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Vol. 29]

TORONTO, CANADA, THURSDAY, AUGUST 6, 1903.

[No 39.

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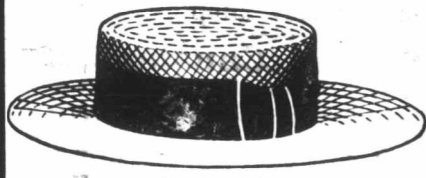
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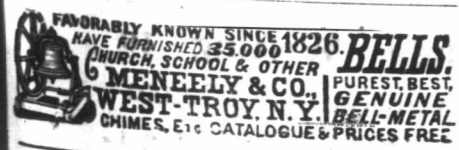
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Lynching. Readers shocked at murder in such outbreaks of it: passed, but murder of union. seen the a remonstrance of Jews, with negro difference, been taken to degradation. I there has The reason very appropriate in our we have tional Act under the The rest

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TORONTO, THURSDAY, AUGUST 6, 1903

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LESSONS FOR SUNDAYS AND HOLY DAYS.

8 Sun. aft. Trin.
Morning—1 Chron. 29, 9 to 29 Rome. 2, 17
Evening—2 Chron. 1, or 1 Kings 3 Mat. 17, 14

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

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 317, 319, 322.
Processional: 274, 390, 447, 524.
Offertory: 227, 268, 298, 528.
Children's Hymns: 228, 330, 339, 340.
General Hymns: 265, 275, 290, 633.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 519, 552.
Processional: 175, 179, 270, 547.
Offertory: 167, 265, 512, 514, 518.
Children's Hymns: 261, 271, 334, 336.
General Hymns: 177, 178, 255, 532.

Lynching.

Readers of the daily newspapers have been shocked at the increasing frequency of organized murder in the United States. Until recent years such outbreaks have been sporadic, like the murders of Italians, a form of outrage which has passed, but there has grown up a system of mob murder of negroes in almost every state of the union. Even the United States papers have seen the comic absurdity of proposing to send a remonstrance to Russia for the mob murders of Jews, while their own country was stained with negro blood. And with this lamentable difference, that in Russia stern measures have been taken to prevent repetition of such conduct, to degrade officials and to compensate the survivors. In the States, so far as we have heard, there has been no imitation of this behaviour. The reason of these barbarous proceedings is very apparent. It is the failure of criminal justice in ordinary cases. One of the things that we have to thank the framers of our Constitutional Act for, is the placing of the criminal law under the control of the general government. The result is one code of criminal law and one

method of administration. Like everything human it has its imperfections, but on the whole the innocent are acquitted and the guilty are punished and such acquittal and such punishment are administered promptly. The lack of prompt and decisive action is the bane of the system in the States. It should be a comparatively simple task to frame a code which would reduce the delay between the arrest and sentence of an accused to, at most, a hundred days. It would be a harder task, but one not beyond the wit of man, even in the United States, to create effective machinery, as no system is good where administration fails. One step in advance would be to remove from popular election or influence all criminal prosecutors and appoint them for a stated term or for good behaviour by the highest authority.

Captain Scott.

The official report of Captain Scott, of the British Antarctic Expedition, will not be communicated to the Royal Geographical Society until the meeting of June 10th., but in the meantime, some details have been gathered from private letters of members of the expedition. The first geographical discovery noted is that Mounts Erebus and Terror are really part of a comparatively small island separated from the mainland by MacMurdo Strait, formerly considered a bay. The second fact established is that a great mass of inland ice extends westward from the coast, at an altitude of 9,000 feet. This ice sheet was ascended by the sledge expedition of Lieut. Armitage and Lieut. Skelton. Without dogs, the party had to drag their own sledges, which had to be unloaded continually, lowered 50 or 60 feet down into crevasses and then hauled up on the other side. On Captain Scott's southward

We are now taking our Annual Holidays, therefore the next issue will be August 27th.

sledge journey, land was discovered which he proposes to call King Edward VII. Land. Letters deposited at Cape Crozier, March, 1902, were taken off by the relief ship Morning, Jan. 14th., 1903, and on the 23rd the Discovery was sighted, the ten miles of fast ice between having to be crossed by sledges. A month later the distance was reduced to five miles, but the season was more unfavourable than the previous year, when there was six weeks of open water. While the party bore traces of the hardships undergone, the members of it were keen and enthusiastic as ever, carrying on successfully various scientific investigations, and apparently happy and comfortable in their unusual surroundings. For those who care to look them up, their winter quarters were in 77 deg., 51' S., 166 deg., 42' E. One young New Zealander, named Hare, had a truly unique experience. He was one of the party who in March, 1902, deposited the records at Cape Crozier; on the return journey they were overtaken by a blizzard and Hare was separated from his companions. Falling exhausted in the snow, he was covered by a snow-drift and slept for thirty-six hours, awaking little the worse for the adventure. The "Sea-dogs" of Elizabethan days need not blush for their kinsmen of the good ship Discovery.

L'Eglise Anglicane avant la reforme.

Nothing is more necessary than an authentic and fair historical statement of any important

matter, and unfortunately nothing is so difficult to obtain. As an illustration, take the history of South Africa before the recent war, a matter regarding which there should be no dispute, and yet the facts are stated by historians or narrators in such ways as to remind one of nothing so much as two opposing railway maps of the same country. They each show a broad black mark crossing the country and a faint disconnected spider's web of the opposing system. The Church of England has suffered, and still continues to suffer very severely from this kind of writing and also from the still more serious loss that the real facts, the stations on her line, to refer again to the railway maps, are never inserted in any history in a foreign tongue. Consequently we are glad to be furnished with the little manual by the Rev. H. E. Benoit, of L'Eglise du Redempteur, Notre Dame Street, Montreal, with the above title. Mr. Benoit says: "The subject which I have treated, however it may be familiar to English speaking church people, is one which is little known among French speaking people. It was the knowledge of this fact which led me at first to preach on the subject before my congregation and then to put my notes in the form in which they now appear."

The Church of England Before the Reformation

Is intended as a reply to the oft-repeated statement that before the Reformation the Church of England was Roman, especially in that period from the Norman Conquest to the Reformation. I have quoted acts of parliament and enactments of Convocations, showing the continual protests of the State and the Church against what was called the encroachment of the Church of Rome. I mention these things that you will the more easily understand the nature of this book, should you not be familiar with the French language. I shall be very glad to send a copy of this book, gratis, to any of your readers who desire to lend the book to any French-speaking people of their acquaintance."

Babies' Food.

We ought to know, it is impossible not to do so, that the true way of feeding is by bottle with some patent food. At least we were told so by advertisement in every paper until the Lancet protested. There is nothing like an object lesson and so Canon Horsley, rector of St. Peter's, Walworth, and a member of the Southwark Borough Council, has been holding a baby show, with the laudable purpose of promoting proper methods of bringing up infants in the crowded districts of South London. There were no fewer than eighty-four entries, divided into four classes according to age, and twenty prizes were given. Instructions as to the right way in which to bring up babies were distributed amongst the parents.

Toronto Diocesan Service.

An anonymous correspondent of Church Times bewailed that of 45 services which he had attended, the sorriest was the one held in St. James' at the last Synod. Canon Welch, who is in England, promptly replied: "Churchmen in Ontario who know the local conditions will only smile when they read in your issue of July 10th the somewhat ill-natured and singularly ignorant strictures on the opening service of the Toronto Synod. But as my colleagues, against whom those strictures are directed, have friends in England who might be pained by remarks that are made with some degree of knowledge and authority, will you kindly allow me to point out that the service in question was, as your correspondent indicates, a Synod function, not a parochial service, and that the Cathedral clergy simply carry on the tradition of former years."

If there was any change this year, which I find it difficult to believe, it must have been made by authority which my colleagues had no option but to obey. I wonder what good your correspondent imagines he can do by transmitting to England petulant expressions of his personal dissatisfaction. If he wishes to accomplish anything, he should move in the Synod that the clergy of St. James' Cathedral be requested to provide a better service. Whenever the Synod asks us to do this, we shall be delighted to give one more in accordance with our regular parochial use. This by the way, as regards Matins and Evensong, is of exactly the Cathedral type, imitation of which, in country places, is so wisely deprecated by the Bishop of Worcester."

The Greek Church.

Our Church has maintained the most friendly relations with the Eastern Church, but it is not generally known that the ordinary idea that it is inert and lifeless is entirely wrong. On the contrary it is a missionary church, is spread all over the world, and we find the following from Dunedin in far off New Zealand. The Bishop of Dunedin informed the Greek Patriarch that many members of the Greek Church were resident in the parish of St. Matthew's, Dunedin, and for the past seven years had been ministered to by the parish clergy. So in February Father Athanasios Kantopoulos, chief priest of the Greek Orthodox Church residing in Melbourne, visited Dunedin. The Victorian Chapel in St. Matthew's was placed at his disposal for the celebration of the Divine Liturgy. It is further interesting to note that the position of the font enabled the Greek Baptism to be performed in accordance with strict rites requiring the godparents' oath to be taken outside the church door, which was done at the west door without any passers-by gazing on—the shrubs protecting the congregation. There were three baptisms, requiring triune immersion. Every worshipper present holds a lighted candle. A little water from the Jordan was poured into the font, and some left for use on future occasions. It is interesting to note that, as the children were one boy and two girls, they could not all be baptized in the one water. Such a baptism would have created an affinity. So after the consecration of the water, some of the water was taken out and reserved for the baptism of the girls, whilst more water was added to that in the font for the baptism of the boy—the unconsecrated water being consecrated by contact with the consecrated. Then the children, after baptism, were duly anointed with holy oil, which is the administration of the chrism, answering to our Confirmation. They received the Holy Communion on the next day, as the Orthodox Greeks administer to children as well as adults. The various children baptized by the Anglican clergy were accepted as validly baptized, and were given the chrism; whilst a youth baptized by a Roman priest was rebaptized, as the Greek Orthodox Church does not acknowledge the validity of Roman Catholic baptism. On the first celebration the Chief Priest invited the Vicar and the Curate to places at the altar, and on a subsequent date the Warden of Selwyn and the Vicar were again so honoured. They were thus present within the veiled enclosure during the consecration. The act of consecration is performed behind closed doors—the priest performing the act with the appointed office, whilst the people outside recite their own appointed suffrages, in which the "Kyrie Eleison" forms a chief part. In the mixing of the chalice hot water is poured cruciform-wise into which the wine has already been placed, and then, after prayers, a few drops more of the hot water are added. When both elements are consecrated, the priest receives in each kind. The people, after the opening of the doors, are, however, communicated in both kinds at once by means of a spoon, after the consecrated bread has been broken up into small pieces and placed into the chalice. There can be no celebration

according to the Greek Orthodox Rite except the Altar have upon it the Holy Cloth, which is blessed by the Patriarch; this the priest brought with him from the Melbourne Church, to which it belongs. On Thursday, February 12th, the Victoria Chapel was prepared for the Greek Orthodox celebration at 9 a.m., whilst the Anglican one was at 8 a.m., thus the Vicar celebrated on the Holy Cloth, and used the holy vessels of the Greek Church for the Anglican communicants. A most interesting incident of the Service was the way in which the fathers and mothers brought and placed their children at the priest's feet during the reading of a Gospel, so that they might touch his robes, reminding one of the Gospel story, and showing how conservative the Greek Church is. The Greek priest was in the sanctuary in his robes at the Anglican service. Thus in Dunedin was enacted that recognition of the oneness of the two Churches for which the Bishop has been seeking.

MEETING OF FRIENDS OF TRINITY COLLEGE UNIVERSITY.

