

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

Vol. 34.

TORONTO, CANADA, THURSDAY, JULY 18, 1907.

No. 29.

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male over 18 years of age, to the extent of one-
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Entry must be made personally at the local land
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(2) If the father (or mother, if the father is deceas-
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TORONTO, THURSDAY, JULY 18, 1907.

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Lessons for Sundays and Holy Days.

July 21.—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Acts 21, 37—22, 23.
Evening—2 Chron. 1, or 1 Kings 3; Mat. 10, 24.

July 28.—Ninth Sunday after Trinity.
Morning—1 Kings 10, 10 to 25; Acts 27.
Evening—1 Kings 11, 10 to 15, or 11, 26; Mat. 14, 13.

August 4.—Tenth Sunday after Trinity.
Morning—1 Kings 12; Rom. 4.
Evening—1 Kings 13 or 17; Mat. 18, 21—19, 3.

August 11.—11th Sunday after Trin. ty.
Morning—1 Kings 18; Rom. 9, 19.
Evening—1 Kings 19 or 21; Mat. 22, 15 to 41.

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

NINTH SUNDAY AFTER TRINITY.

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

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 311, 314.
Processional: 291, 299, 303, 393.
Offertory: 218, 240, 258, 280.
Children's Hymns: 213, 217, 280, 339.
General Hymns: 4, 26, 226, 231.

THE EIGHTH SUNDAY AFTER TRINITY.

"Beware of false prophets." How true to-day! Hundreds of men, called reverends and wearing semi-clerical garbs are advocating principles of religion and giving expression to their views on Christian doctrines and Biblical difficulties. Each claims to be "called of God." Each claims to be right. Each calls to union along his lines. Can they all be right? Impossible. "Ye shall know them by their fruits." Man-made institutions do not stand the ravages of time and place. That which is set up by man falls in time. The Holy Catholic Church has survived times and places, because it is Divine. It is not a human society, nor do her Bishops and priests preach what they think, but what Christ, the Head, has given to be

preached. No man-made society has stood what the Church has, nor accomplished the sweeping changes in the world. The Church is Divine and her prophets not false. The fruits show the work to be Christ's. It is true that many good deeds are performed and noble words spoken by these "preachers," and we thank God for them. Their pulpits nevertheless and houses for prayer are set up in opposition to the Church. Really in opposition, although they claim to be doing the same work. They all claim that Christ says "beware of false prophets." We do not say that all that is done and preached from these pulpits is false, but the question for us, as Church members with a definite purpose before us, is, are not all these conflicting opinions of man disturbing if we leave our own Church and go to hear them? Are they not unsettling? These may be some of the "hurtful things" in our Spiritual life, against which we pray in the Collect. That common practise "going around to the different Churches" causes uneasiness and harm in your Spiritual life. The Church is not an entertaining club for you, nor a place to hear "good speakers" and operatic singing, but your Spiritual home, and you ought to be true and loyal to your home. To leave your own Church, even for one service, and go off to hear some of these "special attractions" is depriving your soul of good, a positive insult to your clergyman, harmful to your Church in example, and can be called by no other name than **wilful sin**. Our Lord had some false disciples who caused Him sorrow and injured His work. We must not be amongst those. "He that doeth the will of My Father, which is in Heaven," he shall enter into the Kingdom. It is His will, we must not what we will or would like to do. It may be a popular cry to be "broad-minded" and "not bigoted." Yes! perfectly true, a Christ-like admonition, but not along the lines laid down by twentieth century men. Be broad-minded along the lines and by the standard laid down by your Lord and Master in His Holy Catholic Church, of which you are true members by your Baptism.

Training the Young.

A few weeks ago Mr. Henry O'Brien, the ever young Torontonian, was stung into writing a letter to the press deploring the manners and language of the Toronto boys, and he might have added, girls. We confess to a sense of deep disappointment at the reception this letter received. It was simply sneered at, and if any thing the youth were encouraged in their bad language and habits. When such a charge could be brought by a man of Mr. O'Brien's experience and age it deserved, to say the least, respectful investigation. The tone of the critics was that of arrogant and intolerant defiance. We have often deplored the evils which Mr. O'Brien mentioned and we are not surprised that he has followed up these comments by a rejoinder. Mr. O'Brien mentions the number of messages of thanks which he received. Had his backers, instead of sending private communications, written letters to the press the newspapers would have treated the subject more seriously and possibly some good endeavour would have followed. In this excellent letter Mr. O'Brien says:—"It would take too much time and space to repeat what I have been told and know myself of the result in the city of the want of proper home influence and training, and of proper teaching and discipline in the public schools. That this has produced a disastrous crop of misbehaviour, wanton mischief, petty thefts, boorish manners, disobedience, and disrespect for age and authority, it is idle to deny. Surely these reverend gentlemen and the school authorities would be of more

use in the world, if, instead of patting each other on the back, they were to go to work and attempt to remedy the evil which every one knows to exist, but which they pretend do not. As a rule, boys and girls are what their training (or want of it) makes them. The gravamen of my charge was, and is, that too many parents are either ignorant of their responsibilities, or, too often ignore them, and that in the public schools of this city there is a want of proper discipline, of moral training (especially as to the fifth and eighth Commandments), of teaching as to manners and behaviour, and as to the respect due to age and authority." With every word of this we agree. The evil is not confined to one city or class, it is a growing vulgar Canadian vice. It needs to be met with serious treatment in the Churches, Sunday Schools, and in every way that pastoral influence can be brought to bear; in the schools by every one from the highest official to the lowliest; and chiefly in the homes, parental influence is the first and last great factor to determine whether the children will grow up sneaks, thieves or liars, or the reverse. Commenting on this growing evil some years ago we quoted a statement by an employer that he had determined in future to take boys brought up in the separate instead of the public schools for the reasons which Mr. O'Brien gives.

Backing the Teachers.

Mr. O'Brien touches on another, and if possible, a graver problem, connected with this distressing subject, that is, the unfair treatment of teachers who endeavour to enforce discipline. It is all very well for the local Government to try to raise the status of teachers by requiring the payment of a proper stipend. But the Ontario Government will fail unless it also requires the moral support of the teachers by the trustees. What do we generally hear; stories similar to those which Mr. O'Brien tells, a whining child, a brow-beating parent, trustees and inspectors without backbone, and clergyman and reporters all criticising the teachers. How can children respect teachers and grow up manly men when the teachers are not backed up. Authorities on crime tell us that there is an increase of crimes of low cunning and some advise the use of corporal punishment. Garotting stopped in England by magic when the lash was meted out to the culprits, and we are told that the fear of personal pain is the best punishment for modern crime. Mr. O'Brien believes in a boy taking his flogging when deserved, and possibly flogging in boyhood would deter boyish thieves, and the continuation of habits then acquired in later years. Whether he is right or wrong the problem is one of the most serious affecting our national life.

Personal Power.

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Law and Order.

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is reported to have said: "That no man, however, exalted his station, or how strong and powerful the political, social and financial influences which surround him is above the law." So long as the principle embodied in this statement is fearlessly and impartially maintained by its judges the spirit of true and well ordered freedom will be maintained in the United States. Whatever may be thought or said of the occasional outbreaks of lawlessness and crime in the Great Republic we may rest assured that the man will be forthcoming, whether he be a Roosevelt, Hughes or Dunne who will rise to the height of even the greatest emergency and maintain in its integrity the priceless spirit of Christian freedom and be honoured by the people in doing it.

The State and the Church.

"The ethics of individual life must be traced its roots in the ethics of the social whole. The family, property, the common law, the State, and the Church are all involved," says President Butler. In our opinion the lack of sound ethics in the social whole must be traced to the lack of sound religious instruction to the individual at the outset of life. What is the cause of the ignorance, indifference and opposition to the Christian religion that is so largely prevalent to-day? The lack of simple, elemental, faithful instruction in the doctrine and practice of the Christian religion is our answer. Wherever a sincere, devout, fearless clergyman or layman demonstrates by precept and example the Churchman's duty towards God and his neighbour the light will shine in the darkness and men will be drawn to the light. Not so with the learned theorist, the dabbler in doubt and science, and the speculative theologian who from a Christian pulpit seeks to graft on the Christian religion the scions of Pantheism, Buddhism, Mahometanism, and the thousand and one other isms which have sprung from the earth from the time of the flood to the present day.

Reporting Speeches.

An unusually able, but much needed article, has appeared in the "Illustrated London News," by G. K. Chesterton, upon the Decay of the Art of Reporting Speeches. He asserts that the method employed by the reporter is dangerously unjust. An article by Mr. Chesterton is sure to be above the average, and this is markedly so. In the course of it he says: "The present method is this, the reporter sits listening to a tide of words which he does not try to understand, and does not, generally speaking, even try to take down; he waits until something occurs in the speech which for some reason sounds funny, or memorable, or very exaggerated, or perhaps, merely concrete, then he writes it down and waits for the next one. If the orator says that the premier is like a porpoise in the sea under some special circumstances, the reporter gets in the porpoise even if he leaves out the premier. If the orator begins by saying Mr. Chamberlain is rather like a violoncello, the reporter does not even wait to hear why he is like a violoncello. He has got hold of something material and so he is quite happy. The strong words are all put in, the chain of thought is left out. If the orator uses the word 'donkey' down goes the word 'donkey.' If the orator uses the word 'damnable' down goes the word 'damnable.' They follow each other so abruptly in the report that it is often hard to discover the fascinating fact as to what was damnable or who was being compared with a donkey." We are induced to copy this portion of a paragraph out of an essay well worth reprinting, being specially incited thereto by reading a report of a speech by one of our leading men, which report consisted of the usual introduction and ending, and between them a sentence of ten meaningless words, evidently a portion of a long and appropriate address. Often we regret to find the speeches of men like

the Lieutenant-Governor, whose addresses are always worth reporting, to consist of a few hackneyed words, which he probably never used, while the real substance is omitted. "This misrepresentation of speeches is only a part of a vast journalistic misrepresentation of all life as it is." "The people know in their hearts that journalism is a conventional art like any other, that it selects, heightens and falsifies."

Prayer Book Revision.

At the 48th anniversary meeting of the English Church union a number of matters of interest to Churchmen were referred to in the annual report. The proposed revision of the Prayer Book was sturdily opposed. "The proposal to revise the rubrics of the Prayer Book is inopportune and dangerous," says the report. "There are probably few who consider the book perfect or incapable of improvement, even when quite alive to its many excellencies; indeed, Catholics would be among the first to welcome a genuine revision in the direction of a return to many usages which have the sanctity of antiquity. Nevertheless, with the exception of an insignificant minority, they are content to go on using the present service-books until more peaceful times shall come. In a time of controversy anything like prudent or scientific revision is impossible. Revision cannot produce peace. Peace must precede revision. The existing book is practically a bond between sections of schools of thought which differ widely in their interpretation of the rubrics, and, indeed, differ as to the authority on which they rest. No revision can be accepted in our disunited condition. It is wisest to face and accept that condition; no positive action can change it; union can be brought about only by gradual approximation to one standpoint. The result of any revision is more likely to be disruption than peace or union."

The Cathedral at Washington.

An English exchange gives us some interesting particulars as to this cathedral as follows: "Mr. George Bodley, the well-known English architect, in conjunction with his American partner, Mr. Vaughan, of Boston, has been appointed architect for the new cathedral at Washington. The plans have already been accepted by the authorities, and the work is to proceed forthwith. The cost of the building will be about £1,000,000. It was explained to a representative of the 'Pall Mall Gazette,' who visited Mr. Bodley's London office, that it was intended to make the cathedral one of the finest in the world. The style of architecture is to be Gothic of the fourteenth century; and the plan is that of nave and aisles, transepts, choir, and two chapels. Double aisles are planned for the nave, and will be fitted for the placing of monuments and memorial windows and tablets. The total length will be 476 feet, and the width 132 feet, the central tower rising to a height of 220 feet from the ground."

The Bishop of London.

As we are soon to have a visit from the Bishop of London any pronouncement of his has at the present time an especial value. Recently the Bishop had a very delicate office and that was to preach the annual festival at Cuddesdon College on Trinity Sunday. His sermon was on peace and was an admirable plea for peace in the Church. After touching on the dissensions of a quarter of a century ago and their causes, the Bishop pointed out the drawing together of all parties recently, the causes of such re-union, and the peace which might be enjoyed in and beyond the Church of England. "Blessed are the peacemakers, for they shall be called the children of God." Ask especially if you are looking upon the Evangelical in the next parish as a true brother in the Lord; and if I was preaching to him at his college festival I should ask the same question of him with regard to you. You have

the same grace of Orders, you use the same Prayer Book, you recite the same Creeds, you live upon the same Sacraments. He preaches the Incarnation, the Atonement, the Resurrection, and the Ascension of the same Lord, and on nine points out of ten, if he is an earnest parish priest, your doctrine is the same as his. Why not agree to differ on the tenth point without any breach of concord or sense of unworthy compromise? Again, I go further, the time has come to cease to look upon the Nonconformists of England as anything other than an integral part of the religious life of England. They form almost exactly half the Christians of England. Is it quite Christian, then, to ignore the existence of the Nonconformist minister in your country town or village? It does not mean that you are to preach in his chapel or invite him to your church—in my opinion, such short cuts to re-union defeat their own purpose; it does not mean that you are not to preach and teach the Catholic truth of Christendom as clearly and effectively as you can; but it does mean that you are to recognize him as a Christian brother who is shepherding his own flock in his own way, and teaching them to love and follow Jesus Christ. So far from such a spirit being inconsistent with sound Church principles, the contrary is the case, and all over the country it is the strong, convinced Churchman, who knows his own principles, and who is not ashamed of them, who is living on more brotherly terms than any one else with his Nonconformist neighbour." This is part of an address which the Bishop of London delivered this year at Cuddesdon. Some of our readers will understand how much that means and re-echo his closing message. "And so, dear brethren, I leave with you this Whitsuntide message of peace. 'Pray for the peace of Jerusalem: they shall prosper that love her'—pray for peace, work for peace, live for peace, breathe peace, and we may have good hope that down from Heaven shall descend, like the cloud of glory which came of old, the peace of God which passeth all understanding, and that wapt in that peace, the hosts of God shall move forward with new power to the battle."

French Wines.

The uprising of the wine-growers of the south of France has brought to public notice another illustration of the preparation of food and drink brought about through ease and cheapness of transportation. The grievance is intensified by the artificial cheapness and abundance of wine by manufacture, but the very grievance of the south causes resentment in the north of France, which furnishes the sugar for the concoctions to be brewed. To illustrate take champagne, the demand for which is world-wide, and the character and extent of the industry is immense. People have no idea of the danger involved in its manufacture, or the capital required. Champagne scars decorate the visages of all the workers in the underground champagne mills of Rheims. They are caused by the bursting of the bottles. About one bottle of champagne in every ten bursts. There are miles and miles of champagne caves in Rheims, caves cut in the solid limestone rock, where, in a constant temperature of forty-five degrees, millions of bottles of wine refine and ripen. The workers down there smell nothing but champagne all day long, champagne escaping from burst bottles. And as the turners move along the racks—each turns 35,000 bottles daily—they are continually saluted with explosions. Bang! And the glass splinters fly and a little fountain of champagne perfumes the damp air. Day after day each bottle must be turned fifty times altogether, till the sediment in it has all mounted up and concentrated itself around the cork. Then the corkers remove the corks, let the sediment-thickened wine in the neck of the bottle blow off and skilfully replace the cork again. The corker and turners' work is dangerous. These men are nearly all scarred.

