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Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 34-

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- (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

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Lessons for Sundays and Holy Days.

July 28.—Ninth Sunday after Trinity.

Morning—1 Kings 10, 10 25; Acts 27.

Evening—1 Kings 11, 10 15, or 11, 26; Mat. 14, 13.

August 4.—Tenth Sunday after Trinity.

Morning—1 Kings 12; Rom. 4.

Evening—1 Kings 13 or 17; Mat. 18, 21—19, 3.

August 11.—Eleventh Sunday after Trinity.

Morning—1 Kings 18; Rom. 9, 19.

Evening—1 Kings 19 or 21; Mat. 22, 15 to 41.

August 18.—Twelfth Sunday after Trinity.

Morning—1 Kings 22 to 41; Rom. 15, 8.

Evening—2 Kings 2, 16, or 4, 8, to 38; Mat. 26, to 31.

Appropriate Hymns for Tenth, Eleventh and Twelfth Sundays after Trinity, compiled by Dr. Albert Hans, 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.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.

Processional: 291, 299, 303, 393.

Offertory: 218, 240, 258, 280.

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

General Hymns: 4, 26, 226, 231.

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.

Processional: 34, 37, 542.

Offertory: 210, 215, 233, 516.

Children's Hymns: 336, 338, 349, 569.

General Hymns: 7, 21, 36, 280.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.

Processional: 33, 298, 302, 304.

Offertory: 165, 172, 186, 191.

Children's Hymns: 194, 234, 341, 570.

General Hymns: 17, 36, 163, 205.

THE NINTH SUNDAY AFTER TRINITY.

Examples of the misuse of privileges and opportunities and the results which followed are given in Epistle and Gospel for this Sunday. All things were done for "our fathers" in the wilderness. "But with many of them God was not well pleased, because they failed to appreciate the good. The steward, in the Gospel, was accused of wasting his master's goods, and was accordingly deposed. What have we in the

Church to-day but opportunities and privileges handed on to us. Our very ignorance of the Church—her ways, her services, and ritual—indicates our lack of study, interest and appreciation. Sometimes a good Church member is made ashamed when that ignorance is exposed. Small matters maybe they are, but the ignorance of such simple matters connected with the Church and Prayer Book is appalling. Some cannot even find the Athanasian Creed during service, and are so dreadfully ashamed. Others do not know the difference between "The Articles of the Christian Faith," mentioned in the Catechism, and "The Articles of Religion." Special Psalms for certain days play hide-and-seek with them, while the table of Lessons is a maze. You may be called upon as one "appointed to communicate with the sick." Your knowledge of the service and its details, the meaning of what is being done will guide you in your actions, when to kneel, when to stand, and when to communicate. However, it often happens that good, old Church members are completely lost when left alone thus, and sometimes are found standing bolt upright all through the Prayer of Consecration even, and doing other equally inconsistent things indicative of lack of knowledge. It is not due to nervousness. It is flat, plain ignorance. They do not know better. They do not understand the meaning, and, therefore, cannot intelligently take part. The same thing applies to those occasional examples of persons coming to receive the Blessed Sacrament in finger-tips or with

We are now taking our Annual Holidays, therefore the next issue will be August 15th.

gloves on. A glance over a congregation at the moment of the pronouncement of the Absolution will tell you who understand what is going on, and are in the real spirit at that moment. There is one attitude of body and facial expression which come naturally to you when hearing the Gospel read or the sermon preached and another entirely different during the Absolution. These come, however, only as you in mind and spirit drink in the meaning of each act. These illustrations from everyday experience express the state of mind and attitude towards the meaning of Christian worship in different parts. Is it not a case of where Church members have received privileges and teachings of the Holy Church without thinking or appreciating them? The plain truth is, we do not know our own Church, her rules, services, and customs, and how can we have an intelligent appreciation of the deeper things? It is not a case of advocating pharisaical observance of rules, but an intelligent and spiritual recognition of the blessings Christ conveys to us is what we need. "Brethren," says St. Paul in the Epistle, "I would not have you ignorant." God did great things for our fathers, and they misused them, and with many of them God was not well pleased. God has given us great opportunities to know and to use. In this light the Collect is significant: "Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as are right."

Union by Disunion.

Can any just and fair-minded man suppose that he is promoting union among a number of

families that are at variance by a public attack on the members of his own family, and by making positive statements in such attack which are neither borne out by historical evidence, nor by the character or conduct of the members of his own family so publicly and unjustly censured. We cannot help respecting a sturdy opponent, who attacks us from without with fairness and courtesy, even though he deal us doughty blows. For the foeman within who seeks out what he deems weak points in the walls of our old stronghold, and defiantly denounces their defenders, and proclaims his denunciations to all and sundry the world at large, to do our best we cannot possibly have the same feeling. He remains an insider, yet acts as an outsider.

Tantalizing.

There is such a thing as to tell a story and leave out the interesting part of it. A contemporary tells in great detail how one Dr. John P. Peters heard of a Hebrew inscription in the tunnel at the Pool of Siloam, how it disappeared, and how he had traced it, and also a copy when both were stolen, and his gratification in seeing both the original and copy arrive at the museum at Constantinople, and personally select the place for it in the museum, and set it with his own hands. All very interesting, but why, oh, why, are we not told what this inscription was, and given a translation and any other particulars? Without this information the column of self-laudation is worthless. The information that the inscription is in Hebrew, and not in Greek or Aramaic, is unexpected, and the whole story should be told.

Processions.

There are some subjects that lend themselves more readily to discussion when the air is crisp and cool than when the summer sun is beating down unmercifully on man and beast during the dog days. One of these stands written as our headline. One is almost tempted to ask why, in these piping times of peace and progress, when in what are commonly called "civilized countries" the great mass of the community are trying the year round to happily combine the law of love and the duty of labour, on a certain day thousands of men should parade, and we might almost say take possession of the streets. And then there is the not infrequent accompaniment of disturbance of public traffic and disregard for private rights and convenience. We fail to see what good results the public or the individual receives from these processions. They certainly afford an occasional outlet for rowdiness and violence. The trained animals in a circus procession could teach gentleness to some of their human competitors on the public streets.

Unsafe Buildings.

The awful disaster in London should teach the public authorities the absolute necessity of providing for a thorough inspection not only of the plans, but also of the actual work of remodelling old buildings. Any architect or builder knows that time impairs the strength of materials. It is also a matter of common knowledge that the average man, whether he purposes putting up a new or changing an old building, will be careful to spend as little money as possible in doing so. Now, it is only fair to say that the person to whom we refer in thus seeking to save money does not at all intend to risk the lives of others in so doing. But what we wish to emphasize is the fact that this process of saving money on his part and the occasional result of defective material and insufficient appliances

care and skill ends in death and disaster to others. Such men should be prevented by a stringent law, stringently enforced, from saving money at the risk of sorrow, suffering and sudden death to their fellowmen.

Sunday Tolls.

In the adjacent States we regret to say the observance of Sunday has, in many large cities especially, disappeared. But the enactment of a Sunday observance law in Canada has had a great moral effect, and that has been strengthened by the passing of similar legislation in France last year. As one result we find the Convention of our Church for the Diocese of Maryland resolved that the members exert their influence to persuade all corporations and other employers of labour to reduce to the lowest possible point of necessity all secular work on Sundays; and to see that all persons necessarily employed on that day be given some other one day in every seven for a day of rest." Animated by the interest shown in the matter, the workmen of Pittsburgh and the vicinity have started a Sunday Rest movement among themselves, and have sent a petition to over 800 employers, asking that they avoid all needless Sunday work. The "Christian Union Herald," of Pittsburgh, says that multitudes are so enslaved that they have no time in which to worship God in His sanctuary. As to the movement itself it is said: "Catholics and Protestants have joined hands in one earnest effort on behalf of those who are thus deprived of God-given rights. A conference was held, at which Bishop Canevin, of the Roman Catholic Church, presided, which resulted in the organization of the 'Sunday Rest Association' of Allegheny county. It has been endorsed by almost every organization that has to do with the religious, moral, civic, or industrial welfare of the people. About four hundred religious organizations, with a constituency of almost half a million, about one hundred societies and brotherhoods, the Pittsburgh Chamber of Commerce, and thirty labour organizations, which enroll thousands of members, have given it their endorsement."

Straws.

We feel the way in which the news of the world is edited for our consumption, and how persistent the efforts are to belittle us. This (Wednesday) morning, when the items are arranged, there is a notable coincidence which illustrates the fact. The chief piece of news is a long address by a clergyman, "pitching into" the English Bishops, and next to it one detailing the presence of another clergyman at a Pope's levee, and a trivial remark and the inferences drawn by the reporter, exaggerated and reported in full.

Spiritual Reality.

The recurrence of annual breathing time gives an opportunity to our readers as well as to ourselves to note the changes in the subjects of ecclesiastical discussion and the problems which agitate this generation. The difficulties of one period quite differ from those preceding it. The Christian verities are always the same, but the doubts and difficulties in the Christian path are continuously varying, and need the adjustment of arguments and restatement of the old belief to face the new errors, which are only the old doubts refurbished over to look new. In the course of a letter inserted in the New York "Churchman" Professor Mitchell, of Columbia University, says: "For years I have met regularly with men who are contributing to the world's store of knowledge, who, by their research and writings, are helping to mould not only the thought of the time, but the thought of times to come; and the object of our meetings has been to discuss religion, to discuss the religious bearing of the work these men themselves were doing, or of the movements of

the day around us. . . . Few thinking men can have missed the signs of the great spiritual revival which is reinspiring and quickening the world to-day. Science, politics, finance, even, reflect it; but most significant of all has been its movement in organized religion irrespective of denomination. Everywhere its keynote has been the same. The re-emphasis upon spiritual reality, the casting aside of all that obscured or confined it." The Bishop of London in his recent utterances, and notably in his Cuddesdon sermon, which we noticed last week, has emphasized the watchword of peace, and we might add progress, in friendly emulation. There always will be differences; without them our era would be like a stagnant pool.

A Popular President.

By a combination of qualities which stir the imagination and call out the respect of men, President Roosevelt has increased in popularity as time has gone on. It seems singular that, though there are men of undoubted ability in the public life of the United States, yet his is the dominant figure. To our mind the most gratifying side of the man's life and character is that which has proved him to be a staunch Christian, a faithful husband, an affectionate father, and a man honourable and upright in public as well as in private life. "Fearless and Faithful" would be a good family motto for "Theodore, the Great."

Upholding Church Standards.

There are some people who profess to be Churchmen, and who are quite indignant when remonstrated with for giving their time and money in aid of popular religious movements founded and maintained by those who deny the Divine authority of the Church, who do not accept the validity of the scriptural means of grace, and whose standards are at variance from hers, in some cases being founded on private interpretation of the Scriptures. Not only do these worthy people become indignant, but they forget themselves, and call their good friends, who really wish them well, hard names. Now, we shall ever maintain that true charity begins at home. We should love the brotherhood, and if a brother in a kindly way recalls us to a due sense of our obligation and manifest duty to our own Church, be calm and courteous, and begin anew to "ponder the path of our feet." It is not considered good politics for an avowed Reformer to be spending his time and money in aiding and abetting the Conservatives. How, then, can a professing Churchman publicly claim that he is upholding the standards of the Church when he is working hand and glove with those who are not only ignoring her scriptural standards, but who are setting up standards of their own?

Model Schools.

In Canada, and especially in Toronto, the public school has never been so popular as it deserved. Justice has never been done to the people who pay the school rates. The majority of these people send their children to private schools, and a very large proportion of the public school children are the children of parents who pay no taxes whatever, and get their schooling and school books free. We have always felt this was an injustice. Whatever argument there may be to relieve a workingman from taxation, there is none that such a citizen should have schooling free of rates if his weekly wage is sufficient to enable him to pay, nor is such a person entitled to a vote in the appointment of trustees. As it is, there would be greater content, not only in Toronto, but other centres, were schools like the Model School in Toronto multiplied. That institution is now about fifty years old, and has all the time been so popular that over twice the number of applicants are always seeking admission than

there is room for. The chief differences are the payment of a small monthly fee and the appointment of the masters by the Department, and freedom from interference by public school trustees. Then, on the other hand, there has been discrimination against the children of the veriest poor. The late William Howland rose in indignation against this, and had a school established for them. From what we hear there is much need of a new William Howland. Free schools should be graded for all ranks, and there should be no discrimination at either end. In any event, we trust that in the new intended Government schools on Bloor Street in Toronto there will be two additional Model Schools. Such models will then be copied through Canada.

Boston Schools.