A very important meeting of the friends of the University was held in the Convocation Hall on Thursday afternoon and evening last, on the invitation of the Provost to learn the details of the proposed plan of federation with the University of Toronto. We never remember hearing so clever a speech as the Provost made in introducing the question. We think that all who heard it were of one mind as to the ability with which he spoke in behalf of his plan for virtually destroying the status of Trinity as a University. He demurred from this view, however, by stating that Trinity would only hold its Royal Charter in abeyance, still retaining the power of granting degrees in Divinity. He perhaps forgot, or disregarded the canon, carried through the Provincial Synod of Canada, by Dr. Body, a former Provost, which has really deprived Trinity College of its right, within the ecclesiastical province, by requiring all candidates of the Church of England for Divinity degrees to present themselves for examination before a board of examiners, appointed, we understand, by the Synod. The diploma for the degree makes it a degree granted by the Archbishop, and any Divinity school may then bestow the degree in their own hall. All recognized Divinity schools thus, at the present moment, stand in this respect on an equality with Trinity University, and federation would make no change in the position. Moreover, all students who pass the curricula of the College after federation would not become graduates of Trinity, but of the University of Toronto. Trinity, therefore, would thus, as long as it remained in federation, undeniably cease to be a University in any sense whatever. The degrees thus obtained would be recognized only as a favour, and by courtesy, outside of Ontario, whereas by virtue of its Royal Charter, Trinity's degrees can claim recognition, without challenge or favour, in any part of the King's dominions. The degrees of the University of Toronto would not entitle the holder to an ad eundem degree in any university holding a Royal Charter. For this, and sundry other weighty reasons, a very large number of the graduates and friends of the college rallied on Thursday to oppose federation. It was plain that a majority of the meeting were on this side. Several speeches were made pointing out the disadvantages of federation. It was held that federation would be a serious moral breach of trust, not only in the true interests of the Church, both present and future, but as breaking faith with those who had subscribed so largely to establish Trinity as a Church University, not a mere College. These opinions were strongly and ably traversed by the Provost, in his opening address, without, however, it appeared, convincing his opponents. The real stress of the meeting came later in the evening, when the principal speeches against federation were made. As it

grew towards 10 o'clock, the Provost read out the details of the scheme which had already appeared in the afternoon edition of the Toronto News, the first published account of the federation plan that had been given, in fact the first information obtainable by anyone outside the Corporation. The Provost strongly combated the charge of secrecy in the matter, but there appeared to be a strong feeling in the minds of many present that too much obscurity in regard to details of the scheme had been allowed to exist. The Provost, at the conclusion of his opening address, laid before the meeting a series of statements in the form of a resolution, pledging the meeting to full concurrence with federation. It appeared probable, from the tone of the meeting, that this resolution would have been voted down. About 11 o'clock one or two of the friends of federation started in, evidently to speak against time, in hopes, it seemed, that most of their opponents would have to leave, and so the resolution would be carried. This, however, was prevented by the carrying of a motion to adjourn the discussion until September, for the meeting of the Alumni. This was, in effect, at once a partial victory for those opposed to federation, and a rather unexpected partial defeat for those in favour of it. One very important fact brought out and dwelt upon by one of the speakers is that the final, and really sole responsibility of the disposal of the whole question rests with the six Bishops, Huron, Niagara, Algoma, Toronto, Ontario and Ottawa; for the Act of Incorporation gives them, or a majority of them, the power to veto any act of the Corporation of which they may disapprove. The friends of the College cherish the hope that these Bishops may concur in the view of the Bishop of Nova Scotia regarding the affiliation of the Royal University of King's College, Windsor, with Dalhousie University, and that at least a majority of them will emulate his manly stand for the interests of Christ and His Body the Church. Rev. J. P. Lewis made what evidently seemed to be a telling point, by saying that he did not think Trinity University was the property of its Corporation, but belonged to the whole Church. On the whole, we think the friends of Trinity on both sides will have need of great activity between this and the meeting of the Alumni in September.

THE CHURCH AND EDUCATION.

The Church in this country, as well as in the Motherland, is confronted with the educational problem, not only to see that education is efficient, as an educator of the mind, but also to train and develop the moral and spiritual nature. For this, the Church has ever stood, and for this she must continuously struggle. Religion and learning have been more or less separated both in England and America, and experience is proving that it cannot be done without loss, producing one-sided men, abnormally intellectual and lacking in the moral attributes of character. This was made manifest at the largest educational gathering ever known in the history of the United States, recently assembled at Boston. Some thirty-three thousand teachers were present. And the New York Evening Post, commenting on it, said: The dominant note of the convention was "the realization that American schools and colleges have paid too much attention to the intellectual side of the student's character, and have neglected the moral side. In other words, they have produced bright men who may be accounted to stand high in the business world, but not the type of men who are willing to assume civic responsibilities and bring about the moral uplifting that is so necessary in the politics of their country." On the subject, "Shall the University Concern Itself More Directly with the Morals and Manners of its Students?" able and thoughtful addresses were made by the presidents of leading universities, but the most profound impression was made by that of Bishop Gailor, who said that "a univer-

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sity that did not concern itself directly and systematically with morals and manners, failed to appreciate or discharge its duty. A university was not primarily a depository of learning but a training place for citizenship, by which he understood a complete manhood. Three virtues—honesty, purity, reverence—needed most to be cultivated, both because they were the foundations of character and because conditions of modern life were not altogether favorable to them. Honesty in its finer flower of honour he thought insufficiently stressed. Disregard of the sanctities of the family had tended, he thought, to increase the vice of impurity in schools and colleges, though he was careful to say that of this he had no direct knowledge. Reverence, respect for others, respect for institutions and respect for one's self, with all that it involved of courtesy, gentleness and serious-mindedness, civilization and good manners, implied dignity of living and thought of God. Bishop Gailor went on to suggest means and methods and closed by saying: "The university is not a theatre for the exhibition of eccentricities, of paradoxes or irreverences, but it is a place where the holiest memories of the great past consecrate all present purposes and thought and work, with confidence in the greater future for ourselves, upon our country." What Bishop Gailor said of higher education is true of all education, and is as applicable to the home and school as it is to the college and university. The strange thing is that it should need to be emphasized, and that so elementary a principle should need to be stated in a gathering of experienced educators. It reveals how far we have departed from the standards and ideals of our forefathers, and how speedily the ill-effects of such departure have overtaken us, and are apparent to the careful observer. There is a decay of faith and a declension of morals and reverence traceable directly to a system of education, which lightly regards, if it does not wholly ignore, religion, and concentrates its attention on physical and mental culture, on intellectuality and athletics. Against this conception of education, the Church has not failed, with more or less earnestness and consistency, to protest, to declare its inefficiency, and to make sacrifices for the maintenance of what she deems to be better and more desirable. Hence her contest against secular and undenominational schools. This is the true issue of the struggle in England, and the effort made there by Christian thinkers and observers to prevent that separation of religion and learning, which has been so general in the colonies and in America, and which is now being recognized, by some at least, as disastrous to the interests of education, and to the moral welfare of the people. In this country, also in the face of many difficulties, Churchmen have striven to keep before the country the importance of this phase of the educational question, and to introduce into our Public School system as much of religious and moral instruction as our peculiar circumstances and conditions render possible. Our Canadian Church is not only interested in the general question of religious education, but is, both East and West, face to face with difficulties, as to our seats of higher education. In the Maritime Provinces, King's College, Windsor, after an existence of over a century, is a subject of anxiety, and some division of opinion, as to its future, and, as to its being made more useful to the cause of Christian education. Regrettable as this is, it is preferable to the apathy which so long prevailed in regard to it, and we are pleased to notice the greater interest in this institution, even though it is not marked by that degree of unanimity which is desirable. The Churchmen of the Eastern dioceses are not so numerous or wealthy that they can afford to divide on so important and vital a question as that which now separates them into hostile camps. To make King's an efficient university, according to modern standards, and able to compete with Me-

Gill or Harvard, appears hardly possible, and at the same time amalgamation with Dalhousie seems an ignoble end for the oldest colonial university; and one which has such an excellent record in the past. Under these circumstances it may be fit to enquire is there not an alternative, which would unite the friends of King's College, and promote the interests of both the Church and education in the Lower Provinces?

THE JEWISH CREED.

By the Rev. M. M. Goldberg.

Barring the Caraites and the Essenese, the Jews are divided into two parties or sects; the Orthodox or the Talmudical Jews, and the modern or the reformed Jews. These two parties are identical with the Pharisees and Sadducees of the Gospel. The modern, or the reformed Jews, took their rise from Moses Mendelssohn, a celebrated Jewish philosopher, of Berlin, Prussia, who lived in the first part of the eighteenth century. It was he who first translated the Pentateuch into the German language, with the ostensible object of affording those Jews, who understood not Hebrew, facilities to read the Scriptures in their native German tongue. This resulted in a widespread study of Hebrew literature and Biblical exegesis, and produced many distinguished Jewish literati, not only in Germany, but throughout Europe. This translation of the Pentateuch into German, however, raised a violent storm against Mendelssohn. The rabbis considered the perusal of any German book a grievous sin, and to have the sacred Hebrew Scriptures translated into profane German, was a thing not to be endured. Had the modern reformed Jews followed in the footsteps of Mendelssohn, all would have been well. All Mendelssohn aimed at was to modernize the Jew; to take him out of the abysmal past; to rescue him from his abject superstition and narrow bigotry, and not to interfere with his religion; to adapt him to modern methods of thought and life. But reformed Judaism of to-day has digressed from the path of Moses Mendelssohn. They repudiate the Divine inspiration of the Holy Scriptures and go in for the higher criticism, a thing the Jewish sage was not guilty of; they express a reluctance to return to their ancient patrimony, and contrary to all tradition and Holy Writ, disbelieve in the coming of the Messiah. To them the Bible is only a historical record, containing fabulous narrative, like any other profane history, wholesome moral precepts, some to be accepted and others to be rejected. Rationalistic to a nicety. Sadduceism resurrected. It may be, for ought I know, they follow Moses Maimonides, another famous Jewish sage, who lived in Cordova, Spain, in the twelfth century. In his book, "Guide to the Perplexed," he explains religion by the aid of Aristotle's philosophy, making the latter the mistress of the former. He endeavoured to reconcile Holy Scriptures with Greek philosophy. Thus, therefore, reformed Judaism is nothing more nor less than a system of ethics, and the divine and supernatural is altogether out of the question. Orthodox Judaism, on the other hand, is Phariseism exemplified. They still hold on to the Talmud as for dear life. In some way they exalt it above the Word of God! Thus, the Bible, or the Torah, they compare to water, the Mishna to wine, and the Gemara to spiced wine. Yet do they believe the Old Testament Scriptures as Divinely inspired. They believe in the coming of the Messiah, and though He is a long time coming, yet the belief is he may come any day. They believe in the restoration of their race to the promised land; that whereas now in exile, prayers are substituted for sacrifices, but in the days of King Messiah all things will be restored to the ancient glory. They pray daily for their restoration, and for the hastening of the coming of Messiah, the Son of David. They

believe in the resurrection of the dead and the life of the world to come. Now, Maimonides has drawn up a creed for his co-religionists, consisting of thirteen articles, called "the thirteen articles of faith," which every Israelite is bound to believe. They are very comprehensive, and fully accord with the Old Testament Scriptures. These articles are recited daily by every pious Israelite the last thing at the close of the morning prayers. While these articles are accepted as bona fide, and believed in, yet the principal article of faith every religious Jew stakes his soul's salvation upon is "The Shema," i.e., every orthodox Jew, whatever his proclivities, will, on his death-bed, with his last breath, acknowledge the unity of the Godhead by fervently reciting in Hebrew: "Hear, O Israel, the Lord our God is one Lord," emphasizing particularly the word "One." Yes, the orthodox Jew is more known by the recitation of the "Shema" than by any other religious dogma of Judaism. This is the real article of faith of the Jew; be he pious or impious, good or bad, he pins his hope of heaven to it.

THE FORWARD MOVEMENT IN CANADA.

By James A. Catto.