Champagne is a culture, and is The real sufferer turns are declining. App change the pro not an easy thir

THE PRO

How many doctresses, or good mother eminent men what in their c age. The Bisl mothers." An ful man will fe future of the r There is no such tremendo that of a moth if not actually nder a cloud motherhood, it dimmed. It r same exalted I as it did a g doubtedly doe men will rega speakable, re than the ave with a sacred ence for it w lligion" to hir ennobling a even bestial. man the cro whom by an ready, willin women we fe callings vie, with that of numbers tal own and of pendence as women coul calamity. "freak" eve in being "i been a goo to the relati The questic or not the y tive brain p beside the tion is, not men, but h There are competent doctor, jou er thereby. just as sa men. In t i.e., of w such as m etc., societ work to tl they are c has yet to grievous read in a of the va sions, un ally monc women in ber of w grand tot or loss c now done more effi by men? in most of a corr

Champagne is only one branch of French wine culture, and is not the one which suffers now. The real sufferers are the wine-growers, whose returns are declining as the result of artificial production. Apparently the poor people must change the products of the soil for other crops, not an easy thing to do.

THE PROFESSION OF A MOTHER.

How many second or third rate authoresses, doctresses, or lawyeresses, we wonder is one good mother worth. Some few years ago some eminent men in England were asked to state, what in their opinion, was the great need of the age. The Bishop of Ripon's answer was "Good mothers." And to this we think every thoughtful man will fervently say, "Amen." The whole future of the race is in the hands of the mothers. There is no calling in the world fraught with such tremendous possibilities for good or evil as that of a mother. And this great calling we fear, if not actually or openly discredited, is somewhat under a cloud to-day. The lustre and glory of motherhood, it is undeniable, is in some degree dimmed. It most assuredly does not occupy the same exalted position in the estimation of women as it did a generation ago. With men it undoubtedly does. As long as the race endures men will regard it with enthusiastic, if often unspeakable, reverence. To the average, and less than the average man, motherhood is invested with a sacredness peculiarly its own. His reverence for it will always be a sort of "natural religion" to him, humanizing, sweetening and even ennobling a life, possibly otherwise debased and even bestial. The mother will for ever be to the man the crowned and anointed queen, before whom by an irresistible law of his being he does ready, willing and universal homage. But with women we fear there has been a change. Other callings vie, on perilously nearly equal terms, with that of motherhood. Women, in increasing numbers talk about having "careers" of their own and of being "independent," as if sex independence as it relates to men as well as to women could be anything else but the direst calamity. What man, but the most hopeless "freak" ever took any pleasure or credit or pride in being "independent" of women. There has been a good deal of controversy of late years as to the relative general ability of men and women. The question has been warmly debated whether or not the woman is the equal of the man in native brain power. But all this seems to us to be beside the real question at issue. The real question is, not are women the intellectual equals of men, but how is the human race to be carried on. There are possibly thousands of women quite competent to do the work of the average lawyer, doctor, journalist, etc., but how is society a gainer thereby. The same work can be done at least just as satisfactorily by tens of thousands of men. In the case of distinctively feminine work, i.e., of work that can be done better by women, such as nursing, some departments of teaching, etc., society is a gainer. But to transfer men's work to the shoulders of women, granting that they are competent to do it on a large scale which has yet to be demonstrated, seems to us a most grievous misdirection of human energy. We read in an American paper the other day a list of the various trades, occupations and professions, until comparatively recent times, practically monopolized by men, now being invaded by women in ever increasing numbers and the number of women engaged in each of them. The grand total reaches many thousands. What gain or loss does this represent. Is all this work, now done by women, being performed one whit more efficiently than if it were being performed by men? And does not the employment of women in most of these callings mean the displacement of a corresponding number of men. The irresist-

ible conclusion is that in the vast majority of cases, with the exception of a few women of genius who may be classed alone and don't, therefore, count, that all this feminine activity is misdirected and represents a dead loss to society at large. Meanwhile the great profession of motherhood, upon which depends consequences of incalculable gravity and import to the human race, is being gradually dethroned from its age long position of surpassing honour and pre-eminence. Women seem to be in danger of forgetting the fact that, of all useful, honourable and "distinguished" callings, that of successful motherhood is incomparably and unspeakably the highest, and involves the exercise of qualities far higher than those demanded by any of the occupations to which they are now descending. As time goes on it is not unlikely that there may be a re-action, for nature has us all "on a string," and she has a way of allowing us to go so far out of the appointed path, and then suddenly checking and jerking us back again. Such a re-action is to be devoutly hoped for. Otherwise the future for our "imperial race" is dark indeed. For nothing is more absolutely certain than this, that, to the race which preserves its ideals of the glory and honour of motherhood, will pass the sceptre of strength, power and eventual supremacy.

THE COMMERCIALIZING OF RELIGION.

An eminent American artist, said to us some time ago, speaking of the state of things in his own country, "Art in the United States has been commercialized, vulgarized, and has deteriorated. Everything has been put on a money basis. How true this is we are not prepared to say, but is suggestive of a condition of things in another connection, at present we imagine very imperfectly realized. We pride ourselves to-day upon being very "practical" in our religion, as in everything else. And, no doubt, with a good deal of justice. Christianity in some respects is reverting to what it was in mediaeval and primitive days. It concerns itself with the material needs of its members, as for the last couple of hundred years, at all events in the countries peopled by our own race, it certainly has not done. In this one respect ecclesiastical history is repeating itself. The Churches, like the monasteries of old, are becoming centres of secular, as of spiritual, activities. The so-called "institutional Church" of to-day, to quote an expression much in vogue in the United States, is in some of its features a reversion to an age when "Mother Church" really merited the name, and when she concerned herself directly with the entire life of her members, when the line, now sharp and fast, between secular and religious matters had not been drawn. This state of things in its entirety is not being, and probably never will be restored, for "history," although always partially, never wholly, repeats itself. But in this one respect ecclesiastical history is most undoubtedly repeating, or trying to repeat itself. Christianity is getting more "practical," it is concerning itself more with men and women's everyday lives, and certainly, it must be acknowledged, less with their theological beliefs. One result of this state of things has been, what for want of a better name we have called the "commercializing of religion," and here history is again repeating itself. As in these bygone days the objectivity of the Church was over emphasized, so it is to-day. The Church to-day, as in the middle ages, deals with people rather than with persons. It handles or aspires to handle mankind in the mass. It aims at doing things on a large scale. Thus the machinery has become of surpassing importance, and the work accomplished thereby the true test of ministerial success. The other day we read in some parish history these words of a deceased rector, "A beautiful new chancel, a fine organ, and a new rectory

testify to the success of his ministry." Well in a sense they do. But what of the success which cannot be expressed in figures, and which finds its fruition not in bricks and mortar or carved work, but in those invisible temples not built with human hands. Of this kind of success, surely the thing of prime importance, how little account is taken or allowance made in the estimating of the work of the ministry. We call this kind of religion which is engrossed in the development of its "plant" a "practical religion." In the higher or deeper sense it is the most "impractical." We expend our energies in multiplying our appliances, in increasing our tools, and elaborating our machinery, and there we often are content to stop. What could be more impractical than this. And we judge a man's work, not by what he has actually done, but by the amount of machinery he has accumulated. The basis of all this is, of course, money. Money is the sinew of this kind of work, so popular and so eagerly demanded to-day. Therefore the Church is getting, as we have put it, in the language of our artist friend, "commercialized." "Money talks" everytime. The man who can raise money for the various schemes of the Church is the successful man, almost entirely, irrespective of what in the more spiritual departments of his work he does or leaves undone. He on the other hand who fails to shine in this way is increasingly liable to be voted a failure, and to be at best only tolerated. And then, of course, this is aggravated by the impatience of the age, which is always demanding "quick returns" and immediate results. The fact of the matter is that the re-action against the subjectivity and individualism of the last generation has gone quite far enough. We need to be reminded that the best work, after all, is that which is very largely independent of machinery, and whose results only the day will itself declare.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

There seems to be some ground for the report that Mr. Bourassa will shortly retire from the Dominion Parliament and enter the Provincial Legislature of Quebec as an independent member. The career of Mr. Bourassa is one well worth watching, for if we are not greatly mistaken he is destined to occupy a very high position in public life in this country. To a remarkable degree, we think, he has the qualities of leadership, which appeal to his fellow citizens in his native province. He is frankly a French-Canadian, in birth and in ideals. He, like his fellow countrymen, is an enthusiastic Canadian, but little interested in the larger problems of Empire. He protested some years ago most vigorously against Canada participating in any form in the South African war, or other Imperial broils and we have not heard of his recanting these convictions. He is said to have been one of the very few men in Parliament who discussed the Alaskan Boundary Award as one who had really studied the question from the original documents. He boldly advocated separate schools in the new provinces of Alberta and Saskatchewan, not merely on the ground of constitutional necessity and political expediency, but because to him it was the right and just thing to do. He fought the Lord's Day Bill with all his might, because he believed it to be an unwarranted limiting of the liberties of the people for whom he spoke. And during the last session of Parliament he of all others made a vigorous attempt to clear up the degrading reproach levelled at fellow members in the well-known phrase of "wine, women and graft."

Mr. Bourassa was in our opinion wrong in his attitude towards the South African affair. We dif-

fer with him entirely in his indifference to Imperial matters. We could not follow him in the separate school question or the Lord's Day Bill, but no one could fail to feel that he is a wholesome vigorous force in Canadian public life. There is manifest courage, there is transparent frankness, there is an apparent disregard for the effect of his words upon his own career that appeals to us very strongly. A few years ago Mr. Bourassa stood high in the political estimation of his chief, the Prime Minister. In all human probability he could have been a member of the Cabinet before this had he so minded. He had but to do his share in the party battles and the position would have been his without question, for his ability easily marks him for such responsibility. The way to the highest power usually comes through service in the ranks, and if Mr. Bourassa has his eye on the office of Premier, to the ordinary vision at all events he has followed a most dangerous and precarious course. He has developed into the most dangerous critic the Government has to contend with. When Mr. Borden criticizes the public takes it as a matter of course. That is his business they say, and professional critics are liable to find fault even when no fault may be found. It is otherwise when Mr. Bourassa takes the floor. He is allied to the Government by party affiliation. He is a close personal friend of the Premier. He supports the Government whenever he may consistently do so, but he shrinks not from turning his batteries upon them when he deems it necessary. Now if this man is in reality what he appears to be, it is easy to see that he is a force of great promise and power in our public life. It, of course, is just possible that what appears commendable independence and high-mindedness may be a more cunning selfishness, which will sooner or later betray itself. But we have no reason, so far as we know, for taking a cynical view of the case, and we welcome unpurchasable independence even when advocating a cause from which we dissent. If Mr. Bourassa betakes himself to the Provincial arena it will doubtless be only for a time while he creates a following that will give him the power he desires in the larger field. To our mind the advent of a high-minded, independent influential French-Canadian leader in public life is a force that should be specially welcomed by all classes and creeds, for he can do what no English-speaking leader may do in stirring and leading his fellow countrymen. We see little hope for a higher standard of public life in this country, unless men of good-will, give their approval freely to men who are really striving to attain better things.

At the last meeting of the Synod of Rupert's Land the question of the Metropolity came up for consideration. It is one of those subjects that ought quickly to be settled once for all. A little cause of irritation, a little sense of injustice, a little feeling of lack of fair-play is almost sure to cause trouble. It distracts attention from much more important subjects, and creates an atmosphere far from favourable to the Church's best work. If we are not mistaken, at the last meeting of the Provincial Synod of Rupert's Land the Lower House passed a resolution leaving the election of a Bishop of Rupert's Land to the Synod of that diocese; and to the House of Bishops the right to elect their own Metropolitan. This, however, was not concurred in by the Upper House, leaving things, therefore, as they were. Until this question is settled once for all there is bound to be much heart-burning and chafing under what some are sure to consider a grievance. We cannot see why the House of Bishops failed to ratify what appears to us to be the natural and equitable solution of the problem. Every diocese is interested first of all in the election of a Bishop that will meet the requirements of that particular field of work. It is of vastly more importance to have the Church's work ef-

fectively administered in a special diocese than to have a man who is to wear the title of Archbishop. But if the Diocese of Rupert's Land is to have for all time the right to the Metropolity then the whole ecclesiastical province is clearly entitled to have something to say in who shall be Bishop of that See. It is perfectly plain that Rupert's Land can't be absolutely free in the choice of a Bishop, and at the same time the ecclesiastical province free in the choice of a Metropolitan, as things now stand. What is more, our judgment would go dead against a boneless compromise that is liable to result in neither a satisfactory Bishop or Metropolitan. Don't let us in this country be carried away and lose our heads over an English precedent. It may be an excellent precedent, but it may not be the only working plan that carries success with it. There is this essential feature about the English Primacy, that the selection is in the hands of the Prime Minister, who can look over the whole bunch of Bishops and appoint whomsoever he thinks most suitable for the high office. His first and presumably final thought is for those qualities that will fit the position of Primate. If our friends of the West are willing to place the election of the Bishop of Rupert's Land in the hands of some body that will secure this due consideration of the claims of all the other Bishops in the province, so that if a man accepts the diocese of A or B he will not practically exclude himself from the Metropolity then it might be all right to anchor the office to a particular See. Our impression is that if Winnipeg surrendered the right it now legally possesses it would be surprised how little it lost. It is far more important to have the reputation of fairness and to live on terms of mutual respect and friendship with your neighbours than to perpetually contend for what is after all a trifling honour.

