

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, JULY 21, 1904.

[No. 29.]

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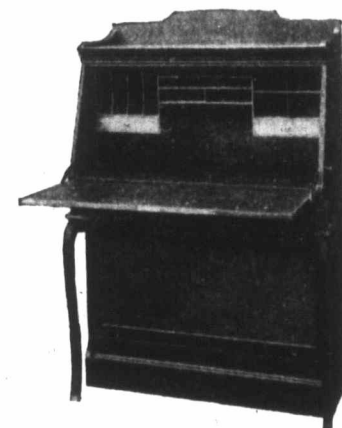
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Canadian Churchman.

TORONTO, THURSDAY, JULY 21, 1904.

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(If paid strictly in Advance, \$1.00.)

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

Address all communications,
FRANK WOOTTEN
Box 2640, TORONTO.
Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 20; Acts 24.
Evening—11 Chron. 1, or 1 Kings 3; Mat. 12, 22.

Ninth Sunday after Trinity
Morning—1 Kings 10, 10 to 25; Romans 1.
Evening—1 Kings 11, 10 to 15, or 11, 26; Mat. 16, 10 to 24.

Tenth Sunday after Trinity.
Morning—1 Kings 12; Rom. 7.
Evening—1 Kings 13 or 17; Mat. 20, 17.

Eleventh Sunday after Trinity.
Morning—1 Kings 18; Rom. 11, 25.
Evening—1 Kings 19, or 21; Mat. 24, 10 to 29.

Appropriate Hymns for 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, 514, 518.
Children's Hymns: 261, 271, 334, 336.
General Hymns: 177, 178, 255, 532.

TENTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 256, 211, 314.
Processional: 291, 299, 305, 393.
Offertory: 218, 240, 258, 280.
Children's Hymns: 213, 217, 280, 339.
General Hymns: 4, 26, 226, 231.

Assyrian Church.

The East is generally represented as unchanging. There is a certain amount of truth in this assertion that customs, religions and ideas once rooted last longer than among our restless peoples. How many Christian Churches have been brought to public notice of recent years: the Armenians, Copts, and others, whose organization as national Churches dates back to the early age of Christianity, and have escaped complete destruction by the flood of Mohammedanism. One of these Churches, which nearly a generation ago attracted much notice in England, was the Assyrian Church, and the Archbishop of Canterbury in 1886 founded a mission to assist it. The present Archbishop deplores the neglect which is shown to this enterprise. He says: "They had been at work for eighteen years; the

second decade of the life of the mission was near to its close; the first enthusiasm—the romance—had a little slackened, or flagged. The early friends of the mission—those who first heard the special call to them for help or work—had passed away, or were passing away, or had other calls which rendered this help impossible; and, on the other hand, the mission had not yet reached the firm basis, strong foundations, permanent atmosphere and character which belonged to work of an older sort." Previous to 1886 none except the clergy could read or write. Now, 50,000 people are well educated; some occupy good places under Government; there is a theological college, a boys' school, and village schools; a mission printing press which issues such of the ancient liturgies as are free from Nestorian heresy; every church is supplied with books and vestments. Both classes and instructions were given in the villages. A revolution has been effected; the whole moral and social standard has been raised; medical help has been afforded, and even the presence of English people gives a certain measure of security.

The Armenians.

In connection with the Churches in the East Mr. Charles de Kay has an interesting article in The Outlook, entitled "The Suppression of a Faith," which shows a steady persecution of this unhappy people as severe on its spiritual side by the Russian oppressors as the physical one by the Turks. Formerly the country inhabited by this race (of which Mount Ararat may be roughly styled the centre) belonged to Persia. After its cession to Russia in 1827 the Russian Government began to interfere with the exercise of the religion which had been permitted by the Persians, and this interference gradually became oppression. Last year it culminated in suppression. On 12th June a ruling was made at St. Petersburg, placing the Armenian Church entirely at the mercy of Russian officials. All landed property of churches, monasteries, schools and colleges was to be administered by the Minister of Agriculture, town properties by the Minister of the Interior. The means of subsistence of the Church were sequestered without any provision for priests, teachers or pupils, a lamentable consequence of a change of rulers from Mohammedan to Christian.

The Importance of Preaching.

Thoughtful men in the Church of England have been speaking out strongly of late as to the value of good preaching. Bishop Gore at the annual conference of the Brotherhood of St. Andrew held recently in Birmingham, is reported to have spoken thus: "Some said it was ritual which kept men away from Church; but in his opinion men were singularly indifferent to the degree of ritual. It was the character of the preaching which on the whole affected the proportion of the men in the congregation." In the interesting column headed "Chats with the Clergy," which is regularly found in Church Bells, we find, in the issue of May 27th, the following statement by Rev. Dr. Thompson, new Gresham professor of divinity. He was asked, "How do you account for the fact that in so many churches the proportion of men in the congregation is so small?" and his answer was: "Indifferent preaching has undoubtedly a great deal to do with their absence. Many of the clergy do not give enough time and attention to their sermons. I have very strong views in respect to preaching. A preacher ought not to inflict upon his congregation a sermon of twenty minutes or half an hour which has not been very carefully thought out." It is a hopeful sign to find men so prominent as Bishop Gore and Dr. Thompson speaking out so strongly and pointedly on preaching.

Factory Management.

It has been well known that the Messrs. Rowntree, of York, have used the wealth acquired from their large business as a trust given them by the Almighty. We find that the arrangements which they have put in force among their 4,000 hands include some very practical ones for the welfare of the girls, and one most successful is the employment of four social secretaries and an assistant for each of them. These are employed in the factory, subject to the rules and discipline, and establish a personal touch of sympathy with the workers. These women engage the workers, and thus meet the girls at the beginning of their factory life. They enquire carefully into the references, and are sufficiently free to maintain a knowledge of all the departments. Thus a uniform standard of requirement and character is maintained, so that a girl dismissed from one department cannot be engaged by another, and the chances of favouritism are lessened. The advantage of such employees are obvious; but apart altogether from a business use there is the inestimable value of the employment of good women to encourage girls in a right course, to restrain them from wrong, and to instil good habits of life and conduct outside of the factory altogether.

Christianity in Japan.

We must not omit notice of a noteworthy action by the Japanese Government towards Christianity to which the S.P.G. secretary alludes in his report for the month of May. The Japanese Government gave instructions that all interpreters to English and other foreign war correspondents with their armies must be Christians. It is the desire of that Government that foreign visitors may have men of highest principle and rectitude and entirely trustworthy as their guides. Such action speaks louder than any words as to the regard which Japan has for Christianity, and her confidence in the honour and integrity of Christians. It is a complete answer to the oft-repeated declarations of missionary failure.

BISHOP AND DR. G. P. HUNTINGTON.

This week passed away at a venerable age Dr. G. D. Huntington, Bishop of Central New York, in his eighty-sixth year. For many years he was leader of the Church in the United States. He was a son of the Rev. Dan Huntington, who was first a Congregational and then a Unitarian minister. The late Bishop was brought up as a Unitarian, and surrounded by its influence. After graduating at Harvard in 1842 he was admitted as a Unitarian minister, and served as such for eighteen years, being during the later five years of this period the Professor of Christian Morals at Harvard and preacher of the university. But the studies incident to his position convinced and converted him to the Church, and he resigned his ministry and was confirmed in Christ Church, Cambridge, on the Feast of the Annunciation in 1860. In September he was ordained deacon, was advanced to the priesthood on March 19th, 1861, and was chosen as the first Bishop of his See in 1869. He had two sons, both clergymen. The eldest, Dr. George P. Huntington, was at the time of his death professor at Dartmouth College, having been advanced to the priesthood by his father on the day after his own consecration as Bishop. The very day that his father died Dr. G. P. Huntington passed away at his home in Hanover, N.H., from an attack of fever. Writing of the late Bishop The Living Church says: "Bishop Huntington's Churchmanship was born of conviction. He set his face rigidly against all manner of destructive criticism, and his own earlier life in

the Unitarian denomination taught him the suicidal folly of playing with Unitarianism in the Church. He had no sympathy with those who were guilty of such practical disloyalty. His sermons, of which several volumes have been published, some of them delivered during his ministry as a Unitarian, are models of terseness and of literary finish without pyrotechnics of any kind. Indeed, his constant counsel to the clergy was to avoid such literary niceties, and he constantly urged the preparation of carefully written sermons and their delivery in an intelligent manner. He was author also of several books of devotional reading, especially for Lent; of a series of lectures delivered in Philadelphia on the Golden Foundation, on the subject of "The Fitness of Christianity to Man"; as well as of other series of lectures, one of which was on "Preaching." He was a poet of no mean ability, and had, in his earlier ministry in the Church, achieved a wide reputation as editor successively of several Church periodicals. Indeed, few men have shone in so many spheres of letters as did Bishop Huntington.

THE HOLIDAY SEASON.

The long winter over, spring with its freshness and verdure, its nesting birds, its delicate perfume of field and wood and flower, its mystery, beauty and charm have come and gone, and we are face to face with the heat and dust, the weariness and lassitude of summer. Situate in the temperate zone, our eastern coast washed by the Arctic and Atlantic oceans, our western by the mild Pacific, we happily possess a diversity of climate and scenery denied to many lands. The broad prairies of the North-West, with their invigorating atmosphere; the noble ranges of the Rockies, with their sublime and often snow-clad summits; the great lakes, such as Superior or Ontario, and the minor island-dotted water stretches, as the Georgian Bay and the Muskoka chain; and of rivers, the St. Lawrence, the Fraser, St. John, and many another, with all the diversified attractions of the Atlantic seaboard, from the estuary of the St. Lawrence to the head waters of the Bay of Fundy, open out vistas of a bright and joyous holiday to many a wearied worker, who, with brain and body fagged by ten long months of hard, self-denying labour, longs, aye, craves, for a change of scene, air and occupation. And what more refreshing, renewing change can one have than that which brings us into closer touch with Nature. Whether we live in city, town or village, or even in the open country, we feel at this time of the year, like the wandering Arab, a longing to leave our abode and surroundings and vary our habitual mode of living. The lawyer eagerly forsakes his briefs, the doctor his prescriptions, the merchant his goods, and, in some instances, the farmer his fields and the mechanic his tools, and with rod and gun, or sail, oar or paddle, far into the woods and wilds, by lake or stream or sea, they fare forth. Those less venturesome turn to the bosky uplands, where the small, white sphere soars like a bird over the bunkers; the level crease, where the wielder of the supple willow is now retired for a goose egg, and anon scores a century; or the velvety green, over which pass the clicking bows and the merry devotee of the royal game. All seek what but few of them fail to find—new strength for mind and body, an added zest, vigour and joy in life, and return refreshed and renewed, and far better able to do their "duty in that state of life in which it hath pleased God to call them." "There is a fine and beautiful alliance," says Christopher North, "between all pastimes pursued on flood, field, or fell. The principles in human nature on which they depend are in all the same; but those principles are subject to infinite modifications and varieties, according to the difference of individual and national character." And again says the genial athletic philosopher: "Not a man on earth who

has not his pastime, depend on't, austere as he may look." 'Twas but as yesterday that, then, a small boy, with a short stick, gripped in our chubby palm, a bit of string at the end of it and a crooked pin most carefully threaded with a variegating worm, we took our first speckled beauties from a pool in a woodland brook; and never shall we forget the rapture of that day. Not many years after we well remember arriving, a new boy, at an old academy, and being taken to meet the reverend head master beside another brook, where, with enviable skill, he was emulating the estimable Leak of piscatorial fame. But some gentle reader may object to our advocacy of recreative sport. To him, in the kindest way, we commend the words of the revered author of the "Christian Year": "All my life long I have been used to take what many would call the laxer view of common recreations and the ordinary pleasures of life, supposing them, of course, innocent in themselves, and not indulged as to give scandal or withdraw the heart from God; and leaving it free to those who feel themselves inwardly called and providentially encouraged to something higher something like counsels of perfection to take their course. The whole tenor of Holy Scripture as expounded by the Church in all ages, and not least clearly by our own standard teachers, appears to me to bear out this view. Only think what a treasure of secondary satisfactions (so to call them) the Bible itself is: the perfection of poetry, language and history—its blessings on conjugal love, family delights, the ways of little children, the beauties and mysteries of art and nature. It seems to say, 'Take all these and make much of them, for God's glory.'" It is with such a spirit we would have our readers "go forth under the open sky and list to Nature's teachings; while from all round earth and her waters and the depths of air comes a still voice." A profound German theologian has well said: "Nature's is a voice that can be heard and understood in every speech and language. It addresses a man like the look of a friend or the pressure of an affectionate hand, which are intelligible to every nation of the earth without the aid of words. In fact, is it not the very eye of God of Him who is the best of friends—that does look out upon us from nature." Informed by such a spirit—calm, receptive, and devout—the holidays of our readers will be charged with spiritual insight; and they will, one and all, have their due proportion of that solemn joy which the God of nature gives to those who read His works aright. May such visions be theirs, as was his, of whom was written one of the loftiest strains of English verse:

"Oh, then, what soul was his, when on the tops
Of the high mountains he beheld the sun
Rise up and bathe the world in light! He
looked

Ocean and earth, the solid frame of earth,
And ocean's liquid mass beneath him lay
In gladness and deep joy. The clouds were
tongued,

And in their silent faces did he read
Unutterable love. Sound needed none,
Nor any voice of joy. His spirit drank
The spectacle, sensation, soul and form
All melted into him; they swallowed up
His animal being.