Another attack on the public schools, and this time from an unexpected quarter—it comes from the glory of the system, the State of Massachusetts, and the hub of Boston. Only yesterday we read of a leading foreigner, who was asked what struck him as the chief glory of the United States. He answered that he was most impressed by seeing the children of the President and those of the humblest inhabitant of Washington sitting together in the same school. Now, we are all told that in Boston the public schools have broken down, that in that leading centre of light, and it is really so, over 30,000 of its children—something more than one-third of its school population—are receiving their education in private schools. According to the leading paper, the "Transcript": "There is among parents a growing dread of the big public school, where little children are herded together by the hundreds. Nor is this merely of the mama's-darling kind. It obtains among sensible people, who desire the best possible in the way of education for their children. They do not want them to be molly-coddled or to grow up to be little snobs. But they are positively afraid of the big school for little children. They are afraid of it, physically, mentally, and morally." The "Transcript" says that the chief result beside the growth of private schools has been the exodus of people to suburban towns, where the problem can be more easily solved. The popular solution now proposed is "neighbourhood" schools; the abandonment of the ideal for the last quarter of a century, the great building to accommodate some two thousand children. Now it is admitted that system is morally and physically wrong. The proposed remedy is to revert to the small school. "Small neighbourhood districts possess greater homogeneity of population, and that is a great gain from the teaching as well as from the social standpoint. Municipalities are prone to an insane fondness for huge buildings. It gratifies the pride of the citizen to look up at masses of masonry and say: 'This is what we do for education.'" Does not similar reasoning apply to institutions of a more advanced and higher grade? We questioned some time ago the advisability of Trinity being swallowed up in a concentrated mass of buildings. Is not this lesson from Boston another argument in favour of the small college as well as the small school?

THE PRIVATE LIVES OF PUBLIC MEN.

One very significant phase of the political house-cleaning upon which the nation seems at last in good earnest to be entering is the increasingly insistent demand for men of clean lives. The searchlight has been turned on the private lives of our political leaders as never before in the history of the country. The nation seems to have definitely and finally made up its mind to accept and tolerate as its political leaders only those men whose private lives are above reproach, or at least such as reach the

standard of decency by themselves course of ordinary say that in so attempts, we know quarters to show something altogether from, his public be regarded as public as the trust. It has been of many eminent England in the utterly indefensible urged, has been by gamblers, of Sir Robert earlier and later England could lives were noted at in a bygone Moreover, the matter in which and that to a public man is species of per the life of a consequently a choice in the prize us of the worthy of our regard to the deniability true, other manner: tolerate all which existed it to say, that which made Our standard venial then ment from that as to the nation's choice Canada must required for it is practice comes to this able, clean the business thing for a the Dominic spare of it to conduct then we are even hint of Canada. roundly ass pertinence public men wherever it porters of e invariably They readil licity anyth relations of not in the domestic a claim to the cases of the be regarded jection? public ser to the people as are the ness corporation v ager, a moral, a business right to employees which defectively aware, nature, tionally by univer

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CANADIAN CHURCHMAN.

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IF PUBLIC MEN.

se of the political the nation seems at entering is the in- for men of clean been turned on the al leaders as never country. The nation finally made up its ate as its political ose private lives are such as reach the

standard of decency and cleanliness demanded by themselves and from themselves in the course of ordinary everyday life. And who can say that in so doing the public is wrong? Attempts, we know, have been made in certain quarters to show that a man's private life is something altogether foreign to, and distinct from, his public career, and that it should not be regarded as a factor in his acceptance by the public as the holder of a position of national trust. It has been shown that the private lives of many eminent public servants, notably in England in the eighteenth century, have been utterly indefensible. The Empire, it has been urged, has been governed, and possibly saved, by gamblers, drunkards, and rogues. The cases of Sir Robert Walpole, and Fox, and hosts of earlier and later statesmen have been cited, whom England could ill have spared, whose private lives were notorious, and cases have been hinted at in a bygone generation even nearer home. Moreover, the cry has been raised that it is a matter in which the public is not concerned, and that to enquire into the private life of a public man is a piece of impertinence, and a species of persecution that would finally render the life of a politician unbearable, and would consequently seriously restrict the range of our choice in the matter of statesmen, and so deprive us of the services of many men otherwise worthy of our confidence and allegiance. In regard to the first contention, which is undeniably true, all we can say is: "Other times, other manners." To be consistent we should tolerate all the other anomalies and abuses which existed a century and a half ago. Suffice it to say, that we have outgrown the conditions which made such a state of things possible. Our standards have risen. What was scarcely venial then is scandalous to-day. The argument from the past utterly breaks down. Then as to the presumed narrowing down of the nation's choice, all we again can say is that Canada must be miserably poor in the ability required for the making of its publicists when it is practically impossible, for it undoubtedly comes to this, to obtain a sufficient number of able, clean-living men for the carrying on of the business of the country. We believe no such thing for a moment. Our firm conviction is that the Dominion possesses all the men and to spare of irreproachable morals, fully qualified to conduct its affairs. If such is not the case, then we are not fit for self-government. To even hint such a thing is an insult to the people of Canada. Yet in some cases it has been roundly asserted. As to its being a piece of impertinence to enquire into the private lives of public men we would ask why it is that wherever it can be done with advantage the supporters of every aspirant for public favour almost invariably act on exactly the opposite principle. They readily "drag" into the fierce light of publicity anything admirable in the private life and relations of the candidate. If in one case, why not in the other. If the possession of all the domestic and private virtues strengthen a man's claim to the confidence of his fellow-citizens in cases of this kind, why should not their absence be regarded as a serious and possibly fatal objection? Again, are not the private habits of a public servant of at least as much importance to the people, his employers as well as followers, as are those of the employees of any of our business corporations? What bank or kindred institution would continue to employ as, say, manager, a man who was known to be grossly immoral, a gambler, a drunkard, etc. On hard business grounds, therefore, the country has a right to demand that its higher and responsible employees should be men not addicted to vices which deteriorate the moral fibre. We are perfectly aware, such is the constitution of human nature, that honesty and integrity may be occasionally found in men of dissolute lives. But by universal consent this is the exception. For

why is it that, normally, positions of trust are rigidly closed against such men? If you or I, dear reader, would not willingly trust our money to the care of a man of dissipated habits, why trust the custody of public money to men of the same class? And then, over and above all we have said, the undoubted fact remains that the nation has made up its mind to tolerate none but men of decent life in high places, all the arguments and sophisms to the contrary notwithstanding.

THE PARSON'S FORTNIGHT.

A Presbyterian friend surprised us somewhat the other day by telling us that in the great majority of the congregations of that great Church provision is made for a month's annual vacation for the pastor, during which his salary is paid and the expenses of a substitute provided for. On expressing surprise we were assured that this arrangement was considered in the light rather of a business transaction than of an act of generosity. "We consider," continued our Presbyterian friend, "that the minister's vacation is an excellent investment for the congregation, and that the few extra dollars expended in that way come back indirectly multiplied tenfold." On second thoughts, who can say that the congregation equally with the pastor does not benefit by such an arrangement? The manifold and mutual benefits of the pastoral vacation are so manifest that the wonder is that it has not become an universally established institution, and that congregations do not provide for and insist upon it. How infinitely happier and generally more satisfactory would be the pastoral relationship were such a plan generally carried out requires no flight of the imagination to realize. Of all the great recuperative forces in existence, which of them can compare with the two prime necessities of change and rest? The gain, as we have said, is mutual. The clergyman, relieved from the incessant drain upon his mental powers, accumulates a fresh stock of ideas, the pumping ceases for a while, and the reservoirs automatically fill up. For the mind, like the body, has this capacity for mechanical recuperation, quite independent of study or the recognized methods of intellectual development. Left to itself, the ego behind the brain seems to store up a new supply of material to be utilized on demand. Thus it is that, as the result of what has been called this "unconscious cerebration," a man often emerges from a vacation, during which he has possibly never opened a book, with abundance of new material unconsciously acquired. No brain worker, as has been abundantly demonstrated in the case of Sir Walter Scott downward, can continuously and unremittingly pursue his labours without serious deterioration and a possible final collapse. Hundreds and thousands of clergymen, who have become apparently hopelessly stale, would, under the influence of a vacation, freshen up amazingly, and by its regular repetition would keep fresh. The good effect on the bodily health of the parson, of course, goes without saying. How many obstinate and obscure minor complaints, nervous dyspepsia, for instance, the especial foe of the brain worker, there are which, utterly impervious to medicine, vanish away after a week or ten days' rest and change! Then, again, the granting of a vacation by a congregation greatly heartens the parson in his work. He feels that his parishioners take a kindly, personal interest in his well-being. Being only human, he is encouraged, stimulated, inspired to do his very best, and his work becomes a delight. It may be said that the work is its own reward. Most undoubtedly it is, but appreciation is sweet and inspiring for all that. There are, no doubt, men who can labour on in the ministry utterly unaffected by the giving or withholding of appre-

ciation, and practically all the clergy, to their honour it may be said, are independent of it so far as the faithful discharge of their duties is concerned. But none the less is the average or normal parson immensely helped in his work by visible and tangible marks of appreciation. Criticism he gets plenty of, and it, no doubt, sometimes does him good, but one ounce of appreciation, in its stimulating and inspiring effects, is worth a ton of criticism. Thus it follows, on the other hand, that the congregation, equally with the parson, is the gainer by the vacation—the vacation, we mean, that is periodical, up to which and from which a man works, whose anticipation and results form a perennially heartening factor in his work. How far the prevalence of this practice has to do with the proverbially happy relations which subsist between the Presbyterian clergy and their congregations it is, of course, impossible to say. Its general introduction into the Church of England is to be devoutly desired, for we firmly believe that in many cases it would revolutionize for the better pastoral relations.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

"Spectator" is of the opinion that a great change for the better, in one direction at least, has come over the Canadian Church within the last few years. There is manifestly a greater frankness and boldness of utterance, a more vigorous tone of intellectual independence, and a decidedly more direct and wholesome way of calling things by their proper names rather than beating round the bush in terms of equivocal circumlocution than existed not so long ago. The Church, as well as the individual, is a decided gainer, from the ethical point of view, when it has mustered sufficient courage to express its inner mind when the occasion requires, without pretence and without cant. We have had a rather long era when the ideal of Church wisdom and Church honour lay more in the deft concealment than in the frank revelation of what at the time appeared to be the very truth. In the days of party strife, now happily past in this country, there was this at least to be said in favour of those who strove so vigorously: they thought and spoke with candour and virility, even if their zeal might not be wholly justified. Then we have been more or less pluming ourselves on the skill with which we could keep ourselves out of trouble. We have been speaking smooth things, prophesying agreeable nothings. We have been rewarding cunning with preference, and crowning the man that said everything was all right as an optimist. It is one of the distinctly hopeful features of Church life to-day that there are signs of renewed appreciation of rugged manhood within as well as without the Church. When a man blurts out a conviction he is not necessarily condemned with one voice as guilty of that erstwhile unpardonable sin of "want of tact." There is, after all, truth as well as tact to be considered. There is a message to deliver as well as approval to seek. "Tact" is a word that must be dethroned from its predominant place in our vocabulary, and manhood, and truth, and straightforward honesty exalted into its place.

In our judgment there ought to be a more intimate fellowship between congregation and clergy and between clergy and Bishop than now apparently exists. We are often conscious of a lack of knowledge of the inner thought of our people regarding spiritual and other things, and our ignorance materially affects the character of our sermons. How can the sermon on Sunday be helpful, uplifting, illuminating to the congregation unless we have become aware of the

problems that seek solution in the minds of our people? And how can we become aware of these things unless our people are encouraged to thrash out these problems of life face to face with us? If we only can get the point of view of our people—their real inner view of spiritual things—then we are in a position to help, and not till then. It is, therefore, necessary for us to win the confidence of our congregations by straight heart-to-heart dealing, the direct discussion of questions concerning which we desire to give and receive instruction. We might with profit, we think, lay aside the professional attitude and assume that of companionship, for it is not stereotyped, but live, first-hand information we desire. Everything depends upon our capacity to get at the inner life of the people, and to accomplish this we have to lay aside all frills and nonsense, and set our minds on what is right, and honourable, and true. Let us make all men feel by our lives and actions that that is what we are after, and that only will we be content to have.

Now, if the clergyman, to do his best work, must know his people, not in a superficial or professional way, but in something of the intimacy of their inner views of life, it would appear to us to be equally necessary for a Bishop to know his clergy with similar intimacy. The relations of clergy and Bishop are not infrequently of a distinctly artificial character. It is on the one hand regarded respectful to speak with deference and reserve, saying the things that will be agreeable, and omitting what might give anxiety, and so forth. On the other hand, it occasionally seems important to maintain the dignity of the episcopate, and the cares and the worries of the parish priest may not be discussed without affecting that dignity. But whatever the cause may be, thousands of our readers will assent to the statement that in this country we are not accustomed to uncover our hearts to our Bishops to anything like the extent that might be profitable to both them and us and the Church. How can a Bishop know his men first-hand unless he draws them out in direct, unaffected discussion of the problems pertaining to their particular spheres of work? How can the clergy hope to profit by the wisdom and experience of their Bishop unless they frankly discuss their difficulties with him, expressing themselves in language that will convey exactly what they mean? Now, what we are driving at is this: From the Primate to the youngest deacon, in the pulpit, on the platform, in the homes of our people, we need straightforward simplicity, the absence of all cant and blarney and buncombe, the courage to call things by their right names, the consciousness that we have a right to live and speak our minds, the honest attempt to get at the truth and the wisdom of a problem, and the readiness to do all in the spirit of love, believing that others have all the rights we claim for ourselves. We are much encouraged by the evidences manifested at recent sessions of Synods and on other occasions of this very spirit of courage and directness, and we believe that a rising generation will represent still higher ideals.