Spectator.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

With the Travelling Secretary.—Leaving Hastings on Tuesday, July 2nd, after spending a couple of hours calling on Churchmen, Norwood was reached on the afternoon of that day. A call was made upon the Rev. E. W. Pickford, who offered generous hospitality, and two strong Brotherhood men were met, E. P. Cuffe, formerly of St. James' Chapter, Tweed, and K. G. Thompson, late of St. James' Chapter, Orillia. Calls were made, and in the evening a little conference took place, and it was definitely decided to form a small Chapter, which will be composed of earnest workers. Havelock was reached on the following day, the clergyman, the Rev. H. Caplan, being at the station to welcome the Travelling Secretary. A list of names were got, a few men called on, but, being a half-holiday, made it difficult to see all the men on the list. Havelock, being a divisional point on the C.P.R., is a strong railroad town, and presents special opportunities for carrying on successful Brotherhood work. There has never been a Chapter there, but it is hoped that as a result of the two visits paid a strong, vigorous Chapter may develop. Tweed, where a Chapter had been working some years ago, was next on the list, and week-night service was taken part in, and an address delivered on Brotherhood work. Owing to a delay caused by a rear-end collision there was no opportunity to call upon the men at their places of business, and, as a six o'clock train was taken on the following morning, nothing could be done in the way of getting in personal touch with the men of the Church generally. Names were given, and the men have had Brotherhood literature sent them, and they will be written to also. On next day (Friday, 5th inst.), a run was made to Campbellford, the kindest of hospitality being given at the rectory by the rector, the Rev. A. J. Reid. A Chapter had been in existence some years ago, Christ Church, Campbellford, being No. 60 on the list, but it had become dormant. The Travelling Secretary specially noticed a brass

tablet on the chancel wall of the beautiful church bearing the St. Andrew's cross in red, and recording the death of one of the Chapter members of fifteen years ago. A good meeting was held in the evening, attended by both women and men, the Brotherhood work was thoroughly presented by Mr. Thomas, and at the conclusion of the address the rector spoke strongly in favour of having an active Chapter at work. A general discussion took place, questions were asked, and before long the Chapter at Campbellford, where there is a good field for work, will be on the active list. On Saturday train was taken for Belleville. A call was made upon the Rev. Rural Dean Beamish, rector of St. Thomas' Church, who informed the Travelling Secretary of the arrangements that had been made. Saturday evening was spent in consultation with the Rev. R. C. Blagrove, rector of Christ Church, who kindly entertained the Travelling Secretary. Mr. Thomas gave an address at Matins at St. Thomas' Church, speaking to a good congregation; at four in the afternoon spoke to a gathering of men at Christ Church, composed of Brotherhood men and Churchmen, and at evening service at Christ Church delivered a forcible address, which cannot but have an effect upon the men who were present. The visit will undoubtedly result in Belleville coming more to the front in Brotherhood matters, especially as the city is growing steadily, a great number of men being employed in a number of new industries. Monday morning was given over entirely to pressing correspondence, and early in the afternoon train was taken for Toronto again, and on arrival at head office it was found that, although it was the holiday season and hot summer weather, there was a great batch of work requiring prompt attention, showing in a marked way how steadily the Brotherhood of St. Andrew is growing in Canada. Up to July 13th there has been paid in the sum of \$2,500.23 on account of the extension work of the Brotherhood. This has come in since the beginning of the Brotherhood year (October 1, 1906), and a special appeal is made to all members, who have not yet pledged themselves, to do so at once, so that the amount required may be pledged during the year, which ends September 30th. The amount of pledges received at time of writing is \$3,080.35, being equally divided between the city of Toronto and all other parts of Canada. New Chapters have been formed at St. Clement's, Verdun, Que.; All Saints', Peterboro', Ont.; St. John's, Pilot Mound, Man.; St. Thomas', Shanty Bay, Ont., and at Sioux Mission, Griswold, Man., and new Junior Chapters have been started at the following places: St. Barnabas', Victoria, B.C.; St. Thomas', Toronto; St. John's, North Bay, and All Saints', Peterboro', Ont. A provisional programme has been drawn up by the Brockville Local Council for the Eastern Ontario Conference to be held in that town on three days in January next, and arrangements are being made to hold a Western Ontario Conference at Owen Sound in December next. The Pacific Coast Conference at Victoria, held on the same days as the English Convention at King's Lynn was quite a success, and the next one will likely be held at Tacoma, Wash. The following form the new Dominion Council of the Brotherhood of St. Andrew in Canada:—

The Council—A. G. Alexander, president, Hamilton; A. B. Wiswell, first vice-president, Halifax, N.S.; E. A. V. Mitchell, second vice-president, Winnipeg, Man.; R. H. Coleman, chairman Executive Committee, Toronto, Ont.; Fred. A. Bowman, Sydney, C.B.; J. H. Scammell, M.D., St. John, N.B.; Allan H. Wetmore, St. John, N.B.; D. M. Stewart, Montreal, Que.; H. J. Webber, Montreal, Que.; A. G. Gilbert, Ottawa, Ont.; T. Alder D. Bliss, Ottawa, Ont.; Judge Macdonald, Brockville, Ont.; A. C. Dunbar, Kingston, Ont.; N. Ferrar Davidson, Toronto, Ont.; H. C. Boulter, Toronto, Ont.; Hubert Carleton, Toronto, Ont.; John T. Symons, Toronto, Ont.; Jas. A. Catto, Toronto, Ont.; Jas. Monypenny, Toronto, Ont.; L. A. Winter, Toronto, Ont.; C. W. Heming, Hamilton, Ont.; K. C. Campbell, Windsor, Ont.; Edward Nash, Wingham, Ont.; R. L. Barwick, Barrie, Ont.; Mackie Kinton, Huntsville, Ont.; S. W. Smith, Winnipeg, Man.; H. M. Arnold, Brandon, Man.; J. H. H. Young, Regina, Sask.; H. Davison Pickett, Moose Jaw, Sask.; E. G. Boulter, Vancouver, B.C.; Thos. Walker, Victoria, B.C.; A. W. Crysler, Delhi, Ont.

THE ARCHBISHOP'S IMPRESSIONS.

The Archbishop of Rupert's Land, in writing in regard to the recent Brotherhood Convention held in Winnipeg makes the following reference to it: "My heart is full of thanksgiving to

God for the blessing of the meetings of here last month gathering with deep gratitude given a glimpse in the West, but spiritual impressions quickened lives of not a few their own lives something for know them. I seen many fruit results, which others which asked to outline vention, I was lowing: First, the reports of papers have true nature an St. Andrew. the members I men generally what the Brot a churchward after reading had an entire hood. I always social clubs o I see it is a

"Then, again our Western I that there is Churchman d his duty by s temporalities tened not on Bishops and that came f fellow-layman visibly touch home to their "Another i creating in t for more su for purely s Church conf they are ve work and d the Church 'quiet days' no part in repeat, has desire for Church, wh mand, 'Co awhile,' wh Master's re: meeting wi be here."

"Yet ano has arisen prayer was of its speal Jeremiah p perform it' return void it was sen least whos changed l speakers. blessing to morning v Surely tha labour spe

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the beautiful cross in red, of the Chapter good meeting by both women was thoroughly the conclusion ongly in favour work. A gen-ns were asked, Campbellford, work, will be train was taken upon the Rev. St. Thomas' elling Secretary en made. Sat-nsultation with ctor of, Christ the Travelling an address at speaking to a the afternoon Christ Church, and Churchmen, ist Church de-cannot but have e present. The Belleville coming matters, especi-eadily, a great in a number of ing was given espondence, and s taken for To-ead office it was e holiday season e was a great attention, show-dily the Brother-in Canada. Up id in the sum of tention work of me in since the year (October 1, made to all mem-d themselves, to unt required may which ends Sep-pledges received 5, being equally Toronto and all hapters have been rdun, Que.; All t. John's, Pilot bhanty Bay, Ont., d, Man., and new tarted at the fol- . Victoria, B.C.; hn's, North Bay, nt. A provisional up by the Brock-tern Ontario Con-a on three days in ts are being made nference at Owen 'The Pacific Coast on the same days King's Lynn was one will likely be following form the re Brotherhood of

God for the blessings which have come to us from the meetings of the Brotherhood Convention held here last month. We had looked forward to the gathering with hope; we look back to its results with deep gratitude. Not only has the Convention given a great impetus to Brotherhood work in the West, but it has also left behind it a deep spiritual impression. It has to my certain knowledge quickened in a very real way the spiritual lives of not a few men, and not only quickened their own lives, but deepened their desire to do something for others. 'By their fruits ye shall know them.' I can thankfully testify that I have seen many fruits already. Outside of these two results, which one cannot help seeing, and many others which are known to God alone, if I were asked to outline a few of the benefits of the Convention, I would venture to mention the following: First, I find that the meetings held and the reports of them which appeared in the newspapers have revealed in Western Canada the true nature and functions of the Brotherhood of St. Andrew. These were, of course, known to the members before, but in the mind of Churchmen generally there was a very hazy idea of what the Brotherhood existed for. For example, a churchwarden at a country point said to me after reading the reports of the meetings: 'I had an entirely erroneous idea of that Brotherhood. I always thought it was just one of those social clubs of which there are so many. Now, I see it is a spiritual force in the Church.'

Then, again, the Convention emphasized for our Western laymen the truth so often forgotten, that there is a priesthood of the laity—that a Churchman does not fully discharge or exhaust his duty by serving tables and attending to the temporalities of the Church. When men listened not only to the fervent addresses of the Bishops and clergy, but when they heard words that came from the warmth and wealth of a fellow-layman's spiritual experiences, they were visibly touched. The reflection was brought home to them: 'Why cannot we do that?'

Another result of the meetings has been the creating in the minds of our laymen of a desire for more such gatherings—gatherings, I mean, for purely spiritual intercourse. We have many Church conferences, Synods and such like, but they are very largely occupied with legislative work and discussions of the temporal affairs of the Church, its finances, etc. True, we have 'quiet days' for the clergy, but the laity have no part in them. Our recent Convention, I repeat, has been beneficial in creating the desire for 'quiet days' for the laymen of the Church, when they can obey their Lord's command, 'Come ye yourselves apart and rest awhile,' when, after ascending the mount of the Master's realized Presence, they can say of their meeting with Him, 'Lord, it is good for us to be here.'

Yet another good result of the Convention has arisen from the way in which the power of prayer was placed in the forefront by so many of its speakers. God, who through His prophet Jeremiah promised to 'watch over His word to perform it' has not allowed the word spoken to return void. It has accomplished that for which it was sent, for I know one Church worker at least whose attitude to prayer has been greatly changed by what was said by one of the speakers. He is trying with great profit and blessing to spend the first half hour of every morning with God in prayer and meditation. Surely that in itself is a signal reward for the labour spent in connection with the meetings.

The last result which I would mention is the profound impression made by the mass meeting for men held in the Walker Theatre on the Sunday afternoon. It will not soon be forgotten, and I am sure it has left a great blessing behind it. Man after man, not only connected with our own Church, but prominent members of other Christian bodies, have since given testimony to me of their cordial appreciation of that great meeting, and of their gratitude to the Brotherhood for arranging for it."

Home & Foreign Church News

From our own Correspondents

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

Bell Island.—On St. Peter's Day the Bishop of Newfoundland, accompanied by his chaplain, the Rev. G. H. Bolt, M.A., the Rural Dean, Canon Smith, and the Revs. Theo. G. Netten, H. C. H. Caldwell, and the Incumbent of Bell Island, the

Rev. W. Coates Booth, embarked in the s.s. "Progress" for the island. Mrs. W. R. Smith and Mrs. Caldwell were also of the party.

Consecration of St. Boniface's Church.—Sunday was a beautifully fine and very warm day. At 10.30 a.m. the handsome new church, the erection, the adornment and completion of which is most creditable to both its congregation and incumbent, was packed to the doors with a most reverent congregation. At that hour the bishop, with his chaplain for this service, the Rev. T. G. Netten, was met at the west door by the incumbent, and several of the congregation, and the clergy. The incumbent read a petition asking the bishop to consecrate this church. His Lordship having graciously received the petition and consented thereto, proceeded with the consecration in the usual form. The sermon was preached by the Rev. G. H. Bolt, M.A., from 1 Saml., xv. 22. It was an able and eloquent discourse, in which due recognition was given to the zeal and untiring labor of the Rev. Mr. Booth, and the self denial of the people exhibited in the erection of this beautiful house. Both priest and people were congratulated upon this happy termination to their labours. After dinner the Bishop and clergy were driven to Lance Cove, where in the pretty little church, so beautifully adorned and well kept up by the congregation, a Confirmation Service was held, when 29 young people, almost all of whom had, when he was incumbent, been baptized by Canon Smith, were confirmed by the Bishop, Canon Smith, by His Lordship's request, being the Bishop's chaplain at this service. On the return to the beach at 7.30 p.m. Confirmation was held at St. Boniface. There, on return from St. Mary's, Lance Cove, the bishop and clergy called on R. C. Chambers, Esq. Mr. Chambers has been most kind and liberal in the assistance that he has rendered towards the erection of the Church of St. Boniface, and church people in general are grateful to him therefor. This is the first church in this diocese to bear the name of St. Boniface, although the stall in the cathedral held by Canon Noel, R.D., is named after this saint. The Rev. W. C. Booth was formerly a student of the Missionary College of St. Boniface, at Warminster, England. At the confirmation service in the evening there was an even larger congregation than at the consecration service in the morning. The bishop delivered an excellent address to the whole congregation and the newly confirmed.

NOVA SCOTIA.

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

Halifax.—Large and most enjoyable Sunday School picnics are the order of the day in Halifax just now. At St. Paul's picnic there were about 1,000 children present. Meetings of the clergy and churchwardens of the different deaneries are being held throughout the diocese to elect boards of enquiry through the agency of which the new Diocesan Mission Board will determine the capabilities of every parish in the way of supporting its own rector or of contributing to other and poorer missions.

Charlottetown, P.E.I.—The Bishop arrived in Charlottetown on Saturday evening, July 6th. While in the city he was the guest of His Honour the Lieutenant-Governor and Mrs. McKinnon at Government House. At St. Paul's Church, on Sunday the 7th, he administered Holy Communion and the apostolic rite of the laying on of hands to twenty candidates. His address to the newly confirmed was at once practical and eloquent. He pointed out that all alike, young and old, are the children of God; that all are born to trouble as the sparks fly upwards; and that the strength and happiness of all in this world and in the next lie in faith in God and obedience to His will. At St. Peter's Cathedral, in the evening, he confirmed fourteen candidates to whom he delivered an exceedingly eloquent and powerful address. He referred particularly to their duties and responsibilities as servants and soldiers of the Lord, and exhorted them to continue in the way in which they should walk, to take advantage of every means of grace and every source of spiritual strength afforded by the Church of Christ, against besetting temptations and sins. The bishop administered confirmation at Souris and Georgetown, delivering excellent addresses. He inducted the Rev. Mr. Hogan as rector of the parish. He also held confirmation at Milton and St. Eleanor's.

Mahone Bay.—St. James' Anglican Church was struck by lightning. The electric current entered at the top of the spire and ran down inside just

below the bell where the tower was almost completely demolished. The electric light wire was then followed up to the pipe organ, all the fuses being burnt out. The loss is estimated at about \$1,000, and is insured.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Montreal.—St. Martin's.—The Rev. G. Osborne Troop, rector, has just written a letter to his congregation, addressed from All Souls' Rectory, 12 Weymouth Street, London, W. He had, he says, just preached for the first time in All Souls' Church, which was the centre of an immense variety of work among all classes of people. It represented the noblest spirit of living evangelicalism, without cant and without formality. Open-air meetings were a special feature of the work. He had been one of the speakers at a meeting in Hyde Park, at which about 1,000 people were present, both speakers and hearers standing during the whole of the two hours that the meeting lasted. "These meetings," he continues, "are held every Monday evening during the summer, under the auspices of the Bishop of London's Evangelistic Society, of which the Rev. F. S. Webster, rector of All Souls', is chairman. I am to act for Mr. Webster as chairman of these meetings during my charge of All Souls' Church. It is a wonderful and stirring experience, and I shall need our prayers. Not far from us, at Hyde Park, was another huge meeting going on, addressed by atheists, and yet another, at which Welsh people were singing Christian hymns most beautifully. London is alive with all phases of belief and unbelief." Mr. Troop added that Mr. Webster was leaving for China, going by way of Moscow, across Siberia, and down through Manchuria. He would return by way of Japan and Canada. He hoped Mr. Webster would be present for a Sunday at St. Martin's. Mrs. Webster would come to Canada in the autumn with him and Mrs. Troop, and meet her husband here. The Rev. Mr. Troop and Mrs. Troop left Montreal in November last, and have taken a trip on the Continent. They expect to return to Montreal in September.

Portage du Fort.—The Archdeaconry of Clarendon was recently convened in this parish by the Ven. Archdeacon Naylor. There was a good attendance of the clergy, and the laity was well represented. Holy Communion was celebrated by the Archdeacon, with Canon Smith as epistoler. Immediately after the close of the Eucharistic Service the Archdeacon called the conference together. In the opening address the Archdeacon said that "following our custom taking up some subject connected with the Prayer Book, we would this year consider the subject of the sacred ministry. The tone which would predominate to-day would be the devotional, the purpose of the meeting being to deepen and strengthen our consciousness of the sacredness, the responsibility and the blessedness of the office of the ministry; to kindle zeal into a stronger glow, to get if possible nobler views of duty and work, to awaken faith to a deeper sense of the supernatural character of the church and of the eternity of the issues of ministry; and to sharpen ourselves mentally and spiritually for the work God gives us to do. The following is a list of the papers and writers: 1, The dignity and purpose of the ministerial office, The Rev. C. W. P. Baugh; 2, The responsibility of the ministry, a call to diligence, The Rev. J. A. Lackey; 3, The condition of ministry: separation from other pursuits; The Rev. J. H. Brown; 4, Equipment for ministry: the grace of the Holy Spirit, The Rev. Canon Smith, The Rev. Wm. Gamer; 5, Equipment for ministry: knowledge and skill in Holy Scripture, The Rev. H. P. Mount, the Rev. J. B. Meyer. Prayers and hymns were used between each of the subjects. The afternoon session was commenced with the choral litany, a tone of solemnity pervaded the gathering, and it was felt that a most helpful day was brought to its close when the Archdeacon tendered a hearty vote of thanks to the Rev. W. J. P. Baugh and Mrs. Baugh for the generous hospitality with which the members of the Archdeaconry had been entertained, and gave the benediction.