It was indeed an evidence of the guiding hand of God that whilst the Council of the Brotherhood in the United States were laying plans for the inauguration of a strong Forward Movement, the Council of the Canadian Brotherhood were considering their own failures and necessities, and had, without an inkling of the action of the American Brotherhood, actually prepared a report for presentation to the Brantford convention urging the need of a similar course of action. We went to Brantford with our great need weighing upon our minds, with our hearts just a little heavy owing to the seeming difficulty of achieving our desire. To our aid, direct from the great Boston convention, there came Bishop Du Moulin, of Niagara; H. D. W. English, president, and Hubert Carleton, secretary of the Brotherhood in the United States; and A. B. Wiswell, of Halifax, N.S., our own beloved 1st vice-president. They came to us inspired by the splendid result achieved at Boston and the assistance given by them to the Canadian Council, at this critical juncture, cannot be over-estimated. Bishop Du Moulin addressed the convention upon the state of the Brotherhood, as described in the report of the Council, and the suggested remedy, urging clergy and Brotherhood men alike to take courage and to enter upon a determined Forward Movement, failure to do which meant death to the Canadian Brotherhood. Following his address, Bishop Du Moulin led the convention in intercessions to God for guidance and help, in words which went home to the hearts of the men present, who arose from their knees determined that, with God's help, the Brotherhood should again be a live arm of the Church's fighting forces. Mr. English by his earnest, practical advice and encouragement, showed the possibilities of such a movement; Mr. Carleton by his bright optimism and by his assistance in carrying out the practical details of the financial appeal; Mr. Wiswell by the quiet determination of his words, gave to the Canadian Council that support which they had earnestly prayed for. What so far has been the result of the movement, so much needed, begun with so much earnest enthusiasm and determination? The primary object of the movement was the appointment of a travelling secretary, whose work should be the reviving and extending of Brotherhood efforts of prayer and service. Shortly after the convention, the Council approached Rev. W. B. Heeney, B.A., rector of Christ Church, Belleville, and after much persuasion secured his consent to undertake the work. Since 1st May he has devoted his whole time to the work of the Forward Movement. The

result of the visits made has been such that the Council feel justified in assuming that the effect of Mr. Heenev's more continuous work in the future will be a real advance and increase of Brotherhood effort. Financially the result has justified the faith in Brotherhood men entertained by those who instituted the movement. Commencing with the Brantford convention, where fifty men subscribed \$435, the subscriptions of those responding to the appeals have been most liberal. Since that occasion the Executive Committee have issued three appeals, a fourth is now being prepared, and have been insistent and persevering in their efforts to raise the sum needed for the purposes of the Forward Movement. One hundred and eighty men have responded, pledging themselves for \$1,200, in sums ranging from 50 cents to \$50. Ninety-seven Toronto men have subscribed \$800, thus showing their determination that the Forward Movement shall be a success, notwithstanding the fact that they will receive less of the travelling secretary's time than many outside points. The small chapter in Huntsville, Algoma District, have subscribed \$47, much more than many larger and better situated chapters. Many cases of real self-denial on the part of individual men might also be mentioned. The generosity of these 180 men has made it possible for the Executive Committee to carry on the work so far, but what response do the remaining 660 members intend to make? We believe it will be equally generous, but we would be glad if it were made at once, so that we might continue and extend Mr. Heenev's tours without interruption. Brotherhood men should not ask how much is needed for this work, but rather how much can I give; greater and more general contributions will mean more extended and longer continued work. Therefore, we hope and pray that every man of the 660 will give something. Payments of pledges given may be spread over, in monthly payments or otherwise, until 1st October, 1903. Any member, who, as a result of the failure of his chapter secretary to send in his name to headquarters, has not received a pledge card, may obtain one by applying to the General Secretary, Imperial Bank Chambers, Toronto. God's blessing will rest upon the Forward Movement just in proportion as we make it a matter of definite prayer and effort. Lack of prayer, lack of effort, lack of money, are surely the result of lack of consecration. God grant that lack of interest, lack of consecration may never be charged against the members of the Brotherhood of St. Andrew, who have pledged themselves to definite and continuous prayer and service.

BROTHERHOOD OF ST ANDREW NOTES.

The Lord Bishop of Toronto held a confirmation in St. Peter's Church, on Sunday evening July 5th., when a number of candidates were presented. The Brotherhood of St. Andrew were instrumental in bringing one or two up for the sacred rite, including one of the members of the chapter and his wife. The rector of this church laid stress on the good work this chapter is doing among the men of this parish, and using their influence in bringing them to church. The president of the Dominion Council, Mr. Jas. A. Catto, and the general secretary, Mr. William Walklate, paid a visit to Huntsville lately, and met the members of the chapter there. Mr. Catto addressed the congregation on the work of the Brotherhood, after the evening service. This chapter is doing good earnest work, and is working steadily and earnestly. Sixty-five men turned out to a meeting of the Toronto Local Assembly, on Monday evening, July 27th, to hear Mr. T. R. Clougher, a member of the Council of the English Brotherhood, Mr. Hubert Carleton and Mr. H. J. Webber, 2nd vice-president. Inspiring addresses were given and it spoke well for the members of the Brotherhood, that such a large number turned out at only a few day's notice. The travelling secretary,

the Rev. W. B. Heenev, has been visiting the Ottawa District, and is now making a tour of the Maritime provinces, meeting with encouraging success in St. John, N.B.; Fredericton, St. Stephen and Grand Manan. Mr. H. S. French, of Port Arthur, was in the city last week, and reports that St. John's chapter is now doing steady and definite work. They take special pains to induce young men to attend the services of the Church, and to welcome them.

TERMS OF FEDERATION BETWEEN TRINITY AND TORONTO.

Report of the Commission on Federation made to the Corporation of the University of Trinity College at a Special Meeting held on Thursday, 25th June, 1903.

1. A brief recital of the facts leading up to the present situation will help to a clearer judgment upon the matters now to be submitted to the Corporation.

The federation of Trinity with the Provincial University was definitely adopted, as a policy, by this Corporation in May, 1900, if proper terms of federation could be secured, and at the same time a small Commission was appointed with authority to negotiate terms with the Provincial Government and the University of Toronto, and to conclude an agreement for federation, subject to ratification or rejection by the Corporation.

A memorandum outlining terms which the Corporation deemed desirable was given to the Commission, and these terms have in the main been adhered to throughout. In two matters the memorandum provided for alternative propositions; one in regard to the question of site, and the other in regard to Trinity Medical College. As to site, your committee first put forth every effort looking to suitable arrangements for the removal of Trinity's buildings to the Queen's Park, but for several reasons this plan became in time manifestly impracticable, and the alternative proposition of federation without removal was accordingly adopted. We believe that the acceptance of this alternative has met with very general approval. As to Trinity Medical College, the alternative propositions were: (1) The inclusion of the College, as such, in the plan of federation; (2) The amalgamation of the Medical Faculty of the College with the Medical Faculty of the University of Toronto. Here, again, as in the other instance, the former plan was first tried and found to be impracticable, and the alternative was then adopted with the consent and approval of the Medical College.

The federation negotiations fell into two distinct periods. First was the period leading up to the University Act of 1901, during which our negotiations were carried on directly with the Provincial Government. This was followed by an interim of more than a year, after which negotiations were resumed, being then carried on, as provided for in the Act above referred to, with the trustees of the University of Toronto, and they have been continued up to the present time.

The net result of these long-continued negotiations may be summed up briefly by the statement that the committee is able to report that, except for a few unimportant details, which still remain to be discussed, an agreement has been reached between the representatives of the two Universities, which embodies the acceptance of every principle for which Trinity University has been contending, and provides for everything which Trinity could in reason expect to gain in effecting the proposed federation. The requirements of Trinity, and the representations which your committee has put forward from time to time, met with the most courteous consideration at the hands, first, of the Government, and latterly, of the University of Toronto, and except for some few differences, which were manifested at the time of the passing of the University Act of 1901, and which led to the temporary cessation of the negotiations, the discussion of the

many problems involved has been carried on in a spirit of mutual kindness and consideration. Your committee wishes to record this fact, not only in recognition of the courtesy which they have received, but also because it seems to them to augur well for the harmonious co-operation of the two Universities in the future, if the proposed federation is carried into effect.

Before passing on to a detailed statement of the terms proposed, we would point out that many of them, having been secured to us by the Act of 1901, do not find any place in the memorandum of agreement appended to this report, as the memorandum embodies only the result of the more recent negotiations.

II. The more important items of agreement and those to which we would invite special attention, are the following:

1. The freedom of Trinity College to provide for all its students religious instruction and influences in accordance with the teachings of the Church of England is safeguarded as follows:

(a) It is provided that the curriculum in Arts of the University shall include the subjects of Biblical Greek, Biblical Literature, Christian Ethics, Apologetics, The Evidences of Natural and Revealed Religion, and Church History [cf. Univ. Act, 24 (3)].

(b) It is further provided that these subjects shall be evenly distributed over each of the four years of the general or pass course and, as far as possible, over each year of the several honour courses. [cf. Memorandum of Agreement, par. 3.]

(c) Provision for examination and instruction in these subjects is to be left entirely to the federated Universities and Colleges. [cf. Univ. Act, 24 (3)].

This leaves us free to prescribe under these main headings such doctrinal subjects as we may desire, providing our own teaching and conducting the examinations in the same ourselves. In other words, this provision gives us the same liberty in these matters as we now enjoy.

(d) Optional subjects are to be provided in the curriculum for each of the subjects named in the foregoing clause, so that no student of the University, as such, shall be required to take any of the said subjects, but any of the Colleges may require its own students to take these subjects as a matter of College discipline. The Colleges are secured in this right by the following provision:

"No student enrolled in any federated University, or in any federated or affiliated College, or in University College, shall be allowed to present himself for any University examination, subsequent to matriculation, without producing a certificate that he has complied with the requirements of such federated University, or federated or affiliated College, or University College, affecting his admission to such examination." [cf. Univ. Act, 24 (3) and 25 (4)].

(e) To the clause of the Act which provides against religious tests in the University, and against religious observances according to the forms of any particular denomination, the rights of the federated Colleges in this regard are carefully secured by the following rider:

"Nothing herein contained shall be considered as interfering with the rights of any federated University or federated College to make such provision in regard to religious instruction and religious worship for its own students as it may deem proper, and to require the same as a part of its own College discipline." [Univ. Act, 23, (2)].

This, taken in conjunction with the aforesaid provision by which no student enrolled in a federated College is allowed to present himself for any University examination without producing a certificate that he has complied with the requirements of such College, will give to Trinity College perfect freedom and absolute security in this all-important matter.

2. The separation of University College from the University of Toronto, and the maintenance

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of the principle of equality for all the Art Colleges in the federation, are provided for as follows:

(1) By the Act of 1901, the following steps in the separation were effected:

(a) University College is given a Head, who is styled Principal, separate and distinct from the Head of the University, who is styled President;

(b) Adequate provision is made for the separation of the College from the University in regard to all matters of Academic Management;

(c) Adequate provision is made for equal representation of all the Colleges on the Senate and on the University Council;

(d) Provision is made for a separate Council for University College.

(2) As to the general endowment, which is shared by both College and University, a carefully considered agreement (appended hereto) has been arrived at, which is deemed satisfactory by your committee, whereby the ratio of expenditure upon College and University respectively is determined in a fair and equitable manner. [Memorandum of Agreement, par. 2 (a) and Appendix.]

(3) There is to be a common Registrar for the University and for University College, for the first two years at least; but if, at the end of that time Trinity College deems this arrangement unsatisfactory, it may demand a separate Registrar to be appointed for University College. [Idem, par. 2 (b)].

(4) There is to be a Calendar of the Arts Department of the University of Toronto, which shall include a similar account of University College and of each of the federated Colleges. [Idem, par. 2 (c)].

The foregoing provisions seem, in the aggregate, to dispose satisfactorily of all the difficulties which were felt by Trinity College to exist in the past in regard to the relation which University College occupied towards the University of Toronto. These matters have been more difficult of adjustment than any others with which your committee has had to deal, but we believe that the agreement reached will prove entirely satisfactory.

3. To meet the case of Trinity Medical College, the following is a summary of the arrangements proposed:

(a) As a first step, Trinity Medical College is to become the Medical Faculty of Trinity University, and the College charter is to be in the possession of Trinity University, and held by it in abeyance as long as the federation of the two Universities continues in force.

(b) All teaching in Medicine by Trinity is to be discontinued forthwith, provision having been made, satisfactory to the Corporation of Trinity Medical College, for the amalgamation of their Faculty with the Medical Faculty of the University of Toronto.

(3) It is vital to the success of the plan proposed that a final settlement should be reached immediately, and that, if the amalgamation is to be consummated, the new arrangements should come into force at the opening of the next session. Both the Faculties are strongly insistent, and rightly so, upon this point. The details of the proposed amalgamated Faculty are appended to this report.

4. The subjects upon which courses of instruction are provided by the University and those upon which courses are provided by the Colleges are fixed by the Act of 1901, and it is provided that no transfer of subjects from University to College, or vice versa, shall be made except with the unanimous consent of the Senate (upon which the Provost and other representatives of Trinity will have seats), expressed at a special meeting called for the consideration of such transfer, of which at least one month's notice shall be given. [cf. Univ. Act, 24, (4)].

The College subjects are the following: Theology, Greek, Latin, Ancient History, English, French, German, Oriental Languages and Ethics.

The University subjects are the following: Mathematics, Physics, Astronomy, Geology, Mineralogy, Chemistry, Biology, Physiology, History, Ethnology, Comparative Philology, Italian and Spanish, History of Philosophy, Psychology, Logic, Metaphysics, Education, Political Science, including Political Economy, Jurisprudence and Constitutional Law, and Constitutional History. [Idem, 24, (1) (2), (3)].