"All things there
Breathed immortality; revolving life
And greatness still revolving; infinite;
There littleness was not; the least of things
Seemed infinite; and there his spirit shaped
Her prospects; nor did he believe he saw."

THE SHEEP AND THEIR SHEPHERD.

A favourite figure with our Lord in dealing with the spiritual teacher and those taught by Him was that, so familiar to the eye in the pastoral lands of the East, of the sheep scattered over the plain attended by their ever-watchful

and devoted guardian, the shepherd. It is not our purpose now to concern ourselves so much with the shortcomings of our good friend, the shepherd, which term may fitly be applied to the clergy, as to some of the responsibilities and duties of the laity towards the clergy, to whom, we take it, the words of St. Paul apply as strongly to-day as they did when he wrote them to the Church at Thessalonica long centuries ago: "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." Mas! how the world and the fashion of it would change the rich, true and deep things of God, and for the sake of novelty, sensation and selfish gratification pervert the plain and simple meaning of Holy Writ to its own ends. The man is now so often esteemed by so-called Churchmen for his social qualities, his literary acquirements or his finished oratory rather than because he is the accredited ambassador of the most High God, and for the sake of the work of the Church, which it is his duty to perform, and in which it is their highest earthly privilege to participate, such as baptism, confirmation, the Holy Eucharist, the solemnization of matrimony, visiting the sick, preaching "in season and out of season," conducting the services and educating his people in the fear and love of God, the knowledge of the truth as it is in Christ Jesus, in departing from evil, and in devout and reverent worship according to the usage of the Church, and the forms, ceremonies, and ritual handed down by saintly men, hallowed and sanctified by centuries of solemn observance, and illuminated since the day of Pentecost by the Holy Spirit. Having, we trust, reminded our readers of the pews, both men and women, of what we believe to be the true standpoint from which to regard the clergy, whether collectively or individually, we shall now confine ourselves to one matter of vital interest to both the clergyman and his charge. It is this: Each sensible layman knows that fresh food is needful for the body, fresh air for the lungs, fresh water for cleanliness. New books for the mind, a new newspaper is needed for each day or week, as a new Canadian Churchman is needed for each new Sunday. The farmer turns his horse out to grass, and gives his cow and ox a due season of rest; and even his land needs the change of fallowing and summer fallowing. The merchant must have new goods and a change in their arrangement to attract and win custom. And the skilled mechanic knows that his powerful machinery, after a long period of constant use, needs absolute rest. Now, as reasonable men and women, without, it may be for years, having given your clergyman the means of having a due season of change and rest, can you expect from him energy of body, vigour of mind, elasticity of spirit, or that broad and ever-widening knowledge of men and the changing life of this world we live in, to which such change and rest so largely contribute? We are not beside the mark when we say that in stinting him, in depriving him (for in most cases it is through you alone he can obtain it) of the means of taking a holiday you are measurably stinting and starving your own souls. The horse after due time must be taken from the treadmill and refreshed for further effort by rest and change. Remember, a clergyman is but a man, fashioned as we all are. But he is the "guide, counsellor and friend" of each parishioner; and, although he joys in each of your joys, yet he shares the burdens of you all. The poor, the sick, the troubled, the afflicted alike take their griefs to him, and, though you may be broken-hearted when some dear one is called away, your clergyman's heart is moved by sympathy and sorrow for each parishioner who is stricken, each family distressed, and each home over which the angel of death has cast its shadows. And now, when the world at large is taking its holiday we feel confident that throughout the length and breadth of broad Canada there will at once come a warm-hearted

response to our appeal to you, good reader, and not to your neighbour, to take immediate steps to give your clergyman a holiday. Start about it in no niggardly fashion, but in a spirit of self-denying Christian generosity. Provide the means for some one to do his duty while he is away. Give him the means of getting away and returning, and something over as well to add to his happiness when he is away; and a parting word, "Do it now." Should any reader wish to contribute to this cause and have no readier way of doing so, the editor of the Canadian Churchman will gladly and without delay aid in easing some heavy burden-bearer, and in bringing a new joy into some saddened, wearied life.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

Your correspondent, "Observer," has in a very courteous manner called attention to what he deems a serious misstatement on the part of Spectator in referring to the Dominion Cabinet members as Lord Dundonald's "superior officers." We regret to say that one cannot see the force of this protest. If "Observer" limits the meaning of "officers" to men holding positions of military rank and jurisdiction, then his point is well taken. But in our opinion a much wider significance is admissible within the correct use of the English language. There are officers military, civil and ecclesiastical, and one may possess authority over the other. In that case the one in possession of authority is the superior and the one yielding obedience is the inferior officer. It requires no words of ours to establish the existence of authority over the general officer commanding vested in the Cabinet. The recent dismissal of Lord Dundonald showed very plainly where the higher power lay. We should regret to imply that the late commanding officer was not aware of the duty which he owed to those holding authority over him, but the powers of restraint even of a soldier may be unduly tried. Under such circumstances what else is there to do but speak out and accept the consequences? Lord Dundonald did this, and, having done so, it was quite evident that he could not work in harmony with those under whom he served. One or other must go, and we all know who went. The price was a heavy one to pay for calling attention to an intolerable position, and its efficacy will entirely depend upon the outspoken disapproval of modern methods by public and private citizens who are known to mean what they say.

The cry goes up in many directions concerning the scarcity of men offering themselves for holy orders in the Canadian Church. We have not seen any statement purporting to show whether the lack of clergymen felt in this country is due to a diminished number of candidates or to an unusually augmented list of parishes arising out of the conditions incident to enormous immigration. In the theological colleges of which we have personal knowledge the supply of students does not seem to have fallen off; on the contrary, we imagine the number in attendance is considerably larger than ten years ago. In a country whose population is rapidly increasing from outside sources it is inevitable that the supply of clergy should not always exactly meet the demand; but need this give rise to panic? From the mere point of prudence no doubt very much of the efficacy of the policy now pursued of crying aloud from every housetop that our young men are seeking all callings save the sacred ministry. Are young men likely to be disposed more favourably to consider a calling when dignitaries of the Church declare it is avoided by men of parts? We are not at all sure that the situation justifies the pessimism that has settled upon some of our leaders; and even if it did, we feel convinced that the methods em-

ployed to overcome the difficulty are not always in the interests of the Church. It is a serious matter to undertake the part of recruiting sergeants for the ministry by holding out special inducements when the demand is great. Quieter methods will in the end be of more avail. When all is said and done the most effective force that can be brought to bear upon the minds of sober-minded youths is the strong, wholesome, manly ministry of those who are now serving at the altar. A timely word at confirmation; a personal suggestion in private conversation in the course of the performance of parochial duties, when it is known that a young man is discussing his future work; an occasional reference in a sermon; these will produce tenfold better results than despondent cries from Synod committees.

It is usual to look upon political life in the United States as the embodiment of the lowest ideals of modern civilization. We imagine that it would be difficult for the most wholesome-minded optimist to fail to note disheartening evidences of a debased ethical standard in the attitude and outlook of the average American statesman. One thing, however, we have observed which possesses strikingly hopeful significance, and that is, the men who are chosen for the highest position in the gift of the people have almost always been singularly high types of manhood. To us this means that the rank and file of the people of that great country demand of their President something more than intellectual strength and administrative ability—he must be a man of wholesome character as well. We have noticed in recent years that in the manoeuvring for the nomination of a favourite candidate the man who represented the better ideals of public virtue triumphed over the excessively clever political opportunist. Take the two men now in the field for the presidency. Mr. Roosevelt has won his way to his present position of eminence by a fearless courage, an outspoken avowal of what he deemed to be right, and he stood before his convention without a rival. On many a critical occasion he took a course that the wise politicians declared was ruinous to his prospects, but he faltered not, and his friends were surprised to find that the people were with him. The straightforward man has won where the cunning politician, familiar with all the devices of the trade, has failed. Take his political opponent. He stands head and shoulders above the man most prominently mentioned as his rival, judged by the standard of manly rectitude. The latter, through the influence of powerful newspapers of a questionable type, through the influence of enormous wealth, lavishly expended, sought the nomination, but the people turned from him and chose one who does not appear to have moved in the matter, and who preferred to decline the honour thrust upon him rather than accept it under any false pretences. This choice of the better man is not merely a fortuitous incident; it is visible in the action of the American people for many years. The lesson of it all is this: if men aspire to the highest honours of their country the qualification necessary is not a record as a successful political time-server, but sturdy, manly character.

This is the season when the renovation of our old churches and the construction of new ones usually take place. An enthusiastic congregation is anxious to add to the comfort or attractiveness of their place of worship. A chancel is to be extended, a transept added, a long-neglected tower is to be crowned by a steeple or an interior redecorated and re-furnished. To those immediately interested the undertaking is one of great importance. We would like to ask if Churchmen in Canada have learned to make the most of their expenditures on church buildings? We are under the impression that scores of ungainly structures, ill adapted to the purposes for which they are intended, give a negative reply to such a query. It is not lack of expenditure, but lack of ecclesiastical architecture and taste that has robbed many an edifice of

those qualities that soothe and elevate, that silently impress upon the worshipper the mental attitude that is so very important in a house of prayer. How is it that you may enter one church and gaze upon its columns, and examine its windows, and wonder at the cost of its furniture, and never dream of kneeling before its altar? You enter another, and details are lost in the impressiveness of the whole. No one need remind a man to remove his hat, for he instinctively feels that he is on holy ground. Someone has put religious feeling into one building, while it has been omitted from the other. To all who contemplate alteration or construction we would appeal to make an earnest effort to secure such results as will induce devotion and stimulate religious emotions. What money is squandered in ornamentation that is anything but ornamental! A tower and a spire are usually regarded as necessary features of a church. They can hardly be ranked among the useful appointments of a building; their place is purely ornamental. If properly placed, and the lines and proportions are correct, they certainly add immensely to the effectiveness of the exterior. But are we not aware that nine times out of ten these appendages are not only useless, but absolutely distressing to the eye. The money expended on them might better have been employed in other ways. The secret has been that the design emanated from a local carpenter or an energetic clergyman who would have been better occupied at theology. Why can we not insist upon having the plans of new churches submitted to a competent architect who is imbued with the feelings and instincts of a Churchman? The interior decorations are equally important. There are admirable painters, who can safely be entrusted with the decoration of a public library, a city hall, or, perhaps, a Methodist or Presbyterian church, and give excellent results, and at the same time they may be absolutely unfit to let loose in an Anglican church. The work of the church decorator is not an absolute necessity. Better do without his efforts altogether unless he knows his business. It is waste of money to employ a man who has no real appreciation of the inner meaning of his art. Spectator pleads for true ideals and true economy in church appointments, for he is convinced that religious feeling may be built in the walls, incorporated in the proportions, carved in the ornaments and mixed in the paints.

SPECTATOR.

A LAYMAN'S SERMON.

The Love of God.