Boarding schools have already begun to advertise their wares with considerable vigour. The increasing wealth of the people render these institutions much more popular than they were a quarter of a century ago. A boarding school that has a staff of well-skilled teachers, and is permeated with a healthy tone of school life, is a really valuable institution in the community. If the ideals which dominate the classrooms, the dormitories, and the playgrounds are honourable, and clean, and generous, then happy is the boy or girl who has an opportunity of attending such a school. But if things are otherwise, then they become a curse, and not a blessing. It is a serious thing to choose a school for

one's children. Many things enter into such a problem, but it would seem to us that, whatever school was chosen, there ought to be one outstanding personality therein, one large-minded, large-hearted member of the staff that would impress himself or herself upon the pupils. We have no patience with this mechanical style of producing students, this eternal planning how certain examinations may be passed, this everlasting process of question and answer. We want one teacher at least in every school that will see visions and cause his students to see visions also; one who will make scholars think all round a subject, and ask questions and discuss it; one who will stimulate scholars to keep their eyes open wherever they may be to learn of nature or men; one who is great enough to be simple and unaffected in speech, or manner, or thought; one who honours what is spiritual and loves what is true and of good report. The personality of one such person in a school is of vastly greater importance than the capacity to pass examinations and do other wonderful things that are often set forth. Zeal is the outstanding characteristic of a desirable institution. Spectator.

THE CHURCHES IN THE UNITED STATES.

By F. C. Ireland, B. Sc.

Religious statistics of the Churches in the United States, compiled from the World Almanacs of 1905 and 1907.

The World Almanac and Encyclopedia is responsible for the following facts and figures. They may not be absolutely correct, but no doubt the figures are as near to accuracy as possible in such a vast accumulation of statistics. I have purposely taken two years, leaving out one year between, and have omitted several of the smaller bodies.

The Baptists show in the 1907 Almanac 59,910 churches, belonging to 13 different sects into which they have become divided. Their total membership in 1905 was 4,725,775, and in 1907 had increased to 4,971,047, being an increase for the two years of 245,272. They had 37,061 ministers working in the 59,910 churches, being an increase of 4½ new members per church and 7 per minister, and 5¾ per cent. gain of membership for the two years' work.

Facts and Figures of the Leading Religious Bodies in the United States for Two Years.

Denomination.	Churches.	Ministers.	1907. Total mem'ship.	1905. Total mem'ship.	Per Church.	Per Minister.	P.c. of Inc.
Baptists	52,919	37,061	4,971,047	4,725,775	4½	7	5¾
Congregationalists	5,938	6,059	687,042	659,704	4½	4½	4
Disciples of Christ	11,933	6,507	1,235,294	1,235,798	Dec.	Dec.	Dec.
Lutherans	13,373	11,585	1,841,340	1,715,910	9	16	7½
Methodists	58,659	40,278	6,429,815	6,192,044	4	5¾	3¾
Presbyterians	15,702	12,650	1,723,871	1,661,522	4	5	4
Protestant Episcopal	7,146	5,109	817,845	773,261	6	8½	5¾
Roman Catholics	11,520	13,096	10,735,251	9,762,264	78	67	9

Sunday School Statistics.—There were in the United States in 1905, 139,510 Sunday Schools in which there were 1,417,580 teachers and 11,474,441 scholars. In 1907 there were 140,519 Sunday Schools, or an increase of 1,009 in these increas-

THE LAYMAN'S MISSIONARY MOVEMENT.

The movement inaugurated by United States and Canadian business men to put missions as a business proposition before the Churches has taken hold of men's minds in America, but it was in some minds considered doubtful if Great Britain would take hold in the same enthusiastic fashion. This fear has been dispelled by the reception given a delegation from the United States and Canada in England. From the Archbishop of Canterbury on through the whole range of the Free Churches the reception was of the most cordial and enthusiastic character. The committee sent by the laymen on this side of the water was composed of Dr. N. W. Hoyles, principal of the Osgoode Hall Law School, Toronto; Mr. E. R. Wood, manager of the Central Canada Loan Company, Toronto; Mr. Silas McBee, editor of the New York "Churchman"; Dr. Schieffelin, New York, a leading layman in the

The Congregationalists had a total membership in 1905 of 659,704, and in 1907 it had increased to 687,042, being an increase of 27,338 for the two years' work of 6,059 ministers in 5,935 churches. This shows an increase of 4½ members per minister and a little over 4½ per church, and 4 per cent. of an increase for the two years' work.

The Disciples of Christ had a membership in 1905 of 1,235,798, and in 1907 1,235,294, showing a decrease of 504 members after two years' work of 6,507 ministers in 11,933 churches.

The Lutherans, including 23 sects or branches altogether, had in 1905 a total membership of 1,715,901, and in 1907 1,841,346, being an increase of 125,436 for the two years. They had 7,585 ministers and 13,373 churches. The increase for the two years' work shows 16 per minister, and 9 per church, and a gain of 7½ per cent. of members.

The Methodists, including 27 different sects, had a membership in 1905 of 6,192,044, and in 1907 6,429,815, showing an increase of 237,411 members for the two years. They have 40,278 ministers, and 58,659 churches. Their increase for the two years, shows 5¾ per minister and 4 per church. The percentage of increase is 3¾.

The Presbyterians, which are divided up into 13 sects, had a membership of 1,661,522 in 1905, had increased to 1,723,871 in 1907, showing an increase of 62,349 for the two years. This is an increase of 4 per church and 5 per minister and 4 per cent. of members for the two years, as they had 15,702 churches and 12,650.

The Protestant Episcopal Church had a membership in 1905 (communicants) of 773,261, and in 1907 they had increased to 817,845, being an increase of 44,584. They had 7,146 churches and 5,109 ministers at work to bring about that increase in two years. This shows an increase of 8½ per clergyman and 6 per church or a total increase of 5¾ per cent. of communicants for the two years.

The Roman Catholic Church had a membership in 1905 of 9,762,264, and in 1907 it had increased to 10,735,251, being a gain of 893,627 in two years. They have 11,520 churches and 13,096 clergy at work to bring about the increase, which is a gain of 67 per priest, and 78 per church, while the total increase for two years is 9 per cent.

There are altogether in the United States, according to the World Almanac, including different religious and ethical denominations which aggregate a membership of 31,148,415 which has a list of 154,390 ministers and 201,608 churches. The following table at a glance will show clearly the denominations referred to above as the chief religious bodies and churches.

ed members, equal 1,451,855 teachers or an increase of 45,725 teachers, and there were 11,399,253 scholars, or a decrease of 75,188 scholars after an increase of 1,009 schools, and 45,725 teachers. The condition of Sunday Schools throughout the world shows a similar record to the theme.

same denomination; Mr. Alfred E. Marling, a leading Presbyterian layman; and Mr. J. Campbell White, secretary of the movement. The last four are all from New York. On the trip across the ocean the subjects that each speaker would take up were arranged so that there would be no clashing or overlapping at the meetings. The opening reception was held in the Bible House, London, May 27th, when the representatives of all the leading missionary societies were present, and every one of these societies appointed a representative to keep in touch with this movement. After this meeting, upon the invitation of Bishop Montgomery, secretary of the Society for the Propagation of the Gospel, the deputation visited the headquarters of this society, which is the oldest missionary organization in the English-speaking world. In the little chapel attached to the missionary house, from which all its Missionaries have been sent out for more than 200 years, the Bishop conducted a brief prayer service, in which he commended to God this

great movement, most inspiring. Montgomery is cause of his v. On the following gathering of 2 given by the tro societies, and in large gathering by Sir Mortimer invitation of the delegates one hundred same day, then of them address onial and mis- Archbishops of turning to Lor invited to Lam! Archbishop of was another set conducted by who is well kn Atlantic, becau and Edinburgh after the regula ing was held i over by Lord missioner. Tl moved, and L oved, the res and appointing movement thro the scene of luncheon giver and conference public meeting the Bishop of present. It w of the most i Liverpool. Th don in confer it was felt th fined to laym co-operation b greatly lesseni tive meeting Missionary M launched, and large portion three years l prominent l; with the Lay are Lord Gu town, the M Young, Sir F Col. Williams Provost, Sir the Master C of Edinburgh Liverpool, a turned to A hopes had b attained by Britain.—Th

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July 25, 1907.

July 25, 1907.

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membership in 1907, showing two years' work

branches membership of being an in- crease. They had 16 per min- gain of 7% per

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United States, ac- including differ- nominations which 148,415, which has 1 201,608 churches. e will show clearly above as the chief

for Two Years.

Per h. Minister.	P.c. of Inc.
7	5%
4 1/2	4
Dec. Dec.	
16	7 1/2
5 1/2	3 1/2
5	4
8 1/2	5 1/2
67	9

teachers or an in- there were 11,399- 75,188 scholars after and 45,725 teachers. ools throughout the l to the theme.

fred E. Marling, a ; and Mr. J. Camp- movement. The last

On the trip across each speaker would at there would be no the meetings. The in the Bible House, ie representatives of societies were pre- societies appointed ouch with this move- upon the invitation retary of the Society Gospel, the deputa- ers of this society, nary organization in In the little chapel ouse, from which all ent out for more than lucted a brief prayer ended to God this

great movement. This reception was one of the most inspiring features of the visit. Bishop Montgomery is known to many Canadians because of his visit to this country last autumn. On the following day the delegates addressed a gathering of 250 business men at a luncheon given by the treasurers of the various missionary societies, and in the evening they spoke to a large gathering in Queen's Hall, presided over by Sir Mortimer Durand. The next day, at the invitation of the Lord Mayor of Bristol, the delegates addressed a gathering of one hundred leading laymen; and on the same day, there being two engagements, some of them addressed the annual reception of colonial and missionary Church workers by the Archbishops of Canterbury and York. Upon returning to London, the whole delegation was invited to Lambeth Palace, the residence of the Archbishop of Canterbury. In the chapel there was another service of prayer for the movement, conducted by the Archbishop, Dr. Davidson, who is well known to people on this side of the Atlantic, because of his recent visit. Sheffield and Edinburgh were next visited. At the latter, after the regular Sunday evening service, a meeting was held in the Free Church Hall, presided over by Lord Kinnaird, the Lord High Commissioner. The Lord Provost of Edinburgh moved, and Lord Overton, of Glasgow, seconded, the resolution endorsing the movement, and appointing a committee to inaugurate the movement throughout Scotland. Liverpool was the scene of three meetings on June 6th, a luncheon given by the Lord Mayor, a reception and conference at the Bishop's Palace, and a public meeting in the evening presided over by the Bishop of Liverpool, when 1,800 men were present. It was described by the press as one of the most remarkable meetings ever held in Liverpool. The closing days were spent in London in conference with missionary workers, and it was felt that since the management was confined to laymen, the difficulties in the way of co-operation between those of all Churches were greatly lessened. On June 12th, at a representative meeting at the Bible House, the Laymen's Missionary Movement in Great Britain was launched, and before the meeting dispersed a large portion of the salary of a secretary for three years had been subscribed. Among the prominent laymen already actively identified with the Laymen's Movement in Great Britain are Lord Guthrie, Lord Kinnaird, Lord Overton, the Master of Polworth, Sir Mackworth Young, Sir Edwin Russell, Sir Andrew Wingate, Col. Williams, Sir Albert Kenneway, Sir Albert Provost, Sir Fowell Buxton, Sir Albert Provost, the Master Cutler of Sheffield, the Lord Provost of Edinburgh, and the Lord Mayors of Bristol, Liverpool, and Sheffield. The delegates returned to America feeling that their highest hopes had been realized in the progress already attained by the Laymen's Movement in Great Britain.—The News.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhood men should subscribe for the "Canadian Churchman."

The Junior Chapters continue to grow steadily, the present standing in Canada being 110. Chapters on the list, of which 71 are active, 26 dormant, and 19 are probationary ones. The receipts from quotas and supplies sold in May were \$69.84, and for the month of June \$72.50. Charters for Junior Chapters will shortly be applied for from St. Matthews, Brandon, Man., St. Philip's, Toronto, Ont., Trinity, St. Thomas, Ont., and St. Luke's, Winnipeg, Man. The Senior and Junior Chapters of St. Barnabas', Chester, are carrying on open air services, each week, on the new site for St. Barnabas' Church on Danforth Avenue. Names to the number of over 1,000 have been already sent in to the "Follow Up" Department, asking members of the Brotherhood of St. Andrew to follow up and keep in touch with Churchmen moving from place to place. A Boys' Conference is to be held in Victoria, B. C., shortly, a number of boys going over from Vancouver, the arrangements being in the hands of E. G. Boulton, one of the new Dominion Council members. St. John's Chapter, Berlin, have just got out an attractive form of invitation to men staying at the hotels over Sunday. St. Thomas' Junior Chapter, Toronto, has entered upon active service with Samuel McAdam, an active and enthusiastic Brotherhood man, as director. An earnest Brotherhood worker, Bert Irwin, now of Galt, and formerly of St. Anne's

University of Trinity College

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Correspondence specially invited from young men wishing to study for the Ministry of the Church.

