

Canadian Churchman

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

Vol. 34.

TORONTO, CANADA, THURSDAY, AUGUST 29, 1907.

No. 33.

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Synopsis of Canadian North-West
HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands
in Manitoba, Saskatchewan and Alberta, except-
ing 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 situate.
Entry by proxy may, however, be made on certain
conditions by the father, mother, son, daughter,
brother or sister of an intending homesteader.

The homesteader is required to perform the home-
stead conditions under one of the following plans:

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publications of this advertise-
ment will not be paid for.

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arguments in favour of doing so.

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at times to make ends meet for your
family, how will they fare without
your help when you are gone?

Reflect on this for a moment,
and then if you are wise, the reflection
should stimulate you to immedi-
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Canadian Churchman.

TORONTO THURSDAY, AUGUST 29, 1907.

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

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

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ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church journal in the Dominion.

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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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Lessons for Sundays and Holy Days.

September 1st.—14th Sunday after Trinity.
Morning—2 Kings 9; 1 Cor. 11, 27.
Evening—2 Kings 10, to 32, or 13; Mark 5, 21.

September 8th.—15th Sunday after Trinity
Morning—2 Kings 18; 1 Cor. 16.
Evening—2 Kings 19, or 23, to 31; Mark 9, 2 to 30.

September 15.—16th Sunday after Trinity.
Morning—2 Chron. 36; 2 Cor. 7, 2.
Evening—Neh. 1 & 2, to 9, or 8; Mark 12, 35—13, 14.

September 22.—17th Sunday after Trinity.
Morning—Jer. 5; Galatians 1.
Evening—Jer. 22, or 35; Luke 1, 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, 165, 393, 512.
Offertory: 366, 377, 517, 548.
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.

THIRTEENTH SUNDAY AFTER TRINITY.

The lawyer's question to our Blessed Lord was, "Master what must I do to inherit eternal life?" A very practical question, although meant as a snare and temptation. We are practical people, and the Church of England is a most practical branch of the Catholic Church. The Prayer Book is a most practical guide to daily life, having as its issue worship and salvation of and through the Master. The Prayer Book is a practical answer to such a question today as the lawyer put to Christ. We are helped by the grace of God all through life with its ups and downs until we are laid to rest. Baptized as a child and brought into the fold of the Church and made a member of Christ, the

Christian child is taught his Catechism diligently and regularly. When years of discretion are reached he is confirmed by the Holy Spirit and strengthened in his spiritual life. The Holy Communion is the strengthening and refreshing of the soul by the Body and Blood of Christ. If married he comes to the Church to receive her blessing, and at the end of the marriage service a rubric directs the newly married pair to receive Holy Communion then or soon after. If children are born the mother comes to return thanks in "The Churching of Women," then begins the round again of a new generation of little Christians. When illness comes the Church is there with her blessing once more for Visitation, Absolution and Communion, and in the end, receives his body for the last time within her walls and commends his soul to God in the Burial of the Dead. Add to this the Divine worship of the Prayer Book, and any Christian should know his duty to be to carry out that which he has been instructed in by the Church. "Do this and thou shalt live," said Christ. Let us, tenaciously hold to that which we know to be the way of salvation through our Saviour, praying for daily strength to do our duty.

FOURTEENTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday practically illustrates the lesson of God's forgiveness and our duty in return. The cleansing of the lepers from sin typifies the removal of sin. The returning to give thanks, our duty to God after blessings received. Christ has done for our souls what He did for these ten poor lepers. He has cured us of spiritual leprosy, which is sin. He has restored our fallen nature by the grace of Holy Baptism and brought us back to a new life. How many of us thank God for the blessings of Baptism and the new life which should follow in later years? This giving of thanks is our humble duty. This miracle is performed with due observance of the ordinances of the Jewish Church. In the words, "Go, show yourselves unto the priests," Christ in curing them bids them go to their priest. It is our duty to connect both forgiveness of sin and giving of thanks with the Church, because for this purpose does the Church exist. It is true we can worship at home, pray at home, give thanks at home, and God can hear us. The Church exists for this very purpose. It is the place that "I, the Lord, have chosen to place my Name there." The hospital for the sick, the Church for the sinful. Go, therefore, at all times to the "House of God and the gate of heaven" whether in sin and trouble, or in the giving of thanks. That good, old word, "Eucharist," as the Holy Communion is called in the Greek, means the giving of thanks. There within the sacred precincts of God's house confess your sins and seek the cleansing of your life, and offer in conjunction with the Holy Eucharist your thanksgivings for blessings in your spiritual and temporal life.

