

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

VOL. 32.

TORONTO, CANADA, THURSDAY, SEPTEMBER 13, 1906.

No. 35.

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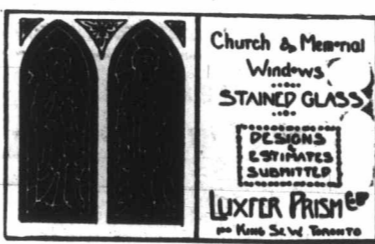
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior

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

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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

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

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

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

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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Canadian Churchman.

TORONTO, THURSDAY, SEPT. 13, 1906.

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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.

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Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Sept. 16—Fourteenth Sunday after Trinity.

Morning—2 Kings 9; 2 Cor. 8.
Evening—2 Kings 10, to 32, or 13; Mark 13, 14.

Sept. 23—Fifteenth Sunday after Trinity.

Morning—2 Kings 18; Galatians 2.
Evening—2 Kings 19, or 23, to 31; Luke 1, 26 to 57.

Sept. 30—Sixteenth Sunday after Trinity.

Morning—2 Cor. 36; Ephesians 1.
Evening—Neh. 1 and 2, to 9, or 8; Luke 4, 16.

Oct. 7—Seventeenth Sunday after Trinity.

Morning—Jeremiah 5; Philippians 1.
Evening—Jeremiah 24, or 35; Luke 8, to 26.

Appropriate Hymns for Fourteenth and Fifteenth 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.

FOURTEENTH SUNDAY AFTER TRINITY

Holy Communion: 172, 173, 472, 552.
Processional: 33, 105, 236, 512.
Offertory: 366, 378, 517, 545.
Children's Hymns: 194, 337, 341, 346.
General Hymns: 2, 18, 36, 178.

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 180, 202, 311, 312.
Processional: 35, 37, 189, 232.
Offertory: 167, 174, 212, 275.
Children's Hymns: 182, 223, 332, 335.
General Hymns: 7, 19, 169, 191.

Increase.

The thought which underlies the word, increase, appeals to all classes of men. The veriest savage daily seeks to add to his possessions, and the millionaire aims, each working hour of his busy life, to further swell his swollen hoard. The mechanic, farmer, merchant all are intent on making larger output, that they may each receive a larger income. So highly is this habit of production rated that Swift's humorous eulogy of the man who made two ears of corn, or two blades of grass grow where only one grew before has become one of the most approved of economic axioms. The Collect supplicates for each of us a far nobler increase than either corn or grass affords. "The increase of faith, hope and charity," which reminds us of the ancient saying, "Man doth not live by bread only," and then it clearly sets forth the way in which this blessed increase is to be won: "That we may obtain

that which thou dost promise, make us to love that which thou dost command."

The Requiem of "Church Bells."

We mention with sincere regret the fact that one of the brightest, staunchest and most attractive of the journals of the English Church has ceased publication. "Church Bells," yielding to the tendency of great concerns to absorb its competitors, has, with its last number, ceased to appear as a separate publication and has become merged in "The Guardian." We can only add that we, in common with thousands of other Church people the world over, will miss most keenly the bright, cheery and candid pages so full of information, illustration, and interesting matter relating to our beloved Church—which for long years has given us all such heartfelt satisfaction.

Agricultural Institutes.

A very important proposal has been made by the King of Italy, and the advantages were so obvious that the suggestion has met general approval. The King requested the nations to send delegates to Rome to discuss the possibility of establishing an institute of agriculture, international in its character, to collect trustworthy statistics on all branches of agriculture, and incidentally or rather necessarily, by collecting information to improve the cultivation of plants of every character, disseminate the more valuable species, and prevent the spread of disease through plant and animal life. The initial meeting has been so successful that the King is providing a building as a permanent home at Rome, which is expected to be ready next year. At such a congress Canada ought to be fittingly represented.

Changing Habits.

The development which has taken place in a few years is marvellous. The writer was asked a few years ago for addresses of well informed persons in India from whom a large consumer could get information as to the wheat crop and the probable surplus to be exported. Now these particulars can pretty fairly be obtained from all over the world. The public generally and even those interested know very little of the quantities of grain which are exported and imported by different countries. Flour is to be obtained in the United Kingdom especially, made from wheat grown in every quarter of the globe, and the admixture of cereals is increasing, and is an industry which is bound to grow with greater knowledge and more scientific research. The possibilities for good of the wise and energetic King of Italy's institute are incalculable.

A Good Sign.

That Mr. Jerome will be elected Governor of the State of New York is the wish of each lover of clean politics and good government. It would, indeed, be a good and hopeful sign were the man, who has proved his courage and capacity in upholding the honour of the people, and the integrity of the law, raised by the vote of the clean and orderly portion of the electorate to the distinguished and influential position of Governor of the premier State of the union. Such men as Mr. Jerome are towers of strength in a community, and their power for good is increased by their promotion to higher office in the State.

The College Apostle.

If any one in recent years has won for himself this title it is Mr. John R. Mott, the travelling representative of that body of Christians who de-

vote their energies to pressing the claims of religion upon the attention of college students. Mr. Mott is a young man of great energy. He speaks with intense earnestness on his chosen theme and uses his large and varied experience most effectively in illustrating and enforcing it. Mr. Mott's journeyings and labours have been world-wide. The interest roused by this devoted and single-minded worker, wherever he has gone, proves that religion has still the wondrous power for good that it has ever had amongst men.

The English Sunday.

Dr. J. L. Rentoul, a leading Presbyterian of Melbourne, has re-visited England after the lapse of thirteen years. He was struck with the vast increase of luxury and a loosened sense of spiritual realities. "There is a marked change as regards Sunday observance and church-going. I am not making an assertion as to any definite decrease at the particular churches which I have visited, but I have been struck with the fact that there is an altered tone with respect to religious observance as compared with thirteen years ago. What used to be called the Lord's Day has largely disappeared in London. Sunday has become, especially in the afternoon and evening, a day of entertainment and jollification, and there is a disappearance of the old Puritan atmosphere of religious life in England. This does not apply so largely to the rural districts, or to Scotland and Ireland. Even there one notes an indefinable change, a tendency to turn the Sunday more and more into a day of pleasure. The motor car traffic has, no doubt, contributed to this development. There is a slackening of the old religious strenuousness which used to mark the English people."

True Happiness.

In a clever article in the September number of "McClure's Magazine," entitled, "A Royal Romance," written by C. N. and A. M. Williamson, the King of Spain is reported to have said: "I want to be happy, and then I shall know how to make others happy." This kingly aspiration recalls Pope's famous couplet, "Know then this truth (enough for man to know), 'virtue alone is happiness below.'" Unselfishness lies at the root of all true happiness. Not the mere vision of unselfishness, as an abstract principle of life, but the concrete and habitual practice of that virtue by the individual, yesterday, to-day, and to-morrow. This is quite distinct from the worldly conception of happiness, viz., the pleasure of the senses; and it is by no means wholly included in our giving money to aid the poor. Rather is it that larger, nobler giving of one's self for the good of others—a giving which, not seldom, implies sharing the sorrow and suffering of others that constitutes the truest kind of happiness. In other things there may and will be diversity of opinion. But this is the summit of the mount on which is broadly shed the sunshine of Divine favour. Pope well says: "In Faith and Hope the world will disagree, But all mankind's concern is charity."

Church and State.

A great deal of interest has been roused, which is by no means confined to Great Britain, or even the Church of England, by the report of the Royal Commission, appointed to enquire into the conformity of the Church to the Prayer Book in the conduct of public worship. On our side of the Atlantic we have no State Church and it would seem to us in Canada a strange thing were we compelled to look to that body of diversified religionists—the Dominion Parliament—for direction in vital affairs of our Church. One of the most serious difficulties which besets us, whether

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in Great Britain or Canada, is referred to in the suggestion of the "Guardian," that, "There be a determined effort to re-establish discipline and secure obedience." The inability to maintain authority must be taken to be a sign of a falling Church. We would be very sorry to think that this is the case with our own Church or that of the Mother Land. It is, however, a matter which calls for very serious thought, as to how far the spiritual authority vested in the Church is consistent with the secular authority vested in the State, and what is the true relationship between them in their dealing, the one with the other?

Church Union

In Australia occupies almost exactly the same position as with us. A conference is to be held in Melbourne. "That conference," said Dr. Renault, "cannot go very far, because, as the Archbishop of Melbourne stated not long ago, any union of Anglican with other Churches must be based upon the Apostles and Nicene Creeds, and on the principle of the historic episcopate. The claims of the Church are such that it can only unite with other religious bodies by absorbing them into itself. Union among the other Churches, Presbyterian, Congregational, Methodist and Baptist, presents a much more hopeful outlook. I think, however, that the Churches have attempted quite too much. There are grave difficulties in the way of corporate union. A federal union might be accomplished and would be equally effective in the practical work of the Churches. One great advantage would be that in small townships (i. e., villages) overlapping would cease."

"A Link With the Past."

"The death is announced of Mr. Thos. Cochrane Inglis, youngest son of John Inglis, third Bishop of Nova Scotia, and therefore grandson of Charles Inglis, first Bishop of that Colony and first Colonial Bishop of the Anglican Communion," says the "Church of Ireland Gazette." "It will be remembered that Charles Inglis was born in Donegal, and was one of the most distinguished Missionaries of the S. P. G. in the eighteenth century. He was rector of Trinity Church, New York, in the days when New York was under the jurisdiction of the Bishop of London. He passed through the War of Independence, and was exiled as a 'Tory Loyalist.' In 1787 he became the first of the Bishops of Greater Britain. We now think of him as a person belonging to ancient history, yet his grandson only passed away in London on the 12th of August, in his 87th year."

Old Friends.

"We may safely say that in former days, when books of this sort were rare and far more expensive, their presence on the shelves implied nearly certainly that by some one, or by all in the household they were used and treasured," says the "Guardian" in an article on "The Spiritual Classics." "We are a little afraid, too, that the old and tried counsellors of the spiritual life are in some danger nowadays of being pushed to one side by the multitude of modern successors and imitators. The very number and variety of these, and, generally speaking, the excellence of their matter, testify to the widely diffused interest in religion taken by a very large number of people. But that is just the point. It is diffused, it is restless, it is curious, it constantly hungers after novelty—is it as deep as it is wide, and does it lead to the self-knowledge and the humility towards which the older guides pointed the way? With regard to one book, and to one class of its readers, we fear there can be little doubt as to a verdict. The 'Pilgrim's Progress' of John Bunyan is not read by the poor as it once was. There are not a few who will rejoice that this is so; but we think that theirs is a somewhat short-

sighted pleasure. The theology of the 'Pilgrim's Progress,' in some of its details, may be open to serious question; but it is theology. It taught people the fear and the love of God and the knowledge of and affection for the Bible, and it taught them these great lessons by so vivid a method that they remained lifelong impressions. A religion rather 'dour,' rather intolerant, was the 'Pilgrim's'; but what a religion! How it stood 'the shocks of Chance—the blows of Death!' Indifference to religious principles, easy-going beliefs and disbeliefs are common to-day with rich and poor alike; there is room for more of the Puritan's faith, even for something of that sobering vision of the last realities which his faith brought with it."

THE BISHOP OF NOVA SCOTIA ON APPOINTMENT TO PARISHES.

In his primary charge to the Synod, recently printed for distribution, the Bishop of Nova Scotia, we note, expresses his dissatisfaction with the system of patronage in operation in the Maritime Provinces. In his opinion there are very grave objections to the indiscriminate practice, universally in vogue, of electing rectors entirely independently of the Bishop, especially in the case of parishes which receive a grant from the Mission Fund. Some of the evils of the system he points out are: (1) The lowering of the dignity of the ministry; (2) the tendency on the part of congregations to keep parishes vacant for the purpose of saving money; (3) the appointment of unsuitable men. The Nova Scotia system is undoubtedly the most democratic in the Anglican Communion, including the United States. In many of the American dioceses the Bishop appoints to Missions receiving outside aid, and in many, if not in all the dioceses, a parish cannot "call" a rector from another diocese without his permission. No such restrictions, however, exist in Nova Scotia. Every parish has the whole world to choose from, and it sometimes happens that clergymen in England are elected to parishes who have never set their foot on Canadian soil. In addition to this, and if we are not mistaken, unlike any other section of the Anglican Church in the Empire, the congregation elects both wardens. In spite of the Bishop's strictures, however, and some of them seem undeniable, candor compels us to say that in its practical working the Nova Scotia system appears to have produced results that compare favorably with those of any system in operation in the Dominion. The tone of the Churchmanship of the Maritime Provinces strikes every visitor as being of an exceptionally high quality, the clergy are accorded a respect and deference in noticeable contrast with what generally obtains in the "West," the odious practice of "starving out" unpopular clergymen is practically unknown, attendance at church is excellent, and the ratio of communicants is very high. As has been pointed out before, the growth of the Church during the decade ending 1901 showed a ratio greater than the increase of the population. In New Brunswick, it was stated about a year ago, the highest average salary is paid of any diocese in the Canadian Church, and the general condition of the various diocesan funds in the two dioceses, though, of course, leaving a good deal to be desired—and when could anything else ever be said of Church funds—is sound. One reform, we are inclined to think, in the present system of Nova Scotia would meet most of the Bishop's objections. The time limit for the election of a rector should be greatly reduced. At present it is a year (in Fredericton six months). We should be in favour of reducing it to three months. Fifty or sixty years ago, or more, when we lived at an infinitely slower rate than we do now, a year or six months, was perhaps a reasonable allowance. To-day it is out of all reason.

The special weakness of the system, long vacancies, would be obviated in this way. At the end of three months the appointment would automatically lapse to the Bishop. The other evils enumerated by the Bishop are common to all systems. The preaching of "trial sermons," personal advertising, and touting, and the use of political methods," as the Bishop puts it, are no commoner in the East than in the West, and they will, we fear continue in the absence of any effective discipline, and as long as human nature remains what it is. In other forms under an absolutely different system of patronage, these evils are just as rampant in England. To cure them we must go deeper than Canons, and we must be content to wait. The present Nova Scotian system, radically mended by the reduction of the time limit, would, we think, meet the case, and it would ensure a perfectly free and untrammelled exercise side by side of the popular and episcopal methods of appointment.

THE GODDESS OF GETTING ON.

There are many cults and an infinity of religions in vogue upon this continent, but there is one universal form of religion which numbers its adherents by about as many millions as there are dwellers between the oceans, and the equator and the pole, and that is the worship of Success. We are all devotees, to use Ruskin's phrase, of the "goddess of getting on." We Americans, and we use the term in its widest sense, are not, to put it mildly, inconveniently burdened with a sense of reverence for persons or things, our respect as a rule is not easily won. But there is one man who imperiously appeals to us, and before whom we bend a facile knee, the man who "gets there." This worship of Success is the key to the American character, on both sides of that ethnological, and social, as well as political "imaginary line," which divides and unites the two countries. The love of success, rather than the love of money, is the ruling passion on this continent. We have, it is true, the reputation of being the champion money-worshippers of the world, but the charge though a natural, is not a fair one. In a new country unfortunately, nearly all success "takes a material form, and can only be expressed in the terms of dollars and cents. Thus the vastly rich man is the vastly successful man. But in the deeper sense money is but a means to an end. The typical or representative "American" is a success worshipper, not a money worshipper. His pursuit of money is an accident. His idolatry of success is an essential. And as a matter of fact no people on earth make a more magnificent use of success, or in the mean, vulgar, sordid sense are less greedy. None the less but all the more dangerous, however, though less ignoble, is this idolatry of success. Never was the so-called Jesuitical maxim "the end justifies the means" so universally in force as it is to-day. The motto, "Let those laugh who win" pervades and rules in every department of life in business, politics, and even in our amusements. In England, it is said or claimed, people play games for the love of them; in America they play to win and that consequently we are the worst losers in the world. It is a curious fact that a man to attain success and under the influence of the lust of winning will descend lower than he who is simply pursuing some vulgar scheme of self-aggrandisement. Many a man will stoop, aye, grovel to conquer who otherwise has many generous instincts, and who honestly intends to make a noble use of his success,—when gained. This then we hold is the great evil of our age and country, the idolatry of success. Like ambition it is the infirmity of strong and not ignoble minds, but in its effects it is deplorable. Because it leads to the glorification of those harder, meaner un-Christian qualities which make for success, and to the dispar-

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agement of the nobler qualities which do not lend themselves to self advancement. As already pointed out, the conditions in this new and half developed country being what they are it is inevitable that there must be an ever present and almost irresistible temptation to judge success by those material standards which find their ultimate and highest expression in dollars and cents. That these conditions will not always prevail and that already there are faint but unmistakable indications of the adoption of another and higher standard amongst Americans, preserves us from the temptation to despair. In the meanwhile there remain a few thousand who have not bowed the knee to this twentieth century Baal nor grovelled before the shrine of the "goddess of getting on."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

Of all the men in public or private life on this continent the one who is attracting most attention at the present moment is Mr. W. J. Bryan. Mr. Bryan's career has been a remarkable one in every respect, and should he attain to the position of President of his country it will be another great illustration of the power of a conviction and the straightforward setting forth of the same. He has absolutely reversed the methods commonly supposed to be essential to success in reaching high places in public life, and reverted to the old-fashioned plan of meaning what he says and saying what he means. For a time he was cast aside by his political associates, but even that never seemed to alter his purpose. He may have changed his mind on certain subjects but the man has not changed. There is the same unbending obedience to what he conceives to be the truth. There is the same disregard for public honours unless they come to him in an entirely honourable way. To-day when the future is full of promise and men are turning to him as their leader he is rebuking in unmeasured terms some who profess friendship for him, because they represent ideals in public life that he considers entirely vicious. He will not accept the endorsement of men whose approval and patronage means the binding of his hands and the limiting of his freedom in the future. In a country where the trusts and money interests are supposed to be omnipotent, in an age when craft and subtlety are currently assumed to be among the chief weapons of successful warfare, it is entirely inspiring to see a man standing out and rebuking mammon, and turning his back upon methods that are dishonest and dishonourable when apparently they would operate in his favour. Is not this a lesson to public men, nay to the Church of God itself, that fidelity to truth, and boldness in upholding the right thing irrespective of consequences is the course most honoured among men, and men will not fail to respond to it.

The open letter of Dr. Symonds, of Montreal, to the Bishop of Huron, which has received wide publicity, ought also to receive very careful consideration from the Church. Dr. Symonds has for many years taken an active interest in the subject of Church union, and while he may not have carried his brethren of the clergy very far with him it is probable that he has spoken more largely the mind of the laity. But whether we agree or disagree with the position of Dr. Symonds the question of Church re-union has been raised in Canada, and before very long we shall have to declare our attitude in unequivocal terms. Now what shall that attitude be? There has been an indication that the Church of England in Canada desired to participate in the

negotiations looking to union, and now that the opportunity has been given what shall we say? Dr. Symonds' suggestion that the Church should hold a representative conference would seem to us to be not only a wise but necessary step. It is practically impossible for men to speak the mind of the Church unless we have first learned what that mind is. It is perfectly plain, we think, that the chief difficulty concerning this whole problem centres in the Episcopate. We have not the slightest idea that under any conceivable conditions would the Episcopate be abandoned. Nor do we believe that the Episcopate is per se objectionable to other communions. Is it possible then to agree upon such an interpretation of episcopacy, or to sanction such liberty of thought upon the question that we could make union possible, and workable? We think that Dr. Symonds has spoken the manifest truth when he says that diverse views upon this very subject are now held in the Church, and no one is molested in consequence. Would it be necessary to be more specific in the future, or to exact of those with whom we might unite more than we demand of those now within the Church? Someone will have to speak shortly, hence let him who speaks for the Church know the mind of the Church. We cannot, of course, forget in these negotiations that we must retain our fellowship with the Anglican communion throughout the world.