ONTARIO.

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

Cananogue.—Christ Church.—The Bishop confirmed twenty-seven candidates in this church Sunday morning, July 7th.

IMPRESSIONS.

t's Land, in writing therhood Convention the following refer-ll of thanksgiving to

Plevna.—The Rev. Mr. Lyons the new incumbent of this mission received a hearty welcome, and held his first services on Sunday at Ompan, Ordock, and Plevna. All services were well attended.

Brockville.—St. Paul's.—The Confirmation services in this church Sunday night were conducted by Bishop Mills, Bishop of Ontario. The Rev. F. G. Orchard, of St. Alban's School, Brockville; the Rev. T. Austin Smith, of Lyn, and Rural Dean Dobbs, rector, assisted at the services. The Bishop preached a very excellent sermon.

Oso.—Christ Church.—On Tuesday morning, July 2nd, the Bishop, assisted by Rural Dean Elliott, of Catarqui, and the Rev. W. Hiliard Smith, pastor of the church, dedicated the new chancel. Immediately after Confirmation service was held, at which three candidates were confirmed, and then followed the celebration of the Holy Communion. The church was beautifully decorated for the occasion by the ladies of the congregation.

Kingston.—Archdeacon Carey, wife and little son left on July 15th for Edmonton, where they intend to reside for the summer. Mrs. Carey has three sisters in the new metropolis. The Ven. Archdeacon has a throat trouble, from which he hopes for relief in the dry air of the Far West.

New Boyne.—St. Peter's.—On Tuesday evening, July 2nd, Confirmation service was held in this church by Bishop Mills. The Rev. Rural Dean Dobbs assisted in the service.

Athens.—Christ Church.—A very beautiful and impressive service was held in this church Thursday evening, July 4th, and the sacred edifice was filled with an attentive and interested congregation, who listened with pleasure to an excellent discourse delivered by the Bishop. Some thirteen candidates were confirmed and one child baptized.

Wellington.—On Wednesday evening, July 10th, St. Andrew's Church was re-opened, and the chancel was dedicated by the Very Rev., the Dean of Ontario. A chancel has been talked of for many years, but on account of the congregation labouring under difficulties it was not brought to perfection until this summer. Now the church is the shape of a cross, and one of the prettiest churches of the diocese. The service was bright and hearty, and the sacred edifice was crowded with a reverent and attentive congregation. The sermon, preached by the Dean, was most inspiring and helpful, and much appreciated by the congregation. The Rev. A. Gun, of Belleville, read the Lessons, and the rector, the Rev. C. R. dePencier took the service. It was a disappointment that more of the clergy were not able to be present. The singing of the choir was remarkably good, especially the duet, which was well rendered by the choir-master and his son. The coming of the rector to the parish has in no small way contributed to the liveliness of the Church work, and we are deeply sensible of his value to us. We pray Him who blesses untiring zeal, that he may be long spared to carry on the good work, that He has given him to do.

OTTAWA.

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

Ottawa.—St. Bartholomew's.—A successful picnic under the auspices of this church was held on Wednesday of last week at Aylmer. Many children, as well as grown-up folk, attended and a good time was spent. There were no scheduled sports, but during the afternoon a few races were held in which there were many competitors. The excursion was ably managed by Canon Hanington and the ladies of the congregation. The picnic broke up about 7.30, and the children came home feeling very happy after their day's outing.

Lanark and Balderson Mission.—The Rev. Thos. L. Aborn, formerly of Russell, has been placed in charge of this Mission by the Bishop.

Janeville.—The annual garden party in aid of St. Margaret's Church took place last week on the lawn of Mr. Harry Pritchard, near Cumming's Bridge. The event was a success financially and otherwise, and Rev. W. P. Garret and others who were responsible for it deserve great

credit. The lawn was decorated with Chinese lanterns and bunting, and artistically decorated boats lent effect to the scene.

Westboro.—The Sunday School of All Saints' Church held their annual picnic on the 10th inst. Through the kindness of Mrs. F. A. Heney they enjoyed a trip on the "G. B. Greene" to her delightful camp, Berry's Wharf. They arrived at the camp at 11 a.m., and after dinner under the trees retired to the grove, where races were held. Among those present who did a great deal towards making the outing a success were the teachers of the Sunday School and Messrs. G. Kidd and Earl Johnstone.

Montague.—The corner stone of Christ Church, North Montague, was laid on Tuesday, July 9th by the Venerable J. J. Bogert, M.A., D.C.L., Archdeacon of the Diocese of Ottawa and Rector of St. Alban's Church, Ottawa. The other clergy assisting were the Rev. John Fisher, Port Elmsley; Rev. John Coleman, Merrickville; Rev. W. E. Kidd, Frankville; and Rev. J. S. Warren, priest of the parish. The address of the Venerable Archdeacon was interesting, helpful, and encouraging, beginning with the information that he was no stranger to this part of the country, but visited it more than forty years ago in company with Canon White, of Smith's Falls, and when the Rev. Mr. Morris was Rector of Franktown, and knew it also as the son of John Bogert the well known Brockville lawyer. He reminded his hearers that a church building should be not merely a shelter erected for Church services, but a place in which to receive God's spiritual blessings—a house carefully built to the honour and glory of God, to be kept sacred, to be revered, improved and beautified. As Archdeacon it was his duty to approve the plans of all Church buildings erected in the diocese, and he had endorsed the plan of this church, and approved and commended it. The excellent dinner served in the Orange Hall, No. 31, abundant in quantity and variety, did credit to the good people of North Montague, and all the arrangements were most successfully carried out. In seats under a large tent many people found a cool and comfortable place. Here after dinner there were entertaining and edifying speeches from the clergy present, from Lt.-Col. Hon. A. J. Matheson, M.P.P. for South Lanark, and Provincial Treasurer, Hon. Edward Kidd, Ex-M.P. for Carleton; T. A. Kidd, Esq., of Burritts Rapids; Messrs. J. H. Ross, of the Smith's Falls "News"; and G. F. McKinnon, of the Rideau "Record"; and William Campbell and Robert Livingston, lay delegates to Synod from Montague. The offerings in the alms basons amounted to \$75, and the total receipts of the day to nearly \$200. Mr. C. J. Burritt, of Ottawa, is the architect of the new building, which is being built of stone quarried near at hand. The east window is to be of stained glass, with the "Good Shepherd" in the centre, the side windows of Cathedral glass leaded. The site was donated for the purpose by Mrs. Copland, of Montague, many years ago.

A new font for St. Bede's Church, Montague, made of Vermont marble by E. A. Leech, of Carleton Place, is now ready to be set in place. The cost of the font is met by the last two Easter offerings.

TORONTO.

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

Toronto.—Rev. Canon Macnab, of St. Albans, Cathedral, leaves this week for a month's holiday in Kansas City, Missouri, where he has undertaken the temporary charge of Grace Church, one of the largest and most important parishes in Kansas. Mrs. Macnab, who has not been in good health this spring hopes to gain much benefit from the mineral waters at Excelsior Springs, near Kansas City. These waters are famous all over the continent for their curative properties, especially in rheumatism, sciatica, and other kindred ailments. During Canon Macnab's absence the Cathedral services will be taken by His Grace the Archbishop and the assistant Curate, Rev. J. B. Fotheringham. The Canon expects on the return journey to spend a few days in Omaha, where he had charge for four years of the fine church of St. Matthias, under Bishop Werthington.

Sutton West.—The Rev. F. L. Barber, who will assist the rector the Rev. J. McKee McLennan during July and August arrived last week. In addition to the three regular church services there

will be three open air services at Jackson's Point, Morton Park, and Orchard Beach. It is also proposed to hold open air services with lantern illustrations on Tuesday, Wednesday, and Friday nights at these three points on the lake. This extra work has been undertaken on account of the large influx of people in the summer, and it is hoped that all church people who come to this point will give what assistance they can.

Whitby.—The Rev. A. A. H. Wright has resigned the rectorship of All Saints', Whitby, which he has filled for six years. His resignation is not only deeply regretted by his congregation, but at the House of Refuge and jail, where he has been a faithful and earnest worker for the spiritual good of those in these institutions.

Norway.—St. John's is about to build a large parish house and Sunday School on their large lot at the north-west corner of Woodbine Avenue and the Kingston Road. Mr. C. F. Wagner, the architect, has completed the plans, and tenders have been called for. The cost of the new building, which will be of the most up-to-date construction, will be about \$15,000. It will be 88 feet in length by 50 feet in width, will be built on concrete foundation, of red brick, with dressed stone trimmings, and the roof will be spanned the whole fifty feet by scissors trusses. The ground floor of the building will contain a schoolroom, a ladies' parlour, a general meeting room, with sixteen small classrooms. In the basement will be a large gymnasium, a bowling alley, a club room, a room specially set apart for boys of the church, and a complete kitchen. It is intended that the building shall be ready for occupation about Christmas. The small frame mission building of the same church on Ashdale Avenue is nearing completion, and it is expected that it will be finished about the 1st of August. The cost of this building is about \$1,700.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The congregation showed their esteem of the Rev. Canon Abbott on the eve of his marriage by presenting him with a purse of gold containing \$1,000. Dr. Glassco presented him with a handsome silver card salver on behalf of the members of the choir. The Rev. Mr. Abbott and wife left on a bridal trip for the Old Country.

Taplestown Mission.—The debt has been paid off Christ Church, Woodburn. A new roof has been put on the outer kitchen of the parsonage. St. George's Church, Rymal, has been repainted inside, and was reopened on Sunday, July 7th. The Rev. J. A. Ballard, of Grimsby, conducted the service. He also conducted the services at Woodburn and Taplestown, preaching most eloquent and inspiring sermons. The

TOAST RACKS.

The breakfast table is not complete without an English Toast Rack. Those we are showing at present are handsome, strong and good, and run from

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Ven. Archdeacon visited this Mission where he preached on Sunday, July 15th. He conducted the services at the Church, Taplestown, repairing the chancel social was held. \$7 was realized. Kymal on July 15th, Taplestown, both Church.

David Williams

Stratford.—St. W. Hopson, the charge. Mr. H. in Ipswich, Sul primary music Price, who is counties of En tion at the Roy Trinity College plished in the instruments, a mean ability. Hopson brings selection of an made for St. J.

London.—The week's holiday parish gave grounds on W was a decided in attendance proceeds amou The young m aid of the Rec grounds very to have the summer. Th all on hand to

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Kenora.—Tuesday, July 2nd, which Bishop of the and in a fe the Synod. the Rev. H one on "C of Fort Frz of helpful opening ses Rainy Rive pensive We gave sever our Church discussion members t clergy pres teaching in mon were various pa means of helping to ance that men in re idea in tl necessary: were peop sary that with no t Church. tion. In in the 1 Bishop at schoolroo in the p Rev. C. Rev. A. Revs. H. J. Johns Crarey, were said read by the dioc of earne as well ing worl

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Wright has re- jaints'. Whitby. His resignation is congregation, jail, where he worker for the institutions.

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Bishop, Hamilton.

Cathedral.—The cem of the Rev. his marriage by f gold containing him with a hand- half of the mem- Mr. Abbott and he Old Country.

ebt has been paid A new roof has of the parsonage. l, has been re- pened on Sunday, llard, of Grimsby, also conducted the apleytown, preach- ing sermons. The

Ven. Archdeacon W. R. Clark, M.A., D.D., visited this Mission on Sunday, July 14th, where he preached very instructive sermons. On Sunday, July 7th, the Rev. E. Lawlor conducted the services at Grimsby. St. George's Church, Taplestown, has \$21 on hand towards repairing the exterior of the church. A box social was held in Harmony Hall on May 19th; \$7 was realized. A garden party was held at Kymal on July 10th. Another will be held at Taplestown, both for the benefit of St. George's Church.

HURON.

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

Stratford—St James.—On Sunday last Mr. F. W. Hopson, the newly appointed organist, took charge. Mr. Hopson was born and brought up in Ipswich, Suffolk, England. He received his primary musical education under Mr. James Price, who is a noted musician in the eastern counties of England. He studied voice production at the Royal Academy, and is a graduate of Trinity College, London. Mr. Hopson is accomplished in the playing of wind reed and brass instruments, as well as being a violinist of no mean ability. The recommendations which Mr. Hopson brings leave no doubt that an excellent selection of an organist and choir-master has been made for St. James'.

London—The Rev. W. Lowe has left on a two week's holiday. The advisory board of his parish gave a garden party on the Church grounds on Wednesday evening, July 3rd, which was a decided success. The newsboy's band was in attendance and rendered splendid music. The proceeds amounted to over one hundred dollars. The young men on the advisory board, with the aid of the Rector, have improved the Church and grounds very much. The Ladies Guild are going to have the exterior of the Church painted this summer. The contract is let, and the money is all on hand to pay for it.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop.

