

Canadian Churchman

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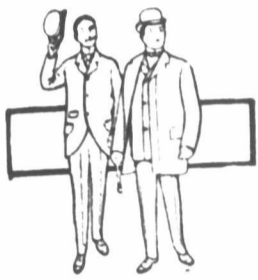
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Vol. 26.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 6, 1900.

[No. 33.

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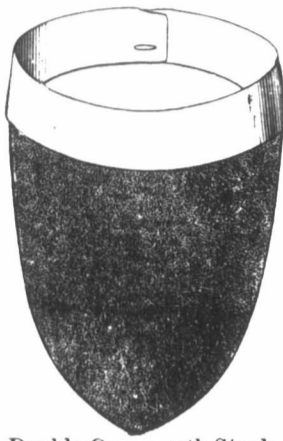
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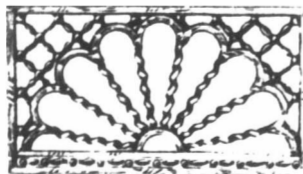
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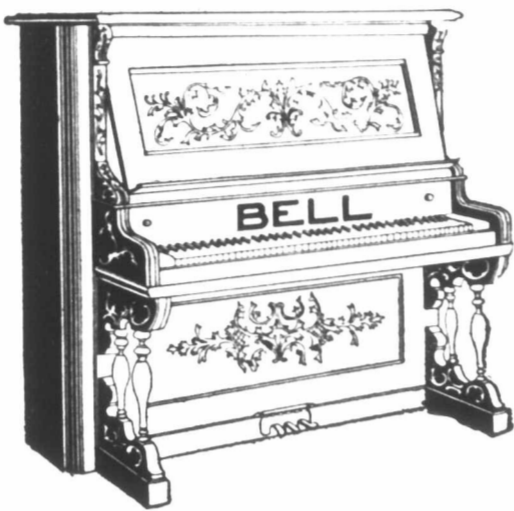


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LESSONS FOR SUNDAYS AND HOLY DAYS.

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THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 172, 173, 472, 552.
Processional: 33, 165, 236, 393.
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Children's Hymns: 194, 337, 341, 346.
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FOURTEENTH SUNDAY AFTER TRINITY.

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Processional: 33, 165, 236, 393.
Offertory: 366, 367, 378, 517.
Children's Hymns: 194, 337, 341, 346.
General Hymns: 2, 18, 36, 178.

The Work of a Bishop.

The work of a Bishop is comprehensive and diverse. We all have our notions of what a bishop should be and do; and we are apt to fasten our attention on the kind of work which we expect, and to judge a Bishop by his doing or not doing of that particular work. Such was, to some extent, the fate of the first Bishop of Liverpool, Dr. Ryle, lately deceased. To many it was a disappointment that he was not a cathedral-builder, like Dr. Benson, when Bishop of Truro, though in that respect, the Bishop of Liverpool was just like Cardinal Manning. The Bell-Cox case was, of course, a great misfortune, although it was by no means certain that the Bishop could have avoided dealing with that case. On the pastoral side of his high office, however, Dr. Ryle was very successful. In the twenty years of his episcopate, forty-two new churches and forty-

eight new mission halls were built, and in the ranks of his clergy the number of incumbents rose from 170 to 206, and that of the curates from 120 to 220. The Bishop grappled, too, with the problem of "poor livings," with the result that now there are but few livings in the Liverpool diocese under £250 a year, whilst there is a Pension Fund of £1,000 a year for the relief of superannuated clergy. It would be a harsh judgment that could regard such an episcopate as unfruitful. Indeed, these things are the permanent works and fruits of Christian labour and effort. It is not the building of churches, however necessary, that Christ commended to His apostles, but the preaching of the Gospel, and to this end we must sustain our preachers.

The Epistle to the Hebrews.

The authorship of the Epistle to the Hebrews is one of those questions which biblical critics have seldom proposed to settle. Origen declared that God alone knew who the author was. Luther suggested Apollos, and many have followed him. Others preferred Barnabas, and others Luke or Clement. Recently there has been a tendency to assign the epistle to someone writing under the influence of St. Paul, or perhaps shortly after his death. Dr. Harnack declares that the epistle must be the work of some well-known teacher of Christianity, who was in close companionship with Paul and Timothy. Internal evidence shows that the author must actually have lived among those whom he addressed, his letter to them being written while he was absent for a time from them. Who, then, is the author? Professor Harnack's conditions would rule out Luke, Barnabas, Apollos, and Clement. No possible author remains, of whom we have any knowledge, but those whom Paul saluted, as follows: "Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks." This husband and wife were probably influential and experienced Christian teachers, for through them Apollos, a man of culture, was won over to Christianity that he "mightily convinced the Jews." Prisca (or Priscilla), and Aquila undoubtedly had a little church in their house in Rome (as they had had in Ephesus), and to the congregation worshipping there must have addressed this epistle, if they were its authors. An indication that they were its authors is supposed to be found in the frequent interchange of the personal pronoun from "we" to "I," and from "I" to "we." As Prisca's name is generally mentioned before Aquila's, she was perhaps a more important personage than her husband. Professor Harnack's theory that she was the author of the epistle is as ingenious as it is daring.

The Revised Version.

Many of those who are not disposed to adopt the Revised Version are yet deeply

aware of the absurdity of continuing to read passages which everyone recognizes as not representing accurately the original. A scheme has, therefore, been devised in the American Church for the introduction of a number of marginal readings from the Revised Version, which the officiating minister may use at his discretion. A commission has been appointed, chiefly under the influence of Bishop Hall, of Vermont, charged with the responsibility of selecting the readings to be placed in the margin. This commission has recently held its long summer meeting at Burlington, Vt., the members being entertained at the Bishop's residence. The Bishops of New Hampshire, Pittsburgh, and Vermont were present, and the Rev. Drs. Binney and Body, and the Rev. T. J. Packard. The Bishops of Kentucky and Tennessee were unavoidably absent. The commission sat for nearly three weeks, and accomplished a good deal of work. The revision of the report of the New Testament has now been completed, and marginal readings have been agreed on for a considerable part of the Old Testament books. The commission will meet again in the winter at New York, and it is hoped that either then or at Easter the work may be finished and the report prepared. This is all very well; but we imagine it will be a most difficult scheme to work. It might be better frankly to adopt the Revised Version.

Vacation Schools.

A very remarkable innovation in the way of school keeping has been started in the United States, promising a kind of revolution in our views of education. The idea that children do not like to go to school is seriously invaded by the success of vacation schools. These institutions, which are coming to be permanent features of summer life in all our large cities, have long waiting lists. The time approaches nearer every year when the community shall be unwilling to have its great school houses lie idle during a fourth part of the year. The time must come when they shall be used in the evening as well as during the day, and in the summer as well as during the rest of the year. This summer in Chicago four school-houses will be used for vacation purposes, with four hundred children in each school. Last year the vacation children were given thirty or forty excursions to parks and suburbs. The plan proved a success in every way, and will be repeated this year. A good deal of emphasis is to be put this summer upon the matter of music. The instructors in that department will teach patriotic songs of various nations, showing the beauty and meaning of each, and calling on all to admire each song. The purpose is to overcome, so far as possible, racial prejudices. The Chicago women's clubs give most of the money for the work. They have, however, so effectively proved

the need of such institutions in the city. They hope this year the municipal authorities may imitate the wise generosity of New York City, which last year supported ten schools and three play grounds, at an expense of \$50,000.

Criticism Forbidden.

The authorities of the Roman Church are generally credited with a far-seeing prudence—the wisdom of the serpent—if not the harmlessness of the dove; and, in the United States, some of the bishops seem to have reconciled themselves to Democracy. The old world bishops do not, however, as yet seem quite prepared to "Americanize." Dr. Bagshawe, Roman Catholic Bishop of Nottingham, has given orders to his clergy not to publish any reflections upon their Bishop; and in answer to a Roman Catholic editor, who asked, by telegram, if he had really done this, has sent the following: "Sir, it would almost appear from your telegram that you think the press and the public are the divinely constituted judges of a Bishop's government of his diocese. I think this attitude is one of the worst and most dangerous evils afflicting the Church of [he means in] England. I cannot hinder your usurping this office, but I decline to be a party to your doing so." One can understand that this kind of attitude might have been effectual in days gone by, but hardly at the end of the nineteenth century. There may be some faithful sons of the Church who will always do as they are bid; but most in these days are so infected with the spirit of liberty that such an admonition will with them have an effect quite the reverse of that which is intended.

The Origin of the Troubles in China.

It will be a long time before we understand all the roots of the troubles in China. Probably there is a concurrence of many causes which we shall not understand for a very long time. In the meantime, many will be sure to pitch upon the missionaries as the causes of the troubles; and it is well that we should give heed to the testimonies on the other side. And there is one from a Presbyterian missionary at Hangechow, which may help us to arrive at right conclusions, and which may especially help to correct the false impression that Christian missionaries are primarily responsible for the outbreak there. He traces the causes of the movement to the political action of the Germans at Kiaochau, of the Russians in Manchuria, of the British at Wei Hai Wei, and of the French on the Tonkin frontier. This last Government has, he says, occasionally made missionaries its political agents, but nothing can be more unjust than to make them the cause of an uprising of which they were the first victims. It may be that these statements may have to be modified by further information; but at any rate they may contribute something to our information on the important questions which may take decades to thresh out, and which deeply and powerfully affect the civilization of the whole world.

The Murderer of King Humbert.

Hardly any punishment could be deemed too severe for the murderer of the King of Italy. A crime so horrible, so unjustifiable from every point of view, deserved the extreme penalty of the law—death. But it appears that the law of Italy, which makes death the penalty of treason, does not make it the penalty of murder. Consequently the miserable man is consigned, first, to solitary confinement where he is provided with no more than the absolute necessities of life, and for a certain time will never hear the voice of man. Death—even death with torture would be less terrible than this; yet this may do more to strike terror into the hearts of his fellow-conspirators.

The Late Professor Jowett.

Everyone has heard of the great Professor Jowett, Fellow, and afterwards Master of Balliol College, Oxford—a very great man in the estimation of many of his disciples, and no less in his own estimation. It was said of Dr. Whewell, Master of the great Cambridge College, Trinity, that science was his forte and omniscience his foible. Of Jowett the estimation was somewhat different, but partly to the same effect. Here is a short stanza which should not be forgotten. The Professor himself is obviously the speaker:

"I am the Rev. Professor Jowett,
All that there is to know I know it.
I am the Master of this College,
And what I don't know isn't knowledge."

Dispensations.

Here is a subject on which the widest difference of opinion prevails—some regarding them as mere inventions of casuistical Jesuits, and others considering them as a necessary part of Christian government and discipline. A kind of controversy on the subject has taken place in the columns of the "Living Church," arising out of a statement on the subject of dispensations, made by a learned Doctor of Divinity. "I have read and heard," he said, "of priests applying to bishops to dispense them from fasting, etc. If a Bishop chooses to comply with such applications, there is no harm done. Most bishops would reply: 'My dear little boy, do as you like.'" Now, we entirely agree with the clergyman who protested against this mode of dealing with the subject. The Kingdom of God, in general, may be said to be governed by principles which every individual Christian must interpret for himself. But every organized Christian Church is governed by rules framed by authority and binding upon its members. Now these are not rules of Judaic strictness which must be obeyed in the letter. They may be set aside for good and sufficient reason. Sometimes this may be done, nay, must be done, by the authority of the individual conscience. But there are times and cases in which a sensitive conscience may hesitate to set aside a rule of the Church, and may feel the need of direction from one in authority. In such a case it would obviously be the proper course to apply to one's parish priest, or to the Bishop of the

diocese; and we hold that any such ecclesiastic would be lacking in a proper sense of duty, who should give no other counsel than: Do as you like. We are here dealing with a question of real importance, which is sometimes treated with levity; and we believe that we have set forth the truth and common sense of the subject.

Seats in Church.