We wonder why it is that the Church as a corporate body should give so little attention to the questions of labour and employment and kindred problems. It cannot be because these matters do not affect a large proportion of our people, nor is it because the reciprocal rights and duties of employer and employed do not present to us principles of deep ethical import. Is it possible that we are only moved to the consideration of such questions when they are forced upon us by a power we cannot resist. We are beginning to be shocked at the immense power which wealth is able to wield, and we are horrified at the vulgarity that seems to be associated with its possession in many quarters. Under present conditions we are only at the beginning of the possessions which men may acquire. Now does the Church sit down and fold its arms and say that it is in the presence of an irresistible force and it is powerless to modify or direct it. Are the struggles waged in the name of labour to proceed under our eyes and receive no token of sympathy, no word of advice, and it may be no word of rebuke? Now whether we see it or not great movements are in progress and great schemes are in the course of formation. Through the organization of labour, wisely or unwisely led, men have been compelled to harken to the cry of the toiler, and their eyes opened to a wider vision of duty. The old idea of whatever we may acquire within the law is ours absolutely to do with it as we may have given place to the conviction that possessions bring with them responsibility to those who were instruments in acquiring that wealth, and to the public generally. A generation ago it would have been difficult to get men to listen to such a proposition, now it is almost an axiom. In fact, so powerful has become the movement for better adjustment of society that thinking men everywhere are following it with the deepest interest. Now it seems to us that the Church as a Church ought to take steps to inform itself upon these great questions, that it may set forth right principles and direct the public along correct ethical lines. We assume, of course, that the Church is still an ethical factor in the community, and that it seeks to send men to their duty with a desire to do that duty faithfully.

We were in a country town a few days ago—the seat of justice for the district—and heard from many lips the accusation against a high

officer of justice that he was in the habit of receiving money from prisoners in exchange for which he would not press the charge against them. A few years ago this man was a little nobody, but gradually by means of a certain kind of effectiveness in time of an election he received Government recognition, and now being in the secrets of the gods he defies the powers that be. It is needless to say that public opinion is far from wholesome that tolerates such a scandal. And yet the people sit down with an air of helplessness as though nothing could be done. In the city of Montreal a newspaper has been presenting to the public startling conditions regarding the administration of justice there. The revelations indicate a collision between members of the bar and heartless creditors who pile up costs on small accounts in a shameful way. The debtors are poor men who are unable to really defend their own interests. These are sad commentaries upon our Christian civilization. But they may be corrected if we really only make up our minds to do so.

Spectator.

HURON'S JUBILEE.

At the last meeting of the Synod of Huron a strong committee was appointed to make arrangements for the due celebration of the Jubilee of the Diocese. It was in the year 1857 that Huron began its history as an independent Diocese. At that time Bishop Strachan had jurisdiction over the whole of Upper Canada, as the Province of Ontario was then called. The thirteen counties now comprised in the Diocese of Huron were then part of the See of Toronto. In order that the efficiency of the Church might be increased by the division of his Diocese, Bishop Strachan, in June 1857, surrendered to the Queen the Letters Patent which constituted him Bishop over so great a See, and new ones were issued in October of the same year, constituting and establishing the thirteen counties in the west of the Province to be the Diocese of Huron. In the meantime Churchmen in the proposed new Diocese had not been idle. In July of that year the clergy and lay representatives of that portion of the Diocese of Toronto which was to become the Diocese of Huron met in St. Paul's church, London, and did what never before had been done in Canada—elected a Bishop. So that to Huron belongs the distinction of having the first Canadian Episcopal election. The choice which nominated Rev. Benj. Cronyn as Bishop-elect was ratified by the authorities in England, and he was consecrated there at Lambeth on October 27th, 1857. This, therefore, is the date by which the jubilee is fixed, and the celebration of it will begin on Sunday, Oct. 28th, 1906, and will continue, as is the nature of a jubilee, for a whole year. In the commemorative services that will be held throughout the Diocese it is intended that special thanksgiving be rendered to God for His mercies in the past and that special prayers and supplications be made for the Divine blessing upon the Bishop and clergy and upon all the Diocese. It is desired also that this occasion be made of educational value. While, naturally, in such a jubilee, the Episcopate is prominently considered, special emphasis should be put upon its meaning and place in the Historic Church. Certainly no more vital topic of Church polity and order can be suggested in Canada to-day. So far as we Churchmen are concerned it is the key to the whole question of Christian unity. For, strange as it may seem, it is not deep questions of faith and morals that keep us apart from other baptized believers so much as this question of Apostolic order. If the clergy and laity of the Diocese of Huron can in this year settle for themselves what is the ultimate claim of the Episcopate, and where the final stand must be made in view of the larger unity for which we pray, it will be a glorious jubilee. It is also intended to augment, by special offerings the Episcopal Endowment Fund, which, at the present time, is not sufficient for its purpose. It is hoped that \$20,000 may be added to this fund as a great thankoffering for many blessings and much progress through fifty years of Diocesan life.—R. S. W. H.

—Better to work and fail than to sleep one's life away.

BOOK OF COMMON PRAISE.

The third session of the Compilation Committee opened at Cacouna, P. Q., on the 21st of August, and lasted till the evening of the 28th of August. The following members were in attendance: The Bishop of Ottawa (chairman), the Bishop of Huron (vice chairman), Ven. Archdeacon Fortin, of Winnipeg; Canon Crawford, of Halifax, Rev. F. G. Scott, of Quebec, Rev. Dyson Hague, of London, Rev. A. G. H. Dicker, of St. John, N.B., James Edmund Jones (Convener), of Toronto, W. B. Carroll, of Gananoque, Ont., and J. L. Jennison, of New Glasgow, N. S. Morning prayer was said each morning at 9.30 at the picturesque little church, and the committee then adjourned to one of the spacious rooms of the English Club. Among the opening prayers each day was the following by the chairman: O Lord God, who didst endow men of old with knowledge and wisdom to work every work for Thy sanctuary, we beseech Thee to grant unto us all needful gifts and grace for the ordering of the hymns of praise and thankfulness for Thy Church in this Dominion, through Jesus Christ, our Lord, Amen. The Executive Committee reported the satisfactory progress being made in the negotiations with Henry Frowde, Oxford Press, London, England, for the publication of the hymnal, whose tender has been accepted, subject, of course, to the final approval of the General Synod in 1908. The contract in course of preparation provides that the publisher assumes all financial liability and pays a royalty of from 10 to 20 per cent., depending upon the price of the various editions and the number sold. The Executive Committee consisting of F. E. Hodgins, K.C. (chairman), W. B. Carroll, M. A., and E. G. Henderson, Esq., have given this matter unremitting attention, and were heartily congratulated upon the success of their labors. The Compilation Committee have not yet discussed the various editions in which the book shall appear, but the publisher has submitted many magnificent samples to guide them. He now has on the market 138 different editions of the Canadian Presbyterian Hymnal and can give even greater variety to our hymnal, bound with and without the Book of Common Prayer. A sub-committee was appointed to consider and report as to a design, &c., for a cover. Any suggestions will be gladly received by Rev. F. G. Scott, Quebec, or Mr. J. E. Jones, Toronto, on behalf of the committee. The committee sat from 10 a.m. to 6 p. m., and sometimes in the evening, and the work was almost overwhelming in detail. The labors of the committee were vastly lightened, however, by the printed draft prepared by the Convener and his annotations upon the various and original readings of the hymns therein contained. The reports and comments received from members of the General Committee and others were most exhilarating. From every quarter came testimony that the committee is faithfully following the policy of "unity by inclusion," and is producing a book that for breadth of view has never been excelled. The printing of the draft enabled the committee to obtain the co-operation and interest of many more Churchmen than if the draft were only in manuscript in the hands of a privileged few. All original contributions of verse and music will continue to be considered anonymously. Some have already been passed upon, and it is interesting to note that after accepting a hymn for missions entitled: "Awake, Awake, O Christian," the committee found that the words were written by the wife of the Bishop of Ontario. Under the pseudonym "Agnos" one of the most learned musical clerics in Canada, Rev. Canon William Roberts, of Adolphustown, Ont., submitted three beautiful tunes, which were accepted. But on the whole the committee feel much impressed with the wisdom of adopting standard hymns and tunes, rather than unduly experimenting with original untried compositions, all of which, however, will be very carefully examined, and in some cases given a trial in some of the parish churches of the members of the committee before being finally adopted or rejected. Of the 700 hymns contained in the first draft the committee considered, both words and music, the first 414. The portion of the committee's work that has so far aroused the greatest enthusiasm is the collection of 31 hymns for Holy Communion from which nothing of value appears to have been omitted, and which constitute the most complete collection in any Church hymnal. Some of the best evening hymns of the American and Irish Churches have been introduced, so that this department, with over thirty hymns, will be a special feature of the collection. Memorials and requests were received from Orillia and elsewhere asking for hymns for temperance meet-

ings. The committee are finding some difficulty in supplying this want, and will be glad to receive suggestions. It was decided to number each stanza for convenience of reference, but not to print the first verse of words between the lines of music, although this, no doubt, would enable singers to learn new tunes more easily, but this would have interfered with the plan of the committee to provide alternative tunes on opposite pages to two hymns of the same metre. It was also decided to use expression marks, but this will not be overdone as in some hymns to the detriment of congregational singing. Metronome marks will also be used. The work of tabulating additional hymns from existing hymnals was not completed, and will be continued at the next session. It is proposed to consider the omission of some of the hymns in the present list and the adoption of others. In settling the words of the hymns the committee were more impressed with the advisability of retaining readings that have become familiar to Canadian Churchmen, and which are endeared by many cherished associations, than adopting original readings which oftentimes have nothing but historical accuracy to recommend them. A hymn which by long and frequent use has become the spiritual expression of the whole Church, ceases to become the property of the writer in any spiritual sense, and if he were alive he would, no doubt, be the first to adopt that form which has most commended itself to Christians.

Original reading (as in some hymnals)

As now the sun's declining rays
Towards the eve descend.

Variation as adopted by the committee

As now the sun's declining rays
At eventide descend.

In many cases where the author is living and his permission must be obtained, he will, no doubt, prescribe what form he requires his poem to appear. For example the second verse of Rev. Godfrey Thring's hymn "The radiant morn has passed away," has been several times rewritten by the author, and appears in the following forms:

Our life is but a fading dawn,
The glorious noon how quickly past;
Lead us, O Christ, when all is gone,
Safe home at last.

Our life is but a fading dawn,
The glorious noon how quickly past.
Lead us, O Christ, our life-work done,
Safe home at last.

Our life is but an autumn sun,
The glorious noon how quickly past.
Lead us, O Christ, our life-work done,
Safe home at last.

Our life is but an autumn day,
The glorious noon how quickly past,
Lead us, O Christ, Thou Living Way,
Safe home at last.

Where a hymn was quite too long for Church use the committee have shortened it, and in many other cases have indicated by asterisks what verses may be omitted on occasion without spoiling the context. Even punctuation must receive a most careful and detailed examination. For example in the hymn of Bishop Phillips Brooks, "O little town of Bethlehem," the following difference occurs, half the hymnals using one punctuation and half the other:

Where meek souls will receive Him, still
The dear Christ enters in.

Where meek souls will receive Him still,
The dear Christ enters in.

The committee accepted the offer of the publisher to secure the services of Rev. J. Mearns, sub-editor of Julian's Hymnology, who next to Dr. Julian himself, is the greatest living hymnologist. He will review the literary work of the committee and make suggestions, which will help secure accuracy in detail. The choice of musical editor was left to the Music Committee, with instructions to secure some musician in England who is a well-known authority on Church music. Although any suggestions he may make as to the choice of tunes will receive the most serious attention, the first duty and the final responsibility in the matter of the choice of tunes will rest upon the committee, but the musical editor will be responsible that the book is musically correct. Since the committee adjourned word has been received that the services of Sir George Martin have been se-

cured. He is organist at St. Paul's Cathedral, London, England, and his name will inspire the greatest confidence. The Compilation Committee are glad to report that they unanimously agreed upon a sub-title to the hymnal which appears to them should satisfy those who may think the title too long which was adopted by the General Committee at Quebec in September, 1905. The draft has the title: "The Book of Common Praise, being the Hymnal of the Church of England in Canada," so that in common parlance, the book will be known, no doubt, as "the Hymnal" or "the Hymn book," just as the Book of Common Prayer is known as "the Prayer Book." The sub-title may be omitted in books sold outside of Canada. Rev. Harold Bedford Jones, of Kingston, Ont., and Rev. F. H. Graham, of Nelson, B. C., were elected to fill vacancies on the General Committee. The convener was directed to summon the next meeting at Toronto for Wednesday, 2nd Jan., 1907, to last till a week from the following Thursday.

Brotherhood of St. Andrew.

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

This men's association of the Church, whose simple rules of prayer and service are quite familiar to all thoughtful Churchmen, has shown marked growth and development during the past few years. Starting as it did, in the most humble way some twenty-two years ago, it has passed through the usual vicissitudes that assail every society, emerging stronger and more active and energetic after every trial, until to-day it stands an admitted force in the Church. Working, as it only and always does, with the entire approval of the clergyman of the parish, it seeks to (and indeed does) render him every assistance, strengthening his hands in his work amongst men, giving him encouragement often times at the very time that he needs it and offering the loyal and active support of the earnest laymen of the Church. The Brotherhood of St. Andrew has set men by thousands thinking; it has set men by hundreds working; it has pointed out to the laymen of the Church that there is work for them to do along spiritual and religious lines. It has taught men to bring the "prayer life" into their everyday life, and perhaps what is more hopeful and inspiring than all, it has shown the boys and lads of our Church that there is work for them to do, and they are doing it. It would be most interesting to know how many of our clergymen have been led, either directly or indirectly, to take up their high and holy work through the agency of the Brotherhood of St. Andrew. Case after case has come to the attention of the writer, where the first thoughts of studying for Holy Orders were brought home to the man through active work in the Brotherhood of St. Andrew. With all the splendid work that has been done, through God's blessing, it is the feeling of all who have followed the Brotherhood closely that the work is but beginning. Adapted as it is to every parish, city, town or village, where men are to be found, it works according to the local surroundings, and splendid Brotherhood work is being done alike in the busy city parish, throbbing with activity, and in the quiet, isolated village with its limited opportunities. Its development, as far as different phases of work is concerned, is equally marked, and from a Brotherhood Bible class in the first instance, it now covers every imaginable field of activity in work amongst men. Hospital visiting, cottage meetings, dock services, open air services, inviting men to Church services and bringing them to Holy Communion, leading men to confirmation, services in jails and prisons, work amongst sailors in port and amongst soldiers in barracks, as well as the original work of Brotherhood Bible Classes, show in a slight way how varied the work is and how adaptable it is to every parish and to every earnest man and boy. The presence of some three thousand active, whole-souled, manly and optimistic Brotherhood men and lads in Canada acts as a kind of tonic, and is indeed a regular inspiration, and one cannot attend any of their conventions or conferences without coming away feeling that with such an army of men the future of the Church in Canada looks very bright indeed. One thing is quite noticeable, the Brotherhood men are not merely members of a society wearing its badge and paying its dues, but are active workers, going forward full of faith and full of courage, with an energy and enthusiasm that overcomes every obstacle. The fact that this work is actually being done, and has been go-

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wishes to see the Church advance to take up active service, or if that be not possible, to make it a matter of prayer that Our Heavenly Father may bless abundantly this movement of the men of the Church. The writer can be communicated with by any one wishing to do so through this office. To the inactive man the following lines apply with peculiar force:

"What kind of a church
Would our church be
If everyone else
Was just like me?"

Among the callers at Head Office during the past week were A. G. Gilbert, St. George's Chapter, Ottawa; N. A. Howard-Moore, St. John's, Peterboro'; F. H. Lamb, Ascension, Hamilton; John E. Patte, St. John's, Peterboro', and F. A. Jones, St. Peter's Juniors, Chicago.

The General Secretary gave an interesting account of his recent visit to the Far West, to the combined Senior and Junior Chapters of St. Barnabas, Chester, on Tuesday evening last.

Steps are being taken towards definite work among the fire halls in Toronto, a committee being appointed for that purpose. Services are already held in two of the seventeen fire halls in Toronto.

At the last combined meeting of the St. Matthews, Toronto, Senior and Junior Chapters, sixteen men and lads were present, and good reports of work done were made. Every Thursday evening an open air mission service is held in the parish, and the members of both Chapters attend most faithfully.

Alan and Heber Green, sons of Canon Green, of St. James, Orillia, intend attending Wycliffe College, entering at the fall term. They will be a decided acquisition to the Junior Brotherhood ranks in the city of Toronto.

Mr. Williams, an old member of Grace Church Chapter, Brantford, is now manager of the Sovereign Bank, Chatham, and will be sure to do his utmost to extend the operations of the Brotherhood in that town.

The Chapter recently formed at Gladstone, Man., is quite active, and the secretary in sending ten yearly subscriptions to the "Cross," states that they are determined to push ahead and make the Brotherhood of St. Andrew a permanent work in that parish.

Huntsville is the place chosen for Muskoka District Conference, and the date is St. Andrew's Day. Chapters taking part will be Huntsville, 2; Bracebridge, Orillia, 2; Emsdale, Burk's Falls, Novar, Rosseau, Gravenhurst, 2; and Parry Sound.

September is the end of the financial year of the Brotherhood. A number of Chapters have overlooked sending in their annual quotas. Will each director and secretary look into this important matter, and see where their Chapter stands.

St. Jude's Chapter, St. John, N. B., although small in number continues to do good, steady, effective work. They report good results from sending the members out in pairs.

TWENTY-FIRST ANNUAL CONVENTION.

Memphis, Tenn.—Twenty-first Annual Convention.—The conventions of the Brotherhood of St. Andrew in the United States are held at different cities annually. This year the convention will be held at Memphis, Tenn., October 18th to 21st, and for the first time in the history of the organization will be in the cotton belt of the South, where Brotherhood is comparatively weak, and where the organization and its work is not known to any very great extent. The convention was given to the South this year to strengthen the Brotherhood and stimulate the interest of the men of the South in the Church. The Memphis Local Assembly has for the last several months been preparing for the convention and has obtained a rate of one fare plus 25 cents for the round trip from points in Canada to Memphis and return, with a sufficiently long limit on tickets to allow of trips from Memphis to various points in the South. The period when the convention is to be held will be during the height of the cotton-picking season, and the fields will be white with the fleecy article. This and cotton compresses, etc., should be of considerable interest to men of the colder climates where the chief staple of the South does not grow. According to the most authentic history, Memphis is on the site which was occupied by an Indian village of the Chickasaw tribe, from which Hernando De Soto and his small army of Spaniards first viewed the "Father of Waters."