Miserly Religion.

A contemptible man is the miser. The disposition and habit of mind which he cultivates render him unlovely to his family and an object of reproach to his fellows. Sordid in thought and penurious in act, his idol in life is wealth. The petty parsimony, and not seldom sharp dealing, by which he acquires it are his main source of pleasure, and after all his labor and pains in the getting of it, what is the sum total of the result to him personally. The loss of affection which makes life dear to most men. The lack even of respect from his fellows. The contempt

and even scorn of some, and the pity of those who know the true value of a life, its capabilities for good in an almost infinite variety of ways, and the tremendous possibilities of the future. We sometimes wonder what possible result the well-to-do farmers, merchants and others in this world can fairly expect in the next from their weekly investments of five or it may be ten cents a Sunday of miserly religion.

Unrest in the United States.

It is only natural that there should be mutterings and threats amongst the incorporated law breakers across the border. When men of immense wealth band themselves together in corporations, not for the purpose of improving the conditions of life of their employees or with the object of lessening the poverty and increasing the general good of that part of the community directly affected by their enterprises, but with the main purpose of acquiring enormous wealth, the means adopted by them are not seldom selfish and oppressive. The law which should shield and protect the community at large is through their wealth and influence too often turned into a powerful instrument to aid and abet their personal schemes. Again the worship of wealth and its absorbing pursuit amongst all classes of a great nation blunts the moral sense of the people and strengthens the position of the monopolist. It is just here that a man of deep moral convictions, of strong and determined character, unflinching courage and the requisite ability can render splendid service to the state and set an example to the world of purity, probity and national honour. The hour has called for the man and the people of the United States should thank God and take courage in the fact that in President Roosevelt they have a leader who is to-day in another field worthily emulating the noble qualities which were exhibited by George Washington and Abraham Lincoln in other great crises of their national history in the past. Great evils call for strong remedies whether in the individual or in the state, and the unrest and threatenings of corporate law breakers are sure symptoms that the remedy is adequate and searching and that the body politic will be the better for the strong and bitter medicine prescribed and administered by its most capable and resolute physician.

Automobiling.

One almost dreads to look through the columns of a daily paper nowadays, so often does the eye meet the record of some tragic incident. We certainly live in a fast age, when the man who is content to go slow is supposed to be a lineal descendant of Rip-Van-Winkle. One of the favourite outlets for sportive and recreative energy is the automobile. It is characteristic of the age, compact, powerful and capable, in some instances, of tremendous speed. Automobiling is becoming one of the common pastimes of the people. When used with caution, moderation and due regard for the rights of others, it is healthful and enjoyable. But when inexperience, rashness and disregard of the law control the machine it becomes a menace to life and property. We appeal to all law abiding motorists to set a good example to their weaker brethren. Example is better than precept.

The Court of Peace.

On the thirtieth of July there was laid the foundation stone of the Palace of Peace at Zaegfliet, near the Hague, to be built at the expense of Mr. Andrew Carnegie. It is an ambitious attempt to prevent the misery of war. The incidence of war changes as the world grows

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older. In Old Testament times war was a dreadful thing. A race, men, women and children, their cattle, everything that they had, was, if possible, wiped off the face of the earth. A milder form became customary; that was to take the nation as slaves and by such labour build the forts, palaces, and temples, whose views we admire. Now the peaceful inhabitants are disturbed as little as possible, but with all the modern refinements of life, wars, such as the Franco-German and the Transvaal are scourges, and when we look at the Greek or Morocco conflicts the savage side of human nature is still seen. The tendency of modern colossal nations is to control war in such a manner that if it cannot be avoided the domestic misery shall so far as possible be reduced, and means of communication, such as canals, railways, telegraphs be left undisturbed.

The Hague Tribunal.

One of the first uses of the Tribunal is to be the adjustment of the fishery disputes on the Newfoundland coast. The question is too large a one to be satisfactorily settled by patching up. Fish nowadays have no chance. The implements of science with swift vessels can destroy the whole of them in a very short time. We have seen our own inland streams and lakes rendered barren, and it is only by artificial propagation, and by police supervision, aided by the hearty co-operation of residents that moderate supplies of fish can be hoped for in the future. On the sea coast it is the same problem on a larger scale that must be faced, not on the Newfoundland coast only, but all over the world. The old three-mile limit must, where needed, be extended and an intelligent and scientific protection given to all food fish. We trust with this object in view an independent and courageous Tribunal will benefit mankind, even although we or our nearest neighbour may be the injured complainants. As a last word we repeat our astonishment that any other country was ever given rights or privilege on our coasts which render such a complaint necessary.

