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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, SEPTEMBER 6, 1906.

No. 34.

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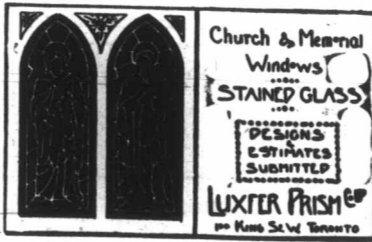
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**THE CANADIAN NORTH-WEST
 HOMESTEAD
 REGULATIONS.**

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.
 Entry may be made personally at the local land office or the district in which the land is situated.

HOMESTEAD DUTIES.
 A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT
 should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.
 Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORY,

Deputy Minister of the Interior

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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**SYNOPSIS OF CANADIAN NORTH-WEST
 HOMESTEAD REGULATIONS.**

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.
- (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.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,
 Deputy of the Minister of the Interior.
 N.B.—Unauthorized publication of this advertisement will not be paid for.

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 We guarantee the purest and best ice obtainable—all cut in Lake Simcoe between Belle Ewart and Roach's Point, and well planed after leaving the water. A full season's supply assured.

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TORONTO, THURSDAY, SEPTEMBER 6, 1906

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

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CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,
FRANK WOOTTEN,
Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Sept. 9—Thirteenth Sunday after Trinity.
Morning—2 Kings 5; 2 Cor. 1, to 23
Evening—2 Kings 6, to 24 or 7; Mark 9, 30.

Sept. 16—Fourteenth Sunday after Trinity.
Morning—2 Kings 9; 2 Cor. 8.
Evening—2 Kings 10 to 32, or 13; Mark 13, 14.

Sept. 23—Fifteenth Sunday after Trinity.
Morning—2 Kings 18; Galatians 2.
Evening—2 Kings 19, or 23, to 31; Luke 1, 26 to 57.

Sept. 30—Sixteenth Sunday after Trinity.
Morning—2 Cor. 36; Ephesians 1.
Evening—Nch. 1 and 2, to 9, or 8; Luke 4, 16.

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

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.
Processional: 33, 298, 302, 304.
Offertory: 191, 165, 186, 189.
Children's Hymns: 194, 234, 341, 570.
General Hymns: 36, 163, 167, 295.

THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 313, 552, 556, 559.
Processional: 167, 291, 543, 545.
Offertory: 186, 192, 195, 550.
Children's Hymns: 280, 335, 569, 570.
General Hymns: 2, 168, 185, 188.

Faithful People.

The people of this world may not unfairly be said to be divided into those who are faithful and those who are unfaithful. There are, of course, degrees in each class, influenced largely, no doubt, by the various motives which lead men to action or inaction. However much man may doubt and dispute over what constitutes the actual possession of this great quality. The collect, with the singular clearness which marks the teaching of the Prayer-Book, puts the truth before us in a way that even a child can understand—when it thus reverently addresses our Creator:—"Almighty and Merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service." Then if our conscience, informed by God's Holy Spirit through the means of grace stamps its approval on our lives we have the humble, yet assuring satisfaction of believing that our faith is true,

our service acceptable, and that we are cheerfully yielding to God the "only gift" it is in our power to present in acknowledgment of His "inestimable gift" to us.

Light Bearers.

The passing from amongst us from time to time of men of note in the Church, men who have been leaders in thought and action, who have through the changes and chances of a long and active life maintained their faith undimmed, and their loyalty and zeal ever active gives rise to serious thought for the future. Not for a moment are we apprehensive that these felt losses will prove disastrous, or that the battle will cease to be waged with the forces of evil. But what concerns us most is the possibility that the enticements and discouragements, which the pride of intellect, and material considerations offer to the enthusiasm and ambition of youth may diminish the staunch faith and determined zeal, which are essential, in this great warfare. Zeal without knowledge is an empty thing. And knowledge without experience is of little avail. The Church is the depository of Spiritual truth and for its defence and promulgation, her doctrines and armoury are all-sufficing. To think otherwise is to fall into grievous, and it may be, irretrievable error. This is the error of the multiplying and divergent sects! This the error of the agnostic and unbeliever! The true Light Bearer is not unstable like the sea, or fickle like the wind. Rather like the sun he is ever shedding light and warmth, and life from the heavens. Neither cloud, nor storm, nor night can extinguish his light. They but obscure it for a season, and render it all the more gracious and welcome when, as it is bound to do, it re-appears.

Heir of All The Ages.

Preaching before the University of Cambridge on "Reading and Thinking," the Bishop of Gibraltar is reported in the "Church of Ireland Gazette" to have said: "The heir of all the ages. This it is which should bid us pause when we are inclined to think that the whole truth of God is bound up with our little realization of it. As we look back over the past we shall realize that in all its conflicts no one side had a monopoly of the truth. The majority was not always right, nor the minority always wrong; every victory meant that something was lost, every advance has left the world in some ways the poorer. We begin to feel that the Lord of the universe must love minorities as well as majorities; that in His storehouse, which is above and beyond both time and space, not one jot or one tittle is lost of all the glories that have passed away from the earth; that the true centre of gravity of the system to which we belong is outside and above the earth and not within it. And then we realize afresh and ever afresh how all life, natural and supernatural, finite and infinite, finds its crown and its goal in the Incarnate Son of God, Who, as one has said, 'holds in His pierced hands the keys of all the creeds' of men, and that He in turn illumines and enkindles every detail of human history, every fact and every gleam of human knowledge."

Opium.

The English Government had an opportunity not often afforded a new administration of striking a blow for righteousness. Years ago we forced China to admit opium. It was done in order to advance the interests of India. Whether it has done so is still questionable. Missionaries are strongly of the opinion that it has not done so. The Chinese certainly have been against it. A commission has reported for the continuance

of the policy, chiefly on the grounds that if the opium was not grown in India it would be in China, but the answer is, if so, that would be a matter of internal administration. The other, the real ground, is the Indian revenue requirements. The United States have prohibited the importation of opium into the Philippines, not because it can be grown there, but on account of its poisonous character and the baneful effects resulting from its use.

True Progress.

There is a sham progress in Church life which is a real hindrance to true progress. It directs the energy of its devotee with persistent zeal—to non-essentials; with the result that valuable time is lost, opposition roused; and warm and not seldom bitter feeling fostered in individuals and congregations. We yield place to none in the determination to contend for the faith; to observe the true tradition of the Church; and to have its worship decent and orderly. But we believe, to use Aesop's old figure, that whilst the Lion and the Bear are engaged in determined struggle over non-essential detail, the denominational Fox is craftily appropriating in large measure the life-blood of the Church which she can ill afford to lose. Were the same determined energy applied to searching out the unbaptized in the parish and bringing them young and old, to the font, to patiently, gently, and with sound knowledge instructing the ignorant and sinful; and as opportunity offers—and can be made—in visiting the sick and afflicted—and leading them to accept the consolations of the Church, the fallow ground would soon be broken up, the lean years come to an end, and progress, astonishing and beneficent, would come like a benison to us all.

The Unity of Christians.

"It is perfectly true that the time has not come for propounding any large schemes for corporate reunion," says Earl Nelson in "Church Bells." "But I would ask, by way of example, one or two questions:—Why, when we all hold one baptism by water, and into the name of the Blessed Trinity as the initiatory rite, should there be any bitterness when we discuss the age at which it should be administered, or the rule as to effusion or immersion in administering the outward sign? Again, as to matters of Church government, though I see no present possibility of agreement, I cannot see why the maintenance of our different views should break the law of brotherly love. I believe in a call to the ministry through the sacrament of Ordination; I also believe in a direct call to each individual soul, at times apart from the rite; I also believe in a call from the congregation. Why, in fighting for these different views, are we virtually to excommunicate one another? Again, I believe in Episcopacy, but that is no reason why I should denounce the Pope as anti-Christ, or consider those to be equally unchristianised who hold to the Presbyterian succession. If we could but cultivate a larger and more Catholic spirit in fulfilment of the law of love, and meet together as fellow-Christians—soldiers and servants of the same Lord—in mutual conference, with a firm desire to understand one another better, it is perfectly wonderful what a vast amount of misunderstanding and misrepresentation would be removed."

The Toronto Nuisance.

Although we predicted its career, we regret to chronicle the performance of the drainage comedy which takes place at Toronto at irregular intervals every few years. There is no new feature introduced this year. The City Engineer had his

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trip to England which we hope he enjoyed; the usual report is made, the usual languid formal discussion took place, and the question is as usual shelved. Meantime the Toronto Bay is year by year becoming a greater cess-pool as the city increases in population. The present excuse is, to put off the work until there is lack of employment and hard times; but hard times have but recently passed away, and during them no city council would have had courage enough to propose an addition to the estimates. And so the dirt will go on increasing in the Bay until some higher power intervenes.

Exhibitions.

Annual exhibitions are one of our most attractive and instructive educating forces. Not only to our own people do they reveal the great resources and rapid development of our country in all the various industries of the home, the mart, the field, forest, factory, and mine, but they spread this information abroad in other lands through the press, and by means of personal visits of representative citizens from other countries. We hail the exhibition as one of the greatest civilizing and peace extending agencies of the present day!

Free Thinking.

We hear a good deal about what is called "free thinking," a term which is made to cover much of the effort to break away from the pure and wholesome restraints of religion. We have often laid stress on the importance of thoroughly teaching the catechism to children:—"The older I grow," said Carlyle, "and now I stand on the brink of eternity, the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man?' 'To glorify God and enjoy Him forever.' And surely this is the beginning and end, the Alpha and Omega of that strange indefinable thing which we call life." This was said with the utmost earnestness by a great thinker and writer of a solemn passage in this catechism learnt as a child. Our catechism is the best antidote to loose and erroneous thinking on the principles of religious belief, and it cannot be too thoroughly taught to children.

Children.

"In many homes, alas, the children receive no religious teaching. In some, what they do receive is crude, uninteresting and unimpressive. Well says "Cathedral Chimes," did parents and teachers more fully realize the deplorable result, not seldom caused to the after life of children committed to them for guidance and tuition—by indolence, neglect and incompetence—they would surely be moved more adequately to fit themselves for their great and responsible task. Think for a moment of the long years of arduous and thorough preparation necessarily undergone to fit one to discharge the duty of a public school teacher. And then reflect upon the influence of religious principles on the formative character of a child, and the preparation the average parent or Sunday School teacher has had to enable him thoroughly and effectively to impart them. In the face of this great, far-reaching responsibility which rests upon the Church not only with regard to her own children, but to her influence on the state at large, this solemn duty must be no longer shirked, but calmly and seriously considered, undertaken and discharged. The Christianity of the Churchman twenty-five years hence may well be measured by the character, capacity, intelligence, and knowledge of the parents and teachers of the child of the Church to-day. This grave matter cannot be lightly passed upon. The children of to-day will be the Church of the future. Can any one say that the foundation is being well and truly laid?"

Science and the Church.

We often read of the alleged opposition of the teaching of Science to that of the Church. It is instructive and heartening to read the following expressions from the pen of an influential scientific teacher on this subject. Mr. Henry I. Pritchard, President of the Massachusetts Institute of Technology in his book entitled, "What is Religion," says:—"As one recalls his own life he realizes that what the Church has brought to the world has been largely independent of and apart from these personal tests. As one looks back on the associations of his life, as he reads the noble words of the Church prayers, he finds that his heart stirs with the memory. There are few words in our language so closely interwoven with the best human aspirations, with the sincerest spiritual outgoings, as those services of the Church which are associated with the solemn facts of life. What other words have brought comfort to so many hearts as the triumphant passages of the service for the dead? How it binds all men together to believe in one faith, one baptism, one hope! Shall the man of science deny himself and his children the joy and the comfort of this fellowship?"

Student Supply.

The falling off in the number of candidates for the ministry has been felt, not in one country but in all, not in one religious body, but in all. While this has been the case with all Christian bodies in recent years, the expansion of systems like Dowiesm and Christian Science has drawn many into their ranks as teachers, readers, exhorters, ministers; and the title of reverend has become less revered. In looking over, as we frequently do, the pronouncements of the heads of theological colleges, we seldom find any cause assigned for this alleged decline beyond those affecting the sphere of work in their vicinity. For instance, Dr. Greenup, the principal of St. John's Hall, Highbury, has just pointed out that, while 903 men were ordained in 1886, only 669 were ordained in 1896. Since then matters have improved to some extent, but there is still a marked and unfortunate dearth of candidates for ordination, both for the Church at home and for the Mission field. He attributed the decline partly to the inequality of preferment in the Church. In the hands of private patrons and boards of trustees promotion was often a matter of caprice, and until more power could be given to diocesan authorities the average man had no certain prospect of advancement. Other causes, according to Dr. Greenup, were difficulties of belief, and the practical difficulties of clerical life. The multitude of things secular which nowadays the clergy were expected to take part in was appalling. Young men who felt drawn to the ministry, were, as a rule, attracted by the spiritual work it offered; and the greater the emphasis laid on that work, the more it was shown by concrete examples to be the one business to which all else was subordinate, the easier would it be to appeal for the recruiting of the ministerial order. As to the first part of Dr. Greenup's reasons, the local English patronage that we fear will not be readily remedied. But we agree with his later conclusions. As examples, take our own theological seminaries; they do not complain of lack of numbers now that the need of men has developed so much, and our letters from Archdeacon Lloyd and others, show that numbers of men are zealously and earnestly, as lay readers and catechists, gradually fitting themselves for ordination, and are in the meantime keeping together the missions and Sunday Schools. The enthusiasm of the Church in other countries must in time re-act, and we trust favorably upon the Church, in England.

—We can hardly learn humility and tenderness enough except by suffering.

WORDS OF WEIGHT AND WISDOM.