My text will be announced at the close of my sermon, not at the commencement. It is the Word of God, and as such the more important, and I want it to be impressed upon your minds. I want to speak to you about God's love. There are many attributes of the Godhead, such as power, majesty, wisdom, and all that proceed from or are connected with these, but by far the most attractive of them all is the love of God. We are not only told of God's love, but we are told that God is love. The beloved apostle, St. John, he of whom it is recorded that Jesus loved him, he of whom it is written that he leaned on Jesus' bosom on the occasion of the Last Supper, whose epistles breathe such a sweet and holy repose, as one who had more than others partaken of the spirit of the Master, repeats in the same chapter the statement that God is love, and that love is of God, and that he that dwelleth in love or abideth in love dwelleth or abideth in God; that is, I take it, he whose whole life is permeated with love, he whose thoughts, words, and deeds are actuated by love, he who is governed by love dwelleth in God, for he dwelleth in love, and God is love, and such a one is of necessity born of God, and knoweth God. But I am speaking to you of a high altitude at the beginning; let us rather gradually approach the same, step by step, until finally, let us attempt

in some faint measure to form an idea of what the love of God is. We have read of, and we, most of us at least, have experienced something of the love of friends. Alas! that true love between friends, or in reality, rather should I say, that true friendship is so rare, and yet not to be wondered at, because true, devoted, whole-hearted, self-denying love is an attribute of God. We, I say, some of us, may have experienced the love of friends; and what a comfort such love is. Take as an old-time example David and Jonathan, of which love David wrote that it surpassed the love of women. Take Damon and Pythias. Take the case of the poor Russian slave, who, to save his master's life and the lives of the family, threw himself from the sleigh to be torn of wolves, to whom a monument was raised with this inscription, "Greater love hath no man than this, that a man lay down his life for his friends." Ascend a degree in the scale, and let us contemplate one of the sublimest themes in this life, a mother's love. Oh! what sweetest, fondest memories do the words, "my mother," arouse in each one of us. The child, the woman, or the man who is a stranger to what I speak of is to me an unknown quantity. I cannot deal with such. I only know those who, like myself, think that all that is best, all that is lovely, all that is pure, all that is to be revered or held sacred, our greatest blessing, our greatest prize in things earthly is centred in that one word "mother." And is it not so? Have you, my brother or my sister, who, like myself, have passed the meridian of life, and year by year, and how rapidly they pass by with seemingly increasing rapidity, gathering speed as they pass on, have you not found that with the growth of years your reverence and your love for your mother increases, were it possible? That with the passing of years her memory becomes more sacred, until finally we count the very chiefest of all our earthly blessings is a mother's love. Let our memories take us back to childhood's sunny hours, when we were more her special, incessant care, and what a spectacle of self-denying love was her life! As children, it passed more or less unnoticed by us. Only to-day can we look back and realize it all—the many steps, the many wearinesses, the sleepless hours, the watchings, the yearnings, the hopes, the fears, the caring, the entire giving up of self, the utter and complete surrender of all for you, her child. Alas! that we did not know it, and could not show our appreciation. It passed oftentimes, like as not, unheeded and unknown; as the poet says:

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Pass on in life, and we reached the time when we first were separated, and then, and not till then, did we begin to know a mother's love. She had known it all the time; it was nothing new to her, but to us it came as a sudden revelation, and the very heart strings strained as the parting came. But, oh! the purity, the richness, the fullness, the overwhelming joy of the reunion, when as a boy we saw once more that well-loved face, saw those outstretched arms, noticed that blessed smile of welcome, and sank the head upon her bosom as the words so fraught with meaning passed from one to other, "Mother!" "My boy!" Cannot you recall her eyes of wondrous love—never unkind—in our faults that deserved punishment. It was always, was it not, the pleading voice of love? To the fathers belong correction or chastisement; it is the mother's to implore, to entreat, to warn, to lead by bands of purest sympathetic affection. And as years went on, and you knew her better, realized more and more her incomparable worth, so you reverentially loved her deeper and deeper, until finally the hour came, as come it must to all, when possibly in some far-off land you received the fatal summons that she had passed to

her eternal rest; and for the time the light went out of your life, and all was darkness, until finally a ray of God's mercy shone through the gloom, and with the eye of faith you gazed calmly upwards as you exclaimed, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." Or, perchance, it was your lot to be so blessed as to tend her dying moments and anticipate her every wish. Yours may have been the happiness to witness the faith triumphant over death; yours to have seen the serenity of Christ given peace as she passed into the presence of her Lord; yours the blessedness to have crossed those pale, thin, soft, well-worn, and oh, how deeply-loved hands, upon her bosom, and, having seen it all, in triumphant note to sing as things earthly vanished and things unseen became realities:

"For all Thy saints who from their labours rest,
Why Thee by faith before the world confessed,
Thy name, oh Jesu, be forever blessed.
Alleluia."

But, my brothers and sisters, while this is true, and far more is true, for I can only pretend to touch on such a theme as this theme, worthy of the pen of a ready writer; yet there is a love far higher, far deeper, than even a mother's, a love that, in the inspired words of the apostle, "passeth knowledge"—a love that is without height, without depth, without length, without breadth, illimitable, boundless, all embracing, almighty, unchangeable, and everlasting. The love of God. For God was in Christ, reconciling the world unto Himself. Can we grasp, even in part, what that love did for us, endured for us? It brought us from the slavery of sin to the freedom of God's children; it abolished death; it conquered the grave; it made us sons of God and joint heirs with Christ; it brought us out of darkness into His marvellous light; it made us kings and priests unto God, that we might live and serve Him throughout eternity—these are some of the blessings it effected. But what did it endure to procure this? Can you listen as I tell you—as I faintly recapitulate in part what has been revealed to us? Give me your ear, and let the words sink deeply into your souls to their eternal welfare, the sufferings of Christ. He endured the loss of leaving all that was His, and took upon Him our nature, and was born in deepest humility in the manger at Bethlehem. What marvellous condescension! He endured the temptation, He endured privation, cold, hunger, thirst. He had not where to lay His head, although the foxes had holes and the birds of the air had nests. He endured the taunts of foes. He was misquoted, misrepresented, defamed, jeered at, despised, ridiculed, misjudged, driven from place to place, His life often threatened, often attempted. There is not a woe, not a sorrow, not a pain, not a pang that He has not endured. Did you ever think of that? Has it ever occurred to you that every possible pain our nature is capable of He endured; for "He bare our infirmities." He finally endured more and more, for His sufferings did not diminish, but they increased. He endured the loss of friends; he who ate with Him betrayed Him—they all forsook Him and fled. He endured the agony in the garden when His sweat was as it were great drops of blood falling to the ground. He endured the most hideous mockery of a trial that this world has ever witnessed, when Jew, Roman and devil leagued together to form a thrice-accursed triumvirate of injustice that will be pointed at with infamy as long as the world lasts. He endured the scorn, He endured the pain. His weak, nervous, sensitive nature endured the agony of blow, of stripe, of pierced crown. He endured the spitting. It has been written—let these words burn into our very souls—"Then did they spit in His face." What! Is it true? Can such words ever have been truly penned about the Christ, the anointed Son of the Most High God? As true as that God Himself exists; as true as that there is a sun in the hea-

vens; as true as that you live and are here listening to me; as true as that one day we shall see Him, either to rejoice with joy unspeakable, or to join in that long cry of lamentation, when all the tribes of the earth shall mourn when they see the Son of man. Yes, it is true that the love of God endured being spit upon for our sakes. It endured more. What! more, say you? How could He endure more? Beloved, we have not yet reached the depth of God's love. He endured the shame—nailed to the bitter cross, suspended to the accursed tree; and unregenerate, fallen man would not even there leave Him alone to die. They reviled Him in His agony, and in their revilings they unconsciously proclaimed a truth, "He trusted in God that He would deliver Him; let Him deliver Him if He will have Him." At last the end came—the depth was to be reached. His enemies satiated even their most damnable hatred, left Him, and there was darkness over all the earth as though even all nature, animate and inanimate, dared not look on that awful, never-to-be-equalled scene of suffering. "And about the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani," which is, being interpreted, "My God, My God, why hast Thou forsaken Me?" This is the fulfillment of the prophet's words, "Thy rebuke hath broken His heart; He is full of heaviness; He looked for some to have pity on Him; but there was no man, neither found He any to comfort Him." Yes, my brethren, the love of God reached that depth. Can you fathom it? Do you grasp it? Jesus Christ was forsaken of God. He was nailed to the cross, and there forsaken of His Father while He poured out His life's blood for our sins, and not for our sins only, but for the sins of the whole world. Forsaken! alone! He looked for some to have pity on Him, but there was no man, neither found He any to comfort Him. Oh, ye who have suffered in the bed of agony and pain, you have known the need of sympathy and comfort in those dark hours. You can faintly take hold of the import of those words, "Neither found He any to comfort Him." There we reach the depth of God's love. No further could even Divine love go than this. It has done all. It has accomplished everything that was needed. Divine love proclaimed this in these words, "It is finished." Why was all this done? To what have I been leading up? Listen! Hear my text, for now I announce it, "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Christ, who knew no sin, was made sin on the cross in order that you who were dead in sin might be made the righteousness of God in Christ. Surely you don't want more. Take it. It's yours for the taking; accept and hold fast, and believe to your soul's eternal welfare. God has nothing more to give. In giving us His Son God gave us Him in whom dwelleth all the fulness of the Godhead bodily. Do you wonder the apostle wrote, "How shall we escape if we neglect so great salvation?" God made Him to be sin, that we might be made the righteousness of God in Him. Possibly there is one listening to my words to-night who, like the prodigal son, has wandered far away, who has tasted of much of the pleasures of sin, and has become hardened by oft-repeated indulgences, one who has felt the biting of remorse and despair; one on whom the lash of retribution has wound its cords and cut deeply. It is true, my brother, that your sins are as scarlet; it is true that you despised God, turned a deaf ear to all warning and entreaty; it is true, perchance, that you have outraged every decency, even broken your own mother's heart, sunk to the lowest depth. I care not what you are. Here is love equal to it all. No matter what you have been, He was made sin on the cross that you might be made righteous in God's sight. And He who did all this for you was once asked how often a man should forgive his brother, and His answer was, "I say not unto thee until seven times, but until seventy times seven." Is man more merciful than God? Let

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the cry burst out from your breaking heart, "God be merciful to me, a sinner." Delay not. There is sufficient love here to accomplish the pardon of the sins of the whole world. Why not yours? Reach forth the hand of faith, and, like when as a feeble babe you held out your hands, and tottering ran for safety into your mother's outstretched arms, so now go to the Lord Jesus Christ, and ye shall find rest unto your soul. John Ransford.

THE GRACE OF BAPTISM IN RELATION TO CONFIRMATION.*

By Archdeacon Ker, D.D.

It is well nigh two thousand years since the Church of Christ began, on the Day of Pentecost, to regenerate human society, to apply to the various races of men the blessings that flow from the love of God through the Incarnation of our Lord Jesus Christ. As one reads the New Testament, one notices how clearly the Church of that time knew her own mind. She never beat the air. Her speech and her acts were always with precision, and always intended to produce a definite effect. If the effect was not in every case produced, the fault lay with the individuals concerned as in the case of the Athenians, or with the individual, as in the case of Simon Magus, and did not arise from any uncertainty or ambiguity on the part of the Church herself. The burden of her message was Jesus and the Resurrection. Of the reality of the Lord's death and resurrection she was quite sure. To some who heard, the doctrine of the Resurrection might be a "stumbling-block," to others "foolishness"; but she herself, calm in the confidence of truth, went her way, taking care to admit to her fellowship those, and only those, who professed to believe her testimony. Admission to that fellowship was far from being a mere formal enrolling on the list of the society; it meant the washing away of all the past sins of the persons admitted; it meant the entrance upon a new spiritual relation that did not exist before; it meant, in short, being re-born, born again, born from above. This was the ordinary and immediate effect of Holy Baptism. In the laying on of hands, whether in confirmation or in conferring Holy Orders, the effects were equally immediate and definite. At Samaria and at Ephesus when the apostles laid their hands on those who had been regenerate the Holy Ghost came upon the newly baptized, "and they spake with tongues," while in the matter of Holy Orders, St. Paul admonishes Timothy not to forget the gift that it is in him (Timothy), by prophecy with the laying on of hands of the Presbytery. . . . And so touching Holy Communion. The notes of reality and certainty are always present in the Church's proceedings. Eating and drinking of that Sacrament was a true communion of the Body and Blood of Christ, and solemn warnings were addressed to those who, approaching the holy mysteries, failed to discern the Lord's Body. Be it remembered that the sacraments of the Gospel were mysteries to the Apostles as much as to us. Baptism they might personally administer or witness its administration by others; but the inward and spiritual process was beyond them, as it is beyond us. And so with the Lord's Supper. What their Lord had said when He instituted the Sacrament was enough for them. Their faith received His word without question, and they did not seek—they had no desire to make the mystery of the Sacrament a study in the department of pure reason. But we are concerned at present mainly with the Sacrament of Holy Baptism, and we have to consider what are the special grace or graces of that Sacrament. . . . The Lord told Nicodemus that even to see the Kingdom of God a man must be born again; while, in order to enter into that

*Read before the Montreal Clerical Association.

Kingdom, a man must be born of water and Spirit. This statement, so perfectly plain in words, yet so mysterious in import, staggered Nicodemus. Yet He who made the statement in no way softened it by eliminating the mysterious, or by weakening in the slightest degree the full force of the naked utterance. "Water and Spirit," not water only or Spirit only. By water and Spirit Christian baptism, not as yet formally instituted, was to be the divinely appointed process for cleansing the soul from sin. Hence, after Pentecost, the constant proclamation was made: "Arise and be baptized, and wash away thy sins." . . . The grace of baptism, then, includes the washing away of sins; in the case of infants, the washing away of original or birth sin; in the case of adults, the washing away of all sin, both original and actual. There is no reason why any of us here present should have a shadow of a doubt as to whether the like effects follow the administration of baptism by us. Did St. Peter, or St. Paul, or the Apostolic Church doubt in the matter? I trow not. Then why should we? If we, as ministers and stewards of the mysteries of God, do our part faithfully and prayerfully, ourselves not staggering at the promises of grace connected with the Sacrament, our ministrations, in their little way, will be as fruitful to the glory of God as were those of the Apostles in their vaster measure. . . . How majestically the faith of the Church in this connection expresses itself in the Confirmation Service: "Almighty and ever-living God, who has vouchsafed to regenerate these Thy servants with water and the Holy Ghost, and hast given unto them forgiveness of all their sins, etc." . . .