Memphis is on the eastern bank of the Mississippi River and on a high bluff, with an altitude of 275 feet above the sea level, and health statistics place it near the top of the list of the large cities of the United States, in regard to health. October in the South is considered the most delightful season of the year. The day before the convention convenes, namely, October 17th, there will be a reunion of the cavalry corps of which General Nathaniel B. Forrest, the noted Confederate leader, was commander. Immediately following the convention there will be a pilgrimage to the University of the South at Sewanee, among the mountains of Tennessee. The convention lasts from Thursday, October 18th to Sunday, October 21st, and there will be present many well-known Bishops and eloquent speakers among both the clergy and laymen of the Brotherhood. Memphis is expecting about a thousand Brotherhood men to attend, but the convention is intended for Churchmen as well as the men of the Brotherhood, and visiting Churchmen will have the privilege of the floor. The business sessions will be short and there will be ample time for discussions, addresses and services. The Annual Corporate Communion will be held Saturday morning, October 20th. These services, at which from 500 to 1,000 men attend, afford a lasting inspiration to those participating. The South is a field where possibilities exist for a great revival and awakening of the men of the Church, following a successful and highly spiritual convention. Those attending will, therefore, have the privilege of aiding by their presence and participation in the convention at Memphis, this Church forward movement. It may, therefore, well be considered a Brotherhood Missionary convention, and those present may be considered missionaries. This is an appeal to all Churchmen to attend. All should benefit thereby. The South needs you. Memphis welcomes you. A convention folder has been issued, which includes detailed advice regarding railroad rates and Memphis hotel rates which, with other information, can be obtained by addressing Convention Secretary, B. S. A., 1312 Memphis Trust Building, Memphis, Tenn.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Cornwallis.—The regular quarterly meeting of the Avon Deanery was held last week in this parish. The opening service was held on Tuesday evening in the parish church at 7.30, when, after a shortened form of Evensong, addresses were delivered by Rural Dean Dixon, Revs. J. M. C. Wade and Chas. De W. White. Messrs. Wade and White took the subject of "Worship," and the latter in its special relationship to the Holy Communion. On the following morning there was an early celebration of the Holy Communion at 8 a.m., when the Rural Dean delivered a short address. The Chapter meeting was held at 10.30, Rev. J. M. C. Wade acting as secretary. After reading the ordinal, it was decided to hold the next meeting in December in the parish of Newport. It was decided to proceed with the scheme for forming a Deanery Sunday-School Association. The attendance at the various services was excellent. Mrs. J. Walter Allison has presented a new bell to Cornwallis Parish Church. It bears the following inscription: "To the glory of God. In memoriam. Hon. Chas. R. Prescott, died June 11th, 1859. Presented by his granddaughter, Mary P. Allison." The bell, which weighs 800 pounds, has now been hung and is in use. This fine old church, which was erected in 1802, is in an excellent state of preservation, and with its quaint windows, heavy mouldings, Commandments, Lord's Prayer and Creed over the altar, is a fine specimen of the old Nova Scotian parish church.

FREDERICTON.

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

St. John's.—Trinity Church.—A memorial window to the late Archdeacon Brigstocke, has been unveiled in this church.

St. John's Church.—A tablet and memorial window have also been placed in this church to the late Rev. John de Soyres, by the women of the congregation.

QUEBEC.

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

Quebec.—St. Peter's.—The Rev. E. A. W. King, M.A., was inducted into the rectorship of this church on Sunday evening the 3rd inst. by the Bishop of the Diocese. The ceremony was most impressive, and there was a large congregation. The Bishop preached a sermon, the subject of which was the reciprocal duties of pastor and people. It was most instructive.

At the close of the evening service the retiring rector, the Venerable Archdeacon Balfour, was presented with an address and a cheque by the members of the congregation. The presentation took place in the school room, the members of the congregation having been invited to proceed there, after the service, for a short meeting. The following address was read by Mr. E. T. D. Chambers:

To the Venerable A. J. Balfour, M.A., Archdeacon of St. Francis. Venerable and Dear Sir,—Upon learning of your appointment as Archdeacon, the Vestry of this church unanimously adopted the following resolution:—"That we, the members of the Vestry of St. Peter's Church, have learned with profound sorrow the approaching severance of the ties which for close upon eighteen years have existed between our esteemed and much loved Rector, the Canon Balfour and ourselves. That while most warmly congratulating him upon the preferment and the Archidiaconal dignity conferred upon him by the Lord Bishop of the Diocese we fully recognize the fact that for the sake of the Church and of its Great Head, he is sacrificing his own comfort in voluntarily retiring from the comparative quiet and ease of a city rectory to assume a round of duties in addition to those of Archdeacon, so arduous, and demanding such constant travel, anxiety and labor, that they might well discourage even younger and more robust men. That while realizing that St. Peter's loss will be the gain of the diocese at large, we cannot refrain from once more expressing our very great sorrow at the approaching separation from the pastor who has so much endeared himself to us, and while, as members of the vestry, wishing him every happiness and success in his new field of labor, we hope to be able to seize a later opportunity of renewing our good wishes for him in common with the other members of the congregation."

Need we say, our dear friend, how we one and all endorse every word of the above resolution? We are pleased that the opportunity of so doing, which now presents itself, is dignified by the presence of the Lord Bishop of the Diocese and of our new rector, whom you so pleasantly described this morning as your life-long friend,—the Rev. E. A. W. King, M.A. The ties that have bound loving pastor and grateful people together for eighteen years are not severed without causing many and sincere regrets. It has been said that "Parting is such sweet sorrow." The sorrow of our separation from you would be bitter indeed were it not to some extent sweetened by the knowledge that our loss—as set forth in the Vestry's resolution—is to be the gain of the Diocese at large; that you have been promoted to a position of greater dignity, influence and usefulness in Christ's Church, and that as Archdeacon of St. Francis you will continue to reside among us, and occasionally, we hope, to visit us, in the church whose interior beauty and fitness for the service of Almighty God and for the administration of His sacraments is so largely due to your own initiative and earnest efforts. In tendering you the very best wishes of every member of our congregation for your future happiness and success, we desire to thank you, not only for faithful and unsparing service, but for the loving sympathy which has prompted your personal participation in all our joys and sorrows, for your patience and long-suffering under many provocations, and above all for the high standard of holy living, and the noble life of constant self-sacrifice, more eloquent than words, with which you have adorned your holy office. In asking your acceptance of a very small testimonial of our love, our gratitude and our esteem, we pledge ourselves to renewed efforts for the triumph of Christ's cause, in the parish, the diocese and the great mission field beyond, in which you have, year by year, so largely interested us. We shall not forget the desire expressed by you this morning, to be remembered, together with your successor—our new Rector—in our individual prayers, and it will be a comfort for us to feel that this congregation here present will have its place in your own supplications before the Throne of Grace, whether private or for the whole state of Christ's Church militant here on earth. (Signed on behalf of

Andrew.

St. St., Toronto.

Church, whose ce are quite fa- nen, has shown ent during the lid, in the most o years ago, it vicissitudes that stronger and every trial, until e in the Church. does, with the n of the parish, ender him every ds in his work uragement often needs it and of- support of the The Brother- en by thousands ndreds working; n of the Church do along spiri- taught men to ir everyday life, ful and inspiring and lads of our them to do, and most interesting ymen have been to take up their ie agency of the Case after case he writer, where for Holy Orders n through active Andrew. With as been done, he feeling of all herhood closely Adapted as it or village, where according to the lid Brotherhood busy city parish, n the quiet, iso- pportunities. Its t phase's of work ked, and from a first instance, it field of activity atal visiting, cot- open air services, ces and bringing ding men to con- id prisons, work ongst soldiers in al work of Broth- a slight way how adaptable it is to test man and boy. thousand active, imistic Brotherhood acts as a kind of r inspiration, and ir conventions of away feeling that the future of the y bright indeed, the Brotherhood of a society wear- nes, but are active of faith and full id enthusiasm that he fact that this and has been go-

the congregation of St. Peter's Church). E. T. D. Chambers, Delegate to Synod; A. P. Doddridge, A. E. Hookes, Churchwardens. Quebec, September 2nd, 1906. Mr. A. E. Hookes, People's Warden, then addressed the Rector's Warden, saying: "As People's Warden I hand you this check from the members of the congregation, requesting that you as Rector's Warden will present it for us to our retiring Rector." Mr. A. P. Doddridge, Rector's Warden, having received the envelope containing the check, handed it to Archdeacon Balfour, explaining, in doing so, that it had been considered wise to ask him to make the selection for himself of the particular form of the little gift that was offered by the congregation as a slight token of their regard, their affection and their esteem, and which was represented by the check in question. Archdeacon Balfour was ill able to conceal his surprise at the unexpected demonstration, and very feelingly expressed his thanks, wishing every blessing to the members of St. Peter's congregation and assuring them of the very sincere and prayerful interest which he should continue to take in both their temporal and eternal welfare. Many members of the congregation were deeply affected when parting with their late pastor, and especially during his delivery of his farewell sermon on Sunday morning, in which he dwelt upon the great and awful responsibilities of the priest of a parish, and asked for the prayers of the people for himself in his new work and also for their new Rector, the Rev. E. A. W. King, M.A., who was one of his life-long and dearest friends.

MONTREAL.

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

Beaconsfield.—St. Mary's in the Fields.—A flower service was held in this church on Aug. 30th, in place of the usual Harvest Thanksgiving. The musical portion of the service was given by a part of the vested choir of the Church of the Advent, Westmount, in charge of Mr. Jackson, the choirmaster. Mr. Jones, organist and choirmaster of All Saints Church, Montreal, presided at the organ. The service was taken by Rev. J. W. Forster, priest in charge of St. Mary's church. The lessons were read by Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal. Dr. Symonds preached an instructive sermon from Psalms xlii, 1 and xcvi, 8. An effort is being made to clear off the debt made by necessary repairs to the church last year. A new stone foundation had to replace the decayed wooden one. The ladies have just beautified the chancel by new green falls for the two prayer desks and the pulpit. The church was beautifully decorated with flowers for this service. This is the first time that a vested choir has given a choral service in this church. Rev. A. Prime of St. Margaret's Church, Brighton, Boston, has been visiting friends here.

ONTARIO.

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

Camden East.—The Rev. F. E. Roy, Travelling Secretary of Trinity University, has just completed the canvas of this parish for the Trinity University Fund with gratifying success. The amount received in cash and subscriptions exceeds \$400. Mr. A. T. Love, B.A., of Bishop's College, Lennoxville, took charge of this parish during the absence of the rector on his holiday. The services were very much appreciated.

Newboro.—St. Mary's.—The ladies of this church recently held a very successful lawn social on the rectory grounds, and realized \$62.50.

Kingsford.—St. Jude's.—The interior of this church is undergoing extensive repairs.

Arden.—The anniversary of the closing of the gates of Derry, was commemorated by the meeting of the lodges, and a public dinner was prepared in a large tent. The proceeds, which amounted to over one hundred dollars was for the benefit of the church building fund.

—Whatever God tells us to do, He also helps us to do.—Dora Greenwell.

TORONTO.

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

Toronto.—St. Clement's.—The re-opening services of this church last Sunday were largely attended. The addition to the church gives an increased accommodation of 150 sittings, and the edifice has been not only improved in size, but it has been made very attractive. The people of the parish in eight years have paid for the lot and church building, and they intend to wipe out the improvement debt, \$2,000, as soon as possible. The rector, the Rev. John Bushell, announced that a special offering toward the Building Fund would be taken up on Sunday, September 30th. The Rev. Canon Baldwin preached in the morning, and the rector assisted in the service. Canon Baldwin's sermon was based on the words from First Chronicles, "All things come of Thee, and of Thine own have we given Thee." He pointed out the lesson taught in David's action in gathering a great amount of wealth for the building of the temple by his son Solomon. David himself had been denied the great honour of building the temple, but this did not prevent his working for it. Canon Baldwin spoke of the tendency among Church people to allow others to do the work, but he was thankful that St. Clement's was a working parish. He congratulated the parish on their rector, and on having been able to increase the size of the church. He made general reference to the tendency of the people of the present day to give up Sunday to pleasure, when they should wait on God in the house of worship. The Rev. W. Farncomb preached in the evening.

Church Home for the Aged.—The laying of the foundation stone of the Gwynneth Osler memorial wing of the Church Home for the Aged.—A ceremony of interest to Church people, which took place on the afternoon of Saturday, Sept. 8, was the laying of the foundation stone of the Gwynneth Osler memorial wing of the Church Home for the Aged, one of the works of the Sisters of St. John the Divine. The site of the building is at the corner of Bellevue Avenue and Oxford Street, and the wing being built is the munificent gift of Mr. and Mrs. E. B. Osler. The ceremony was an impressive one. The choirs from many of the Anglican churches were present, and with the clergy and Bishop proceeded from St. Stephen's schoolhouse to the site singing as a processional the hymn "Glorious things of Thee are spoken." Immediately on reaching the site the XCI. Psalm was chanted. After the blessing of the foundation stone by His Lordship, the Bishop of Toronto, the Rev. Father Davenport handed the trowel to Master Gwynn Osler in memory of whose mother the wing is being built. While the stone was being laid in place the hymn, "Christ is the foundation of the house we raise," was sung and Collects were said for the Sisterhood, the Associates, those who will dwell in the Home, the benefactors, the husband and little son of her whose memorial it is, and the workmen, followed by a thanksgiving. Then His Lordship, the Bishop of Toronto, addressed the many friends of the Sisterhood present. It was somewhat unusual, His Lordship said, that a foundation stone should be laid by an infant, but it was hardly necessary to speak of the reason why it should be so in this case since the sad circumstance which led to Mr. and Mrs. Osler's gift was more or less well-known to all present. It happened too, by chance, as we say, that this day was also the twenty-second anniversary of the reverend mother's coming to Canada to begin her work. Continuing, His Lordship, said he could speak in terms of warmest praise of the work which the reverend mother and those associated with her were doing among the sick, the aged, the poor and the young, and of the thoroughness of the work done in every department. Especially did he feel called upon to speak of the Reverend Mother's and the Sister's unflinching loyalty to the Bishop. At the close of the Bishop's address the warden in a few words in the name of the Sisterhood thanked Mr. and Mrs. Osler for their gift, and on behalf of the community accepted it as a trust from God to be used in the service of His aged and lonely ones. An address was also given by the Rev. A. J. Broughall, D.D., welcoming the Sisters who are about to carry on this work in his parish. Great regret was felt at the unavoidable absence of the Rev. Canon Cayley in whose parish the Sisters first began this work and whose unflinching interest and kindness has ever been a source of encouragement to them. The ceremony was brought to a close by the Bishop's Benediction—the choirs and clergy returning to

St. Stephen's schoolhouse, singing as a recessional the hymn, "O praise our God to-day."

Brampton.—Christ Church.—The formal re-opening services were held on Sunday, August 25th, the Rev. Archdeacon Sweeney, M.A., LL.D., of Toronto, being the preacher for the day. The church has been completely renovated and repaired and is now a credit to the congregation who subscribed liberally and heartily towards the work. A memorial window to the memory of Mr. and Mrs. Jas. Nelson was donated by Miss Sara Nelson, and is placed in the north side of the building. The speaker preached in the morning from Psalm 26:8, and in the evening from I. Kings, 19:10. His sermons were deeply earnest, impressive and eloquent. Active and energetic the newly appointed Archdeacon makes his office more than a name or mere honorary title as he is interesting himself in all Church matters in the district within his jurisdiction. The congregation of Christ Church are justly proud of their pretty little church and appreciate the services of their churchwardens, who have laboured zealously to bring about the desired results in this and in other matters during their term of office.

Sutton.—A meeting of the chapter of the Rural Deanery of West York was held on Monday and Tuesday, August 6th and 7th. The Monday evening session took the form of a conference with the laity in regard to the strengthening of Sunday School work. The Rural Dean, the Rev. Geo. B. Morley, took the chair, and after the opening prayers introduced the Rev. T. W. Powell, rector of Eglinton, who is now editor of the "Teacher's Assistant" and "Sunday School Leaflet." Mr. Powell's address, which was attentively listened to, was characterized afterwards as a clear, forcible, most helpful and practical address, covering most of the difficulties to be met with in Sunday School work, and suggesting how to deal with these difficulties. A discussion ensued, the following taking part: The Rev. W. E. Cook, Miss Smalley, Mrs. McLennan, Mrs. Pugsley, and the rector of the parish. During the evening an affectionately worded complimentary address, read by the Rural Dean and signed by the Rural Dean and Secretary of the Deanery in behalf of the Deanery of West York, was presented to the Rev. J. McKee McLennan, rector of Georgina. The evening meeting closed with the Benediction, pronounced by the Rural Dean. Holy Communion was celebrated the next morning by the Rural Dean, assisted by the rector. At 10 o'clock the members assembled for business at the rectory. The Rev. S. B. Morley, R. D., in the chair. A very helpful hour was spent in the study of the Greek Testament, Ephs. 4:7, led by the Rev. T. W. Paterson, rector of Deer Park. Some discussion as to idioms followed, in which the Rev. W. E. Cooper and others took part. The subject of Church extension in the Deanery was then taken up with particular reference to the needs of summer visitors. The following resolution was proposed and unanimously carried: "Moved by the Rev. H. O. Tremayne, seconded by the Rev. T. W. Paterson, that this Rural Deanery requests the Mission Board to appoint a sub-committee to take into consideration the needs of the summer visitors on the south side of Lake Simcoe in the Deanery of West York, and that the Rural Deanery be requested to bring the matter before the Board at its next meeting. Carried." It was decided that the next meeting of the Chapter take place at Bradford, date, October 15th and 16th, 1906. After the usual votes of thanks the Chapter closed. The clergy, with the wardens and lay representatives of the parish, had lunch at the rectory, after which all were treated to a drive around the beautiful shores of Lake Simcoe. A stop was made at St. George's Church (Lake Shore) to examine the church and its unique surroundings, after which the clergy enjoyed afternoon tea with the Rev. G. J. and Mrs. Everest. All expressed satisfaction voting the summer session on Lake Simcoe a pleasant and profitable one. Letters of apology for absence were received from the Rev. Richard Ashcroft (Secretary), John Gibson, L. H. Kirkby, A. C. Watt, J. S. Broughall.

NIAGARA.

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

Hamilton.—Synod Finances.—T. E. Leather presided at a meeting of the finance and investment committee of the Niagara synod, held in

(Continued on page 585.)

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Missionary Department

DR. GRENFELL, OF THE LABRADOR.

By A. A. Chesterfield.

EDITORIAL NOTES.

There seems to be no outstanding problem affecting the expansion of the Church in this country which over-shadows the old one of developing interest and eliciting the generosity of our people for the work we have undertaken. You cannot keep up enthusiasm for ever at the boiling point. You cannot jolly people along forever with pretty air castles. You cannot appeal forever to the sentimental side of human nature without losing your hold upon sentiment and reason alike. What we have to make up our minds to, is, from henceforth to pursue a steady strong campaign of education and information, a campaign that will not only succeed in raising the necessary resources this year, but will lay the foundation for continuous giving, in years to come. This is what "The Canadian Churchman" has endeavoured to exemplify as far as possible, but performance is bound to fall far short of the will unless those most closely associated with the work co-operate in supplying the information. It may cost some time and labour to do this, but how could the time be more profitably employed? Let our men at the front put away from them the foolish idea that when they write about work they are specially interested in, they are trumpeting their own achievements. It may not be necessary to give the writer's name, but if work is being done, and other work awaits the doing then the Church at large ought to be informed for its encouragement and stimulation.

It is time we think that the Canadian Church should begin to formulate its plans for the great pan-Anglican Congress to be held in London in 1908. Extraordinary preparations are being made to have this assembly representative of the best thought of the whole Church, particularly in reference to Missionary matters. It will be important in every way that Canada should be strongly represented. Important we trust to other sections of the Church through the contribution our representatives may be able to make to the discussion of the subjects in hand. And important to the Canadian Church from the quickening of thought and interest in the large problems of life, which may result from a number of our leaders participating in such a gathering. We are not at all sure that the possibilities of that Congress have laid hold of the imagination of our people to any considerable extent. The propositions to be submitted for discussion will we understand be issued shortly when an opportunity will be given for the careful study of the same. We owe it to ourselves and to the Church at large to approach these questions in a spirit of zeal and thoroughness.