The report of the Royal Commission on Ecclesiastical Disorders in the Church of England, though not likely to be productive of any direct results, is nevertheless a weighty and suggestive pronouncement, and full of interest for Churchmen in all portions of the Empire. Its predominating characteristic from beginning to end is its moderation, and extremists of neither party are likely to derive much comfort from it. One reassuring fact may be gathered from its perusal. The disorder in the Church has been grossly exaggerated, and out of the 14,000 churches in the Mother Land a very small percentage may be described as the scene of practices that merit unqualified condemnation. This we think constitutes the main value of the report, and it will have a steadying effect upon those nervous individuals who imagined that the Church was seething with incipient Romanism and anarchy, and only preserved from disruption by the encircling bonds of the State supremacy. As it is the services in only a few hundred churches exceed the limits now tacitly accepted by our rulers in all parts of the world, as the maximum standard of Anglican ritual. The commissioners divide innovations (that once blessed word), into three classes, those symbolical of no doctrine, lawful or unlawful, those symbolical of doctrines not explicitly taught by the Church of England, but not contrary to its formularies, and those symbolical of doctrines specifically repudiated by the Church at the Reformation. Of this latter class are such practices as Reservation, Elevation, Tenebræ, Benediction of the Sacrament, etc. The Commissioners assert the legality of Prayer for the Dead and Confession. They frankly accept the fact that in spite of the Act of Uniformity, uniformity has never been attained in the Church of England, since the Reformation, and that all attempts to secure it have broken down. "The law of public worship," they say in conclusion, "is too narrow for the life of the present generation." The Church lacks the power of self adjustment to changed conditions; and is bound far too firmly to rubrics which have outlived their usefulness. She needs greater elasticity. This portion of the report concludes in the following words: "The complaints made to us relate to a small proportion of the 14,242 churches in England and Wales, and vary greatly in their character and gravity. To preclude an impression which would, we believe, be unjust to the general body of the clergy, we desire to place on record our conviction that the evidence gives no justification for any doubt that in the large majority of parishes the work of the Church is being quietly and diligently performed by clergy who are entirely loyal to the principles of the English Reformation as expressed in the Book of Common Prayer." The commissioners recommended that a new rubric should be framed to define the legal "ornaments" of the Church and minister, and also the establishment of a new ecclesiastical court with summary powers. As these changes to become operative will need the sanction of Parliament, the chances of their adoption, even if the Church itself could agree upon their terms, are very remote indeed, and certainly not within the range of the practicalities. With Parliament in its present, and in any conceivable modern temper, legislation on such a matter would be impossible, and is almost unthinkable. But what is of far more moment and far less thinkable is the possibility of the Church agreeing upon what she wanted from Parliament. Notwithstanding this the report has its value. It marks a great advance when such a representative body frankly acknowledges and proclaims the fact, that uniformity in the Church is neither attainable nor desirable, and that the Church must broaden out and adapt her methods to the needs of the present age. The indirect effect of the report cannot but be widespread and beneficial,—though it may hasten disestablishment.

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WISDOM.

"FUNDAMENTAL CHRISTIANITY."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

"What think ye of Christ?" This is the great crucial question of all the ages, and upon the answer thereto hangs the fate of Christianity, and the spiritual future of the human race. Christianity in its final analysis is the acceptance of the Person, not the teaching of Christ. The latter, of course, follows upon the former. In accepting Christ as the Son of God, manifest in the flesh, we necessarily accept His teaching as infallible. But in accepting His teaching it by no means follows that we accept His divine Person. In fact we may enthusiastically endorse the teaching of Christ in, for instance, the Sermon on the Mount, uncompromisingly reject His claims as set forth by the historic Church. This we know often happens. There are hundreds of thousands of people to whom Christ is simply a great teacher, an inspired teacher, it is true, but inspired only in the sense that hundreds and thousands of other great teachers from Buddha downwards have been inspired. On the other hand the less is contained in the greater, and the believer in the Divine nature and authority of Christ automatically accepts His teaching. Upon this great "fundamental" fact the Church has always insisted, with what we may regard as a divinely implanted prescience. With the maintenance or abandonment of this doctrine, dogma or article of faith, call it what you like, Christianity was destined to stand or fall. As Carlyle, surely a disinterested observer says, "Had this doctrine of the Divinity of Christ been lost, Christianity would have vanished like a dream." And so the Church in uncompromisingly upholding this doctrine was struggling for her own existence. It was round the Person, not the teaching of Jesus Christ that the real battle raged. And so it is to-day and always will be. Says Lecky in his "History of European Morals," surely another disinterested observer, "Christianity is not a system of morals. It is the worship of a Person." To-day the Church of England, in the Mother Land has been called upon to confront one of the most momentous crises in her history. She has been asked to accept a system of teaching religion which under the name of "fundamental Christianity," leaves out the one great fundamental fact, the Divinity of our Lord and Saviour Jesus Christ. History is repeating itself under slightly altered conditions. Names may be changed, but the things, or rather the thing contended for is essentially the same. The point at issue is as to the essential or "fundamental" character of the Christian religion, and whether it is to be taught as a human or divine system, as a code of morals, or as a supernatural relationship between God and man. This, we hope, will make clear to our readers the position of those who are opposing the English Education Bill, which in lieu of denominational teaching establishes what is called "fundamental Christian" teaching. "You cannot," they argue, "teach Christianity without Christ," and Christian teaching which ignores the divine personality of the Son of God is fatally incomplete. It is like attempting to teach the science of navigation without the compass. This burning question unfortunately does not directly affect us here in Canada, except as enforcing and illustrating the vital necessity of steadfastness in the Faith, and bringing home to us our own forlorn condition, and the fact that the most elementary moral teaching has been banished from our schools. None the less it is important for us as Canadian Churchmen, to understand the position of our fellow Churchmen in England, which same position has been grossly misrepresented by the press on this side of the Atlantic.

—Australia has joined Japan in the exclusion of opium, being willing to bear the loss of revenue thereby.

thoughts and principles of our very own we cannot hand them on with any degree of power. They, whose business it is to educate ought to be particularly jealous of their own freedom of thought.

The attitude of parents towards the school, and the object for which the schools stand counts for much in the problem of education. Let the whole atmosphere of the home breathe a spirit of respect for learning, let it be taken for granted that the proper and only thing for children to do is to attend regularly, punctually, and earnestly to their schools and school work, and we have gone a long way towards setting our young people on the right path. A spirit of indifference on the part of seniors soon finds expression in the juniors. We would like to say to our young friends who failed to win distinction in June last, and vowed so fervently to do better next year, remember this is the time to begin. Do straightforward, honest work from beginning to end, then whether you win renown or not you have done your duty, and won the reward of a clear conscience, and the strength that comes of toil.

The passing of Archdeacon Langtry has been suitably, noticed in this paper, and in the daily press of many Canadian cities. We expressed some time ago our admiration for his fine disregard for popularity, and his readiness to champion what seemed to him to be the truth whether the multitude was with or against him. We have felt this to be a most salutary influence in an age that falls prostrate before "tact," which is a polite expression for disguised regard for one's own interests. Now if we have read Archdeacon Langtry aright it was quite different with him. When he saw what to him was a vital truth assailed, his blood was up and he rushed into the fray regardless of the consequences to himself. With his immediate associates perhaps he suffered for this, but we imagine his influence has been felt where some of his more cautious brethren, who gave undue attention to picking their steps, have not been, and never will be known. We fancy we would have been on the opposite side of most of the questions we have heard him discuss, but the spirit of the man was none the less admirable.

Just one year has passed since the meeting of the General Synod, and already a sterling number of its members has been summoned to that rest which remaineth to the people of God. More than a year ago "Spectator" in appealing for decisive action to be taken by the approaching Synod for the thoroughgoing readjustment of our Prayer-Book remarked that if we were to avail ourselves of the services of many of our outstanding men the work must be undertaken without delay. No one could have imagined that a twelve-month would present such a death-roll as has since been written. Bishop Bompas, Dean Partridge, Dean Smith, Chancellor Walkem, Rev. J. Pitt-Lewis, Archdeacon Langtry, these with the exception of the Bishop, were active and influential members of our Church councils. No great movement could have taken place without our hearing from them, but their voices will be heard no more at all in Synod. All this goes to impress upon us this fact, what we do must be done quickly. There are not many Trinnia in the working life of a clergyman, and therefore, if we fail to have our work prepared for Synod, and have to put it over to another session, we may be called hence, and the thing is still undone.

It is a matter of special satisfaction to us that "The Canadian Churchman" has taken up the matter of Prayer-Book readjustment, and declared its intention of pressing this subject upon the minds and hearts of Churchmen. To "Spectator" it is perfectly clear that readjustment is coming—

it can't be blocked for ever, but why leave it for another generation? A two years' campaign of education, of mainly outspoken discussion, ought to prepare the way for this great, necessary, and mutually fruitful undertaking. The Bishops have realized the crisis that is upon us in the matter of liturgical use, and have agreed upon a manual of "permissions." We have not seen this manual, but we learn that it provides for shortening the services in certain ways, and giving alterations that are not provided for in our rubrics, and so on. We have no doubt, but that the action of their Lordships will give some relief, but it is no solution of the difficulty. The problem is far too deep to be solved by local applications of that character. To attempt to meet the situation by an appendix, a "manual of permissions," or any other temporary expedient is to write weakness, mistrust, and lack of faith upon our liturgy. When we touch that book it should be with the faith and courage of men who are determined to do the right thing and settle this question once for all. The thing has to be thoroughly done or not touched at all. It is not how can we get around this or that point to quiet public demand, but how can we fully meet the necessities of which these demands are the outward and visible signs.

"Spectator."

CHURCH UNION IN 1689.

By Rev. T. G. Wallace, M.A.

There are few questions to-day upon which light cannot be thrown by the study of history. Many of the educational and religious problems which perplex us, and which sound to us so modern, have been discussed in past centuries, and are modern only in name. "Is there anything whereof it may be said, 'See this is new'? It hath been already of old time, which was before us." Frequently a great deal of time might be saved and the repetition of mistakes avoided if our ecclesiastical problems were approached more generally from the historical standpoint. The subject of Church Union has been extensively discussed within the last few years in English-speaking countries, and more especially in Canada. It is no new subject. It formed the leading topic of ecclesiastical politics in England when William III. came to the throne. The title in those days was Church Comprehension. There would appear to be many features in common between that age and ours. There was then, as to-day, a marked appreciation of political liberty; a battle for constitutional rights and civil liberty had been won in the coming of William. Parliament, whose power had been greatly enhanced, had become the chief factor in the government of the people. There was a widespread desire for religious toleration—a toleration bill had passed both Houses without a division in 1689. There was abroad then a spirit of scientific enquiry and discovery; it was the age of Newton, Hervey, Locke, and the formation of the Royal Society. Then Higher Criticism had its origin. There was a prevalence of scepticism and rationalism; Deism took its rise at that time, and fought a strenuous battle with the Church in the eighteenth century. The background of the discussion, at least in its main features, is similar in each case. At the close of the seventeenth century men were growing weary of the endless controversies that arose out of the Reformation settlement—controversies between Catholic and Puritan, between Conformist and Nonconformist. That practical sense which grasps at larger issues and emphasizes essentials was then asserting itself amongst the leaders of opinion in the religious world. Prayer was ordered by Archbishop Sancroft for the union of the Reformed Churches. There had grown up in the Church a school of Latitudinarians, who were the most influential ecclesiastics of that day, men such as Chillingworth, Hales, Tillotson, Stillingfleet, Tennison, and others, who, for the sake of unity, were willing to broaden doctrinal formularies and extend ecclesiastical boundaries, already generously large. This party has been accused of having been untrue to the best traditions of the Church of which they were leading members, but to be untrue was not their intention. They were large-hearted men—men of wide sympathies. They deplored the Christian dissensions of their time. They were prepared to sacrifice a great deal for the sake of

corporate union—many would say too much in view of the fact that they were without assurance of a successful result. Their cure, it is thought by many, would have brought worse evils than the disease. The story of the Comprehension movement is told in any book of English history that pretends to fullness. In 1674 Tillotson and Stillingfleet met some of the leading dissenters and discussed the matter, and a bill for comprehension made some headway in Parliament, but owing to opposition never became law. The matter was again brought before Parliament in 1680, and the Commons referred it to Convocation according to constitutional custom. A Royal Commission of ten Bishops and twenty clergy prepared a report on the subject for Convocation. The use of the surplice was to be optional; the deacon might absolve; Non-episcopal ministers were to be admitted to the Established Church by conditional or hypothetical reordination; the Prayer Book was to be revised, and so on. Convocation regarded these proposals as too drastic, and rejected them. Not only the English people, but the English-speaking people, have cause to be thankful for this result. Macaulay, who pours out such frequent contempt upon Convocation, admits that "It is an indisputable and most instructive fact that we are, in a great measure, indebted for the civil and religious liberty which we now enjoy to the pertinacity with which the High Church party in the Convocation of 1680 refused even to deliberate on any plan of Comprehension." There were in those days many favourable influences towards reunion: the prestige of the Church, the strength of the Latitudinarian party, the moderate attitude of the Bishops, the infancy of Dissent (it was without history, and without vested interests to any large extent); and there was the dread of common enemies, Deism and Romanism. Nothing, indeed brought Churchmen and Dissenters so closely together as the fear of Rome, as they thought they saw her in the aggressions of James II., the revocation of the Edict of Nantes, and such like acts. Moreover, the Church idea had not been so completely forgotten then as to-day. Notwithstanding, union was not accomplished; conditions were not ripe; the time was not yet. It is difficult at this date to see how any scheme of comprehension could have been framed to include the Independent on the one hand and the Anabaptist on the other without so remodelling the Church as to make it unrecognizable, and obliterating much that was most valuable in that sacred trust which the Church has received. When we talk of Church Union we must not overlook the historical standpoint, for the Church is a visible Body with a record in history. Our ideas of unity tend to be too limited. It is not a question for any single country or any single century. The Church must be regarded as a unit in time and place. Canada may take the initiative in this matter, but we must never forget that we are not concerned with the Christian body in Canada alone, but in all Christian lands; not with the twentieth century alone, but with all the centuries from the first. How can we unite with our separated brethren in Canada at the expense of unity with our brethren in England, or Australia, or the United States, or at the expense of unity with the centuries that are gone? In the eyes of Churchmen all the world over one symbol or badge of that larger corporate unity—unity with the past, present and future is the historic episcopate. We should be willing to welcome organic unity, we should do all that we consistently can to further its advance, but the experience of the seventeenth century should be brought to bear on the twentieth. The situation is much more difficult to-day than it was in the time of William III. The ultimate decision rests, not with the leaders, but with the rank and file. This is more true to-day than it was then. The rank and file, especially of the clergy, are traditionally conservative. The issue between the Church of England and Dissent is no longer confined to England, but extends wherever the English-speaking race has penetrated. The Non-episcopal Churches have larger vested interests, a much more extended history, a more confirmed individuality; and the situation has been further complicated by the rise and rapid growth of Methodism. Perhaps over against the drawbacks we may place a more widespread desire for unity, a greater regard for essentials, a more deep-seated dissatisfaction with denominationalism, and a growing appreciation of the value of that heritage which the past has bequeathed to us. The subject has been approached on all sides most sympathetically, and one thing is certain, that there is a large body of opinion in all the denominations anxious to wipe out the stigma of separatism and division, and to promote the external unity of the Body of Christ. Our present duty lies in forwarding those tendencies that make for unity, for until the Chris-

tian public is thoroughly seized and saturated with them it is premature to look for any scheme of comprehension that will successfully include the Church of England.