Some time ago we referred to the difficulty of carrying out on any system the seating of the people in church. Among other methods we drew attention to the plan of dividing the church into two parts, giving one side to seatholders, and the other to any who might choose to take possession of them. We have an interesting testimony on this subject from the incumbent of St. Thomas', Regent St., London, who, in being interviewed by the representative of "Church Bells," spoke of his own church as "free and open," adding that there was no question of altering it; but at the same time declaring that, if he were building a church he "should have it divided up the middle, half free and half rented," on the ground that "families like to sit together, and so long as the free seats are as good as the others, there is much to be said for pew-rents." We commend this testimony to our readers, not as by any means settling this question, but as a contribution of some value, which may well be taken account of, in coming to a decision on this point.

CHURCH WARFARE IN ENGLAND.

Undoubtedly it is war, and war in the Church of England that we are now forced to hear of; and it seems to grow more bitter as it goes on, and with less disposition on the part of the combatants to meet each other half way. Thus the Round-Table Conference, which at one time seemed to promise good results, now appears to have fallen through. Prebendary Webb-Peplow and Lord Halifax having receded in opposite directions. Considering the recent stand taken by the E.C.U., this is not perhaps wonderful; but for all that it is lamentable, and it does undoubtedly bode ill for the future of the Church of England. Already we are told preparations are being made for a conflict in the new Parliament, which will probably assemble during the next year. Candidates for seats in the House of Commons are beginning to make their appeal to the Protestant or anti-Protestant sentiments of the electors, and there is every prospect of the religious controversy coming to the front. Even in Parliament, as now constituted, questions are arising as to the exercise of Church patronage, and there can be no doubt that the Church question may conduce to the strengthening or the weakening of a ministry. Thus quite recently, Mr. S. Gedge asked the First Lord of the Treasury, Mr. Balfour, whether, in view of the resolution passed by the House on April 11th, 1899, and of the fact that since that day thirteen clergymen had received ecclesiastical preferment in the

gift of the Crown, who were members either of the English Church Union or of the Confraternity of the Blessed Sacrament, or of both; the Minister, who recommended the respective appointments, satisfied himself, in accordance with the said resolution, that the clergymen in question would obey the law as declared by the courts which had jurisdiction in matters ecclesiastical. Mr. Balfour's reply was as follows: "My honourable friend has been good enough to supply me with the names of the clergymen referred to, and I find that he holds me responsible for four of the appointments. As a matter of fact, I am only responsible for three, as the fourth is not a Crown appointment. Of the three, one appointment was made before the resolution was passed. A second was not an appointment at all, but was the result of an exchange; and the remaining one was in respect of a poor living in Crown patronage which had lapsed to the Crown, because it could not be filled, and which had been unfilled for some years. All these gentlemen before appointment gave a formal promise to obey their Bishop." Now, this in itself may seem a very small matter; but it is indicative of much greater things beneath. It gives evidence of the prevalence of feelings of doubt and suspicion, which must in every way be injurious to the Church and to religion. It is not at all a pleasant thing that clergymen should be specially required to give pledges or promises of this kind. Many clergymen would resent any such demand as casting a doubt upon their honour. Yet things have come to such a pass that it seems necessary to demand such promises, and clergymen do not seem to feel dishonoured by giving them. The remedy would seem to be simple and we hope not impossible—namely in strict obedience. We believe, from our heart, that it would be far more to the ultimate advantage even of the advanced party to "give in." Surely they have heard the saying: "Reculer pour mieux sauter."

FROEBEL'S EDUCATION OF MAN.

By this time we may be supposed to know substantially what is to be said against Froebel's book, and therefore it may be useful to say whether these objections seem valid.

i. First, it is said, that Froebel is obscure. It must be granted that German writers are not, as a rule, distinguished for lucidity of style. Yet many think that we have some compensation for this defect in the profundity of many of their thinkers. On this subject the writer will venture to quote the great Bishop Butler, an acknowledged authority with all Anglican divines. He remarks in the Preface to his *Three Sermons on Human Nature* (Section 4 in Mr. Gladstone's edition, to which the references are here given): "It must be acknowledged that some of the following discourses are very abstruse and difficult; or, if you please, obscure; but I must take leave to add that those alone are judges whether or no and how far this is a fault, who are judges whether or no and how far it might have been avoided; those only who will be at the trouble to understand what is here said, and to see how far the things here insisted upon, and not other things, might have been put in a plainer manner; which yet I am very far from asserting that they could not." Words like these are altogether worthy of Butler, and

deserve thoughtful consideration from all humble and reasonable students of these difficult subjects. They certainly are applicable to Froebel and his readers.

ii. Froebel is charged with Pantheism—a charge often very lightly made, and, as it seems to the present writer, a very cruel charge, unless it can be supported by serious proofs. What is Pantheism? Here is a definition sufficiently general: "The doctrine that the universe, taken or conceived of as a whole, is God; or the system of theology in which it is maintained that the universe, man included, is God, or simply modes or manifestations of God." To this we must add that God, in this view, is neither self-conscious nor voluntary. Now it is ridiculous to charge Froebel with this theory. Let us glance at the passages which have been selected, for this purpose, from his book. More particularly let us examine pages 1, 2, 30. "In all things," he says, "there lives and reigns an eternal Law." Law is everywhere. No fate, no chance governs the world. "This all-controlling law is necessarily based on an all-pervading, energetic, living, self-conscious, and hence, Eternal Unity. . . . This Unity is God. All things have come from the Divine Unity, from God, and have their origin in the Divine Unity, in God alone." Surely these words contain the truth of Scripture and of science. Is it not one of the most certain results of human inquiry that the whole universe is a single system? that there is no single object existing which is not related to every other object? And if so, what is the source of this Unity but God, "Who is over all, and through all, and in all?" (Ephes., iv., 6). What words could be in more perfect harmony with Froebel's statements than these words of St. Paul? And again (Acts xvii., 28), "In Him we live and move and have our being." Froebel says: "All things are only through the divine affluence that lives in them." This is declared to be pantheistic. It seems to the present writer that the denial of it would be the removal of God from His own works. Is not God the life of everything that lives, the substance of everything that exists. Take Him away and there is nothing left. A great deal of the kind of criticism which makes this to be Pantheism, is simply a survival of the Deism which was rampant in the 18th Century, and which infected even some of the great Christian apologists. Take another passage (p. 30): "God creates and works productively in uninterrupted continuity. Each thought of God, a deed, a product; and each thought of God continues to work with creative power in endless productive activity to all eternity." This is so far from being pantheistic that it is the expression of the purest Theism. No Pantheist would tolerate for a moment the thought of God "creating."

iii. It is objected to Froebel that he spoke of human nature as being essentially good, and that he ignores original sin. Moreover, those who defended Froebel were told that an African Council, accepted by the Catholic Church, had smitten them with anathema. Now, it is impossible here to go into the doctrine of original sin in all its aspects. If Christ took man's nature, it could not be bad. Nature, by itself, in fact, is non-moral, and is moral, in the strict sense of the word only when will begins to operate. The root of the evil in man is the loss of the Divine Spirit, and the restoration of that Spirit is the regeneration of man. It may, however, be interesting to examine the African canon on the subject. We suppose the allusion was to the 16th Council of Carthage, the second canon of which runs as follows: "If any man says that new-born children need not be baptized, or that they should, indeed, be baptized for the remission of sins, but that they have in them no original sin inherited from Adam, which must be washed away in the bath of regeneration, so that in their case the formula of baptism for the remission of sins must not be taken literally, but figuratively, let him be anathema." This is all that is material on the subject, and the reader

may judge how far it touches the question in dispute.

iv. But apparently the serious objection to Froebel is that he developed his system from an investigation of man's nature, as it is, without any reference to its condition being changed by the Fall. The report of the Synod expressed the regret of the committee that the point of view of Froebel's book was not more distinctly Christian; but at the same time it was pointed out that Bishop Butler had pursued a similar method in his *Three Sermons on Human Nature*. The passages here given have been printed before, but many may be glad to have them collected in this place. Here is the way in which Butler lays down the fundamental principles of his ethical system:

"Every word, both of nature and of art, is a system," (Preface, s. 10). Then he takes the illustration of a watch, in which you have to consider the relations of the parts, and "thus it is with regard to the inward frame of man. . . . It is from considering the relations which the several appetites and passions in the inward frame have to each other, and, above all, the supremacy of reflection and conscience, that we get the idea of the system or constitution of human nature. And from the idea itself it will as fully appear that this, our nature, i.e., constitution, is adapted to virtue, as from the idea of a watch it appears that its nature i.e., constitution or system, is adapted to measure time." May we draw special attention to these clear and strong words, and ask: What would have been said of them if they had occurred in Froebel's book?

Again, he says (S. 14): "Thus nothing can possibly be more contrary to nature than vice, meaning by nature not only the several parts of our internal frame, but also the constitution of it. . . . Injustice is, moreover, contrary to the whole constitution of the nature." Again (serm. i., s. 3, p. 35): "From the review . . . it will plainly appear that there are as real and the same kind of indications in human nature that we were made for society and to do good to our fellow-creatures as that we were intended to take care of our life and health and private good." Passing over various statements to the same effect, we note that in sermon ii., (s. 6), he refers to the assertion of St. Paul, that men are by nature a law to themselves, and observes, that "every man is naturally a law to himself, that everyone may find within himself the rule of right and obligations to follow it." Again, speaking of conscience, he says: "It is by this faculty, natural to man, that he is a moral agent, that he is a law to himself. But this faculty, I say, must not be considered merely as a principle in his heart, which is to have some influence as well as others, but considered as a faculty in kind and in nature supreme over all others, and which bears its own authority of being so."

It would be easy to quote much more to the same effect, but we will add only the fine passage towards the end of the second sermon, where he speaks of conscience "as being superior; as from its very nature manifestly claiming superiority over all others. . . . Had it strength as it has right, had it power as it has manifest authority, it would absolutely govern the world."

Now, let it be observed, that these principles are deduced not from some ideal system of human nature, or from human nature as it may have been in Paradise; but from human nature as it is. There is little doubt, in these days, that the true method of education is that which leads to the harmonious development of all the faculties of body and soul; and this is what Froebel contends for. It has sometimes been suggested that, whilst he properly insists upon this side of education, he somewhat neglects the corrective; while he recognizes the principle, "that our sons may grow up as the young plants," he somewhat ignores the requirement "that our daughters may be as the polished corners of the temple." But this is not altogether the case. He does recognize the need of corrective work. "If," he says, "there is unmis-

takeable proof, from his entire and outer bearing, that the original wholeness of the human being to be educated has been marred, then directly categorical, mandatory education in its full severity is demanded."

A. One other point may be noted. It has been objected to Froebel that he depreciates the value of rewards and punishments in the moral and spiritual life. It is possible that he does not here make sufficient allowance for the weakness of mankind, and its need of various kinds of inducement to good. But, fundamentally, Froebel is in the right. The good which is done for the hope of a reward is not entirely good. The child that obeys its parent to escape a whipping is not an admirable character; and so the man who loves God or acts as though he loves God, to escape hell or to win heaven, is not quite what the child of God should be. The sentiment of S. Francis Xavier: "My God, I love Thee, not because I hope for heaven thereby"—may be a little too high-strung; but surely we should all desire to serve God from love, not from the hope of being rewarded. "It argues," says Froebel, "a low degree of insight into the nature and dignity of man, if the incentive of reward in a future world is needed in order to insure conduct worthy of his nature and destiny." On the whole, Froebel is right here, as he is in most things.

WILLIAM CLARK.

THE PASTOR AND THE INDIVIDUAL SUNDAY SCHOOL SCHOLAR.

By Rev. Dr. Ker, Rector Grace Church, Montreal

In a large town or city parish the attendance of children and young people at Sunday school is usually so great that the very numbers have in some measure a bewildering effect upon the pastor. Not that he wishes the numbers to decrease—quite the opposite; he would not spare even one of the youngest or smallest on the roll; and if some one were to hint that the multitude of children was "too great for effective teaching" the pastor would somehow persuade himself to give the assertion a prompt denial.

Be it remembered the pastor is a man with a man's satisfaction in dealing successfully with large undertakings. It gratifies him, Sunday after Sunday, to look over five or six hundred children assembled in his Sunday school; such numbers are suggestive of growth and prosperity and a live parish. But because he is a pastor of Christ's flock he remembers that numbers are no sure indication of spiritual upbuilding nor proof that the kingdom of God is really advancing. It is exactly at this point that the pastor's anxieties touching the Sunday school remain permanently acute. In many city parishes it is the rule to hold the Sunday school from 3 to 4 o'clock in the afternoon. Usually the school is opened and closed by the superintendent. The rector's Bible class, numbering perhaps 80 or 100 young people of both sexes, meets and closes at the same hour as the Sunday school. The disadvantage of this arrangement is obvious. The rector, being engaged with the Bible class during the school hour, has no opportunity for personal contact with individual scholars in other parts of the school.