Kenora—The above Synod assembled on Tuesday, July 2nd, in St. Alban's Pro-Cathedral. Tuesday afternoon there was a devotional service, which lasted from 2.30 till 5 p.m. The Bishop of the diocese, Dr. Lofthouse, presided, and in a few words welcomed the members of the Synod. A paper on "Prayer" was read by the Rev. H. D. Cooper, of Dryden, Ont., and one on "Consecration" by the Rev. C. Wood, of Fort Frances, Ont., both of which were full of helpful and timely suggestion for a Synod opening service. The Rev. M. H. Jackson, of Rainy River, read an excellent paper on "Responsive Worship, and How to Obtain It," and gave several suggestions how the services of our Church might be improved upon. In the discussion that followed, in which many of the members took part, the Bishop urged on the clergy present the need of more definite Church teaching in our diocese, and said that if a sermon were preached from time to time on the various parts of our Liturgy it would be the means of instructing the people as well as helping to remove much prejudice and ignorance that exists even among so-called Churchmen in regard to our services. There was an idea in the minds of some that this was not necessary; but in new settlements, where there were people of all denominations, it was necessary that the Church of England should teach with no uncertain sound the Sacraments of the Church. The meeting closed with the Benediction. In the evening the Synod service was held in the pro-cathedral at eight o'clock. The Bishop and clergy formed in procession in the schoolroom and proceeded to the church. Those in the procession were Bishop Lofthouse, the Rev. C. W. McKim, rector of St. Alban's; the Rev. A. A. Adams, Diocesan Missioner; the Revs. H. D. Cooper, C. Wood, M. H. Jackson, J. Johnston, H. V. Maltby, J. Lofthouse, Wm. Crarey, M. Sanderson, E. Thomas. Prayers were said by the Rev. C. Wood, and the Lesson read by the Rev. H. D. Cooper. The Bishop of the diocese delivered his charge, which was full of earnest and thoughtful advice to the clergy, as well as thankfully retrospective of the growing work of the diocese. There was more to be

thankful for than to be discouraged over, and if we proceed as we have begun there is no reason why the Diocese of Keewatin should not do a great work for the Master. The charge, which took about thirty minutes to deliver, is as follows:—

My Dear Brethren in Christ Jesus,—Once again it becomes my duty as well as my pleasure to address you as we gather together for our second Synod. A hope and desire was expressed at our last gathering that we might meet together annually. I have not forgotten or overlooked this desire. It would, I am quite sure, be a good thing in many ways if we could do so, and I would gladly do this if it were possible, for I know how much it would cheer the lonely workers and strengthen the hands of all, but, owing to the extent of the diocese and the difficulties or impossibilities of reaching our northern Mission Stations except in summer, it was found impracticable or almost impossible to hold our Synod other than every two years, as I am obliged to devote the whole of every other summer to visiting the Mission Stations of the Far North. God has been wonderfully gracious to us during the past two years, and I desire, humbly and heartily, both in my own name and in the name of the diocese, publicly to thank Him for all He has done for us. There have, of course, been difficulties and trials not a few, but the mercies, I am quite sure, far outshadow the trials, and no diocese can have more cause to utter the words of the Psalmist, "Bless the Lord, O my soul, and all that is within me bless His holy name." There have been changes since we last met, but not more or so many as in most dioceses. Archdeacon Page, the late rector of Kenora, has felt called upon to leave us and return to England. This, I think I may say, was wholly on account of his health, which had been very poor for some time. No man was ever more sincerely loved, not only by his own people, but by the whole diocese. His kindly, genial smile and warm handshake was free to all classes and creeds, and with him there was absolutely no thought of self in any way; he always seemed to be thinking of and planning for others' good. His parish will, and does, miss him, and the whole diocese misses him also greatly. His place has, I am sincerely thankful to say, been taken by one who has had large and varied experience in God's work, and whose aim and object is to build up a strong Church and to win souls for Christ, which, I maintain, is the one and only effective way of building any Church. As Churchmen we firmly believe in our own beloved Church of England and in her system, but even more firmly than this do we hold that spiritual building on Christ Jesus is the only one and sure foundation, and is of far more importance than any Churchmanship. Mr. McKim may, indeed, be a different man to Mr. Page, but most heartily do I welcome him in our midst as a fellow-worker for Christ, and as one whom I know to be loyal, faithful and true, and most anxious to do God's work, not that he may win the praises of men, but of God. For some time I was also afraid we were to lose Mr. Maltby from Keewatin, where he has done good and effective work. I am, however, thankful to say that he has been led to reconsider his decision and to remain with us. Truly can I say from my heart I am, indeed, glad, and pray that God may continue to bless him in that parish as He has blessed him in the past.

Confirmations—Since we last met I have visited every parish or mission in the diocese, and held Confirmation in most. Two hundred and forty-two candidates have been presented, divided as follows: 106 in our white work and 136 in our Indian work. Last summer I had the joy of confirming no less than seventy Indians at one Mission Station, that of Trout Lake, under the Rev. W. Dick. The average number of candidates is less than in the two previous years, but this is due in a large measure to the fact that previous to the year 1903 there had been very few opportunities for Confirmation in this part of what was formerly the Diocese of Rupert's Land. I would earnestly urge upon our clergy and lay workers in any Mission the need of carefully and prayerfully laying this important matter before their people, and trying to lead them to take upon themselves the promises made for them in their baptism. The tendency seems to be with many Church people, and I rather fear also with some of the clergy, to think that Confirmation is a matter of indifference or a matter of form, and in reality means nothing, and that anyone may be admitted to the Lord's Table whether confirmed or not. It is well to be broadminded, but not to let our broadmindedness lead us to forget our position

Joint Deposit Accounts

A joint deposit account with this Corporation is a convenience to husband and wife, mother and daughter, two or more executors or trustees, etc. It may be opened in such a way as to be drawn upon by either.

INTEREST AT THREE AND ONE-HALF PER CENT.

Per annum will be added to the account and compounded **FOUR TIMES A YEAR.**

CANADA PERMANENT

MORTGAGE CORPORATION.
TORONTO STREET, TORONTO.

as Churchmen, and no one should be admitted to Communion regularly unless they have been confirmed, or are ready and willing to be confirmed when opportunity offers. There is much need of definite and clear teaching to show our people their duty, first of all to God, and then to the Church to which they belong.

Church Building and Consecrations—In the matter of church building there has been steady growth in the diocese. Churches have been built at Whitemouth, Lac du Bonnet, Emo, Barwick, and also in the Indian Missions of Split Lake and Jack River. I am thankful to say that these are nearly all free of debt. The people have worked very well in this matter, though at some of the Missions more might, I think, have been done in the way of raising money if there was less jealousy and more combined action, and not so much left to the individual effort of the clergyman or layman in charge. This is the work of the whole congregation, and not merely of a few individuals in it. The churches of Rainy River have been freed from debt and consecrated, and I trust, be so shortly. The district of Wabigoon, so long and ably worked by our senior clergyman, the Rev. H. D. Cooper, has now been divided, and Mr. Cooper has taken the western or Dryden portion, whilst the Rev. A. J. Bruce takes the eastern portion, with no less than four Missions, Wabigoon, Dinorwic, Ignace, and Gold Rock.

Ordinations—Since we last met there have been four ordinations in the diocese: two to the priesthood, the Rev. M. H. Jackson, of Rainy River, and the Rev. A. J. Bruce, of Wabigoon; two to the diaconate, the Rev. W. Crarey and the Rev. J. Lofthouse, my own nephew.

Self-help—I am thankful to say that some of our Missions are making great effort in this respect. Rainy River, under the Rev. M. H. Jackson, has of its own free will asked that the grant from diocesan funds be reduced \$100 this year, and I think and hope that next year they may be able to further reduce this. If we are to have strong parishes we must get our people to give up the feeding-bottle. I am fully persuaded that no parish can do its full work or be a real power for good until it gets on to its own feet and supports itself; and very earnestly would I plead with you, both those engaged in white work and Indian work alike, make this a strong plan in work for the Master. People of all classes without doubt value more what they pay for, and the more they try to deny themselves for God and the Church, the more will they value the means of grace, and will more diligently work for these things.

Diocesan Funds—I am very glad to say that our funds are all in a very good shape. You may remember that in our last Synod report our Clergy Substantiation Fund amounted to a little over \$16,000. This was almost doubled during the past two years, not by cutting down our work or by using funds given expressly for the work, but chiefly through the continued kindness and liberality of friends in England. I am most anxious that this fund should not be drawn upon until it is at least \$50,000. As, most of you know, the Church Missionary Society is withdrawing its aid, and I think quite rightly so, too, and we must have something to fall back upon or many of the Missions in the Far North must be abandoned and fall into the hands of the Church of Rome, which seems to be making special efforts to take over all the Indian work. It certainly seems to me that the M.S.C. and our own Church in Canada does not seem inclined to assume any responsibility for the Indian work, or to take up that work so nobly begun and so unselfishly carried on for more

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than fifty years by the C.M.S. of England. I maintain very strongly that as a Church we have no right to take up mission work in foreign lands, and expect others to carry on our own work, which is as distinct missionary work as any, for there are still heathen in Canada, and even in the Province of Ontario. By the kindness of the Woman's Auxiliary in making us a grant of \$500 we have been able to start a Parsonage Fund, which has now reached the sum of \$1,230. Only one grant of \$150 has been paid out of the fund, but now that most of our churches are free from debt we trust that many parishes and missions will avail themselves of this and claim the grant of \$150 and try to erect parsonages, or at least make a beginning in collecting funds for this purpose.

Synod Collections.—I am truly thankful to say that most of our parishes or missions have tried to take these up regularly. Very few have failed in this matter, and I trust most sincerely that one and all will do what in them lies to take them up as they fall due. I must, however, remind those missions receiving aid from diocesan funds that grants are made to any mission only on the one condition that "Collections appointed by the Synod be taken up, and that the grant may be stopped if they are not taken." In this connection I would like to call your careful attention to another of our canons, which reads thus: "All collections appointed by the Synod shall be paid to the treasurer within one month." This money is taken up for a specific object, and should never go into the General Fund of any parish or mission, but be sent on to the treasurer as soon as it is in hand, as the money belongs, not to the Church, but for the object to which it is given from the moment of its being received by the Church. Wardens are not justified in applying it to any other purpose, even though it be only for a week or so. You may remember that in my last Synod address I spoke very strongly of the need of each clergyman joining the Clergy, Widow and Orphan Fund, and also the Clergy Superannuation Fund. Most of the clergy have done so, but there are a few who have not, and I would earnestly point out the necessity of doing so at once. Any man who is married, or thinks of or intends to be married, is very shortsighted, to use no stronger word, not to join these funds, for they are 100 per cent. better than any insurance you can possibly get. They ask not for \$100 a year out of your small stipend, but simply for \$5. Each mission or parish should also take up a yearly collection for these funds. I desire now to dwell for a few moments on some things in our Church life which seem to me to need careful guarding against lest we forget our position as Churchmen as well as Christians.

Baptism.—I have noticed for some time the great tendency for our people to want the Sacrament of Baptism administered, not in the church, but in their own homes, and also for some of the clergy to accept this position without much effort to induce the people to come to church. All sorts of pleas are put forward to avoid bringing the little ones to give them to the Lord. This, I think, needs carefully and prayerfully considering, and our people more carefully instructed in the great doctrine of Baptism. If a child is baptized at home, see to it that you take the service as laid down in the Prayer Book, and urge the bringing of the child (if it lives) to be presented to God.

Marriage.—It seems to be the almost universal custom in this country for marriages to take place in private houses, but there can be no manner of a doubt that our Church service was drawn up as public service, and no service in the whole book of Common Prayer is more impressive when properly taken. I believe it was the custom for our late Archbishop Machray to refuse to take part in any marriage service except in church. If it was, I think he was wise, and I would certainly follow his plan. I also think it would be a good thing if the clergy would also follow it. At any rate, I would ask you to show your people what I think is the right thing in this matter. If there were no church within a hundred miles, then it would be quite a different thing, but when you have a church within a few feet or yards, then I think it is wrong to take such a service in a private house. Since our last meeting the General Synod of Canada, of which we are a part, and whose Canons are binding upon us, and which we are bound to obey, passed the following Canon: "No clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons, either of whom have been divorced from one living at the time." Young people of all classes seem to have little or no appreciation of the exalted and sacred character of the estate into which mar-

riage admits them. It is often approached in a spirit of levity, not to say frivolity, which unfits both the principals and all their young friends from taking any part in a service of this nature.

Church Building.—In a young and growing diocese, where new Missions have often to be begun by students who have had little or no training in Church matters, it is necessary that some rule should be laid down, and strictly adhered to. The Church has such a rule. "No church should or can properly be built until plans have been submitted to and approved of by the Bishop or his commissary." The Bishop as ordinary should always be consulted, and his consent given for any interior alteration or the placing of anything in the church. If this is done, it will without doubt, be a means of avoiding any dispute in time to come. We are morally bound by the Canon law of England, and there nothing whatever can rightly be placed in, or taken out of, a church without a faculty.

Church Services.—There seems to be a general tendency in Canada to what I must term, for the sake of a better word, Congregationalism; i.e., each rector or incumbent and congregation, thinking that they are a law to themselves, and that Rubrics are not binding if they do not fall in with their particular ideas. I think I need hardly say that this is not Churchmanship. A great deal has been said and written of late about altering or revising the Book of Common Prayer. Much may be said without doubt on both sides. I do not intend or wish to discuss this matter in any way, but I do wish clearly to state that if we are true to the Church and to our ordination vows we shall stick as closely as possible to the Rubrics, at any rate until they have been altered by lawful authority. No man has any right of his own free will to shorten or alter the services without proper authority. The cry may be, and often is, made that the services are too long. If so, my brethren, begin by cutting out those things which are no part of the service at all, such as hymns, extra anthems, solos, and such like things. These may be, and without doubt are, useful and pleasant to the ear, but, as with all things, they may be, and I am bound to say, often are not for the praise and glory of God, but for the praise and satisfaction of men. And now, having said almost enough to weary you, I must draw to a close by just mentioning a few of the most important things to be taken up by you in the Synod. First, and most important of all, is the passing of Canons for our diocese. Those present at our last Synod will remember that we adopted the Canons of Rupert's Land, subject to their adaptation to our needs by the Executive Committee. A special sub-committee was formed by the Executive for this purpose, and much time and pains were spent in going carefully over these Canons. These have been accepted by the Executive, and will be laid before the Synod for their final approval. The same may be said of the Rules and Regulations of the Diocesan Synod; also the Rules of Order. I would like publicly to thank all the members of the Executive Committee for the ready way in which they took up this work and carried it out. We have had almost regular monthly meetings, and never once have we been without a quorum. I would also like to thank those societies, both English and Canadian, which have so kindly and generously assisted us in the work of the diocese, which it would be impossible to carry on without such aid as they have given. The diocese is large, and growing rapidly. We may not have the rush of immigrants that are pouring into Saskatchewan, Calgary, and Qu'Appelle; yet it is at times difficult to know how we are to meet all the needs and to keep pace with the work. There is one thing for which I am truly thankful, and that is, I believe all our parishes and missions are earnestly striving towards self-help, and that we do not look to any outside person or society to do any work or give any help where the parish, or mission, or diocese can help itself. Here I would express a hope that all the W.A.'s would remember the Constitution of the W.A. First of all, it is to help the parish or mission in which it is formed; secondly, to help the diocese; thirdly, to help the world at large. I would be the very last person to keep all charity at home, but I do hold very strongly that the parish, or mission, or diocese in which we live or work has the first claim, and that we must provide for those of our own house. Our Home Mission Fund I certainly look upon as the most important of any, and am glad to say that all our missions are keeping this fund well to the fore, and doing what they can to help it. I would ask one and all to make this a very special effort, as it is the fund which tests clearly

whether or no any parish or mission is not only helping itself, but striving really and truly to be a living part of the whole diocese. Now, I must really close, earnestly praying that as we begin our work on the morrow God's Spirit may be with us and make our meetings a rich blessing to all.

Yours in Christ Jesus,

J. Keewatin.

Wednesday, July 3rd.—The Synod session began by a celebration of Holy Communion in St. Alban's Pro-Cathedral, the Bishop of the diocese being celebrant, and assisted by the Rev. C. W. McKim and the Rev. H. D. Cooper. About 25 members were present. At 10 o'clock the members adjourned to the Council Chambers and met for business. His Lordship, as chairman, spoke a few words of advice, before starting the work of Synod, outlining the business that was to come before the members and asking the hearty cooperation of all in the work of the Synod. He regretted that the men from the north had not yet arrived, owing to the lateness of opening of navigation, but he hoped that they would come before Synod closed. The Rev. A. A. Adams was again appointed Clerical Secretary, with the Rev. H. V. Maltby, as Assistant Secretary. Committee on Credentials was appointed, as well as one on Bishop's Charge, both of which brought in their report at the next session. The Treasurer of the Diocese, the Rev. A. A. Adams, then read his report, extending over a period of eighteen months, from July 1905 to December 1906. Reports from the Secretary of the Executive Committee and the Diocesan Missioner were presented, the latter being a resume of the work done among the white missions, and which was full of encouraging features. The Chairman in commenting upon this report said that work of the Diocesan Missioner was sufficient to tax the energies of any man, if that were all he had to do, but in this case the office was filled by one who also held the position of Secretary and Treasurer of the diocese, and he personally, as well as on behalf of the diocese, wished to tender his hearty thanks to the missioner for his work. On Wednesday evening, through the kindness of Bishop and Mrs. Lofthouse, the delegates and their friends enjoyed a sail among the islands of that beautiful sheet of water, the Lake of the Woods. The steamer "Argyle" was chartered, and sailed about for a couple of hours, returning at 9.30, and landing her happy and satisfied passengers, who one and all voted the trip as well as the host and hostess simply charming.