A careful comparison of the foregoing lists of subjects will serve to emphasize very strongly one of the main advantages which federation will possess for Trinity, namely, that it will provide free access for all our students to many expensive courses of instruction, and to scientific laboratories and museums, which it would be impossible for Trinity to provide and maintain for itself at a less cost than from one to two millions of dollars. Being thus freed from the necessity of attempting to provide for these expensive courses of study, we shall be able to devote our resources more exclusively to the maintenance of those courses of instruction which, from the standpoint of Churchmen, we deem more important, and for maintaining for the youth of our land efficient and well-supported Colleges, where due attention can continue to be given to surrounding them with religious influences and with the teachings and worship of the Church, without, at the same time, cutting them off from courses which we could not ourselves afford to maintain.

5. Provision is made for the duplication of University lectures in Trinity College under the following regulations:

(a) Such lectures, as far as practicable, and where the number of students warrants it, shall be given in all subjects of the general or pass course and of the several honour courses. This is not intended to make provision for the duplication of lectures for which scientific apparatus or other means of demonstration are required, which are not provided by Trinity College, and which cannot conveniently be taken there from the University. [cf. Memorandum of Agreement, par. 4, (a)].

(b) All arrangements for such lectures, including the time-table of lectures and the personnel of lecturers, shall be made in such manner as to afford to the students of Trinity College the same advantages in regard to University lectures as are afforded to students of the other Arts Colleges. [Idem, 4, (b)].

(c) The said arrangements shall be made in each year by the President of the University of Toronto and the Provost of Trinity College, and if they are unable to agree, the matter shall be referred to such person as they may choose, and failing an agreement as to the referee, he shall be appointed by the Minister of Education; and in either case his decision shall be final. [Idem, 4, (c)].

(d) All costs in connection with the duplication of lectures shall be assumed by the Government as a permanent charge upon them, in consideration of the suspension by Trinity College of its degree-conferring powers (except as to degrees in Theology) and of its surrender to the University of all fees in connection therewith. [Idem, 4 (d)].

6. Professors and other instructors of Trinity College in University subjects at the time of federation are to be offered appointments on the University staff under terms to be mutually agreed upon prior to the completion of the agreement as to federation. [Idem, par. 5].

7. Trinity College is to have a suitable site, free of charge, in or near the Queen's Park, on which to erect a building to serve as a centre for her students while attending lectures in the University building, and meanwhile Trinity is to be allowed the use of some room suitable for this purpose, in one of the University buildings, also free of charge. [Idem, par. 6].

8. The following provision is made for the representation of Trinity on the University Senate. [cf. Univ. Act, 26 (1) (2) (4)]. :-

(a) The Provost will be ex-officio a member.

(b) As a federated University, Trinity will have the right to appoint one member.

Appendix A to the Report of the Commission on Federation, made to the Corporation of the University of Trinity College, on 25th June, 1903.

Memorandum to form basis of an agreement for the federation of Trinity University with the University of Toronto under the provisions of the University Act of 1901.

1. The articles of agreement to set forth that the suspension during the period of federation of the power of Trinity to confer degrees, excepting degrees in Theology, shall not impair such power or any of the provisions of its Charter, but the same shall remain intact notwithstanding the non-exercise of such power.

2. As to the relation between University College and the University of Toronto—

(a) The ratio of expenditure upon College and University respectively to be determined as set forth in the report of the Sub-Committee appended hereto. [See Appendix B].

(b) There shall be a Calendar of the Arts Department of the University of Toronto, which shall include a similar account of University College and of each of the federated Colleges. There shall be a common Registrar for the University and University College. At the end of two years, if Trinity College demand it, a separate Registrar shall be appointed for University College.

(c) The present Tariff of Registration fees in University College shall remain the minimum tariff of fees charged by any of the Colleges. No change shall be made involving a reduction of fees by any College except with the consent of all the Colleges.

3. The Theological Options, as provided by the University Act of 1901, to be evenly distributed over each of the four years of the General or Pass Course, and, as far as possible, over each year of the several Honour Courses.

4. Lectures in University subjects shall be duplicated in Trinity College as may from time to time be agreed upon under the following regulations:

(a) Such lectures, as far as practicable, and where the number of students warrants it, shall be given in all subjects of the General or Pass Course and of the several Honour Courses. Without thereby limiting the generality of the exceptions mentioned at the commencement of this paragraph, it is declared that it is not intended that there shall be such duplication of any lectures or other instruction for the purposes of which scientific apparatus or other means of demonstration are required, which are not provided by Trinity College, and which cannot conveniently be taken from the University to Trinity College.

(b) Subject to the provisions of paragraph (a), all arrangements for such lectures, including the time-table of Lectures, and the personnel of Lecturers, shall be made in such manner as to afford to the students of Trinity College the same advantages in regard to University Lectures as are afforded to the students of the other Arts Colleges.

(c) The said arrangements shall be made in each year by the President of the University of Toronto and the Provost of Trinity College, and if they are unable to agree, the matter shall be referred to such person as they may choose; and failing an agreement as to the referee, he shall be appointed by the Minister of Education, and in either case his decision shall be final.

(d) All costs in connection with the duplication of Lectures shall be assumed by the Government as a permanent charge upon them in consideration of the suspension by Trinity College of its degree-conferring powers (except as to degrees in Theology), and of its surrender to the University of all fees in connection therewith.

5. The Professors and other Instructors of Trinity College in University Subjects at the time of federation shall be offered appointments on the University Staff at salaries, and with division of

ilities during the period of two years after federation shall be effected, to be agreed upon prior to the completion of the agreement.

6. Trinity College to have a suitable site, free of charge, in or near the Queen's Park, on which to erect a building to serve as a centre for her students while attending lectures in the University buildings, and meanwhile Trinity to be allowed the use of some room suitable for this purpose in one of the University buildings, also free of charge, subject to the provisions of sub-section 4 of section 43 of the University Act.

7. All graduates and undergraduates of Trinity University, excepting those in Theology, are, from and after the date of federation, to have and enjoy the same degrees, honours and status in the University as they previously held in Trinity University, and shall be entitled, subject to the provisions of the University Act of 1901, to all the rights and privileges pertaining to such degrees and status so long as such federation continues.

8. Section 43, sub-sections 1 and 2, of the said Act to be incorporated with the agreement, which is to be made under section 44 of the Act, and is to be submitted to the Senate of the University for its assent, and is to take effect under section 47 of the Act upon the issue of the proclamation as therein provided.

Certified as Appendix A to the Report of the Commission on Federation.

(Signed) T. C. S. MACKLEM,
J. A. WORRELL,
EDWARD MARTIN.

Toronto, 24th June, 1903.

Appendix B to the Report of the Commission on Federation, made to the Corporation of the University of Trinity College, on 25th June, 1903.

The Sub-Committee, consisting of certain members of the Board of Trustees of the University of Toronto, appointed to consider paragraph 2 of the memorandum of the requirements of Trinity College for the purpose of an agreement with the University of Toronto which was considered at the meeting of 4th May, 1903, beg to report as follows:

1. Appended to this Report is a statement prepared from the Auditor's Report to the Board of Trustees of the University of Toronto for the year ending 30th June, 1902.

The statement exhibits:

(a) The cost of administration, less the revenues peculiar to the University, thus showing the balance to be defrayed out of the general income.

(b) The cost of administration, less the revenues peculiar to the College, thus showing the balance to be defrayed out of the general income.

(c) The general income belonging to both, less the cost of administration peculiar to both.

(d) The proportion of the remaining general income required by the University and by the College, respectively.

2. The Sub-Committee propose that a statement of this character be prepared by the Auditor each year, to accompany his report to the Board of Trustees (a public document printed for the Government of Ontario); and that his statement of the proportion which has been required from the general income by the University and the College respectively, be accepted as correct.

3. The Sub-Committee propose that the Board of Trustees in preparing the Annual Estimates to be laid before the Government, and which, when approved, constitute the authority under which expenditure may be made, shall be governed by the said statement of the Auditor in the following manner.

(a) If the Government is willing to provide the means whereby the estimates for both University and College, as prepared by the Board of Trustees, may be met, then no regard need be had to the Auditor's statement of proportions.

*The paragraph referred to dealt with the separation of University College from the University of Toronto.

(b) If the Government is willing to provide the means necessary to repeat the expenditure of the previous year, but not to permit of new items of expenditure, then the Trustees shall withdraw such new items from the estimates.

(c) If the means at the command of the Trustees will not in any year provide for as large an expenditure as in the previous year, the estimates as they apply to the University and the College respectively, shall be cut down in the proportions shown in the Auditor's statement for the previous year.

(d) There may, however, in the case of both University and College, be large expenditures which are needed at the moment in order to make equipment reasonably complete. These should be the subject of careful enquiry, and if the Government will not at the time of the entrance of Trinity into federation, provide fully for these expenditures, then all parties concerned should join in an agreement setting forth the extent and respective urgency of these items of proposed expenditure, so as to avoid friction hereafter.

(e) The Sub-Committee urge that such an arrangement as is here proposed would remove all necessity for a separation of the general fund belonging to the University and the College.

Certified as Appendix B to the Report of the Commission on Federation.

(Signed) T. C. S. MACKLEM,
J. A. WORRELL,
EDWARD MARTIN.

Toronto, 24th June, 1903.

REVIEWS.

Everybody's Magazine.—As becomes a holiday number, the current issue of this magazine is amply supplied with a number of short stories by various authors, which will help to while away the time of its numerous readers, who will, during this month, be enjoying the fresh, cool breezes of some lake or inland resort. The well known writer, F. Marion Crawford, contributes an article entitled "Pope Leo's Successor," in which he gives an interesting description of the College of Cardinals and of the method of electing a Pope. A couple of poems, and a quartette of storiottes, make up a very readable number.

Scribner's Magazine.—The current number of this magazine is conspicuous for its wealth of beautiful illustrations. Miss Edith Wharton is one of the contributors this month, the first part of her new story "Sanctuary" appearing herein. There are a number of short stories by various authors, amongst them being, "The Little Revenge," a delightful tale of that most picturesque spot in N. Devon, Clovelly. Hilaire Belloc gives a stirring description of "The Sea Fight off Ushant," and there is further a tale of adventure entitled, "The Flying Russian." Nelson Lloyd's article, descriptive of "The Country Fair" is most amusing, as is also a tale by J. L. Williams, under the caption of "The Burglar and the Lady." John Fox serial, "The Little Shepherd of Kingdom Come" is brought to a conclusion. There are several poems also, notably one by John Finley, entitled "The Grass of Parnassus." Montgomery Schuyler discusses the sky-scraper problem in "The Field of Art." From an artistic point of view the present number of this magazine is one of the best which has ever been produced, and it is well worthy to sustain the reputation which this magazine has obtained in the field of literature.

BITTER WORDS.

Give them no birth, altho' they rage and swell
Within thy bosom, as the ocean-waves
Foam in the tempest. Let the struggle be
To quell their rising, as the angry sea
Sinks into quiet, at the potent word
Of Him who also giveth thee the might
To calm thy passions to serenity.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, P. Q.

Cap a l'Aigle.—It may be of interest to Church people throughout the rest of Canada, to know something of the life of the Church in this delightful summer resort on the north shore of the St. Lawrence. Cap a l'Aigle itself is a long, straggling French Canadian village, stretching for three and a half miles along a beautiful road, running parallel to the river, which is a quarter of a mile distant. The quaint little church, named St. Peter's-on-the-Rock, is about the middle of the settlement, and every day the little bell calls the faithful to worship. The chaplain in charge for many years past, the Rev. F. B. Allnatt, D.D., is known by all—visitors and natives—and his kindness and gentle disposition have endeared him to the whole country-side. Matins is said daily at 9.15 a. m., while every Sunday is marked by a celebration of the Holy Communion at 8 a. m. Matins follows at 11 a. m., and evensong at 7.15 p. m. For the old and infirm, there is a second celebration after Matins, on the first and third Sundays of each month. On all Holy Days, there is a celebration at 7.30 a. m. The attendance at the daily service varies each year. A few seasons ago it ran from twenty-five to forty every morning. This year, it is slightly under this average. The attendance on Sundays is always large, and the services are rendered in the most hearty and reverent manner. An excellent choir, under the direction of Miss Gill, of Lennoxville, leads the singing. On Sunday afternoons a service for children is held on the East End Beach at 3 o'clock, by Rev. Geo. P. Woolcombe, B.A., headmaster of Ashbury College, Ottawa; and Sunday School is carried on in the Church. Amongst the clergymen here this year, are the Revs. Dr. Park, rector of Calvary Church, New York, Professor Abbot-Smith, of Montreal Diocesan College, W. M. Loucks, of Ottawa, G. P. Woolcombe, F. G. Scott, D.C.L., Quebec, and others. Among the visitors are Church people from Toronto, Ottawa and Montreal, Quebec, Guelph, Sherbrooke, New York, Syracuse, all of whom make use of, and enjoy the privileges afforded them in St. Peter's-on-the-Rock.