In a Sunday school well known to the present writer the difficulty just mentioned pressed heavily for several years on the attention of the rector. The parish was a very populous one, and the rector was single-handed in the work. Being a populous quarter of a great city the Sunday school was large, and seemed to be quietly but constantly increasing. The teachers and officers—40 or 45 in number—were fair, average specimens of Sunday school workers; in a general way they did their best, and their best was good. But this consideration, while it mitigated, by no means removed the pain at the pastor's heart arising from the fact that there were scores of children attending the Sunday school with whom he never came

in personal contact in the school, and with whose religious habits, or the want of them, he knew nothing.

A little over three years ago, a way out of a large part of the difficulty was found by completely separating the Bible class from the Sunday school. This separation extended to both time and place of meeting, and was supported by the sympathetic concurrence of all the members of the Bible class. Instead of assembling at 3 o'clock in one of the large class rooms of the Sunday school building and continuing till 4 o'clock, the Bible class meets at 2.30 p.m. in the church and continues until 3.10 o'clock—40 minutes. The class is opened with a hymn (helped by a small organ), and a collect, and closed promptly at the time with one of the lesser benedictions.

The pastor has now about three-quarters of an hour—forty-five precious minutes—free to devote to the Sunday school proper. His rule is not to catechize the school in bulk, but to take each class in its turn (or two small classes), and the teacher—into his own vestry—a spacious and comfortable room, where he speaks to each child by name, ascertains the religious habits of each as to private prayer morning and night, attendance at morning services on Sundays, loving obedience to parents, keeping off the streets after dark, using unclean words, etc. On these occasions the Scripture lesson for the day is not forgotten; nevertheless the greater part of the time is spent on "a grind" of less or more of the Church Catechism.

By this arrangement the rector to whom I refer is brought into contact with each scholar in the Sunday school. How often this contact can take place will depend a good deal upon the size of the school; in some it might be possible once a quarter—or even oftener—in large schools not more frequently perhaps than once in six months. But in any case it can be done, and the gain every way is enormous. In parishes where there is a clerical assistant or two the plan outlined above can be worked to great advantage. But even in such cases, no matter how devoted the assistant may be, the parish priest, mindful of a great command, will not readily forego the privilege of helping, by personal contact, to deepen the rule and love of Christ in the heart of each and every scholar in his Sunday school.

"Pasce agnos meos."

THE CHURCH BIBLE AND PRAYER BOOK SOCIETY.

The above society is still engaged in its useful work for the Church. This work has two aspects, one making free grants to poor and needy missions and institutions, and the other supplying at the very lowest rates books for Church and Sunday school uses. This second object does not seem to be generally known, but by availing themselves of this opportunity churches and Sunday schools can get their books at a price below any they can obtain at the bookstores. Anyone wishing information about this part of the work can obtain it by addressing the secretary, 17 Richmond street west, Toronto. Since October, 1899, free grants have been made to the following places, amounting in value to over \$285, and comprising over 1,500 Bibles, prayer and hymn books, and Sunday school libraries, and \$30 worth of catechisms, tracts, etc.: Port Sydney and Webbwood in diocese of Algoma; Bird's Hill Mission in diocese of Rupert's Land; Arthur, diocese of Niagara; Port Stanley, diocese of Huron. Edward, Williamsburg, diocese of Ottawa; Shannonville, Bancroft, Brechlin and Glen Miller in the diocese of Ontario; Orono, Italian mission, Dysart, Victoria Industrial School; Uxbridge (outstation), in diocese of Toronto. A grant of 600 prayer and hymn books was also made for the use of the first and second contingents of soldiers for South Africa. Letters of thanks have been received from many clergy expressing their apprecia-

tion of the grants made them, a few extracts from which may be of interest: Thus the Rev. F. W. Goodeve, of Horning's Mills, writes: "On behalf of my congregations I desire to thank most sincerely the C. B. and P. B. Society for the donation of books for our use. I can assure you we will profit much by them." Mr. Archibald, of Warsaw: "The parcel of books for this mission has been received in good condition. They will enable us to make a fresh start in our Sunday school work." Dr. Paget, of Revelstoke, B.C.: "Please accept my hearty thanks for the grant of prayer books for our mission here. We need them greatly, and the gift will be highly appreciated by our people here." Rev. Ed. Lawlor, of Webbwood: "The grant of prayer and hymn books reached me yesterday. I am greatly pleased with them." Miss Chudleigh, of Bird's Hill Mission Sunday school, Manitoba: "The books you so kindly sent arrived, and the many thanks of the whole school are tendered to you for them. We are specially pleased with the library books, which will be a grand addition to what we already have." Mr. C. Ferrier, superintendent of the Victoria Industrial School: "Will you kindly convey to the C. B. and P. B. Society our appreciation for their generous donation. I can assure you they will be of very great assistance to our boys in their worship, and we are looking forward to a more intelligent appreciation by them of the beautiful service of your Church." These are but a few out of many expressions of appreciation of the work the society is doing in helping needy missions by supplying them with the books so much needed for the Church's work.

REVIEWS.

The Teaching of the Books. By H. L. Willett and J. M. Campbell. Price, \$1.25. New York and Toronto: Revell, 1899.

The volume before us treats of the literary structure and spiritual interpretation of the Books of the New Testament, and is of considerable value in reference to its aim. We have many Introductions to the Scriptures; but some of them are not adapted to popular use, and those which are, for the most part are somewhat old-fashioned. This book is quite "up-to-date," and yet quite easy reading. Take the section on St. Matthew, as an example. First we have what is known of the writer of the first Gospel. Next comes an account of the sources, briefly examining the different theories of the relation of the document we now possess to any earlier Hebrew narratives, and giving the writer's own conclusions. In the next place, the characteristics of the first Gospel are considered; and the following are enumerated: (1) The tendency to group the materials around certain central ideas; (2) The differences (in abbreviations and additions), between this and the Gospel according to St. Mark; (3) The didactic and theological character; (4) The Jewish Gospel—a very noticeable feature; (5) A certain element of sternness and severity. The Date and Atmosphere of the Gospel are next considered and then the five divisions of the book are pointed out. In the next place the arrangement of the materials is noticed as being determined largely by the author's conception of Jesus and His work. Finally the spiritual teachings of the book are set forth under ten heads. The work is very complete and very sound. We may point to the remarks on 2 Peter as an illustration of the liberal yet conservative spirit in which the work is conceived.

The Apostle of the North; James Evans. By E. R. Young. Price, \$1.25. New York and Toronto, 1900.

Here is one of those books which are excellent reading for edification and also as forming material for pioneer Church history. It is possible that such books may not be universally interesting, but they are deeply so to those who follow the extension of the Church and the diffusion of the Gospel. The subject of the volume was the son of

Extracts from Rev. F. W. "On behalf of the donor the donor you we will of Warsaw: on has been if enable us school work." se accept my er books for atly, and the people here." The grant of yesterday. I is Chudleigh, d, Manitoba: ived, and the : tendered to sed with the d addition to rier, superin- school: "Will P. B. Society donation. I great assist- we are look- preciation by our Church," xpressions of y is doing in them with the h's work.

an English sailor and was born at Hull in 1801; but unlike many sailors' sons, he was brought up under religious influences and was in early life influenced by the famous Irish missionary, Gideon Onseley. Apparently the chief early impulse to a Christian life was received at a camp meeting. With, or rather after his family, he came to Canada; and was called by a devoted worker among the Indians of Canada, Rev. William Case, to join in that work. Many interesting incidents are given of his work at Rice Lake, at Lake Superior, in the North West Territories, and elsewhere. From the whole record we learn that Evans was a man of great simplicity and devotion of character and of absolute self-denial. It is impossible to read the story of his life without a desire to be like one so endowed with gifts and grace—and this is one of the chief uses of such works.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

"FOR STARVING INDIA."

In response to appeals on behalf of the famine sufferers of India, I gratefully acknowledge the following contributions: D. McCarthy, Barrie, \$5; "From a praying friend of those in need," 50c.; "In His Name," St. Catharines, \$2; Rev. A. J. and Mrs. Reid, Clayton, \$1; thankoffering, \$1; Mrs. Hallen, for lepers, \$1; collected under the auspices of the Y.P.S.C.E., Schriber, \$18.75; Mr. G. A. Rix, Wycliffe College, \$2; W.A., of Poplar Point, Man., \$5; Samuel H. West, Thorold, per Rev. Canon Bull, \$1; Miss Elsie Van Nostrand, 25c.; Miss Nora Van Nostrand, 25c.; collected by Miss Turner, of the Blackfoot Hospital, \$10; St. John's Baptist Church, Lakefield, per Rev. G. Warren, \$15; J. S. A., S.P.C.K., Book Room, \$5; Frances, for lepers, \$5; St. Matthew's church, Millbank, \$2.05; Craighurst, 2.85; Crown Hill, \$1.12; Minessing, \$1.39; Midhurst, St. Paul, \$2.50; all per Rev. J. Hinchey; Mrs. Carlton, Rosedale, \$1; the Misses Carlton, Rosedale, 50c.; St. Paul's congregation, Jarvis, \$7; All Saints', Hagersville, \$6.50; both per Rev. P. L. Spencer; friend on Police Force, \$5; Watchful Circle of King's Daughters, Bathurst street, \$1; Mrs. Henry Hariburt, Mitchell, \$1; J. N., Toronto, \$2; Mrs. Trees, for leper famine, \$5; Fanny Pherrill, per Rev. M. F. H., Brooklyn, 50c.; M. and J., Toronto, \$1; L. J. Privat, Wilhainsford, \$2; Lois Privat, Wilhainsford, \$3; friend, Guelph, for the Bhil District, \$5; E. C., Collingwood, \$1; A friend, Brockville, \$50; Miss Hawkens, \$1; Miss Lane, Niagara Falls S., per Rev. Canon Bull, \$1. The Bishop of Lucknow writes that the suffering is still frightful in the Bhil District and advises us to send any further contributions to the Rev. C. H. Gill, of Allahabad; for his Bhil famine fund. I am sure many will remember that it was in this district the Rev. C. S. Thompson, who died of cholera, a month or two ago, was working so devotedly, feeding daily 3,000 people. His work seems to be going on, but there is not nearly enough funds, says the Bishop. So could we not manage by a little self-sacrifice, if need be, to send a little more help. I was able, thanks to those who have so kindly contributed to this fund, to send off last week \$150 to Mr. Gill, and hope to send another contribution next week. But it is easy to understand how soon all this is spent, when there are so many to feed. On the whole, things have improved, but as our daily papers remind us, we must not suppose that with the advent of rains and the subsequent decrease of the famine totals, there is an end of distress, for many years traces of this terrible calamity will

be visible. Those who now leave the relief camps for their homes return penniless and almost helpless. They have lost everything. Much good land must remain uncultivated simply because there are no oxen to plough it. It is said "countless thousands are without money and remain practically dependent for the necessities of life on charitable friends and the benevolence of the Government." It is, therefore, to help the missionaries and particularly the Rev. C. H. Gill, mentioned



ST. STEPHEN'S CO.

above, to continue his work among the starving Bhil natives, that I ask for further help. The missionaries have nobly fulfilled their part during these months of most intense distress and misery. Some have died, some have had to be sent away, but many are still bearing, day by day, the sad burden that has fallen upon their people. And we must keep their hands filled for a little while longer, for many are still crying for food. Please address subscriptions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Collect for the Fourteenth Sunday after Trinity.

i. The prayer for the three great graces.
1. Certain graces fundamental. Not easy always to say in what order they are developed. But



ST. SIMON'S AND ALL SAINTS' CO'S.

essentially inseparable. (1) Faith and love mutually supporting. We trust and love simultaneously. Theologians have argued as to the priority of the one or the other. Sometimes one or other more prominent. Practically coincident. (2) Hope the outcome of both. If we trust, we must hope. If we love we must hope.