SOME METRICAL VERSIONS OF THE TWENTY-THIRD PSALM.

(By the Rev. C. R. Williams, Sixmilecross.)
(From the "Church of Ireland Gazette.")

"Oh, happiest who before Thine altar wait,
With pure hands ever holding up on high
The guiding Star of all who seek Thy gate,
The undying lamp of heavenly Poesy."
—Keble.

It has been said that the world could spare many a large book better than this sunny little Psalm. The proofs of that are not hard to find, and a striking one is that in sundry times men—using their best gifts—have thrown it into the mould of verse. Thus have they sought to do it honour, and thus has this pearl of Psalms come to nestle very close to the heart of humanity.

The custom of singing or saying the Psalms is an old one. They were largely used in the Temple services, and are still drawn upon in modern Jewish worship. Most probably it was Psalms cxlii.-cxliiii. (the Hallel) which the Lord and His Apostles used, "having sung an hymn" (Mar, "a psalm") at the Last Supper. The passages in two of the Epistles referring to Christians "speaking to themselves" and "admonishing one another," and the command, "Is any merry? let him sing psalms," show the place they held in public and private devotion. The ancient Church, according to St. Augustine, made this difference between a Canticle and a Psalm, that the former was sung by the voice alone, but the latter with the addition of a musical instrument. In our Prayer Book not only is a portion of the Psalter set apart to be said or sung daily, but there is scarce an Occasional Office which is not enriched in a greater or lesser degree by the Psalms of David. Repeating the "Gloria Patri" at the end of each, we show that we use the words in a Christian sense, avowing our belief "that the same God in three Persons is worshipped by us, who was worshipped by the Jews as the First and the Last, beside whom there is no God." Many good things—but none too good—have been said of the Book of Psalms. It is called "an epitome of the Bible adapted to the purposes of devotion," and indeed no portion of the Hebrew Scriptures has transfused its spirit more completely into the Christian Church. So that it has become "the Prayer Book of the Saints," written throughout in poetry—the poetry of friendship between the spirit of man and the spirit of God. There is a note in the Irish Prayer Book saying "that the Psalter followeth the Division of the Hebrews, and the translation of the great English Bible set forth and used in the time of King Henry the Eighth and Edward the Sixth." And this version lends itself admirably to liturgical use, and being "pointed" is rendered smooth and fit for song. These preliminary remarks—and they are necessary to clear the way—land us upon the threshold of our subject.

When we come to trace Metrical Psalmody back to its source, we find that its inventor was Marot, bard to Francis I., that "Prince of Poets and Poet of Princes," as his contemporaries delighted to call him. A felicitous writer, and with a manner so much his own that he has left his name to that style of poetry called "Marotique," "his life, indeed, took more shapes and indulged in more poetical licences than even his poetry: licentious in morals; often in prison, or at court, or in the army, or a fugitive, he has left in his numerous little poems many a curious record of his variegated existence. He was, indeed, very far from being devout, when his friend, the learned Vatable, the Hebrew professor, probably to reclaim a perpetual sinner from profane rhymes, for Marot was suspected of heresy (confession and meagre days being his abhorrence), suggested the new project of translating the Psalms into French verse, and no doubt assisted the bard; for they are said to be "traduits en rithme Français selon la verité Hebraïque."—D'Israeli.

Copies of this "holy song book" sold with amazing rapidity. Each person chose his own psalm, and set it to some favourite ballad, accompanied by lute or harpsicord. Thus, the Dauphin, afterward Henry II., a great hunter, went to the chase singing, "Like as the hart desireth the water-brooks"; the Queen's choice was, "Rebuke me not in thine indignation," which she trolled to a fashionable jig; and each one at court had his own psalm, expressing his

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own feelings, and set to a tune of his ownsliding. Marot's collection, written in a variety of measures, numbered fifty-two, and the remainder were versified by Beza, with the additional advantage that they were set to music. And now the austere Calvin, from the depths of his closet at Geneva—with a great knowledge of human nature—employed the best composers to wed these clever verses to sweetest airs. So that it was strange, as Thomas Warton said, that while this levelling Reformer was stripping religion not only of its pageantry, but of its decent ceremonies, he should have introduced this taste for singing psalms instead of reading them. "On a parallel principle, and if any aids to devotion were to be allowed, he might at least have retained the use of pictures in the Church." But the decree went forth that statues must be mutilated and painted glass broken while the congregation were to sing! "This infectious frenzy" under Calvinistic preachers spread rapidly from France to Germany and the Low Countries, and is often blamed for kindling the flame of fanaticism and insurrection. The greatest sin Warton laid to its charge, and one he could never forgive, was that it "fomented the fury which defaced many of the most beautiful churches of Flanders." At length this custom of psalm-singing reached our shores, and just at that critical moment of the Reformation. Sternhold undertook to be the English Marot—without his genius, but from higher motives. He deeply deplored the prevalence of singing coarse ballads, and by those, too, who should have known better. "For note the sly malice of the Evil One! Still to the scurviest matter he weddeth the tunablest music." To check this and provide sacred ballads for those just emerging from Romanism the Metrical Version of Sternhold and Hopkins—our first Psalm inditers—was made. The psalm-singing custom found favour amongst the Puritans in Elizabeth's reign, and particularly under the Protector, on the same plan as prevailed at first in France, of accommodating them to popular tunes and jigs, which it was said "were too good for the devil." The "Old Version," usually called Sternhold and Hopkins', grew up very gradually. Sternhold was Groom of the Robes to Henry VIII. He composed the Psalms for "his own godly solace," and sang them to his own organ. He began with only nineteen in or about 1547. The second edition, dated 1549, contains thirty-seven Psalms. After Sternhold died, Hopkins (a Gloucestershire clergyman) and others added to the number and published successive editions. The book was finally completed in 1581. In a Prayer Book bearing date London, 1735, the descriptive frontispiece relating to the Psalms reads:

"The Whole Book of Psalms, collected into English Metre by Thomas Sternhold, John Hopkins, and others, compared with the Hebrew, set forth and allowed to be sung in all churches of all the people together, before and after Morning and Evening Prayer, and also before and after Sermons, and moreover in private Houses for their godly Solace and Comfort; laying apart all ungodly Songs and Ballads which only tend to the nourishing of Vice and corrupting of youth.

"James v. 13; Colossians iii. 16."

This book gives two versions of Psalm xxiii.; one initialled "T. S." (clearly Sternhold), begins:—

My shepherd is the living lord
Nothing therefore I need,
In pastures fair, near pleasant streams,
He setteth me to feed.

The second is initialled "W. W." It bears a resemblance (modernized) to the following quaint lines, attributed to "John Welsh and his fellow-captives":—

The Lord is only my support
And He that doth me feede;
How can I then lack anie thing
Whereof I stand in need?

He doth me fold in coates most safe,
The tender grasse fast by;
And after driv' th me to the streames
Which runne most pleasantlie.

And when I feel myself near lost,
Then doth He me home take;
Conducting me in His right paths
Even for His own name's sake.

And though I were even at death's door
Yet would I fear none ill;
For by Thy rod, and shepherd's crook
I am comforted still.

Thou hast my table richly deckt
In despite of my foe;
Thou hast my head with balm refresh't
My cup doth overflow.

And, finally, while breath doth last,
Thy grace shall me defend;
And in the house of God will I
My life for ever spend.

Next we meet with the following, to which some historical interest attaches (I give but the first verse of each):—

1631. "The Psalmes of King David, translated by King James," printed under the authority of Charles I. at Oxford:—

The Lord of all my Shepherd is,
I shall from want be free,
He makes me in greene pastures lie.
And near calm streams to be.

1648. Version by Mr. Zachary Boyd, Minister of the Barony Church, Glasgow:—

The Lord's my Shepherd, I'll not want,
He makes me down to ly
In pastures green, and He me doth
Lead the still waters by.

Ed. 1643. The Psalmes of David in English Meter, set forth by Francis Rous:—

My shepherd is the living Lord,
And He that doth me feed;
How can I then lack anything
Whereof I stand in need?

Ed. 1647, revised by the author:—

The Lord to me a Shepherd is,
Want therefore shall not I;
He in the folds of tender grasse
Doth cause me down to lie.

Ed. 1650. As revised by the Westminster Assembly, and subsequently by the Scotch General Assembly, "appointed to be sung in congregations and families":—

The Lord's my Shepherd, I'll not want,
He makes me down to ly
In pastures green; he leadeth me
The quiet waters by.

Early in the 17th century "holy George Herbert" wrote:—

The God of love my Shepherd is,
And He that doth me feed;
While He is mine, and I am His,
What can I want or need?

There are five more verses, and the last one reads:—

Surely Thy sweet and wondrous love
Shall measure all my days:
And, as it never shall remove
So neither shall my praise.

In nearly every Churchman's house will be found hidden away somewhere—perhaps dust-covered and dog-eared, with injured sides and broken back—an old Prayer Book, having "A New Version of the Psalms of David fitted to the Tunes used in Churches" printed at the end thereof, by "N. Brady, D.D., and H. Tate, Esq." Both were Irishmen, and received education at Trinity College, Dublin. Nicholas Brady was a Chaplain to William III. He became rector of Richmond, Surrey, and was ancestor of Sir Maziere Brady, Bart., thirteenth Lord Chancellor of Ireland. Nahum Tate became Poet Laureate, and, amongst the seventeen who have held this office, he was the only Irishman. The first edition of the "New Version" was published in 1696. It is commonly known as "Tate and Brady," but in its Title and the Royal Warrant authorizing its use in churches the name of "Nicholas Brady, D.D., Chaplain in Ordinary," comes first. Its use seems to have depended on this Warrant of William III., and it is not clear that it received ecclesiastical sanction in England or Ireland, though usually attached to the Books of Common Prayer. The compilers of the Irish Church Hymnal have been wise in finding room for some two dozen of the fine old psalm-hymns. How much poorer that book would be without, say—"Lord, hear the voice of my complaint," "To Zion's hill," "As pants the hart," and Psalms xc. and c., which have endeared themselves to successive generations of Church-goers. In Tate and Brady Psalm xxiii. begins:—

The Lord Himself, the mighty Lord,
Vouchsafes to be my guide,
The Shepherd by whose constant care
My wants are all supplied.

Our Hymnal is rich in versions of Psalm xxiii. (1) There is what is called the Old Scotch Version, "The Lord's my Shepherd, I'll not want" (already referred to), No. 540, and sung to a tune from Ravenscroft's Psalter. The basis of these words was laid in 1643 by Francis Rous, an Englishman, member of the Long Parliament and Westminster Assembly. (2) There is No. 294 with its stately language, by Addison:—

The Lord my pastures shall prepare,
And feed me with a shepherd's care,—

and to the volumes of this splendid writer a man must give both days and nights, said Johnson, if he "wishes to attain an English style, familiar but not coarse, and elegant, but not ostentatious." In those works, whether poetry or prose, will be found a never-failing clearness of expression, and a striking appropriateness between the language and the thought. Not only are his hymns stamped with great literary beauty, they also exhibit the secret workings of a devout mind. For of Addison the story is told that when upon his deathbed, sending for a former pupil, the young and foolish Earl of Warwick, he said, "I have asked for your presence that you may see how a Christian can die." (3) And the third is from the pen of the Rev. Sir H. N. Baker, Bart., a beautiful and prolific hymnist:—

The King of Love my Shepherd is
Whose goodness faileth never.

It is numbered 295, and though put under the heading of Pilgrimage and Warfare, is also well adapted for Communion Sundays, especially when sung to the sweet A. and M. tune.

Keble has done the Psalter in English verse, and Psalm xxiii. begins:

My shepherd is the Lord; I know
No care or craving need:
He lays me where the green herbs grow
Along the quiet mead:

He leads me where the waters glide,
The waters soft and still;
And, homeward He will gently guide
My wandering heart and will.

Amongst Salvation Army Songs our Psalm may also be found. The sentiments are sometimes admirable and always Scriptural, but the poetry—well, here is a specimen:

He brings my wandering spirit back,
When I forsake His ways;
And leads me for His mercy's sake,
In paths of truth and grace.

To make such words rhyme it would be necessary to take certain liberties with the King's English!

There is a poem in Mrs. C. F. Alexander's collection, which, though strictly speaking on "The Good Shepherd," comes so close to the subject in hand that I venture to give it. Those who know it not will never regret making its acquaintance, and those who know it will be glad to meet once more with an old friend:

In the pleasant sunny meadows,
Where the buttercups are seen,
And the daisies' little shadows
Lie along the level green;

Flocks of quiet sheep are feeding,
Little lambs are playing near;
For the watchful shepherd leading
Keeps them safe from harm and fear.