Lennoxville.—Bishop's College School.—The members of the Old Boys' Association held a dinner in Montreal, on July 28th, at which the late headmaster of the school, the Rev. Dr. H. J. Petry, was present. After dinner a presentation was made to the revd. gentleman, by Mr. Charles Holt, K.C., on behalf of the Association, which took the form of an address and a well-filled purse. Dr. Petry in response made a very suitable and feeling reply.

MONTREAL.

Wm: Bennett Bond, D.D., Archbishop, Montreal.

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

Montreal.—St. George's.—The Rev. James Elliott, B.A., has been appointed temporarily to assist Bishop Carmichael in this church in place of the Rev. Dyson Hague, who has resigned. The Rev. James Elliott entered upon his new duties on Aug. 2nd. The Rev. J. Elliott is well known in this city and throughout the Eastern Townships. He is a graduate of the Diocesan Theological College, was for a time curate at Waterloo, under the late Ven. Archdeacon Lindsay, and subsequently became rector of Cowansville, which charge he resigned to accept a parish in Vancouver. The Rev. Dyson Hague, after a vacation, will leave St. George's on the second Sunday in September.

Quyon.—His Grace the Archbishop of Mont-

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real has offered this rectory to the Rev. A. B. Buckland, of Boscobel. It is expected that Mr. Buckland will accept the offer. Mr. Buckland, previous to his advent in the diocese of Montreal, laboured as a missionary in the diocese of Mooseonee, among the Indians and Eskimo of Hudson's Bay.

Waterloo.—St. Luke's.—A most artistic window has been erected in this church to the memory of Miss Sylvia Blanche Lee. It was unveiled on Sunday morning, July 28th, in the presence of a large congregation. The memorial is inscribed; "To the glory of God and in loving remembrance of Sylvia Blanche Lee, born July 22nd, 1882, entered into rest at Parys, S.A., March 6th, 1903." The Rev. T. B. Jenkins, the rector, preached the sermon, basing his remarks on Rom. 15:3; "Even Christ pleased not himself." In the course of his remarks he said; "The story of Sylvia Blanche Lee has already been told. To reiterate the details would doubtless touch many hearts and perhaps put some to shame. Ample testimony has been given from across the seas that the youngest of our Canadian teachers had performed her duty well to the credit of her country."

Bishop Montgomery, secretary of the Society for the Propagation of the Gospel in Foreign Parts, has sent to His Grace Archbishop Bond an appeal for assistance addressed to "The Bishops, clergy and laity in diocese in some degree founded and long-fostered by the Society for the Propagation of the Gospel, scattered through many lands in all parts of the world." The appeal sets forth that for over two hundred years the Society has worked for the establishment of the Kingdom of Christ in many lands. Though many dioceses are now independent and themselves centres of missionary effort, help is needed among the great races of Asia, in India, China, Japan, Borneo, Burmah and Siam. The Society pleads for more workers, and refers to the fact that in Japan, Canadians are active in the mission work of the Church.

ONTARIO.

Wm. Lennox Mills, D.D., Bishop, Kingston.

Lansdowne Front.—The Bishop of the diocese again visited this mission on Monday and Tuesday, 13th and 14th of July, holding service at Mallorytown and Lansdowne on the p.m. of the first, and at Rockport, Escott and Warburton on the second day. The service at Mallorytown was somewhat more encouraging than last year, and his Lordship stated that as soon as a clergyman was available, steps would be taken to constitute a new Mission comprising Ballycanoe, Mallorytown and Escott, with Mallorytown as a centre. This would put Ballycanoe on a better footing than at any time since work was begun there, as its church (St. Luke's) would only be five miles from this centre. At Lansdowne, where the Bishop also held service and confirmation exactly one year ago to the day, the service was bright and congregational. Mr. G. H. Gamsby, druggist and our Sunday school superintendent was set apart by the Bishop as a Lay Reader and ten candidates were presented for confirmation. There were present at the service the Rev. Aug. Ulmann, D.D., rector of Trinity School, New York, who read the first, and Rev. Rural Dean Dibb, of Bath, who read the second lesson. The Bishop, who was listened to with rapt attention, delivered an eloquent and soul-stirring address full of warning and encouragement, and coming as it did backed by his personality is certain to have its results. At Rockport, the attendance was not so encouraging, but the service was very helpful. Warburton, on the contrary was bright and enthusiastic. The choir here as at Lansdowne, was assisted by a cornet. The Revd. Richd. Stacey, rector of Bells' Corners—in whose birthplace is this parish—was one of the congregation. The Bishop here dedicated a beautiful marble font erected by Mr.

Stacey, as a memorial to his nephew. His Lordship left by the early train on Wednesday morning to visit the parish of Lombardy and New Boyne.

Oxford Mills.—St. John's.—The new chancel of this church, which was recently completed, was reopened for divine service on Sunday, the 26th inst. There were large congregations during the day. In the evening the service was conducted by the Rev. W. P. Reeve, B.D., who is leaving the parish for another sphere of work. Mr. Reeve preached an appropriate farewell sermon from Colossians 1:5, 6. At the conclusion of the service, Mr. Reeve was presented by the parishioners with a solid silver private communion set and an address, in which the parishioners spoke of their regret at losing Mr. Reeve, and testified to the good work which he had accomplished during the time he had been rector. In speaking of the temporal matters of the parish the address said: "Nor have the temporal matters of the parish been neglected. Recognizing the fact that 'they who preach the gospel shall live by the gospel,' you did not fail to remind us of our duty in this respect and as a result not only have the finances of the parish been in a healthy and flourishing condition, but the special offerings for the various schemes of the church have been largely increased. This is a state of things for which we are thankful and for which we feel that to you much credit is due. Our church has been enlarged and beautified, our church property made more valuable and our temporal affairs generally are in a prosperous and healthy state. In short we recognize that your appointment to the parish of Oxford Mills, at the time when it was made, was but another tribute to the sagacity and good judgment of our Bishop." During the pastorate of Mr. Reeve, the attendance at the services of the church has been more than doubled. The address was signed by nine representative members of the congregation. Mr. Reeve acknowledged the address and the gift in suitable terms.

OTTAWA.

Chas. Hamilton, D.D., Bishop, Ottawa.

In Memoriam.—In the passing into rest of Miss Catherine E. Baker, of Ottawa, on July 30th, 1903, the diocese mourns the loss of a faithful worker and an earnest, true-hearted officer in the Woman's Auxiliary. As one who always "marched breast forward, never doubting clouds would break," her untiring devotion to the furtherance of God's glory will ever be before her fellow-workers, who are still permitted to serve our heavenly Master on earth, and carry on the work she has laid down. In the infancy of the Woman's Auxiliary, Miss Baker proved an able coadjutor to her aunt, Mrs. Forest, one of the pioneer founders of that noble work. She filled the combined offices of secretary of literature and Leaflet editor for the diocese of Ontario, and in 1896 was elected the first treasurer on the Diocesan Board of the Auxiliary. In the newly formed diocese of Ottawa, two years later, she became recording secretary, but finding the rapidly increasing work too severe a strain, accepted the office of Leaflet editor, which position she occupied at her death. As parochial president of the Cathedral branch, she proved her rare capability of interesting and keeping together those who were permitted to work under her stimulating influence. Only a short time prior to her death, she re-organized the Junior Auxiliary of the Cathedral with great promise for future success. In 1900 Miss Baker was made a life member by the diocese in recognition of her long and faithful services, and the gold cross was never more deservedly earned or more highly appreciated. A faithful friend and whole hearted woman, her place will always be kept in the hearts of those who knew and loved her, and both rich and poor realized that while she went

in and out amongst them in their everyday work, her life was "hid with Christ in God." The funeral service from Christ Church Cathedral, her parish church, on August 1st, was conducted by Rev. W. A. Read, assisted by Rev. Canon Lowe and Rev. L. Trotter, curate of the Cathedral. On the coffin were many beautiful flowers, the gifts of loving friends. A maltese cross of white roses, with the letters "W.A.," in violets from the Diocesan Board of which she was an officer, and a wreath and anchor from the Cathedral, and St. Barnabas' branches of the Woman's Auxiliary. The hymns she loved were sung by the Cathedral choir and those of her friends and fellow-workers who had gathered together to pay a last tribute of respect and affection to one gone out from amongst them. Her body rests in the beautiful Beechwood Cemetery to await the dawning of the glorious morn.

"Then cheerily to our work again,
With hearts new braced and set,
To run untired Love's blessed race,
As meet for those, who face to face,
Over the grave their Lord have seen."

TORONTO.

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

Several of the rural clergy are officiating with great efficiency in the city churches during the holiday season. Upon Sunday last the pulpit of St. Alban's Cathedral was occupied by Rev. C. J. A. Balstone of St. George's Church, Pickering. Next Sunday, Mr. Balstone will again fill the same pulpit. St. Margaret's church, Spadina Ave., is being occupied by Rev. G. B. Morley, of Bradford, and Rev. E. C. Capp, of Sault Ste. Marie, preached in St. Thomas' church last Sunday at Mattins.

NIAGARA.

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

Guelph.—St. James'.—The new rector of this parish and his wife the Rev. E. P. and Mrs. Sparling were given a hearty welcome to the parish on Wednesday, July 29th. The parishioners gathered together in the school-house, Mr. Charles L. Nelles presiding. He welcomed the new rector and his wife on behalf of himself and the parishioners generally, as did also the Rev. G. F. Davidson, the rector of St. George's. In response Mr. Sparling thanked all present greatly for their kind reception.

Burlington.—The Rev. J. Hirst Ross, formerly of Harriston, has been appointed rector of St. Luke's church, this place, in succession to the Rev. Canon Belt, who has retired. No successor to Mr. Ross has as yet been appointed at Harriston.

Rothsay.—The cement sides of our driving-shed are about complete. The building is enclosed, 50 x 70 ft., and will cost \$500. A hall over this shed, for Sunday school and other purposes, and a tower at one corner of the church will, it is to be hoped, at some near date, thoroughly equip and beautify a fine church property. On a recent Sunday was celebrated the close of the tenth year of Rural Dean Leake's incumbency. The demonstrations of the people were quite touching. There were full congregations, abundance of flowers and bright services.

HURON.

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

London.—All Saints'.—This is the youngest parish in London, and its first rector was recently appointed in the person of Rev. T. B. Clark. We are always gratified to learn of the success of young men beginning their life-work, and it is

alike creditable to both pastor and people of this parish that the appointment has awakened the zeal and enthusiasm of the people, and these have been manifested in a very unmistakable way, e.g., in presentation of valuable furniture, and other tokens of public esteem. We hope often to chronicle the progress of this promising congregation.

We regret to announce the death of the Very Rev. Dean Innes, who died suddenly at Hamilton, on the 29th ult. A more extended notice will appear in our next issue.

ALGOMA.

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

Little Current.—The Rural Deanery of Algoma met in this parish, of which the Rev. W. J. Eccleston is the incumbent, on the 22nd and 23rd June. There were present his Lordship the Bishop, Revs. Rural Dean Young, F. Frost, W. J. Eccleston, G. Prewer, C. E. Bishop, E. P. S. Spencer, F. H. Hincks and P. W. P. Calkonn. The Rev. B. P. Fuller, of Nepigon, was also present, being a visitor. Divine service was held in Holy Trinity Church on Monday at 8 p.m., the preacher being the Incumbent of Marksville, St Joseph's Island. On Tuesday morning there was a celebration of Holy Communion at 8 o'clock, the Bishop being the Celebrant, assisted by Rev. Rural Dean Young. The Quiet Hour was conducted by His Lordship from 9.30 to 10.30. Business session 10.30 to 12. Afternoon business session 2 to 6 p.m. Considerable discussion arose on important and interesting questions and resolutions were passed in regard thereto. Each of the clergymen gave interesting sketches of their work in their respective Missions. There was a missionary meeting on Tuesday evening at 8 o'clock in Holy Trinity Church, the speakers being the Rev. B. P. Fuller of Nepigon, who gave an earnest and interesting address on his work in his Mission of Lake Nepigon, which is the northern extremity of the diocese; the Rev. F. Frost gave a very interesting address in reference to the Indian and his claims. The Bishop gave an impressive address on the needs of the diocese. The visiting clergy were hospitably entertained by the parishioners of Holy Trinity Church, Little Current, Ont.