2. Here we pray for the increase of these graces. (1) In whatever degree we possess them increase is possible. We should ever be tending towards perfection—never attained. (2) Growth a law of life—a duty, a necessity. (3) The increase of graces, like their beginning, is the gift of God.

ii. The prayer for the fulfilment of God's promises.

The connection between the two parts of this Collect not quite obvious. The same in the Latin Collect. Perhaps the thought is this: The increase of faith, hope, and love the preparation for the glory to come. Consequently we pray:

1. That we may obtain what God promises. Namely—Blessedness. Perfection. Glory. By His promises God sustains the energy of His people. They are led to press on and to labour. It is better that we should love God for what He is, and what He has done, than for the sake of what we expect.

2. The condition of future perfection and glory is present conformity to the divine will. Nothing arbitrary in the future position of men. Each will go to his own place. As we are here, so we shall be there. And the essence of inward character is the direction of the will and the nature of the affections. And this again also the gift of God. "Make us to love that which Thou dost command."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

St. Andrew's.—Rev. C. W. MacWilliams, the new curate of All Saints', preached for the first time on Sunday last. Mr. MacWilliams is from the diocese of Niagara.

On Tuesday, August 28th, a pleasant gathering took place at the Rectory on the occasion of Mr. Mansel Shewen, who has been assisting the Rev. Rural Dean Campbell, as lay reader, leaving the parish to resume his studies at Bishop's College, Lennoxville. At 11 o'clock in the forenoon several ladies called at the Rectory, who were introduced to Mr. Shewen by the rector, as follows: "Mr. Shewen you are not unacquainted with these Church women. The task then of introducing them is very easy. Their mission is one that is as pleasing to me as it will be gratifying to you. Mrs. David Chapman, my oldest communicant, will speak on their behalf." Mrs. Chapman read the following address: "Dorchester, Aug. 28th, 1900.—Dear Mr. Shewen: As we understand that you are about to leave us to-day, we take this opportunity of saying a few parting words. We have marked with pleasure your reverent manner in all public ministrations; we have enjoyed your genial social intercourse and we have duly appreciated your loyalty to our rector. Our earnest hope is that you may be enabled to prosecute your studies to a finish with unabated vigour, and that at some future date you may revisit Dorchester, when you will receive a hearty welcome from us all. We beg that you will accept the accompanying purse, which we hope will not hinder you on your journey. And we are, yours truly." Then followed the names of parishioners and other friends. After greetings and light refreshments the company was dispersed with a few words from the good dean. The purse was a substantial one.

QUEBEC.

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

The Bishop's engagements for September—Friday, September 7th—Return to Quebec and interview candidates for priests' orders.

Sunday, September 9th—Ordination of priests at Cathedral, with sermon by the Right Rev. Dr. Hall, Bishop of Vermont.

Tuesday, September 11th—Be present at retreat for clergy, conducted by the Bishop of Vermont.

Wednesday, September 12th—Ditto.

Friday, September 1st. Preach at Ayr. Arrive at St. Catharines.

Saturday, September 2nd. Preach at Ayr. Arrive at St. Catharines. Return to Kitchener.

Sunday, September 3rd. Confirmation and Holy Communion. Kitchener. Confirmation. 11 A.M. Preach. 8 P.M. Durham.

Monday, September 4th. Travel to Durham. Confirmation. 11 A.M. Preach. 8 P.M. Durham. Return to Richmond.

Tuesday, September 5th. Travel to Ayr. Ayr. Confirmation. 11 A.M. Preach. 8 P.M. Durham. Return to Kitchener.

Wednesday, September 6th. Holy Communion. Durham. 11 A.M. Return to Quebec.

Friday, September 8th. St. Matthew's Day. Assist at the ordination of the Rev. Harold Hamilton at St. Matthew's church.

Sunday, September 10th. Celebrate the Holy Communion at Cathedral. 8 A.M. and preach 11 A.M.

Friday, September 15th. Attend the meeting of Protestant Committee of the Board of Public Instruction.

Saturday, September 16th. Travel to Stanstead.

Sunday, September 17th. Confirmation and Holy Communion Beebe Plain. 11 A.M.; confirmation, Stanstead, 7.30 P.M.

MONTREAL.

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

Montreal.—Bishop Newnham, of Moosonee, who has been spending a few weeks in this city, left by the Imperial Limited, last week, for Missanabie, whence he will travel by canoe to Moose Port. Mrs. Newnham and family will remain in Montreal until the fall. Rev. T. B. Howard, B.A., accompanies the Bishop to serve as a missionary in his diocese. The Bishop's visit was not a holiday one, and he had no time to visit friends or his former parish, Westmount. He came principally on business connected with the setting out of a part of Moosonee to form, with a part of Rupert's Land, the new diocese of Keewatin. He has been able to set in train all the necessary preparations for seeking an act of incorporation for Keewatin at the next session of Parliament. Connected with this will be an act permitting the handing over to that diocese of a portion of the lands now held in trust for Moosonee, of which lands Lord Strachcona and Mount Stephen are at present trustees, along with the Bishop of Moosonee. The Bishop's time has been fully taken up seeing to all this.

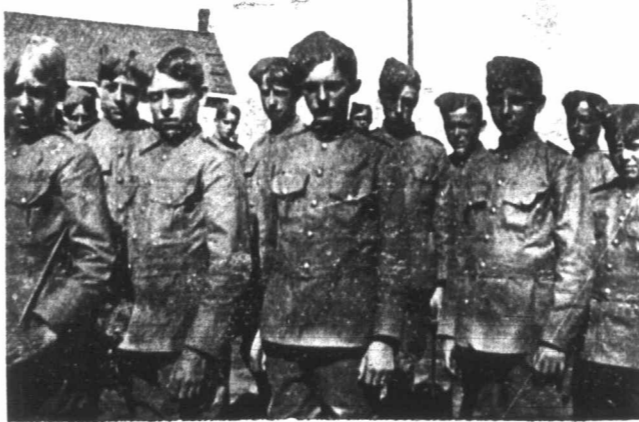
Cowansville.—The annual meeting of the corporation of Dunham Ladies College was held in Trinity Hall, on Thursday, August 23rd. Among those present were: Rev. Rural Dean Longhurst, rector of Grady; Rev. Canon Davidson, D.C.L., rector of Frongsbourg; Rev. James A. Elliott, rector of Cowansville; Rev. P. E. Judge, rector of Bromie; Messrs. E. Buzzell, J. Bruce Payne and Edmund L. Watson. The report of the Executive Committee both in regard to the educational work and the financial standing of the college was considered entirely satisfactory. It was a subject of considerable comment how an educational staff, such as is now engaged, could be retained in a school where the fees are so moderate. A resolution was passed commending the work of the Executive Committee, and keeping in view the idea of the founders to furnish a school of high educational qualities at the lowest possible cost. A vote, indicating the corporation's appreciation of the efficient work of the teaching staff, was passed. The secretary read a letter from the Ven. Archdeacon Lindsay, D.C.L., vice-president of the corporation, who for a couple of years has been incapacitated for active duties on account of infirmities. He asked to be relieved from the office which he now holds. The meeting was unwilling

to sever the connection with the college. His Lordship expressed the hope that the members of the church would do all in their power to assist him in the good work. His address to the candidates was excellent. The church was handsomely decorated for the occasion with flowers and palms. Rural Dean Smith, of St. James' church, Hull, assisted at the service, while a full choir rendered the musical portion of the service in a splendid manner. At the close of the confirmation service, Holy Communion was administered, the number of communicants being very large. Several people remained after the service to have a talk with His Lordship. At the evening service, the sermon was preached by the Bishop. During the offertory a duet was sung by Master Maurice Nelson and Mrs. J. S. Dennis in a most pleasing manner. Large congregations were present at all services. His Lordship left for Montreal on Monday morning, being accompanied by Rev. Mr. Taylor. Notwithstanding his age, being now in his 86th year, Bishop Bond looked very well indeed, his face being quite as bright.



ST. MATTHEW'S CO.

urge its claims in and out of Synod when an opportunity presented itself. Under the recollection of these things, the corporation felt that his name should be associated with the college the remaining years of his life, and it was so resolved. Among the most important improvements authorized was the erection of a windmill pump to furnish an abundant supply of water for all requirements of the college. The following are the officers of the corporation for the year 1900-1901: President, Right Rev. W. B. Bond, LL.D.; vice-president, Ven. Archdeacon Lindsay, D.C.L.; secretary treasurer, Edmund L. Watson. Executive Committee: Rev. Canon Mussen, D.C.L.; Rural Dean Nye, M.A.; Rural Dean Longhurst, Rural Dean Wm. Ross Brown, Rural Dean Wm. Robinson, H. Plaister, M.A.; Jas. A. Elliott, B.A.; Messrs. J. Bruce Payne, E. N. Robinson, E. Buzzell, Hon. Justice W. W. Lynch, and Judge Foster. At a subsequent meeting of the Executive Committee,



SOME OF THE BOYS.

the following officers were elected: Chairman, James MacKinnon; vice-chairman, Enoch Buzzell; secretary, Rev. James A. Elliott, B.A.; managing committee, J. MacKinnon, E. Buzzell, E. L. Watson, J. B. Payne and Rev. J. A. Elliott.

Aylmer.—Christ Church.—On Sunday, 26th ult., His Lordship, Bishop Bond, paid his annual visit to this parish for the purpose of holding confirmation. The rector, Rev. R. F. Taylor, B.D., presented twelve candidates for the Apostolic Rite. Previous to his address to the candidates, His Lordship spoke very highly of the work that has been accomplished by the ladies of the congregation, under the leadership of Mrs. Taylor. He also spoke of the satisfactory state of Aylmer par-

ish and the work being done by the energetic rector, and expressed the hope that the members of the church would do all in their power to assist him in the good work. His address to the candidates was excellent. The church was handsomely decorated for the occasion with flowers and palms. Rural Dean Smith, of St. James' church, Hull, assisted at the service, while a full choir rendered the musical portion of the service in a splendid manner. At the close of the confirmation service, Holy Communion was administered, the number of communicants being very large. Several people remained after the service to have a talk with His Lordship. At the evening service, the sermon was preached by the Bishop. During the offertory a duet was sung by Master Maurice Nelson and Mrs. J. S. Dennis in a most pleasing manner. Large congregations were present at all services. His Lordship left for Montreal on Monday morning, being accompanied by Rev. Mr. Taylor. Notwithstanding his age, being now in his 86th year, Bishop Bond looked very well indeed, his face being quite as bright.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

Kingston.—The Rev. A. Studden, who has been taking the services at St. Paul's church this summer, has received and accepted the appointment to the curacy of Rev. Canon Davidson, Hamilton, Bermuda. He sails from New York on September 27th.

Roslin.—On Wednesday, the 22nd August, we had our annual harvest thanksgiving services in St. Paul's church, and bright and hearty services they were. On both occasions the sacred building was crowded. At 10.30 a.m., there was a celebration of the Holy Eucharist, the Rev. C. A. French, of Tweed, being celebrant and preacher. He gave us an able discourse on the "Origin and History of the Feast of Tabernacles," basing his remarks on Deut. xvi, 13, 14. Before the celebration, two special lessons were read by our esteemed lay reader, Mr. J. C. Dixon, of Montreal; and at 7.30 p.m., a special evensong service was said by the former, assisted by the latter, and a very eloquent sermon was preached by the Rev. W. P. Reeve, B.D., of Sydenham, from the text, Rev. xiv, 15. Mr. Reeve pointed out in a forcible manner the many blessings accruing from an agricultural life: (1) to the individual; (2) to the world, and the responsibilities consequent thereon. The church was beautifully decorated, and the singing was excellent. Miss M. Hudson presided at the organ. At the evening service, Miss Cogle, with much effect, rendered a solo, "Consider the Lilies." The churchwardens are to be congratulated on the pains they took to seat the people.

OTTAWA.