But the grace of Baptism means more than the forgiveness of sins, unspeakable as is this blessing. It marks the moment when the person baptized is made something that he was not before baptism, and that, so far as we are aware, he could not become in any other way. He comes to the Sacrament, a child of wrath; he goes from it a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven. He is re-born; born of the flesh by water and blood; born into the Kingdom of God by water and Spirit; each birth a true beginning in its own sphere, a point absolute in its own domain. "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." The great transaction completed, the Church give thanks to God that it hath pleased Him to regenerate the infant (or adult) with His Holy Spirit, to receive him for His own child by adoption, and to incorporate him into His Holy Church.

All this is supremely real. It is as solemn an act to baptize a baby as to celebrate the Holy Communion. Each is a mystery concerning which we cannot say one is greater than the other.

To recognize to the full the truth of all this gives us, the Clergy of the Church, great power in appealing both to the faithful, and to open sinners. To those who are "called to be saints," we can give the constant assurance of the Father's love, while to those who have wandered from the straight path and are prodigals from home, we can preach conversion, and point to the time when in purity of baptized infancy, or in later life, they were free from sin, with the smile of God resting upon them, and we can appeal to them as prodigal children, to return to their Father's house, where a welcome awaits all who say, "Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son."

Thus far I have travelled over common ground; but the subject cannot be left here. There are other and serious considerations that, in a meeting like this, ought to receive examination. It is granted that the grace of Baptism includes the forgiveness of all sin up to that Sacrament; that it, further, includes all that is expressed by the word regeneration, or new birth; that it is the soul's formal and official

entrance into a "state of grace," made possible by the love of God in Christ Jesus. Is this all? Or, in addition to this, is there a Baptism, as we administer it, a divine and positive gift of the Holy Spirit, in the sense of St. Paul's words: "Know ye not that your bodies are the temple of the Holy Ghost, which dwelleth in you. . . . For God's temple is holy, which temple ye are." Or, on the other hand, is the divine indwelling of the Spirit given by means of confirmation alone, so that a person who has been baptized, but not confirmed, is in an abnormal situation, and has not yet received the Holy Ghost?

In the case of the Samaritans converted by the preaching of St. Philip, we read:—"For as yet the Holy Ghost had fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands upon them, and they received the Holy Ghost." Many years after this, Paul, at Ephesus, met certain men who had known only the Baptism of John. Being further instructed, "they were baptized in the name of the Lord Jesus. And when Paul laid his hands upon them, the Holy Ghost came upon them, and they spake with tongues, and prophesied." In both these cases the gift of the indwelling spirit came by the laying on of hands, and not by the act of baptism. Is then, the indwelling presence of the Holy Spirit the distinctive and characteristic gift of the laying on of hands, commonly called Confirmation? An answer to this question is complicated by the fact that in both Apostolic and sub-Apostolic times, Baptism and Confirmation were usually administered together if a bishop were present, or in close connection with each other. The water, the Anointing, the Imposition of Hands, are continually spoken of as three rites, or parts of the whole Sacrament of Baptism, the word Sacrament (as Bishop Hall says*), being sometimes used (in a wider sense) of each of these ceremonies. For example, St. Augustine tells of a very sick child who was taken. "He was sanctified; he was anointed; the hand was laid upon him; when all the Sacraments were accomplished he was taken." Thus it is hard to decide whether Scriptural or patristic language about Baptism ought to be understood as referring to the sacred washing alone, or of the Baptism and Confirmation thought of as two parts or stages of one process of admission to the spiritual body. Canon Mason says, "Confirmation is continually treated in early writings as one of the baptismal rites; and Baptism is spoken of as including in its spiritual effects that which it only includes as it comprises also Confirmation."

In his treatise on Baptism, Tertullian says: "Not that we obtain the Holy Spirit in the baptismal waters; but having been cleansed in the water under the ministry of the angel, we are thus prepared for the Holy Spirit. The hand is laid upon us in benediction, invoking the Holy Ghost." Similar is the teaching of St. Cyprian: "A man is not born again through the imposition of the hand when he receives the Holy Spirit, but in Baptism, so that having been already born, he may receive the Spirit." In the extreme West, Pacian, Bishop of Barcelona (A.D., 370), teaches in the same way; he says "Our regeneration cannot be otherwise fulfilled, except by the Sacrament of the laver and the chrism of the Bishop." By the laver sins are purged; by the chrism the Holy Ghost is poured upon us, and both these we gain by the hand and mouth of the Bishop, and thus the whole man is born again and made new in Christ.

So says Ambrose: "After the Font, it remains for the perfecting to be done when, in response to the Bishop's invocation, the Holy Ghost is poured upon you. In the East, Origen, Athanasius and Cyril of Jerusalem will bear the like witness."

In the Apostolic and Primitive Church we

*Quoted largely in this paper.

may include that the two acts, the actual baptism and the laying on of hands called "the sealing," were two parts of one Sacrament and that both parts were administered at the same time if the Bishop were present. In those days bishops were vastly more numerous than they are to-day, so that we must not judge the early Church by the present day usage in the matter.

It is worthy of note that the Greek Church, down to the present hour, professing to follow the example of the Fathers and of the Apostolic age, administers Confirmation and even Holy Communion, to infants immediately after Baptism. Where a Bishop is not present to act in person, certain oil or chrism, consecrated by the Bishop for the purpose, is used in the Confirmation, which is ordinarily administered by a presbyter. This holy chrism is kept on hand in every parish church, and in every cathedral and chapel in which the sacrament of Baptism is administered. The usage of the Greek Church would suggest that the laying on of hands forms part of the baptismal rite, and that the gift of the Holy Spirit is part of the baptismal blessing.

It is uncertain when the Western Church began to separate between Baptism and Confirmation. Probably when the baptism of infants came to be the ordinary rule, Confirmation was no longer joined with it. For more than 1,000 years the Church of England inclined to keep up the old usage, and stood out against the Western tendency, to permit a considerable interval between the washing and the laying on of hands. In this our Church again marks her primitive leaning towards Eastern custom. At a Synod held in Exeter in 1287, it was ordered peremptorily, that "children should be confirmed before they were three years old; parents who neglected this were to fast every Friday, on bread and water, until the children were confirmed." As the Bishops in the 13th century only visited their dioceses once every three years, it is plain that, under this canon, a baby born very shortly before the Episcopal visit, ought to be brought for the laying on of hands. If the parents failed in this, then bread and water on Friday was their doom, until the baby was confirmed, which, under ordinary circumstances, would not be until the Bishop came again in three years.

While the English Church was thus holding on to the paths, (in which the Greek Church still walks) on the Continent of Europe, a different custom was becoming the rule. In the same (12th) century, a Synod at Cologne, directed parish priests to admonish parents to bring any children who were yet unconfirmed to the Bishop at the age of seven years and upwards. A later Synod at Cologne, in the 16th century, says: "It is more fitting and useful if some little instruction be added, but that until a child is advanced beyond its seventh year, it can understand little or nothing of what is done at Confirmation. St. Charles Borromeo followed the same rule, and the Council of Trent decided that "After Baptism the Sacrament of Confirmation may indeed be administered to all; but that until children have attained to the use of reason, it is inexpedient. If not therefore to be postponed to the age of twelve, it is most proper to defer this Sacrament at least till after seven years." This is the rule of the Roman Church at present.

At the Reformation, the English Church ordered that children should be brought to Confirmation as soon as they could say in the vulgar tongue, the Creed, the Lord's Prayer and the Ten Commandments, and could answer to such questions in the Catechism as the Bishop might put to them. This was the direction in the Prayer-Books of 1549 and 1552. But in practice the standard of age was gradually raised. In 1559 the injunction of Queen Elizabeth ordered "That children be not admitted to the Communion before the age of twelve or thirteen

years; of good discretion and well instructed before."

Our present rule is well known: "Ye are to take care that the child be brought to the Bishop to be confirmed by him, as soon as he can say the Creed, the Lord's Prayer and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose."

In conclusion:

The English, the Latin, and the Eastern Churches agree:

(1st). That all sin is washed away in Baptism.
(2nd). That in Baptism the person, old or young, is regenerate; that he is made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.

(3rd). That this state of salvation into which the baptized person is called, has the potency and the promise of Eternal Blessedness, if the baptized continues to his "life's end," as he has begun.

(4th). That all the virtue of the Sacrament is of God, and not, even in the smallest degree, of anything that man, apart from God, can contribute to it.

Here the ways part. The Eastern Church teaches, and ever has taught that as a part of the Sacrament of Baptism there is yet a further blessing, even the indwelling of the Holy Spirit, given at once by Confirmation (or "Sealing," with the chrism) immediately after the baptism of all, even including the baptism of the youngest infants. Anglicans and Romans, on the other hand, have decided that the laying on of hands is a rite by itself. The Romans called it a sacrament, and so does the Church of England in her Book of Homilies. That the Greeks have been faithful to the primitive custom, and that the Roman Church and our own have varied from the custom, cannot be denied. That they have the right to vary, cannot be denied, either. But admitting the right does not help us to solve the question that remains; viz.: "Does the heart of the baptized child remain, so far as the indwelling of the Holy Spirit is concerned, an 'empty temple' all the years from Baptism till Confirmation?"

This question cannot be answered by a simple yes or no; perhaps it cannot be answered at all. But to discuss it here is certain to be profitable to us, if, in no other way, at least in this, namely, that the usage of the primitive church both East and West, in the matter of infant Confirmation may well encourage us to carry out the plain command of our Church. If we are forbidden to confirm the infant, by the same law we are commanded to confirm the child ("Ye are to take care that this child be brought to the Bishop")—not the young man or woman, but the child, and that not when his education is pretty well advanced, and when he is old enough to decide for himself, "but as soon" (the early usage of the Church puts the emphasis on "as soon"); "as he can say the Creed, the Lord's Prayer, the Ten Commandments, and can also answer the other questions of the Short Catechism, he shall be brought to the Bishop. And everyone shall have a godfather or godmother, as a witness of their confirmation." Such are the plain directions of our own Church. We shall make no mistakes if we walk in the paths she has marked out for us.

Those who desire to study the relation of Baptism to Confirmation, will do well to read Dr. Wrigman's "Doctrine of Confirmation" (Longmans, Green & Co., London); Canon Mason's "Relation of Confirmation to Baptism," (Longmans, Green & Co.), and Bishop Hall, on "Confirmation in the Oxford Library of Practical Theology."

BROTHERHOOD OF ST. ANDREW.

F. W. Thomas, General Secretary, Imperial Bank Chambers, Leader Lane, Toronto.

Reports have been received during the past week from both Travelling Secretaries. They state that in all the towns visited during that time the work is well under way, and where there are not chapters now there will be in the early autumn. Writing from Coldwater, Mr. Thomas says he succeeded in reviving Chapter No. 217, which had been dormant for some time. After having a long conference with the rector, who thought it not possible at present, Mr. Thomas succeeded in obtaining a list of names of the men of the parish, and he with the rector paid forty calls. The result was that a chapter of nine good, earnest men was formed; and there are still three that have promised. Three former Brotherhood men, one from Toronto and two from Montreal, are now taking up the work again. At Powassan the Travelling Secretary got into touch with the Rev. H. G. King, who reported his chapter was doing excellent work, which is composed of eight members, all being first-class men, and two of these are particularly fine specimens; and, to use the words of Mr. Thomas: "They are real, genuine, earnest men, wearing their button, and doing good work." Mr. Thomas states that on Sunday, the 10th, he travelled twenty-three miles with the Rev. H. G. King to Nipissing, where there was a crowded church, the Orangemen having paraded, so in addressing the congregation Mr. Thomas had the opportunity of speaking to quite a body of men. On Monday, the 11th inst., Mr. Thomas called upon the Rev. Rural Dean Allman, of Elmdale, and had a long talk regarding Brotherhood work generally. He met three of the men of the congregation, but it was decided that nothing could be done at present. There will probably be a chapter formed in the autumn. On Tuesday, the 12th, Mr. Thomas met the Rev. J. H. Sheppard in Coldwater, who gave him a very hearty reception. In his report he states that the rector, who also has charge of parishes in Waubauskene and Victoria Harbour, is wholly in favour of the Brotherhood, and thinks that a chapter can be formed in both his outside points in the fall, and he intends working with that object in view. Mr. W. G. Davis reports that work is progressing very favourably along the Niagara frontier, where he is working, stimulating interest and instructing directors and secretaries that are not altogether perfect in their capacity. On the 14th he was at Niagara Falls, and the rector, the Rev. G. B. Gordon, reported that both his senior and junior chapter were doing splendid work. There are great prospects for a good chapter at Niagara Falls South, and it is anticipated that a chapter will be organized there very shortly. Mr. Davis will be in Wellington on the 15th, probably for over Sunday. The Brotherhood generally will be pleased to hear that a member of the Brotherhood staff at the head office has received a communication from Mr. William Walklate, the ex-general secretary, stating that he is enjoying himself immensely, visiting the grand old cathedrals, which he has not seen for many years. He expects to meet quite a number of Brotherhood men shortly by attending some conventions which are about to be held. The fifth regular church service at Hanlan's Point was conducted by Mr. J. A. Catto, president of the Brotherhood, on Sunday, July 3rd, at which Mr. N. Farrar Davidson, M.A., delivered an address on what both bodies of our Church are doing—men and women. He stated that the Woman's Auxiliary was doing very definite work, as also was the Brotherhood of St. Andrew.