Dr. Gore in the House of Lords.

In the columns of the "Scotsman" has recently appeared a notable appreciation of the Bishop of Birmingham. Dr. Gore is another example of the distinction and influence won for themselves by brilliant Irishmen in varied walks of life when endowed with that fine balance of qualities requisite for the highest success. "Bishop Gore," says the "Scotsman," "had to wait before he got his seat in the House of Lords, but he quickly made his mark among his peers. The same gift of exposition, the natural voice free from pulpit tricks, which he always used, whether as preacher or debater, quickly placed him among the foremost of the speakers in the Lords. . . . The thin figure, and strongly marked, bearded face of this reformer of Oxford was in his place, and beside him the Bishops of Oxford and Bristol, champions both of the learning and progress of their respective universities. For an hour, in a speech of moderation, and yet full of the spirit of to-day, did the Bishop expose the short-comings of the elder universities. The sarcastic humour which punctuated the home thrusts deepened the gravity of 'the passmen,' but only amused those who could show a record of grace. 'There can be no reasonable doubt that our ancient universities are allowed to become, to an extent altogether beyond what ought to be tolerated, a playground for the sons of the wealthier classes.' 'As at present constituted, the universities were not in any serious sense places of study at all. They should have more stringent and effective machinery for getting rid of those who had neither the ability nor the intention of becoming students.' At this point, the peers most noted for their idleness at college were seen to gaze abstractedly at the gilded ceiling, and those whose consciences were untouched

gave back a cold stare, as the Bishop continued to press home all the truths of the inner life of Oxford."

A Notable Prelate.

It would be hard to estimate the number of Churchmen who have had their zeal strengthened and their souls refreshed by the devout and inspiring writings of Dr. Thomas Wilson, the famous Bishop of Sodor and Man. We have beside us as we write his model manuals of devotion, the "Sacra Prevata" and the "Lord's Supper." We are sure our readers will be gratified with the following reference to the noble Bishop from the "Manchester Guardian," published on occasion of the recent elevation of the Rev. T. W. Drury to the Episcopate of that ancient and honoured diocese: "Two hundred years ago, Cardinal Fleury sent messengers to the Isle of Man with his greetings to Bishop Thomas Wilson. On the Cardinal's own admission, his regard for the Manx prelate was in a measure due to the fact that Bishop Wilson and himself were two of the oldest Bishops, and, he believed, the poorest in Europe. The Cardinal, it is said, received an answer which pleased him so much as to cause him to obtain an order that no French privateer should ever ravage the Isle of Man. The most notable prelate the island ever possessed, made the candid admission to the Archbishop of York that the reason of the general readiness with which his ecclesiastical censures were submitted to was that there was in the island no professedly Christian community, besides the Established Church to which ex-communicate persons might betake themselves. His rule was of the severest kind, but there is ample proof that it treated rich and poor alike. When Mrs. Horne, wife of the Governor, made accusations against a Mrs. Puller, the latter took the oath of purgation. The Bishop then required Mrs. Horne to make amends to the woman she had slandered. Mrs. Horne refused, and the Bishop excommunicated her. Archdeacon Horribin, the Governor's chaplain, admitted Mrs. Horne to communion in spite of the Bishop's excommunication, whereupon the Bishop suspended the Governor's chaplain. The Governor then fined the Bishop £50, and the Bishop refusing to pay, was imprisoned in Castle Rushen, where he remained two months, until released by command of the King. Half the island went to Castle Rushen to bring him out of prison. His rule was a stern one, but the people remembered how in the year when there was a corn famine and the herring fishery also failed, the Bishop had sold literally everything of which he was possessed to buy corn from England, which was distributed at Bishop's Court to the famishing islanders, irrespective of their individual creed or manner of living. Five years after Bishop King arrived in the island Lord Chancellor King remarked, 'If the ancient discipline of the Church is lost elsewhere, it may be found in all its vigour in the Isle of Man.' This testimony is the more remarkable when it is known that the Bishoprick had been vacant for fifteen years before the advent of Bishop Wilson. Of the latter, however, it is recorded that at eighty years of age he often rode on horseback to distant parishes without giving the clergy warning of his visit. He died in 1755, at the age of 93, and in the 59th year of his Episcopate."

A Colonial Judgment.