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

Maberly.—St. Alban's.—The Rev. Rural Dean Waterman, rector of Franktown, conducted Divine service and preached in both portions of this mission last Sunday week. A good portion of last week he canvassed the Bathurst part of the Maberly mission for subscriptions to the Guarantee Fund, from which the missionary's stipend is paid, and met with good results. With new subscriptions from new subscribers, and increased subscriptions from old subscribers, a substantial increase has been made to the Guarantee Fund. If all obligations are met, the missionary's stipend for the next three years from the Bathurst portion of the mission of Maberly will be \$217 a year, instead of \$157. This parish has a great future before it, and is bound in the near future to be, with God's help and blessing, a strong one, if only all the

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Britannia. A handsome brass tablet in memory of the late Mr. Allan N. McNeill has been set up in St. Stephen's church by the congregation. The memorial service on the occasion of the unveiling of the same was held on Sunday afternoon, July 1, and was well attended. Rev. Canon Pollard officiated at the service and was assisted by Rev. Mr. Steacy. In addition to the saying of prayers, appropriate hymns were sung and selections on the organ were given by Mr. E. Steele. Mrs. McNeill, widow of the late Mr. A. N. McNeill, together with her family, desires to express thanks to the members of the congregation of St. Stephen's church who arranged for the erection of the tablet, which bears the following inscription: "In memory of Allan N. McNeill, R.N., through whose efforts this church was built, from November 20, 1846, to November 16, 1898." It is placed on the left hand side of the chancel over the organ.

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Ottawa. Christ Church Cathedral. The members of the church in Ottawa were plunged into deep sorrow by the news that the dearly loved dean was dying in England. Dr. Lauder sailed on July 21st for Liverpool, hoping that the change and sea voyage would strengthen him. From letters received it is learned that the dean was suffering from weakness, and has been confined to bed since his arrival. He is now at the residence of his niece Mrs. E. B. Bower, New Brighton, Cheshire, a seaside resort near Liverpool. One of the Cathedral congregation, who fortunately was in England, hastened to him, and from her came the sad news that the dean was dying. His son, Mr. Fred. Lauder, left at once, and has since cabled that his father is in the same serious condition, pernicious anaemia. It is a matter of great comfort to the dean's friends that his son has reached him, and prayer is being made "without ceasing of the Church unto God for him."

TORONTO.

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

Church Boys' Brigade Camp.—The annual camp of the Church Boys' Brigade was held this year again at Niagara on the Lake. Tents were pitched on Monday, 23rd of July, by an advance guard in charge of Quartermaster G. B. Gordon. The main body of 150 boys, representing St. Stephen's, All Saints', St. Simons', St. Matthew's, St. Thomas', St. Mary Magdalene, St. Clement's and St. Mary, Dovercourt, of Toronto, and St. Barnabas, St. Catharines, marched into camp on the 24th. The camp was in charge of Rev. H. McCausland, commandant of the C.B.B., assisted by Rev. E. J. Wood, chief warden, and an efficient staff. Military discipline was strictly maintained throughout the camp; the boys responding cheerfully to the required duties. The new khaki uniforms which have recently been adopted by the brigade helped considerably in imparting an "esprit de corps," looking most effective when the boys were on parade. On Saturday a special excursion was arranged to the camp, which was taken advantage of by a large number of friends who came mostly laden with good things for the boys. In the afternoon the brigade paraded in review order, performing their movements in a creditable manner. On Sunday morning a drum head service was held, at which the sermon was preached by the Rev. R. H. K. Bell. In the evening the boys paraded to St. Mark's church. The service was most enjoyable, the responses and singing being very hearty. The Rev. E. J. Wood preached, and solos were sung by Masters Sargent and Meeking. On the following Monday sports were held, the events being keenly contested, as were also the swimming events on Tuesday. The other features of the camp include a trip to Old Fort Niagara on the American side, with a talk on the great events which have tran-

spired there; a journey to the Falls in buses, two grand camp fires and a most successful concert in the town hall. Everyone was sorry when tents had to be struck on Friday, the 4th of August, and Camp Shortt, so named in honour of the Rev. C. H. Shortt, lately chief warden of the C.B.B., now on his way to Japan, was brought to its close. The accompanying pictures are from photographs taken by the Bishop of Toronto, who was a welcome visitor at the camp.



OUTSIDE THE COMMANDANT'S TENT.

NIAGARA.

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

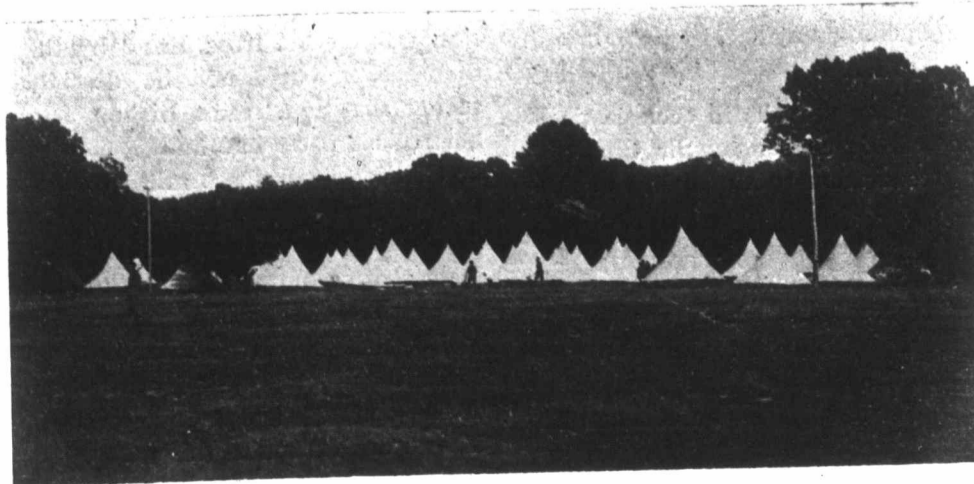
Milton.—Last month a deputation from the Woman's Auxiliary, in connection with Grace Church, called on Mrs. Sidney Young, on the eve of the removal of herself and family to Georgetown to join Mr. Young, who has been there for some time. They presented Mrs. Young with a handsome set of Derby china, 40 pieces, and the following address:

To Mrs. S. Young.—Knowing that you are about to leave Milton to take a home elsewhere, we, on behalf of the members of Grace Church, have great pleasure in presenting you with this set of china, which we beg you to accept with our heartfelt wishes for every happiness in your new home. We trust that it may serve to remind you of the many friends you are leaving, and how we shall miss you and your family, who have ever been faithful and willing in the Church's work, as has been manifested to Mrs. Downey and Mrs. Bradley, who so kindly undertook to call on the members. The choir, especially, will miss your son and daughter, who so ably assisted in the singing. Our hearts are filled with sympathy for your great sorrow, and we commend you, Mr. Young and family to the loving care of Him Who alone can heal the broken heart. Ever affectionately yours, A. D. Dice, president of Milton's branch of the Woman's Auxiliary.

ALGOMA.

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

During a brief vacation, spent in a former mission, Rev. A. J. F. Cobb, of North Bay, held the



A GLIMPSE OF THE CAMP.

second celebration in two years at St. Stephen's, Broadbent, which of late has been in charge of students; a very remarkable change in Church life is noticeable under the influence and untiring work of Mr. Thomas Scarlett, of Trinity College. The congregations have largely increased during the summer, and the Church regained the respect of the community. It is hoped a strong man may replace Mr. Scarlett, on his return to duty at Trinity.

Magnetawan.—The Rev. W. H. French, who was on a visit to his son, on his return home, accompanied by his daughter, met with a serious railway accident. The horses ran away, turning over the carriage, and the occupants were thrown out. Miss French was not seriously hurt, but Rev. Mr. French received a number of severe scalp wounds. We are pleased to hear that he is doing well at the home of his son.

HURON.

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

Chatham.—The many friends of Rev. Rural Dean McCosh, rector of Christ Church, Chatham, who has been so dangerously ill with a complication of troubles, will be pleased to learn that he is steadily gaining strength, and is now considered out of all danger.

British and Foreign.

The expenditure of the Church Missionary Society has, during the past five years, risen from £263,083 in 1894-5 to £353,266 in 1899-1900.

Mr. George Smith, the banker, has left legacies of £1,000 each to the Church Missionary Society and the British and Foreign Bible Society.

Professor David Edward Hughes, of London, the inventor of the printing telegraph and of the microphone, has left his fortune of \$2,000,000 to four hospitals, the Middlesex, London, King's College, and Charing Cross.

A very cheering account appears in the Church Missionary Intelligencer, which proves that the native Christians of Sierra Leone are both able and willing to maintain their own schools and churches. They gave, during 1899, about \$10,000 to this purpose.

The Bishop of St. Davids has reopened the ancient church of Llanddew, near Brecon. With the exception of the stately Priory Church at Brecon, it is the most historic church in the county, and one of the earliest, dating back to the thirteenth century.

The late Mr. J. Hooker, of Court House, Hartfield, Sussex, left £1,000 to the rector and churchwardens of Hartfield, to be known as the "Coyfe and Hooker Fund," in trust to apply the income

ttawa, Ont.

Rural Dean lucted Divine s of this mis- orption of last part of the Guarantee pend is paid, ew subscrip- ased subscrip- tial increase and. If all stipend for rst portion of year, instead ure before it, e, with God's only all the

for the benefit of poor and deserving parishioners of Hatfield.

The oldest and most curious herbarium in the world is the Egyptian Museum at Cairo. It consists of crowns, garlands, wreaths and bouquets of flowers, all taken from the ancient tombs of Egypt, most of the examples being in excellent condition. Nearly all the flowers have been identified. They cannot be less than three thousand years old.

It is announced that Mrs. Augusta Bliss, of New York, who some time ago gave the money for the erection of the beautiful new building of St. John's Episcopal Parish, Northampton, Mass., has offered an endowment of \$50,000, to be a permanent fund, the interest of which shall be used to keep the building in perfect repair.

Lord Savile recently paid his first visit to Elland since his accession to the title, and laid the memorial stone of a new church, All Saints', which is being erected in Savile road, on a site given by his lordship. The new edifice is to be a handsome structure in the Early English style. It will, when completed, afford accommodation for 800 adults, and is expected to cost £14,000.

The Rev. E. Sidney Savage has, since his appointment as rector of Hexham Abbey, successfully launched projects for the completion of Hexham Abbey, and for additions to the parochial equipment, which will entail a cost of about £40,000. A well-arranged institute—the St. Wilfrid's Abbey Institute it is entitled—which represents an outlay of £5,500, has been completed already, and the Abbey restoration will be taken in hand shortly.

The authorities of St. Paul's Cathedral have decided to commemorate by means of a permanent record the historic scene which occurred outside the cathedral on the occasion of the service which formed a picturesque feature of the Diamond Jubilee celebration of 1897. Workmen are now engaged in cutting on the pavement below the steps leading to the west entrance the terse, but expressive, phrase, "Here Queen Victoria returned thanks."

Some of the Church Societies have been notified of handsome bequests lately. The late Mr. J. S. Dixon, of Hollybank, Dibben, Hants, and of South Norwood, left £1000 each, payable after the death of the widow, to the Church Missionary Society for Africa and the East, and the Incorporated Church Building Society, and £200 each to the St. Mark's District Schools, South Norwood, and All Saints' schools, Upper Norwood; if voluntary schools.

A commodious church has been dedicated by the Bishop of St. Davids, at Pontrhydfendigaid, a village in the historic parish of Strata Florida, Cardiganshire. The parish church is situated in a remote part of the parish, and it has been felt that a chapel-of-ease should be erected at a place more convenient for the majority of the parishioners. The site was given by the late Earl of Lisburn, and the new church will seat 250 persons. The cost amounted to £1,500, most of which had been contributed before the opening day.

A good deal of curiosity prevails in ecclesiastical quarters as to who will be chosen by Sir Christopher Furness for presentation to the living of All Cannings, near Devizes, which has just become vacant by the death of the Rev. Bennett George Jones. The advowson of All Cannings was part of the large estate in North Wilts which was sold a few years ago by Lord Ashburton to Mr. Hooley, from whose creditors the property was purchased by Sir Christopher Furness. The humor of the situation is contained in the fact that Sir Christopher himself is a Free Methodist.

Finhaut, Switzerland. A correspondent writes:—"A church for the use of English speaking visitors has just been completed at this beautiful spot. The need for it had long been felt, and a small committee, of which Canon Benham is chairman and Canon Deane is secretary, took the matter up, with the result that the S.P.G., have advanced the funds necessary for building (the land having been already purchased) and a suitable building has been erected. It has been happily named the Church of the Transfiguration, and it was solemnly dedicated on the Feast of the Transfiguration.