The Church Mission says: "The Cuban outlook is good. There are four new missions, and old missions are prosperous."

REVIEWS.

The Church Eclectic (July).—This is a good number—the English letter most interesting, giving a full account of the month's ecclesiastical events in England. There are papers on "Confirmation" by the Bishop of Fredericton; an account of a Biblical play—a new departure—written, staged, and acted by Mr. Wright Lorimer at his own expense, and with a religious intent of making the "Shepherd King David" a living reality to modern people; "The War in the East," by a Russian, N. Orloff, Rev. J. Anketell asks, "Are the Jacobites Eutychians?" A letter on the New and the Biblical Psychology and the Sacraments by Rev. W. E. Cooper, of St. Martin's Church, Toronto. A most interesting account of "Holy Week and Easter in Rome," by John H. Egar. The selected articles are as usual good.

New Sayings of Jesus, and Fragment of a Lost Gospel from Oxyrhynchus.—Edited, with translation and commentary, by B. P. Grenfell, D.Lit. and M.A., and A. S. Hunt, D.Lit. and M.A. Henry Frowde, London; 1s. net. Egypt Exploration Fund (discovered in 1897 and 1903).

We think we cannot do better than quote what the great London Times says of this: "The important additions to Greek poetry and history which we owe to Egypt have been surpassed in interest by the most recent acquisition from that storehouse of the past. The 'Sayings of Jesus' are now published for the Egypt Exploration Fund in the form of a pamphlet, with appropriate introduction and comments by Mr. B. P. Grenfell and Mr. Arthur S. Hunt. It is to these two young Oxford Fellows that we owe this, the most striking theological discovery made in recent years. . . . It is impossible to exaggerate its archaeological importance. It is, indeed, a rich reward for the energy of the Egypt Exploration Fund, and the scholarly and industrious labours of Mr. Grenfell and Mr. Hunt." The London Daily News also says: "No words of ours are needed to enforce the inestimable value of these discoveries. They cannot be compared with any other actual or possible findings in secular literature. The words thus deciphered and printed were spoken, if they are genuine, by the Founder of the Christian Religion. They will be studied with the most profound reverence by Christians of all Churches and in all lands. . . . They are edited with brevity, taste, and judgment. . . . Its contents are equal in intrinsic worth to many volumes, and to some libraries!"

The Romance and Realm of Commerce: A Book for Parents and Sons.—By Alfred Morris, member of the London Chamber of Commerce. Thos. Nelson & Sons, London and New York; 2s. net. Upper Canada Tract Society, Toronto.

This is an admirable book to give a boy. It is written in an easy and taking style. It contains excellent advice, suitable for old and young. The golden secret of success the author thinks is, "Spend less than you earn." We heartily commend this little book. In Canada it will do for girls as well as boys.

The American Antiquarian and Oriental Journal.—As usual we can heartily commend this most interesting and instructive magazine. All the articles, especially the archaeological notes and one dealing with "Shell Heaps of the Lower Fraser River, British Columbia," "Recent Explorations in Costa Rica," not to mention many others, are most notable. As we have often said, and we are glad to say it again, this magazine deserves a wide circle of readers.

The Homiletic Review for July.—There is a very great deal in this number of the Homiletic Review to set one thinking. As one reads one wonders at the set of mind into which the writers have got: the ideas they propound as panaceas

for what most of them consider a disheartening state of things. The panacea seems to be, "Improve the preaching." There is an article, "What the Man in the Pew Wants of the Man in the Pulpit." It begins: "As to dress. Humanity in general are natural admirers of the proper, and transgression in this realm never escapes notice. It follows that the man who is to focus the gaze of a great congregation for an hour or more should be as nearly perfect in his surface make-up as he may be." What a serious question it must be to the "great congregation," Who is his tailor? This Review always presents abundant matter for the study of Protestant psychology, and this number especially does so.

The Theology of the Old Testament.—By the late A. B. Davidson, D.D., LL.D., Litt.D., Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh. Edited from the author's MSS. by S. D. F. Salmond, D.D., Principal of United Free Church College, Aberdeen. International Theological Library. New York: Charles Scribner's Sons; price \$2.50 net. Toronto: Upper Canada Tract Society.

As above indicated, this is a posthumous work, edited, as a labour of love and affection, by the author's friend, Rev. Dr. Salmond, who contributes a pathetic preface. We hope every clergyman will not rest content till he has procured and studied this most admirable and useful book. While not as full, nor, as some would think, as dry as Ahler's book, it is, perhaps, for that reason especially useful for those who may be desirous of acquiring a knowledge of Old Testament theology without irksome labour. They will find it most interesting and attractive reading. All who read it will have a fresh light thrown upon the declaration of St. Paul that "The Holy Scriptures (of the Old Testament) are so profitable that they will make the man of God thoroughly furnished unto all knowledge and practical godliness." Our space will not allow of going minutely into the topics and the mode of their elucidation. We can only urge everyone to get the book, and follow its teaching with Bible in hand. The analysis of the Books of Job and Ezekiel would alone repay them. Every really useful question relating to man: his nature, his fall, and his redemption, his present life of grace, his life after death, his future life is treated of. We may add that the most conservatively inclined believer in the Old Testament will find nothing in this book to startle him, while, at the same time the book is fully cognizant of the altered views regarding the ancient Scriptures. The tone is reverent throughout, and no one who reads attentively can fail to derive fresh light and benefit from the exposition here given.

Adam and Eve: History or Myth?—By Professor E. T. Townsend, D.D. Boston: The Chapple Publishing Co., Limited.

As indicated by its title, this book takes up the question whether man was a new creation or was evolved from lower creatures. In addition to the Bible account the author states various popularly, but partially received, opinions. He quotes a great number of authorities who speak against the evolution theory. He goes into a great variety of topics, and makes out a good case. But when he comes to propound his own explanation he tells us: "The hypothesis now offered is that after the devastations of the ice and drift epochs of geology, that appear to be identical in character and time with the desolate and tenantless condition of the earth described in the Book of Genesis, began a series of new creations that continued through six literal days, the last of which witnessed the creation of existing mammals and man." The author translates Elohim by the words, "the eternal." We do not think the author will succeed in convincing "evolutionists" by his book. Perhaps it may be of use to doubting minds who have not

made much advance in "science"; but many will think that when the author leaves his authorities and propounds his own views he may not "draw others after him." He has a curious habit of beginning a sentence or paragraph with the words, "and, too." It seems a favourite expression.

The Divine Providence.—By Oscar D. Watkins, Rector of St. Martin's, Colchester, and formerly Archdeacon of Lucknow. Rivingtons, London; price 3s. 6d.

This is just the very book needed to-day to clear up men's ideas about the Providence of God. It meets the difficulties of a man perplexed about the claims of science, to upset our ideas of God's working in man and in nature when such claim is made. There is a multitude of topics treated of, especially of man's nature and God's redemption. Science must be guided by observed law. This is its claim, and it insists upon law. Our author shows that there is a spiritual law, no less peremptory, by which God works in the world of spiritual realities. Both "natural" laws of nature are imposed by God, the law-giver. So, too, and with the "sanction," as lawyers say, of consequences, is it with law in this spiritual life. Science observes "consequences" in nature, and calls them laws; but science cannot really tell why those consequences follow, and not others. Science can only gather that they usually follow. Science can give no account of life as long as it really keeps to its own province. Our author shows that if we could see behind God's dealings, as we think we can behind the electrician's, for instance, we would see just as far as we do in the marvels of electricity how fully according to law He works, even in the case of what we call miracles. Altogether the book is one especially suitable to our times. It cannot fail to interest and instruct in a way that not only will help us to faith in this present life, but also in regard to the everlasting life after this one has passed.

The Parables of the Way: A Comparative Study of the Beatitudes (St. Matt. 5:3-13) and Twelve Parables of the Way (St. Luke 9:51; 10:11).—By A. Allen Brockington, M.A., with introductory note by Rev. F. A. Clarke, M.A., Fellow of Corpus Christi College, Oxford. Longmans, Green & Co.; price 2s. 6d. net.

This is surely an original book, and one that will deeply interest many persons. To give one example, the author fits the parables of the unrighteous steward and of Dives and Lazarus to the Beatitude, "Blessed are the pure in heart." Readers of the book will form their own ideas of the success of the author's attempt to make out his case. Earnest and "diligent" readers of the Gospels will certainly gain fresh insight into the vast comprehensiveness of our Lord's teaching. The author gives the key to his book in the following words: "The Beatitudes define the Christian character, the character of the children of the Kingdom; the twelve parables illustrate it." And his book works on those lines. We have read the book with very great interest, and we think all who get it will have the same experience.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—The sixteenth biennial session of the Synod of Newfoundland was opened in this city on Wednesday, June 22nd, and closed on the 30th. The attendance of both clergy and laity was unusually large. In his opening address, His Lordship, Bishop Jones, referred, among other things, to the special service of thanksgiving to

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Cuban outlook sions, and old

commemorate the completion of his episcopate, which brought vividly to his mind the solemn thoughts which crowded his memory, when he assumed the burden of responsibility that rests upon a Bishop. The boundless sympathy shown to him last year at the time of his heavy family affliction had been a great support and help to him. Many outside of his own communion had cheered him with their sympathy; acts of love which showed the amenities of their common Christianity. After expressing his appreciation of the beautiful pastoral staff presented to him, His Lordship commenced a review of the past two years. There had been much activity and zeal displayed, and he hoped there had been a real deepening of the spiritual life of the diocese. Eleven candidates had been admitted to the diaconate and seven advanced to the priesthood. Thirteen new clergymen had been added to the staff, and eight had left the diocese either to labour elsewhere or to rest in the bosom of God. Since his last address, eighty-nine confirmations had been held, at which 1,249 males and 1,421 females had received the apostolic rite. The Bishop then dealt with the cathedral restoration. Twelve arches, and five flying buttresses on the north side have been completed. The original designs of the late Sir Gilbert Scott are being followed. The estimated cost is \$60,000, and of this sum more than two-thirds is promised. Two valuable benefactions had been made to the diocese. The Rev. J. Curling had entrusted £5,000 sterling to the S.P.G., and the late Mrs. Binney, widow of the fourth Bishop of Nova Scotia, had left a legacy of £200. The interest on these gifts will be available for the diocese. The Bishop then cordially welcomed to his place in the Synod, the Rev. S. M. Stewart, missionary to the Esquimaux of Ungava Bay, and hoped an opportunity would be afforded this devoted missionary of expressing his opinion on the condition and prospects of the Ungava mission. The Bishop proposed also to nominate a committee to consider and formulate opinions on the queries proposed by the United Boards of Missions of Canterbury and York in reference to the great Missionary Congress in 1908. At the request of the Synod, the Bishop consented that the address should be printed and form part of the proceedings of the Synod. Leave was granted to introduce a Bill to amend the rules of the Synod. The bill was read a first time; and ordered to be read a second time next day. Committees were appointed to deal with the temperance question, and the feasibility of providing a residence for the girls attending the Church School at St. John's. The report of the Board of Education was discussed recommending an increase of the Government grant, the doubling of the grants to the Superior School, as well as other increases to the general education grant. In accordance with a proposal of the Executive Committee, at the instance of the Bishop, a motion was carried to increase the stipends of the deacons and junior clergy, as well as those of other of the clergy. A resolution was carried to the effect that a central committee of the C.E.T.S. be formed in St. John's to act as an intermediary between the different local branches of the diocese and the parent society in England. The report was also presented of the committee on the United Board of Missions, moving its adoption by the Synod, as advice tendered to His Lordship in reply to the request made to him by the United Board of Missions of Canterbury and York. The Rev. W. C. White, seconded by Sir Wm. V. Whiteway, and supported by Dr. Lloyd, moved a series of resolutions on the subject of education, to the effect that in the opinion of Synod, a large increase should be made in the public education grants of the province; that such increase should be sufficient to provide an addition to the grant for elementary schools; that the grants for superior schools should be doubled; that the grants for the colleges should be increased by 25 per cent,

and that it be an instruction to the Executive Committee to lay before the Government of this colony, at the earliest opportune time, in the name of the Synod, a request for the amounts aforesaid, and to obtain, if possible, from the Government a definite promise that the Legislature will at its next session be asked to vote the amounts; to present to the Legislature a petition embodying the effect of these resolutions, and praying that a suitable amount be given. In reference to the work of the cathedral restoration, a resolution was moved by the Rev. W. R. Smith, seconded by Canon Pilot, to the effect that this Synod, recognizing the good work done towards the restoration of the cathedral nave, by the committee appointed to further that object, as outlined in the address of His Lordship, the Bishop, express its high appreciation of the work already accomplished, and prays that, with the good hand of our God upon it, the same may be brought to a successful and happy conclusion. A resolution of thanks was also submitted by Mr. J. Outerbridge, seconded by the Rev. G. Bishop, to the Rev. Joseph Curling, for his munificent donation to the church in Newfoundland of £5,000, in addition to his many previous gifts to the Church, and his devotion in its ministry of over 30 years. The resolution also congratulated the reverend gentleman upon his appointment to the important position of vice-president of the S.P.G., feeling sure that the best interests of that venerable body will be promoted by Mr. Curling's association with it. The Synod came to a close at 9.30 p.m. of the 30th ult., the attendance of clergy and laity at the Synod being one of the largest on record.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—In addition to the many valuable and beautiful gifts made to the cathedral during the past year, we have to chronicle the donation of two pairs of iron gates for the entrances to the cathedral grounds by Mr. and Miss Learmont. The gates, which are very handsome, and a great improvement upon the old wooden gates, have been designed to harmonize with the stone and iron fence, and are of Gothic design. The vicar, the Rev. Dr. Symonds, made a suitable acknowledgment of this generous gift on Sunday morning, the 10th inst.