ADDRESS **Rev. Dr. Macklem, Trinity College, TORONTO.**

Chapter, Toronto, intends going to the Washington Convention, and a letter from Winnipeg states that two members are expected to go from that city. The Brotherhood work is to be presented at the Rural Deanery Sunday School meeting to be held at Canso, N. S., on September 18. Trinity, Barrie, will shortly have a Junior Chapter, as well as a most efficient Senior Chapter at work, under the direction of A. W. Bell, a strong Brotherhood man. Definite steps are being taken to form a Chapter at Cobalt, Boyd M. Sylvester, formerly of Waterloo Chapter, having already interested some men, and written in for supplies. The Rev. P. R. Soanes, now at Chapleau, Ont., has asked for a visit from the Travelling Secretary for the purpose of forming a Chapter in that growing place. The Chapter at Caledonia, Ont., are working away steadily and are inviting some leading Brotherhood men from Hamilton to pay them a visit, and address them on Brotherhood subjects. A Chapter will likely be formed at Dauphin, Man., as correspondence has taken place, and literature has been sent to that point. Dauphin has been visited by both the General Secretary, and by J. A. Birmingham, Western Travelling Secretary. A number of Hamilton members visited Burlington recently and met the members of the Chapter there, and a good report comes to hand of the work the Chapter at Burlington is doing.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

Clarendon Lamb Worrall, D.D., Bishop, Halifax, N.S.

Halifax.—A historical sketch of St. Matthias' parish, which is celebrating its 25th anniversary this month, shows that on February 10th, 1877, an appeal was made to the Church people of Halifax for assistance in erecting a church in the north-west section of the city. The appeal was signed by the Rev. G. W. Hill, rector of St. Paul's, and the Rev. J. B. Uniacke, rector of St. George's. On January 29th, 1878, a meeting was held at the residence of the late J. B. Johnstone to take steps towards building a church, the late Bishop Binney having purchased the site at the south-east corner of Windsor Street and Compton Avenue. On September 1st of that year Sunday School classes were opened in Mr. Ead's building on Windsor Street. In 1882 the nave of the church was erected, and on July 17th of that year the opening service was held by the late Very Rev. Dean Partridge, then rector of St.

George's. In 1897 the chancel was built and in September 1900 the tower was completed. The parish room was built in August 1902 and on March 2nd, 1904, St. Matthias' Church was set apart as a parish. Then the building was found too small for the parish purposes and a movement for a new one was started. In July of last year a site for the new church, at the north-west corner of Chebucto Road and Windsor Street was purchased, and it is to aid the fund for this building that the \$1,000 thank offering is to be used. The clergymen in charge of St. Matthias' Church since its opening have been as follows: 1882-4, Rev. Dr. Partridge; 1884-6, Rev. W. C. Wilson; 1886-8, Rev. C. W. McCully; 1889-90, Rev. Tertius Poole; 1891-95, Rev. F. H. W. Archibald; 1895-96, Rev. E. Softly; 1896-99, Rev. P. R. Soanes; 1899-1907, Rev. R. A. Hiltz.

The Nova Scotia diocesan branch of the W. A. has received the following appreciative letter from the Bishop. Bishop's Lodge, June 10th, 1907. Dear Mrs. Silver,—I have received four cheques for \$750, which, as you say, makes the amount received from the W. A. of Nova Scotia for the past year, the very handsome sum of \$1,350.00. Will you kindly convey my thanks to the Auxiliary for their splendid offering. The faithful and earnest and successful work that has been accomplished is most encouraging and inspiring. May God bless you all in the work you are doing for Him. Will you also be kind enough to thank the senior branch of St. Luke's for their generous offering of so large a sum in addition to their already liberal pledge. Their work is thoroughly appreciated, and I am thankful to know that God has put it into your hands to do so much for the advancement of His Kingdom. May you all in your lives realize the fulfillment of the Master's promise, "I am with you always." Very truly, your faithful Bishop, Clare L., Nova Scotia.

The Bishop has returned from his visitation of the Prince Edward Island parishes. In addition to holding confirmations throughout the province he inducted the Rev. T. P. Hogan to the rectorate of Georgetown and Cherry Valley, and consecrated the fine new church at Crapaud. The energy of the parishioners of Crapaud in paying off the debt so soon is highly to be commended. The Rev. T. W. Godfrey is the rector of this beautiful rural parish.

Annapolis Royal.—The visit of the Rev. R. H. McGinnis, of Ueda, Japan, was a direct benefit to us. A full Sunday Schoolhouse greeted him. The slides were excellent. The address was optimistic, and quite different from the dismal, doleful wail sometimes heard from visitors. Miss Brittain was at the organ, and the hymns were sung with spirit. One of our boys is resigning his position, as qualified druggist, to prepare for work in the Northwest Territory. On the evening of the 14th the church was full to hear the sacred concert after Divine service. The choir was re-inforced for the occasion. The anthems were sung with precision and expression, as were the familiar hymns by many in the congregation. Mrs. Byers sang "I Am Thy Redeemer." It was thought that she never did so well. Mr. John B. How sang "Crossing the Bar." He was in good voice. Mr. Elliott sang "The Heavenly Song" very nicely. The Misses Whitman in their duet and solos in "Nearer My God to Thee" did themselves justice. Mr. Cowling's bass solo was excellent. In every way Mrs. How's effort was successful. Mrs. W. S. Gray, our efficient Secretary-Treasurer for the People's Mite Society, has unfortunately, through serious illness, been compelled to resign. She leaves her successor, Mrs. Chas. McCormick, nearly \$400 in the bank. Great praise is due our collectors.

There were 26 communicants at the last 8 o'clock celebration at St. Luke's, and three new at the last in St. Alban's.

The late number of "Acadiensis" will make it very difficult for St. Paul's Church, Halifax, to prove that their valuable church plate of Queen Anne's reign originally belonged to them. It was doubtless sent there to the garrison chapel. An interesting and edifying article in the next issue by His Honor Judge Savary, B.A., will set forth our case with all the force of truth. David restored four fold; he was a man after God's own heart.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—The Right Rev. the Lord Bishop of Quebec returned from England in the steamship "Victorian," which reached Quebec on Sunday, 14th inst., at 2 p.m. The Bishop preached at the cathedral in the evening.

Valcartier.—On Monday, July 15th, the Lord Bishop of the diocese held a confirmation in the Parish Church at Valcartier, and afterwards proceeded to Stoneham, where a similar service was held on the following day.

New Carlisle.—The Rev. E. A. Dunn, late professor at Lennoxville, was inducted to the living of New Carlisle and Paspébiac, by the Lord Bishop of the diocese, who travelled to Gaspé on Saturday, July 20th, for that purpose.

ONTARIO.

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

Kingston.—St. George's Cathedral.—On Sunday morning, the 14th, the Rev. Leonard Klugh, of India, gave an address which dealt with the position of affairs in that country. It was listened to with great attention.

A meeting of the thank offering committee was held in St. George's Hall, Tuesday, July 16th. Those present were the Very Rev. the Dean of Ontario, chairman; Rural Dean Dibb, Rev. J. W. Jones, Rural Dean Jarvis, Francis King, Dr. Rogers, K.C., Canon Grout, E. J. B. Pense, and G. F. Ruttan. The sum of \$10,000 will be raised by the Diocese of Ontario as a thank offering to be presented at St. Paul's Cathedral, London, July, 1908, at the Pan Anglican Conference. The Rev. J. W. Jones, Tamworth, will canvass the western part of the diocese and Rural Dean Dibb the eastern part.

Oak Leaf.—Trinity Church.—The Bishop held confirmation here on the 5th. The church was



Rev. Canon Brent.
Rector for 42 Years, 1854-1895.

beautifully decorated, and there was a good congregation present.

Brockville.—Trinity Church.—The Sunday School held their annual picnic at Allen's Dock last week and spent a most enjoyable time.

Selby.—St. John's.—The new chancel and tower of this church has been completed, the opening services were held last Sunday week.

Madoc.—St. John's.—The work of repairing this church is proceeding very satisfactorily, and is supposed to be completed by the middle of September.

Picton.—The Rev. W. Armitage and family have left for a months' holiday. The Rev. A. L. Geen has charge during Mr. Armitage's holidays.

Camden East.—This pretty little village in the County of Lennox and Addington looked its very best when honoured by the annual county celebration of the Orange Order July 12th. The Anglican and Methodist Churches provided dinner and tea by request. Triumphant arches adorned the streets, which were all full of life and animation. Some two thousand people at least visited the village to celebrate the 12th. The Orangemen spoke most highly of the dinner and tea provided at Hinch's Hall by the Anglican congregation, and all taking part in getting up the meals, and making the day the success it was

deserve the heartiest thanks of the rector and wardens of the parish. Gross receipts, \$235.

TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, Toronto.

Toronto.—All Saints.—The Rev. Canon Baldwin, rector, who left lately on a three months' tour of Europe was taken ill in Berlin, Germany. He was accompanied to London by the Rev. Canon Cody, and from there to Toronto by the Rev. Principal O'Meara, and arrived home last week. We are glad to hear he is feeling better and took part in the services last Sunday.

The Rev. Canon Whittaker, son of the late Provost Whittaker, and Miss Whittaker have lately arrived from England, and are staying with their sister Mrs. Tyrwhitt.

Newcastle.—St. George's Church Jubilee.—On the 2nd of July, 1857, the corner stone of St. George's Church was laid; and the 50th anniversary of this event was celebrated not only on Tuesday, July 2nd, but also on Sunday, June 30th, and on Sunday, July 7th. A tablet of brass, set in black marble, was placed in the church a few days before the anniversary. This tablet was erected by the congregation as a memorial to Canon and Mrs. Brent, who worked so long and faithfully in the parish. The inscription on the tablet reads as follows:—In memory of Henry Brent, priest in the Church of God, whose forty-two years as rector of this parish closed on April 8th, 1895, when God took him, and of Sophia Frances, his beloved and loving wife, who walked with Christ on earth and was received by Him in paradise on March 2nd, 1901. "Make them to be numbered with Thy saints in glory



Rev. Canon Farncomb.
Rector 1895-1901.

everlasting." The services began, as was fitting, with a celebration of the Holy Communion at 8 o'clock on Sunday morning. Canon Farncomb preached twice during the day. In the morning his text was from Deut. 4:32, "Ask now of the days that are past." He spoke very feelingly about the many hallowed memories which make this village church so dear to the hearts of those who have worshipped within its walls. How many had joyously dedicated their little children to the service of God at the font, how many had renewed the sacred baptismal vow and received added strength for life's battle as the Bishop's hands were laid on their heads in confirmation. How many could echo the familiar words:

"We love Thine Altar, Lord;
Oh, what on earth so dear?
For there, in faith adored,
We find Thy presence near"

Other memories were there—memories of glad wedding bells; and of sadder days, days when the strong comfort of the Burial Service sent mourners out with new courage to face the battle of life. The preacher spoke of his own long connection with the parish, both as a boy and during the years when he ministered here as rector. He spoke of the beauty of the building and of the quiet reverence and constancy which had always characterized its services. The service on Tuesday morning was very well attended. The visiting clergy present were Rev. Archdeacon Warren, Rev. W. E. Carroll, and Rev. R. W. Allen. The sermon was preached by the Archdeacon, who chose for his text Ephes. 4:1, "I beseech you that ye walk worthy of the vocation wherewith ye are called." The fifty

years during which this church has lifted its spire towards heaven were declared to be but a very small part of the past—the past of the great Church of England to which the congregation of St. George's might well feel proud to belong.

After the sermon the rector of the parish, the Rev. J. Scott Howard, stated that he had just received a letter from Bishop Brent, who said that though he was unable to attend the jubilee in the flesh he would certainly be there in spirit.

The music was very inspiring and suitable to the occasion, the choir and organist, Mrs. Alfred Farncomb, heartily doing their share to make all the services bright and uplifting. The anthem was taken from Psalm 147, verses 12-14, and one of the hymns—

"Christ is our corner stone,
On Him alone we build"

was a link with the past, having been sung when the corner stone was laid 50 years before.

There was a large gathering at the garden party on the rectory grounds in the afternoon and evening of Tuesday. Through the kindness of Mrs. Johnson the Bowmanville band was in attendance adding greatly to the festive character of the occasion. The grounds were decorated with gay streamers of bunting, and the strawberries and cake seemed to be thoroughly appreciated by all present. A gypsy fortune-teller was a great attraction on one side of the grounds, while a gentleman, who strongly resembled our good neighbour, "Uncle Sam," received considerable attention on the other. The proceeds, out of which expenses must be deducted, approximated \$90.

Again on Sunday, the 7th July, when the Archbishop of Toronto, and Rev. Bennett Anderson were present, large congregations assembled to



Rev. J. Scott Howard.
Rector Since 1901.

take their part in the jubilee celebration. At the morning service the Archbishop preached a particularly useful and appropriate sermon on "Worship," the text being Ps. 96:9, "O worship the Lord in the beauty of holiness." His grace gave the following historical sketch of the Church in this parish: "The celebration which you bring to a close to-day is of a two-fold character. Tuesday last was the 50th anniversary of the laying of the corner stone of this church, and to-day is the 25th anniversary of its consecration. It is an occasion of double rejoicing and thanksgiving on which I offer you and your rector my hearty congratulations. It is an occasion, too, of retrospection and commemoration of those who laid the foundation and into the fruit of whose labours and benefactions you have entered.

