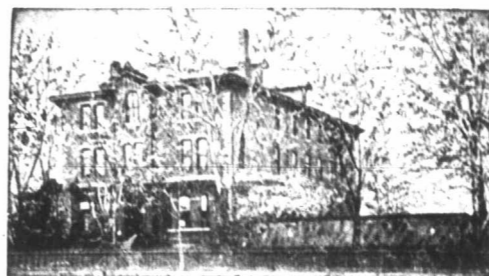
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