"The Supreme Court of Adelaide, Australia, has been asked to adjudicate on the legacy of a free-thinker, who bequeathed £12,000 for the furtherance of free-thought by a defunct Society," says an Irish exchange. "The Judge refused to permit the members of the Society to regalanize it into life, and rejected the proposal that he should frame a scheme which would enable the legacy to be used, for 'the British law was founded on the Christian religion, perhaps

not now to the extent it was in times past, but still to such an extent as to be opposed to a judge formulating a scheme of materialism.' He also declined to hand over the money to the education department which would decline funds to propagate materialistic and anti-Christian teaching. It is well that our colonies should take this stand, and all Christian people must rejoice to find a colonial judge so outspoken on the Christian basis of our jurisprudence."

BACK TO THE LAND

Is a popular cry in England, and the Government is trying to re-create a class of yeomen by dividing up accessible large properties into small holdings. Whether the experiment will succeed or not it is worth trying. There is as much truth as ever in Goldsmith's tribute to a bold peasantry being a country's pride, and to the common belief that men deteriorate in towns. Quite recently Mr. Hueffer in the "Heart of the Country" stated that men employed even in strong muscular work in towns were unable to tackle the steady grind of the English farm labourer. Naturally patriotic men endeavour to stay the rural depopulation and to substitute emigration for a descent into a city's slums in cases where the exodus cannot be averted. At the bottom of the whole question is the pride of race. Is the Englishman to be a worthy descendant of his strong-fibred ancestors or is he to deteriorate and give place to a more virile people. Mr. John Burns in opening the eighth International Housing Congress said the subject was of universal interest and quoted Dickens' description of a London Street "for trying to alter which all of us owe that great novelist eternal gratitude." And he said, "the more the people on a given area were multiplied, so were phthisis, tuberculosis, personal uncleanness and immorality increased, and the people deprived of the comforts a good house could offer." While England is thus striving to retain her people, a similar attempt is being made in Scotland and in Ireland, the land acts are doing something, other lands are holding out hands of welcome. Australia is waking up to its needs. The United States are trying to settle the southern lands in Texas, and by draining the Everglades of Florida reclaiming lands which will produce all the sugar needed in the country. But when all is said there is no land on our continent to compare with our own, at all suitable for our own people or those of northern Europe. Not only our English tongue; our political attachments, our freedom, are all enticing to our race. Not that there are no drawbacks or hardships. There are plenty, as there are everywhere. But for people prepared to do their duty and not to hope for short cuts to riches, Canada is the land, and above all we have our Church. We read with pride of the coming of age of the Church at Lloydminster, where the Barr Colony ended its pilgrimage, and is now a strong settlement. A few favourable years have thus aided an ambitious people whose early training had not fitted them for making homes on the prairie.

OUR FEMINIZED PUBLIC SCHOOLS.

About thirty years ago the writer, in company with a number of other young Ontario school teachers, listened to a Public School inspector, singing the praises of the solitary female teacher in his division. This wonderful girl actually managed and taught a school, maintained order and discharged all the duties pertaining to the office, entirely single-handed, and with a thoroughness and efficiency that gained the inspector's enthusiastic approval. For those remote days she was a marvel. It had never en-

tered into the imagination of any one apparently that within the next fifteen or twenty years our Public Schools would have passed into the hands of women, and that the male rural school teacher would become as rare, rarer in fact, than the female school teacher of earlier times. But this revolution has been effected with a thoroughness and universality, as far as the rural schools are concerned, that makes it difficult for the younger members of the present generation to realize, what in their parents' earlier days was at least an equally universal opposite condition of affairs. For the present, at all events, the primary education of Canada is under the control and management of women. Is this a desirable or satisfactory state of things? We do not think it is. In saying this we are not for one moment remotely reflecting on the general ability of the female teachers. We are only stating an undeniable and unchangeable law of nature. There is no disrespect to women involved in our saying that after a certain age a woman can no more ordinarily successfully handle boys, than a man girls. This is the case just exactly as it stands. A boy as soon as he passes the boundary line of very early childhood needs to be "man-handled," and needs it with ever increasing urgency. He requires the "strong hand" of his unquestionable physical superior. He needs to fully realize that if the worst comes to the worst his teacher can master him in a "rough and tumble." "O," says someone, "women teachers generally get on all right with the bigger boys." Yes the trouble is that they "get on" rather too well. The boy is not controlled, he is too often coaxed. Now this is not good for a boy. There is no character without discipline, and discipline in the final analysis must rest on superior force. All boys are the better for being mastered, for the consciousness that there is a "must" in their lives. We mean no disrespect when we say that with the average female teacher this is impossible. There is a certain period, through which the male biped passes, wherein he regards women and all their works with, at best, a sort of lofty and half contemptuous toleration. He soon gets bravely over it, but while it lasts it is one of the most influential factors of his being. Boys between the ages of nine or ten and fourteen and sixteen idolize men. The strong man appeals to them as a sort of demi-god. To him the boy gives his willing, admiring unquestioning allegiance. Possibly there is a corresponding period with girls in regard to women. But, however, this may be, with boys it is unquestionable, and every grown man, we feel assured, will bear us out in what we say. Later on, as in our earlier years, we come under the jurisdiction of the women to our great and permanent gain. During this transitional period, however, the normal boy, it may safely be said, never submits willingly to feminine authority. He obeys on suffering, and under secret protest, not because he has to do it, but simply because he chooses to do so. In this there is no real discipline, and, therefore, no character building. The innumerable complaints we hear nowadays, as to the grievous deterioration in the manners of our boys, their general insubordination, and the increase in juvenile crime strengthens our conviction, that the almost total elimination of the male element from our Public School teachers is to be deeply regretted, and should wherever possible be remedied. And the country is quite rich enough to do it on a fairly general scale.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