Thursday, 10 a.m.—Synod assembled at above hour, and proceeded to take up the Canons of the diocese which had been presented by a special committee of the Executive Committee, for the acceptance of the Synod. These canons were based upon those of Rupert's Land, and copies of the same had been printed and handed around to the members the day before for their consideration. Much time and careful thought were devoted to the canons by the Synod, and with some corrections were finally passed and accepted as the canons for the Diocese of Keewatin. The Rev. Canon Burman, and the Ven. Archdeacon Fortin, of Winnipeg, visited the Synod, and were, on motion, invited to take a seat on the floor of the house. At the afternoon session the missionaries from the far north arrived. They were the Rev. R. Faries, York Factory; the Rev. C. G. Fox, Split Lake; the Rev. Wm. Dick, Front Lake, and Chief Kitchikesik, who were received with many expressions of welcome. The delegates to the Provincial Synod, to be held at Regina in August, were the Revs. H. D. Cooper, C. W. McKim, and C. Wood; Messrs. P. E. Mackenzie, R. J. N. Pither and C. Belyea. The Chairman announced the names of the delegates to the General Synod, to be held in Ottawa in 1908. The Rev. C. W. McKim, and Mr. P. E. Mackenzie. Substitutes, the Rev. A. A. Adams, and Mr. Chas. Pope. The closing business of Synod was the passing of resolutions of thanks to various societies, the appointment of delegates to the Provincial Synod, and the General Synod. A special vote of thanks was passed by the Synod to the ladies of St. Alban's, who had furnished the delightful luncheons on Wednesday and Thursday, and also to the Mayor and Council of Kenora, for their kindness in granting the use of the Council Chamber for the sessions of Synod. In summing up the business of the Synod of 1907, the Bishop stated that he had been pleased with the attendance and the interest displayed by the members, and trusted they would all go back to their various parishes and missions stimulated and encouraged to do their part towards building up the work of the Church in his great and growing diocese. On Thursday evening a missionary meeting was held in St. Alban's Sunday School. It was unique in character. It is not often that a Bishop can surround himself with so many of his Indian missionaries at a Synod gathering. On the platform were the

Rev. R. Faries, York Split Lake; Rev. E. Thomas, Fort La Sik, from Split Lake; and the Bishop spoke of the pleasure of the people to welcome these far north, and York Factory, to Faries, on rising loud applause. Faries has a charming something of the at York Factory, encounter in his said, that was of joy and pleasure to come to the Synod. Rev. C. G. Fox, Irishman, full of the Cree language, and he is great spoke of the pleasure of the closing session of to bring the chief, time the chief, had been into a den on a train, of white people been a new church Indians were in never failed to a continued sympathy Kenora in his work, and consulted a white audience Chief Kitchikesik words, and the preter. He is voted to his Bishop Thomas. Fort had heard some stance, he had people objected married, or he never heard of unless a child be brought. E to the church. God. The Indians not stay away the Indians a all pagan, now among them. listened to a would ask the sioner, to speculate, as he put Adams, in a ed the work Church, beg Emo, Barwick ing on the s' be men in c aging work mouth, and which often yet there w ness to Almi blessing. T Gold Rock, Rev. A. J. E full of pron Eagle under worker, the steadily and were signs rurred on hi the Church work—recei ity. The gether, an whether Individual Cl singing a home miss Benedictio sang two Cree lang tively rend good wife, able missi not been v very much

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Synod session be- Communion in St. of the diocese y the Rev. C. W. ooper. About 25 o'clock the mem- Chambers and met chairman, spoke a rting the work of that was to come ng the hearty co- of the Synod. He the north had not ess of opening of they would come ev. A. A. Adams secretary, with the Secretary. Com- tained, as well as of which brought ion. The Treas- A. A. Adams, then r a period of eight o December 1906. of the Executive fissioner were pre- sume of the work is, and which was

The Chairman in said that work of efficient to tax the were all he had o was filled by one n of Secretary and l he personally, as e, wished to tender ioner for his work. gh the kindness of the delegates and ng the islands of r, the Lake of the e" was chartered, of hours, returning y and satisfied pas- ed the trip as well v charming.

assembled at above p the Canons of the sented by a special Committee, for the These canons were s Land, and copies and handed around re for their consid- ul thought were de- nod, and with some d and accepted as of Keewatin. The re Ven. Archdeacon he Synod, and were. seat on the floor of session the mission- ed. They were the y; the Rev. C. G. Wm. Dick, Front , who were received welcome. The dele- l, to be held at Re- eys. H. D. Cooper, Messrs. P. E. Mac- C. Belyea. The nes of the delegates e held in Ottawa in im, and Mr. P. E. Rev. A. A. Adams, closing business of esolutions of thanks intment of delegates the General Synod. was passed by the Alban's, who had cheons on Wednes- o to the Mayor and kindness in grant- Chamber for the ses- r up the business of p stated that he had ance and the interest and trusted they various parishes and ouraged to do their work of the Church ocuse. On Thursday ing was held in St. was unique in char- Bishop can surround s Indian missionaries he platform were the

Rev. R. Faries, York Factory; Rev. C. G. Fox, Split Lake; Rev. Wm. Dick, Trout Lake; Rev. E. Thomas, Fort Alexander, and Chief Kitchikesik, from Split Lake. There was a large attendance and the Bishop in a few well-chosen words spoke of the pleasure it gave him of being able to welcome these noble missionaries from the far north, and called on the Rev. K. Faries, of York Factory, to address the meeting. Mr. Faries, on rising to speak, was received with loud applause. He speaks English fluently and has a charming manner. He told his audience something of the work done by his predecessors at York Factory, and the difficulties he had to encounter in his work among the Indians, work he said, that was, in spite of all obstacles, full of joy and pleasure. He had travelled 800 miles to come to the Synod. The next speaker was the Rev. C. G. Fox, of Split Lake, who is a young Irishman, full of fire and zeal. He has learned the Cree language easily, and speaks it fluently, and he is greatly beloved by his people. He spoke of the pleasure it gave him to be at the closing session of Synod, and also of being able to bring the chief with him. This was the first time the chief, as well as the Rev. Wm. Dick, had been into civilization. They had never ridden on a train, nor had they been at a gathering of white people. Mr. Fox said that there had been a new church built at Split Lake, and the Indians were intensely loyal to the church, and never failed to attend the services. He asked the continued sympathy and prayers of the people of Kenora in his work. The Chairman then asked the Rev. Wm. Dick to say a few words about his work, and considering that he had never faced a white audience before, did remarkably well. Chief Kitchikesik was then asked to speak a few words, and the Rev. Mr. Fox acted as his interpreter. He is an earnest Christian man, and devoted to his Bishop and his people. The Rev. E. Thomas, Fort Alexander, who had been privileged to attend the Synod at all its sessions, said he had heard some strange things there. For instance, he had heard it said that many of our people objected to coming to the church to be married, or have their babies baptized. He had never heard of such a thing among his Indians unless a child was dangerously ill, and could not be brought. But even then the child was brought to the church, if it lived, and was presented to God. The Indians loved their church and would not stay away. When Mr. Thomas went among the Indians at Fort Alexander, they were nearly all pagan, now there was not one heathen Indian among them. The Chairman said, as they had listened to addresses on "Indian Work," he would ask the Rev. A. A. Adams, Diocesan Missioner, to speak on the "White Work" in the diocese, as he perhaps was best qualified to do. Mr. Adams, in a brief, but practical address, sketched the work of the various missions, of the Church, beginning at Rainy River, including Emo, Barwick, Stratton, Fort Frances, and touching on the splendid work done at these points by the men in charge. He also spoke of the encouraging work done at Lac du Bonnet, and White-mouth, and though there were many obstacles, which often taxed the patience and faith of man, yet there were many causes for deep thankfulness to Almighty God for His wonderful help and blessing. The missions at Wabigoon, Dinorwic, Gold Rock, and Ignace under the charge of the Rev. A. J. Bruce and the Rev. J. Lofthouse were full of promise; and the work at Dryden and Eagle under the superintendence of the veteran worker, the Rev. H. D. Cooper, was progressing steadily and encouragingly. All over the diocese were signs of material prosperity and the speaker urged on his hearers the necessity of seeing that the Church—who was endeavoring to do God's work—received her proper share of that prosperity. The diocese, as a whole, must stand together, and responsibility of that work—whether Indian or White—rested, not on any individual Church or parish, but on all. After singing a hymn, a collection was taken up for home missions. The Bishop pronounced the Benediction, and the native speakers present sang two verses of "Sun of My Soul," in the Cree language, which was beautifully and effectively rendered, and in which the Bishop and his good wife, joined. This closed a truly remarkable missionary meeting the like of which had not been held in Kenora before, and we question very much, if in any diocese, either east or west.

RUPERT'S LAND.

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

Winnipeg.—A meeting of the Executive Committee of the Synod was held in the Synod office on Friday, 5th inst. There were present: His Grace Archbishop Matheson, Canon MacMorine,

Portage la Prairie; Rural Dean Cowley, Rural Dean de Pencier, Brandon; the Rev. S. G. Chambers, Christ Church; the Rev. F. C. C. Heathcote, All Saints' Church; the Rev. C. N. F. Jeffery, general Missionary; and Messrs. Capt. Carruthers, Hon. J. H. Agnew, and W. P. Sweatman. His Grace reported on arrangements made with reference to the right-of-way of the C.P.R. through the church property at Oakbank, in the Mission of Springfield. The question of the financial difficulties of the parish at Gladstone was considered, and much sympathy expressed by the members of the committee, and general regret was felt that as a committee they could take no action. A willingness, however, was expressed to lend all the moral influence possible in support of any appeal that might be made for the worthy object of relieving the parish of its financial difficulties. A grant for missionary outfit was made to the Rev. E. R. Chamney, in charge of the Mission of Foxwarren. Certain bills incident to the carrying on of missionary work at the Sioux Mission at Griswold and at Roblin were ordered to be paid. A grant of \$300 was made, for one year only, to the parish of Cypress River, to enable the parish to tide over difficulties caused by the removal of several of the leading parishioners. The question of the work of the new field secretary of Sunday Schools, the Rev. W. A. Fyles, was considered, and satisfaction was expressed that he had entered upon the work with good promise of success, and arrangements were made by the committee for his salary and travelling expenses for one year. The committee reviewed the work being carried on at several of the Indian Missions, giving special attention to the Sioux Mission at Griswold and the Mission of Fairford. A small grant towards the travelling expenses of the Missionary was made to the Mission of Tenby. Applications for grants towards the cost of new churches at Miniota and Beulah were received and the grants voted on the usual conditions; also, a grant on said conditions for a new church at Riverview, Winnipeg; also towards the cost of a new church, to be called St. Barnabas Church, in the north-west portion of St. Peter's parish, Winnipeg. A committee consisting of Messrs. Chambers, Cowley, Sweatman, and Machray was appointed to consider and report to the next meeting of the Executive on the best method of keeping the Synod office open during office hours. A grant of \$260 for one year was made towards the stipend of a lay reader to work under the Rev. Joseph McKenney, rector of Reston. The parish of Reston has recently become entirely self-supporting, but the work under Mr. McKenney's care has grown so rapidly as to require additional help. The secretary was authorized to procure and have printed a form of commendatory letter to be sent out to all the clergy, and to be used by them in transferring parishioners removing from the parish to the care of the rector of the parish to which they may be going. The secretary read a telegram from Dr. Speechly, of Pilot Mound, a member of the committee, regretting his inability to be present. His Grace pronounced the Benediction and the meeting adjourned.

CALGARY.

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

Calgary.—Preaching in the pro-Cathedral of the Redeemer on Sunday evening, July 7th, on the occasion of the installation of Ven. H. A. Gray, M.A., as Archdeacon of Edmonton, and of the Revs. G. H. Hogbin and G. H. Webb, of St. Augustine and St. Aidan, respectively, and on the text, "For His body's sake, which is the Church," Col. 1:24, the Bishop said: "When this diocese was set off it had eight clergy, viz., seven priests and one deacon. It now has forty priests and nine deacons—a larger number than the Diocese of Rupert's Land had after my consecration twenty years ago. Of the clergy now in the diocese, twelve are wholly supported by the free-will offerings of the people they minister to, and this number will soon be increased. And there is every prospect that before the close of the year the clergy of the diocese will number between sixty and seventy. The first meeting of the Synod of the diocese was held in 1889. The raising of the Calgary Bishopric Endowment Fund, which had to be accomplished by me while administering both dioceses was a heavy task. The whole amount, except the sum Saskatchewan has to pay over, was raised in England, and he only knows the labour involved in raising such a sum for an endowment fund who undertakes to raise it. When Saskatchewan pays over the sum it has agreed to give us each diocese will have the

capital sum of \$59,356.71 as its Bishopric Endowment Fund. In the early part of 1903, by which time the sum of about \$4,800 had been got together for this purpose, the property in Riverside, now occupied as an episcopal residence, was purchased. It is held by the diocese under a deed of trust. Two years ago St. Hilda's Ladies' College was built on a site secured by me for that purpose in 1888 for less than \$600, and, as you know, last year its accommodation was more than doubled. It is quite full. . . . This fine building, in every way so suitable for the devout, reverent and dignified worship of Almighty God, owes its beautiful and most commodious chancel, with other liberal gifts, to the Church in this city, to the generosity of the Dean, whose work amongst us is so cordially appreciated. And the splendid liberality of Mr. Ezra Riley towards the proposed Diocesan Divinity College—"The Bishop Pinkham College," as he insisted on naming it, has not only touched my heart, and made me humbly and deeply thankful for a gift, whose like has, as far as I know, no rival in the West; but it has given me courage to think that other Churchmen in the West will soon be found willing to give, after a similar manner, so that we may soon have a thoroughly equipped and up-to-date institution in which to train many of our future clergy. So far only one gift of £100 from a friend in England has been sent to me in addition to the sum paid by Mr. Riley. . . . During the past three years our growth and development have been so great that it seemed wise to emphasize the twentieth year of my episcopate by making the appointments which have interested you to-night. Since Edmonton became the capital of Alberta, it has seemed to me very desirable, as Calgary is, and must continue to be the See city of the diocese, to have in Edmonton a clergyman specially and very closely in touch with me. And the rector of Edmonton is in every way the man to receive the new office of Archdeacon of Edmonton. He was a lay delegate to the Synod at its first meeting in 1889. Then he was appointed a lay reader, without remuneration, and in this position he did excellent work. Since his ordination he has been a hard-working and most successful parish priest, whom all who knew him love and honour. He has also been a rural dean. I have increased the number of honorary canonries to be held by clergymen labouring in the diocese by two, those of St. Augustine, for the promotion of Indian education, and St. Aidan, for the promotion of Diocesan Missions. Canon Hogbin, who has been appointed to the first of these two, was sent to me while I was in England, in 1892. I appointed him teacher in Emmanuel College, Prince Albert. Later, he accepted ordination, and was placed in charge of St. George's, Battleford, where he did excellent work, and where for a time he was able to act as principal of the Indian Industrial School at that place. Later, when our Indian school was ready to be opened, as none of the clergy of this diocese then engaged in Indian work cared for the post, I nominated him, and he was appointed principal. Canon Hogbin is a hard worker, and he has done admirable work in all the positions he holds, as well as in that of Rural Dean of Calgary and caretaker of the Diocesan Press. Canon Webb came to us from the Diocese of Toronto with a splendid record in 1900 to take the position of rector of Strathcona. After Canon Smith's death he became rector of Pincher Creek and rural dean of Macleod. From there he was called to his present position as Diocesan Missioner. In this office he has greatly helped me and the diocese, and I think he has fully realized the ideal I had in his appointment. To me, as Bishop, it is a joy to have such men about me, and to honour them; and I feel sure they will not show less zeal and devotion in the future than they have in the past." The Rev. Alfred E. Race, from the Diocese of Nova Scotia, has arrived in the diocese, and has been appointed to the charge of Millarville, with Priddis.