Parry Sound.—One of the early pioneers of the Districts of Muskoka and Parry Sound passed away in the person of the Rev. R. Mosley, on the 17th June. The deceased was on a short visit to his daughter, Mrs. R. Taylor, in Winnipeg, when he succumbed to an attack of gastralgia. He was born in Toronto in 1820 and consequently at the time of his death was in his eighty-fourth year. After receiving his earlier education in the school of the celebrated John Strachan, he entered the first Model School established by the late Dr. Ryerson, and graduated as a public school teacher, teaching principally in the then village of Aurora, where he also studied for the ministry of the Church of England. He was the first missionary sent into the Northern part of the then diocese of Toronto by Bishop Bethune, and he continued his labours under Bishop Fauquier and Bishop Sullivan, enduring the many privations and hardships of the early days of the backwoods. The field covered by him was very extensive, at the present time being served by no fewer than four clergymen. There were then no regular places of worship, but in the course of time churches began to be erected, the present edifice in this town being put up in 1878. In 1885 Mr. Mosley was placed on the superannuation list, but with the help of an assistant continued his duties of Meteorological Observer until the time of his death being accounted one of the most careful and correct observers in the service. His last resting place is in the Aurora Cemetery, whence his body was conveyed from Trinity Church, which stands upon a site presented by his brother. The pallbearers were, Messrs. F. Long, A. Yule, A. Brown,

J. Henry, J. Webb, and H. Wells, all old residents of the town. He leaves a widow and four children; Mrs. J. D. Knox, of Orillia; J. F. Mosley, of Parry Sound; Mrs. R. Taylor, of Winnipeg; and Dr. W. H. Mosley, of Midland.

KEEWATIN.

Right Rev. Joseph Loithouse, D.D., Bishop, Rat Portage.

Rat Portage.—The Bishop and his family are now settled in their home here. Since his return from England, the Bishop has visited some of the Missions in the eastern part of his diocese; has spent some of his time in the Rainy River district, organizing more fully two of the Missions there; and has paid two visits to Keewatin, doing much towards getting the church building under way. He has also taken some confirmations for the Archbishop of Rupert's Land. Bishop Loithouse is now absent on a hard and toilsome visitation among the northern stations of his vast missionary district.

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.

SYNOD OF HURON OPENING SERVICES.

Sir,—In the interests of the Church, I desire to say a few words regarding the divine service held in St Paul's Cathedral, London, on the first day of the annual meeting of the Synod of Huron. A more dreary, depressing, and tiresome service I have seldom witnessed. It lasted nearly three hours, and I venture to say there were few, if any, of the restless worshippers, who did not give a long sigh of relief when the service ended. No surprise should be evinced at the depressingly small attendance, less than one hundred, when it is remembered that just such long, lifeless services have marked the opening services of the Synod of Huron during the last few years. I hope that those in authority, those responsible for the services, will see the wisdom and necessity of putting forth such efforts as will ensure a brighter and more inspiring and attractive service for the future. The opening services in the Cathedral, have, for some years, been of such a dull and uninteresting nature that they have failed to attract any beyond a small majority of the clerical and lay representatives. Permit me to say that the Cathedral should be packed, and would be if the services were what the clergy and laity have a right to expect on such an important occasion. If any of the leading members of any of our sister communions had attended the services referred to, they would certainly have evinced surprise at the discouragingly small attendance, and been unfavourably impressed with the long, dreary service. I can, in common with many other representatives, remember the time when the opening services of the Synod of Huron were very largely attended, and when we enjoyed the great privilege of hearing some of the distinguished preachers from the United States and our own Dominion.

CHURCH WORKER.

WOMAN'S BUILDING AT DOMINION EXHIBITION.

The Woman's Building will be a very attractive feature of the coming Exhibition, and within its walls the various interests of women will be well represented. The spacious and airy building has been fitted up with ample show cases, so ar-

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EVERY FACILITY.

ranged that the exhibits will be displayed to the best advantage. The prize list contains many new sections and may be had upon application to the office.

One of the new features in this Department will be the "Loan Exhibition," which will contain many articles of great interest connected with Arts and Handicrafts, among which will be specimens of the Irish peasant women's work and other articles kindly loaned by the Countess of Aberdeen.

A portion of the Woman's Building has been fitted up as a demonstration hall, and each morning and afternoon boys and girls will be seen busily at work at manual training or domestic science. Little tots will also go through their pretty Kindergarten exercises, which will be of special interest to visitors, where kindergartens do not exist. A series of afternoon addresses with music has also been arranged, which will be much enjoyed by the visitors.

The Ladies' Committee who have charge of the arrangements for the Woman's Building are Mrs. Willoughby Cummings, convener; Mrs. J. C. Paterson, Mrs. J. S. Elliott, Mrs. Stevens and Miss Fitzgibbon.

The Woman's Building will be formally opened on Monday afternoon, August 31st, at 2.30 p.m. by Mrs. Mortimer Clark, wife of the Lieutenant-Governor.

British and Foreign.

In the island of Jamaica there are at the present time about 100 clergy, 250 Church schools, and 43,000 communicants.

The Hon. W. F. D. Smith, M.P., has sent a cheque for £1,000 towards the cost of building the new church of St. Barnabas, Portsmouth.

The southeast corner of St. Paul's churchyard is reserved each summer for a civic design worked out in dwarf foliage plants of various hues. This year's design, which has just been completed, represents the City Arms with the motto, "Domine Dirige Nos."

The Bishop of Liverpool in a letter to the clergy and laymen of the diocese states that the initial difficulties in the Cathedral scheme may now be said to be surmounted, and that there is every prospect of the foundation-stone being laid next spring.

The Lord Bishop of Manchester, the Right Rev. James Moorhouse, D.D., has resigned his see. He was appointed Bishop of that See in 1886, being previously to that year for some time Bishop of Melbourne.

A very handsome rose metal tablet has recently been erected on the south wall of Holy Trinity Church, Kilburn to the memory of the Rev. George Despard, M.A., for more than twenty years incumbent of the church, who died at Cheltenham, 3rd March, 1903, aged 72 years.

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The Rev. A. W. Hutton has been appointed by the Archbishop of Canterbury, rector of St. Mary-le-Bow (Bow Church), Cheapside.

The Rev. L. E. Shelford, M.A., rector of Stoke Newington, has been appointed by the Bishop of London, rector of St. Martin's-in-the-Fields.

The Rev. C. H. O. Daniels, Fellow and Bursar of Worcester College, has been appointed Provost of Worcester, in succession to the late Dr. Inge.

A new festival frontal for the high altar in Salisbury Cathedral is being worked, and will be completed in November next. It is to cost £130.

The interesting old fourteenth-century Church of Rogitt, in Wales, which has for many years past been in a deplorable condition, is now being restored and enlarged.

The Committee of the C.M.S., on the report of its Special Committee which has been considering the financial position of the Society, contemplates the appointment of a new officer specially charged with the task of improving and extending the Society's organization at Home.

A new chalice and paten in silver gilt, the gift of Miss Brown, of St. George's Place, has been dedicated at St. Peter's, Canterbury. This beautiful gift is in memoriam of the Rev. Dr. Maclear, late warden of St. Augustine's College, who was for many years responsible for the services at St. Peter's.

The Rev. Dr. Teape, incumbent of St. Andrew's Church, Edinburgh, recently celebrated the jubilee of his ordination to the priesthood. Dr. Teape has been vicar of the parish for 46 years, and he was presented by the congregation with a congratulatory address and a purse of sovereigns. The Bishop of Edinburgh presided.

An interesting affair occurred recently in connection with one of the oldest charities in Australia. It was the opening of a new Church of England female school of industry at Petersham. It is also a home for orphan girls, who are trained in house-work and otherwise educated. Lady Rawson, who performed the opening ceremony, said that the school had been in existence for nearly eighty years. Its work in maintaining children of poor parents and orphans, and training them for domestic service was not only of great benefit to the children, but also to the State. She considered the institution well worthy of support.

The joint meeting of the two Convocations of Canterbury and York, and of the two Houses of Laymen held lately at Westminster, was an historic occasion. The great assembly came to practically unanimous decisions in regard to the formation of a National Council (on a voluntary basis), consisting of Bishops, clergy, and laity, also in regard to the qualifications of the electors to the Lay House. This latter point has been a subject of some contention for a long time, and the joint meeting did well to devote nearly a whole day to it. The result was in every way satisfactory. The electors are to be men in each parish or district (with house-holding or other vestry qualification), "who declare themselves in writing at the time of voting to be lay members of the Church of England, and of no other religious Communion, and are not legally and actually excluded from Communion, and by such other persons residing in the parish or district as are lay communicants of the Church of England of the male sex and of full age." This is alike a sound and reasonable decision for the qualifications of the electors; and the decision that the elected must be communicants will be warmly welcomed. The joint meetings mark a very decided step in advance in the movement towards autonomy in the Church.

A tablet has been given by Mr. R. C. Jackson, F.S.A., to the parish church at Sturminster Marshall, as a memorial to King Alfred, who is the traditional founder of the town.

The Temple Church is to be restored during the present year, but no decision has yet been arrived at as to the scheme of renovation, and the committee appointed to consider the matter have decided to adjourn until after the Long Vacation.

The Rev. the Earl of Devon entered his ninety-third year on Wednesday. His Lordship, who was born in London, and is an "Old Westminster" boy, did not succeed to the title until he was over eighty. He is one of the small band of peerage clergymen who have seats in the Upper Chamber, among the others being Lord Scarsdale, father of the Viceroy of India, the Earl of Bessborough, the Earl of Chichester, and the Earl of Strafford.

Truro Cathedral is the first cathedral founded in England since the Reformation, and Archbishop Benson used to question whether it was not the first to be founded since the Conquest. It is considered by experts to be the finest piece of Gothic ecclesiastical architecture erected in England during the last four hundred years. The nave—which has just been completed—is a memorial to Dr. Benson, its founder. Truro holds the record among cathedrals for expedition in building; from first to last its erection has occupied only twenty-three years. The foundation-stone was laid by the King, then Prince of Wales, on May 20th, 1880. By a curious coincidence Mr. Pearson, who has been engaged in the completion of his father's work at Truro Cathedral, is, like Mr. Scott, the youthful designer of Liverpool Cathedral, a member of the Roman Catholic Church.

The Memorial Church at Cawnpore.—Englishmen will be surprised and sorry to hear of the present condition of this historic church, which is the memorial to the women and children who were butchered in the days of the Mutiny, and thrown into a well. The chaplain has forwarded to "Church Bells" a copy of a memorial which has been sent to the Government. Of all the places in the Indian Empire held sacred by English people, not one calls for more sympathetic care and loving treatment than the Memorial Church at Cawnpore. The Chaplain says: "I have sent a petition to the Government of India in regard to the state of the Memorial Church, Cawnpore, and of its surroundings, and any help you can give will be greatly appreciated. We, locally, are not altogether at fault, for we have been given a piece of work which is beyond our means to adequately perform. The Church Committee is strong and representative. Besides its surroundings, I am very much exercised in mind about many things in the interior of the church itself. In the old days we had a magnificent organ, worthy of the building, but it grew so very decrepit and out of repair that it was sold by my predecessor. I very much want to see an organ worthy of the church in the place of a wretched little harmonium, temporarily lent to us. We also need a marble reredos of some suitable design behind the communion table—but I feel that the organ is the first and most pressing need. Experience of India shows how poor a cantonment parish is, and how impossible it is to raise a large sum of money for any purpose. Moreover, there are so many other pressing calls on us here for various improvements that it becomes an additional difficulty. An appeal to the diocese (Lucknow) is at this time out of the question—for the building of the cathedral at Allahabad, providing additional clergy for over-populated districts, and the numerous sums which must be given to church education tax diocesan resources to the utmost limits. I feel therefore that the appeal must be made at home. And the Memorial Church is of such historic interest that surely the appeal should be successful. The idea



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is to obtain increased aid so that the Church Compound, in which is included the historic ground known as 'Wheeler's Intrenchments,' may be maintained, the first as a garden (instead of a piece of waste ground), surrounding the church, and the latter as a well-cared-for park, instead of a jungle. It has been found impossible, with the funds at disposal, to keep either the Compound or 'Wheeler's Intrenchment' in decent order."

DEMILL COLLEGE OPENING.

We call attention to the advertisement in another column of the opening of Demill Ladies' College, 29th year, Sept. 8th, 1903, at St. Catharines, Ont. Demill College has pursued the unusual course of not admitting day pupils, which is necessarily a great loss to the College financially, but which must be a great advantage to those boarding, socially as well as educationally. Students attending the institution show in the moral and religious character building, (which is a most important feature in their education) that they have enjoyed the great advantages derived from such a course, giving as a result a high standing to the College and offering very desirable surroundings in which to place the young when in training for life's work.