It is always interesting to hear of Dr. Grenfell whose work has appealed to a large and sympathetic constituency in the Church. Mr. Chesterfield's article gives us an idea of the man at short range. Mr. Chesterfield has been engaged in the Hudson Bay service in Labrador and spent several months in the company of the doctor.

The late Bishop Wescott, of Durham, England, gave four sons to the foreign mission field and one of these—the Rev. Foss Wescott—has lately been raised to the episcopate as Bishop of Chhota Napur, India.

The Church Missionary Society of London is the greatest foreign missionary society in the world. It has an annual income of two million dollars; it has 1,356 missionaries occupying 548 stations; 8,850 native helpers; 130,239 students in its schools; 88,889 communicants, and 307,902 adherents; 12,591 adults baptized last year; with 20,013 inpatients and 860,000 out-patients cared for.

During the summer of 1893 the R.N.D.S.M. schooner yacht "Albert" cruised along the southern part of the coast of bleak, forbidding Labrador, and one of the members of the expedition, a young medical man named Grenfell, saw the dire necessity both for a medical and spiritual adviser of these inhabitants of that coast, and decided to give his life's best work



Putting Wood on Board Dr. Grenfell's Boat, on Labrador.

to his Creator through those people. Up till that time that Mission had carried on its grand work only amongst the North Sea fishermen, and, unless I am much mistaken, it was against the wishes of the directors of it that one of its youngest doctors began the work that has since become known over a great part of the English-speaking world; but to know Grenfell is to know that no one's wishes are allowed to stand between him and what he considers right. That winter he interested friends and sympathetic people in what he had decided was to be his new field of work, and the following spring he was down with the small steambot, "Princess May"—so small a boat that pure daring was needed to navigate her through those dangerous, and in many places unknown, waters. Men who had spent years on the coast thought he was a "little bit batty," and openly prophesied that he would come to grief, but he had a supply of drugs and medical instruments, fearfully inadequate to the needs, it is true, but there was the indomitable will of the man, that, coupled with the desire to do good and benefit his fellowman, that was an asset that few people took into account. Enormous will power and energy, together with deep religious manliness that sees the good in everyone he comes in contact with, made him succeed in the work he undertook sixteen years ago; and at the present day few people in eastern America have not heard of him and his work, while scarcely one on the lower Labrador coast and east coast of Newfoundland have not met him and been the better for it. Sixteen years' of work in which his heart was in have enabled him to build up a Mission which comes in touch with many more people than any other I know of. The small "Princess May" led successively to the "Sir-



A Labrador Settlement—The Hudson Bay Company's Post at Daves Inlet.

Donald," "Julia Shun" and "Strathcona," the latter, in 1900, being a superb steel hospital yacht, so seaworthy that no storm is bad enough to keep her in port when there is good work to be done outside; and into the swinging cots of the hospital, which is situated amidships, the

most pain-racked sufferer can rest comparatively comfortably whilst the elements are fighting, almost one may say, against "the doctor." He is "on deck," for he is skipper of his craft, and is in his glory; for as he watches the gull-like ease with which his pride (the "Strathcona") combats both wind and waves, he knows that he will soon reach his destination and attain his object—medical aid to some pain-racked sufferer and spiritual aid to the soul. But hospital boats alone could not do nearly the amount of good work that Grenfell saw the need of. He must have places where he could keep the sufferers whilst under medical care, and so he began the construction of hospitals, the first at Battle Harbour and Indian, St. Anthony and Mutton Bay followed, each, as in the case of his boats, being more thoroughly equipped than the previous one. Battle and St. Anthony are kept open all winter, and it is from them that the doctors start on the conoratic trips (i.e., travelling by dog team) while carrying on their work during the winter. Grenfell stays at St. Anthony when on the coast during the winter, and it is, perhaps, there that the sterling qualities of the man may be more quickly seen. People whom he has lived amongst longest think that "the Doctor" is just about right. Help in its true sense is his tenet, not pauperization. The people around St. Anthony were very poor—one may almost say mean-spirited, and had given up the fight of life, and were content with a mere existence, but Grenfell comes along, and when I saw them last they were at least a happy community. Help by giving—though as little as possible—at first, whilst all the time teaching them to help themselves and others, led to the establishment of a co-operative store and a sawmill near by, and by keeping them employed at healthy work and healthy pleasures he has made them men. Of course, they had it in them. All those brave sons of toil who win a living, however mean, from the waters of that hard, rugged coast have many manly traits, but in many—too many—cases it requires to be brought out, and I know of no man better able to do it than W. T. Grenfell. "Make a man to be manly and true, and you make him not far from a Christian," he once remarked to me; and to have lived with him is to see how thoroughly he believes it. A thorough Christian, for, although there is not a trace of piousness in his make-up, he sees and marks God's hand in everything; and even while teaching "his boys" to box—and he is an athletic hitter—will point out Christian virtues in a way that makes the youth wish to attain them. His athletic gatherings, boxing, football, shooting or running, whichever it may be, at which he endeavours to make his youthful friends manly in order that they may appreciate and strive for Christian virtues, are the best sort of Sunday Schools, though they are held on week days, that those hardy young men could attend, and one has only to see them to know the good they do. No one knows the value of co-operation more than Grenfell, though few would be brave enough to try to instill the most elementary ideas of it into the minds of the generally ignorant inhabitants of "Dr. Grenfell's Parish"—minds that have been made suspicious of everyone by years of what one may almost call oppression by the capitalists. Springtime comes and finds them poor, in many cases destitute, but the codfish will soon be "on the run" inshore, and with a little start they can catch enough to keep them through summer and winter till the fish run again. Then the man who has some supplies, or the money to obtain them—in other words, the capitalist or "outfitter"—steps in and advances him enough to begin operations, and so obtains a mortgage on the toiler's future catch, which is taken and sold at St. John's at a very often criminal profit. To the educated mind it seems hard to believe that it would be a difficult task to convince the toilers on which side their bread was buttered, and that it was not necessary to give a percentage of the fruits of their labours to the capitalist; but remember that they were the men with money, or represented them, and on that coast, perhaps more than anywhere else, m-o-n-e-y spelt power; and take the word of one who was on the coast for over five years, and who has lived with Grenfell as well as with his parishioners, and believe that it is not the least of his achievements that he has overcome the suspicions, and enabled them to obtain all the fruits of their hard toil by gradually leading to the establishment of co-operative stores at two communities in his hundreds of miles of "parish." Their faith in him was strong or he never could have done it. Of course, in establishing the "co-ops" he trod on the corns of someone, but in the end right must win, and perhaps no ill-feeling is at present borne against him on that account, even though some hard things were at one time said about his "latest interference." He could minister to the

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sick and preach the Word to them, but to teach them to obtain their own from men who in many cases had plenty was "going too far." To one who knows "the coast" Grenfell's manly bravery is shown in the establishment of the two small but flourishing "co-ops." Keen diplomacy is also shown, for were they not established in defiance of the powers of the coast without raising too much enmity, more than would die down within a few years? To have gone at it too rashly would have ruined any work in that line. It always struck me that co-operation was strongly shown in other branches of his work. For instance, he had steamers, and required wood for fuel; he also had bags of cast-off clothing, sent by sympathetic friends at home. Wood was growing in the sheltered valleys of that bleak coast, and the inhabitants were poor, and perhaps destitute, but, instead of giving the clothing and tending to pauperize the people he wished to help, he exacted a toll of firewood for his boats whenever possible, and by doing so made the people he helped co-operate with him in his noble work by helping him to help others. The "Strathcona," with Grenfell on board, is generally the first boat from "outside" to visit the Labrador coast, sometimes pushing her way through "slob," or loose ice, in order to make the land, so eager to begin work in the northern part of his parish is Dr. Grenfell. And in the fall, when the fierce storms of that rugged coast have warned the many thousand hardy Newfoundlanders who follow the codfish back to their Island homes he is content to risk another month amongst the people, who are settling down for the winter. One fall that I remember when I cruised with him we left Indian Harbour after the last boat had left, and even then spent two months going from harbour to harbour whilst the doctor worked amongst the people who stayed for the winter—"lingerers," to distinguish them from the thousands who go from Newfoundland to fish during the summer. Some of the harbours we left only as the ice was forming, which would stay till the following spring, and we were three or four hundred miles from our destination. Even had we "froze in," I firmly believe that the doctor would have found a way out of the difficulty. He generally finds a way out of them all. For instance, when he first went up the coast in the "Princess May" he took the little boat through waters practically unknown, far north into the land of the Eskimo, trusting to his own keen observation and his life in his Maker's hands. When away north he ran the boat on a shoal, half tide out, and as the water fell she would capsize. But the way out of the difficulty soon presented itself. Jumping overboard, he supported the leaning boat with his broad shoulders, and, having set the example, his crew of two, together with himself, took it in turns to support the boat till it was "half tide in," and the boat floated on the returning waters. This illustrates his aptitude under adverse circumstances, and also his endurance. He was away so long that trip that all the wiseacres began to say, "I told you so," but after being almost given up he returned smiling and full of anecdotes of new experiences. Such is a brief sketch of the man and his work. The latter he writes about often, and all are familiar with its nature, and his sketchy, enthusiastic way of writing tells of it better than I can; but of himself—well, one wishes for more than a pen to try to pourtray him. I have tried in a faint manner, but one has to live with him to know him and his work.

AMONG AFRICAN STUDENTS.

By John R. Mott.

[The following remarkable letter from Mr. Mott has been kindly forwarded to us by Miss Caroline Macklem, of Toronto. It will, we think, be a revelation to many concerning the educational conditions among the native Africans. Ed. Miss. Dept.]

Since dictating my last letter to you a few days ago it has occurred to me that you would be glad to have me tell you about my recent visit to Lovedale, the leading native educational center of the entire continent of Africa. Whether regarded intellectually, politically, financially, or religiously, it is one of the most fruitful mission colleges in the non-Christian world. In methods, spirit and reputation it corresponds in several respects to Tuskegee in America. It is situated in Kaffraria about seven hundred miles northeast of Capetown and about eighty miles west of the Indian Ocean coast. It has in all departments nearly eight hundred students drawn from all parts of the vast territory of South Africa. I was informed by the president of the institution that there is probably not a tribe south of the Zambesi River

which is not represented in the student body, and that there are a few from the more distant regions of Central Africa. One fact showing the genuine interest of the natives themselves in this college and also an illustration of the spirit of self-reliance which it develops, is that the native students last year paid in fees over \$25,000. Other native institutions sent deputations to Lovedale to attend my meetings. Some fifty young men tramped over the mountain from Healdtown and remained until the close



Travelling in Labrador.

of the visit. Smaller delegations came from other places, besides quite a number of missionaries, native pastors, evangelists and teachers from the region round about. Although my visit at Lovedale was not a long one, lasting only about forty-eight hours, it was one of the most fruitful I have ever made. The intensity, power and fruitfulness of the meetings recall my visits at Yale in 1898, at Okayama, Japan, over four years ago, and at Oxford a year ago last winter. At each evangelistic meeting practically every young man in the college was present. My addresses were translated into Kafir by a most able native interpreter. Certain critical parts of my messages were translated by him into Sesuto also, in order to make doubly sure that my meaning be understood. There was an eagerness and earnestness about the attention of these young men which was both pitiful and inspiring. Just as the sea of faces of some of my Chinese, Japanese and Indian audiences lingers in my memory, so will the vision of three hundreds of dusky faces of Zulus, Kafirs, Basutos, Fingoes, Baralongs and other African tribes, never be forgotten. After each of my addresses the young men who had come to recognize their deep need were invited to stay behind, and I brought to bear on their minds and hearts more fully and personally the claims of Christ and sought to make plain the steps which they must necessarily take in order to experience His power. These quiet searching times which I spent with those earnest young men, groping after the true light, were at once battle-grounds and valleys of decision. One hundred and seventy-five students from Lovedale and the other institutions represented definitely and courageously indicated their desire and purpose to accept Jesus Christ as their Divine Saviour and Lord. I was assured by their



Labrador Indians.

professor that among the number were several of the strongest characters, including the son of a chief. I spent time with these converts carefully instructing them. I also had a meeting with all of the foreign and native professors where I gave suggestions how to follow up and carry forward the work already begun. Another matter to which I devoted special attention was

that of pressing upon the native Christian students their responsibility to devote themselves to Christian work among their own tribes or in other parts of Africa, as ministers, evangelists, catechists and Christian teachers. As a result, before I left, some fifty-seven of the ablest Christian young men signed the volunteer declaration indicating their purpose, if God permit, to devote their lives to Christian work. This gave the missionaries very great encouragement. When it is remembered that during the first forty years of the history of Lovedale only two hundred and eighty-seven of its students entered Christian work, it is indeed a striking fact that such a large number should, after thorough and prayerful consideration, rise up within a few days and dedicate themselves to such noble service. It is inexplicable apart from the thorough work of preparation made by the missionaries and the mighty moving of the Spirit of God, first, in the conversion of such large numbers of their fellow students and, secondly, in firing their hearts with a passion to make Christ known among their people sitting in such deep darkness. Two meetings were held with the company of missionaries and native Christian workers who had assembled at Lovedale during my visit. The principal theme of discussion was the raising up of an adequate native Christian agency for hastening the evangelization of Africa. At the last meeting with them, which came at the very close of my stay, the general conclusion reached was, as Principal Henderson of Lovedale said, that "We have been in the midst of God's working and have witnessed a wonderful outpouring of His Spirit, and it is without doubt His will that this work go forward." It was decided that the time had come to inaugurate and conduct similar work in other native colleges and schools throughout South Africa. I assured them that if they and the other educational missionaries drew up a petition to that effect, I would seek to secure for them a suitable travelling secretary to devote himself to developing a native Student Volunteer Movement, thus meeting the need of having a large army of well-qualified native workers. The measure of success already achieved by the similar movements in different parts of Asia encourages one to believe that this decision was one of unusual significance. Africa can never be evangelized by white men alone or chiefly. The climate and languages and vast number of men required and the large expense involved are all against it. Foreign missionaries are indispensable to raise up, train and guide the native workers, but the network of evangelism can never be adequately spread over the countless tribes of this great continent without what I have called an army of native teachers, catechists and preachers. In my meetings I sought to lay upon the native young men who are to enter the various forms of industry, a burden of responsibility for the Christianization of their peoples just as upon their fellow students who might decide to devote themselves to the work of the ministry or to teaching. This concerns by far the larger part of the African students. In Africa, much more than in Japan or even in India or China, it is indispensable to link close industrial enterprise with aggressive Christianity. To make a new continent of that which has been given over for long centuries to idleness, superstition, cruelty and degradation is the stupendous task which confronts Christianity in Africa. The key to the problem beyond shadow of doubt lies in securing an adequate native Christian agency. This must be enlisted and trained by the European and American in Africa. It is a great privilege to co-operate in bringing to bear upon the problem the Student Movement which has been so instrumental in helping to meet the same need in the other continents of the world.

NOTES FROM SASKATCHEWAN.

By the Rev. John Hines.

I have just returned from a visit to the Mission Stations in the Devon district, which constitutes the eastern portion of the diocese, and was until quite recently a part of my Rural Deanery. I had arranged to visit this district in June alone, and the Bishop was intending to visit it later on in the summer, but circumstances occurred which necessitated the Bishop travelling earlier than he had intended, and so it was decided that I should postpone my visit for a time and both travel together. The plan marked out was as follows: the Bishop to visit the Missions at Montreal Lake, Lac La Rouge, Stanley, and Pelican Narrows, and then come down stream to Cumberland, and I to meet His Lordship there on the 20th of July. In the meantime I was to

visit the Mission Stations in the Devon district. According to the report of the Bishop going to Montreal Lake, candidates, one, and another, were confirmed there. July 15th the Bishop was confirmed. The work of his journey the 19th of one considered to be travel the miles methods used that we should on time. so long a canoe, part time and struck steel had no cost to do so. candidates be passed kept arrived to be exact. This matter would have in a class every state coming a hoping, I avoid exact for not designs, requested time to spend with the precepts located a were una son Bay enness, bo ples, bo service a Morning eighty-or ten, in a The after sermon traders the Hu July 23 halted service presented all were mediate tered a heavy r it did Barrier and had at 7 p. The P awaitir by two from tl a bann to sha ure at Missio years we we We to Missio Doug Holy Lake up th ney w could had t third and heard

visit the Mission Stations in Prince Albert district. Accordingly we both crossed the North Saskatchewan River on the 28th of June, the Bishop going north and I west. July 1st.—At Montreal Lake the Bishop confirmed eighteen candidates, and gave Holy Communion to sixty-one, and conducted other meetings during his stay there. July 5 and 6 he spent at Lac La Rouge. This is the place where Archdeacon McKay has spent the last two summers helping his millwrights to erect a sawmill and to prepare lumber for a proposed boarding school for the Indian children in those parts. The Rev. Mr. Fraser has been in charge of this Mission for the past eighteen months. At this station the Bishop confirmed fifteen. The Holy Communion was not administered, as the Missionary in charge had given the Indians Communion shortly before the Bishop arrived. His Lordship was accompanied to Stanley and Pelican Narrows by the Rev. Mr. Fraser, the Archdeacon still remaining at his carpentering work. July 8th.—Six were confirmed at Stanley; the Communion was not administered for the reason given above. July 13th to 15th the Bishop spent at Pelican Narrows. None were confirmed, but four took Holy Communion. The work over at this place, the Bishop began his journey to Cumberland, where he arrived on the 19th of July, about one hour before me. When one considers the different directions we had been travelling during the past three weeks, and the miles we had covered, and the various methods used in transit, it seems almost a marvel that we should have met at Cumberland so close on time. The Bishop remarked afterwards that so long as our travelling was confined to the canoe, propelled by Indians, we could make time and keep our appointments, but when we struck steamboats and railways, over which we had no control, we found it rather more difficult to do so. July 20th.—We met the Confirmation candidates and examined them. Several had to be passed over, being unprepared. Candidates kept arriving at different intervals, and these had to be examined by twos and threes as they came. This made our work so much greater than it would have been if we could have met them all in a class. This same difficulty confronted us at every station we went to, and some put off their coming until the time for service had arrived, hoping, I expect, to escape our notice, and so avoid examination, but if this was their reason for not coming earlier they literally failed in their designs, and many unprepared ones were requested to wait another year and in the meantime to study their Catechism. July 21st.—Went with the Bishop in the morning to pay our respects to the different trading companies, who are located about two miles from the Mission. We were unable to transact any business at the Hudson Bay Company's store on account of drunkenness, so had to go to a "free trader" for supplies, both for ourselves and our men. We had service at the Mission at 3 p.m. July 22nd.—Morning service at 10.30. Three confirmed, and eighty-one Indians received the Lord's Supper. In the afternoon three more were confirmed, and ten, in all, were rejected on account of ignorance. The Bishop preached in the morning, and I in the afternoon. The Bishop left before afternoon sermon to conduct an English service for the traders and others across the bay. None from the Hudson Bay establishment were present. July 23rd.—Left Cumberland at 7 a.m., and halted at Birch River portage and had a short service with the Indians camped there. They presented three candidates for Confirmation, but all were rejected on account of ignorance. Immediately after leaving this place we encountered a very sharp thunderstorm, accompanied by heavy rain. We were agreeably surprised to find it did not last long. We stopped again at the Barrier at 3 p.m. and dedicated a burial ground, and had a short service with the people. Camped at 7 p.m. July 24th.—Arrived at Devon Mission, The Pas, and found many signs of welcome awaiting us. At the landing we were confronted by two nicely-arranged arches, made of branches from the pine trees, and decorated with flags and a banner of welcome. The Indians had gathered to shake hands with us and express their pleasure at seeing us again. The Bishop visited this Mission district last year. I had spent fourteen years at this Mission, viz., from 1888 to 1902, so we were neither of us strangers to the people. We took dinner with the Rev. Mr. Edwards, the Missionary in charge, and tea with Mr. McDougall, school teacher, and a candidate for Holy Orders. July 25th.—Left The Pas for Shoal Lake and Red Earth Missions, about 110 miles up the Carrot River. On our second day's journey with the canoe we saw a moose, which we could have shot without much skill if we had possessed an ordinary rifle, but as we did not we had to be content to feast with our eyes. At our third camp, and not many miles from Red Earth, and whilst engaged in our evening prayers we heard not very far before us a sudden burst of