Correspondence.

CHURCH UNION AND AN AGED CHURCHMAN.

Sir,—In my former letter I pointed out that the unity of the Church, both in faith and practice, is much greater than at first sight appears, if we would only extend our view beyond our own narrow confines of place and language, and make less of our distinctive names. Let me now call attention to a widespread misapprehension about Apostolic Succession, into which your correspondent seems also to have fallen.

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He refers to Presbyterians claiming it for their ministers through ordination by Presbyters. But Apostolic Succession means much more than this, even the succession of the Apostolate. We must not forget that the New Testament gives no single instance of ordination by a Presbyter or Bishop, as they were then also called. It was always the Apostles who ordained, as, for instance, the Twelve in the case of the seven deacons, or St. Paul and St. Barnabas, mentioned in Acts 14:23, or Timothy and Titus, who with others are called by St. Paul, "The Apostles of the Churches and the glory of Christ." (See margin of Revised Version; compare Acts 24: 4, 2; Cor. 8:23, and Phil. 2:25.) These men, like St. Paul and St. Barnabas, called in the New Testament Apostles, though not belonging to the Twelve, some of them associated by St. Paul with himself in several of his Epistles, are called by St. Jerome and other early writers "Apostolic men," and were entrusted by St. Paul with the right to ordain, and govern the various churches or dioceses to which they were appointed. And, at least in the case of Timothy and Titus, were fully instructed in writing by St. Paul as to the duties and responsibilities of their office. It is of this Apostolic order of men that the Bishops of the Christian Church to-day are the direct successors, and whose duties and responsibilities in this twentieth century are precisely the same as were those of the angels of the seven Churches of Asia, to whom our Divine Master sent messages by the aged Apostle, St. John. Many, if not all, these places named were large cities, in what was then a densely peopled country, and must have contained many congregations under their respective officers. And yet one man is held responsible for the discipline and teaching of the whole, and praised or blamed, as the case required. Just as we now hold our Bishops responsible for the good government of their dioceses, a rule which we may fairly claim holds good throughout the whole Church, East and West, in all its branches. What we know of the Church of Ephesus is very significant in this connection. The Gospel had had wonderful success here (see Acts 19). And there was an influential body of Elders or Presbyters who had been made "overseers" of the Church by the Holy Ghost (Acts 20:17, 28), to whom St. Paul gave an earnest parting address, implying the very highest sanction for the offices they held. Yet when some four or five years after it became necessary to ordain other Presbyters and Deacons, and to correct certain abuses which had arisen, St. Paul did not write to one of these divinely appointed Elders or Bishops, or to them collectively, to correct these abuses and ordain the necessary officers, but sent Timothy, whom we have seen was one of the "Apostolic men," to discharge these duties, though he was a younger man (1 Tim. 4:12). To my mind this fact proves most conclusively that the Presbyters or Bishops, as they were then called, did not possess the right to ordain others in the Church of God. And when to this is added the universal practice of the Church for many centuries, and the almost universal practice to-day, one cannot but feel that the Bishops at Lambeth were fully justified in requiring that an acceptance of the Historic Episcopate should be one of the four conditions laid down as the basis of union with other bodies of Christians. Let me give just two short extracts from early writers to show that what I have said above about the change of name from Apostle to Bishop while the office remained the same, is no new theory adopted to bolster up a foregone conclusion, but an undoubted fact of history. Theodoret says: "The same persons were anciently called promiscuously both Bishops and Presbyters, whilst those

who are now called Bishops were called Apostles. But shortly after the name of Apostles was appropriated only to such as were Apostles, indeed; and then the name Bishop was given to those who before were called Apostles. Thus, Epaphroditus was the Apostle of the Philipians, and Titus the Apostle of the Cretians, and Timothy the Apostle of the Asiatics. Amalarius writes: "They who are now called Bishops were originally called Apostles; but the holy Apostles being dead, their successors thought it not decent to assume to themselves the name of Apostles, but, dividing the names, they left to the Presbyters the name of the Presbytery, and they themselves were called Bishops." These quotations, when taken in connection with the well-known cases of Timothy and Titus, cannot fail to influence every unbiased reader of St. Paul's letters to them, when he sent them to take charge of their several dioceses at Ephesus and in Crete. The importance of the subject must be my excuse for the length of my letter.

J. M. B.

A SAD APPEAL.

Sir,—I want you to put a letter in your paper if you will on behalf of an aged clergyman. He is in a sad state financially, and my heart aches for his poor wife. He was superannuated on the 1st of July on account of ill-health, and has about \$336 per year to live on. I feel confident that he can't live very long, and he owes \$154.34 to the Widows' and Orphans' Fund. It is this which grieves me so much. He has never received his stipend as he should, and in consequence he had to incur debts. He is a very clever man, but being a foreigner he does not seem to understand the ways of our people. Should there be any response to your appeal, the money might be sent to the Bishop of Huron or myself, and will be acknowledged in your paper. Hoping you will grant my request, and that something may be done,

Rev. Wm. Lowe.

892 Lorn Avenue, London, Ont.

THE CHURCH.

Sir,—In your issue of June 20th, "An Aged Churchman" wishes us to recognize the other Christian bodies as co-ordinate parts of the Church. But where is this to lead to, when almost every week a new sect is springing up? To give you a concrete example. In a neighbouring village of about 250 inhabitants there are now four resident ministers, i.e., Anglican, Presbyterian, Methodist, and Baptist, and two more, Roman Catholic and Hornright, visit there regularly, so that there are six different churches represented in this small village. Now I know for a fact that the people are impatient of this kind of things. Indeed, several have assured me, that they will not go to church, until there is only one Protestant Church to go to. No, "Aged Churchman," you will either have to believe that your Church is the Church, as the writer does, or else work with all your might for Church union. Otherwise there will soon be no Church, but a medley of fancy religions.

A Young Churchman.

Family Reading

JUST BEYOND THE BEND.

A Birthday Poem.

Another mile of life's long journey made,
Just one more mile-stone nearer to the end!
Look up, my soul! Have faith! Be not afraid!
Our biding place is just beyond the bend.

Sweet resting-spot—the weary traveller's last
relay—
The halt on life's highway we all must make,
Where we can lay aside our garb of clay—
Lie down to sleep, and in new garments wake!

Not far ahead—one darksome ford between—
Its stepping-stones are rough, but helpful
hands
Will hold our own, and angel forms unseen
Will lead us upward to the promised lands.

Almost in view. Have faith; a few more days
And we shall stand upon the farther shore;
E'en now I seem to hear sweet strains of
praise—
Refrains soft chanted, which I've heard
before:

Remembered voices floating 'cross the tide,
Songs sung with dear ones when they came
to die,
Faint music wafted from the other side,
Familiar songs from lips I've kissed "good-
bye."

Hear them, my soul! hear mingling with them
all
Kind words of comfort to the sore distressed,
Those tones of mercy in the Master's call:
"Come unto Me, and I will give you rest."

Another mile of life's long journey made,
Just one more mile-stone nearer to the end!
Look up, my soul! Have faith! Be not afraid!
Our Master waits us just beyond the bend.
Dr. H. M. Clarkson.

THE HAPPY-FACED.

Few of us realize, or even vaguely consider, how great an effect the expression on our faces has on those about us, and even on those persons we pass casually in the street. The happy faces call down many a blessing, felt if not uttered, that the owner never dreams of from persons they may not even have noticed. They do one good to look at; they cheer one when one is feeling depressed and bothered; they give one fresh spirit and courage to go on and face one's trials and one's duties.

There is something comforting, invigorating, and ennobling in a bright and happy face which goes cheerfully on through work and pleasure, trials and despondencies. No one cares, no one notices if the features be not perfect when the joy of life is shining through the eyes. The happy-faced make others want to be happy-faced, too. Expression is very infectious, a fact which is plainly shown by the likeness which develops between husband and wife, brother and sister, parent and child, when constantly together.

Man or woman, boy or girl, who goes through life with an anxious, worried face and gloomy eyes, has a far more depressing effect than they, or even those about them, realize. The burden of their cares falls on all those who come into contact with them. No one dares to be gay or cheerful in the face of such gloom, it would seem almost inhuman; all feel called upon to look, if not express, their sympathy. They become sad-faced and troubled, too; the whole household feels overshadowed, there is little or no joy in life.

And, as every other habit, the habit of cheerfulness grows with encouragement. If you wear a gloomy countenance you will have gloom inside as well as out. To many persons it has become so much a habit to wear a lugubrious expression, they cannot throw it off even when given every chance and every cause to be cheerful. There are many who enjoy, really enjoy, bad health. They may be happy themselves; in fact, they are quite happy in their own way; but, oh, they are hard to live with. They deprive the lives of those about them of a very large share of happiness. These are first cousins to those who revel in a look and feeling of unutterable woe, who love to be ailing, and to talk of their ailments. They imagine they are intensely interesting—to themselves they are.

One of the greatest trials poor old Dan'l Peggotty had to endure must surely have been the constant gloom of Mrs. Gummidge. Big troubles one faces and masters and leaves behind as a rule; but a constant daily depression of the sort he had to face is nerve-destroying and blighting.

One need only observe the popularity of the cheery-faced to know who is the really interesting person. Observe how everyone brightens when he or she comes into the room. What a geniality and cheerfulness are spread at once! Everyone wants to talk to, or be talked to, by the happy-faced. One feels instinctively that there one will find sympathy in one's joys or sorrows, interest in one's doings. And one comes away braced and cheered, and at peace with the whole world.

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DEATH.

Entered into life eternal on June 18th, 1907, William Francis Campbell, at his home, Belvoir, Gilmanton, New Hampshire. Born in Toronto, Canada, Nov. 24th, 1839. Son of Alexander and Elizabeth Campbell.

British and Foreign.

A fund is being raised at Mablethorpe, Lincs, for the purpose of repairing the bells and bells of the old parish church at a cost of £300.

It is understood that Lord Cromer will shortly be offered a handsome pecuniary reward at the hands of the Government in recognition of his invaluable services in Egypt. The grant named is £50,000.

According to the year-book published in Prussia, the number of conversions from Roman Catholicism to Protestantism is 66,000 more than those won by Rome among nominal Protestants.

The fabric of St. John the Baptist Church, Atherton, near Manchester, which has been seriously damaged by coal-mining subsidences underneath, is now being restored at a cost of £2,000.

It is suggested that a memorial to Dr. Lloyd, the late Bishop of Newcastle, might take the form of raising the £40,000 necessary to complete his Church Extension Fund appeal for £100,000.

In the remote country district of Catbrook, in Monmouthshire, the Bishop of Llandaff dedicated a new mission-room as the chapel-at-ease to the Trellech Parish Church, of which the Rev. T. Davies is vicar.

The Bishop of London and the Bishop of St. Albans have promised to address the great International Convention in connection with the Brotherhood of St. Andrew to be held next September at Washington.

In the Parish Church at Wickham Market, in conformity with his wish, a memorial tablet has been erected to Lieut.-Col. John William Garnham, R.A., of Wimbleton, setting forth that from a poor village lad he attained to high rank in the Army.

The old theology teaches that the fullness of spiritual life is not possible without a Revealer and a Redeemer. It finds the Revealer in Scripture, the Redeemer partly in Scripture, but mainly in the experience of life.—Dr. Briggs.

Mr. S. J. Waring, head of the celebrated furnishing firm of Waring and Gillow, who died on Sunday evening, June 23rd, offered last year to provide the choir stalls for the new Liverpool Cathedral, at a cost of about £8,000, as a thankoffering for his success in business.

The Dean of St. Anne's Cathedral, Belfast, states that during the last four years there has passed through his hands £8,300 in money given towards the cathedral, and that gifts have been made to it of the value of £4,000 or £5,000. But a debt still remains.

The Archbishop of York celebrated his eighty-first birthday, June 24th, and his health lately has been excellent. Dr. Maclagan is the oldest of the English diocesan Bishops. His Grace has written several hymns, one of the best-known being, "The saints of God, their conflict past."

Dr. Tristram, Chancellor of the Diocese of London, has granted a faculty authorizing the provision of a side chapel, wherein celebrations of Holy Communion could take place, and other improvements, in connection with St. Peter's Church, Cranleigh-gardens. The alterations, it was stated, would involve a sum of between £7,000 and £8,000.

Recently the Bishop of Durham completed his invitations to the Primary School teachers of the diocese. Altogether 4,700 teachers have been

met by the Bishop who provided luncheon and tea. The visitors spent some time in viewing the castle and grounds, and at the service in the private chapel His Lordship gave on each occasion helpful addresses.

With regard to the admitted condition of slavery in British East Africa, men are silent if not indifferent. Is it uncharitable to suppose that it is because there is no prospect of any party capital being made out of it?—Bishop of Uganda.

Until I got to the North I never understood the extraordinary enthusiasm for the Sunday Schools, which comes from the fact that the whole family goes to the school and is proud of the school.—Bishop of Manchester.

The Church of St. Peter's, Handsworth, was consecrated last month by the Bishop of Birmingham. The bishop was attended by a large number of clergy. A large congregation assembled for the service, at the close of which the Bishop delivered an address. He said it was a matter for great thankfulness that the Church should start free and open, representing the equality and fellowship of all men before God, with no preferences, and no advantages of wealth over poverty.

The Bishop of Norwich during the early years of his ministerial career saw a good deal of missionary work in British Columbia and other places. Earl Nelson, in referring to the Bishop the other day at King's Lynn, said Dr. Sheepshanks was noted for three things at least:—(1) He had the pluck to preach before Brigham Young, the Mormon; (2) he had, single-handed, vaccinated a number of Red Indians in his mission, who were threatened with extermination by small pox; (3) he was the first man to return home from Canada across Siberia.

The Bishop of Llandaff preached lately at the Mission Church of St. Barnabas, Cardiff. An effort is being made to erect a permanent church for the district. In the course of his sermon the Bishop said they were asked to make an effort to raise 1,000 shillings, and in that connection His Lordship alluded incidentally to his great scheme of raising £50,000, in addition to £6,000 a year in subscrip-

tions, on behalf of Church work in the diocese. In response to the appeal that had been made, more than £21,000 had been promised. He believed a new spirit was animating Church-people in this diocese, a spirit of generosity and liberality.

The Bishop of Southwell, preaching at the children's service on a recent Sunday afternoon in connection with the Sunday School anniversary of St. Paul's, George Street, Nottingham, said it was absolutely necessary in these days for parents to realise the tremendous responsibilities lying upon them. They could not afford to leave the children merely to be taught by Sunday School teachers and day-school teachers. They had responsibilities of their own, for if they were ever to regenerate the cities like Nottingham, and raise the tone of society, it must be by the parents, by the home life, by the highest idea of parentage, and by that for which they pleaded that afternoon, sympathy for the Sunday school.