The first ministrations of the Church in the Townships of Clarke and Darlington were given by the Rev. Adam Elliott, the Travelling Missionary of this district, in 1835. At this time Mr. S. S. Wilmot was building at his own expense a frame church in this township on his estate, near the line between Clarke and Darlington. On Trinity Sunday, May 21st, 1836, this church, which was handsome and commodious, was opened for worship by the Rev. A. N. Bethune, when it was crowded with a congregation of 400, and named Trinity Church. There were 16 communicants. From this time, for two years, the Rev. C. T. Wade was Travelling Missionary in this district, and Mr. Thos. Fidler, Catechist. On 7th October, 1838, the Rev. T. S. Kennedy, Deacon, was appointed to the Townships of Clarke, Darlington and Whitby, and on the 17th of the same month a confirmation was held by the

bishop of Mor Kennedy was (this charge un parish. The brent commen afterwards the shipping to-da gregation tra Church which St. George's feature of the vices of an Ec in the country result of an e tural features vince. Mr. H the cathedrals It was not fo seprated, and important anc Since then I your worship brating addit glorious sanc a service at improvements of the special Sanford, whe chancel floor adornments gifts, throug



lege of wly furnish are called that I br congratul house ma loved pla ing influ who shal which Cl Church, thing." evening derson, afternoon assemble jubilee : choir sir labours past," the Ben vellum corner s Church, Redeem Honour: which Hon. at LL.D., the Rev Church Clark : Esq. c Wilmot

July 25, 1907.

bishop of Montreal. On April 12th 1840, Mr. Kennedy was ordained priest and continued in this charge until Newcastle became a separate parish. The incumbency of the Rev. Henry Brent commenced in 1854, and it was three years afterwards that the church in which we are worshipping to-day was commenced, and the congregation transferred from the old Trinity Church which stood in the centre of the present St. George's cemetery. The distinguishing feature of the new church was beauty, the services of an Edinburgh architect, Mr. Hay, being in the country at the time, were secured, with the result of an edifice quite surpassing in architectural features any church of the time in this province. Mr. Hay was afterwards the architect of the cathedrals of Newfoundland and Bermuda. It was not for 25 years that the church was consecrated, and it was my privilege to perform that important and joyful service on this day of 1882. Since then I have had the pleasure of joining in your worship on more than one occasion of celebrating additions to the growing beauty of your glorious sanctuary; in 1897, on 31st October, in a service at the re-opening of the Church after improvements, and notably again on the occasion of the special memorial services for the late Mrs. Sanford, when the handsome new vestry, the chancel floor, memorial windows, and other adornments were dedicated. It is for all these gifts, through which you enjoy to-day the

cesan Synod; John J. Robson, Wm McIntosh, Frederick Farncomb, Samuel Wilmot, Esq., Committee for Erecting Building; William Hay, Esq., architect; Messrs. John Trehaven, John Poole, and John Scott, builders."

Lloydtown, Kettleby, and Nobleton.—On Sunday, July 14th, the Rev J. E. Gibson, a graduate of Wycliffe College, who was recently ordained to the priesthood and appointed by the Archbishop to this interesting and important sphere of work, in which Canon Osler laboured for so long and successful a pastorate, was inducted to the living in all three of the churches by Archdeacon Warren. The congregations throughout the day were large, and representative of the different communities, which are evidently fully aware of the benefit of having among them a young man of enthusiasm, devotion, faith and self reliance, and are looking expectantly to the future of the parish. Mr. Gibson had already laboured for upwards of a year in the parish previously to his appointment, which was heartily welcomed by his present parishioners. And during that period he had succeeded in starting a successful branch of the A. Y. P. A., under the presidency of Mr. G. M. Hallowell, manager of the Traders' Bank, and had commenced a much needed evening service on Sundays in a hall at Schomberg, which is only a mile from Lloydtown where the church is, and in which the majority of his Lloydtown congrega-

ward. He also relies upon the devotion and co-operation of the people of his parish, who have already displayed a more than ordinary interest and willingness, and to whom he must look for much of the cost of providing a suitable building for the Schomberg evening services. Taking all things into consideration we believe the diocese may well look towards Lloydtown parish for interesting developments of a solid character, as to a country parish which has opened its arms to receive the services of one who is a Canadian, a graduate of the university, and a man that looks upon the country as affording ample scope for the truest common sense and the highest Christian effort. The people of the diocese will also, we feel sure, be prepared to supply in this and in all similar cases the means for carrying on the Christian war, and will take a renewed interest in the Diocesan Mission Fund, which is maintained and administered for just such work as the above-mentioned.

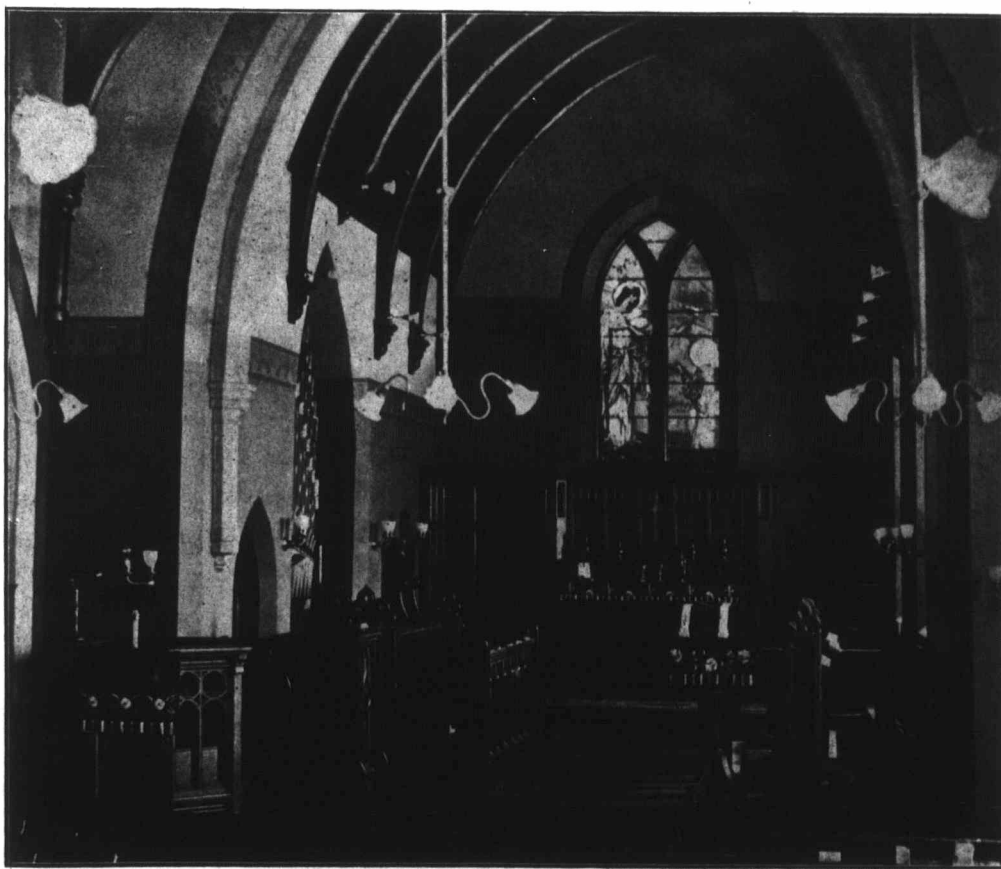
NIACARA.

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

Hamilton.—The Rev. James Thompson, M.A., is taking services in Christ's Church Cathedral during July and August.



St. George's Church, Newcastle, Ont.



Interior, St. George's Church, Newcastle.

lege of worshipping God in a sanctuary eminently furnished with the beauty of holiness, that you are called upon to make heartfelt thanksgiving, that I bring you and your rector sympathizing congratulations and my earnest prayers that this house may stand for many generations to be the loved place of worship, the uplifting and inspiring influence in the lives of multitudes to come who shall become very members of the Church which Christ has purchased to Himself, a perfect Church, not having spot or wrinkle or any such thing." An able and instructive sermon in the evening was preached by the Rev. Bennett-Anderson, who, at the rector's request, had in the afternoon addressed the district lodges, L. O. L., assembled in St. Saviour's Church, Orono. The jubilee services were brought to a close by the choir singing "For all the saints who from their labours rest" and "O God our help in ages past," after which the Archbishop pronounced the Benediction. The following inscription on vellum was deposited in a bottle placed in the corner stone: "The corner stone of St. George's Church, Clarke, was laid, to the praise of our Redeemer, on Thursday, 2nd July, 1857, by the Honourable George Strange Boulton, on the site which was generously given by him. The Hon. and Right Reverend John Strachan, D.D., LL.D., Lord Bishop of the Diocese of Toronto; the Rev. Thomas S. Kennedy, Secretary of the Church Society; Rev. Henry Brent, rector of Clark; Samuel Wilmot and Frederick Farncomb, Esq., church wardens; Peter Stewart and Samuel Wilmot, representatives of the parish to the Dio-

tion live. These services were commenced last November, under the auspices of the Lloydtown A. Y. P. A., a piece of missionary work for which much credit is due to its members. They were held fortnightly during the winter and until recently in the hall, which proving too hot for summer use, a tent was procured, a student, Mr. Naughton, engaged for the summer, and tent services were commenced at Schomberg on Sunday, July 7th, the address being given by the Rev. A. C. Watt, of Bondhead, who is always a welcome visitor at Schomberg. Mr. Gibson has also commenced to hold service in a building at Pottageville about half way between Schomberg and Kettleby, where there are four or five Church families, and many others that welcome the services of the Church of England. At the service recently held there were 36 present. In addition to the above he proposes on July 28th to commence work at another place known as Linton, which is exactly five miles from Lloydtown and five from Nobleton. Here there are several Church families, and others that stand the need of the ministrations of religion, and are ready to welcome the proposed attempt to meet the need. In order to accomplish his purposes in Schomberg, Pottageville, and Linton, in addition to the maintenance of the present work at Lloydtown, Kettleby, and Nobleton, Mr. Gibson will need assistance. He will need both a student or a lay-reader, and a substantial grant towards the expenses, until such times as the work can be made self-supporting, to which he confidently looks for-

Georgetown and Glenwilliams.—The Rev. F. E. Roy preached at St. George's and St. Alban's on the 7th inst. During the following week Mr. Roy canvassed the congregations in the interests of Trinity College. The sympathy of the rector and people was shown by the sum of over two hundred dollars being raised in a parish which is pressed by many local needs.

Arthur.—Grace Church.—The Women's Guild of this church by a supreme effort aided by visiting Church members from surrounding parishes, recently raised \$250, wiping out a note in the bank which has been against the parish for over three years. The only debt now remaining is \$500 on parsonage, which will shortly be reduced to \$400.

Palmerston.—The Rev. Dr. Smith, rector of St. Paul's Church in this town, and a committee of his Sunday School planned an excursion to Southampton July 17th, which included special rates for all intermediate points. Cargill and Pinkerton Sunday Schools went into the scheme in a body and other towns supplied good contingents. A fine outing at a beautiful resort, and a surplus of \$75 or \$80 over the necessary railroad guarantee rewarded the hearty efforts of St. Paul's Church to make the excursion a success in every respect.

July 25, 1907.
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HURON.

David Williams, D.D., Bishop, London, Ont.

London.—The last Synod had many important matters before it, the chief of which was the administration of their trust funds. The Synod passed some new canons providing for an officer known as "Diocesan Agent," and also making it possible for the two offices of "Synod Secretary" and "Diocesan Agent" to be held by one and the same person. The passing of these canons gave rise to a lively correspondence in the London "Free Press," but the editor of that journal has wisely decided to close the correspondence for the clear duty of all concerned is to give the new machinery a fair trial and see whether it will accomplish what is claimed for it. The Venerable Archdeacon Young who has been acting for some time as "Diocesan Agent" has shown exceptional fitness for such a position, and if it should be found possible for him to combine with that office a share of the Synod Office work, then one man could be spared from the Synod Office. Mr. E. Manigault, the present Registrar of the diocese, has had an intimate knowledge of all the details of the Synod Office work for many years, and will, no doubt, still be required under the new arrangement to assist the Diocesan Agent. It is probable that the Synod Office will be continued very much as before and that the new machinery will make little actual alteration in the course of diocesan business.

Chesley.—The new rector of this parish, the Rev. F. E. Powell, has arrived, and is devoting himself diligently to his new work with every sign of success. This parish having been vacant for some time will demand careful and persistent work to bring it up to its former standard of efficiency; but the new rector has begun well, and as the autumn meeting of the Bruce Deanery is to be held there the parish will take a long step forward before the end of the year.

Broughdale.—St. Luke's.—This Church held their first picnic last week. It was a great success. Nearly 200 all told were present, and every one seemed to have thoroughly enjoyed it.