Hill and plain he leads them over,
Where at noon the shadows sleep,
Where the richest purple clover
Grows along the sunny steep:

Where, within the mountain hollow,
Cool the shining waters flow;
And the sheep their shepherd follow,
For his gentle voice they know.

Christians are like sheep abiding
In the Church's pasture free;
Jesus is our Shepherd guiding,
And the little lambs are we.

Oh, sweet Shepherd, gently lead us,
Lest we fall or go astray;
With the bread of heaven feed us,
That we faint not by the way.

Pasture green and clover blossom
Are the types of heavenly love;
Jesus, hear us in Thy bosom
Safely to Thy fold above.

The last one I know of is not the least—in point of beauty. It is by Eugene Field, the American Poet of Child-life, and the author of that delightful book, "The Love Affairs of a Bibliomaniac," which, alas! he never lived to finish:

The Shepherd is the Lord, my God—
There is no want I know;
His flock He leads in verdant meads,
Where tranquil waters flow.

He doth restore my fainting soul
With His divine caress,
And, when I stray, He points the way
To paths of righteousness.

Yes, though I walk the vale of death,
What evil shall I fear?
Thy staff and rod are mine, O God,
And Thou, my Shepherd, near!

Mine enemies behold the feast
Which my dear Lord hath spread;
And, lo! my cup He filleth up,
With oil anoints my head!

Goodness and mercy shall be mine
Unto my dying day;
Then will I bide at His dear side
For ever and for aye!

Such is about the full extent of my knowledge concerning the Metrical Versions of the Twenty-third Psalm, but it abundantly proves what I started with, viz., that it is certainly one of our greatest favourites. It has been called the nightingale of the Psalms. For it is small, of a homely feature, and sings shyly out of obscurity, yet fills the air with notes of joy. "It has charmed more griefs to rest than all the philosophy of the world. It has remanded to the dungeon more felon thoughts, more black doubts, more thieving sorrows, than there are sands on the seashore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the hearts of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. . . . Nor is its work done. It will go singing to your children and my children and to their children throughout all the generations of time; nor will it fold its wings till the last pilgrim is safe, and time ended, and then it shall fly back to the bosom of God, whence it issued, and sound on mingled with those notes of celestial joy which make Heaven musical for ever" (Beecher). Of the hundred and fifty Psalms in our possession there is not one better known and better loved. And so, whether we are acquainted with it in the stately Bible Version, or as Churchman are best, in the incomparable beauty of the Psalter; in the quaint psalmody of the seventeenth century, or the smoother poetry of recent days—however we know it, and whatever be its garb, it always comes as a singing pilgrim, putting hope and joy into sinking hearts, and bidding sorrow and sighing to flee away.

Pre-eminently it is the Psalm of joyous trust in Jehovah. For this thought is repeated and expanded under two similes.

Verses i.-iv. show the realities belonging to the heavenly life, under the image of the Divine Shepherd and a sheep. In words soft and low as the murmuring streams of which they tell it describes the Good Shepherd giving rest in pastures of tender grass, and refreshment beside waters of quietness. He neither drags nor drives, but in Eastern fashion leads. Going before, the flock follow after. And with watchful eye He marks the approach of danger, grasping in His hand the rod to ward off ravening wolf, and staff to urge a wayward sheep towards straight paths. Through the valley of the shadow together they walk. For "Thou art with me" in passing the gorge of gloom, which leads to sun-lit plains where evil is not.

Verses v.-vi. give the second image—that of the Divine Host and His Guest. Here the ideas are similar to those dwelt upon previously. Change and trouble, refreshment and repose. But the picture is now intensified. A banquet prepared with head anointed and cup brimming over in sight of foes is a more signal proof of presence and power than guidance through green pastures and still waters. Then the man whose joyous trust is in Jehovah as he journeys and feasts will never be alone. For a rear-guard he hath two shining ones to relieve the tedium of the way. Their names be "Goodness and Mercy." And the happy end of all, as the Christian reads it, is, "I will dwell"—not any longer in a house made with hands—but "in the house of the Lord," an unchanging abode, a home beyond the stars, "for ever":

There will I bide at His dear side
For ever and for aye!

Brotherhood of St. Andrew.

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

Mr. John E. Patte, a member of St. John's Chapter, Peterboro', who moves around a great deal in Ontario, is doing splendid work for the extension of the Brotherhood. Mr. Patte gets in touch with Brotherhood men, and with Churchmen, in place after place, always advising Head Office as to what has been done, and great good must come from his active work.

During the month of August (not the most active one in the year) the Head Office sent out 425 letters on Brotherhood work, as well as a great quantity of printed matter to all parts of Canada. The sum of \$203 was received on extension work, \$21.13 paid in for supplies, and \$20.55 received from quotas during the month.

It is proposed to form a Local Assembly in the Guelph district, having that city as a centre, and taking in Chapters within a radius of twenty miles.

The directors of the Junior Chapters in Toronto meet on Thursday, 20th inst., in Holy Trinity Schoolhouse, to plan out aggressive work for the fall and winter.

A Senior Chapter has been formed at Lloydminster, Sask. A Junior Chapter has been organized at All Saints', Toronto, and steps are being taken to form Junior Chapters at St. Clement's, Toronto, and at St. Thomas', Toronto.

A most complete and interesting programme has been prepared for the Almonte Conference on October 5th, 6th and 7th, and every Brotherhood man and every Brotherhood boy within easy reach of that town; should endeavor to be present. Everyone who goes will be greatly benefited.

It is probable that a Chapter will be formed shortly in Dartmouth, N. S., the rector stating that if any of his men desire to have a Chapter they can count on his assistance.

Ascension Chapter, Hamilton, is looking forward to plenty of activity for the coming winter. Two of its members are removing to Toronto to enter college to study for Holy Orders.

The amount contributed towards Extension Work from October 1st, 1905, to September 1st, 1906, already reaches \$2,159.03, with a number of other pledges yet to come in.

The Dioceses of Ottawa and of Nova Scotia have appointed Synod Committees on Brotherhood of St. Andrew, and definite reports will, in future appear in the Synod journals.

London Chapters are discussing plans for a St. Andrew's Day meeting, and also arranging for special services during the coming Lenten season. The prospects for London becoming active in Junior Brotherhood work is very bright, there being a number of Junior Chapters there already.

Winnipeg, where the next Dominion Convention will be held, has now nine Senior Chapters and two Junior Chapters.

North Battleford, Sask., will shortly have a Chapter, seven or eight earnest men being interested, one of them being an old Brotherhood member from Peterboro'.

The Rev. R. L. Murray, recently appointed to Ridgeway, Ont., intends organizing a Chapter there in October.

The Tunnel City Assembly (Sarnia, Ont., and Port Huron, Mich., Chapters) met on Monday, 27th August, at St. George's, Sarnia.

The date of the next Hamilton Local Assembly is Saturday, September 8th.

The Junior Chapter at Truro, N. S., reports 24 members, and has been doing splendid work amongst boys for years.

Chapters that have not yet paid their annual quotas are reminded that Brotherhood year closes at end of present month, and prompt remittance should be made.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Canning.—On Saturday, 25th, Bishop Worrell consecrated the little church at Canning, in the parish of Cornwallis, and on the Sunday following he consecrated an addition to the churchyard of the parish church and held a Confirmation immediately afterwards. There was a very large congregation. In the evening he conducted a

Confirmation at Kentville, where the church was crowded to the doors. Nineteen candidates were presented by the rector, the Rev. Charles DeW. White. The Rev. Rural Dean Dixon, of Wolfville, acted as chaplain. Last year about the same number of candidates were presented, making a total of nearly forty in the twelve months. On Monday the Bishop drove with the Rev. C. DeW. White to New Ross, a distance of nearly thirty miles, where he confirmed a class of sixty-three (thirty-eight men and twenty-five women). Eleven months ago the rector, the Rev. W. J. Miller, presented sixty-nine candidates, a total of 132 in this parish. New Ross as a Church centre is one of the "bright, particular spots" of the Diocese of Nova Scotia. It has enjoyed the services of a succession of model parish priests, whose teaching has been of a uniform character, with the happy result of creating a type of Churchmanship unexcelled, and seldom equalled, in any portion of Canada. The zeal, loyalty and steadfastness of the Church people of New Ross has almost become proverbial in the diocese. The present incumbent, the Rev. W. J. Miller, has followed faithfully in the footsteps of his predecessors, and since his appointment has done a noble work, in which he has been ably seconded by Capt. Ross, grandson of Capt. Ross, of the Imperial Army, the founder of the settlement; Dr. Lavers, J.P., and others, whose names have escaped us. Mr. Miller is a graduate of Warminster College, and worked for some years in Natal, South Africa. So far as Confirmations go, he may be said to hold the record for the diocese. The following day (Tuesday) the Bishop addressed a large meeting of the Woman's Auxiliary at the rectory, Wolfville. This branch, under the presidency of Mrs. R. T. Dixon, has greatly flourished, and has now a membership of about forty. The Bishop gave a most interesting address, after which the Rev. Rural Dean Dixon said a few words.

Work, it is expected, will be commenced on the new cathedral about the beginning of the year. The prospects for the successful accomplishment of the scheme are very bright.

Arrangements are being made by which it is hoped a new science professor will be appointed at King's College. President Boulden takes up residence the end of this month (August).

Trinity congregation, Halifax, recently held a very successful social on the grounds of the old Garrison Church. A sum of about \$550 was realized. The congregation has acquired this property, and will shortly enter into possession. An Act of Legislature will be necessary.

One Hundredth Meeting of Sydney Rural Deanery.—Special interest was attached to the meeting of the clergy of the Rural Deanery of Sydney, which took place in the Parish of North Sydney on St. James Day, July 25th, as it was the hundredth of such meetings. The first meeting of the deanery was held at St. George's Rectory, Sydney, on September 5th, 1866. The clergy present were the Rev. R. J. Uniacke, Sydney, who was elected first Rural Dean; the Rev. William Meek, Sydney Mines; the Rev. W. H. Jamieson, Louisburg; the Rev. Alfred Brown, Cow Bay. Of these four the sole survivor is the last, now Canon Brown, of Paris, Ont. By the hundredth meeting the attendance had increased from four to fourteen, those present being Ven. Archdeacon Smith, St. George's, Sydney; the Rev. Rural Dean Draper, Louisburg; the Rev. W. J. Lockyer, Port Morien, the Rev. A. Gale, Sydney Mines; the Rev. A. P. Shatford, North Sydney; the Rev. C. W. Vernon, editor of "Church Work"; the Rev. C. D. Schofield, Christ Church, Sydney; the Rev. H. Feaver, Glace Bay; the Rev. B. A. Bowman, Whiney Pier; the Rev. George Backhurst, Arichat; the Rev. A. E. Race, Dominion; the Rev. A. W. Watson, Inverness; the Rev. H. Lane, Neil's Harbour, and a visiting brother, the Rev. A. E. Andrew, of Bayfield, N.S., who was formerly curate at Glace Bay, and for some years secretary of the Sydney Deanery.

The Chapter service was held at 10.30 a.m. at St. John's Church. The Holy Communion was celebrated by the Rural Dean, the Rev. T. F. Draper, with the Revs. C. D. Schofield and A. Gale as epistoler and gospeller respectively. An excellent sermon was preached by Ven. Archdeacon Smith, who said he stood as a connecting link between the old order of things and the new. The preacher took as his text, "And he took up the mantle of Elijah that fell from him, and smote the waters and said, Where is the Lord God of Elijah?" pointing out during his address that, though the circumstances and conditions of the work, as well as the personnel of the labourers was continually changing, God's work remained the same. To-day, in more strenuous times, the great danger to be guarded against is that of the growth of a materialistic outlook upon life and its purpose. After a sumptuous dinner at the rectory the business meeting of the clergy took

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place. The Rev. A. E. Andrew, the visiting brother from the neighbouring deanery, was welcomed to the meeting. The Rev. H. Lane, who takes charge of Neil's Harbour, was heartily received and wished every success in his work. A resolution was passed regretting the removal of the Rev. A. W. Watson from Inverness to Mulgrave, and wishing him every success in his new sphere of labour. The portion of Greek Testament read and considered was 1 Peter 2:12 to end. Ven. Archdeacon Smith, on behalf of the committee appointed for the purpose, submitted an excellent form of service which he had drawn up for use at the opening of Chapter meetings. It was decided that the service should be used at the next meeting of the Deanery, when the committee would also submit a service for the closing of meetings. The Revs. T. F. Draper and C. W. Vernon were asked to go into the matter of securing permission for the use of a special Collect, Epistle and Gospel and special Lessons at services in connection with meetings of the Deanery. The Rev. Rural Dean Draper then read a well-written and exceedingly interesting sketch of the Deanery, replete with bright and delightful reminiscences of former meetings. A hearty vote of thanks was moved to the Rural Dean, which was duly seconded, carried with enthusiasm, and endorsed by the hearty singing of "For he's a jolly good fellow." It was decided to send a telegram from the meeting to Canon Brown, Paris, Ont., the sole survivor of those present at the first meeting. The Rural Dean and the secretary were appointed a committee to consider the continuance of the work in Inverness county. It was decided that the next meeting should be at Port Morien. The Rev. H. Feaver was asked to prepare a paper for this meeting. After tea at the residence of the Rev. C. W. Vernon service was again held at St. John's Church, the Litany being said by the Rev. A. E. Andrew, and three excellent addresses were given as follows: The Rev. C. D. Schofield, "Frequent Communion"; the Rev. B. A. Bowman, "The Layman's Opportunity"; the Rev. A. E. Race, "The Churchman in the Home." Excellent music was supplied by the choir. At the conclusion of the service a reception was held at the rectory by the Rev. A. P. and Mrs. Shatford to enable the members of the congregation to meet the clergy of the Deanery, music being supplied by "Joe," the Harper. Exceedingly interesting and tastefully printed souvenirs of the centennial meeting were presented to the clergy and friends by the Rev. A. P. Shatford. From it we learn that from 1866 to 1906 the number of parishes in the Deanery has increased from 4 to 9; of Missions, from 1 to 4; of churches, 10 to 24; of clergy, 4 to 13.