Three hundred lay members of the Church in the diocese of York sent a letter to the Archbishop of York protesting against the sympathy of the York branch of the English Church Union with "priests of the Church of England defending such Catholic practices as the liturgical use of incense and the reservation of the blessed Sacrament." The Archbishop said, acknowledging the protest, "I confidently hope that this leaven of disorder will work itself out before long. I am inclined to think that already there are signs of a better mind; but, however this may be, there can be no doubt that the overwhelming majority of both clergy and laity are ranged on the side of order in support of the doctrines and discipline of the Book of Common Prayer, and the Church will go on her way and do her work in quietness and confidence, unmoved by the strife of tongues."

Much interest was taken in the sale by auction at Canterbury of a portion of the site and the ruins of the ancient church of St. Pancras, together with a portion of the site of the famous abbey church of St. Augustine. St. Augustine is said to have held religious services in this chapel, and the same thing is said of him at St. Martin's; but there is some confusion about its history, and we scarcely know whether, as regards priority of time, we are to look at St. Pancras or to St. Martin's as the spot where Bertha worshipped and her chaplain Liudhard officiated. Money was left in 1491 by one Henry Beale "for the repairs of the chapel." There were other benefactors in 1478 and 1528. The abbey of St. Augustine gained its present name in the year 978, when St. Dunstan dedicated it anew to the honour of the Apostles and of St. Augustine. In after years it became the most eminent in England, being endowed with large revenues by various kings and royalties. Eadbald, Ethelbert's son, endowed on it the Manor of Northbourn, "consisting of thirty ploughlands;" this may account for Lord Northbourne's interest in the place. King Canute, among many others, presented the abbey with all the revenues of the Abbey of St. Mildred; in Thanet, together with that virgin's body; Edward the Confessor gave all his lands in Fordwich to it.

Bishop Tugwell and the members of his expeditionary mission to Kano, in the Central Soudan, have unquestionably passed through many exciting experiences, and a few of these have lately, through the medium of Reuter, become known to the public. The Rev. J. A. E. Richardson—just arrived in England—interviewed by one of Reuter's representatives, says that the expedition was ejected from Kano by the king, but that the mission could not be described as a failure, seeing that as a result Bishop Tugwell and members of his party had built a dispensary and station at Gierko, a point 400 miles in the interior, where they are now working, pending a more favourable opportunity of again visiting Kano. It would seem that Kontagora, the king referred to, who styles himself King of the Soudan, is openly hostile to the British. Mr. Richardson says that the advance of the expedition created much excitement in the country, and he adds that the chief opponents to civilization in this part of the world are the Emir of Sokoto, the King of Kano, and King

Kontagora. All of these are more or less inimical, but probably if Sokoto were dealt with the others would become more friendly. The yearly payment in the form of gifts, which was made to the Emir of Sokoto by the Niger Company, has not been continued by the Imperial Government, and quite recently the Emir flatly refused to allow the erection of a British telegraph line. Describing Kano itself, Mr. Richardson said: "As in all other Hausa towns, there was nothing to be seen from without, save the bare exterior of a great wall, forty feet high, its sinuous summit standing out red and clear against the deep-blue sky. The length of wall, with its round-shaped turrets, seemed almost interminable, stretching out a mile or two on each side of the city gates. Round this is a moat, eight feet deep. The porter at the gate did all he could to prevent our entrance, but we succeeded in reaching a shady place just inside, where we awaited the arrival of horsemen to conduct us into the inhabited portion of the city. Even within the walls not a house was visible. Nothing was to be seen but fields upon fields of cultivated land, upon which the people rely for food in the event of a protracted siege. With much ceremony we were escorted to our house, which lay two miles away. The houses are splendidly made, although mud is the only material used there for building purposes, and timber is exceedingly scarce. No important house lacks shady trees flourishing in the courtyard, and thus the town has the appearance of a big beautiful garden, the red mud standing out in striking contrast against the green foliage. The market is enormous. There are many markets, as may well be imagined in a city of some 100,000 inhabitants, but the great market is one of the wonders of the world. Almost anything can be bought there. The city has thirteen gates (which are always closed at sunset), and is some twelve or fourteen miles in circumference."

Family Reading.

PROVIDENCE AND AFFLICTION.

Life would be intolerable could we not trace it in the plan of a Divine Providence watching over and guiding us; sorrow would be overwhelming had we to look on it as a chance arrow shot against us at a venture, and not aimed by the hand of one whom we can trust and love. When God sends chastisement, He knows to whom He sends it, and why He sends it, and what He sends. His treatment of us is infinitely wise in its precise adaptation to the circumstances under which it is applied, to the result which it is intended to accomplish, and to the character which it is sent to sanctify. Some kinds of affliction, those, for instance, that are tedious and lasting, are in the nature of a systematic discipline and improvement, permanently to strengthen faith and hope and love in us. Others such as sharp and sudden trials, are tests sent to try what is in our heart, whether we serve God for Himself, or only for His gifts. If anything, so to speak, is providential, affliction is. If in anything whatever we are bound to trust God with all the completeness of our judgment, with all the strength of our understanding, with all the adoration of our heart, it is when He is taking us apart to make us perfect through suffering. Therefore it is that God sends sorrow to one man, and not to another; at one time in this way, at another time in that. The sorrow that might cure us to-day might not cure us to-morrow, the sorrow that might be good for me might not be good for you. Each man has his own sorrows, different from anyone else's in all the world, since he himself is different from anyone else. Each individual

believer is led his own way into the wilderness; each has Jesus with him there.—Bishop Thorold.

FOREVER.

Every golden beam of light
Leaves a shadow to the sight,
Every dewdrop on the rose,
To the ocean's bosom goes;
Every star that ever shone,
Somewhere has a gladness thrown:
All that lives, goes on forever,
Forever and forever.

Every link in friendship's chain,
Forged another link again;
Every throb that love has cost,
Made a heaven and was not lost;
Every look and every tone,
Has a seed in memory sown;
All that lives, goes on forever,
Forever and forever.

Never yet a spoken word,
But in echo it was heard;
Never was a living thought,
But some magic it has wrought;
But some magic it has wrought;
And no deed was ever done,
That has died from under sun;
All that lives, goes on forever,
Forever and forever.

So, O soul! there's no farewell
Where souls once together dwell;
Have no fears, O beating heart!
There is no such word as part;
Hands that meet and closely clasp
Shall forever feel the grasp.
All that lives, goes on forever,
Forever and forever.

TRIFLING WITH CONSCIENCE.

Trifle not with the conscience. Trifle not with the one voice which always speaks with the authority of Heaven, the one guide which is commissioned to bring you to Christ. Trifle not with the representative of the Holy Ghost, speaking in His Holy Name. You will certainly often fall into sin, and live as you will, you will never be allowed to forget till you reach your death-bed, the meaning of repentance. Sins of sudden impulse, sins of temptation, not foreseen, sins of temptation proving far stronger than we had expected, sins of temptation almost irresistible in their violence; to such as these you must be liable. But never pass by or palter with the clear voice of conscience, with the plain command of duty; never let it be doubtful to your own soul whether you belong to the right side or wrong, whether you are a true soldier or a false traitor. Never deliberate about what is clearly wrong, and try to persuade yourself that it is not. Never trifle with the verdict of your own soul, and make excuses for your sin to yourself or try to palliate and forget what you ought to forsake with hearty contrition. For remember that the voice within is the very voice of God; and if you play false with that, you are a traitor to your Master.—Archbishop Temple, D.D.

LIVING STONES.

How often, when we are tempted to murmur and repine at God's dealings, if we could but view them by faith, we should see in them only the gracious work of the Master-builder, moulding and fashioning the stones for a more honourable place in His building! What if the hammer of pain and anguish smite sharply; and the keen axe of God's judgment strike off from us that which hinders our being built firmly into His building; and the cold, piercing chisel of sorrow and affliction grave and shape the stony heart

till it takes the form which God willeth; shall we blindly fret at these dealings? Shall we wilfully choose rather to be cast on one side as unprofitable stones, than to be thus the subjects of a chastening, purifying love? Nay, depend upon it, the more we feel the hand of the great Architect busy with us, even though His work be painful and grievous in its course, the more sure we may be that He is choosing and fitting us for a place of honour and usefulness in His building.—Bishop Walsham How.

THE BROTHERHOOD OF MAN.

Wherever there is brotherhood there is mutual duty, interchangeable responsibility, reciprocity of praise or of blame. Paul looked upon men as made by the same God, of the same blood, called to the same destiny, constituting one ethical whole, one moral organism, one collective body. And out of that came this great dream—were every man what he ought to be, then what were humanity? First, they would be saints, sane, holy, whole, every man realizing divine ideals. Next, they would be citizens. Paul loved the city; he loved the ancient ideal of a society, public yet private, where the duty of each was the concern of all. Then they were to be the household of God, He the Father, they the sons. Then they were to be the habitation of God through the Spirit, God dwelling in humanity, humanity living in God. And in that dream certain other evil things disappeared. Slavery ceased, there was to be no bond, no free, all were to live in Christ Jesus. Slavery was an evil, not simply because it enslaved some men, but because it corrupted all men. Where the slave lives the slaveholder suffers more deeply in manhood, in morals, in spirit, in temper, than even the slave. Then there is a second thing. The great fissure of difference between peoples was to cease. No man is to be Jew, no man was to be Greek; all men were simply to be men. Consider that! Did you ever think what an awful burden colour is? To spring from a race that is black is to be hated or despised by a race that is white. To spring from a race yellow, tawny, with eyes too wide apart, is to be despised by races clearer of skin, with eyes closer together. Strange how men will hate! Out of that hatred come the wars that divide, the ambitions that beget war, the feeling that is alien from all humanity, pride on one side to ride roughshod over the abject on the other. There Paul dreamed of a great humanity, one family, no difference of race, place, and tongue. Finally, he saw humanity where religion did not divide it, where there was neither circumcised nor uncircumcised, only the faith.—Dr. Fairbairn.

HEAVEN.

Heaven! You see St. Paul, in writing to the Corinthians, distinctly says that if they are to look at their afflictions in a right light, and to bear them in the right spirit, they must see them in the right connection, not with that which is transitory, but with that which is eternal. Heaven! I do not mean to say that there is no locality which we call heaven. Doubtless there is some spot in space now where the glorified humanity of Jesus Christ is; for He hath ascended into heaven, and wherever He is, as He is there, there is heaven. His presence makes it such. But after all when we begin to think about heaven, really we do not think so much as to where it is as to what it is. What does it matter where it is? In all probability one sphere at least of our heavenly life will be this very planet in which we are living now, for you will remember in the Book of Reve-

lation the last picture that is given to us is not that of the Church caught up to our Lord in heaven—another follows upon that—it is the heavenly Jerusalem descending from God out of heaven to earth, which has been purified in His sight. And in all probability, just as this poor little planet has been elected in the inscrutable wisdom of God to be the sphere of the life of the highest of His creatures, nay, to be the sphere of the wonderful life of the Incarnation, so in all probability it will be at least a sphere of our heavenly life. But the real point with us is this—what is that life? Will that life simply mean this—a life of realized individual perfection first of all? There I shall be myself; there there will be no conscious distance between the ideal to which I reach, and the actual condition which I have attained. Realized idealism! I shall be myself perfect, and perfected I shall be in association with the perfect, so that my life will be not only a life of individual perfection, but of perfect communion. When, in the Church within the veil, the perfect hold communion with the perfect, what a contrast it will be with the Church on earth, where imperfect are in association with the imperfect. No strife there, no division there; they all speak with one tongue, they all see with one eye, no collision of will; every will in the perfect charity of heaven is blended in harmony with all wills which coexist beside it, and every heart as if in the power of one, all possessing charity. Nay, more than that; not only a state of individual perfection, and then a life of restful communion lived in association with the perfected, but a life of individual and collective union with Him, Who is the one representative Heart.—Canon Body.

HINTS TO HOUSEKEEPERS.