Southampton.—Among those confirmed on the Bishop's last visit to this town was Lieut.-Col. Belcher, the enterprising mayor of the town, who has done more to make it known far and wide than any other individual or aggregation of individuals in the town. The bishop was his guest on this visit, and the "Canadian Churchman" extends to Mayor Belcher a cordial welcome into the inner circle of the Church. The Rev. W. F. Brownlee, who is doing such excellent work in Southampton and Port Elgin is to be congratulated on the many evidences of hearty appreciation of his work which abound on every side.

Fairmount.—On the evening of July 4th, 1907, the St. James' A. Y. P. A. and others assembled at the rectory to say farewell to their friend, Mr. H. Millar, who had been assisting the Rev. Mr. Cameron for the past year, and also to present him with a token of esteem for his untiring work and a nicely worded address, as follows:—To Mr. Hubbard Millar.—We, the members of St. James' Church A. Y. P. A. in token of our esteem and appreciation of your help as president of our society, both as regards your interest taken in our success for the cause of Christ and His Church do wish to show by this small token we have not been indifferent to any effort of yours to aid and encourage us in our work. We ask you not to look upon the value of it as a reward or recompense in any way, but that it may remind you of your old friends in Euphresia, and the many pleasant memories connected with meetings of our association, further we ask you to think as often as you have occasion to use it that you have the prayers of those who here take this occasion to make known to you their best wishes and kindest regards. We ask you to accept this cassock and trust that you may ever experience as you endeavour to set forth the truth of God's Word in God's House. His presence to aid and direct you in your efforts. We are sorry, indeed, to be deprived of your help and presence. But trust God's guidance and richest blessing may be upon you in whatever field your lot may be cast. Signed in behalf of the society. After the address had been read by Mr. A. D. Currie and the presentation made by Mr. C. F. Fisher Mr. Millar made a very suitable reply, thanking them for the kindness and hospitality they had shown him at all times and in all places. A short programme was provided. After which ice cream and cake were served by the ladies, then the people dispersed to their homes, feeling they had spent a pleasant evening.

Correspondence.

THE BRITISH WOMEN'S EMIGRATION ASSOCIATION.

Sir,—My attention has been called to a paragraph in your issue of May 23rd, in which you speak of the need of an agency for the emigration of young women, who ought to have an opportunity of crossing the ocean. You are, perhaps, unaware that the British Women's Emigration Association has been in existence for over twenty-three years, and that during that time it has introduced into the colonies about 10,000 women, the greater part of whom have gone over to Canada. This Association has correspondents in the big towns, who receive our travellers, distribute them to good employers, and take a kindly interest in their welfare. We introduce only women of good character and capability in their respective callings, and we have workers all over the United Kingdom, who can interview applicants and give them information. We send out our parties in special compartments, protected by experienced matrons, who travel with them by sea and land. If colonists wish their single women relatives to go out safely, we can escort them after taking up references as to health. The amount of money for ocean and rail ticket can be sent to Miss Lefroy, honorary secretary B.W.E.A., the Imperial Institute, London, S.W., who will supply information to all applicants. It would seem a pity to suggest new agencies when an experienced staff and complete organization are in existence. The Association has been frequently thanked by the High Commissioner for Canada for the excellent women they have introduced into the Dominion.

Ellen Joyce.

Imperial Institute, London, England.
July 10, 1907.

THE CHURCH.

Sir,—Please permit me a few words suggested by the letters of "Catholic" and "J. M. B." I did not say that "a Church in order to be Apostolic must necessarily be infallible," but that any Church which claims to be the only true Church, and sole representative of the Churches founded by Christ at Pentecost and His Apostles afterwards, all who differ from which are outside the pale of the Christian Church, and mere Schismatics, to be consistent, claim infallibility. The imputation that a man who holds the opinions which I have endeavoured briefly to summarize thinks one Church is "just as good" as another is so stereotyped that "Catholic" puts those words in quotation marks. No one in the world but an absolute unbeliever can possibly so think. The comparison of my reference to the evident manifold blessing vouchsafed both at home and abroad on the labours of the Non-conformist bodies, with a possible argument in favour of Mahometanism, seems puerile and unworthy the dignity of the subject under discussion. The Eastern Churches, by their idolatrous corruptions, made themselves an easy prey to that false faith. Let us avoid their errors. He says: "Our Church merely reformed herself," plainly implying that there are more than one Church after all. Of course, he means the Church of England, but it is equally true that the Church of Scotland reformed herself; and yet "Catholic" would unchurch her, and justify refusal of Communion to her members because they believe that every ordained minister in charge of a particular church or congregation is a Bishop in the New Testament and Apostolic sense, a refusal which I cannot but regard as really schism. But our Church (like the Church of Scotland) not only reformed herself, but separated from the Church of Rome, with whom she ought never to have been corporally united; and so other Protestant Churches have been organized and developed out of bodies of men who were members of our own Church for reasons we humbly consider inadequate, but which can only be judged of by the omniscient Master. Those who refuse to recognize, say the Congregational Church, as a Church of Christ, and take upon themselves to deny Communion to her members, putting themselves in the place of the infallible Judge, I contend, commit an act of schism, and violate our Saviour's prayer that we all may be one—one in the unity of the Spirit and the bond of peace, whether the field of labour of both covers the same ground or not. Surely more than human wisdom guided the framers of Articles VI. and XIX. of our Church. No doubt St. Paul said to a particular church

in a particular place that there ought to be no divisions among them; and we are told to mark those who create divisions and strife in the Churches; and "Catholic," to be logical, must class his own Church in the category of schismatics in respect to her rupture with Rome. But he will say that Rome was the schismatic because she excommunicated us. I agree with him, and apply the same argument to similar excommunication by us of other Protestant bodies. But your respected correspondent, "J. M. B.," starting, by the way, with the assumption that the number of adherents is a test of truth, gives us the crux of the whole argument against the views I have tried to illuminate. He says that on my principles the Church would "cut herself off from all hopes of a closer union with the vast body of the Catholic Church." Here is just where our different conceptions of the Church discover themselves. It is eventual reunion with Rome as a visible centre of organic unity that is his ideal, as it is that of the Society in England known as the "English Church Union." But the Church of Rome is consistent, and claims infallibility, and, therefore, cannot recede one iota from any position she has once taken. If she has once erred, as our Article says she has, the error is everlasting. We must, therefore, for the sake of corporate unity go to her; she cannot come to us. We must either go singly or our Church must go in a body, corrupting herself—by degrees, it may be—as she once reformed herself, and if ever the dream of this corporate reunion becomes a reality, then hundreds of thousands of her members will be obliged to reorganize themselves into another Church. It will be a duty they will owe to God and His truth to do so, denounced though they may be by "Catholic" and those who think with him as guilty of schism, and their Church despised as a mere "Protestant sect," and no Church at all; a setting up of "alter against altar" in "one land." I believe that in the case supposed they will still "belong to the Church founded by our Blessed Saviour, and no other." An Aged Churchman.

TO SUBSCRIBERS.

The subscription price of the "Canadian Churchman" is two dollars a year, but if paid strictly in advance we make a reduction of one dollar. Owing to the great increase in the cost of production the two dollars must be paid unless the one dollar is strictly in advance. The price (owing to postage), if paid in advance, to subscribers in Toronto, the United Kingdom, and United States, is \$1.50 a year.

Every day that dawns brings something to do which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—James Reed.

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WANLESS & Co.

Fine Jewellers
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Established 1840.

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Family Reading

CHARITY.

Because so bitter was the rain,
Saint Martin slashed his coat in twain,
And gave the beggar half of it,
To shelter him and ease his pain.

But, being now himself ill-clad,
The Saint's own case was no less sad,
So piteously cold the night;
Tho' glad at heart he was, right glad.

Thus singing on his way he passed,
While Satan, grim and overcast,
Vowing the Saint should rue his gift,
Released the cruel northern blast.

Away it sprang with shriek and roar,
And buffeted the Saint full sore,
Yet ne'er repented he a whit,
And Satan bade the deluge pour.

Huge hailstones fell in fierce attack,
And dealt Saint Martin many a thwack,
"My poor old head!" he smilingly said,
Yet never wished his mantle back.

"He must, he shall," chided Satan, "know
Regret for such an act," and lo!
E'en as he spake the world was dark
With fog, and frost, and whirling snow.

Saint Martin, struggling toward his goal,
Mused thoughtfully, "Poor soul! poor soul!
What use to him was half a cloak?—
I should have given him the whole."

The cold grew terrible to bear,
The birds fell frozen in the air;
"Fall thou," said Satan, "on the ice,
Fall thou asleep and perish there."

He fell, and slept despite the storm,
And dreamed he saw the Christ-Child's form,
Wrapped in the half the beggar took,
And seeing Him, was warm—so warm.
Pall Mall Gazette.

A SOUTHERN STORY.

"Johnny!" called Mrs. Truman, John turned
his sun-burned face upon the pillow and dreamed
that a magnificent chariot, to which he was driving
six coal black steeds, had suddenly stopped.
"Johnny," repeated Mrs. Truman, "get up.
The wagon's ready."

"I am too," replied John, rubbing his eyes and
tumbling out of bed and into his clothes in less
time than it takes to tell it.

Ordinarily John had to be called half a dozen
times, he slept so soundly; but this morning
Uncle Peter, the coloured man who took care of
Mrs. Truman's garden and orchard, was going
into town to carry a wagon load of fruit, and
John was to go with him to hold the horses while
Peter went into the houses to deliver the fruit.

Still rubbing his eyes with one hand while he
buttoned his jacket with the other, John tore
down to the gate like a shot, where stood the
wagon filled with boxes and baskets. Dobbin
and Joe, the two horses, were munching the hay
spread in front of them and Peter stood by eat-
ing his breakfast from his hands. In his eager-
ness to be off John had forgotten his until his
mother called him back to the house. While he
hastily swallowed his food she smoothed his hair
and straightened his collar. Soon he was on the
wagon-seat by Peter's side, a basket of lunch
nicely packed under the seat, and a roll of hay
in the back part of the wagon for Dobbin and
Joe. Mrs. Truman was merciful to every beast
and taught John to be also.

"Don't let Peter forget that the jelly apples
are for Mrs. Jones and the preserving pears are
for Mrs. Smith, Johnny," called Mrs. Truman as
they drove off.

"No'm," answered John, holding tight to the
reins and guiding the horses skilfully through
the gate. For, to his great delight, Peter allow-
ed him to drive every step of the way, only watch-
ing the wheels closely as they drove over the
narrow plantation bridges.

After they had gotten into town and all the
fruit had been disposed of except the pears for
Mrs. Smith, Peter stopped the wagon under the
shade of a great tree.

"Now, Johnny," he said, "while I take this
bucket of pears into Mrs. Smith, you put the hay

in front of Dobbin and Joe, so they can eat, and
I'll bring a bucket of water back for 'em."

John scattered the hay and, climbing back in-
to the wagon, was about to open the lunch basket
when he heard a great hurrah up the street.
Cries of "Kill him, kill him!" were heard and a
crowd of white and coloured boys came tearing
down the street, pelting with stones and brick-
bats a poor, miserable dog which ran as fast as
its tired legs would carry him. His head droop-
ed, his tail hung hopelessly down, and he panted
as if he would fall at every step. A big boy who
led the crowd threw a brick which struck him on
the head, when, with a weak howl, the poor
creature fled under the wagon for refuge and for
hiding.

"Let the poor dog alone—won't you?" begged
John of the boy who threw the brick, and who
was stooping to throw again.

"It's my dog," angrily answered the boy, "and
I'll do what I please with him."

The other boys crowded around, ready with
sticks and stones to strike the dog as soon as the
big boy should drive him from under the wagon.
John dropped the basket, leaped to the ground,
and, creeping close to the terrified dog, said to
the boys:

"You'll have to hit me first."
The poor creature cowered close to him, as if
feeling he had found a friend and protector in his
extremity.

A shout arose among the boys, "Knock him
over, if he won't get out of the way," and hands
were raised threateningly. But John stood his
ground manfully. In the midst of the uproar
Peter returned with the bucket of water.

"What's the matter here?" he asked.
"He wants to keep me from my dog," answer-
ed the big boy, pointing to John.

"They are beating the poor thing to death,
Uncle Peter!" called John from under the
wagon, putting his arm over the dog to show he
would not desert him.

"Now all you boys tell me what this trouble is
about," demanded Peter.

"That's my dog Ponto, and he's been behaving
so strange lately I believe he's mad; and I got
these boys to help me kill him," answered the
big boy, poisoning a brick in his hand.

Peter stooped by the side of the wagon, exam-
ined the dog carefully, then got up and said,
"That dog ain't no more mad than you is—may-
be not as much."

"That's so, Uncle Peter," called John; "he's
just half dead with heat and thirst."

Peter reached under the wagon, lifted the poor
dog out gently, while John followed.

"Now, boys," he said, "I'm just a po' colour-
ed man, but I'm going to stop this fuss. The
first boy that hits that dog and begins a racket,
I'm going to call the police on him."

At this threat the crowd of boys began to melt
away, the big boy saying tauntingly to John, "If
you are so fond of curs I'll make you a present
of Ponto, and much good may he do you." And,
shying a brick dangerously near John's head, he
ran around the corner.

"Thank you," replied John, busy with pouring
some water into an empty pan, which he set be-
fore the dog, the famished creature lapping it
eagerly. Then he put into the pan some meat
and bread from the basket.