FREDERICTON.

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

The name of Bishop Brent, of the Philippines, is now mentioned in connection with the coadjutorship of the diocese. The election will take place early in October.

The Church of England people of Fredericton held their annual picnic last week. It was very largely attended, and proved a great success.

The Rev. Dr. Duff has resigned the Parish of St. Mary's, N.B., and will probably take work in the Canadian North-West.

The Rev. C. W. Forster, curate of St. Anne's Church, Fredericton, who is leaving for Worcester, Mass., has been presented with several testimonials by the congregation. A successor is to be shortly appointed to Mr. Forster. His departure is universally regretted.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal; James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. Thomas.—The corner-stone of the new church, corner of Sherbrooke and Delorimier Avenue, was laid by Bishop Carmichael, assisted by a number of the clergy of the city, Saturday, August 25th. The ceremony began with the singing of the hymn, "The Church's one foundation," after which an address was given by Canon Renaud. Canon Renaud said that at the request of Archbishop Bond, the consent of the present patron, Mr. H. Markland Molson, to the removal of the church was granted May 3rd, 1905. Mr. John Thomas Molson purchased the property and donated \$10,000 toward the building of the new church, subject to certain conditions which, at a special vestry meeting on March 12th, 1906, was grate-

fully accepted by the vestry pledging themselves to carry out the wishes of the donor. On the 15th May, 1906, the deed of sale was consummated and registered. Subsequent to 1847 Mr. Thomas Molson made over the old church and property to the diocese. In 1890 the late patron, Mr. John H. R. Molson, nominated to Archbishop Bond the Rev. J. Frederick Renaud, the present rector, to whom Mr. Molson had in his lifetime displayed constant kindness and consideration. In addition to these gifts the parish had received a chime of bells from Mr. J. T. Molson, the present donor. The constant and generous acts of the late Mr. Walter Gregg, who was an earnest friend of the poor of the parish, and also a great benefactor, who would have rejoiced to see this day, must not be forgotten. The Canon's address ended with thankfulness to God for all His mercies. After the address of Canon Renaud, Bishop Carmichael received a beautifully engraved silver trowel from the hands of Mr. J. O. Brunet, of Messrs. P. & J. O. Brunet, contractors for the building, and Miss Renaud presented the Bishop with a bouquet of roses and chrysanthemums for Mrs. Carmichael. The Church service for the laying of a cornerstone having been read, and prayer offered, the Bishop declared the stone "well and truly laid," and after singing Hymn 166, "All people that on earth do dwell," Archdeacon Norton gave a short address, in which he advised the people to be loyal to their Church, the Bible, the Prayer Book's teaching, the Sacraments, and the ministry of the Church. He asked them to remember Christ's promise, "Lo, I am with you always," for Christ in the mind made right thoughts, Christ on the lips made right speech, and Christ in the heart made right feelings. The second speaker, Archdeacon Ker, said he brought the good-will of his congregation in Point St. Charles to the people of St. Thomas' Church. They were not there to exhibit the commercial spirit, but the religious spirit; not to lay the cornerstone of a mill, a bank or a factory, but of an edifice to be used for the worship of God. He was glad to know that the city was spreading in that direction, and also glad that God's work was spreading that way, too. Business men cannot get peace from commerce; they must go to Him who said, "Come unto Me and I will give you rest." The work of the Church is to lead men to Christ, and the Mother Church was like Tennyson's brook, "Men may come and men may go, but she goes on forever." The Rev. Dr. Howard, of the Diocesan College, said that many present did not belong to the parish, but all rejoiced that Canon Renaud's hopes had been realized. The laying of a cornerstone is an evidence of growth, and in the case of laying a church cornerstone is the outward and visible sign of some inward and spiritual grace. The whole diocese was to be congratulated as well as St. Thomas' Parish. The ceremony was not merely an evidence of material success, but also of faith in God. This was a materialistic age, and it was good to see signs like this, which showed that the materialistic spirit did not rule in everyone. The Church was a house of prayer, a place of witnessing for Christ, a place of encouragement for beginners in right living, and a place of brotherly love, where men should gather together to show love for one another, for by forgetting self we help others. Bishop Carmichael gave the concluding speech, and said that one characteristic of the Church of England's life was its helpfulness to the people. Many hardships the Church has had to endure, and one of the greatest is the disendowment of the Church. One of the worst things a Government could do is to disendow the Church. In Canada endowment is not in force, so that the Church is largely dependent on the generosity of her adherents, and this generosity was prevalent in those in the highest as well as the lowest estate, who considered it an honour and privilege to contribute to her support. Great benevolences were occasionally seen in Canada, of which the present was a tangible illustration. The Molson family had been noted for their willingness to give of their means, and the gift of \$10,000 by Mr. John Thomas Molson was no exception to the rule. It is one thing to endow and another thing to see the trust carried into effect. This trust had been literally carried out by the Molson family, and he would ask Mr. Herbert Molson, who was present to represent his family, to carry to them the grateful thanks of the Church of England in Montreal for the gift. Such a trust was characteristic of the Molson family, and had been a blessing of God to St. Thomas' Church. That church had had four of the best ministers in the history of the Church of England in Montreal, the Rev. Charles Bancroft, the Rev. James MacLeod, the Rev. Robert Lindsay, and the present incumbent, Canon Renaud. If this church was not a success under God, the fault would not be Canon Renaud's. His work had been great

and arduous, and he (the Bishop) wished them every blessing under such a man. He thought all the people might go on their knees and thank God for such a church, and, while sorry His Grace the Archbishop was not physically strong enough to be present, he hoped that he might yet be able to preach to the people after the edifice had been erected. After the Bishop pronounced the Benediction an invitation was extended to all present to partake of refreshments provided by Mrs. Renaud and the ladies of the Church. Among the many present in addition to those already mentioned were: The Rev. Canon Rollitt, the Rev. Principal Benoit, the Rev. E. McManus, the Rev. H. O. Loiselle, the Rev. M. Jordan, of St. Orme; the Rev. H. Montgomery, Mr. S. H. Martin, rector's warden; Mr. Thos. Edwards, people's warden; Mr. Herbert Molson, who represented his father; Mr. Alex. Robertson, and Messrs. Robert Slack and Isaac Huckle, the latter two of whom have been members of St. Thomas' Church since 1864. By invitation of Canon Renaud the Rev. H. D. Reid, B.A., B.D., of Taylor Presbyterian Church, and the Rev. W. T. G. Brown, B.A., B.D., of the East End Methodist Church, were also present. A letter of regret at inability to be present was received by Canon Renaud from Archbishop Bond, who, on the advice of his physician, Dr. Roddick, had remained away, but sent his apostolic benediction and prayers for God's blessing upon the Church, the people and the rector, whom he congratulated upon the satisfactory progress of the work. The choir was under the direction of Mr. Martin, voluntary organist and choirmaster, who has been connected with St. Thomas' Church for twenty-five years. Letters were also read from Dean Evans, the Rev. G. O. Troop, the Rev. Dr. Symonds, the Rev. Edmund Wood, Mr. John Thomas Molson and Dr. L. H. Davidson, K.C. The building, which will cost between \$26,000 and \$28,000, will be ready for occupancy about the beginning of the winter. The edifice is being built from the plans of Messrs. Taylor, Hagle and Davis, the stone and brick work is being done by Messrs. P. and J. O. Brunet, and the carpentering by Messrs. Beckham and Scott.

St. Jude's.—The Sunday School of this church held its annual picnic on Saturday, August 25th, at Christieville, sometimes called Iberville, opposite St. Johns, P. Q. The party, about five hundred strong, left the Bonaventure station by special train a little after 9 o'clock a.m. On reaching their destination, scholars and friends proceeded to the rectory grounds put at their disposal by the incumbent, at the request of the Rev. Mr. Dixon. The late Rev. H. Evans was the rector of Holy Trinity Church, Iberville, at the time mentioned. He was subsequently incumbent of St. Thomas' Church, Montreal, for several years before his demise. The Rev. James Henry Dixon was ordained priest by the late Bishop Oxenden in 1871, and five years later was appointed rector of St. Jude's parish, where he still continues his labours.

ONTARIO.

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

Kingston.—St. James'.—The Sunday School was re-opened Sunday, August 26th, after six week's vacation. After the Venerable Archdeacon Macmorine had conducted the opening exercises, the Rev. Charles Bilkey explained the system of grading of classes and lessons, which is to be adopted. The names of the teachers and their scholars were read out. A meeting of the officers and teachers was held afterwards. Miss Jean Patterson has resigned as organist of the church, to take effect September 7th. It is likely a male will be appointed, as the choir is soon to be vested with surplices, and it would need a man to conduct the choir.

St. George's Cathedral.—The names of Rev. Canon Starr, Rev. Mr. Rooper, New York, and Rev. Canon Richardson, St. John, N. B., were submitted to Bishop in connection with this church. The Bishop offered the position to the Rev. Canon Richardson. No reply has been received up to the present.

St. Luke's.—The Harvest Home Festival will take place on Sunday, September 16th. The Rev. W. H. Lipscombe will preach in the morning and the Ven. Archdeacon Pentreith of the Diocese of New Westminster will preach in the evening.

Portsmouth.—St. John's.—Mr. Charles Dalton has been appointed organist of this church.

Escott.—St. Paul's.—The Woman's Guild have raised sufficient money to paint the church build-

ing inside and out, bought a carpet for the chancel, and have given a font. They have also effected improvements which add to the beauty of the sacred edifice.

Addison.—The members of the congregation here scored a great success at their social held Friday evening, August 24th, on the grounds of Mr. Albert Maud, which were nicely illuminated and comfortably arranged for the occasion. The attendance was large and the ladies provided a most excellent spread. With the rector in the chair an interesting programme of songs and addresses was presented. Among those who took part were the Misses Barber, Miss Maud, Miss Forth, Rev. H. Woodcock, Rev. W. F. Kidd, D. Derbyshire, M.P., Mr. Tackaberry, Mr. Dunham, Mr. Nelson Horton and Geo. P. Graham, M.P.P.

North Augusta.—Mr. and Mrs. R. G. Latimer on leaving to reside in Toronto were presented with an address expressing the deep respect and affection in which they were held by the congregation. Mrs. Latimer was also presented with a suit case.

TORONTO.

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

Toronto.—Grace Church.—The Rev. A. A. Bryant, who for some time past has occupied the position of curate at this church, and who has been appointed curate of St. Thomas' Church, was presented last week with a handsome purse of gold and an address by the officers and congregation of his former charge. The address, which was read by Mr. J. W. Congdon, one of the wardens of the church, declared in feeling language how much the congregation regretted the severance of the ties which had existed between Mr. Bryant and themselves as pastor and people. It expressed as well the best wishes for his success and happiness in the field to which he has been called. The purse was presented by Mr. J. W. Truscott, who also conveyed to the retiring pastor in a few kindly words the sentiment of affection which actuated the gift. Mr. Bryant replied briefly, thanking the donors not only for their good wishes, but for all their past kindnesses to him.

NIAGARA.

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

Oakville.—St. Jude's.—His Majesty the King has graciously consented to allow his name to be cast on the tenor bell of the new peal for this church. Consent has also been received to cast on the bells the names of the Lord Bishop of Niagara, the Governor-General, Lieut.-Governor of Ontario, mayor, rector, Churchwardens, and committee-men. The name of Mrs. Walker Smith appears on the bell donated by her. Nine bells have been ordered, subscriptions for the tenth are coming in. It is expected the bells will be in use on St. Jude's Day next.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop,

Winnipeg.—Bishop Montgomery addressed a meeting in St. John's school house at which all the clergymen of the city as well as many of the influential laymen and a large representation of the ladies' societies of the church were present. His Grace Archbishop Matheson occupied the chair. The subject of the Bishop's address was the pan-Anglican conference which is to be held in London, Eng., in 1908. The remarks of the distinguished divine were listened to with deep interest by all, and it is expected that much good will result in the direction of a quickening of interest in the approaching important conference. No definite action was taken at this meeting but the executive of the Synod will take the matter up at a future date and make all necessary arrangements in connection with representation and the collection of funds etc. The Bishop and Dr. Robinson left for the West and will hold similar conferences at various points.

—Infidelity cannot break down the argument of a good life.

CALGARY.

Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.

Calgary.—The Bishop of Calgary held an ordination in his pro-cathedral on the festival of St. Bartholomew. Morning prayer was read at 10 a.m. by the Rev. G. H. Webb; the Lessons were read by the Rev. G. A. Ray, M.A. The Rev. G. H. Hogbin preached a very practical and excellent sermon, the text being Ez. 3:17. The Ven. Archdeacon Webb, M.A., presented Messrs. W. B. Farnham and E. H. Webb to be ordained Deacons, and the Rev. W. J. Hinchey to be ordained priest. The Rev. Canon Greene, LL.D., read the Epistle; the Gospel was read by the Rev. E. H. Webb, who goes back to Ponokee, where he has been working as lay-reader. Mr. Farnham is to work the district East of Calgary under the Rev. G. H. Hogbin, with headquarters at Shepard. Mr. Hinchey returns to Newton. The Ven. Archdeacon Webb is leaving for England on a well earned trip.

QU'APPELLE.

John Grisdale, D.D., D.C.L., Indian Head, Sask.