jubilant shouting, and we could not make out what it meant, nor whom it came from. Early the next morning the mystery was solved when we "caught up" with freight boats laden with goods; propelled by a dozen or more Indians. These Indians had tracked a bear on the banks of the river, and certain of the crew had gone in search of it, and when they came in sight of the rest of the crew, bringing with them the spoils of the chase, the men left behind with the boats gave forth a sudden shout of glad welcome, which was the noise we had heard. We reached Red Earth at noon to-day after much difficulty caused by shallow water on one of the lakes. In the afternoon we met and examined the Confirmation candidates, and in the evening we had a service for all who could attend. July 29th (Sunday).—At morning service twelve were confirmed, mostly adults, from heathenism, this being the only Mission in this district where there are any heathen remaining, but those who remain are getting few in number. Twenty-eight received the Lord's Supper. At afternoon service two children were baptized. I preached at this service (the Bishop preached in the morning). After service I visited a sick man, and gave him Holy Communion. He had been unconscious for nearly a month, and had not spoken to anyone, even to his mother, but, strange to all present, when I was praying with them in the tent, "If it were God's will he might yet be able to recognize his friends before his soul took flight," and when we began to repeat the Lord's Prayer his voice was heard repeating it clearly, word for word, after us. Prayer ended, he was quite conscious, and remained so until we left the following day, so fully conscious that his friends had hopes of his recovery. July 30th.—Left Red Earth early in the morning and reached Shoal Lake Reserve at noon. Dinner over, we examined the seven candidates for Confirmation and found them well prepared. Confirmation service ended, we had Holy Communion, and I preached. Twenty-seven received the Lord's Supper. Service being over, we had a talk with the Indians about Church work, and how best to carry it on at Shoal Lake. The meeting was not a pleasant one. We found the people very exacting, discouragingly so. The meeting over, we walked about a mile and a half and dedicated the burial ground, an act which greatly pleased the Indians. July 31st.—We left for The Pas; camped half way the first night, and arrived at our destination August 1st, at 6 p.m. We saw a moose to-day not more than forty yards away, but were unable to do anything but look. We had service in the evening, at which I spoke. August 2nd.—Met the Indians and had a long talk with them. Settled the amount of rent to be paid by the Indians for land upon which their sawmill stands (it is on Mission property). I also showed the present Missionary, Mr. Edwards, the boundaries of the Mission property so that he may keep an eye upon it. The railway which is to be built to the Pas will bring with it an inrush of white settlers, and these will not hesitate to locate themselves on Mission property unless warned off. It is expected that the property will become valuable to the Church some day. The "right of way," which is now cut out, is within sixty yards of the Mission house, rather too near for a railway line to be pleasant. The Missionary, with help from a few others, gave a lunch in the open air for all comers in honour of our visit. About 200 partook of their hospitality during the day. Service in church in the evening; about 130 were present. August 3rd.—I went up to the Eddy (four miles) with Mr. Edwards and examined the Confirmation candidates there, and after a little lunch conducted a service in the school-house; about forty present, besides the candidates. I took the service and preached; Mr. Edwards read the Lesson. Service over, we had a meeting with the men, and a lay reader was chosen. On our way home I defined the limits of the Mission hay lands to Mr. Edwards. Service 7 p.m. August 4th.—Saw Confirmation candidates and attended to other business. At 2 p.m. the chief and a few of the leading men interviewed us on matters re the sale of intoxicating liquors, etc., and we were asked to help them keep out liquor from the Reserve, which subject we had already discussed at our last Synod. Paul may sow and Apollos water, but it is dishonest politics that rules the day at the present time in matters of this kind. The meeting over, I left to procure food for our men and ourselves in readiness for an early start on the Monday. Tea over, the Bishop and I went to Mr. McDougall's house to take over his furniture and other things, which were personal property, as he is leaving for white work near Lloydminster soon after his ordination. It was 10 p.m. when my day's work was done. August 5th.—Sunday morning prayer in church at 9 a.m. I read all the prayers and preached. Mr. Edwards read the Lessons; 10.30, Ordination ser-

vice. Mr. McDougall ordained deacon. Mr. Edwards preached a very appropriate sermon in English. I presented the candidates. Apart from the clergy, 171 took the Sacrament on this occasion. This is a record number for this church, and I might say with truth that it has never been surpassed in any church in the Province of Rupert's Land. When I was in charge of this mission I have had as many as 145 on a Sunday at the Lord's Table, and then on the following day I have had over thirty at Big Eddy, but on this occasion the attraction was so great that all made an effort to attend the church at the Pas. 3 p.m. Confirmation service; twenty-six confirmed. Among these were some middle-aged men, who had never been at home before when a Bishop visited the Mission; also among those confirmed some were blind, some lame, and others had an impediment in their speech, but Jesus received all such who came to Him, and had compassion upon them, turning none away; and who were we to do otherwise so long as felt their hearts were to Godward. I preached at this service; the Bishop addressed the candidates, past and present. 7 p.m.—We had an English service, conducted by the Rev. Messrs. Edwards and McDougall. The Bishop preached; I rested. The heat of to-day was most intense. August 6th.—Up at 5.30, measuring Mission house and church for shingles and paint, which I am to buy on my return to Prince Albert and send down by first flat boat bound for the Pas. Left at 8.30 for Moose Lake. August 7th.—After two hours' paddling we reached the Reserve at 10 a.m.; had morning prayer and two baptisms. The Bishop spoke first and I after. We also examined Confirmation candidates. At 3 p.m. Confirmation service. The Bishop addressed the twelve candidates. I preached in Cree; text, John 8, part of 31st and all of 32nd verse. This service over, we walked about a quarter of a mile and dedicated an addition to the graveyard. This service over, the Bishop and the School teacher walked across the portage, two miles long, and called on the trader's family. I remained behind and took evening service with sermon and gave Holy Communion to thirty-five. August 8th.—Up at 6.30; wedding at 8 a.m. and morning prayer. Next in order was a meeting to discuss with the Indians secular matters connected with the Mission. They are anxious to build a new church, the one in use being too small. We made certain conditional promises, viz., that if they would do so much we would do the rest. All seemed satisfied. We left at noon for Chema-wawin, and camped about ten miles short of that Mission. August 9th.—Up early, and reached the Mission about 8.30. At 10.30 examined the Confirmation candidates. At 1.30 p.m. Confirmation service; fourteen confirmed and three children baptized. From 3 to 5 we and the Indians discussed the work of the Mission. This station has had a resident clergyman for a number of years past, but owing to a lack of men and means the work in future will be left to the care of lay readers. These Indians, without doubt, have the best notion of Church work and what is necessary to carry it on successfully of any band of Indians in the district. In this respect the teaching of their late Missionary was not lost upon them. 6 p.m.—Had Holy Communion, sixty partaking. Weather calm, we left for Grand Rapids; paddled until 10, and then stopped on an island for supper, but the wind got up with the moon, so we had to camp for the night. August 10th.—Encountered high winds all day, and after a few miles' canoeing we had to spend the day camping on shore. Cedar Lake is about 800 miles round, it is said, and there is plenty of room in the centre and deep bays for a heavy sea to get up. August 11th.—Up at midnight and started; had fair wind and did a good deal of sailing. Stopped for breakfast at 5 a.m. Morning very cold on water. Reached Grand Rapids at noon. Examined some of the Confirmation candidates in the afternoon and evening. August 12th (Sunday).—Examined more candidates, who only came in this morning; six of those were approved and were confirmed. At morning service the Bishop addressed the candidates publicly here. Fifty-three partook of Holy Communion. In the afternoon we crossed to the other side of the river, and had service in the last new church I built before leaving the district four years ago. Mr. and Mrs. Brown, I regret to say, are about to be removed from this Mission to Lac la Rouge. They have done remarkably well during their two years' residence here. Their work shows from every standpoint; and, indeed, it is just because they are so efficient that their services are requested for Lac la Rouge. It seems very unfair and inconsiderate on the part of the authorities, not necessarily the Bishop, I think, to place a man and his wife in a Mission destitute of house, and almost of church, and then after a brief period of incessant and self-denying labour in building both house and church, and just when these had been com-

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pleted, principally by their own hands, then to send them away to undergo again their recent experience, without consulting them, just because they are willing and efficient. I say it is hard lines for the Missionary, and savours of inconsiderateness on the part of others. August 13th.—Met the Indians and had a short talk with them. All asked appealingly that Mr. Brown might remain with them, but the command had gone forth for him to depart, and, like the law of the "Medes and Persians," it could not be broken. This being the end of our missionary tour, we retraced our way back to Cedar Lake, and after two days of difficult canoeing we reached High Portage, on the south side of the lake. Here we took our passage on steamboat and ran the whole length of Winnipegosis (Little Winnipeg), 112 miles. At this point we had to remain fourteen hours, waiting for a train to take us to Dauphin. Here again we had to wait nine hours for a train bound for Prince Albert. The distance from Winnipegosis to Prince Albert is about 400 miles, where we arrived safely at 1 p.m. on August 18th. On the 19th I drove thirty-six miles to conduct service for some of the Indians immediately under my charge here. The Bishop met a letter at Dauphin the day before we reached home, telling him that one of the clergy had left suddenly for another diocese. This man had been appointed to assist me in ministering to these very people, but his departure having left them as sheep without a shepherd, I had no choice but to go out and "fill the gap."

BISHOP AWDRY ON JAPANESE CHARACTER.

It may be timely to say something about Western misapprehensions of Japanese character, for they may lead to disappointment on both sides and to a certain degree of estrangement unless they are corrected.

Let me not be misunderstood. I love, honour, and believe in the Japanese, among whom I have been living for the past nine years, and expect that their future in many lines will be greater than their past or their present, and that this will be to the great good of the world, and that the Power is fortunate which by timely and generous recognition has obtained not only their alliance, but their grateful friendship.

Yet it is true that the sudden revulsion of feeling has come when those who, not a generation ago, were thought of as pretty, interesting, artistic, little dolls or children, fantastic and whimsical, unsettled in purpose and loose in morals, dishonest in business, and cruel if you scratched through the skin, "great in little things and little in great things," have come out on the broad stage of the world, as great in design as they are careful about the minutest detail, as steady in their wide political aims as they are ready to change anything however well-established in order to further those aims, as capable of silent, united, disciplined action as they are versatile in face of a problem, or self-abandoning in a charge with the bayonet, as self-controlled in victory and tender to a fallen or captured enemy as they are unsparring while the conflict still continues.

In all history perhaps there is nothing more dramatically splendid in the way of returning good for evil than the story of the Russian cruiser "Rurik" and the Japanese "Hitachi Maru" and "Sado Maru." At the risk of telling what is well known I must repeat it in outline. It will be remembered that last year the "Rurik," with its comrades from Vladivostok, came out just in time to catch these two Japanese troopships crossing to Corea.

Was it bad shooting only, or was it unwillingness to be embarrassed with prisoners, that led to the defenceless troopships being pounded by a ship of war almost exclusively above the water-line for three hours before the "Hitachi Maru" was sunk with all hands, so far as Russian aid was concerned, and the "Sado Maru," with all hands, was left in what appeared to be a sinking condition? There can be no doubt that the Japanese, with ample excuse, believed this Russian savagery to be wilful. Yet a few months later, when the "Rurik" met her fate in those same waters, Admiral Kamimura, though still engaged with the enemy, detailed ships which saved 600 of the "Rurik's" crew; and in the recent battle in the Sea of Japan the service of the "Sado Maru" in saving Russian lives was conspicuous within a few miles of the spot where she had been left to sink with all on board.

It is only natural that in the face of such deeds as these, and the noble letters from Japanese soldiers and seamen, and the modest reports of commanders, who do great things themselves and take for granted noble ideals nobly pursued in all

who serve under them, Englishmen should suppose all the other virtues and ideals in the Japanese which would certainly be found in an Englishman who should do as they are doing. They are so admirable—so unexpectedly admirable—in many things, are they not admirable in all?

Baron Suyematsu neatly touched off the Western misjudgment, both pro and con, of the Japanese when he said something to this effect:—"Now that we have shown that we can kill 100,000 men the West acknowledges us to be really civilised. So perfectly have the leaders of Japan kept their heads while the world has gone wild in their praise!"

The fact is that in England men so patriotic would certainly be noble; men so self-restrained would almost certainly be moral; men so self-forgetting would surely be honest in trade; men so brave would scorn to tell a lie; men with such high ideals would be strongly individual, they would mould their surroundings to themselves rather than to conform to them, whatever they may be; they could be reckoned upon to remain much the same under all circumstances. We find conspicuously displayed in the Japanese those virtues which come to the front naturally where the theory of life involves individual self-fulfilment—those virtues so hard for us individualistic Western people to practise; and we take it for granted that the virtues associated with individual energy and self-dependence which are so easy to us as to become a *sine qua non* in one whom we esteem will be present also. But it is not so. The Japanese are as deficient in this group of qualities as we are in the others, and no one knows and regrets this more than the real leaders of Japan, who know both the East and the West. Happily, also, no people that I have met with are so glad to be told of their defects as the Japanese, or when they are told so ready to consider with good temper what is said with a view to amendment if they find the criticism to be just and, at the same time, not patronising, but sympathetic. I have not the slightest fear but that this paper, if it should find its way back to the Japanese press, will bring to the writer, gratitude rather than dislike by its plain speaking.

But the fact remains that in the face of the present enthusiastic and well-earned admiration for the Japanese there is reason for plain speaking lest there should come a disillusion causing each side to distrust the other through unreasonable disappointment.

It is a fact that while the Government of Japan, the leading bankers, and a very few commercial houses, which really have appreciated the higher commercial ideals of the West, are completely trustworthy in matters of business and up in the country out of reach of the "haste to grow rich" a simple honesty is to be found, such as has enabled me to build the house in which I am writing without a clerk of the works or my own presence, and on an estimate not a contract, yet in general a Japanese would value the promise of an Englishman more than the bond of a Japanese.

As I have already said, I look for greater things for Japan in the future than in the present. The nation is so docile and its leaders are so much and so steadily in earnest. They watch for those points which may be learnt from abroad to make good deficiencies in the national character. If, on the commercial side, Baron Shibusawa says that he could wish the old Samurai spirit would so grow up in them that a merchant would commit *hara kiri* from sheer shame when he found himself unable to be as good as his word; in the other great branch of morals of which I have been speaking the Government is doing all it can to tighten the bonds and to raise the ideals of married life. Unless report is greatly misled the domestic life of the Crown Prince would do honour to any Christian house, though he has never been within reach of directly Christian influences; but immemorial custom is dead against such self-restraint, especially in the Imperial family.

The fact is that, if the Japanese assimilate Western virtues without losing their own, they may be the means of raising both individual and national character, and international relations also, to a higher level than they have yet reached, to something less inconsistent with the fundamental principles of Christianity; but they are not at that level now, and if at this state English enthusiasm credits them with virtues to which they have not attained, the day of disillusion may have consequences unfavourable to the efficiency and continuity of that alliance which promises to become the best guarantee for the peace and progress of the world.

OUR PIONEER MISSIONARY.

Editor Missionary Department,—I feel sure that many of your readers will regret to learn that the Rev. J. Cooper Robinson has been called upon to leave his family in Ottawa and go out again to Japan alone. Such an experience as this is probably one of the greatest trials incident to missionary life, and only those who have been through it know what it means. I know that it is felt by many amongst us that, in view of the great need now existing in the Church of England in Canada for just such work as Mr. Robinson has been doing for the past four years—and is, I understand, willing to continue—he should have been kept in this country, if not permanently, at least until his wife would be able to go out with him. It will be recollected that at the last meeting of the Board of Management of the M. S. C. C. Mr. Robinson strongly urged that a vigorous Forward Movement should be inaugurated among the young people of the Church. The suggestion was received most heartily by many members of the Board, and a resolution to keep Mr. Robinson in Canada and set him at the work he suggested at once was moved by the Bishop of Ottawa and seconded by the Bishop of Algoma. This resolution failing to pass by a very close vote, the matter was left in the hands of a special committee till the October meeting of the Board. In view of the interest which the subject awakened it was expected by many that Mr. Robinson would not be sent out till after the next Board meeting, when the matter will come up again, but the Executive Committee have decided otherwise and so our missionary, obedient to the command of those in authority, has literally left wife and children, as well as home and native land to go out once more to Japan, where he began the foreign missionary work of the Canadian Church just eighteen years ago. I believe I may assure Mr. Robinson that he will be followed by the prayers of a host of his fellow Churchmen, many of whom would be glad to see the way open for him to return to Canada and take up the work he has so earnestly advocated, and which they feel he is the right man to undertake.

Missions,

A CHURCH ARMY MISSION TO H. M. PRISON.

A True Story.

The chaplain said, "There's one more case I want you much to see, A hardened criminal, I fear, as bad as he can be, And if I try to talk to him, he answers with a curse; It seems that all one does or says just helps to make him worse."

And so I went to No. 7. All through the Mission week I did my best to win his heart. He would not even speak. Would hardly look, but turned his back in sullen silence there. The picture of dull misery, of rage and dark despair.

A warder came along the street; there trotted by his side, His little child, just four years old, his darling and his pride. She tightly clutched in either hand a tiny bunch of flowers, A bunch of daisies freshly picked, all moist with dewy showers.

I said, "Do let me take the child with me to No. 7. I'll go and ask the Governor." Reluctant leave was given. We went along the corridor, the cell door opened wide. The convict sat with sullen face—I drew the child inside.

"Go, give the gentleman your flowers," I said; "don't be afraid." The gentleman! He gave a start. "Go out of this!" he said. "I will not have you coming here to mock me in my shame. And yet, God knows, I once possessed the right to bear that name."

"Give him the flowers," I said again. She stared with open eyes. Then held them out, not overjoyed at parting with her prize.

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I saw a change in that stern face; the hard, relentless look
Grew soft and kind, as awkwardly the childish gift he took.

The little one drew near to him, put up her rosy face,
And held out both her chubby arms to give him an embrace;
He stooped, and then he gently drew her closer to his side.
"You haven't kissed me for them yet!" the little darling cried.

"You haven't kissed me for them yet." Those words! Ah, who can tell
What memories the child awoke, what thoughts he could not quell
Of home, and friends, and bygone days of innocence and joy,
When he had played among the flowers, a glad, light-hearted boy?