When John and Uncle Peter had finished their
lunch, and Dobbin and Joe had eaten the last
wisp of hay, and the dog had licked the pan dry,
the horses were hitched to the wagon for the
homeward drive.

"Good-bye, doggie; I am sorry to leave you,"
said John, patting the grateful dog on the head.

But Ponto had no idea of being left to the
cruelty of any boy who might chance to come
along. So he whined, even wagged his poor,
limp tail, and, when the wagon started, trotted
after it with all his might.

"Uncle Peter," said John, after vainly telling
Ponto that he must go back, "the boy gave him
to me. Can't I take him home?"

"I don't believe that boy had any claim on him.
It's my 'pinion that dog ain't got nobody to take
care of him, and he's a orphan. But I don't
know what your ma will say 'bout your making a
'sylum of her house," replied Peter, gravely.

John was not afraid of his mother's objecting
to any act of mercy, so, while Peter stopped the
wagon, he got out and lifted the dog in. The
dog stretched his tired limbs upon the straw with
a deep breath of satisfaction.

Ponto evidently thought a great deal was due
John. He fattened and became so sleek and
handsome that no one would have been ashamed
of him. He made himself generally useful, driv-
ing the chickens from the garden and the hogs
out of the fields.

In the fall the negroes carried every evening
the cotton they had picked during the day to the

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gin-house to have it weighed by Uncle Peter.
John and Ponto were always on hand—John to
write down the weights and Ponto to stand by,
wagging his now strong tail in general approba-
tion of everything.

One night John and his mother were suddenly
aroused from sleep by Ponto's furious barking
and bounding against the door, to find that the
gin-house which stood near by was on fire. Peter
was called and the other negroes aroused in time
to put out the flames with buckets of water. But
for Ponto's watchfulness and timely warning the
fruits of a whole year's toil would have been de-
stroyed.—M. E. Saffold, in Sunday School Times.

INTERESTING HISTORY.

Six hundred years ago this year Sir Robert
de Holland, the friend of Thomas, Earl of Lan-
caster, and Maud, his wife, founded a Collegiate
Church or Chantry at Holland in the county of
Lancaster, the place from which the Hollands
derived their name, and dedicated it to St.
Thomas-the-Martyr, that is to say to Thomas
Becket, the favourite English saint of the Middle
Ages. A dean and canons secular were placed
there to pray and offer masses for the souls of
Sir Robert's ancestors. For some reason this
arrangement did not work, and the priests neg-
lected their duties to such an extent that in
the year 1319 the dean and canons were replaced
by a prior and monks of the Benedictine Order.
About the year 1546 the Priory Church was
made a Chapel-of-Ease to the parish church of
Wigan, and so continued for nearly one hundred
years. By an Ordinance of Parliament, printed
September 23, 1643, Up-Holland—or Holland, as
it is called in the "Ordinance"—was made into
a parish, and its chapel into a parish church.
At the Restoration Holland parish church once
more became a Chapel-of-Ease to Wigan, and
continued so to be till 1882, when it once more
became a parish church under the Order-in-
Council which separated Up-Holland and parts
of the townships of Orrell, Billinge and Win-
stanley from the parish of Wigan, and made it
a new parish under the name of Up-Holland.
A meeting of the parishioners of Up-Holland
was held recently, with the Bishop of Liverpool
in the chair, to consider what steps should be
taken to celebrate the sex-centenary of the old
church. It was resolved to attempt to raise
enough money to carry out the following list of
improvements: (1) The repair and restoration of
the tower; (2) the decoration of the chancel;
(3) the erection of a reredos; (4) the provision
of a baptistry (the present font is of wood, and
is placed near the entrance of the chancel); (5)
the opening up of the roof of the nave. It is
supposed that it will cost quite £3,000 to carry
out this scheme, and an appeal is being made
to the public to subscribe towards the objects
named. The Rev. G. F. Wills has been vicar
of Up-Holland since 1888, and is highly
esteemed in the diocese.

TO SUBSCRIBERS.

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At Tokenhouse Yard the building and site of the Church of St. Peter-le-Poer, Old Broad Street, were sold for £96,000, which represents nearly £28 a foot for the land.

The King has approved the translation of the Right Rev. Norman D. J. Straton, D.D., Bishop of Sodor and Man, to the Bishopric of Newcastle, void by the death of the Right Rev. A. T. Lloyd.

Jesus Christ is more than all the systems and all the philosophers. To us He is the living Lord who has strengthened us in many a hard conflict against the world, the flesh, and the devil.—Bishop of Manchester.

The Bishop of Birmingham consecrated the new church dedicated to St. Peter in the very populous parish of Handsworth, one of the suburbs of Birmingham, formerly in the Diocese of Lichfield. The church has been erected from the designs of Messrs. Chatwin, and affords present accommodation for nearly five hundred. The new parish contains a

population of upwards of eight thousand.

I am sure that a perpetual strain in obtaining funds for current expenses is bad for both clergy and people. The only way out of it is for people to give regularly and gladly, making alms an offering to go up as a memorial before God.—Vicar of St. Peter's, Bournemouth.

"The number of clean-living men," says the "Spectator," is vastly greater than it was in the days to which living memory can go back. Can anyone, to take an obvious instance, who remembers the Oxford of 1847, maintain that it was better than the Oxford of 1907?

At Lambeth parish church lately the Archbishop of Canterbury consecrated Canon Gerard Heath Lander as Bishop in Victoria, Hong-Kong. The presenting Bishops were the Bishops of Winchester and Liverpool. Among those also present were Bishop Montgomery, Bishop Ingham, and the Bishop of Jarrow. The sermon was preached by the Bishop of Jarrow.

Louisville, U.S.—St. John's.—The progress of this parish during the past year, under the Rev. C. P. Sparling, M.A., rector, late of St. James' Church, Guelph, Ont., has been most progressive. The attendance at the service in the morning is trebled. The Sunday School is increased from 53 to over 100. The church has been greatly improved, and the whole work of the church has been full of encouragement.

On a Saturday recently nine foundation-stones of the new nave of Hexham Abbey were laid. The nave is on the site of the ancient Cathedral of St. Wilfrid, and it has been possible to proceed with the work through the generosity of the late Mr. Thos. Spencer. An appeal is being made for £10,000 to complete the scheme. After the ceremony, Archdeacon Henderson delivered an address. Subsequently a meeting was held in the Institute, when the rector, the Rev. E. S. Savage, announced donations amounting to £1,327.

The 500th anniversary of the erection of the beautiful parish church of Peterborough was celebrated recently. The festival commenced with celebrations of the Holy Communion at 7 and 8 a.m., followed by special morning service, when there was a large congregation, including many of the local clergy. The Bishop of Peterborough, who was the preacher, briefly referred to the religious history of the five hundred years since the consecration of the church, and he urged the congregation not to rest on the glory of the past, but to press forward to the wonderful possibilities of the present and future.

Encouraging progress is being made with the Liverpool Cathedral. The council have decided to designate one of the main porches the "Bethesda Porch," the entrance being intended specially for invalids and convalescents, who are asked for thankofferings towards this object. The companion entrance is to be known as the "Children's Porch," towards which the children of the diocese have already contributed about £400. It has also been decided to inaugurate a special fund, to which the contributions of sailors and others interested in their welfare might be devoted with a view to providing some part of the structure to be decided later.

The Bishop of Southwell entered into occupation of his new residence at Southwell recently. In the middle of the fifteenth century, when Southwell was attached to York, a Palace was erected there by Archbishop Kemp, and the new house is planned to incorporate the ancient hall, the only complete part of the ruin, which was restored by Bishop Trollope in

A FORTUNE MADE WITH \$10.

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Miss Isabelle Inezz.

1884. The original masonry was found to be in splendid preservation, and in many instances the builders were able to utilize the old walls. The new house is a three-storey building, containing forty-nine rooms, on the top floor being dormitories intended for the use of candidates preparing for ordination.

Lord Bath presided at a meeting held at the Guildhall, Bath, at which Prebendary Boyd, the rector, made a statement as to the restoration of the abbey. The work accomplished has consisted mainly in the reconstruction of eight flying buttresses of the nave and of the four pinnacles of the tower. The reconstruction of the two east end pinnacles is now in progress. The committee have received £3,515, and it was resolved to make an appeal to Churchmen throughout the diocese for donations towards the £800 required to complete the work. The Bishop of Bath and Wells suggested that the rector of Bath should endeavour to trace the relatives of those to whom the numerous monuments in the abbey were erected, and appeal to them for aid. The Archdeacon of Bath stated that, including the restoration of the west front, at least £6,000 had been spent upon the restoration of the abbey during the past few years.

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"WE EAT

So Says Prof. University, in the "Nutritive Latest World This Scales

It is an oft-repeated one that with many people care what we eat good. The average health gives "fuel value" of is he greatly quantity of "p" ber of calories. It is only when in protest or t tion show them creasing streng show the food telligent study.

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"WE EAT TOO MUCH."

So Says Prof. Chittenden, of Yale University, in His Latest Book on the "Nutrition of Man"—The Latest Word on Food from This Scientific Authority.

It is an oft-repeated statement—and one that doubtless holds true with many people—that we do not care what we eat so long as it tastes good. The average person in good health gives little thought to the "fuel value" of the food he eats, nor is he greatly concerned about the quantity of "proteids" or the number of "calories" in his daily diet.

Within the last few years, however, there has been a popular awakening on the question of food and the nutrition of man. Pure food laws have been erected and scientific men are making experiments to determine just what kind of food and how much food is required to maintain health and a proper amount of energy in all kinds of employment, mental and physical.

Professor Chittenden believes that we all eat too much—especially too much meat—and that the great majority of our bodily ailments may be traced to this cause. It is interesting to note the prominence given throughout the book to Shredded Wheat Biscuit as being an ideal, perfectly balanced food, containing all the proteids and calories that are necessary to perfectly nourish the average man or woman.

Lord Iveagh has sent £1,000 to the Church Army for the general purposes of its work among the out-cast and destitute. By the kindness of Lord Ilchester a garden party in connection with the work of the Church Army League of Friends of the Poor will be held at Holland House on July 16th. On July 22nd Lady Decies is giving her grounds at Slough for a similar purpose.

The presentation of a motor car has just been made by the people of the diocese to the Bishop of St. David's. The Bishop desired that the car should be regarded as being attached to the office of Bishop of the diocese rather than his private property. Those who know the difficulties of travelling in some parts of St. David's Diocese, and the long distances of many of the parishes from a railway station, will realize the advantage of possessing a car, while those to whom the Bishop is known will be certain of the excellent use that will be made of the convenience in carrying on the duties of his high office.

Canon Griffith Jones died, after a short illness, at Marchiel Rectory, near Wrexham. The deceased was one of the most popular Welsh preachers in the Principality.

Children's Department.

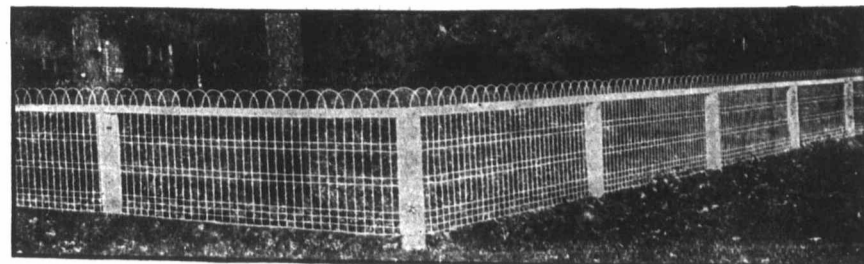
THE BOY HERO.

Till time shall be no more there can be no grander deed done by mortal soldier, let alone by a boy just out of school, a mere lad of seventeen, who yet was an officer in the 74th Highlanders, now the "Highland Light Infantry"—everybody knows the story of "The Loss of the Birkenhead"—how the troopship struck upon a rock; how the soldiers were formed in ranks to die while the women and children were being saved; how the whole force—officers and men—stood at the salute while the work of rescue went on.

"Still, inch by inch, the doomed ship sank low, yet under steadfast men."

Russell was ordered into one of the boats carrying the women and children for the purpose of commanding it, and he sat with dimmed eyes in the stern, some way off the doomed ship, watching the forms of his beloved comrades and fellows standing upright there. He saw the ship go down, carrying with it hundreds of brave hearts. Then, when all for him was safe, when to him was given (with honour) life, ambition and glory, he saw a sailor's form rise close to the boat, and a hand strive to grasp the side. There was not room in the craft for a single person more without great risk of upsetting the boat.

But, as the sailor's face rose clear at the side, a woman in the craft called out in agony: "Save him! Save him. Save him! He is my husband." No room in the boat for one more! But Russell looked at the woman, then at her children, then at the sailor struggling in the waves, with his eyes beseeching help, then at the dreaded sharks. Alexander Cumine Russell rose in the stern of the boat. With a bold plunge he jumped clear of it, and helped that sailor into what had been his own place—and safety. Then,



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amid a chorus of "God bless you!" from every soul in the boat, the young officer—a lad of seventeen, mind!—turned round to meet his death. And those in the boat shut their eyes and prayed. When they opened them again, Alexander Cumine Russell was nowhere to be seen.