IF YOU ARE IN EARNEST.

Are you looking for some opportunity of doing good? If you are, take to heart these words of William Burleigh's: "There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be done again."

These are true words. You can prove them if you will. It is often true that those who talk most about wanting to do good "if they could" have no perception of the opportunities given them every day of their lives. The real worker in Christ's earthly kingdom does not wait for opportunities; he creates them. If you are in earnest, you will never be idle for lack of opportunity.

—Let the Christ, who is not only wise, but wisdom, choose your path, and be sure that by the submission of your will all our paths are His, and not only yours. Make His paths yours by following His steps, and do in your place what you think Christ would have done if He had been there.—MacLaren.

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Family Reading.

THE BREATH OF LIFE.

The breath of life is joy in God,
Which fills with love each heart;
A foretaste of that fullest joy,
His presence will impart.

And breath of life, is love for God,
Where'er that life may be;
It fills the rivers of the heart,
To flow with loyalty.

True loyalty that is the rose
And perfume of true life;
Where'er 'tis found that soul must be,
No leader in a strife.

But all constrained to quietness,
For love of God's own peace,
And love for Him, who saw the need
To bid the storm to cease.

And love for Him will keep the soul,
For perfect ecstasy;
Enable one to do and dare,
What erst were misery.

And where that love is found I'm sure,
'Twas first produced by Him
Who chose us first when we were lost,
Adown a vista dim.

A vista where no skill could find
A way to clearer light;
Where thorny doubts had strewn our path
And dimmed our weakened sight.

Till all at once to puzzled sense,
The clouds began to lift,
And joyously one saw the Hand
That would not let us drift.

Oh, may the love that loves us all,
And gives us joyous sight;
Forever lead each erring one,
To walk by faith, not sight.

A GRAVES, B.

HINTS TO HOUSEKEEPERS.

Peach Surprise Ice.—Into one quart of chopped peaches stir a cupful of water, 1 lb. of sugar, and the unbeaten whites of five eggs. Turn all into the freezer and grind until firm. The dasher whips the mass into a delicious, frothy "surprise." You may use any fruit you choose in the place of peaches.

Nut Cream.—Take a pint of hazel or hickory nut kernels, rub the skins off with a coarse towel, and pound to a paste with a little white of an egg. Make a custard of half a pint of sweet milk, the yolks of two eggs, and half a teacupful of sugar. Set over the fire until boiling; take off; when cool add a teaspoonful of gelatine dissolved in warm water. Stir in the nut paste, mix well, whip half a pint of thick cream, add to the mixture, turn into a mould, and set on ice.

Spiced Grapes.—To each eight pounds of grapes allow four pounds of sugar, one pint of vinegar, two tablespoonfuls of ground cinnamon, one tablespoonful of ground cloves, one teaspoonful of salt, and one of black pepper. Remove the skins from the grapes and put them in one kettle with just enough cold water to cover them, and the juice and pulp in another. Stand both over the fire. Let the skins boil slowly until tender. When the juice and pulp reach the boiling-point remove them from the fire and press through a colander to extract the seeds. Return to the fire and add sugar, vinegar, and spices. When the skins are tender add them and the water in which they were boiled to the juice, and cook slowly until it

thickens well when cooled. Pack in jelly glasses and store away until wanted.

Gooseberry Bread Pudding.—"Top and tail" one quart of gooseberries, and stew until soft; mash to a pulp, and add two cupfuls of sugar, one cupful of bread crumbs, the yolks of four eggs and the whites of two beaten separately, and a table-spoonful of butter. Bake in a moderate oven for twenty minutes. Then remove to the edge of the over and spread over the top a meringue made with the whites of two eggs and two table-spoonfuls of powdered sugar; and brown.

A delicious gooseberry pudding is made of a pint of milk, a heaping cup of flour, with which a heaping teaspoonful of baking powder is sifted, four eggs, whites and yolks beaten separately; a slice of bread, dried and crumbed, and a quart of green gooseberries, "topped and tailed." Mix the yolks of the eggs with the milk, adding a little of the liquid at a time, then stir in the flour and baking-powder gradually, to avoid lumps. Add a teaspoonful of salt, the crumbed bread, and finally the whites of the eggs, beaten to a stiff froth. Last of all, add the green gooseberries. Pour the pudding into a well buttered mould, and let it steam in boiling water for one hour. Serve it with a hard sauce.

"LOVE ME, TOO."

"Love me, too!"

The speaker was a little dark-haired maiden, and her big brown eyes were welling up with tears. She was one of the deserted child-wives of India's shadowed households. Lame and helpless from a diseased knee joint, and so, useless as a slave to him, her husband had turned her out upon the roadside to die. The pitiable little crouching figure drew the attention of a police officer, who brought her to the nearest Christian mission hospital, where now she was tenderly nursed back to health.

It was the hour of Evening Prayer, and the doctor had lifted upon her knee the baby of the ward, also a deserted girl. The little child-wife hungrily watched the gentle caress of the white hand on the wee brown head that nestled confidently on the missionary's shoulder, and slipping off the hospital bed she crept up to the pair. Taking the good doctor's hand in hers, she laid it on her own bare head, and uttered the wistful cry, "Love me, too!"

"Love me, too!" It is the cry uttered or unexpressed of each little sufferer who enters our wards. Yet it must not be imagined that parental love is rarely shown by the Indian or Chinese father or mother.

Far from this being the case, intense love for and pride in their children is exhibited again and again; and an apparent want of affection and tenderness in nearly all cases may be traced not to callousness or cruelty so much as to crass ignorance, gross superstition, and bondage to caste and custom.

A DRASTIC CURE FOR UNPUNCTUALITY AT CHURCH TIME.

A certain well-known Canon of the Irish Church was much troubled by the late comers in his church, which was a large one. He more than once spoke to them from the pulpit upon their negligence, but with no effect upon the offenders. One morning, immediately before he gave out his text, he announced that he was both grieved and vexed that his friendly admonitions with regard to their unpunctuality were disregarded, but that he had now devised a plan by which he thought he would secure the proper and punctual attendance of his flock. "I have noticed," said he, "that when a late comer appears every head is turned to see the delinquent. I shall save you all that trouble for the future, for I shall announce each laggard as he or she appears, by name, and describe the dress of the incomer so that you may not have the trouble of looking round, and still

have your curiosity satisfied." On the following Sunday all were in time save one unfortunate lady, who came in during the reading of the first lesson. True to his promise, the worthy Canon paused in his reading, and announced, "Mrs. So-and-so has just come in; she is wearing the same jacket and dress she had on last Sunday, but has on a new bonnet, which you can examine as you leave the church, if you so desire." This was the first and last occasion on which the Canon found it necessary to make a similar announcement. It may therefore be concluded that his cure was a perfect one.

THE SHOEMAKER'S WREATH.

Among the costly floral tributes from kings and emperors, a plain wreath of oak leaves was sent to Hawarden Castle by a shoemaker of London, with a request that it might find a place upon Mr. Gladstone's coffin. As the simple offering of a grateful heart, given in remembrance of a deed of kindness done, that oak wreath is an immortal.

It had a history. One day, twenty years ago, a young shoemaker in the whispering gallery of St. Paul's Cathedral, London, was confiding to his betrothed the sad condition of his affairs. He had established a small workshop, but in spite of his industry things were going from bad to worse—no leather for work already ordered, nor money with which to buy.

The young girl gave her lover her little savings, and the two left the church. Going next morning to make his purchase, the leather merchant much to the shoemaker's surprise, proposed to open a small account.

Soon fortune began to smile. To his great astonishment of a sudden orders began to come in from the wealthiest circles in London.

He became known as "the Parliament shoemaker," and was at the head of an established business.

Years passed away. Finally the secret came out that he owed the small credit account, that gave him his start in business to none other than Mr. Gladstone.

The Cabinet Minister had been in the whispering gallery when the poor shoemaker was telling of his poverty, and, owing to the peculiar acoustics of the gallery, he had heard every word that was said, and immediately took the steps for his relief.

VARIOUS COLORS USED IN THE SERVICES OF THE CHURCH.

White—Symbolical of purity, is used throughout the seasons of Christmas, Easter, Ascension, etc.

Red—Symbolical of love and passion, is used on Whitsunday, Martyr Days, etc.

Violet—Symbolical of penitence, is used during the season of Advent, and from Septuagesima to Maundy-Thursdays inclusive.

Green—Symbolical of the life of grace, is used during the season of Epiphany, and during Trinity.

Black—Symbolical of deep sorrow, is used on Good Friday.

The Coverings for the Altar, etc., the stole for the Clergymen, and the chasuble worn by the Priest, all change in color according to the season.

The Church has special vestments in honour of the Lord's Service, the Holy Communion, they are the amice, alb, girdle, stole, maniple, and chasuble.

Just as the Cross on the Altar symbolizes a Christian Truth, and devices on stained glass windows symbolize Christian Truths, so also these vestments. "The amice, the helmet of salvation; the alb, the breastplate of righteousness (for 'fine linen is the righteousness of the saints.'—Rev. 19:8); the girdle, the quiver-belt of truth, wherewith the loins are girt; the stole, the spear, slung across the shoulders; the maniple, the sword of the Spirit; the chasuble, the shield of faith."

The "amice" neck, the "alb" the whole pers around, the waist ing to the knee the V-shaped cr

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To his great s began to come London.

Parliament shoe-f an established the secret came dit account, that none other than

n in the whisper-emaker was tell- g to the peculiar heard every word took the steps

IN THE SER-
URCH.

is used through-Easter, Ascension,

assion, is used on ce, is used during Septuagesima to

of grace, is used and during Trinity. orrow, is used on

etc., the stole for ible worn by the ding to the season. ents in honour of mmunion, they are iple, and chasuble. Altar symbolizes a on-stained glass rths, so also these elmet of salvation; righteousness (for is of the saints.— iver-belt of truth, he stole, the spear, the maniple, the ible, the shield of

The "amice" is the collar which fits around the neck, the "alb" the long white linen robe covering the whole person, the "girdle" the cord bound around the waist, the "stole" the silk band reaching to the knees, the "chasuble" the cloak with the V-shaped cross on the back.

These vestments are not worn at Morning or Evening Prayer because these services are of minor importance when compared to the one great Christian Service, the Holy Communion, the only Service instituted and commanded by our blessed Saviour.—The Helper.

CHURCH ETIQUETTE.

As long as there are churches there will be a church etiquette and very many who would not think for a moment of offending at a social function do not seem at all concerned when attending a sacred service. The following rules form a good foundation:

1. If possible, be on time. You need at least five minutes after coming to get warm or cool, to compose your body or mind, and to whisper a prayer before service begins.

2. Never pass up the aisle during prayer or Scripture reading. If you do your presence will distract the minds of many in the congregation.

3. Be devout in attitude; all whispering should be studiously avoided. Find the hymn, and sing it if you can. Share the book with your neighbour. If in a strange church conform to its customs of worship.

4. If the sermon has begun, take a seat near the door—no matter if you are "at home."

5. Be thoughtful for the comfort of others. Take the inside of the pew, if you are the first to enter, and leave all vacant space at the end of the aisle.

6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor, or to some of the church officers. This will always ensure you a hearty welcome.

7. Never put on your coat, overshoes or wraps during the closing hymn, and do not make a rush for the door immediately after the Benediction is pronounced.

8. There should be no loud talking and jesting after the service is concluded.

A GENEROUS GIFT.

"One doesn't have to be worth a great deal of money to make costly gifts," said a man who goes about the streets with wide-open eyes.

"I've been interested in a little street urchin that I've met going to and from the hospital on the street cars. There was something wrong with one leg—he had met with an accident, I believe—and he was receiving treatment through the free clinic. He had a ticket entitling him to treatments, or something of that sort, and he was never tired of praising 'his doctor.'"

"One day I saw him on the car with a very shabby man, whose arm was in a sling. Tim nodded to me brightly enough, but avoided conversation. When I met him two hours later, he was alone.

"How is the leg?" I asked.

"Gettin' long first-rate. See that fellow with me on the car? He got an awful arm, but I know my doctor can make it all right, and I asks him if he'd give that fellow half my treatment. He didn't want to at first, but bime-by 'greed; so that's where I was takin' him. Me? Oh, I'll get along somehow. Why, mister, that man's got a wife and three little girls to take care of!"

"No, I don't suppose the little fellow will be allowed to lose any part of his cure, but he doesn't know that; and think of the gift he is making!"

UNANSWERED PRAYERS.