When he had felt his mother's kiss, her gentle touch of love,
As he had prayed beside her knee to God in heaven above,
And as the soothing thoughts stole in to that poor broken heart,
I saw the haggard eyes grow dim, the healing tear-drops start.

"A little child shall lead them," in the sacred Book we're told;
The saying still is true to-day, true as it was of old.
"A hardened criminal," they said, "with guilt and sin defiled,"
But yet he was not proof against the kisses of a child.

—Florence Firmstone.

HOME AND FOREIGN CHURCH NEWS.

(Continued from page 580.)

the Synod Office, when the investment of the balance of the capital funds was arranged. The report of the auditors and balance sheets were presented, showing the funds of the Synod to be in a most satisfactory condition. Permission was given Ven. Archdeacon Clark to enter upon his duties as Diocesan Missionary.

St. Stephen's.—At a meeting of the congregation held on Tuesday, September 4th, at 8 p.m., to devise ways and means of erecting a church, it was decided to solicit aid from any friends who felt able to contribute to this worthy object, and commence as soon as \$500 or \$600 had been raised. The Ven. Archdeacon Clarke was present and gave some very encouraging advice, as also was the rector of the parish, the Rev. J. Fennell. It was felt that just as long as the Church was forced to use a rented hall, that the work was very much retarded, and that every effort must be made to secure a suitable building without delay.

St. Peter's.—We deeply regret to hear of the death of the rector of this parish, the Rev. Thos. Geoghegan, a notice of which will appear in our next week's issue.

Jarvis.—St. Paul's Church was crowded both morning and evening, on Sunday, the 2nd inst., the occasion being the visit of the vested choir of St. Luke's Church, Hamilton, who came nearly forty strong, with their rector, the Rev. E. N. R. Burns; their director, Mr. Walter Spencer, and their own organist, Mr. Brown. The services, which were largely musical, were rendered in an admirable manner, and in a reverent spirit. The rector of St. Luke's preached on Harvest and Labor. The offerings amounted to \$52. Labor Day was spent at the lake shore. All concerned were delighted with the experience of this the second visit of the choir to Jarvis.

Barton.—St. Peter's.—A harvest thanksgiving service was held in this church on Sunday afternoon. The Rev. Canon Henderson was the preacher.

HURON.

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

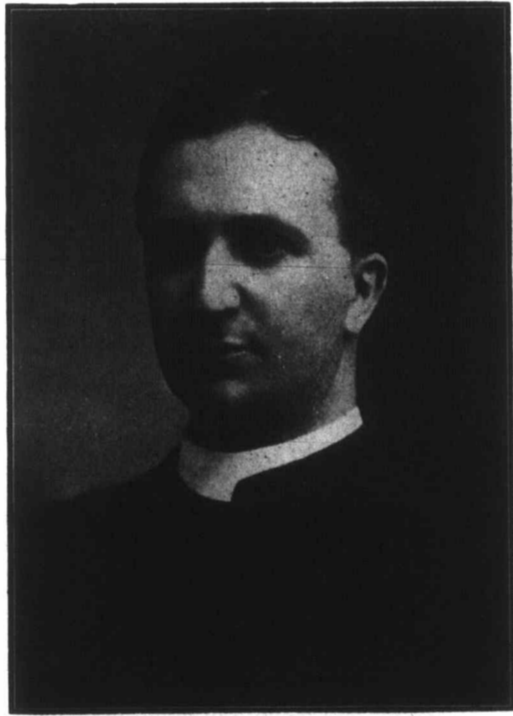
Woodstock.—New St. Paul's.—The Rev. Canon Farthing, for many years rector of this church, announced to his congregation last Sunday morn-

ing his resignation and his acceptance of the rectorship of St. George's Cathedral, Kingston, and the Deanship of Ontario. He will leave for Kingston early in December. For eighteen years Canon Farthing has been connected with New St. Paul's congregation. Seventeen years ago he became the rector, and his work here has been marked with gratifying success. As a citizen he has been prominent in all movements for the advancement of the interests of Woodstock, and especially has he been connected with Woodstock Hospital. He is at present a member of the Collegiate Institute Board. By his undoubted ability and energy he has attained a high position in the Church, and has held important offices in the diocese. His removal will be keenly felt here in the many circles in which he has moved. A meeting of the congregation was held Monday evening to consider the question of the securing of a new rector. The announcement of the resignation was received by the congregation with the deepest regret, coming as an almost complete surprise.

QU'APPELLE.

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

Indian Head.—The Right Rev. Bishop Montgomery, secretary of the S. P. G., England, spent a couple of days last week at Bishop's Court, Indian Head, where his Lordship was the guest of the Bishop of Qu'Appelle. The object of his visit was to confer concerning additional grants from the S. P. G. for extending



Rev. Canon Farthing.

mission work in this rapidly growing diocese, which is much undermanned and equally underfinanced. It is understood that a liberal grant will be recommended for this much needed work. Thousands have entered the western and northern portions of the diocese again this year; but owing to monetary straits it is impossible for the Church to keep pace with the demands made upon her.

Regina.—On Wednesday night Bishop Montgomery arrived in Regina and was a guest at the Rectory, proceeding on Thursday morning to Lloydminster, to meet the Bishop of Saskatchewan, and to look over portions of his extensive diocese; after which His Lordship will proceed to Edmonton, and tour the Diocese of Calgary. It had been intended to entertain Bishop Montgomery at a dinner party at Regina on the 3rd inst., to have enabled the clergy of the western portion of the diocese to have met His Lordship; but this function had reluctantly to be abandoned, owing to a change in Bishop Montgomery's itinerary. Efforts are being made by the rector of Regina, at the instigation of the Bishop of the diocese, to secure from the Colonial and Continental Church Society, England, a grant towards the stipend of an immigration chaplain and missionary in Regina. This is a very much needed innovation; but great care will require to be exercised in the selection of the man, this being one of those positions that can only be successfully filled by a clergyman possessing great tact, considerable patience, a fund

of perseverance, a thorough knowledge of western ways, a quick perception of character, a determination to face with cheerfulness ingratitude and resentment, a thorough love for souls, and a never-tiring disposition to be unreservedly at the service of all sorts and conditions of men, women and children at all hours of the day and night. He will have to be "all things to all men," with a knowledge of the location of western lands and towns, and a ready reply to the thousand and one questions on as many subjects which will inevitably be daily demanded of him. Bishop Grisdale may be safely trusted to choose such a clerical paragon, if obtainable. In fact, a man not possessing most of these traits would be a hindrance rather than a help. In addition to his immigration work, he would have charge of an out mission, as one church and one clergyman no longer can adequately serve the growing population of the capital of Saskatchewan.

KOOTENAY.

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

Kootenay.—The Ven. Archdeacon Beer has just returned from a month's visiting of the missions in the Okanagan Valley. The first place called at was Ducks, a part of the Grand Prairie Mission. The Rev. J. Simonds has just been placed in charge here. There are three stations, namely, Grand Prairie, Ducks and Campbell Creek. There is a small church at Grand Prairie, and services have to be held in school houses in the other places. Salmon Arm was the next place visited. This is an outstation of the Mission of Enderby. The people are building a church, chiefly by their own labour. The Archdeacon held service in an Orange Hall. He has promised to open the new church and preach the first sermon as soon as the building is ready for use. The next mission was Armstrong. This again is a new mission recently separated from Enderby. The parish is flourishing under its first clergyman, the Rev. H. King, and a good vicarage is under way. Vernon was the next parish called at. Here also a new church is contemplated. Lots have been secured and promises of cash have been made by the parishioners. The population of this town and the neighbourhood is rapidly increasing, and the Church has its full share of the new comers who are flocking into this beautiful fruit-raising district. At Kelowna the Archdeacon spent two days with the rector, the Rev. T. Greene. A Mission Room is much needed, and the near future will, we hope, see its realization. This is another of the promising and satisfactory parishes of the diocese. The Archdeacon then went to Penticton, which has recently been placed in charge of the Rev. A. N. St. J. Mildmay. The three stations are Penticton, Summerland, and Peachland, with oversight of Fairview and Keremeos. There is much driving to do, and hard work to be done here by the missionary. Owing to the population settling chiefly to the north and west of Summerland, the little church is out of reach and a new one more suitably located must be built. On his way home, the Archdeacon took the services at Revelstoke on Sunday, August 26th, thus giving the rector, the Rev. C. A. Procmier an opportunity to take a Masonic service at Vernon on that day.

COLUMBIA.

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

Victoria.—A commemorative stained-glass window designed as a memorial to the late Sir James Douglas, first Governor of the Colony, and also in memory of the six factors of the Hudson's Bay Company so prominently identified with early history of this city and Province, Messrs. Work, Tolmie, Finlayson, Grahame, Charles, and Monro, has been placed in Christ Church Cathedral. The window has been placed on the south side of the chancel of the Cathedral, opposite the seat of the Bishop. The design was executed by Mr. James Bloomfield, of Vancouver, who fired the glass at his private kiln at Spokane, while the Melrose Company of this city leaded and installed the window. The chief features of the decorative scheme of the memorial window consists of a representation of the patriarch Abraham, the arms of the Hudson's Bay Company, and those of Sir James Douglas, the former

at the top and the latter at the bottom, and the names of the chief factors of the trading company who founded the city, and who were in command of the Victoria post from the time of its establishment to the changing of the order with the development of the modern life of the city. The memorial services were held by His Lordship Bishop Perrin, and a special sermon, bearing upon the life of Sir James Douglas, was preached by the rector, the Rev. Canon Beaulands. Representatives of the Hudson's Bay Company and their families were invited to attend the service, and relatives of the late Sir James Douglas and the factors whose memory the window will also commemorate were present. The movement for the establishment of a commemorative window as a memorial to the late Sir James Douglas was begun after his death on August 2nd, 1877. A few of his friends who were members of the congregation of Christ Church Cathedral subscribed towards the placing of a window in the Cathedral. The sum subscribed, however, was not sufficient for the purpose, and the money was deposited in the bank, where with the passage of time, it accumulated to \$500. Last year the rector of the Cathedral concluded to extend the scope of the memorial to include the officers of the Hudson's Bay Company, in order that proper recognition should be given to the action of the Company in having provided for the worship of God in the territory under the jurisdiction of the Company. The first clergyman of the church was provided by the Hudson's Bay Company in 1856. A window has also been placed in the Cathedral by the Rev. Canon Beaulands to the memory of his first wife.

Personal.—The Revs. J. O. Crisp, of Portsmouth, Ont.; Canon Henchcliffe, of Red Deer, Alta., and S. Ryall, of Oak Lake, Man., have been visiting Vancouver, and assisting in services there and in the See City.

Correspondence.

BOOK OF COMMON PRAISE.

Sir,—Please inform me through your correspondence whether the compilers of Book of Common Praise are still selecting tunes for hymns, or whether the time for sending in tunes has expired.

Chorister.

AGRIPPA AND ST. PAUL.

Sir,—Allow me to offer an improvement upon the rendering of Acts 26: 28, 29. "And Agrippa said unto Paul: 'In short thou wouldst persuade me to be a Christian.' And Paul said: 'Whether in short or at length, my prayer to God is that not only thou but all who hear me this day may become such as I am, except these bonds.'"

James Gammack, LL.D.

Family Reading

THE TRANSFORMATION OF ST. HELENA.

St. Helena was a barren volcanic waste at the time Napoleon was sent there. The Englishmen were there, however, to stay and for duty, and though they had to send to St. Helena for every drop of water they used, they set about a beginning of making something grow toward sustaining life, or at least modifying its conditions. Gradually, by slow degrees but surely their efforts were successful. Kindly nature requires but little encouragement, and the dews fell and crystallized and the herbage and shrubbery spread, and little trees took root and shed their seed, and the mountain in the long course of years became largely covered, until at last this one-time waterless heap of waste products of a lifeless volcano became able to provide millions upon millions of gallons of water, which is stored in its caverns for the ships that pass to and from the Cape of Good Hope and to Australia; and beneath the shades of umbrageous terraces, high up in the cool air, the invalided soldier from tropical Africa and India and the Orient finds a restoring sanatorium which has brought back to health and life many a weary soul and stricken body. Truly there is magic in the rain and healing in the forests.—Outing Magazine.

IF MOTHER WOULD LISTEN.

If mother would listen to me, dears,
She would freshen that faded gown;
She would sometimes take an hour's rest,
And sometimes a trip to town.
And it shouldn't be all for the children,
The fun and the cheer and the play;
With the patient droop on the tired mouth,
And the "mother has had her day."

True, mother has had her day, dears,
When you were her babies three,
And she stepped about the farm and the house
As busy as ever a bee.
When she rocked you to sleep, dears,
And sent you all to school,
And wore herself out, and did without,
And lived by the Golden Rule.

And so your turn has come, dears;
Her hair is growing white,
And her eyes are gaining that far-away look
That peers beyond the night.
One of these days in the morning,
Mother will not be here,
She will fade away into silence,
The mother so true and dear.

Then what will you do in the daylight,
And what in the gloaming dim?
And father tired and lonesome then,
Pray, what will you do for him?
If you want to keep your mother,
You must make her rest to-day,
Must give her a share in the frolic,
And draw her into the play.

And if mother would listen to me, dears,
She'd buy her a gown of silk,
With buttons of royal velvet,
And ruffles as white as milk,
And she'd let you do the trotting,
While she sat still in the chair;
That mother should have it hard all through,
It strikes me isn't fair.

—Margaret E. Sangster.

THE ELIMINATION OF DOLLY.

(Written for Canadian Churchman.)
By Lilian.

Molly and Dolly Haynes sat on the bed in the little room whose windows looked out on the sunset, engaged in earnest conversation. You would scarcely have guessed they were sisters unless you had been a closer observer and noticed the sweet sisterly affection and trusting confidence that existed between them. Molly was tall and stately and radiantly fair. Dolly's plain little face had nothing to recommend it but health and innocence.

The sisters, since early childhood, had been all in all to each other. As children, two little bare-footed, sun-browned lassies, they had often been for hours engaged in such fascinating pastimes as making mud pies, or walking the rail fences that skirted the hay meadows. Hand in hand they had wandered through dewy dingles and over sunny hillsides in search of spring flowers or wild strawberries for mother; or they had ranged the distant woods and fields for hazelnuts and luscious blackberries. Often, too, they had climbed trees to get a peep at a robin's nest, or to secure a tempting prize of ripe red cherries. You see they were not much troubled by the conventionalities of life. After the day was over they would kneel side by side at their little bed and offer up their evening prayer, then, close clasped in each other's arms, would enter the fairy realm of dreams till awakened by the light of dawn or the twittering of the birds.

As they grow up into girlhood Mollie had formed the ambition to become a teacher. Thereupon Dolly determined to be a teacher, too; not because she had any special aptitude for study, for, unlike her sister, she was a slow student; and not because she had any inclination towards the teaching profession, but simply because she always followed her elder sister's lead and tried to do the things she did.

It was on the eve of Molly's departure for the High School in the city that the two girls sat together in the sunny little room they had shared since childhood; and talked of the impending change. How often they had sat there in the days gone by, and exchanged mutual confidences! Now the serenity of their quiet home-life was to be broken, and nothing could be the same again. Molly dreaded leaving the dear old home.

Every nook and corner of the house, the garden, and the orchard seemed filled with pleasant memories; and she said to her sister, "Do you know, Dolly, I never knew before what a beautiful place home is; and I really don't know how I'm ever going to get along without you." Yet her sadness was more than half counteracted by the joyful anticipation of the new life she was about to enter upon. New scenes, new friends, new studies,—what wonder that in her innocent simplicity the great throbbing city she had never seen seemed in her fancy some wonderful fairy-land.

But for poor Dolly there was no such pleasant anticipation. She felt only the pain of parting and the inexpressible loneliness that must surely follow for her. Yet for Molly's sake she tried to look bright, and to enter into her plans with more show of pleasure than she felt.

"You will be sure to write to me often, Molly?" she said once during a pause in the conversation; and Molly answered, "Of course I will write often, and tell you all about everything. And you must be sure to write me long, long letters, too, Dolly."

The September morning was clear and bright. The dew lay sparkling on the grass and on the profusion of wild aster and golden-rod that lined the roadside everywhere. The sisters stood together on the platform of the little country station as the train came puffing in. Then there were hasty good-byes and parting messages. Molly had said, "Don't any of you shed any tears when I go away. Let there be nothing but smiles and sunshine." But when the final moment came and the last kiss was given, Dolly could only press her sister's hand in silence while she choked back the tears, and Molly with difficulty managed to falter, "Write to me soon, soon, Dolly."

After the last wreath of smoke had disappeared above the tree-tops, Dolly turned away to the old home, so strangely silent and lonely now, and took up the broken thread of her daily work. As she took off her hat in the little sunset room she saw on the carpet a spray of sweet peas that Molly had worn in her hair. She picked it up tenderly, dropped on the fragrant tinted petals a kiss and a tear, and placed it within the leaves of her Prayer-Book, where it remained for many years, a sacred memento of the sunny days ere the shadows began to steal ever so gently across her path. She had never realized before how much she had leaned on the strong, brave sister, and she dared not think how empty life for her had become.

Yet for both the sisters there was the healing balm of work. Dolly's home duties were doubled now, for had not Molly charged her to "Take good care of mother?" and mother was not very strong. Beside that, school opened next week, and she must work very hard and get volumes of knowledge into her stupid little head.

Mother now became the recipient of many more confidences than had formerly been the case. Tales that before had been poured into Molly's ready ear were told instead to mother, and it would not be easy to estimate the extent of good that Dolly received from her loving sympathy and counsel.

Dolly's hands or head were constantly occupied in those days. She worked very hard at her studies. Long after everyone else in the house had gone to rest she bent patiently over some dry old school book till her head ached and her eyes were heavy and dim. Yet she always found time to write to Molly; indeed, this was almost her greatest pleasure. Though she was often cold and weary by the time her work was done, still she never neglected it. Page after page of closely written manuscript made up her weekly letter to her sister, which was often so heavy as to need an extra stamp.

Molly was happy in her new life. Her talent and perseverance soon won for her the esteem of her teachers and fellow students, while her sweet, winning ways won her many friends. During a two years' course at the High School she was in a great measure successful, and passed her examinations with much credit. But before her professional training was quite completed she had been wooed and won by a young college student worthy of her pure young heart's affection.

During her absence from home Dolly's letters to her were a never-failing source of delight. She watched eagerly for the bulky envelopes, and devoured their contents in a manner which showed how dear to her still were the humble home and its inmates far away. Her answers to Dolly, though somewhat brief on account of her limited amount of spare time, were cheerful, breezy let-

ters, describing the new life, the new friends, the new scenes, and the new adventures. How Dolly's heart began to ache for the walls of the old home, and how she began to long for the particular life of Molly's highest ter days, but in a letter of Molly's change of

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ters, descriptive of the new friends and surroundings, and the passing incidents of her city life. How Dolly prized those letters no one but herself and the pictures that looked down from the walls of her room ever guessed. By-and-by she began to notice the frequent occurrence of one particular name which designated a college friend of Molly's. He was always spoken of in the highest terms. Dolly had her own thoughts those days, but she kept them to herself. By-and-by, in a letter bubbling over with joy, came the story of Molly's new happiness, and her consequent change of plans.

Dolly was glad,—of course she was glad! Wouldn't she be glad of anything that could give her heart's idol so much joy? Yet why that pensive look in the brown eyes that gazed on the fields of snow glistening in the moonlight? Why that tear-drop that fell unbidden on the window-sill? For shame, Dolly! Are you jealous because this stranger has won the first place in your idol's heart?