ABOUT REVENGE.

"Where is mother? I want her," said an impatient young voice at the study door.

The minister turned around from his writing, and saw a red-faced, tousled boy standing there with his hand still on the door-knob.

"Your mother has gone to spend the afternoon with Mrs. Clark. What did you want with her, my son?"

Casting a second glance at the lad, and noting his ruffled aspect, Mr. Graham continued:—

"You seem to be in trouble, young man. Surely not fighting, I trust. Come in, and let me fill mother's place for once."

He beckoned the boy to a low couch near the fire, and wheeled his chair around to face it.

Harry walked over slowly, and seated himself; then, in response to his father's encouraging "Now," burst out vehemently:—

"It's that hateful Dan Simmons. He played a dirty, low trick on me this afternoon just because I took away a frog that he was tormenting at noon recess, and flung it over the wall into the brook. I knew he was mad, but he didn't say anything then, so I never had any suspicion of what he was going to do. You see, Miss Hallowell is dreadful nervous an' 'steriky, so she can't bear to look at frogs, or bugs, or mice, or—anything. Well, when she called me up to the board to explain a diagram in physical geography, what should jump into her lap but a big green frog! He landed plump on her hands. Gracious! Didn't she

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screech! Then she went off into some kind of a fit, and the principal and other teachers had to come in and look after her. Pretty fine rumpus, I can tell you."

Harry, paused a moment for breath.

"I fail to see where your trouble could be, so far," remarked his father.

The boy's eyes flashed as he resumed his story.

"Why, 'twas this way. When Mr. Dexter began to investigate, more than a dozen scholars declared that the frog jumped out of my coat pocket. They were boys and girls

whose word was good. It didn't do a mite of good for me to declare that I did not know a thing about it, not at all, for Dan got up and said that I took a frog away from him before school that looked just like that one. That settled it, and tomorrow my punishment will be measured out, according to the amount of injury to Miss Hallowell's nerves."

"Then," more slowly, "after school Simmons began to jeer and hoot at me, and I told him what I thought of him. He flew at me, and I had—really had"—deprecatingly—"to defend myself. I fancy that he is satisfied that I can, for the last I saw of him he was sitting in a mud-puddle, spitting out the sand that he scooped up when he fell," chuckled Harry.

Mr. Graham's moustache twitched in a queer way, but he only said:—

"It would be a good idea to call at Miss Hallowell's home presently, apologize for the fright you unintentionally caused, and explain matters as you have to me. If your record before has been clean, I do not think they will deal hardly with you."

"I'll pay him back for it, though," muttered Harry, wrathfully. An angry light glittered in his eyes, and he clenched his brown fists. "If he thinks he can walk over me in this way, he'll find out his mistake very soon, for I'll be even with him before long."

"Softly, my boy," cautioned the minister. "Take time to think. What do you propose to do for the sake of revenge?"

"Oh, I'll plan some way before morning," said Harry.

"Are you going to emulate him, and play a low trick on him to make it 'even'?" queried his father. "Because by so doing you will have to lower yourself to the level of his standard of conduct." Just hand me that old leather-bound book on my table, and read what it says just there."

Harry read aloud: "Certainly, in taking revenge, a man is but even with his enemy; but in passing it over, he is superior, for it is a prince's part to pardon. This is certain, that a man that studieth revenge keepeth his own wound green, which otherwise would heal and do well."

"Humph! According to that, I should pardon Simmons for what he did to me."

"And that would be too hard, eh, Harry?" asked Mr. Graham.

"The fellows will think I'm a 'softy' if I pass it over," was the dubious answer. "But I'll try it, and see how Bacon's ideas work applied to grammar school rows."

GOING TO LAKE ROSSEAU.

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"A dignified silence may frighten and puzzle him more than any other thing," commented the minister.

"And the memory of that mouthful of dirt, too," laughed Harry.

"There's a better book and a better rule for such cases. Can't you 'heap coals of fire on his head'?" came a gentle suggestion as Harry was leaving the room.

Harry shook his head doubtfully.

"Most too rough on a fellow, that would be." Then, hesitating, as he caught the wistful look in his father's face. "Besides, there's nothing of the kind to do—unless I get him the place on our ball team that he wants so bad. But we want only decent fellows on it."

"Perhaps that would make him over into one," his father said.

The next noon Harry reported: "I told Dan last night I'd fix it all right about the ball team. Never said a word about the frog; but when I got to school, he'd told Dexter about it. You were right, after all, father."—Zion's Herald.

ALL FOR THE GLORY OF GOD.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which will never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod in obscurity acting thus than to stand in the high places of the field, within the view of all, and to do deeds of valour at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people that try to molest you; to put the kindest construction on un-

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kind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.

THE GREAT ACT OF ATONE- MENT.

Perfect patience, perfect, unwearyed patience, perfect, unbroken love; having loved His own, He loved them to the very end; nothing had been left undone. He had done all things well—just at the right time, just in the right place, just in the right way; not too much nor yet too little. "It is finished"; it was done, and He could rest. And yet it was not merely, so to speak, the satisfaction that He had done all this, but the real satisfaction was rather this: that now the great sacrifice was over, the Lamb of God was slain, and the debt of the world was paid. This is included in the "It is finished"; the one perfect, sufficient sacrifice which was made for the sins of the whole world. We are saved; we are saved by the Blood of Jesus. He has been bearing our sins, and has been offering up Himself to the Father for us; and we are delivered. We, though we may have been sinners, yet may be saved. . . . The veil is rent in twain, the wall of partition is thrown down, and there is free access now to the throne of Christ; all men now, if they will, may be saved. That is the Father's wish, this is what the Son came to accomplish, that is what enabled Him to say with joy, "It is finished." The bridge, as it were, between earth and heaven is completed; Jacob's ladder is set up, and there is now a way from earth to heaven, and the poorest, and the most unlearned, and the youngest, the wayfaring man, may go on this way if they will and need not err. This was the joy of "It is finished."—Bishop King.

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Don't waste your time in longing
For bright, impossible things;
Don't sit supinely yearning
For the swiftness of angel wings;
Don't spurn to be a rushlight,
Because you are not a star;
But brighten some bit of darkness
By shining just where you are.

There is need of the tiniest candle
As well as the garish sun;
The humblest deed is ennobled
When it is worthily done;
You may never be called to brighten
The darkened regions afar;
So fill, for the day, your mission
By shining just where you are.

Just where you are, my brother,
Just where God bids you stand,
Though down in the deepest shadow,
Instead of the sunlit land;
You may carry a brightness with you
That no gloom or darkness can
mar,
For the light of a Christlike spirit
Will be shining wherever you are.

A SCHOLARSHIP BOY.

The Southern Virginia Juniors support a scholarship in the Widely Loving Society Orphanage in Osaka. They have received a picture of the little boy who is now on the scholarship, and an account of the child who was formerly supported on it.

The names of this other lad is Tokio Matsida san. He is a faithful and honest boy, and was the best loved child in the Orphanage while he made his home there. Some little time ago the Kaku ai Sha was flooded, and the children were taken into the mountains for a short time. Here, for fifty days, the teacher of the school made a special effort to teach Tokio arithmetic, but with poor success. He tried once for the higher school, but failed upon examination. It had been hoped that he would become a Christian worker, but his mental powers did not seem sufficiently strong to enable him to pass the necessary examinations.

At last he expressed his desire to become a photographer. This was

CANADIAN NORTHERN ONTARIO CARRYING THE PASSENGERS TO MUSKOKA.

The comfort of getting to the principal points on the Lakes around three and four o'clock in the afternoon is having its effect, and people are going by the new short way.

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his own idea. He writes the characters well, and is successful in working in any way with his hands. Accordingly he was taken to the best photographer in Osaka, and after a short probation the photographer and Tokio were so pleased with each other that he was apprenticed for seven years. He returned to the Orphanage to see his old friends, and they had a little farewell meeting for him. The children were much distressed to part with one who was so universally a favourite.

Miss Hayashi wants him to become the best photographer in Japan. She believes he can glorify God even though he does not become a regular Christian worker. No prominent photographer in Osaka is a Christian, and she thinks that if this boy becomes successful in his work he can do good service for God in his chosen profession. She knows another boy, brought up in another orphanage, who learned photography from the same photographer. Now, he himself is a photographer, succeeding well in his work, and helping the orphanage which benefited him when he was young and in need.

THE BELATED GUEST.

A young man with the fire of youth in his veins stood at the foot of the mountain preparing to climb. A stranger approached. "Whither wouldst thou go?" he asked.

"To the top," replied the young man exultantly.

"Follow me," the stranger commanded, sternly.

The young man looked at him, and laughed. He was simply clad, his hair was white, his face serious.

"Follow you?" the young man echoed. "No, indeed. I follow no man. Nothing but my own determination shall guide me." After many days of danger and fruitless toil the young man returned with a tired, bitter look of disappointment in his face.

At evening the young man approached the city. There was a glimmer of lights and the tinkle of music. The stranger approached and asked: "Shall I enter with you?"

"No, indeed," said the young man, sneeringly. "My friends would laugh me to scorn if I should take you with your plain garb and sober face into the courts of pleasure."

Days and nights of revel followed, in which the young man came to be known as the Prince of Pleasure Seekers. But again he returned, older, sadder, the lines of his face deepened, and his steps languid. The man, now no longer young, turned his face toward a business meeting. Once more the stranger and asked: "May I go with you?"

The man looked at his simple dress, his frank, open face, and shook his head. "No," he said; "should those men who offer me a chance of wealth see me with you my chance would be ruined."

The years passed. The man almost became very rich. Then came exposures and failure. His hair was sprinkled with gray, and his face was seamed with disappointment and regret. Out into the night across the barren fields the man walked, and walked, and with him the phosts of the past. "I was ambitious," he muttered, "and I failed miserably before I had gone half-way up. I sought pleasure. Bah! Pleasure it was not, but pain and loathing. I turned to business. I was rich, and then I failed, and now approach age a broken and ruined man."

For miles he walked in the night. The cold east wind and rain beat upon him. He was hungry and weary. "Everything is false—all a delusion—life a miserable nightmare," he murmured, sinking down upon the desolate barren.

Then the stranger came and laid his hand upon the man's shoulder. "Come with me," said the stranger. He knew the voice and obeyed. The stranger took him to a humble cottage where a light burned in the window. He gave him food and a bed. When the man regained his strength, the stranger gave him work. At first the toil was hard, but as the days went by and hope awoke in the man, the labour became sweet. He went forth singing in the morning with a new light in his eye; he re-

turned tride at night, and sank comfortably to rest with peace in his heart.

One day as the stranger walked with him, the man said: "When I first saw you, you looked stern and uninviting. I thought you were ugly. Now you seem wondrously changed, for I have never seen a more lovely face." Then pausing in his walk, he said "Dare I ask, good friend, who and what you are?"

"My name," replied the stranger, smiling, "is Duty."

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P. P.

**ACT OF ATONE-
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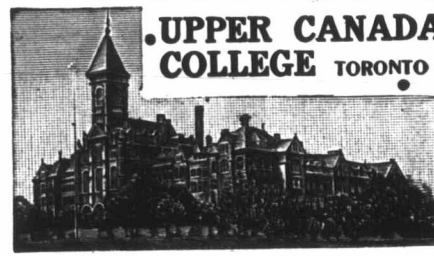
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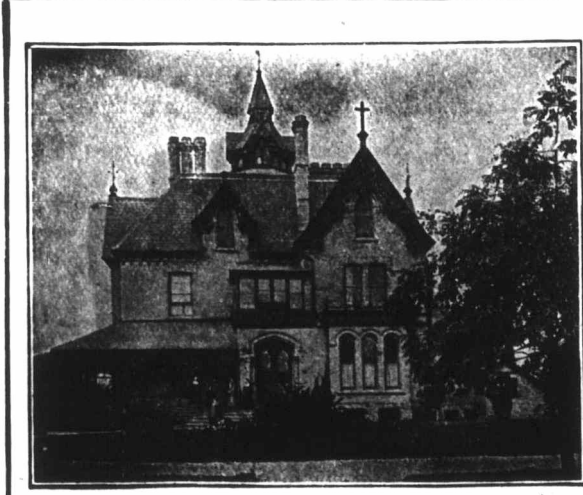
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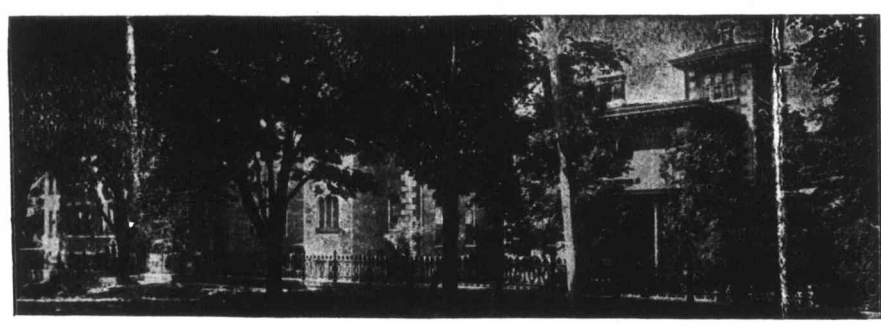
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