The Bishop of London, in his address at Finsbury Park, lately said he could pray extempore; he often used extempore prayers in his ministry. It is possible he had heard of an incident which occurred a few days before, and which Mr. G. W. E. Russell related at the Missionary Conference at Greenwich last week. While the American lay missionary delegates were in England they visited the S. P. G. House and were received by Bishop Montgomery, who conducted for them a special prayer service in the chapel at Delahay St. The Bishop offered up a long and most earnest and eloquent extempore prayer. One of the visitors, a Presbyterian, frankly expressed his surprise. He said he never imagined that a Bishop could pray extemporarily.

A great effort is being made throughout the counties of Essex and Hertfordshire to raise £5,000 in order to complete the fund needed for the reconstitution of the Diocese of St. Albans. Under the scheme of reconstitution Essex will become a new diocese with a Bishop of its own, and Bedfordshire will be added to Hertfordshire to form the re-arranged diocese of St. Albans. Dr. Jacob, the Bishop of St. Albans, who initiated the plan, has already succeeded in raising £35,000 towards it since the beginning of 1906. Most of the parishes in the two counties are co-operating in the special effort, and it is hoped that by the gifts of the many it may be crowned with success.

Children's Department

A BOY WHO COULDN'T BE TRUSTED.

Harvey held up his fingers, as if there was something in them, saying, "Speak for it!" then waited for his dog to take a seat on his hind feet and bark a request for it, but the dog did no such thing. Instead, he poked his nose between the rails of a fence and looked surlily.

"Why, what a dog!" said Harry Wheeler, who was on a visit to Harvey, and waiting to see the dog perform. "Now, my Trusty, the minute I bring him anything and hold it up so, will speak just as plain. Everybody knows what he says."

"This dog used to do so," Harry said, looking crossly at him. "I'm sure that I don't know what's got into him; he doesn't mind at all. He ought to be whipped."

Just then Miss Lillie Barr came out to see the fun. She was Harry's

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sister. She was in time to hear what he said. "I know just what's got into him, Harvey Barr," she said; "and if I were a dog I would do exactly so. He doesn't believe a word you say. You cheat him all the time. You snap your fingers and say, 'Speak for it,' and you haven't got a thing for him, and he knows it. What would he speak for? If I had a dog I wouldn't cheat him!"

"Sshaw!" said Harvey; "as if a dog knew when he was cheated!"

"Why, of course he does. If he doesn't, why wouldn't he mind when you spoke to him? He used to ask so nicely for things, but now he knows you are just doing it to fool him."

"Well, he ought to mind, whether I have anything for him or not," said Harvey. "A dog ought to mind. Anybody who wouldn't mind isn't worth a penny. Papa makes us mind, whether he has anything for us or not."

"Oh, Harvey, as if papa ever cheated us! You never heard him say, 'Come here and I'll give you something,' and then not do it after all."

"I don't care if he did say so; we would have to mind him."

"But he won't say so ever, because it isn't right; and I don't think it is right to treat a dog so. It just ruins him; mamma said that Aunt Hattie was bringing up her Tommy just as you bring up your dog. She tells him to be a good boy, and says she will bring him something nice, and she always forgets it, and Tommy knows that she will. He says: 'Oh, pshaw; she won't!' I suppose that is exactly what your dog is saying to himself now."

"Boys are boys, and dogs are dogs," said Harvey; but he jumped down from the fence and went away. He had made up his mind that there

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few more days farther shore; sweet strains of which I've heard

cross the tide, when they came

other side, we kissed "good-

ngling with them e sore distressed, Master's call: give you rest."

irney made, urer to the end! Be not afraid! Beyond the bend. I. M. Clarkson.

GED.

vaguely consider, ssion on our faces ven on those per-treet. The happy ssing, felt if not dreams of from ve noticed. They y cheer one when otherved; they give to go on and face

ting, invigorating, l happy face which work and pleasure, one cares, no one t perfect when the h the eyes. The to be happy-faced, tious, a fact which ess which develops brother and sister, antantly together.

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ls poor old Dan! st surely have been s. Gummidge. Big rs and leaves behind ily depression of the erve-destroying and

ie popularity of the is the really inter- everyone brightens the room. What a are spread at once! or be talked to, by s instinctively that hy in one's joys or doings. And one eered, and at peace

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was no use in trying to have the dog "speak." Whether it was bad bringing up or not, he would not mind.—Our Boys and Girls.

R. R. R.

ROB'S SACRIFICE.

By Frank Yerlock.

Rob Roden sat in his Sunday School class among a dozen other boys about the same age as himself, and, unlike some of the rest, was drinking in every word which fell from the lips of the kind-faced Sunday School teacher.

Teddy Brown had just taken a huge surreptitious bite from a large

apple, the remains of which now lay snugly in his jacket pocket, and while he munched away did his best to look innocent and unconcerned, though he only succeeded in looking more self-conscious for his pains.

Mike Flaherty was slyly pinching the leg of his next-door neighbour under the form, and endeavoured the while to appear to be listening to his teacher; and one or two others were engaged in similar boyish pranks.

Rob Roden, however, was all attention this afternoon.

The lesson was the "Good Samaritan," and somehow the story, as his teacher told it, took hold of the boy's heart.

He was an imaginative lad was Rob, and as he listened he seemed to see that road from Jerusalem to Jericho; then the solitary traveller striding on his way all unconscious of the lurking danger; he fancied, too, the ambush of robbers behind a secluded rock, the sudden rush of the thieves, and then the unhappy traveller wounded and dying by the roadside.

Then he fancied he could see the passing priest and Levite; and then the Samaritan as he journeyed, coming to a full stop beside the stricken figure, leaping from his mule and binding up his wounds, setting the sufferer on his own beast, and bringing him to the inn and taking care of him.

Yes; it was a beautiful story, and it appealed strongly to Rob Roden.

Nearly as beautiful as the parable itself was the teacher's application of it.

He told them how all men were wounded by the great adversary, Satan, and how all had wandered in the paths of sin until they were lost to the heavenly fold and quite unable of their own will or power to extricate themselves; but in mercy and love the Lord Jesus had come to seek and to save that which was lost; to bind up their wounds, and, in His wonderful compassion, to lead them gently back to the arms of the loving Father who waited to receive them.

He spoke, too, of the necessity of doing kind things, of speaking kind words, and thinking kindly one of another. Like the Samaritan, they too were out upon life's journey, and they would meet with many an opportunity of making little sacrifices, and helping the little necessities of others. In a word they should learn and retain the lesson to do unto others as they would others should do unto them.

Rob did not miss a sentence of his teacher's lesson, and went home pondering it in his mind. Rob felt an ardent desire to put it at once into practice; but how could he? He saw no immediate opportunity; but it was not long before the opportunity came. During the next week the boys of Rob's class arranged a little excursion for the succeeding Saturday afternoon.

They were going to walk to Pike Ghyll, a beautiful sylvan spot about five miles distant. It was a happy hunting ground for boys; there was a lovely stream which wandered in and out among the rocks, sometimes

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flowing lazily along with a soft murmur, sometimes dashing over the great stones in miniature cascades; and in the quieter pools, here and there, were dozens of those pretty speckled trout so dear to the heart of every schoolboy with a turn for angling.

Pike Ghyll, too, was famed for its butterflies and its teeming insect life; a skilful handler of the butterfly net could often gather more choice specimens there in a single afternoon than in a week at most other places. Then there were the rocks to climb, and the tall fir trees with scores of squirrels, and the lovely flower-clad slopes, and the silky grass snakes, and scampering rabbits.

Yes; altogether Pike Ghyll was a boy's paradise.

"You'll be sure to come Rob?" said Teddy Brown, when the boys were arranging the party.

"Shan't I just?" replied Rob. "Catch me missing an afternoon at Pike Ghyll, if I know it," and Rob flung his cap in the air and gave a whoop of delight at the prospect.

"That's right, Rob" Teddy replied, "if you come that makes the lot; there won't be one of our class absent except Jimmy Barnes, and of course he can't come."

"Yes, it's a pity about Jimmy; he's never able to go anywhere with us." And Rob turned homewards, his thoughts full of the coming excursion.

Rob was an expert angler, and on previous visits to Pike Ghyll had always contrived to hook a string of fine trout for his mother. He was something of a naturalist, too, in an amateur way, and revelled in the treasures always to be found there in abundance.

"If only it keeps fine, we shall have a jolly time. I wouldn't miss it for anything," Rob was saying to himself, as he walked in the direction of his mother's cottage.

"No! not for anything," he repeated.

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"Wouldn't you, Rob?" Rob started and looked round; he had half fancied he had heard somebody ask him that question, but there was no one near enough. Teddy Brown and the rest were far across the fields in the distance, and no one else was in sight.

"Wouldn't you, Rob?" the voice spoke again, and then Rob knew it was a voice within himself.

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"Why should I?" Rob asked himself. "It's a fine treat to go to Pike Ghyll, and I don't know anything I should miss it for."

"Think!" whispered the voice; and Rob thought.

Like a flash, it came to him what Teddy Brown had said about Jimmy. "Wouldn't you miss it for Jimmy's sake?" asked the voice again.

Rob did not answer; but though he was silent he was still thinking, and as he thought there came to him the memory of last Sunday's lesson, of the "Good Samaritan," and the "kind things" of which his teacher had spoken.

Ah! and this was his first opportunity, and to do it he must give up the afternoon at Pike Ghyll.

But then he had promised Teddy Brown that he would go; he half thought he must keep his promise; yes, it would be wrong to break it; though it was his own eager desire for the outing that made him think so.

Rob was in a brown study when he reached his mother's door. The brown study continued for the rest of that day, and his mother thought him strangely quiet.

Jimmy Barnes was the lame little chap who lived in the thatched cottage at the far end of the long straggling village street.

Jimmy had not always been lame. He had once been as strong and robust as Rob himself, or any of the other village lads. But Jimmy had met with an accident; had been jumping a stile, and caught his foot on the top bar and came floundering to the ground with a shattered hip, which all the medical skill in the world could not set right.

Poor Jimmy! the bones had set after a fashion, but when he rose from his bed, after three months, one leg was shorter than the other, and the injured limb was almost helpless, and he had to go on crutches.

Jimmy's mother was a widow and very poor, so Jimmy had few toys; perhaps he could not have played with them now if he had them, for it was all he could do to hobble painfully along upon his crutches.

The suggestion which had framed itself in Rob's mind was that he should forego the pleasure of a visit to Pike Ghyll and spend the afternoon with lame Jimmy.

The lads would have to pass his cottage on their way to the Ghyll; Jimmy would be sure to see them and long to go with them, and he would feel very lonely with no one to speak with all the afternoon.

The more Rob thought the more the necessities of the case seemed to fit in with Sunday's lesson. It took him some time to come to a decision, but he came to it at last. Yes, he was sure of his ground now; that must have been what his teacher meant. "Kindness to others; think kindly, act kindly." By giving up Pike Ghyll for Jimmy's sake he would be trying to do as the Samaritan did.

Rob had fought his battle—fought and won it.

Teddy Brown was considerably huffed when Rob explained that he could not go, and that he was sorry not to keep his promise; though he did not tell him how he would spend the afternoon. Rob did not mind, however; his heart told him he was choosing the right path.

About noon on Saturday Jimmy Barnes, leaning heavily on his crutches, hobbled up the walk to the garden gate, attracted by the sound of many feet and a merry burst of boyish laughter. It was the lads setting off on their excursion.

"Ta! ta! Jimmy; we're off to Pike Ghyll. Sorry you can't come, little 'un," sang out Teddy Brown.

The tears gathered in lame Jimmy's eyes, and it was through a mist he watched them disappear round the bend of the road. Perhaps it was owing to the mist that he failed to notice that Rob Roden was not with them. When they had turned the bend Jimmy broke down altogether and sobbed.

A year ago he could have joined them, for he was then as strong as the strongest among them; and now he was lame, and almost helpless and nearly every step was a pain to him.

"Hello, Jimmy! what, crying! Come, now, that'll never do; dry your eyes, man, and we'll have a jolly afternoon together."

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It was the cheery voice of Rob Roden, and it was Rob's bright face which Jimmy saw through another mist as he looked up.

"Why—what—you—here—Rob?" Jimmy stammered; "why haven't you gone to the Ghyll?"

"Oh! never mind; that's neither here nor here," Rob answered. "I've come to spend the afternoon with you, Jimmy."

Jimmy looked bewildered, but he hobbled back up the path with Rob at his side. Rob had brought draughts and snap cards, his ninepins, and game of fox and geese; he had not forgotten his fine collection of bird's eggs, nor his case of butterflies and insects; he had brought, too, several picture books with wonderful stories which he knew would please Jimmy. He played with him at draughts, and let Jimmy win; he taught him how to knock the ninepins over until Jimmy, spite of his lameness, became quite an adept at it. He showed him the butterflies and insects, and explained to him all about each egg in his collection. Then, after tea, he sat beside Jimmy and read to him the strange stories of gaints, and pirates, and battles, so dear to a boy's ears, and Jimmy never remembered to have been happier in his life.

As the twilight was deepening into night, they heard outside the roystering laughter of the lads returning from the Ghyll.

Evidently they had had a splendid time, but so also had Jimmy; and as for Rob Roden, he was that happy he could have sung; in his heart there was the music of a kindly deed, and the glad rapture which follows all self-sacrifice.

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Thomas was a large, yellow cat, very beautiful, and much loved by his mistress. During the day and the early part of the night he used to lie on the rug in front of the big log fire. One evening the family all went off to a near neighbour's house to sit a while, leaving no one at home but Thomas. They left him in his usual bed on the rug by the fire which was burning very brightly. They did not

want him to get cold, for the night was extremely chilly, so they did not put out the fire. They had not been gone more than a half hour when, sitting in the neighbour's house, they heard something at the door. Upon opening the door in walked Thomas. Straight up to his mistress he walked and began to claw at her dress. She tried to scat him away but he still clawed at her and looked into her face and meowed. He would walk to the door and then come back to her and act in the same manner. She at last got up, determined to follow him and see what he wanted. He led her home, and when she got there she found that the log had tumbled down onto the floor and the floor was in a light blaze. The cat had been the means of saving his mistress's house from burning, and probably several others, as the houses were close together. D. Bell.

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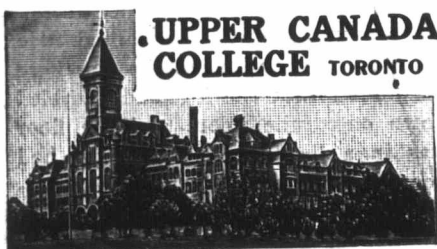
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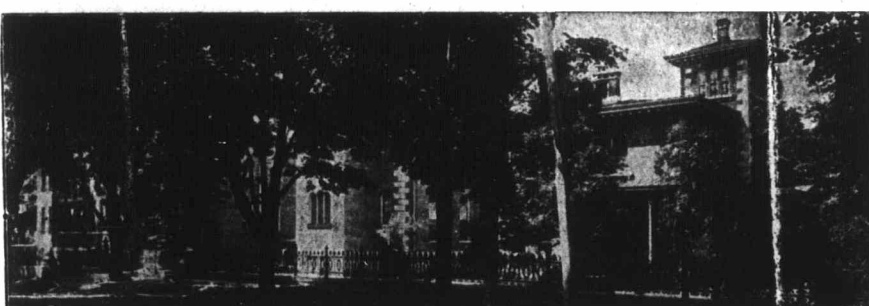
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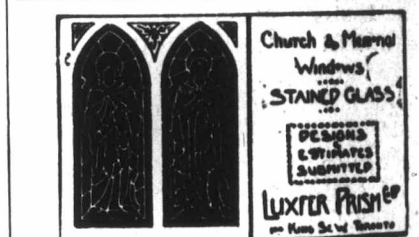
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