It would be a calamity to have all your prayers answered; and if God did not love you, He could, I suppose, always send to you that for which you pray. But, while He hears all your prayers, as a loving Father, He answers only those that will be best for you. Would you take the matter out of His hands? You do not know what is best for your life; you cannot see a step beyond the present, so thick are your tears and so little do you know of what lies beyond. But God is infinite in knowledge and infinite in His love. Therefore, while you pray for that which you most desire, fail not to add, "If it be Thy will." God loves you. Whatever else you forget, still remember this. You are precious in His sight. You are His child, and that which is best for you He will do, and here you may rest your soul. We read in the Apocalypse of golden vases "full of odours which are the prayers of the saints," and I should not wonder if all our prayers in some way are kept in heaven until we shall arrive there; and it may be that God will permit us to review them in the light of the better land, in order that we might see why some were answered and others were not, and then, I do not doubt, we shall be satisfied that all was done just as we should have wanted, could we have seen the end from the beginning.

MIND WHAT YOU PROMISE.

A promise may bind you for a lifetime. It may be made in a moment, but may fetter and cloud and shadow one's whole existence.

Be careful what you promise. Do not be coaxed or urged or frightened into making promises. Get alone, think, pray ask counsel of God and good men, and never promise in haste something which on mature consideration you would rather not perform. Do you consider first before a promise is made? Says a sensible writer:

"We may notice that facility in making promises is usually accompanied by a carelessness in keeping them. Many otherwise good men fall into the habit of agreeing to do whatever is asked of them without first considering whether it will be within their power to fulfil their engagements. They do not intend to be untruthful, but they soon acquire a reputation for lacking perfect veracity. We beg our readers to be on their guard here. It is of vast importance to learn how to be deliberate and thoughtful in the matter of consenting to do this or that or the other thing. A perfect upright man will not pledge himself to assume any work, great or small, without first being reasonably sure of his ability to do it, and then he will strive to keep his pledge at all hazards."

SPEAK NO ILL OF THE ABSENT.

An estimable lady once noticed that in her home, where others besides her own family found a home, there was a great deal of harsh judgment passed on people; that scarcely anyone escaped. She was finally so much grieved at this that she made the rule to allow no one to say anything ill of anybody at her table. It was a revelation to each one of those who made up the household when they tried to refrain from this judgment. How accustomed they had become to this bad habit! If anyone who reads these lines thinks he does not judge others, the way to be sure is to put a guard on his lips and see if he does not have his eyes opened to the sad fact that he has not been free from this evil thing. There are those who have given up or possibly who never had this inclination but they are in the minority. The writer was once walking down the street with a fellow minister, and they passed a third pastor of their own city. The companion of the writer said, "Mr. — may not be a brainy man, and he may not be as successful in the ministry as some others, but I would rather have one trait of his than brains or brilli-

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ance. Did you ever hear a harsh judgment from his lips?" And the answer was, "I never did." So rare is this virtue that it is always very noticeable. Let us cultivate it.

—If you would grow beautiful thoughts select your seeds with care.

—It is easy to be wise without being learned. It is easier still to be learned without being wise.

—Cheerfulness is just as natural to the heart of a man in strong health as color to his cheek; and wherever there is habitual gloom there must be either bad air, unwholesome food, improperly severe labour, or erring habits of life.—John Ruskin.

—Hope means nothing else than a condition of expecting good things not yet in sight. It

—Sorrow and silence are strong and patient difficulties, cut your way with the diamond of faith.

—A Yorkshire clergyman complains in his parish magazine that at a recent Sunday evening service, when a crowded congregation sang lustily the hymn containing the words, "Were the whole too small," the largest coin in the offertory-plate was a shilling!—Liverpool Post.

THE TIGER AND THE FISH.

One day a sportsman went fishing in India, accompanied by an old and faithful native servant, who carried his rifle to be ready in case any large game was met with, the country being exceedingly full of jungle.

The two became separated; but the fisher knowing that the servant was well able to take care of himself, proceeded to the river, where, after a while, he hooked a large fish, weighing over twenty pounds.

Returning with the fish, he met in a ravine leading up from the river a huge tiger, from whose presence he moved before it saw him, hiding nimbly behind a rock. He was so anxious to avoid the fierce creature that the fish fell from his hands, and was fully exposed to the view of the tiger.

Even then, however, it seemed as if the tiger would pass it without notice; but, in an evil moment, just when the animal appeared to have made up his mind to move on, the fish gave a feeble flop, which at once attracted the tiger's attention.

The beast made straight for the fish, seized it by the head, and carried it off. The fish was still joined to the tackle, and no sooner did the tiger feel the resistance of the reel, than he gave a sudden jerk, which resulted in hooking him by the lip.

At this moment the enraged animal caught sight of the hiding sportsman, and fixed his green and glittering eyes upon him. The latter, not knowing how to act, began to play with the beast, as he might with a fish; but, though the tiger was uncertain what to do for a moment, the proceeding was not likely to last long. Luckily, the native servant turned up, and with a well-aimed shot laid low the monarch of the forest.

Children's Department.

THE DARING FROGGY

Once upon a time,
On the border of a brook,
A wicked little froggy,
Who had never read a book—
Who had never read a story
Or a funny little rhyme—
Had a tragic and sad ending
Once upon a time.

This little froggy, sad to say,
Was very fond of flies,
And thought, on this unlucky day,
That he had found a prize.
"Up, up I go," said froggy,
"I can climb as well as hop;
I only hope he'll stay right there
Until I reach the top."

"I wish this wouldn't bend so much,"
Said froggy, going higher;
"I wish that flies would shut their eyes
And come a little nigher.
But he is such a good one,
And he looks so very fine
I think that I must have him,
For it's time for me to dine."

So up he went, regardless
Of the danger he was in;
He saw a duck below him;
But he didn't care a pin.
Till suddenly, behind his back,
The weed began to crack;
And all he heard was just one word,
And that one word was "quack."

—St. Nicholas.



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LITTLE GUM YUK AND HER KINDERGARTEN.

Children in many even of our small towns are accustomed to see men of the Chinese laundries, whose presence in our midst is an established fact; but with little children they are almost wholly unfamiliar; and, indeed, the majority of grown people have not yet visited the quarters of this strange people.

In New York City, just off the Bowery, on Pell street, China Town begins; and at No. 3 there is a first-class native restaurant, at which Americans are welcome, except on Sundays and Mondays. It is kept by some Chinamen from Boston. The variety of little cakes on sale there is large, but to me they all taste very much alike. They are more like pastry than is our idea of cake, and are filled with either chopped nuts, or raisins, and frosted in a peculiar manner, in fancy figures. The whole is redolent of lard.

Unless one is accustomed to their cooking he feels somewhat timid, and wonders as he eats, of what their food is really compounded; we hear so frequently of their "Bird-nest soups," and roasted "Puppies." They often put dried orange blossoms, or other flowers, in their tea, to impart a delicious aroma. The shops in China Town are very interesting, and the prices are moderate. I recently saw a gaily decorated drum from one of them, which only cost a dollar, which would at least have brought twelve at any up-to-date shops in the city proper. It was a small affair when compared with even our toy drums, and had small sticks, which are kept tied to it.

The shopping of the women is done at night, for they do not go out in the day-time; and, as the children keep late hours with their parents, they rise correspondingly late in the morning.

Little Gum Yuk, a dear little girl from China Town, and her little friends, start for their kindergarten

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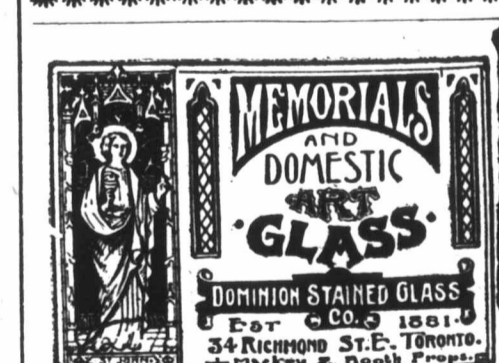
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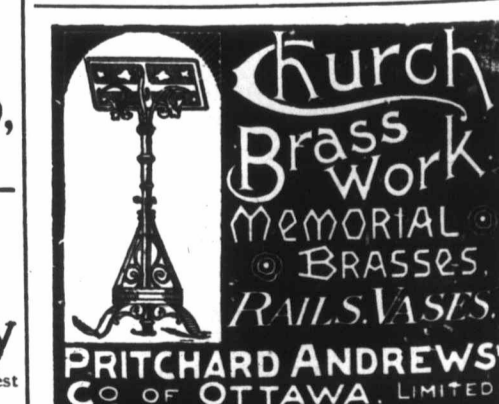
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about eleven of the American their lessons. school in New the one Gum Y posed entirely girls, who dres tume.

It is situated Pell, which str voted entirely now many It; but it is so ne that some of tended from brought by the for by a teac twenty to thir the ages of th

The girls a bright colour trousers of ga of brocade etc hidden by lap gold-coloured around the he braided, and silks which e that they rea Yuk wears bl jacket, her m haps, for sob of the other

Little Gum the daily lesse she likes rea is taught to s are preparing classes in th the children English as f: The names people sour Among their Lon, Chey (sides our litt this article, black trouse Gum Yuk.

They enjo games just children do and play tl make doll; garets and Children world; and shows us al istics of th hood amo have found try, and ar ized; for t Lord as H nation.—Cz "The Your

There is brothers, both wish memory s the years name and with a w obelisk or in beautif many a st He set it with gal wisdom a digged a waste, an

about eleven o'clock, two hours after the American children have begun their lessons. There is no other school in New York, I believe, like the one Gum Yuk attends. It is composed entirely of Chinese boys and girls, who dress in their native costume.

It is situated in Mott St., near Pell, which street was formerly devoted entirely to these people, but now many Italians have moved in; but it is so near the Chinese quarters that some of the children go unattended from Pell St., others are brought by their fathers, or are called for by a teacher. There are from twenty to thirty little ones, between the ages of three and seven.

The girls are usually dressed in bright colours, with full Turkish trousers of gay cambric, and sacques of brocade cloth. Their little ears are hidden by lappels that hang from a gold-coloured band, which is bound around the head. Their hair is neatly braided, and interwoven with bright silks which are sometimes so long that they reach the ground. Gum Yuk wears black trousers and a blue jacket, her mother's taste being, perhaps, for soberer colours than those of the other children.

Little Gum Yuk says that of all the daily lessons taught in this school, she likes reading the best; for this is taught to some of the children who are preparing to enter the primary classes in the Public Schools. All the children are required to speak in English as far as possible.

The names of these merry little people sound much alike to us. Among them we find Ah Gum, Gum Lon, Chey Cum, and Chu Yong, besides our little one whose name heads this article, the demure maiden of the black trousers and blue waist, called Gum Yuk.

They enjoy all the kindergarten games just as much as our American children do; and they dance, sing, and play the "finger games," and make doll's furniture, as our Margarets and Bessies and Nellies do.

Children are alike all over the world; and a visit to Mott street shows us all the interesting characteristics of the innocent sports of childhood among these foreigners who have found homes in our fertile country, and are waiting to be Christianized; for they are as dear to our Lord as His little ones of any other nation.—Caroline Frances Little, in "The Young Churchman."

TWO WAYS.

There is an Oriental story of two brothers, Ahmed and Omar. They both wished to perform a deed whose memory should not fail, but which, as the years rolled on, might sound their name and praise far abroad. Omar, with a wedge of rope, lifted a great obelisk on its base, carving its form in beautiful devices, and sculpturing many a strange inscription on its sides. He set it in the hot desert to cope with gales. Ahmed, with deeper wisdom and truer though sadder heart, dug a well to cheer the sandy waste, and planted about it tall date-



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palms, to make cool shade for the thirsty pilgrim, and to shake down fruits for his hunger.

These two deeds illustrate two ways, in either of which we may live. We may think of self and worldly success and fame, living to make a name splendid as the tall sculptured obelisk, but as cold and useless to the world. Or we may make our life a well in the desert, with cool shade about it, to give drink to the thirsty and shelter and refreshment to the weary and faint. Which of these two ways of living is the more Christlike is easy to decide.—Rev. J. R. Miller, D.D.

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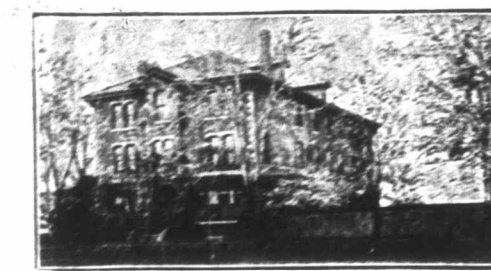
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