Grape Catsup.—Take five pints of grapes; simmer until soft, then put through a colander; add to them two pints of brown sugar, one pint of vinegar, two tablespoonfuls of allspice, two tablespoonfuls of cinnamon, two tablespoonfuls of cloves, one and one-half teaspoonfuls of mace, one teaspoonful of salt, one and one-half teaspoonfuls of red pepper. Boil till thick; then bottle and seal tightly.

Green Tomato Sauce.—Cut up two gallons of green tomatoes; take three gills of black mustard seed, three tablespoonfuls of dry mustard, two and a half of black pepper, one and a half of allspice, four of salt, two of celery seed, one quart each of chopped onions and sugar, and two and a half quarts of good vinegar, a little red pepper to taste. Beat the spices and boil all together until well done.

Plum Charlotte.—Stone one quart of large ripe blue plums, and stew them with one pound of best brown sugar; cut thin slices of bread, and butter them; lay them in the bottom and round the sides of a deep pudding dish; pour in the plums boiling hot; cover the dish closely and set it away to cool. When quite cool send it to table and eat with sweetened cream.

Boiled Tomato Catsup.—Put half a bushel of tomatoes on the fire and boil gently for an hour, then press through a sieve. Return the juice to the kettle and boil very low; add a quart of strong vinegar, and boil half an hour; then add one-quarter pound of sugar, one-half teacup of salt, one ounce of black pepper, one ounce of allspice, one-half an ounce of cloves, one-quarter teaspoonful of cayenne pepper, and stir until well mixed. Put a small pinch powdered assafoetida in a glass, with two tablespoonfuls of vinegar, pour in the kettle and stir until it boils. Take up, bottle and seal.

THE CHURCH.

Tread softly ye who enter here
The threshold of a viewless world,
Here sacred banners were unfurled
O'er altars blest with tears and prayer.

By sacrifices of woe and pain,
By penances and sins forgiven,
By rays allied to highest heaven,
Thou enterest here a sacred fane.

The rich, the poor, the high, the low,
These ancient aisles have humbly trod
With aspiration known to God,
He who alone man's heart can know.

Here incense rose of sacred song,
Here came the bride veiled in white,
The babe for the baptismal rite,
And here the Confirmation throng

Before you altar white and fair,
As children at the Father's throne,
In mystic transport, one by one
Has knelt in the Communion prayer

Here death, who bore our loved from sight,
Was touched as by celestial balm,
Here Faith evoked her holy calm,
And filled the heart with heavenly light.

Sweet voices here our pulses thrill
Long gone to sing in Paradise;
Listen! sweet melodies arise
The loved and lost are with us still

LAURA E. HINSDALE.
From The Young Churchman.

HELPFUL CHRISTIANS.

One may destroy the temple of God by teaching error which shall mislead souls, or by setting an example before others which shall influence them toward evil; or one may hurt others' lives, by selfishness or ungentleness. There are some Christians who seem never to have learned love's secret of helpfulness. There is nothing that this sorrowing, sinning world needs more than gentleness, gentleness like that of Him of whom it is written that He would not break a bruised reed. We need to pray for the grace of gentleness, that we may walk softly among men, never hurting another life by harsh words or ungentle act. It is sad enough to be a useless Christian, doing no good, building nothing that will last; but it is sadder far to live to tear down with unhallowed hand what others with love, prayer, and toil have built up; or by unloving and censorious words to discourage those who are sincerely trying to do God's work, and to bless other lives. We all should pray to be saved from the doom of those who destroy the Temple of God. No one should be content to live either hurtfully or uselessly. While such mighty, immortal potencies are in all life, we should not be satisfied with anything less than the consecration of our every act and word and every shred of our influence to holiness and good. — Dr. Miller.

ST. AGNES.

"The blessyd virgyne Saynt Agnes," said the old English translation of the "Golden Legend," "was most wyse and well taught as Saynt Ambrose wytnesseth. She was fayr of vysage, but moche fayrer in the crysten fayth." The story of this young Roman martyr is one of the oldest and best known in the Church. St. Jerome says that in his time (the fourth century), the fame of St. Agnes was spread through all nations; and that hymns, verses

and homilies had been written about her in all languages. Two famous churches in Rome are named after her, one inside and one outside the walls. The one outside was said to have been built by the Emperor Constantine the Great over the spot where she was buried.

She suffered martyrdom in the beginning of the Diocletian persecutions in the year of our Lord 304. The 21st of January, the day of her death, has always been kept in her honour. The following is the story of her beautiful life and triumphant death:

"There lived in the city of Rome a maiden whose name was Agnes. She was not more than thirteen years old, but was filled with all good gifts of the Holy Spirit, having loved and followed Christ from her infancy, and was as distinguished for her gracious sweetness and humility as for her surpassing beauty.

"It chanced that the son of the prefect of Rome beheld her one day as he rode through the city, and became violently enamoured, and desired to have her for his wife. He asked her in marriage of her parents, but the maiden repelled all his advances. Then he brought rich presents, bracelets of gold, and gems, and rare jewels and precious ornaments, and promised her all the delights of the world if she would consent to be his wife. But she rejected him and his gifts, saying: 'Away from me, tempter, for I have already given myself to One Who is greater and fairer than any earthly suitor. To Him have I pledged my faith, and He will crown me with jewels, compared to which thy gifts are dross.'

The prefect's son went home in despair and besought his father to plead with the maiden for him. The prefect then enquired of a neighbour who this One so much greater than his son might be; and they answered "Knowest thou not, that Agnes has been a Christian from her infancy upwards; and the One of whom she speaks is none other than the Lord Jesus Christ?"

The prefect sent for her, and tried, first by persuasion and promises, to bend her to his will. Then he tried threats; but when these were also of no avail, he resorted to torture and insult. When she was dragged before the heathen altar and commanded to offer sacrifice, "she could by no means be compelled to move her hands except to make the sign of the cross," writes St. Ambrose. Then the prefect in rage ordered her to be beheaded. "And she went to the place of execution more cheerfully than others go to their wedding." The executioner raised his sword, "and, looking steadfastly up to heaven, she yielded up her pure spirit and fell, bathed in her blood."

"It happened," says the Golden Legend, "that when the friends of St. Agnes watched at her sepulchre on a night, they saw come a great

multitude of virgins, clad in vestments of gold and silver, and a great light shone before them, and on the right side was a lamb more white than snow; and saw also St. Agnes among the virgins, which said to her parents, "take heed and see that ye bewail me no more as dead, but be ye joyful with me, for with all these virgins, Jesus Christ has given me a most bright habitation and dwelling, and I am with Him joined in heaven, whom in earth I loved with my thought."

The word Agnes in Latin means a lamb, and whether the emblem is taken from her name, or the vision just related, makes no difference. As one of the especial lambs of the Good Shepherd, she has been honoured as the patron saint of purity for all these hundreds of years.

You can always distinguish St. Agnes in art, either by the lamb, or the robe let down from heaven.

The legend runs that the prefect ordered her clothes to be taken from her; and when this was done, her long hair fell like a cloak about her, and an angel covered her with a robe so dazzling in its whiteness, that it blinded those who looked upon her. Then they tried to burn her alive, but when she mounted the blazing pile of fagots the flames divided on each side of her, encircling her like a rainbow, while they scorched all those who had lighted them.

It was triumph of innocence and purity.

"This virgyne, yong men, olde men and chyldrene preyse, there is none more to be preysed."

WHY BEN DIDN'T GET EVEN.

It was surprising how little time it took Ben Bolton to do the chores around house and barn on the mornings when he planned to make the round of his traps before school time. The wood box and water pails were full, the ashes emptied, the pigs fed and the horses watered, and still it was only a quarter past eight, one crisp December morning when he started on a run for the woods and the banks of the creek where the traps were cunningly set for rabbits, musk-rats, and other woodland creatures which a country boy looks upon as his lawful prey. There had been a light fall of snow, during the night, and Ben chuckled as he thought that it would make tracking easy if any muskrat had been so foolish as to gnaw off the paw caught in the trap—as musk-rats often do.

The first trap he visited had not been disturbed. Neither had the second, he thought, as he glanced at it, but a closer look showed that it had been tampered with. The bait was gone, and it was on top instead of under the new-fallen snow. By making a wide circle around the trap, Ben discovered two sets of tracks, one made by tiny, furry feet, the other by stout leather boots, and when he saw

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the latter Ben's eyebrows drew together in an angry frown. "The sneak!" he exclaimed. "The mean, thieving sneak! Lucky for you you're not around here just now, Tom Andrews! But you'll pay for this, or my name's not Ben Bolton. I'll be even before long, I promise you."

Two other traps were found in the same condition, and the same tracks were suspiciously near. Ben's anger grew hotter, and he left the last one and hurried off to school with his head full of plans for getting even with Tom Andrews. There are few injuries harder for a boy to forgive than having his traps robbed.

The last bell was ringing as he reached the school-house, so he had no time to call Tom to account immediately, and before recess he had made up his mind to say nothing whatever about it. "A fellow who'll rob traps will lie out

of it." he wait his ticular pa all day. the other a musk-r by the cr "Didi" traps of Nolan, a of the st rabbits a of the n "Oh, v everythir jauntyly sidelong some litt out a w to have looked t Ben was "The him yet! A w changed warm a after th all nigh creek to were ur made su he start cr that cro He when h What v bank, c cedar? and—ye trap! red pain been a piece o "Bait Ben, g two. V Rava Wh A Cu D. i us at l ment f and al ant vi reachi room f given t lions of of trea ive, go the di oy stej First e Seco s t Thir j The pal bro pul It tr them ance ches- change every late, I F. l Simp CO. I offic a Blocum instant writin in Can will pl Let no advan

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as ringing as he ol-house, so he all Tom to ac- e, and before re- up his mind to ever about it. "A traps will lie out

of it," he reasoned. No, he would wait his chance. Tom took particular pains to keep out of his way all day, but Ben heard him telling the other boys of "two rabbits and a musk-rat he had caught down by the creek."

"Didn't know you had so many traps out, Tom," said Harry Nolan, as Tom went on bragging of the surpassing fitness of the rabbits and the extraordinary size of the musk-rat.

"Oh, well, you don't know quite everything," answered Tom, jauntily but he threw an uneasy, sidelong glance at Ben, who sat some little distance away, whistling out a windmill. He seemed not to have heard or seen, and Tom looked relieved, but to himself Ben was saying, savagely:

"The thief! I'll be even with him yet!"

A week later the weather changed from cold and snowy to warm and rainy. One morning, after the rain had fallen steadily all night, Ben went down to the creek to see if any of his traps were under water. After he had made sure that they were all right, he started for school, taking a short cut through a little ravine that crossed the path farther on.

He had gone but a little way when he came to a sudden stop. What was that half way up the bank, half hidden under a little cedar? A box trap, sure enough, and—yes—Tom Andrews' box trap! Ben knew it by a dash of red paint on one side. It had not been disturbed. Inside was a piece of sweet apple.

"Baiting for rabbits, is he?" said Ben, grimly. "Well, he owes me two. Wonder how I can manage

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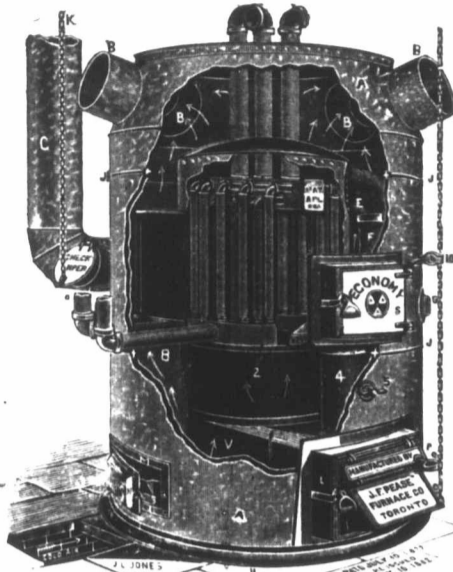
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to make his old trap settle the bill?

He knew the moment he looked into the edge of the ravine. Just on a line with the trap was a big boulder. The rain had loosened and washed away the earth from its base, and it was poised so that it seemed ready to roll down the side of the ravine at any moment. Just one little push, and the carefully-made trap would be a pile of splinters. Ben scrambled up the steep slope and stood, flushed and breathless, behind the rock.

"Now I'm even with him!" he said, fiercely, as he raised his foot to kick the boulder down the hill.