OTTAWA.

Right Reverend Charles Hamilton, Bishop,
Ottawa.

Bell's Corners.—The Rev. Dr. Tucker visited this parish on Sunday, July 3rd. The public services began with a celebration of the Holy Communion at 11 a.m. in St. Paul's Church, Hazeldean. There were sixty-five communicants. In the afternoon Dr. Tucker, accompanied by the rector and Mr. W. T. Hodgins, ex-M.P., drove to Followfield for service in St. Barnabas' Church at 3 p.m. At 7.30 p.m. service was held at Christ Church, Bell's Corners. Dr. Tucker delivered three eloquent, stirring and inspiring addresses. Liberal offerings were made for the general missions at all the services. On Sunday, July 10th, the Orangemen of Bell's Corners attended service at Christ Church, and in the afternoon the members of the I.O.F. were present at St. Paul's Church, Hazeldean. The rector, the Rev. R. H. Steacy, preached at both services.

Bishop Hornby has been elected Bishop of Nassau, W.I.

TORONTO.

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

To Help the Inebriate.—The ladies of the W.C.T.U. have taken up another practical line of work on behalf of morality and temperance. A few months ago a matron was appointed for the Union Station, Toronto, in the interests of young women arriving in the city as strangers, directing them to respectable boarding-houses or taking them to the Frances Willard Shelter. The other new line of work now announced, in which the ladies of the W.C.T.U. have become directly or indirectly interested, is the scientific home treatment of inebriates. Without taking part in its management personally, a department has been organized, under the auspices of the Toronto District W.C.T.U. called the Home Treatment Department. Persons requiring information regarding this new line of work should address "Home Treatment Department," Toronto District, W.C.T.U., 56 Elm street.

St. Mary Magdalene.—The Rev. Dr. Somerville, of St. Barnabas' Church, Buffalo, preached in this church last Sunday morning.

Penetanguishene.—A retreat for clergy was held here from July 5th to the 8th, inclusive. The conductor was the Rev. J. C. Roper, D.D., of the General Theological Seminary, New York, who took for the subject of his addresses: "The moulding of the character of the apostles, with especial reference to St. Peter, as the model of the moulding of the priestly life." The retreat commenced with Evensong at 5.30 p.m. on Tuesday, and concluded with the Holy Eucharist and Matins at 7.30 a.m. Friday morning. There were four addresses delivered each day of such a character that they will long live in the minds of those who heard them. There were eight priests present at the retreat. All who were present were of the opinion that, though at a considerable distance from Toronto, there are very few parishes in the diocese where the location of the church buildings affords such an excellent opportunity for the holding of a retreat. All the clergy were housed in the rectory, distant only from the church by a few paces. It is hoped that this holding of a retreat may be repeated next year, when, perhaps, a still larger number of clergy may be able to attend.

HURON.

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

Mitchell.—The Rev. C. C. Purton's first confirmation in this parish was very encouraging, 71

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candidates were confirmed, and 148 communicants received the Lord's Supper at the close of the service. The Bishop preached with his usual earnestness and directness.

Princeton.—The new rector of this parish is the Rev. H. Snell, recently ordained deacon at London, and a graduate of Huron College. Mr. Snell was very highly esteemed among his classmates and by the staff at the college, and we wish him every prosperity in his parish.

Port Burwell.—The Rev. Principal Waller, of Huron College, will spend two months of his vacation doing duty in this parish, recently vacated by the Rev. W. M. Shore.

Norwich.—The next meeting of the rural deanery of Oxford is to be held in this town, of which the Rev. James Ward is rector. The probable date of the meeting will be September 1st.

Clinton.—St. Paul's.—The Lord Bishop of the diocese visited this parish on Sunday, July 10th, on the occasion of the reopening of the church. His Lordship was greeted with large congregations, both morning and evening. The morning discourse was upon St. John viii. 18: "I am one that bear witness of myself," and the evening discourse, Malachi iii. 17: "In that day when I make up my jewels." In the afternoon there was a very interesting ceremony in the shape of a baptismal service at which six children were baptized. The evening service was especially encouraging, the church being filled to the very doors by an attentive congregation, who were well rewarded by the eloquent and instructive sermon preached by the Bishop. The collections at all three services were most liberal. Too much praise cannot be meted out to the ladies of St. Paul's Guild. They took the work entirely in hand, let the contracts, saw to their being carried out, raised the funds, and in every way have earned the heartfelt gratitude of both minister and people. The church has been thoroughly renovated and decorated by Messrs. James Walthew and W. H. Welter, church decorators of St. Thomas, Ont. The Ladies' Guild, a noble band of self-denying workers, took the matter in hand and their assiduous efforts were crowned with success in being able to practically defray the entire cost, amounting to over \$600. The following is a description of the work: The ceiling of the church is formed into eight panels by oak-grained principals. The groundwork of each panel is painted a light warm grey colour, enriched at the bottom of each panel by a raised-work scroll, six feet by eight, painted in relief. At the top of each panel is a centre-piece, also painted in relief, with blue background, surrounded by a half round border, inside of this is a double raised square band, relieved by four rosettes with light blue ground. The groundwork of the side walls is a little darker than the ceiling, but the same cast of colour, and is surmounted at the top by an eighteen-inch Gothic border with panels of salmon colour. A pattern

in three shades is around each window. At the bottom of the walls, and just over the wainscoting is first painted a six-inch band in oil paint, then a band eighteen inches wide, three shades darker than the wall, with a small pattern at top and bottom, and above this a scroll carried up on the wall three feet the same colour as the band, edged with gold and brown, with small panels painted a salmon colour edged with black. Around the chancel is painted the text: "O Worship the Lord in the Beauty of Holiness," on a buff ornamented ribbon and on either side of the arch is painted a panel to represent an alcove filled with eighteen richly painted organ pipes. The front of the gallery is painted to match the frescoing. The ceiling of the chancel is painted a rich blue, illuminated by gold stars, and above this is a Gothic border with crimson Gothic panels. The side walls of the chancel are a rich dark old gold colour, relieved by an ecclesiastical ornament in gold. The end of the chancel is painted a rich crimson with gold fleur de lis, and over each of the three windows are painted raised mouldings resting on corbels and over the Communion Table, on a dark blue ground, is the text: "This do in remembrance of Me," in gold letters. The side walls are held up by a wainscoting with large moulding on top, also painted in relief, which gives character to the chancel. The whole of the woodwork has been repainted, grained and varnished. The beauty of the work exists in the happy blending of all the colours and the soft, quiet, and yet rich appearance the entire church has and which cannot be described, must be seen to be appreciated. A brass lectern of handsome design has been presented to the church. The shield fastened thereto bears the following inscription: To the glory of God, and in blessed and loving memory of Eugene Francis Ransford, born August 26th, 1880, fell asleep August 8th, 1881. "He shall gather the lambs in His arm, and carry them in His bosom." The lectern was purchased from the firm of the Pritchard & Andrews Co., Limited, of Ottawa, Ont. There are several handsome stained glass windows ordered, which, unfortunately were not in time for the opening.

RUPERT'S LAND.

Samuel Pritchard Matheson, D.D., Coadjutor.

Elkhorn.—Industrial School.—On the evening of June 28th a reception to the Lord Bishop and Miss Dickin was held, at which Principal Wilson presided. Mr. Wilson in a neat address paid a tribute to Miss Dickin as a member of the staff for over eight years, and voiced the general regret at her departure. Short addresses were also given by the Lord Bishop, Dr. Goodwin, the Rev. T. J. Wilson and Mr. Cushing. A pleasant feature of the occasion was the presentation to Miss Dickin of a handsome case of sterling silver by the Rev. W. Stocken on behalf of St. Mark's congregation, and for which suitable acknowledgment was made by the Rev. J. F. Cox. Several musical selections, both vocal and instrumental, contributed to the success of a very enjoyable reception. At about eleven o'clock the guests gave three cheers for Miss Dickin, the Rev. J. F. Cox, the Lord Bishop and Mr. and Mrs. A. E. Wilson, after which a circle was formed, and all joined in singing "Auld Lang Syne" and the National Anthem.

St. Mark's.—The Rev. J. F. Cox, incumbent of the Sioux Indian Mission, Griswold and Alexander, was married in this church on June 29th last to Miss Florence Kate Dickin. The ceremony was performed by Bishop Matheson, assisted by the Rev. W. Stocken, incumbent of the parish.

Alexander.—St. Paul's.—On June 29th three ladies from this congregation met the afternoon train, and gave their pastor a pleasing surprise

by presenting him with a purse of \$35 and the best wishes of the people of Alexander on the occasion of his marriage that day.

Griswold.—St. Margaret's.—The parishioners of this parish gave their pastor a very pleasant surprise on Sunday, June 26th, when the churchwarden placed an address and purse, containing \$47, on the plate as a token of their regard and esteem. The presentation came as a surprise to the pastor, and he could only express his thanks in a brief talk with the churchwardens in the vestry. Since the inauguration of a morning service here the prospects are much brighter, and the services are very well attended.

Swan River.—St. James'.—On Tuesday evening, July 5th, this church was the scene of a most solemn and impressive service, when the Right Reverend Bishop Matheson, D.D., conducted a Confirmation service. Thirteen candidates were presented by the Rev. A. L. Murray, M.A. The church was crowded by a devout and intensely interested congregation. After the service an informal reception was given to the Bishop, this being the first Episcopal visit to this part of the Province. The Parish of St. James and Swan River Valley Missions comprise eight missions, covering an area of twelve hundred square miles. The Rev. A. L. Murray is the only missionary in that part of the Province north and west of Dauphin. A student is assisting him for the summer months. On his return to college a permanent lay assistant will be appointed. St. James' is the only church building in this district yet. Services in the other Missions are held in the schoolhouses. Besides the regular work of the parish, mission work is carried on in the various lumber and construction camps. The Rev. Arthur Murphy, M.A., who intends spending some time in Swan River, now conducts one of the services in St. James' Church. This enables the congregation to have two services a Sunday.

Melita.—Christ Church.—On Sunday, July 10th, Bishop Matheson held a Confirmation in this church in the afternoon. There were twenty-six candidates, adult and junior. The service was a very impressive one, and the church was filled to overflowing. His Lordship very fully explained the rite of Confirmation to the candidates and large congregation. The Bishop also preached at the morning and evening services on the same day. A parish room is now in course of erection near the church, which will undoubtedly be of great service for Sunday School and general parochial meetings. The church has no basement, and up to the present time there has been no other parochial building but the sacred edifice itself.

NEW WESTMINSTER.

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

New Westminster.—The Rev. A. Shildrick, rector of the cathedral, has returned from a year's leave of absence in England. The Rev. Laurence Amor, who has been acting as locum tenens, has gone to England, and on his return in the fall will be appointed to Greenwood, in the Diocese of Kootenay. The vicar of Greenwood, the Rev. W. A. Robins, M.A., after five years of splendid work, is returning to England.

St. Barnabas'.—The Rev. C. W. Houghton, who succeeded the Rev. A. S. White as rector, is doing excellent work.

Holy Trinity.—This cathedral church has received a unique gift from the Dean and chapter of Westminster Abbey, consisting of valuable service books for the choral, which are in excellent preservation, and stamped with the arms of the Abbey and an inscription from the

Dean that they have been in use there. The coronation brought to the Abbey Church newer and more costly books. A similar gift has been made to St. Saviour's, Nelson, the pro-cathedral of the Diocese of Kootenay.

Ladner. The Rev. Ronald Hilton, the new vicar, late of Macleod, Alta., has introduced a surpliced choir. A vicarage, to cost \$1,800, is now in course of erection on the church lot. The local contributions to the stipend have been increased, and the parish is in a very promising condition.

Surrey Centre. The Rev. A. de B. Owen, late of the Indian Industrial School, near Macleod, has taken charge of this scattered mission. The people have bought the house, owned by the late vicar, for a parsonage. Mr. Owen has opened up two new centres of work at Mud Bay and Barnston's Island.