Molly had a city visitor that Christmas, Mr. Barnes, or Jack as we now have the privilege of calling him, came on Christmas Eve, and remained for a few days a guest at Lakeside Farm. Jack soon won for himself a warm spot in the heart of everyone. Even Dolly's misgivings soon melted under the sunshine of his genial smile, and the irresistible twinkle of his merry eyes. On the second evening of his sojourn she frankly confided to Molly that he was the nicest gentleman she had ever met; for which Molly gave her a fervent hug.

When the happy Christmas week was ended the sisters sat again on the same white-curtained bed where we first made their acquaintance, once more conversing earnestly. Dolly's course at High School was to begin with the New Year, and this was her last evening at home. Molly was to spend the remainder of her girlhood with mother. She had insisted that the all-important day should not be set until after Dolly's midsummer examinations; otherwise she said it would interfere with Dolly's chance of success.

There were many things to talk about on that last evening, the sun and shadow of the past, and the bright hopes for the future. Dolly's misgivings as to her entry into the cold world she so much dreaded were almost put to flight by Molly's confident assurance that, "The world isn't half so cold and heartless as it is so often said to be. You will find many good, kind people wherever you may go."

After all, life is in a great measure what we make it.

"Let your truth stand sure, and the world is true; Let your heart keep pure, and the world will too."

Dolly's experience proved to be much as Molly had foretold. She met with much love and kindness everywhere. Though Dolly did not make friends so quickly as her sister, yet the members of her class were not slow to make friends with her. They were never sorry for making the first advances towards an acquaintance, for soon Dolly became a favorite with all. She studied very industriously; not from the same motive that Molly had done, a love of study, and an ambition to excel as a teacher, but she worked simply to please those she loved best. Molly's wedding was to take place soon after her examination, and she knew that her success or failure would increase or diminish the happiness of that event. She must make them happy, and proud, not ashamed of her. This was the one great motive that impelled her to put her whole strength into her work.

Dolly suffered more from home-sickness than Molly had done. Her letters from home were her greatest comfort. How eagerly she waited and listened for the postman's well-known ring on the days that she expected a letter. She was seldom disappointed. There was always a letter from mother, and at first generally one from Molly, too; but these as the months wore on grew less and less frequent.

Winter grew on apace, and at length gave place to spring. Then balmy spring in turn gave way to summer airs and flowers. Every day was bringing nearer to Dolly the dreaded examination, to Molly the hoped-for wedding bells.

On a sultry day in the latter part of June Dolly sat vainly trying to study while she listened for the postman's ring. It was nearly three months since she had had a letter from Molly, but mother never failed her; nor did she now. The postman handed her an envelope addressed in the familiar hand-writing. It was as usual a long cheery letter, full of hope and encouragement

which mother knew well how to give. At the bottom of the last page was a hasty note from Molly, which read as follows:

"Dear Dolly,—I am really ashamed of myself for not writing to you, but if you knew how very busy I am you would forgive me. I have so much to do, and, would you believe it, that precious boy of mine expects me to write at least a dozen pages to him every day; so I don't have much time for other correspondence. I will write you a good long letter when I have time.

Your loving Molly."

Dolly buried her face in her hands, and scalding tears fell on the folded sheet. "Oh, Molly, is this all you can say to me after three months? Haven't you any room left in your heart for your own little Dolly?" Her heart ached with a jealous pang, and it was in vain that she tried to resume her studies. Until late in the evening she worked despairingly at her Algebra. The figures and signs seemed hopelessly mixed and her head ached cruelly.

At last she closed her books and went to bed. Yet she could not rest, for in dreams she still toiled on. Once she dreamed that she saw Molly seated at her desk with a book and pencil busily at work. Looking over her shoulder Dolly was at first much puzzled, but soon discovered that her sister was working out the very same problem that she had tried in vain to solve; only instead of the signs x, y and z were the names Molly, Dolly and Jack. She went on to read the solution, "Elimination by Substitution," but when she saw that "Dolly" had been "eliminated" she would read no more. "That is just what they are doing," she cried, "eliminating Dolly by the substitution of Jack!" and then she awoke; but the dream still haunted her. "They are wiping me out from their hearts and thoughts," she said, "they don't want me any more."

Silly little Dolly! If she had read the solution to its close she might have seen that Dolly had only been "eliminated" for a time in order that her real value might be more easily ascertained; for so it proved to be.

From this time forth her determination to succeed grew almost to a passion. She gave herself little rest, but toiled on literally day and night. When the examination drew near her head ached constantly, and she found it extremely difficult even to think clearly. How the final testing days passed she never knew. She had a dim remembrance of a weary, aching head all day, and of long, sleepless nights, but the rest was all a blank.

Mother and daughter were sitting together in the sunny sewing room, surrounded by folds and ruffles of snowy material, when a telegram was brought in. Mrs. Haynes opened the yellow envelope with trembling hands, and read as follows:

"Dolly is seriously ill. Come at once."

When Mrs. Haynes reached the room to which she had been directed she found that Dolly's illness was brain fever, brought on, the doctors said, by over study. Day after day she raved in high delirium, sometimes about her studies or her friends, but more frequently her mind seemed to wander to Lakeside home. The name oftenest on her lips was "Molly," spoken often so pleadingly that her mother sent for her.

"That is just what they are doing—eliminating Dolly by the substitution of Jack!" These were the words that greeted Molly as she came into the darkened room.

What weary, anxious days they were that followed in the silent room,—except for the wild ravings of the sufferer and the low whisperings of the watchers. Dolly's unconscious words ere long brought Molly to a sense of her cruel neglect of her sister; and the thought of how she had wounded the tender, loving heart brought many a pang of deep remorse. She longed to ask Dolly's forgiveness and prove to her the sincerity of her love.

A crisis came, and Dolly lived. From that time forth she gradually gained strength, and after a while was well enough to be taken home. Those were happy, halcyon days for Dolly. It was so beautiful to rest and be taken care of; with no troublesome problems to worry her tired brain. Molly hovered around her couch like a humming-bird around a flower, and showed in a thousand little ways that the poor, deluded little sister still held as large a place in her heart as ever. The wedding, of course, had to be postponed, and Molly insisted that it should not take place until Dolly was strong enough to be her bridesmaid.

In a few weeks news came that Dolly had passed her examination with high honors. This was a surprise to everyone, but more than all to Dolly.

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The day finally decided upon for the wedding was early in September. It was an ideal day, just such a one as that other on which had come to the sisters the first grief of separation.

The simple ceremony in the little church was beautifully solemn and sweet. The young bride looked radiantly beautiful in her bridal dress of white. Natural flowers were her only adornment, and these were delicately-tinted sweet peas. They were wreathed in the coils of her golden hair; they were festooned around her shoulders, and held her long white veil in place. She carried in her hand a magnificent bouquet of choice hot-house flowers, the gift of her lover. The effect was pleasing in the extreme.

Dolly's dress was of pale blue, adorned with dark velvety pansies. Nothing could have been more peculiarly becoming; and looking at the pale, sweet face and graceful figure you wondered that you had ever thought her plain. All that was pure and good in her soul seemed of late to have been blossoming in her face. It was a face that little children, not the critical world, would have called beautiful.

The solemn marriage service, the kisses and loving congratulations and the quiet wedding dinner were all over; and Molly, arrayed in her neat travelling dress, stood ready to start on her bridal tour. She knelt by the side of Dolly's couch (for the excitement had wearied Dolly), and kissed her tenderly.

"O Dolly!" she said, while the tears trembled in her eyes. "If you could only come with us too my happiness would be complete. But I will write to you every day without fail, and tell you all about our travels." And Molly kept her word.

A year has passed. Molly and Dolly stand together in the sunny parlor of Molly's city residence, looking out over the wide expanse of the blue Ontario. Molly is as fair as ever. Dolly's cheeks have now a faint tinge of pink, but she has scarcely yet regained her old-time vigor. She has given up all thought of following the vocation for which she had no natural fitness or inclination, and finds a golden opportunity for a useful life in the peaceful confines of home. She is now enjoying a short holiday with her sister. The door opens, and Jack, handsome and merry as ever, comes over to the sisters, and passing his arm caressingly around both, says laughingly:

"Exchanging confidences as usual?—I think I shall soon be jealous."

"We were only talking of how Dolly was eliminated," answered Molly smiling.

Facts About Canada and its Art Piano, by Frank Yeigh, Toronto, Gourlay Winter and Leeming.

This is a beautifully printed publication illustrating various styles of pianos sold by the enterprising firm who publish the pamphlet, including a frontispiece portrait of the members of the firm and having interspersed in its pages many fine illustrations of Canadian enterprise, industry and scenery, together with a large amount of valuable information relating to resources, industries and progress of the Canadian people.

—The Rev. S. J. Nightingale, an English Church Missionary in China, writes: "Whereas in 1840 there were but six known Protestant converts to Christianity in the whole of the Chinese Empire, the number now has grown to 250,000."

WHERE IS YOUR HEART?

One day after I had been using my plow, I left it out of doors over night. When I unhitched from it, the steel of the share was as bright as a new silver dollar. The next morning it was covered with a coating of rust. The shine was all gone. Just that one night of lying with its bright face upon the cold ground had taken away all the lustre of the steel.

Sometimes we think we may lie with our hearts close to the world and still keep true to Jesus. There is much about this old earth of ours to attract. Its pleasures are for the moment so alluring! Its charms so attractive! So we press our hearts down to earth's bosom, saying to ourselves, "It is only for the moment. To-morrow we will go on again. To-night we must let joy have its free course." But what does the morning bring? What but suffering and a sense of irreparable loss! The shine of the share is gone and we cannot get it back. We may repent. We may shed the bitterest tears. The rust has eaten its way into our hearts and its work remains.

What a wonderful fact it is that when we neglect God's word, if only for a little while, our lives suffer for it! The duty left undone "just for this once" makes it harder ever afterward to wear the harness. We have worn it so long that its straps and buckles rest easily upon us. It seems as if we had lost something when we lay them aside. But after we have once slipped it off how the pieces cut into us! The yoke that was easy now seems heavy indeed. The world presses harder now. The tempter says, "Let it go. Don't take that hard burden up again. Come with me. I will give you pleasure to your heart's content."

There is only one place where the true Christian may safely rest his head, and that is where John the beloved rested his, on the bosom of the loving Lord.

I thought I could get along without reading my Bible this term. I knew my room-mate did not care for the Word. I did not like to make myself disagreeable to him by reading my book and having my evening prayers. But now I see how terribly mistaken I was. I have lost so much of joy; so much of the help I needed so sorely! And then, too, I might have won my friend for Christ. The chance is gone, and gone forever.

This is a sad story of the loss which comes from living away from Jesus. We cannot do it. Day by day there must be the closest communion between us and the Master. The vine which is cut off from the parent stem quickly withers and soon lies a dry, dead and worthless thing.

Do we feel that we are to-day in danger of losing the touch of the life that makes men pure and true and holy? Have we by our own act cut ourselves off from the vine? If we are thus severed, we ourselves, not Christ, must bear the blame. But what is the thing to do? Just to cry out to Him to take us back again before sin and neglect have done their work and we are beyond hope of recovery. Before the life-current has ceased to flow, let us hasten to come once more into close touch and vital relation to the great heart of the Master, never resting until we feel the warm current of His life surging through our hearts. So, and so only, may we feel again the joy of the Christ-life.

THE BISHOP OF LONDON ON PRAYER.

The Bishop of London, preaching lately at the annual service of intercession and thanksgiving on behalf of Foreign Missions which was held in St. Paul's Cathedral took for his text the words: "Ye that are the Lord's remembrancers take ye no rest and give him no rest until he establish and until he make Jerusalem a praise in the earth." Dealing with the questions why and how we should pray and intercede, he said that his experience during his Lenten Mission was that numbers of people who came to church had no reality in their prayers, because they had never faced the question why they should pray. His answer was that men prayed because there was in them a deep inherited instinct which made them pray. They were most natural when they prayed. The second reason for prayer was the voice of authority. He appealed to the vast audience of praying people before him, and asked them if they had not in their experience got a third answer to give to the question, "Why should I pray?" They were able to say that they began in consequence of instinct, they went on because of authority, and they prayed now because they knew that their fellowship was with the

CANADIAN CHURCHMAN

[SEPTEMBER 13, 1906.]

Father and with Jesus Christ. One or two might make a mistake, but millions could not be wrong. Dealing with the conditions of the effective action in prayer the Bishop pointed out that the first condition was faith. The second condition was unselfishness. It was the miserable, selfish prayers we uttered which dragged prayer down. The third condition was loyalty. On what conditions might we use the name of Christ? He trusted us to use His name on the understanding that His honour was our honour, that His interest was our interest, and that we looked at things from His point of view.

"SOMETIME."

Sometime, when all life's lessons have been learned,

And sun and stars forever more have set,
The things which our weak judgment here have spurned,

The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,

As stars shine more in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me:
How, when we called, He heeded not our cry,
Because His wisdom to the end could see.

And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink.

And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh, do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.

If we could push ajar the gates of life
And stand within and all God's working see,
We could interpret all this doubt and strife,
And for each mystery would find a key.

But not to-day, then be content, poor heart!
God's plans, like lilies, pure and white unfold,
We must not tear the close-shut leaves apart:
Time will reveal the hidden cups of gold.

And if through patient toil we reach the land
Where weary feet, with sandals loose, may rest,
Then shall we know and clearly understand—
I think that we shall say, "Our God knew best!"

—Bishop Huntington.

SIMPLE TENDERNESS.

There is no more beautiful characteristic of human nature than tenderness. To be tender and sympathetic does not mean to be changeable and irresolute. Indeed none but a brave, strong heart is capable of being tender.

The little babe is lulled, not forced or scolded to sleep. The sweet, gentle voice of the mother has more power over her little ones than all the threats and whippings she could give. And we never wholly outgrow the child in our natures. Hence Christ says to us all: "Be ye kind one to another, tender-hearted, forgiving one another, even as God also in Christ hath forgiven you."

The story is told of a mother, who in bitter grief, was trying to soothe her dying child. She told of the glories of heaven, of the brightness glowing all around, of the angels with shining faces; but the little one stopped her, saying: "I don't want to go there; the light hurts my eyes." Then she spoke of the harpers playing on the golden harps, and of the great numbers who sing the songs around the throne above; but the child only said: "Mother, I could not bear the noise, my head hurts so." Grieved and disappointed at her failure to speak words of comfort, she took the little one from its restless bed, and enfolded it in her arms with all the tenderness of a mother's love. Then, as the

little sufferer lay there, near to all it loved best in the world, conscious only as its life ebbed away of the nearness of love and care, the whisper came: "Mother, if heaven is like this I want to go there."

Every human heart longs for tenderness; and our heavenly Father, who better than any other knows our need, says: "As one whom his mother comforteth, so will I comfort you." Doctor Trumbull has said: "The wider and the deeper our experiences of the world the fuller is our realization of the superiority of this blessing, and the keener is our sense of its rarity."

KEEP GROWING.

Do not stop studying just because you have graduated. Do not lay out so much work for yourself—as most graduates do—that you cannot complete any of it, but resolutely determine, at the very outset, that you will devote at least a few minutes a day to self-improvement. Do not let a day pass without at least a glimpse at a good book. Try to treasure up a bit of poetry, a helpful maxim or motto, a little history, or something else, which will exercise the mind so that it will not stagnate.

Whatever you do, determine that you will keep out of ruts. You have plenty of examples about you, of men and women who have graduated with as much determination, perhaps, to keep up their studies, as you now have, and yet have dropped into the worst kind of ruts, letting all the beauty and poetry die out of their lives.

Many great men, like Darwin, have been suddenly surprised, in their old age, to find that their passionate love for poetry, for music, and for works of art, has practically disappeared for lack of exercise.

Whatever may be your vocation in life, resolve that you will not get into a rut; that you will keep growing; that, when you retire from the active duties of life, you will have something to retire to, and not feel utterly lost and alone in the world when your regular occupation is gone.

THE THING WORTH WHILE.

I know that many of you are puzzled to know in what direction you can start to help Christ to help the world. Let me say this to you in that connection: Once I came to a crossroads in the old life and did not know in what direction God wanted me to help hasten His kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or class room, or on the street, did not matter at all. "My meat and drink," Christ said, "is to do the will of Him that sent Me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home as long as we are sure we are where God puts us.—Henry Drummond.

IN THE BRIGHT DAYS.

We need Christ just as much in our bright, prosperous, exalted hours as in the days of darkness, adversity, and depression. We are quite in danger of thinking that religion is only for sick rooms and funerals, and for times of great sorrow and trial—a lamp to shine at night, a staff to help when the road is rough, a friendly hand to hold us up when we are stumbling. This is not true. Jesus went to the marriage-feast as well as to the home of sorrow. His religion is just as much for our hours of joy as for our days of grief. There are just as many stars in the sky at noon as at midnight, although we cannot see them in the sun's glare. And there are just as many comforts, promises, divine encouragements, and blessings above us when we are in the noons of our human gladness and earthly success, as when we are in our nights of pain and shadow. We may not see them in the brightness about us, but they are there, and their benedictions fall upon us as perpetually in a gentle rain of grace.

—Be kind, if won't cost you as much as it will to be cross, disagreeable and mean.

ROWLEY—
Eleventh Sunday
James the Apostle
Canon Ellegood
Tr of Owsley R
Montreal, Que
Godmothers, M
and Miss Mary

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BAPTISM

ROWLEY—On the 26th of August, 1906, the Eleventh Sunday after Trinity, at the Church of St. James the Apostle, Montreal, by the rector, Rev. Canon Ellegood, D.C.L., Grace Richardson, daughter of Owsley Robert and Mabel Treacher Rowley of Montreal. Godfather, W. H. Rowley, Ottawa, Ont., Godmothers, Mrs. J. C. Farthing, Woodstock, Ont., and Miss Mary M. Richardson, Louisville, Ky.

British and Foreign.

The amount contributed to the fund which is being raised for the establishment of the new Diocese for Suffolk now exceeds £10,000.

Lord Mount Stephen has sent a cheque for £400 to make up the fund for the Essex and Herts Bishopsrics to £30,000, and the fund now actually exceeds that amount.

Lord Stratheona has given £1,000 to the Essex Bishopric Fund. In an accompanying letter to the Bishop of St. Albans he expresses his satisfaction at the success which is attending the scheme.

Mr. Andrew Carnegie has promised £200 towards a new organ for the parish church, Prestatyn, North Wales, which has just been enlarged to accommodate the growing influx of visitors.

In aid of the special forward movement in connection with the Church of England Waifs and Stray Society, a sum of £2,000 has been given by the Earl of Leven and Melville for the purpose of providing an additional home for little boys.

A start has been made with the erection of the spire of St. Stephen's Church, East Twickenham. The spire is to cost about £2,000, and its erection is to form a memorial on the part of the parishioners to the late Prebendary Murdoch Johnston, vicar of the church for twenty-five years.

An interesting addition has recently been made to the collection of relics in the library of St. Paul's Cathedral in the shape of the waistcoat worn by Sir Christopher Wren. The history of the garment is well-known to those to whom it recently belonged, and Dr. Freshfield, the donor, can guarantee it as genuine.

The Rev. T. B. A. Saunders, Vicar of Thornthwaite-cum-Brathwaite,

United Empire Bank of Canada

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General Manager.

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Bankers and Brokers
CONFEDERATION LIFE BUILDING,
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WITH YOUR MONEY SAFELY DEPOSITED

in an institution of undoubted responsibility like The Bank of Toronto, you will be spared the anxiety and risk inseparable from having cash where crime or accident may in a moment make away with the

SAVINGS OF YEARS

THE BANK OF TORONTO

INCORPORATED 1855.