Regina.—The rector, the Rev. G. C. Mill, has returned from a month's vacation in re-invigorated health. His itinerary of pleasure included Winnipeg, Toronto, Goderich, Montreal, and Ottawa. The Right Rev. the Lord Bishop of Qu'Appelle visited Regina on Monday, the 27th of last month, and attended a meeting of the Executive of the Saskatchewan Province branch of the Lord's Day Alliance. It was the first meeting of this Executive with the new Western Field Secretary, the Rev. W. M. Henderson. There were also present: The Rev. J. G. Shearer, General Secretary of the Dominion Alliance; the Rev. E. G. Chegwin, of Moose Jaw, Secretary-Treasurer of the Saskatchewan Alliance; the Rev. Goodwin Grenfell; Mr. W. Hindson, Local Secretary-Treasurer; and the Rev. G. C. Hill, rector of Regina. Arrangements were made for holding a convention in Regina during November, but no definite date was fixed. This Province is expected to raise \$600 for alliance work this year, and \$1,000 next year. The Rev. J. D. Mullins, Secretary of the Colonial and Continental Church Society, England, visited the Diocese of Saskatchewan during the third week in August, preaching at Saskatoon on Tuesday, the 26th of last month to a congregation of upwards of 200 people. During his visit Mr. Mullins proceeded to Lloydminster where he was introduced to the notorious "Barr" Colony. On Monday, the 27th August, Mr. Mullins left Saskatoon for the East, travelling by the Prince Albert branch. At Crink he was joined by the Rev. Dr. Coard, who accompanied him to Condie, where Mr. Mullins was met by the rector, the Rev. W. Simpson, who drove him to the out-Mission at Foxleigh. On the following day Mr. Mullins reached Regina, and thence travelled to Winnipeg, where he had engagements on the 29th. Mr. Mullins was very much impressed with Western harvest scenes, and not a little impressed also in several ways by a two hundred miles' drive over prairie trails. He seemed to view with greater satisfaction the bumper crops than the "bumper" rides; still there was a novelty about both which is likely to linger in the memory long after Canada is left behind. The Ven. Archdeacon Harding passed through Regina on the evening of the 27th ult., en route from a visitation of parishes in the western portions of the diocese of Qu'Appelle to Bishop's Court, Indian Head. The Archdeacon and the Bishop journeyed together from Regina to Indian head. The Rev. Mr. D'Arcy visited Regina a few days ago en route from Medicine Hat east to his own parish. The phenomenal growth of the city of Regina will soon render necessary a couple of Church of England Missions, for the present single church is too far away from several out portions of the city in which the population is fast getting denser. The Methodists have already erected a chapel and Sunday School north of the railway track, and the Presbyterians are taking steps to follow suit.

Craik.—This season has witnessed a large influx of settlers in both the Long Lake (Last Mountain Lake) and Squaw Creek districts; but the population is too much scattered to justify church-building. St. Agnes' Church, Craik, is well-known throughout the vast area of which it is the centre, and with its constant services and celebrations of the Holy Communion on the first

and third Sundays in each month, and providing for the present who belong to the Anglican Communion are as well cared for as circumstances will permit. The free library in connection with the church is a source of great advantage to those living isolated through the country, and the Rev. Dr. Coard would be very thankful to receive, carriage paid, any magazines, illustrated papers, or suitable up-to-date books for which readers have no further use. The demands for parcels of reading for families in the country exceed the supply, especially among the autumn and winter months; and there must be many who read this paragraph who would be glad of the opportunity to utilize their no longer required literature in so good a cause.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster, B.C.

Vancouver.—Bishop Montgomery, Secretary of S. P. G., will visit the diocese from the 11th to the 14th September. He will be officially received in Vancouver and New Westminster by the Bishop, the Executive Committee, and the church officers of the parishes. An address will be presented to him at New Westminster.

The Ven. Archdeacon Pentreith, D.D., left for the East, September 3rd, to undertake deputation work for M. S. C. He will be in the Diocese of Ontario, September 11th to 25th; Diocese of Niagara, September 25th to October 10th. On the 11th and 12th of October he will be at the meeting of the Board of Management in London. From October 15th to November 5th he will speak in the Diocese of Fredericton. The programme includes addresses every day except Saturdays.

COLUMBIA.

William Wilcox Perrin, D.D., Victoria, B.C.

Nanaimo, B. C.—Old St. Paul's.—On Sunday, August 5th, the congregation worshipped in this church for the last time. Old St. Paul's Church has been one of the most historic buildings of the city. Opened in May, 1862, at an expense of some two thousand dollars it was at that time quite a creditable building to the town of but 300 or 400 inhabitants. It was not, however, the first church erected, the Methodists having the year previous held forth in their new church, what is now known as the Assembly Hall. The contractor for old St. Paul's was a man named Eustace and the architects were Wright & Sanders, the former of whom is now in San Francisco and has since erected a number of handsome buildings in that city. Canon Good was first in charge of the church. The next stationed minister was the Rev. Mr. Jeens, now in charge of the "Iron Church" in Victoria. He was followed by the Rev. A. C. Garret, who is now Bishop of either Texas or Nebraska. About the beginning of the seventies the Rev. Mr. Reynerd was rector. Old bandsmen will remember with interest that it was in 1872 that the Rev. Mr. Reynerd and Mark Bate organized the first band in Nanaimo. Coming after Mr. Reynerd was the Rev. Mr. Owen, then Archdeacon Mason, Rev. Canon Newton, and then Rev. W. H. Clark, of Toronto, a powerful speaker and a very able man. The Rev. Mr. Malachi afterwards occupied the pulpit and others on occasion until Canon Good again took charge in '83 or '82. The Rev. C. E. Cooper succeeded him and the present clergyman, the Rev. Silva White, followed. It is owing much to the good work and energy of Mr. White that the new church has been possible. Faithfully and without discouragement in the face of many difficulties he has been rewarded by seeing his great ambition about to be realized. In a short time now the old church will all be razed and the foundation reached. Considerable interest will be attached to the removal of the corner-stone of the old church and this will be done in the presence of some of the old members of the congregation. At the time it was laid, a copy of the Victoria Colonist of the day, together with a historical sketch of the church and other interesting things, were placed in it. The corner-stone of the new church was laid on September 6th.

—The Morality of Iceland.—It is said that in Iceland there is "no jail nor penitentiary; there is no court and only one policeman. Not a drop of alcoholic liquor is imported or made on the island. There is not an illiterate, and not a child ten years old unable to read.

Correspondence.

THE CLERGY HOUSE OF REST.

Sir,—I am sure you will approve of the principle of "giving praise to whom praise is due." Let this be my plea to you for inserting my letter. I wish to convey to Churchmen and Churchwomen of our diocese the claims which the "Clergy House of Rest, Cacouna, P. Q.," has upon their sympathy and support. I will single out only one case from among the many for which that blessed spot has done more than words can describe or doctors could ever do. That case is my own. I am not ashamed to confess that I am a poor Mission clergyman with a large family. For the last three years, owing to hard work during winter and spring, my health seemed to give out about the month of June. The last two years I was sick unto death. The doctor said you must go away for a change, etc., as soon as you can undertake a journey. But where? and how? Change and travel need means. Well, sir, you know we have no "clerical holiday funds" here as we have them in the Old Country. To whom was I to apply for any such help? But, thank God, here was my friend Canon Dixon and here was Cacouna. Between the two, this year for the third time I was enabled to get the needed change and rest and come home restored to my work and family, hoping to have some years of usefulness yet. The committee of ladies of the "Clergy Rest" sent me \$25, the price of rail fare, and there was the comfortable house with all the beauties of the place and beach and fresh air and salt water and most delightful clerical society and beautiful church and good substantial food and all for the sum of fifty cents per day towards which latter expense Canon Dixon did his share. Cacouna has been to me, shall I say, like life from the dead. The ladies tell me that our diocese has done less for them than all other dioceses from which they ask for help. Our good Bishop to whom I mentioned this fact told me that "they never bring the case before the Synod authorities in a proper manner." This, of course, may be so. But cannot a little committee of ladies be organized in Toronto so as to get more voluntary subscriptions from Church people towards that good work by appointing collectors, etc.? I write all this because my heart overflows with gratitude towards those who have done so much for me. There are many who must feel like me though they don't write to the press about it. During the month of July we were eleven clergymen and all of us felt that there was no place like Cacouna for comfort, health and rest. The work, indeed is unique and for this reason especially, it gives each guest the privilege of mixing with so many of his brother clergy, and the opportunity of exchanging ideas, unobtrusively, and thoughtful and learning from one another useful lessons as to modes of work as well as points of doctrine and practice. I am, dear sir, yours very truly,

A Mission Clergyman.

THE DEEPENING OF THE SPIRITUAL LIFE OF THE CHURCH.

Sir,—In his remarks on Bishop Montgomery's visit to Canada "Spectator" joins issue with those responsible for the arrangements of the visit on the ground that the Bishop "is allowed to come and go and merely touch a handful of our people. This, we think, is a great pity and wholly unnecessary." Is it not a fact, however, that this visit is so purely a business visit that time does not admit of holding public meetings with Bishop Montgomery as the centre of attraction? It is possible also that the Bishop, whose personality is so practical and forceful, is not an orator with the qualities "Spectator" suggests. Many men of practical bent are excellent organizers and managers, but are less persuasive on the platform than in personal conversation. With "Spectator's" conviction "that the pulpit and platform are just as inspiring as they ever were, if occupied by men possessed with a message, etc." I suppose every one will agree. In fact at the present time there is a grand opening in the Church of England in Canada for some such outside influence as "Spectator" rightly yearns after. A year or two ago a forceful Mission was conducted in South Africa by able preachers "possessed with the Message." Here in Manitoba new life is stirring in our English Church congregations. We are not satisfied with being merely more or less respectable members of a venerable

institution. Rather we would be in the fore-front of religious progress, so that the rampant materialism of the day may be substituted by a fervid yet sensible acknowledgement of our duty towards God and man, such as our beloved Church teaches us. Therefore, we need some special effort, some special visit made by a Missioner of our own Church, "destitute of frills," but filled with the old inspiring Message that is just as mighty to save as ever it was. May I, in conclusion, support "Spectator's" appeal to the Canadian Church to take a deep interest in the coming Pan-Anglican Congress? My support as coming from an obscure layman is quite insignificant, but, such as it is, I offer it as an atom to the molecule of discussion. Will our Bishops secure from next year's Synods some crystals of thought and judgment so that our Canadian representatives in 1908 may have something authoritative to say? Diocesanism legitimately falls out of consideration before the imperial gathering of Churchmen at this Pan-Anglican Congress. The object to which the thank-offering will be devoted requires very careful consideration, not to say delicate management. The extension of our Church's borders is urgent throughout the Empire. I would suggest, therefore, the organizing of a band of over-sea Missioners to arouse the whole Church of England to a deeper sense of spiritual obligations.

H. M. Speechly.

SOLUTION OF CHURCH FINANCE.

Sir,—The true solution of Church finance and support lies in my opinion in the plan emphasized by "Layman," 310 Ashland Boulevard, Chicago. Ten cents secures from him the series of pamphlets he issues on this most important subject, which cannot but prove most profitable reading. May earnest thought and prayer here become the parents of action.

Yours truly,
Cecil Crotta.

Family Reading

IN GOD'S HOUSE.

It matters little where I'm led
And placed by usher's hand;
Whether I sit in cushioned pew,
Or at the entrance stand:
It is God's house, and He will be
A kind and gracious host to me.

It matters little what my garb,
If it be plain or fine;
Whether rich silks and jewels bright
Or thread-bare robes be mine:
But God will see if my soul's dress
Is made of Christ's pure righteousness.

It matters little who shall greet,
Or who shall shun me there;
God knows if my heart speaks to Him
In anthem and in prayer:
And I shall surely know if He
Hath spoken gracious words to me.

It matters little what I give,
If it be great or small;
God sits beside His treasury,
And sees and counts it all:
Like a kind father He will take
The least that's given for His sake.

In many homes no word, no smile
Of greeting waits for me;
But here the Father's every child
Must always welcome be.
O house, to weary spirit dear,
I can not come too often here.
—F. H. Marr, in "Southern Churchman."

THE DAILY JAR AND FRET.

With such a thought as this, life is a serious matter. I can quite believe some might think that such a thought would render life a moral paralysis; the terror of making a mistake would take away the courage and the judgment. But we are not left to ourselves, and there is our safety. The surrender of our life to the Redeemer of life is a certain way to the right life. No one need fear mistakes who has truly surrendered his life to Christ. The soul that has dedicated itself to God and lives for Him will be

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kept in the path of safety. If our desire truly is: "Thy will, not mine, be done, O Lord" we may be sure that prayer will be answered. To us a right judgment in all things—all vital matters—will be given: the vision quick to see the significance of these daily choices; the ear alive to the faintest whisper of the Divine voice; the understanding ready to grasp the meaning of what might pass unheeded in the daily jar and fret; all these are ours if we are servants of Jesus Christ.

BRIDAL GARMENTS.

It is interesting to note that the choice of white for wedding dresses is comparatively a modern fashion. The Roman brides wore yellow, and in the most Eastern countries pink is the bridal colour. During the middle ages, the Renaissance brides wore crimson, and most of our Plantagenet and Tudor Queens were married in this vivid hue which is still popular in parts of Brittany where the bride is usually dressed in crimson brocade. It was Mary Stuart who first changed the colour of bridal garments. At her marriage with Francis II. of France, in 1553—which took place not before the altar, but before the great doors of Notre Dame—she was gowned in white brocade, with a train of pale blue Persian velvet six yards in length. This innovation caused quite a stir in the fashionable world of that time. It was not, however, till quite the end of the seventeenth century that pure white—the colour hitherto worn by Royal French widows—became popular for bridal garments in England.

ARTIFICIAL EYES.

As early as 500 B. C. artificial eyes were made by the priests of Rome and Egypt, who practiced as physicians and surgeons. Their methods of eye-making are thus described: On a strip of flesh-tinted linen, two and a quarter by one and a quarter inches, the flat side of a piece of earthenware, modeled life-size and painted to represent the human eye and eyelids are cemented. This linen, coated on the other side with some adhesive substance, was placed over the eye-hole and pressed down. In brief, the artificial eye was worn outside the socket, and though a clumsy substitute, was probably appreciated by the Romans and Egyptians. In the ruins of Pompeii, destroyed in 79 A. D., an eye of this description was discovered.

Not until the sixteenth century do we hear of eyes at all like those of to-day—that is, worn inside the socket. A French surgeon, one Ambroise Paré, invented three artificial eyes. One consisted of an oval plate covered with soft leather, on which an eye was painted. It was attached to the head by a strong steel band. It could have been neither sightly nor comfortable. The second device, and the first known in history to be worn inside the socket, consisted of a hollow globe of gold deftly enameled. The third eye devised by this ingenious gentleman was a shell pattern eye, much like those in use to-day, except that it was of gold and enamel.