Yale. All Hallows' Canadian School.—The Indian school closed on the 15th June. The Canadian School held a most successful closing on the 27th June. In the absence of the Bishop Ven. Archdeacon Pentreath presented the prizes and certificates, and in the evening the Rev. H. J. Wadsworth, provisional chaplain, presided at an excellent entertainment given by the scholars, which included six scenes from the "Merchant of Venice." The Archdeacon said that the continued and increasing prosperity of the Canadian School, taxed to its fullest accommodation with forty-five boarders, was a matter of great gratification to all interested in religious education in the diocese. Besides the Sisters of All Hallows', the teaching staff consists of Miss Shibley, B.A., Miss Hart, B.A., Miss Kelley, B.A., Miss Althea Moody, Miss Rose Moody and Miss Cook. The playing of the school orchestra of five violins and a cello, was a pleasant feature of the entertainment. The gold medal was won by Ursula Johnson, of Vancouver; Bishop's prize for Scripture (gold cross), Elinor, Hanington, Victoria; silver cross, Dorothy Broad, New Westminster. Honour certificates were presented to those gaining over 75 per cent. in each subject, and certificates of merit to those gaining an average of 75 per cent. on the whole examination. Thirteen out of fourteen passed the music examination of the Associated Board of the Royal Academy of Music and Royal College of Music, London, Eng., and received certificates. The result of the McGill examination and of the Royal Drawing Society, London, is not yet known. Last year in the latter examination 23 entered and 21 passed, 12 gaining honours. The students at the school are drawn from Assiniboia, Alberta and all parts of British Columbia.

Vancouver.—St. Paul's.—Plans are being submitted for a new permanent church for this parish to seat 400, with provision for enlargement to a seating capacity of 600 and room for a choir of forty voices.

Central Park.—St. John's.—This church, a small building between Vancouver and New Westminster, has been totally destroyed by fire. It was set on fire by sparks from the clearing of an adjoining lot. The seats and furniture were saved. The church was insured for \$1,000.

Lytton.—Word has just been received of the burning of St. Bartholomew's Indian Hospital, which had recently been enlarged, and which was valued at \$2,500. There are no particulars as to the origin of the fire. There was no loss of life. The insurance unfortunately was only \$1,000. Including the burning of Christ Church, Fernie, Diocese of Kootenay, destroyed in the burning of the town some time ago, the two dioceses have had three fires this year. This is unprecedented in the history of the Church in British Columbia.

Personal.—The Ven. Dr. Pentreath, Arch-

deacon of Columbia, now confines his work to the Diocese of New Westminster since the appointment of a resident Archdeacon of Kootenay. He left Croft on the 11th for a missionary tour in the large and sparsely-settled district of the famous Cariboo. On the 17th he expected to officiate in St. Saviour's Church, Barkerville, 280 miles (by stage) north of Ashcroft. He will visit Quesnelle, Chilcoten district, 150-Mile House, Soda Creek, and other points, and expects to travel over 700 miles by stage, not including other modes of conveyance. This district is vacant since the retirement of Rev. F. Yolland. It really needs two men, but the Bishop would be thankful to get one active single man who can ride, and whom he could place in the district for pioneer work for two years, and then withdraw him to more settled work. Application to the Bishop at New Westminster or Archdeacon Pentreath, Vancouver, will be gladly received.

Bishopric Endowment.—The supplementary endowment of \$25,000, needed to complete the endowment and relieve the S.P.G. of its annual grant of £300 to the Bishop is rapidly approaching completion. The English association undertook to raise £4,000, and this is expected to be completed in a few months. Towards this the S.P.C.K. and Colonial Bishopric Fund each gave £500, and the S.P.G. has just announced a similar sum of £500. The Diocese of New Westminster is responsible for raising \$5,000.

Japanese Mission.—Work among the Japanese has been started in Vancouver, the first organized effort made by any diocese in British Columbia. The work was begun by Miss O'Melia, an active member of St. James' Church. A well-educated and earnest young Japanese, Gabriel Fujeta, has been baptized and confirmed, and appointed a catechist. It is hoped that in time he will be ordained deacon. The Diocese of New Westminster is now ministering to Indians, Chinese and Japanese.

Whomock.—St. Paul's.—This church is indebted to Miss L. C. Wicksteed, of the Ottawa W. A. for the gift of a Communion Service in memory of Miss Catherine E. Baker. This little church in the forest is also fortunate in receiving through Miss Percy, of Whomock, a gift from friends in England, which enables it to secure a stone font, altar and brass cross.

KOOTENAY.

Nelson.—The Bishop of New Westminster and Kootenay lately had a very pleasant trip among the parishes in the Boundary country, and confirmed candidates at Greenwood, Phoenix, Grand Forks, Rossland, Nakusp, Enderby and Vernon. The Rev. E. R. Bartlett, late of Russell, Manitoba, now of Fernie, is rebuilding the church, which had been destroyed in the late fire in the town. The new church will, according to the plans, be a most sightly, not to say, beautiful, building. The Rev. A. Fletcher, of the Diocese of California, being in British Columbia for his health, has taken the new Parish of Arrowhead for three months. After September this parish will be again vacant, and the Archdeacon would like to have a good man to take charge at that time. The Rev. Gilbert Cook, of Murillo, Algoma, has accepted the Parish of Kaslo, and will take charge of his new duties at the earliest moment possible. It is expected to place a student in charge of the spiritual interests of Creston and neighbourhood, on the Crow's Nest line, at a very early date.

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the gift exceeding in value the sum of \$15, for my missions, located in this vicinity. These missions are of recent origin and date, and bid fair to do well. Such contributions are of great merit, is helpful to labourer and those among whom the work is done.

M. M. GOLDBERG.
Dundalk, Ont., July 13, 1904.

British and Foreign.

The Bishop of St. Andrew's was recently elected Primus of the Church in Scotland.

The Rev. G. Grub, rector of Holy Trinity, Ayr, has been appointed by the Bishop of St. Andrew's Provost of St. Ninian's, Perth.

The Bishop of Travancore and Cochin (Dr. E. N. Hodges) has accepted the post of Assistant Bishop for the Diocese of Durham. He will enter his new duties next October.

Canon Hodgson, vicar of Berwick-on-Tweed, has been appointed Archdeacon of Lindisfarne, in succession to the late Archdeacon Martin. The new Archdeacon has been vicar of Berwick since 1897, when he was appointed from Thornbury, Gloucestershire, and has also been Rural Dean of Norham during the same period. He was made Hon. Canon of Newcastle Cathedral and examining chaplain to the Bishop in 1900.

Ladysmith Memorial Church, which has been recently consecrated, contains mural tablets bearing the names of 3,030 officers and men, representing fifty different regiments and corps, who lost their lives in the defence and relief of the historic town. It is believed that in no other church in the world are there such a large number of names of British soldiers inscribed on tablets.

Exeter Cathedral contains the heaviest ringing peal of bells in the world; the tenor bell alone, including the box girder, stock, wheel, and clapper, weighs nearly five tons, and as a rule, for safety sake, two men are put on to ring this ponderous bell. The bells at Exeter Cathedral were repaired some years ago, the cost of the repairs amounting to over £2,000, and they are now one of the most perfect sets of bells in existence.

Major-General Festing, C.B., Miss Festing, and a few intimate friends of the late Bishop of St. Albans have just made a gift to the Lady Chapel of the Cathedral at St. Albans in the form of a silver chalice and paten and an altar cross in commemoration of his episcopate. In the stem of the chalice is incorporated the late Bishop's episcopal ring, and the pectoral cross which he was in the habit of wearing is let into the centre of the altar cross, which is fashioned of polished walnut-wood inlaid with ivory and mother-of-pearl.

Children's Department.

THE LITTLE THINGS.

When you go out in the morning,
To begin the work of the day,
Don't neglect the little chances
You will find along the way:
For in lifting another's burden,
And speaking a word of cheer,
You will find your own cares lighter,
And easier far to bear.

What if you are in a hurry,
And your business a pressing load,
Would you pass by a suffering brother
Fainting beside the road,
For the help that you might give him,
By only crossing the way,
To carry a bit of sunshine
To brighten his cloudy day?

We find 'tis the little things,
The little crosses and cares,
The little golden chances
Which make up the sum of the years,
If we take them with heart of courage,
And do them the best we may,
They will be like a host of angels,
Fitting about our way.

And our lives will be the richer
And sweeter and better, dear,
For the helping one another,
And speaking the words of cheer.
Then let us be true to duty,
Though sometimes hard the way,
For we find that the crown of life
Comes,
Through serving every day.

—Mrs. F. S. Lovejoy.

SAM AND HIS BROTHER.

"Yes," Mrs. Tucker decided doubtfully, "I'll buy some clams if you two boys will take them to the sink and open them."

The two small boys lugged their basket across the kitchen and went quietly to work. Mrs. Tucker returned to her cooking, and sent occasional friendly glances at them; they were good looking boys. At last they showed her what they had done.

"Yes, that will be enough," she said, and took out her purse to pay them.

She laid a ten dollar bill on the table, and then, fumbling in the purse, secured some small coins, which she handed to the older boy. "That's right, isn't it?" she asked.

"Yes, ma'am, thank you." The pot on the stove began to boil and summoned her. She dropped the purse beside the ten-dollar bill, and seizing the spoon, stirred rapidly. The boys lingered at the sink, gathering up the shells.

"Good-bye!" said the older boy. "Good-bye!" said Mrs. Tucker, without turning. "If you have any clams on Friday, you might bring me some."

The Tuckers were growers of small fruits, and as the boys made their way down the lane towards the road they gazed longingly at the berry-pickers.

"Wouldn't you like to be in among them raspberries, Sam?" asked the smaller boy.

"I don't know. They ain't there to be eaten; they're just there to be picked," said Sam stolidly.

"Hi, there, boys!" They turned at the shout, and saw Mrs. Tucker and a man running towards them from the house.

"It's because I cracked a dish in the sink," said the younger boy, beginning to run.

"Come back, Tom, come back!" cried the older. But Tom paid no attention, and fled down the lane.

Sam walked slowly towards Mrs. Tucker and the man, who came up out of breath.

"Now," gasped the man, angrily, "just hand that ten dollars over to my wife!"

Sam started in amazement. "How could you?" asked Mrs. Tucker, reproachfully. "And I thought you were such nice boys!"

"I don't know about the ten dollars," said Sam, flushing in spite of himself. "I'm sorry Tom cracked the dish, and I'll pay for it."

He offered her the thirty cents she had given him.

"I don't know anything about any cracked dish," she said. "It's the ten dollars you or the other boy took from the table that I want!"

"Yes," said Mr. Tucker harshly, "just drop that bluff about the cracked dish!"

The boy made no movement, but he grew pale and stood in silence.

"Come," said Mr. Tucker, impatiently, "you had better confess! It may save you from the reform school."

"I've got nothing to confess," said Sam. "I don't know anything about the ten dollars—except that I noticed it on the table. That's all I know."

"Maybe the other boy took it while you weren't looking," suggested Mrs. Tucker.

"Tom ain't a thief!" protested Sam, indignantly. "More likely I'd take it than him. He ain't twelve years old."

"Is he your brother?" asked Mr. Tucker.

"Yes, sir."

"I've seen you about the village. Who are you, anyway?"

"Sam Williams is my name. My father was Henry Williams that—that got drowned."

Mr. Tucker's voice and manner softened. "I knew your father; he was a good fisherman, and he was always honest. I'm sorry if his boys ain't growing up to be the same."

Sam's eyes filled and his lips quivered, but he only repeated: "I don't know anything about the ten dollars, Mr. Tucker."

Mrs. Tucker pulled at her husband's arm and whispered in his ear, and he stroked his beard and seemed uncertain how to proceed. At last he said:

"Well, I won't do anything about it for the present. But there's no telling what I may do if things aren't straightened out pretty soon. You can see on the face of it, it looks bad for your brother and you."

He turned away, and so did his wife, after a commiserating glance at the boy, who stood with downcast head.

"I'm sure he's honest, George," she

said as they walked back to the house. "Yes, I can see that by the look of him," her husband answered. "Of course it was the little feller that took the bill. And I trust this Sam to get it back for us."

Three days later, as Mr. and Mrs. Tucker were leaving the house, Sam appeared before them, looking pale and depressed. He produced a small bag from his pocket and handed it to Mr. Tucker, who, on opening it, found it was full of coins.

"There's four dollars and eight cents there," Sam said, in a low voice, "and—and will you please let me work out the rest?"

Mr. Tucker looked at him gravely. "So you lied to me the other day? Do you think it would be safe for me to have such a boy as you on the place?"

Sam blushed, but did not answer.

"Where is the rest of the money you stole?"

The boy straightened himself and his lips trembled, as if eager to speak. Then his head sank again, and he said, almost inaudibly:

"That's all there is left. Oh, Mr. Tucker, if you'll only let me, I'll do anything—anything. I'll work harder than any boy you ever had!"

"You can join the pickers in the south lot," Mr. Tucker said abruptly. "Go into the packing-house and get some empty baskets."

The boy looked up at him gratefully and hurried away.

"You know he didn't steal that money, George," said Mrs. Tucker, reproachfully. "Why did you speak to him so?"