Capital, - \$ 4,000,000
Rest, - - 4,400,000
Assets, - 35,000,000

HEAD OFFICE: TORONTO, ONTARIO.

Interest Paid on Savings Deposits

Keswick, has accepted from the Bishop of Newfoundland preferment to the rectory of the cathedral church and parish of St. John's, Newfoundland. Mr. Saunders will leave England at the end of October.

The Bishop of London has promised to visit Harlesden on September 13 for the purpose of dedicating the completion of the nave of St. Matthew's Church. The now completed church has cost upwards of £10,000, and this large sum has been raised in less than five years, mainly through the strenuous exertions of the vicar, the Rev. G. H. Newton, M.A.

A stained-glass window has been placed in the north aisle of Brampton Bierlow Church, in memory of the late Mr. J. B. Wigfield, of Newhill Grange, West Melton, who held the office of Vicar's Warden at the church for thirty-five years. The window was subscribed for by parishioners and friends, and was dedicated at a special service by the Rev. W. H. F. Bateman, Rural Dean of Wath.

Lord Plunkett, Governor of New Zealand, presiding over a public meeting in the Missions to Seamen Institute at Wellington, commented on the splendid building provided for sailors of all nationalities frequenting that harbor, which has only been surpassed, in ports abroad, by the Seamen's Church and Institute at Capetown, and on the spiritual care taken of the crews afloat as well as ashore.

Under the will of the late Mr. William Imrie, formerly of Ismay, Imrie & Co., owners of the White Star line, the Liverpool Cathedral Fund will benefit to the extent of £100,000. This will not, however, be available until the death of the testator's daughter, to whom he bequeaths the interest on his estate, which is valued at £300,000. Upon her demise the residue of the estate will be devoted to the object mentioned, in addition to several other Liverpool charities and institutions.

The Collegiate Church of St. Peter's, Wolverhampton, which dates from 994, is being partially restored.

Special attention is being devoted to the beautiful square central tower, which is 120 feet high. The west approach to the church is also to be laid out as an open space, under a scheme originated by the Mayor, who is a nonconformist. The estimated cost of the improvements is £3,000. The cost is covered by voluntary subscriptions, and only £750 remains to be raised.

The organ at St. Luke's Church, Liverpool, which has been rebuilt at a cost of £1,000 by Miss Willox as a memorial to her brother, the late Sir John Willox, will be dedicated by the Bishop of Liverpool on the 19th September, and the formal opening service will be held on Sunday, the 23rd September, when Dean Lefroy, of Norwich—who during the time he was vicar of St. Andrews, Renshaw street, Liverpool, was a close personal friend of Sir John Willox—will preach morning and evening.

It is proposed to restore the fine old parish church at Dunchurch, according to plans already approved by the parochial church council. The scheme provides for the unsightly galleries to be removed, seating accommodation in a new choir aisle, for new flooring and roofing throughout, and for extensive repairs to the outside of the fabric. The whole work is estimated to cost £3,000, towards which sum the following contributions have already been promised: The Duke of Buccleuch, £1,000; the Rev. W. Earle, £1,000; Mr. F. G. Arkwright, £100, and Mr. J. Lankaster, £300.

The work of restoring the Parish Church at Llanarmon-yn-Yale is being vigorously pushed forward, and already the fine old edifice has been provided with suitable heating apparatus, the gift of Mr. Carstairs Jones, of Gelligynan, who is also generously defraying the cost of the general restoration and beautifying. In addition Mrs. Carstairs Jones has contributed a handsome carved oak lectern, a new altar cloth, and other necessities, while the parishioners and visitors are making a combined effort to provide funds for new books, adequate lighting, and other minor expenses in connection with the movement.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it.—Henry Drummond.

The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.



FURRIERS

To H. M. H. R. H.
QUEEN ALEXANDRA PRINCE OF WALES

You may order your Furs from "Renfrew's" with every assurance that they will be satisfactory, for we make no garments that are not of good quality.

To sell these furs at a very moderate price has always been the aim of this house. As an instance, take our fur-lined cloaks. We import the cloths direct from England and France. The fur trimmings and linings we purchase from the trappers of this country, and from the principal fur centres of Europe. Our own workmen attend to the making, so you pay but one advance over the first cost of the raw material, our own fair working profit.

This applies to every fur article we sell. The output of our factories in Quebec and Toronto is very large, enabling us to buy to good advantage not only the pelts, but all other materials incidental to the making of fur garments.

Let us send you our catalog of Fur Fashions for 1906-7.

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We have a large line of bookcases in stock which we are selling at factory prices to clear at once.

In all sizes in Quartered Oak, finished in Golden Oak.

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Tiny Babies

grow into big, rosy, sturdy children on Nestlé's Food. It agrees with baby's delicate stomach—nourishes baby's fragile system—protects baby against colic and cholera infantum—and brings baby safely through the dreaded "second summer."

Nestlé's Food

is a perfect substitute for mother's milk.

Write for a FREE SAMPLE—enough for 8 meals.

THE LEEING, MILES CO., LIMITED,
MONTREAL

Children's Department.

HITHERTO.

Every year has brought its flowers,
Days of sunshine, times of showers,
Stars have shone in every night,

Every dawn has had its light,
Every summer has made glad
All the world in beauty clad,
Every harvest has brought food,
Every day proved God is good,
Hitherto.

Longing hearts have aye been blest,
Weary hearts have found their rest,
Loving hearts have aye been loved,
Aching hearts some ease have
proved,

Timid hearts have found some cheer,
Every heart held someone dear,
Praying hearts have aye been heard,
Saddest hearts with some joy stirred,
Hitherto.

Every worker must have won
Good reward for work well done,
Each poor singer in the throng
Has some gladness in his song,
Every sower though he weep,
Has a time to sing and reap,
And though some have known life's
pain,
None has said he toiled in vain,
Hitherto.

Every life from God has had
Something given to make it glad;
Even on the plainest face
There's a touch of winsome grace.
He who has the darkest lot
Knows that God forgets him not.

AN EXTRAORDINARY SALE —OF— NEW ORGANS

We have purchased the entire stock of **Sherlock-Manning** organs shown at the Toronto Exhibition this year. Several styles show complete changes in design of case, and, therefore, our ware room stock of these organs, which two weeks ago represented all the latest styles, are now not according to catalogue. We have therefore decided to clear them out at once and offer them at a considerable cut in price. The number is limited and an immediate order is advisable.

The **Sherlock-Manning** Organs are the finest reed organs made in Canada to-day, both in tone quality, durability of action and finish and design of case. This is our judgment after experience with many different makes.

- 1—5 octave parlor organ in handsomely polished walnut case, with lamp stands, handles and swinging fall board, extension top, which is panelled and canopied; has bevelled British plate mirror, mouse proof pedals, 8 stops, 2 sets of reeds in the treble, one in the bass, grand organ and knee swell, height 8 feet 8 inches. Regularly \$85. Now \$59
- 2—Chapel organ in attractive walnut case, 5 octaves; has lamp stands, handles and rail top and finished back, allowing organist to see over the organ, 13 stops, 2 sets of reeds throughout, vox humana, grand organ and knee swell. Regularly \$90. Now \$62
- 3—Piano case organ in walnut case, full length music desk, attractively carved panels, mouse proof pedals, 13 stops, 2 sets of reeds throughout, couplers, vox humana, 2 knee swells, height 4 feet 8 inches. Regularly \$110. Now \$83
- 4—Same organ as No 3, but with fancy mirror top. Height 5 feet 10 inches. Regularly \$115. Now \$87
- 5—6 octave piano case organ in extremely handsome case, double veneered in circassian walnut, finished like a piano throughout, full length music desk, mouse proof pedals, 13 stops, 2 sets of reeds, etc., couplers, 2 knee swells. A particularly rich, sweet toned organ. Regularly \$130. Now \$94
- 6—New style of organ, built on the latest art design in organ construction; has double folding fall board and continuous hinges, delicately carved trusses, easy pumping mouse proof pedals, 7 octaves, 13 stops, 2 full sets of reeds, etc., etc., height 4 feet 7 inches. Regularly \$150. Now \$110
- 7—Cathedral organ for good sized churches, finished in finest quarter cut oak; of Gothic design; has 19 stops, with 9 sets of reeds and sub bass; has a variety of reed combinations; seldom equalled; contains 2-in., 4-in., 8-in., and 16-in. reeds; a splendid instrument. Regularly \$160. Now \$120

TERMS OF PAYMENT.

Organs under \$50—\$10 cash and \$3 per month.
Organs over \$50—\$10 cash and \$4 per month.
A discount of 10% off these prices for cash.

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Use a package and you will not be satisfied
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Prices—25, 30, 35, 40, 50 and 60 cts. per lb. in lead packets

T. H. ESTABROOKS, ST. JOHN, N. B. WINNIPEG.
TORONTO, 2 WELLINGTON ST., E.

Each has had more smiles than tears
In the story of the years,
Hitherto.

Therefore let us all be strong,
Marching forward to our song.
God, who blessed our yesterday,
Will not fail our new to-day;
Patient, mighty, loving still,
Blending all things to his will,
He is evermore the same,
Blessed all who trust his name,
As hitherto.

Every child of his shall be
Guided, guarded, happy, free;
Every one shall taste the bliss
Of faithful friend and tender kiss,
Of sheltered home and flowery sod,
Of hope and peace and love of God,
Of useful labor, blessings given,
Joy on earth and hope of heaven,
As hitherto.

CINDER AND THE HAT

As Cinder walked into the parlor on his way to the softest chair in the room, he was surprised to see a strange looking object lying on the floor.

It was Dorothy's new leghorn hat, trimmed with pink rosebuds and white silk ribbons; but Cinder did not know just what to make of it, for he was only a kitten.

Slowly he crept up to the queer looking thing, and, putting out one gray paw, touched it softly—then he jumped back. Perhaps he feared that it would bite.

But the big hat with the pink rosebuds never moved from where it lay on the floor. Cinder came nearer and sniffed at the pretty buds and the green velvet leaves.

Then he started toward the big easy chair. After all the queer thing was not good to eat. But a breeze, coming through the open window, fluttered the white silk bows till they seemed to be alive. And Cinder pounced on the hat—maybe it was made to play with.

He clawed the ribbon and worried the pink rose buds, tearing them with his sharp teeth, and chewing the rub-

ber stems while the poor buds nodded helplessly.

Cinder forgot about the easy chair, and became so excited in his play that he dragged the hat around the room, kicking it and biting it, crush-

A TRIAL PACKAGE.

Of The Wonderful Pyramid Remedy
Is Sent By Mail to Every one to
Test Thoroughly Free of
Charge.

"I have tried your pile cure and find them all you recommend them I am very thankful to you for ever putting them within my reach, for I have had one box and I have not used all of them yet, and I feel like a new woman to-day, and I tell everybody about them. When I started them I could not walk across the floor, but now I can do my work all right. My work was a burden to me before I started them, but I can tell you that I can work much better now. You can rely on me. I will tell everybody about Pyramid Pile Cure. Yours sincerely, Mrs. J. Bond, 33 Pears Ave., Toronto, Canada.

Or if you want to prove this matter at our expense, before purchasing, send your name and address to the PYRAMID DRUG CO., 52 Pyramid Building, Marshall, Michigan, and receive a sample packet free by return mail.

The use of the wonderful Pyramid Pile Cure avoids the danger and expense of an operation. You cure yourself with perfect ease, in your own home, and for little expense.

Gives instant relief, heals sores and ulcers, reduces congestion and inflammation, and takes away pain and itching.

After you have tried the sample treatment, and you are satisfied, you can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it, send us the money and we will send you the treatment at once, by mail, in plain sealed package.

FAVORABLY KNOWN SINCE 1826. BELLS
HAVE FURNISHED 50,000
MURCH, SCHOOL & OTHER
G. MENEELY & CO. PUREST, BEST
WATERLIET, N.Y. GENUINE
CHIMES, ETC. CATALOGUE & PRICES FREE

CHARCOAL KILLS BAD BREATH.

Disagreeable Odor Arising From Indigestion or From Any Habit or Indulgence, Can Be Instantly Stopped.

Sample Package Mailed Free.

Other people notice your bad breath where you would not notice it at all. It is nauseating to other people to stand before them and while you are talking, give them a whiff or two of your bad breath. It usually comes from food fermenting on your stomach. Sometimes you have it in the morning,—that awful sour, bilious, bad breath. You can stop that at once by swallowing one or two Stuart Charcoal Lozenges, the most powerful gas and odor absorbers ever prepared.

Sometimes your meals will reveal themselves in your breath to those who talk with you. "You've had onions," or "You've been eating cabbage," and all of a sudden you belch in the face of your friend. Charcoal is a wonderful absorber of odors, as every one knows. That is why Stuart's Charcoal Lozenges are so quick to stop all gases and odors of odorous foods, or gas from indigestion.

Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you've eaten. Then no one will turn his face away from you when you breathe or talk; your breath will be pure and fresh, and besides your food will taste so much better to you at your next meal. Just try it.

Charcoal does other wonderful things, too. It carries away from your stomach and intestines, all the impurities there massed together and which cause the bad breath. Charcoal is a purifier as well as an absorber.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact, the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. These two things are the secret of good health and long life. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c. box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 60 Stuart Bldg., Marshall, Mich.

ing the crown, making slashes in the pretty bows, and scattering the pink rosebuds over the carpet.

When the kitten tired of playing with the hat, he curled up like a gray ball in the crumpled crown and went to sleep.

"Sakes alive!" cried Aunt Eleanor, as she came into the parlor, "where did Cinder find this old hat?"

Dorothy was with her. "Why, Aunt Eleanor, it's my new leghorn hat. O dear! O dear!"

"But how did Cinder get your hat, Dorothy?"

"I guess, auntie, it must have been on the floor."

"Didn't you hang up your hat?"

"No-o-o, I just came to the door and flung it in. I didn't s'pose that anything could happen in the parlor. Can't you straighten it out, Aunt Eleanor?"

"No; it can never be worn again; I shall put it in the rag-bag," said Aunt Eleanor, as she picked up the ruined hat. "You know, Dorothy, I have told you again and again not to throw your things about."

"But I forgot to hang it up. I was in such a hurry to play," answered the small girl.

"Well, this will be a good lesson; it will help you to remember."

And that is the reason why little Dorothy had to wear her old brown sailor hat to the party the next afternoon.

AS THE COWS GO.

Children who have followed the cattle over hill and dale in feeding time, will appreciate this Japanese story, which comes from the pen of the late Sir Edwin Arnold. He wrote:

"Japanese gardeners have carried their art farther than we have carried ours. A landscape gardener in Japan is esteemed highly. He is looked on quite as we look on a painter or a poet. And the Japanese gardeners are truly remarkable men. I was riding with one of them one day near Kyoto, and we came to a steep hillside.

"Tell me," I said, 'how would you plant a road to the top of that difficult hill?"


"I think," he said, smiling humorously, 'that I would first turn some cows loose and see how they got up.'"—The Boys' World.

A REFLECTED FAULT.

It is often true that the failings we criticize with utmost freedom and severity in our friends are but duplicates of our own faults. We are, however, singularly blind to these same defects in our own characters, and we are most uncharitable in our criticism of failings that would become apparent to us as harmful possessions of our own, if we ever took

"Not for an age, but for all time"

The **ELGIN** WATCH is the world's timekeeper



Every Elgin watch is fully guaranteed. All jewelers have Elgin Watches. An interesting, illustrated booklet about watches, sent free on request to **ELGIN NATIONAL WATCH CO., Elgin, Ill.**

IMPERIAL MAPLE SYRUP ALWAYS SATISFACTORY

Ask your dealer for Imperial Maple Syrup. Do not allow him to substitute an inferior article because it is cheaper.

ourselves to task for our own shortcomings.

"I don't like Hattie B— at all," Mabel said in an irritable tone, to her mother.

"Why not?" was the reply. "Oh, she's very sarcastic; and, if there is anything I do dislike, it's sarcasm!"

A few moments later Mabel's brother exclaimed in a tone of triumph:

"Hurrah! I have every one of the ten examples in arithmetic given me for my home lesson!"

"Oh, how very smart we are!" said Mabel, in a tone of extreme irritation, caused by the fact that none of her problems were solved and she doubted if she could get them.

Five minutes later her sister Marion held up a hat she had been trimming for herself, and said brightly:

"There! I think that looks very neat and pretty, don't you, Mabel?" "Oh, it's a perfect work of art!" was the reply. "Why don't you offer it to Madame Virotte as a pattern hat?"

Marion, who was a sweet tempered girl, only laughed, although the sarcastic fling hurt her not a little.

Lotty, another sister of Mabel's spread a tidy she had just completed on the back of a chair and asked:

"Isn't that lovely, girls? I'm quite proud of it, for you know that it is entirely my own design."

"You ought to have it patented, or copyrighted, or whatever is necessary to keep the world at large from imitating your triumph of genius," said Mabel.

Even Harold, the "baby" of the family, a little fellow of eight or nine years, came in for a share of his sister's merciless sarcasm. He had produced a wonderful "bouquet" on a sheet of white paper with his box of paints.

"See my flowers!" he cried with childish delight. "Arn't they beautiful?"

"Oh, marvelous!" said Mabel. "You're bound to be the chief artist of your day."

Jane, the cook, had made some delicious rolls for tea, and the other members of the family were kindly praising them in her presence, when Mabel said acridly:

"There never was anything quite like them Jane. If Delmonico should hear of you, we would soon be minus a cook."

"Mabel," said her mother, "didn't you say before tea, that you disliked Hattie B—?"

"Yes I did, and I never shall like her. Her sarcasm is simply unendurable."

"Then you ought to like her, for you have much in common. Everything you have said this evening has fairly bristled with sarcasm. It is your chief fault. It crops out every day of your life. I wonder that you are not aware of so marked a failing in yourself, when you see it so clearly and condemn it so sharply in others."—J. L. Harbour.

Bleeding Piles.

In November, 1901, Mr. Sherwood Walker, a fireman on the Canada Atlantic Railway, living at Madawaska, Ont., wrote for a box of Dr. Chase's Ointment as a treatment for bleeding piles. He was suffering much and would become very weak from loss of blood.

In March, 1902, we received the following letter from Mr. Walker: "According to my promise, I now take pleasure in writing to you. If you remember, you sent me a box of Dr. Chase's Ointment for bleeding piles some months ago. I used it faithfully and can say it proved a Godsend, for it entirely cured me of bleeding piles.

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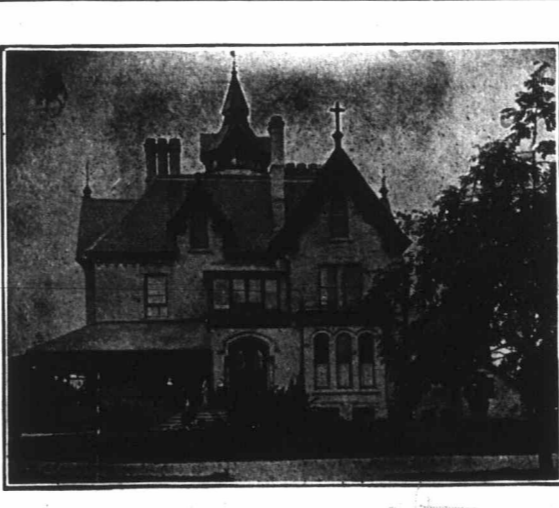
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