But he put down his foot without touching the stone. A thought, as startling as a clap of thunder, flashed into his mind and changed his plans in an instant. Even with Tom Andrews? Ever with a thief? He, Ben Bolton, even with such a fellow?—on the same level?—just as mean as he was? Ben drew back from the rock, as though it were red hot, and gave a long, low whistle as this new light was thrown upon the question of "getting even."

"Well, I guess not!" he said, emphatically, a moment later. "I just guess not!"

He moved off down the path whistling thoughtfully. But presently he turned back and took another look at the rock. Then he stepped down, and putting his strong young shoulder against it he succeeded in rolling it back from the edge a few inches. This put the trap beneath out of danger.

"Better get ahead of such a fellow than get even with him," said Ben Bolton.

"IF I WERE A BOY."

If I were a boy again I would look on the bright side of everything, for almost everything has a cheerful side. Life is very much like a mirror; if you smile upon it, it smiles back again on you, but if you frown and look doubtful upon it, you will be sure to get a similar look in return. I once heard it said of a grumbling, unthankful person, "He would have made an uncommonly fine sour apple if he had happened to be born in that station of life!" Inner sunshine warms not only the heart of the owner, but all who come in contact with it. Indifference begets indifference. "Who shuts love out, in turn shall be shut out from love."

If I were a boy again, I would school myself to say "no" oftener. I might write pages on the importance of learning very early in life to gain that point where a young man can stand erect and decline doing an unworthy thing because it is unworthy.

If I were a boy again, I would demand of myself more courtesy toward my companions and friends. Indeed, I would rigorously exact it of myself toward strangers as well. The smallest courtesies, interspersed along the rough roads of life, are like the

little English sparrows that sing to us all winter long, and make the season of ice and snow more endurable to everybody.

BE THOROUGH BOYS

Whatso'er you find to do,
Do it, boys, with all your might!
Never be a little true,
Or a little in the right.
Trifles even
Lead to Heaven.
Trifles make the life of man:
So in all things,
Great or small things,
Be as thorough as you can!

Let no speck their surface dim
Spotless truth and honor bright!
I'd not give a fig for him
Who says that any lie is white!
He who falters,
Twists or alters
Little atoms when he speaks,
May deceive me,
But, believe me,
To himself he is a sneak!

Help the weak if you are strong,
Love the old if you are young!
Own the fault if you are wrong:
If you're angry hold your tongue,
In each duty
Lies a beauty,
If your eyes you do not shut,
Just as surely
And securely
As a kernel in a nut!

Whatso'er you find to do,
Do it, then, with all your might;
Let your prayers be strong and true—
Prayer, my lad, will keep you right.
Prayer in all things,
Great and small things,
Like a Christian gentleman,
Fail you never,
Now or ever,
To be as thorough as you can!

THE GRANDMOTHER'S PLACE

She was a dear, white-haired, old lady, the very ideal of a grandmother, and she sat by the fireside rocking slowly, but with a sad look on her gentle face.

"No dearie, I'm not sick, but I do feel lonely sometimes."

But why should she be lonely? She was in a family of well-bred young people—son and daughter and grandchildren of various ages. To be sure, many of her dear ones had gone across the river to the Father's house; but she was not of a melancholy temperament, so she did not brood over that.

She loved the young people. She would have liked to join in their merriment; she would have gone with them to some of the concerts and other places, if she had been asked. But they in their thoughtlessness never imagined that grandmother cared for such things, and so they sat talking over their plans, telling merry tales and jokes, but leaving grandmother out of the conversation altogether.

They were never unkind to her. She had the best room in the house. Her bodily comfort was attended to first, her wishes were immediately carried out. But she would have gladly given up all this to have had one of those bright-faced boys or girls for a companion. If they would have only sat down and told her some of their stories and plans, how glad she would have been; and she had pleasant stories to tell, too, if

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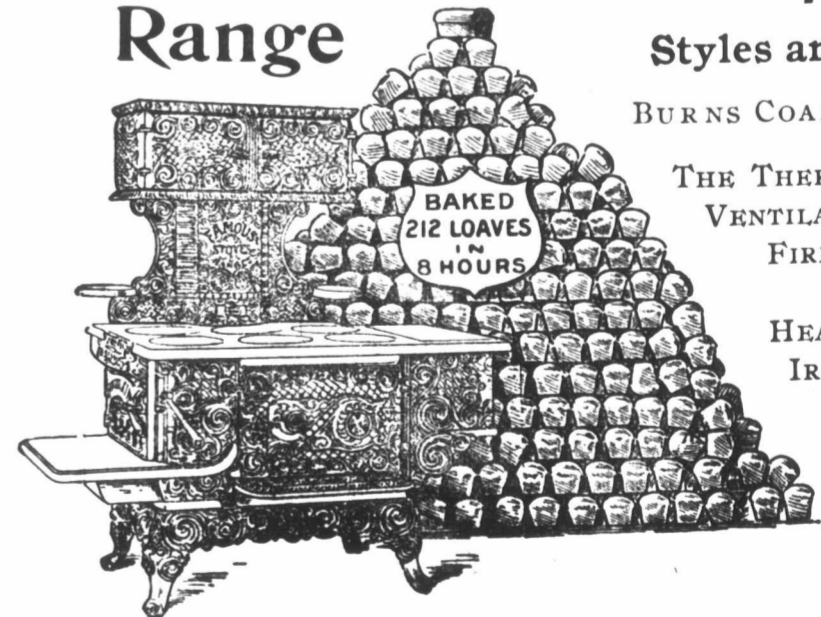
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there were someone to listen and shadow on her lovely old face, and care. said, "I am so lonely sometimes."

But she sat by the fire with a I wish they could all have heard

it, and understood the pathos of it. It will not be long till grandmother's chair will be vacant. She has spent her life in ministry for others. Common gratitude would demand that her last days should not be lonely and companionless. Love the grandmother; give her a place in your heart as well as your home, and make her closing hours her happiest.

THE FOX AND THE MASK.

A fox was one day rummaging in the house of an actor, and came across a very beautiful mask. Putting his paw on the forehead, he said, "What a handsome face we have here! Pity it is that it should want brains."

A RICH BOY.

"Oh, my," said Ben, "I wish I was rich and could have things like some of the boys that go to our school."

"I say, Ben," said his father, turning around quickly. "How much will you take for your legs?"

"For my legs?" said Ben, in surprise.

"Yes! What do you use them for?"

"Why, I run and jump and play ball, and, oh, everything."

"That's so," said the father. "You wouldn't take \$10,000 for them, would you?"

"No, indeed," answered Ben, smiling.

"And your arms, I guess you would not take \$10,000 for them, would you?"

"No, sir."

"And your voice. They tell me you sing right well, and I know you talk a little bit. You wouldn't part with that for \$10,000, would you?"

"No, sir."

"Nor your good health?"

"No, sir."

"Your hearing and your sense of taste are better than \$5,000 apiece at the very least, don't you think so?"

"Yes, sir."

"Your eyes, now. How would you like to have \$50,000 and be blind the rest of your life?"

"I wouldn't like it at all."

"Think a moment, Ben: \$50,000 is a lot of money. Are you very sure you wouldn't sell them for that much?"

"Yes, sir."

"Then they are worth that much at least. Let's see now," his father went on, figuring on a sheet of paper—"legs, ten thousand; arms, ten; voice, ten; hearing, five; taste, five; good health, ten; and eyes, fifty—that makes a hundred. You are worth \$100,000 at the very lowest figures, my boy. Now run and play, jump, throw your ball, laugh, and hear your playmates laugh, too; look with those fifty-thousand-dollar eyes of yours at the beautiful things about you and come home with your usual appetite for dinner, and think now and then how rich you really are."

It was a lesson that Ben never

forgot, and since that day every time he sees a cripple or a blind man he thinks how many things he has to be thankful for. And it has helped to make him contented.

TELLING THE "NICE" THINGS TO PEOPLE.

Girls, I wonder how many of you have ever thought of doing this? Some of you have, no doubt, but to those who have not, I want to say that I think you have missed a great deal of the sweetness of life, and I'm truly sorry for you. I'll tell you why. I have found that it's a simple matter to tell people the unpleasant things about themselves, and once or twice I have actually felt a wicked joy in doing so, but I got out of the way of doing that a long time ago, and since I discovered how easy it is to tell them the "nice" things, why, I wouldn't go back to the old way for anything.

THE MARTYR'S BIBLE.

Two centuries and a half ago a crowd had gathered in the market-place of a little country town on the sea-coast of England. A barrel was being filled with pitch-fagots, and into it a large old Bible was thrown. It belonged to a man named Derrick Carver. He was on his knees in the "Star Inn," close by, while the sheriff was making preparations for his burning, because he had persisted in reading and treasuring this Bible, contrary to orders.

"Turn or burn," was the text in those days, and this man chose the latter.

It was a sunny day in July, with a breeze blowing off the high downs. His friends tried to comfort him as best they could, and some tried to persuade him to turn.

"No," he said, "I will not deny God's Gospel!"

After the fagots were lighted and he himself placed with his feet upon them, he spied his Bible, and seizing it from the burning mass, he threw it out into the crowd. Someone caught it and hid it; and although the sheriff had ordered it destroyed, it was carefully taken care of in a safe hiding-place till such time as it was

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The prize-name competition will close October 23th. Address,

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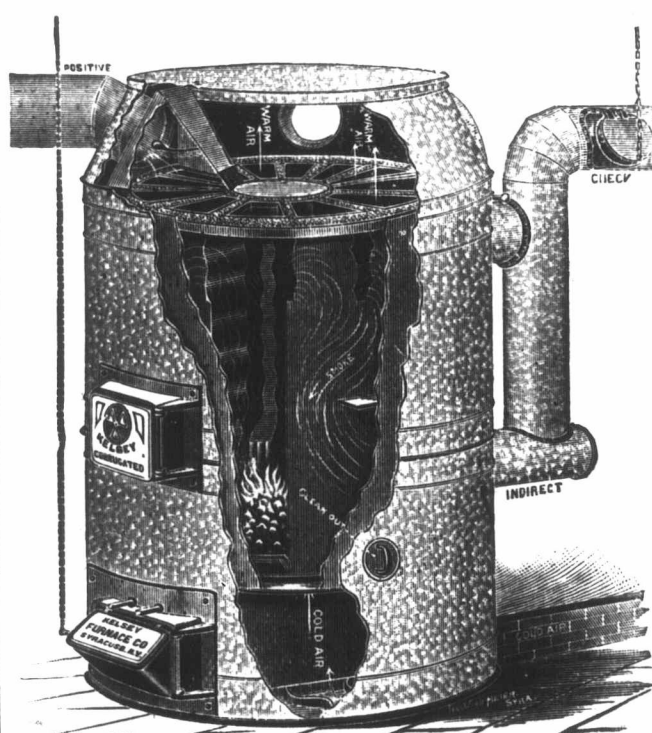
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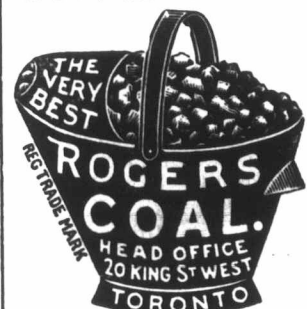


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safe to bring it out again. It has become a precious relic, and visitors to Lewes can now, when they visit the stone cell in which Carver was imprisoned, see and touch the martyr's Bible.

It is not very well bound; it has no gilt edges; we should call it very heavy, and the printing looks very queer to us. There is the mark of the martyr's fire on some of its yellow pages.

When we think what our forefathers suffered for the sake of the Bible—God's message to us—it should make us look upon it as a treasure, and learn to love the study of it more than we do.

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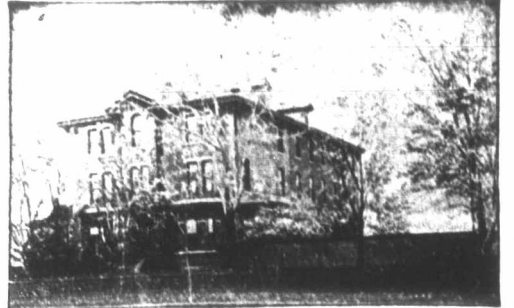
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