Paré's inventions were followed by eyes of painted porcelain, and coloured pearl-white, which became very popular. They were succeeded by eyes of glass, which soon took the place of all others and command popular favour to this day.

Glass eyes were invented about the year 1579, and were crude productions of inferior workmanship, the iris and pupil being hand painted in a far from lifelike manner.

A WASTED DAY.

The day is done,
And I, alas! have wrought no good,
Performed no worthy task of thought or deed,
Albeit small my power, and great my need
I have not done the little that I could.
With shame o'er forfeit hours I brood—
The day is done,

One step behind,
One step through all eternity—
Thus much to lack of what I might have been;
Because the tempter of my life stole in
And took a golden day away from me;
My highest height can never be—
One step behind,

I cannot tell.
What good I might have done this day,
Of thought or deed, that still, when I am gone,
Had long, long years gone singing on and on,
Like some sweet fountain by the dusty wave;
Perhaps some word that God would say—
I cannot tell.



REALIZING OUR VISIONS OF TRUTH.

When visions cease and ideals have perished,
When the heights of perfect living are lost to eyes
turned downward there is peril for the soul. We
live by what we see, not merely by the gifts to
which we have attained. God counts as His
people not only those who have reached the goal,
but also those who are upon the road. Our heart
belongs at the further end of our desire. In lov-
ing Christ, whom as yet we know imperfectly, we
have put ourselves in vital contact with one who
is Himself the truth, in whom all our imperfect
aspirations are to be first purified, then satisfied.

It is God who gives the longing, and He will
not let it die without attainment, if our wills are
true. He corrects our vision as He leads us to-
ward the goal. Peter had a vision of ceremonial
purity which made the Gentiles all unclean; but
God showed him that a true ideal was not a
scornful separation such as he had practiced, but
a helpful mingling which should bring a diviner
purity to the unclean peoples. To Paul he
preaching of the Kingdom of God in Asia was the
great ideal, the opportunity and goal of mission-
ary zeal; but the way of entrance was closed
against him that he might be the founder of the
European Church. We hold our ideals subject
to God's correction, but we may be sure that our
attainment will be more blessed and more useful
than we dreamed. Here on earth we are always
growing, and the wish changes as the knowledge
grows. The pattern of the tent of our abiding is
in the loving thought of Christ.

Even when attainment seems wholly out of
reach, the path of climbing is the way to strength.
All God's denials, all our disappointments, issue
in the transformation and uplift of character. God
may postpone an attainment in order to complete
the man. But the use of vision is to lead us on.
The joy of present effort comes from the wide,
fore-reaching view. No one is really profited by
drudgery, of which he thinks as drudgery,
and nothing more. Our life is not a
treadmill, but a journey. When the hard and
thankless day is thought of as one stage in a day's
road that leads toward home, when self-denial
takes form of service, when postponement of gift
means opportunity of growth, even drudgery puts
on the dignity and glory of a divine calling. It is,
therefore, by the uplifted gaze, the lofty vision,
that we are to attain. All that we can realize of
our best ideals we shall attain in Christ. Our
life is filled with meaning, by His presence and
His trust. Faith, obedience, and service are the
way-marks of our journey. Faith looks up to
Him for guidance. Obedience keeps us on the
road. Service to others, in the experience of
Christians, is the usual medium of God's bestowal
of enlightening grace. "He that doeth the will
shall know," is Christ's law of all attainment.—
"Parish Visitor."



TENDER-HEARTED SOLDIERS.

The seamy side of life in both armies to the
South African war has been duly described by
newspaper correspondents and writers. It is
pleasant to find in a recent account of the work
of the British and Colonial naval brigades that in
some instances, at least, man's inhumanity was
limited to man, and not extended to animals.

In the Paardeberg laager some of the blue-

jackets found three orphaned chickens. These
little balls of yellow fluff were quickly adopted
and soon became great pets, and went with the
brigade to Bloemfontein. During the march the
chicks were stowed in a kettle; but when the men
halted they hopped out, went the round of the
messes for food, returned to their kettle when
tired, and waited to be lifted back into it.

The men had other pets; a wounded dog, which
they carefully tended till he recovered and joined
his master; another dog which had followed them
from Madder camp, and used frequently to make
himself useful by catching horses and bringing
them back; a goat, which lived, or seemed to, on
newspapers and tobacco, and a very wee, miser-
able lamb with sore eyes, which they used to
bathe daily with warm water, and round the neck
of which they tied a ribbon.

On the march to Bloemfontein, while in camp,
an officer saw a blue-jacket discover an ox, sunk
in the muddy river bank, unable to move, and
dying of exhaustion. Jack gave it a kick to see
if it was alive, and sauntered off.

"Cruel brute!" muttered the officer. "He might
let it die in peace!"

In a few minutes back came Jack with a coil
of rope and three chums, and these four, with a
soldier, worked hard for an hour, got the beast
out, dragged it under the shade of a tree, and
brought it water from the river in their hats.

The officer was reclining under a shady tree,
and even then felt half suffocated by the heat.
The men were exposed to the full glare of the
mid-day sun; they had been working hard all the
morning in the open, and had given up their
well-earned rest under a wagon to save a beast.



DOGMA.

"Have you ever thought," he asked, "those of
you who are struggling through the mists of
doubt, that there is one thing you cannot disbel-
ieve: That here, at the beginning of the twen-
tieth century, there is one Person who has ten
millions times more influence than any one else?
There He stands like a column on a plain of his-
tory, with ten times the authority of all the
statesmen and philosophers of the world, and
that personality is Jesus Christ. Have you ever
thought of the miracle that, born in narrow sur-
roundings amongst a tribe of Jews, He is to-day
the one Man that appeals to all the races of the
known world, among all the progressive races of
the world an Ideal which not only satisfies the
conscience, but educates it? . . . There is
nothing more utterly misleading than the attempt
in some quarters to distinguish between dogma
and practical religion. Dogma. Why, dogma
simply means definite religious truth. To
say you believe in God is a dogma. To say
you believe that Jesus Christ is the Son of God
is a dogma. . . . If such an idea is allowed
to be current, that dogma and practical religion
are not identical, we shall substitute for a Chris-
tianity resting firmly on religious truth a thin
vener of Christian sentiment."—Bishop of Lon-
don.



THE SOUL VISITED.

God visits a soul when he brings before it a
new vision of truth or duty, a new range of op-
portunities, a new endowment of force as well as
insight, at some time to which all that precedes
has led up, and from which all that follows de-
pends in its solemn history. No Divine visitation
leaves us where it found us; it always leaves us
better or worse; if not better, then certainly
worse.—H. P. Liddon.



THE HASTY WORD.

To think before you speak is so wise an axiom,
says Margaret Sangster, that one would hardly
think it needful to emphasize it by repetition.
And yet in how many cases the hasty temper
flashes out in the hasty word, and the latter does
its work with the precision and the pain of the
swift stiletto! Singularly enough, the hasty
word oftenest wounds those who love one an-
other dearly, and the very closeness of their in-
timacy affords them opportunity for the sudden
thrust. But though the hasty word may be for-
given, it is not at once forgotten. It has flawed
the crystal of our friendship; the place may be
cemented, but there is a shadowy scar on the
gleaming surface. Oh, if the word of haste had
but been left unspoken; if the strong hand of
patience had but held back the sword as it was
about to strike—

THE CLERGYMAN AND PEDDLER.

A clergyman who longed to trace
Amid his flock a word of grace,
And mourned because, he knew not why,
Yon fleece kept wet while his was dry,
While thinking what he could do more,
Heard some one rapping at the door—
And, opening it, there met his view
A dear old brother whom he knew,
Who had got down by worldly blows
From wealth, to peddling cast-off clothes.
"Come in, my brother," said the pastor,
"Perhaps my trouble you can master;
For since the summer you withdrew,
My converts have been very few."
"I can," the peddler said, "unroll
Something, perchance, to ease your soul,
And—to cut short all fulsome speeches—
Bring me a pair of your old breeches."
The clothes were bought, the peddler gazed,
And said, "No longer be amazed;
The gloss upon his cloth this such
I think, perhaps, you sit too much,
Building air-castles bright and gay,
Which Satan loves to blow away.
And here, behold, as I am born,
The nap from neither knee is worn!
He who would great revivals see,
Must wear his pants out on the knee,
For such the lever prayer supplies—
When pastors kneel their churches rise."
—The Church in Georgia.



SPREADING TROUBLE.

Promiscuous announcing of our own hardships
never does any good, and usually works a twofold
harm. "I've had a terrible summer of it," ex-
claimed a woman in a loud tone to her com-
panion in a trolley car. By that unnecessary ut-
terance she increased her own burden and passed
on some of it to her listeners. Her surest way to
have lightened her burden and to have made her
summer a little less "terrible" would have been
for her to forget herself for a few minutes by in-
teresting herself in her companion, and, by a word
if nothing else, striving to brighten that one's life.
The chronic grumbler is hard on others, but still
harder on himself. The one who resolutely re-
fuses to talk of his own troubles is on the high
road to their entire overcoming.



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To him who nearest climbs to heaven.



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British and Foreign.

The fine old parish church, Cuckney, Horkshop, which dates back to the thirteenth century, is to be restored. The Duke of Portland has promised £1,500.

The Bishop and officers have received and gratefully acknowledge the handsome contribution of £2,000 to the Bishop of Birmingham's fund from the executors of the late Mrs. Hannah Finnie, of Malvern Wells.

Rev. Prebendary Carlile, Honorary Chief Secretary, says the Church Army desires to send 20,000 emigrants to Canada next year and makes an appeal for £100,000 for that purpose.

Lady Sophia Palmer has just completed the decoration of Blackmoor Church, which she has been paneling in carved oak, as a memorial to her parents, the Earl and Countess of Selborne.

The Rev. J. F. Buxton, M. A., of Clare College, has just left Cambridge after nine years' work as Vicar of St. Giles and St. Peter. The latter is the smallest church in the town, and one of the oldest. It only accommodates thirty-four people, inclusive of the clergy.

The amount contributed to the fund which is being raised for the establishment of the new diocese of Suffolk now exceeds £10,000. It will be remembered that the new diocese is to be carved out of the existing dioceses of Norwich and Ely.

A silver almsdish which has been in use at Little Horsted Church, near Uckfield, for 200 years, has been stolen. An entrance into the church was secured through a small window, and the almsdish was taken from a safe which was forced open.

The students of Harvard University, U. S. A., have offered to restore the ancient Chapel of St. John in the north choir aisle of Southwark Cathedral in memory of their great founder, while a member of the Cathedral Chapter has generously purchased a piece of the adjoining ground as a site for a new vestry.

A novel plan is being adopted at St. Cuthbert's Church, Wood-green, to provide the wherewithal to purchase a new organ. The parishioners are afforded an opportunity of purchasing their "favorite notes, pedals, or stops." The cost of the notes is £1 1s. each, the pedals £1 10s. A substantial sum has already been raised.

The Bishop of Carlisle, in Holy Trinity Church, Ulverston, dedicated a stained-glass window erected by the parishioners and friends in memory of the late Vicar, the Rev. Canon Ayre. The Bishop, in his address, paid a warm tribute to the life and work of Canon Ayre, who was Vicar of the parish for thirty-two years.

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The Vicar of North Weald, the Rev. C. S. K. Ryan, has made an interesting discovery in the belfry of the church. A small chamber has been found built in the wall in which is a fireplace and other fittings. It is supposed to have been used for the lodgement and hiding-place of monks travelling in troublous times from Waltham Abbey into Essex.

In the presence of a large gathering of relations and friends, the Rev. R. D. Cooke, Vicar, dedicated lately in Ipplepen Church, Devon, the beautiful stained glass or the east window, presented by Mr. J. S. Raynes, of Newcastle-on-Tyne in memory of his mother, Elizabeth J. Raynes, a member of an old Ipplepen family. The subject of the window is our Lord enthroned in majesty, surrounded by angels worshipping and singing. The fifteenth century ancient glass in the tracery, with the figures of saints, and the arms—amongst others—of Bishop Grandison (Bishop of Exeter, 1327-69), and Bishop Lacy (1420-55) has not been interfered with, its brilliant colorings being brought into harmony with the new glass by glazing at the back with quarries of the same tone.

The altar and other ornaments in the chapel of All Saints, Truro Cathedral, have been dedicated by the Bishop of St. Germans. The little sanctuary, enshrined within the mother church, is enclosed by two very beautiful carved oak screens, and in it various services for missionary intercession, and of the Guild of Cathedral Workers hitherto conducted in the north choir aisle, will be held. Its main use, however, is to afford a quiet place in the Cathedral

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for private devotion. The chapel has been furnished by means of a bequest to provide a memorial of her husband, the Rev. George Richard Scobell, of Cuddesdon College, Vicar of Bickleigh, Devon, who died January 22nd, 1894, by his widow. To the fittings furnished by the legacy some additional gifts have been presented by relatives of Mrs. Scobell, and further offerings will be made.

The Royal Chapel of St. Katharine's has a most interesting history. Originally at St. Katharine's Docks and founded by Queen Matilda in 1148, for the repose of the souls of her two children, she secured to herself and the Queens of England the sole appointments connected with it. It is an Ecclesiastical Community under the control of the Queen-Consort, with a Master (akin to the Master of the Temple, or the dean of a cathedral); the chapel itself dates from the time of Queen Philippa, and had a guild and hospital (hence it is sometimes called St. Katharine's Hospital) attached to it, numbering many eminent associates, such as Cardinal Wolsey, the Dukes of Buckingham and Norfolk and others. It was removed to its present site in 1825, still retaining its ancient constitution and associated with memories of the past. The position to which her Majesty has appointed Canon Holmes is one which offers vast opportunities which we are sure he will not be backward to take.