"I wanted to make it easy for him," answered her husband. "This is the way he'd like to have one take it. Don't you see? He thinks we don't suspect."

So the kindly people watched and waited, and Sam worked away, happy in the delusion of his sacrifice.

At the end of the third week Mr. Tucker called the boy to him.

"Well, Sam," he said, "we're square now. You might take a couple of boxes of berries home to Tom."

"Thank you, sir," Sam answered.

"And see here. Why didn't you tell me in the first place it was Tom and not you that took the money?"

The boy turned red. "I—I don't know how you found out. You won't send him to the reform school, Mr. Tucker?" he pleaded.

"No. Tell me about the money."

"I found out; 'twas his initiation fee. There's a lot of tough fellows that live near us, and they'd started a robbers' gang and got Tom into it. Every one who joined had to steal something for an initiation fee."

"And the ten dollars was Tom's fee?" said Mr. Tucker. "I shall have to look into this."

"It's all broke up now," Sam assured him. "I thrashed the chief."

"And why did you pretend it was you and not Tom that stole?"

"Because Tom's such a little fellow. And if he was sent away to the reform school, I didn't know how he'd stand it. And then 'twould be bad for him to begin with a bad name."

"But how about yourself? Didn't



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you think it would be just as bad for you?"

"No, sir. I'm bigger and I could stand it better. I could work it out some way."

Mr. Tucker was silent a moment; then he said:

"I suppose the money you brought to me was your own savings?"

"Yes, sir. The ten dollars had been spent."

"What are you going to do now?"

"Go back to fishing and digging clams."

"You come up here again to-morrow, Sam. Maybe I can find you a steady job. And bring Tom along. With you to keep an eye on him, I don't mind his playing about the place; and now and then I can likely give him an odd chore to do. That'll keep him away from bad company, and maybe help out his self-respect."

That was the way in which the two boys got their start. And in after years, when both of them were prospering, Tom was as grateful to Sam as Sam was always grateful to Mr. Tucker. Youth's Companion.

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**LITTLE MARY AND THE WILD
STRAWBERRIES.**

"Mother," said little Mary, "may I go out to play?"

"Yes, little Mary," said her mother, "and perhaps while you are playing you will gather some wild strawberries for father's and mother's supper. I saw lots of the cunningest red ones down at the edge of the road, among the long grass."

"Oh, may I have my pail, and may I gather till it's full?" cried little Mary.

"You may gather until I call you in, darling," said her mother. And then she kissed little Mary, and tied the ribbon on her hair which had been coming loose, and gave her a bright little pail that would hold about twenty thimblefuls of wild strawberries, and went to the door and watched her as she ran down the path to the edge of the road.

"Remember, little Mary! don't cross the road," she called.

And little Mary called back:

"All right, mother," and waved her pail, and her mother smiled and went into the house and sat down to her sewing, and thought what a dear, happy little girl she had.

Down in the long grass at the edge of the road there were lots of cunning red strawberries, just as Mary's mother had said, and little Mary found they were so ripe and juicy that if you just touched them, off they fell. She picked so many that after a while you could only see the tin at the bottom of the little pail in little spots as big as dimes, and by and by it was so covered up that you would not know the pail had a tin bottom at all. Then the

strawberries rose and rose until—well, until little Mary felt almost sure she had enough. She wanted to put the biggest and juiciest on top, and so she searched about to find even larger ones than she had already picked. Now, just across the road, among the high grass, were three or four fat and lovely ones. Little Mary knew why her mother did not want her to cross the road. It was because of the wood on the other side where she had been to walk with her father often enough, but where she had been told little girls might easily be lost if they went alone.

Little Mary told herself that her mother would not mind if she crossed the road and did not go into the wood. She would pick the big, juicy berries and then run quick back to the house. So she crossed the road, and, sure enough! the strawberries in the long grass did seem larger and redder than those in her bit of a pail; but as perhaps you know, when one is picking berries, those just a little further off always look better than those just under one's nose; and so it came about that little Mary crept further and further away from the edge of the road and nearer and nearer the edge of the wood.

She did not realize this until she looked up suddenly and found that she was standing in the middle of a bed of sweet-fern and that the tall trees of the wood were looking down at her. I think she was a good deal startled, so much so, indeed, that she turned to run back, when in her haste she fell to the ground—and over went her little pail and helter-skelter her berries in all directions, through the fern bed. Nor was that the worst; in falling she had crushed the green fern against her white frock, and such a stain you never saw! Of course, the best thing for her to have done was to run straight to her dear mother and to have told her everything; but, if you will believe me, little Mary thought the best thing for her to do, before even she told her mother, was to wash the stain out of her frock at the little brook that was flowing along in the wood not many feet away from where she stood. So down to the stream she ran, leaving the little pail and all the scattered strawberries just where they had fallen. She washed and rubbed and got very wet and almost cried, the green stain would not come out; indeed, it looked worse than before, and in trying to better it little Mary had put her foot in the water somehow, and so her stocking was very muddy, and her shoe went cheep! cheep! as she walked. To make matters worse, she could not find her little pail when she went back to look for it. There was the patch of sweet-fern! At least little Mary thought that it was there—though that wood had many patches of sweet-fern, and one might easily have been mistaken for another; there, too, was the little brook, but the road—where was the road?

Little Mary scrambled over logs and slippery brown leaves and up banks and into hollows, but the road she could not find. All she could see were trees, trees on every side—

and even those were no longer very plain, for it was getting dark in the woods. The birds and squirrels seemed to be almost ready for bed.

You see, little Mary was lost. Yes, lost in the woods! just as the other children had been that her father had told her about. As soon as she knew it, dear me! how she did call and cry. The birds and squirrels stopped going to bed and chattered about it; but what could they do? Presently, so great was the commotion out of a hollow tree nearby a great fluffy owl flew screaming. "To whit—to woo!" he cried, and little Mary, in her fright, thought he said, "Who're you?" and she stopped making any noise and just hid behind a tree and cried as softly as she could. She was hungry and wet and bruised and tired, but most of all she wanted her dear mother! And it grew darker and darker until, after a while, she could not see even the tree against which she was crouching; and just then—what do you think? she heard some voices shouting, and there were bright lights, and some one called, "Little Mary! little Mary!" and it was her father.

Her mother was with him, and they picked little Mary up and carried her home quick, and after that it was all right. But little Mary never forgot how much she had suffered, and it was a long time before she could bear to have any one speak of the night that she had disobeyed her mother and crossed the road.

—S. D. L.

ELEMENTS OF SUCCESS.

Neatness of dress is one of the essentials to success, whether in business or in the home. With this comes neatness in other habits, and all help to mark the commercial value or its opposite, in the young man or woman who wants to make a living, at home or with others.

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I was curious, as usual, to know the "why" of this.

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dress, while his sister is just the reverse; and she, therefore, makes both my girls and self a great deal of work. I never like to introduce her

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to my friends, while I am always proud of her brother."

That helped to settle the value which they put upon themselves, as well as upon neatness. One was benefited by his way, while the other was simply tolerated for hers. And there is a vast difference between the degrees of "welcome" and "toleration" in any home or office.

In the matter of neatness in dress and person it there speaks for itself and is a mute testimonial which has been known to carry, as against written recommendations in the hands of other applicants for positions, to more than one office a boy, shop-girl or teacher who was looking for a place. In a recent examination for teachers two stood equally well and led all the rest. They were both called before the Board of Education, and the one whose gloves were soiled, shoes unpolished and skirt pinned to her waist, was not selected; while the more neatly attired candidate was given the place.

It sometimes happens that a very little thing will decide your case, for or against; and it is well to have the little things in your favor. Neatness is one of the things which you alone can control for yourself. See to it that teeth, nails and skin are kept spotlessly clean, hair well brushed, shoes and clothing in order. And even a boy may learn to mend, and neatly, rather than go untidy because his mother has not time to look him over every day and see that he is rightly equipped for his work or business.

HALF AN APPLE.

One cold winter morning, about thirty years ago, a number of girls and boys were gathered around the stove in a school room. They talked and laughed among themselves, paying little heed to a new scholar who stood apart from the rest. Now and then they cast side glances in her direction, or turned to stare rudely; but nobody spoke to her.

The little girl had never been to school before, and she began to feel shy and homesick. She wished she could run home to mother, and have a good cry in her loving arms. One little tear-drop trembled in her eye, and seemed ready to fall; but it never did, for just then something happened.

Suddenly the outer door flew open, and a bright-eyed, rosy-cheeked girl rushed in. She brought plenty of the clear, frosty air with her, and she imparted a cheer to the school-room

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that it had not had before. She walked up to the stove quite as if she were at home, and, after saying good morning to everybody, her eyes fell upon the new scholar.

"Good morning!" she said sweetly, across the stove pipe.

The little girl on the other side brightened up at once, though she answered somewhat timidly.

"Cold, is it not?" the new comer went on, pulling off her mittens and holding her red hands over the stove. Then she sent one of the plump hands down to the depths of her pocket, and when it came out it held a fine red apple. With her strong fingers she split it in two, and, with a smile, she passed half of it to the new scholar.

"Do you like apples?" she said. The little girl did like apples very much, and she thought none had ever tasted half so nice as this, it was so juicy and crisp and tart.

"My name is Libby," said the owner of the bright eyes; "what is yours?" "My name is Hetty," replied the other little girl.

"Well," said Libby, "do you want to sit with me? There is a vacant seat beside mine, and I know the teacher will let you."

Hetty thought she should like the plan very much, so the two little girls went off to find Libby's seat, where they chatted happily together till the bell rang.

"Where is Hetty Rowe?" asked the teacher; and then, before anybody had time to answer, she espied her seated next to merry-faced Libby. The teacher smiled, saying:

"I see you are in good hands," and Hetty was allowed to keep the seat for many a day.

When Libby had grown to be a woman she told me this story herself, and she used to say that it was her gift of half an apple that won for her so dear a friend as Hetty Rowe.

But I think that something besides the apple comforted that little heart on that cold morning, do you not think so?

HANDSOME IS AS HANDSOME DOES.

The story is told of a little girl who was not only homely, but awkward with it, and being dull at her books, became the butt of the school. Painfully conscious of all her shortcomings, she fell into a morose state, withdrew into herself, and grew so bitter that all her schoolmates, of one consent, avoided her.

The language teacher had an ex-

tremely kind heart; she noted all this, and was troubled as she thought of the possible result. Calling the child to her one day, she said, kindly: "Mary, why are you so sad and miserable?" A flood of tears was the answer, and it was several moments before the voice could be governed sufficiently to reply.

"No one loves me, I am so ugly." The lady took the child tenderly in her arms.

"Come with me, dear, I have something for you," she said.

Then she presented her with what looked like a hard substance covered with earth.

"It is not beautiful now," continued the lady, "but plant it and watch it develop, dear child. Be sure to give it plenty of water and sunshine for a week or two."

And so it was planted and carefully tended; first came the green leaves, and later a golden Japanese lily budded out into perfect beauty. The child gave an exclamation of delight and carried it to her teacher. "Oh, see what you have given me," she cried, her face aglow with joy.

"My dear little friend," was the loving answer, "that plant was not beautiful to begin with, but it took heart and attained rare perfection."

The lesson sunk deep into the heart of the child. It had never once occurred to her that in spite of her homely face she might be able to make herself beloved by others. She gazed deep into the heart of the lily and pondered over her teacher's words.

"My face must always be homely," she thought, "but I might be able to light it up with a beautiful soul." Then she set about her course with steadfast purpose; where she had been careless and indifferent, she became careful and solicitous. She found happiness in making happiness for others. In school she applied herself with untiring effort, and teachers and pupils alike recognized the change, and meted out a respect which touched and quickened her sensitive soul into keener action. As the years sped by she became one of the most kindly and lovable women, eagerly sought as a leader and respected by all.

"My dear," said one of her admirers to her, "there is a secret underlying all this success of yours, which we attribute to you. Were my love for you less ardent I could almost find it in my heart to envy you. As it is, I wish I could find the key to it all."

"Ah, dear one," was the answer, "the key is a simple one, and has unlocked the door to many a heart when all else failed. It was just a kind word, spoken to me at the right season when I was a child."

But it is given to us sometimes, even in our everyday life, to witness the saving influence of a noble nature,



THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

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

APPLICATION FOR PATENT.

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

INFORMATION.

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

JAMES A. SMART,

Deputy Minister of the Interior.

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

the divine efficacy of rescue that may lie in a self-subduing act of fellowship.—George Eliot.

We ought to be grateful first of all and with the deepest gratitude that God does not guide us according to our own plans or send us those experiences which we crave.—Dr. Lyman Abbott.



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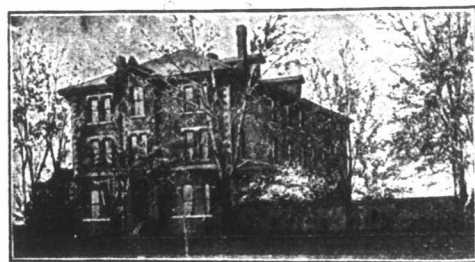
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