After a third attempt the election of a Bishop for the Diocese of Argyll has ended in a deadlock, and the election now lapses to the Bishops. The circumstances of this elec-

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tion are somewhat peculiar. The clergy of the diocese have almost unanimously voted at the three elections for the Dean of the diocese, who failed to secure the requisite majority of the lay vote. It is not on personal grounds that the laity refuse to accept the Dean, as several of the lay electors were careful to state. The Dean is deservedly popular not only in Argyll, but throughout the Church. He is, however, a pronounced High Churchman, and he was practically nominated for the Bishopric by the late Bishop. It is on these grounds that the laity, with a few exceptions, voted against him. They apparently think that the clerical vote has been influenced by the well-known wish of the late Bishop, and that if the Dean was elected a precedent would be set. The fact that the Dean's High Churchmanship has rather militated against his success at this election might be noted by those who appear to think that the Church in Scotland is nothing if not ritualistic.

The sudden death of Mr. Seddon (the late Premier of New Zealand) caused a most profound sensation from one end of the colony to the other. Memorial services were held, and references to the career and character of the deceased statesman were made in almost every church in the colony. Preaching in St. Paul's pro-Cathedral, the Bishop of Wellington said that Mr. Seddon was born to rule, and how diligently he employed the gifts God gave him, now quickly the talents entrusted to him multiplied in his keeping, we had been forcibly reminded from one who knew him well—a political opponent who never failed in generous admiration of the sterling qualities of his great rival. After a reference to the Premier's hopefulness and promptitude of action in the early stages of the Anglo-Boer War, when the hearts of most of us were full of gloomy forebodings, Dr. Wallis said: It was not on that achievement Mr. Seddon would have based his claim to our gratitude had he been alive and with us to-day; but rather that he had made this country a poor man's home; that he had provided a simple method for adjusting those disputes between employer and employed; that by legislation, which at almost the last moment of his life he was striving to make more perfect, he had saved the working-man in this land from the dread that haunts his brother in the home-land of the workhouse in his old age and at his death a pauper's grave. He was a true friend to the distressed European and Maori alike. Many families could tell of helpful messages of comfort received in their hour of sorrow; many a miner on the West Coast, many an ex-Government servant who had fallen on evil days, gratefully remembered words and deeds of kindness unrecorded and unknown. Having regard to these things, and the beauty and purity of that home life known to all, they reverently commended him in the name of our Saviour Jesus Christ to the tender mercies of God, certain that all the good they had seen and prized in any one of our fellow-servants was more plainly seen by the Master and prized by Him more dearly.

Children's Department.

THE POLITE DONKEY.

A little gray Donkey lived in toy-shop window. He wore a russet leather bridle and a red saddle. He had plenty of bright green hay ready to be eaten, though, as a matter of fact, he never did eat; for he rather liked having a "gone feeling" in his stomach. You see he always had had a "gone feeling" and he was used to

DO YOUR MEALS FIT?

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Did your last meal taste deliciously good to you, and did you eat all you wanted? Could you have patted your rotundity in glee and felt proud of your appetite and of your good strong stomach? Do you feel rosy now because your last meal gave you no inconvenience whatever? If not, you have dyspepsia in some form, and probably never realized it.

If you have the least trouble in your stomach after eating, no matter how little or how much you eat, there is trouble brewing and you must correct it at once.

Most all stomach troubles come from poor, weak, scanty gastric juice, that precious liquid which ought to turn your food into rich red blood.

If you have nausea, your gastric juice is weak. If you have sour risings or belchings, your food is fermenting; your gastric juice is weak. If you have loss of appetite, your gastric juice is weak. If you have a bloaty feeling or aversion to food, your gastric juice is weak.

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Now think—one grain of one of the ingredients of these wonderful little tablets digests 3,000 grains of food. They are several times more powerful than the gastric juice in a good, strong, powerful stomach. They actually digest your food for you. Besides they increase the flow of gastric juice, just what you need to get all the good possible out of everything you eat. You will never have that "lump of lead" in your stomach nor any other stomach trouble after taking Stuart's Dyspepsia Tablets. Then everything you eat will be digested, it will give you strength, vim, energy and a rosy disposition. You'll feel good all around your waist line after every meal and it will make you feel good all over.

Stuart's Dyspepsia Tablets will make you feel happy after eating a good, hearty meal. Take one or two after eating. You'll feel fine—then your meals will fit, no matter what or when you eat.

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it; if he thought about it at all, he supposed that all donkeys had it.

The other animals who lived in the window were made all in one piece, and stood quite still, staring out into the street with their round eyes. But the little gray Donkey had his head hung inside of his neck, on a neat gilt hook; and as he was a very

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polite Donkey, he bowed very gently, all day, to the passers-by.

But no one ever bowed to him in return, and the little gray Donkey finally became quite sad.

"Why are you so sad, little gray Donkey?" said his friend, the Jack-in-the-Box, one day. "You have a russet bridle, a red saddle, a pile of bright green hay, and your head is hung on a shiny gilt hook. Why are you not happy and gay, as I am? I feel like a Johnny-jumpup in the springtime!"

And the Jack-in-the-Box stretched himself up as far as he could, to show how springy he felt.

"Alas!" said the little gray Donkey, "all day long I bow politely to all who pass our window; but no one ever bows to me in return, and this makes me feel lonely and neglected."

And he wagged his head up and down very mournfully.

It was just then that little Edward and his nurse stopped before the toy-shop window.

Little Edward wore a white, furry cap. He had curly yellow hair and pink cheeks and big, bright eyes.

"O mammy!" cried little Edward, "see the little gray Donkey! See him wag his head! He is bowing to me."

Now, Edward was a very polite little boy, and, when he saw that the little gray Donkey was bowing, he bowed his own head in return. The little gray Donkey was delighted. He felt very sure that this was the prettiest and most polite little boy in the world, and so he bowed again.

So they stood bowing to each other for some time, and little Edward bobbed his head up and down till his yellow curls flew up in the air, and the furry, white cap slipped down over his big, bright eyes. And the little gray Donkey wagged his head faster and faster, until at last he wagged it off the gilt hook entirely, and there lay the little gray Donkey's head on the floor in front of himself, with one ear broken off.

"Mamma," said little Edward to his mother when he went home from his walk, "a little gray Donkey bowed to me, and I bowed to him, and I bowed my cap off; but the little gray Donkey bowed his head off. I think he was too polite, don't you?"

And whenever little Edward thought of the little gray Donkey after that, he felt that the Donkey had been too polite.

But the little gray Donkey was

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quite happy on the shelf where they put him away, after they had hung his head again on the neat gilt hook, because he remembered that, when he made his last bows, a little boy with yellow curls and pink cheeks had bowed to him in return; and it never once occurred to him that he had been too polite.

And the Jack-in-the-Box went on feeling gay and springy like a Johnny-jumpup.—Mary Mitchell Brown, in *Little Folks*.

A VERY IMPOLITE DOG.

A man in New York State is the owner of a small but pure-blooded Skye terrier, named Rex, whose intelligence is remarkable. Some of Rex's bright performances certainly are the result of reasoning power, which used to be regarded as the gift of the human family only.

Rex sleeps at the foot of his master's bed upon a soft rug of his own. He is a dog of good habits, better behaved than many children, in fact; but, like a child, he insists upon his rights; his own spot before the fire, his own corner of the sofa, his own bed, and what is most interesting, his own bedtime.

Often in the evening, when visitors remain beyond ten o'clock, Rex enters the parlor, walks anxiously about, lies down in the very midst of the circle with a wearied air that cannot be mistaken. If the visitors still remain he will rise and yawn, then mildly whine, and with rapidly wagging tail, seek his master's side, and look expectantly up into his face, as if to say: "Why don't they go, so that we may retire."

If all these tactics fail, he will drop his ears and tail, and walk to the door, sometimes giving a sharp, cross

bark, his whole manner indicating deep disapproval of such late hours.

Twice in his life he has done more than to hint at his wishes on occasions of this kind. One wet evening a stranger, who was calling upon Rex's mistress, left his rubbers near the hall door. With the privilege of an old friend, his call was extended beyond the hour for Rex's retirement. As usual, the dog displayed his sleepiness and evident opinion that the gentleman was overstaying his welcome, but no notice was taken of him until, with an air of desperation, he marched into the parlor with one of the caller's rubbers, laid it at his feet, and then quickly returned with the other, which he placed beside it. Then, with a triumphant gleam in his eyes, he backed off, and stood looking at the stranger as if to say: "There! Do you understand that hint?"

His second exploit was even more remarkable. On this occasion, half a dozen people had been playing whist with his master and mistress. When the game was over, between ten and eleven o'clock, they still stood or sat about the room, engaged in conversation.

Rex was tired and thoroughly out of humor, no one seemed to give a thought to him, and nothing that he could do attracted any attention. There were too many visitors to urge them to depart by producing their overshoes, even if they wore them, but a brilliant idea came to him. He dashed upstairs to the sleeping rooms, seized his master's night-gown, which lay ready for use upon the bed, and dragging it behind him, spread it at his master's feet in the parlor below, in full view of the assembled guests.

The stratagem was a brilliant success, for, amid shouts of laughter and the consternation of the master, the callers said good-night.

JENNY'S LESSON.

"Jenny," said a very tired mother to her daughter one afternoon, "will you help me sew this braid on your sister's dress?"

"O, mother how can you ask me to help you, when you know that it takes all my time to make these pictures?"

"What pictures?" inquired her mother.

"Why, a lot of us girls met yesterday at Kate Eaton's house and formed a club. We call it the 'Busy Workers,' because we will be always helping the poor. We are making pictures for the poor sick children in the New York Hospital. Do you not think it a good plan?"

"Perhaps it is," said the mother absently.

So Jenny, leaving her mother to sew on the braid, started upstairs to make pictures. She had not been up there very long when Kate Easton came in.

"Well, Kate," said Jenny, "I thought that you were never coming."

"I would have been here sooner, but we had company for dinner, and Chloe had so many dishes to wash

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that I stayed to help her."

"Well, Kate Easton, you shock me! The very idea of your helping your servant," said Jenny, very much surprised.

"Now look here Jenny, didn't we form a club, and each promise to do all we could to help others?"

"Well, that hasn't anything to do with helping servants wash dishes," said Jenny.

"Yes it has, too. I couldn't go out trying to help other people all the time knowing that mother or some of the servants would be glad for my help. Do you think that you could?"

"O, I don't know," said Jenny. After a pleasant afternoon, at tea time Kate went home. As soon as she was gone, Jenny came downstairs and went to her mother. "Mother," she said, "have you sewed the braid on Nettie's dress?"

"No replied her mother, "I have not been able to get it done."

"Then I will help you, mother; and after this I mean always to help you first, and then work for any others that I can help."

And after that Jenny always helped the people inside her home first, and then helped outsiders all that she could.

DON'T STOP FOR THORNS.

Well, I declare!" exclaimed one of a dozen berry-pickers, "if Maude hasn't filled another basket! Her row must be a good one!"

"Oh, no, it isn't," replied another girl; "for it was all picked over day before yesterday. It is just because she doesn't stop for the thorns, that's all."

"Well," said the other, impatiently, "I'm glad I can wear gloves, and don't have to tear my hands out for a few pennies!"

Of course, Maude paid her way to college that fall. The other girls didn't. Why? Because they didn't have any chance!

Such is human nature. A great chance came to Maude that summer in fruit and berry-picking.

She saw it, and though it was a way of thorns and pain and incon-

venience, she was strong enough and brave enough to go ahead and win.

So opportunities come to all of us, and we must see to it that we are brave enough to disregard the thorns for the prize.

What a sad picture is that of the man or the woman who "never had a chance."

The expression tells its own story. It is the berry-patch again with its way of thorns. It tells of many opportunities, many chances, but none wholly free from the thorns and thistles that were sent to be blessings.

How shall it be with you? You have in you the making of a great man, a great woman, but have you the price-less dare of the great? Have you the lion-heart? If you haven't, O boy, O girl, I want to tell you right now you had better put away your dream of greatness. You cannot succeed unless you are willing at every step to pay the price of success and the price of success is dare.—Parish Visitor.

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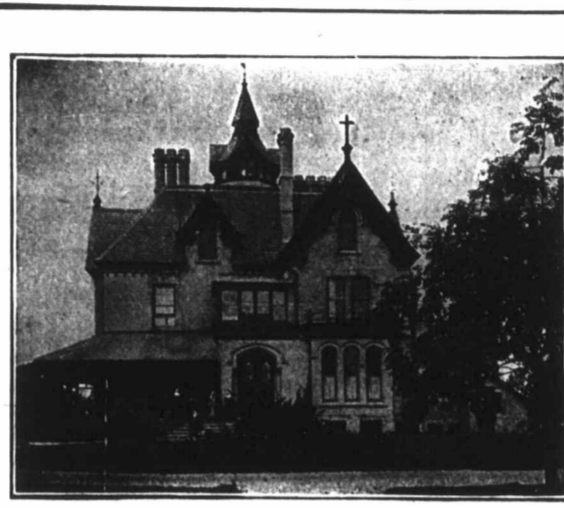
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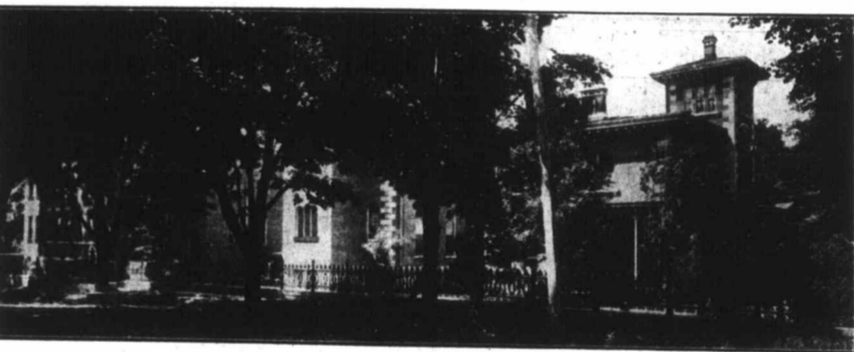


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