From the sketches and descriptions given in the "Churchman" last week it would appear that the Church in Canada is to be enriched by a

really beautiful and imposing cathedral in the See City of Halifax. To-day it exists only in the mind of the architect and in the drawings he has made, but we sincerely trust that the day is not so very far off when the eye may gaze upon it as a finished structure, and the faithful worship therein in the consciousness of having dedicated a worthy temple to the service of God. It is not possible to gaze upon the admirable cuts given in the Churchman without feelings of devotion and pleasure. The solidity, the graceful lines, the ampletude, the richness, all suggest a very worthy conception of a house of prayer, and the centre of the spiritual activities of a live and energetic diocese. In some of the Churches of Canada we have grace without magnitude, and magnitude without grace, but in the proposed cathedral it would seem that these two qualities are most happily blended. We only hope that our brethren by the sea have duly counted the cost and girded themselves like men to see this great undertaking through, not in fitful moods, but in well planned, persistent business-like methods. There is something pathetic in a noble ideal, half realized and wholly abandoned. It suggests that somewhere a vision has been seen and in the first flush of interest, an effort has been made to transform it into a reality, but in the presence of difficulty men's hearts have failed. But it is better to have the half realized vision than no vision at all. In an undertaking such as we have in mind we would like to feel that the whole Church in Canada is looking on with sympathetic interest and cheering the brethren in Nova Scotia in their effort to express a high conception of devotion in an outward and visible form.

We have long felt that the Church in Canada must have reached that stage in its history when a few monumental edifices should be erected as a sort of public declaration of faith in stone and mortar, on the part of our people. Hitherto we have been content with the convenient house of worship, which in many cases has borne touching evidences of love and service. This was, of course, our first duty in a new land. The assembling of the people together for prayer and instruction under the most favourable conditions available was all that could have been expected in the days of Canada's youth. But we have left the pioneer days far behind in Eastern Canada and the time has come when in our great centres of wealth we should see that the most remarkable, the most honored structure in the city is the temple of God. This is a time when banks and other corporations are building wonderful business homes. They go far beyond the absolute requirements of convenience and effectiveness in administration. They spend vast sums in conveying the idea of greatness. They employ sculptors to chisel and artists to paint and nothing is left undone to impress the imagination with a sense of stability and resourcefulness. All this is presumed to have a commercial value, and for commercial purposes it is done. Now the Church of God ought to be able to have one structure at least in every See City that would embody in visible form our higher conceptions of duty and faith and devotion with quite as much decisiveness as the temples of commerce tell the story of trade.

While speaking of the desirableness of having a few really worthy cathedral churches in this country we cannot refrain from referring to the effort that has been made to this end in the city of Toronto. Some years ago, under the inspiration of the Bishop of Toronto, the chancel of what was intended to be a really notable cathedral was built. Beyond this point the process of building has never gone. The chancel remains unto this day, but the nave and transepts are not. A frost, a chilling frost, brought the enterprise to an untimely standstill. We recall with pleasure being shown through this unfinished

sanctuary, a few years ago, by the Bishop, and being bidden to admire the carving, and having our attention drawn to the heavily groined roof and other notable features. It was impressive in its incompleteness, and one saw in imagination the inspiring grandeur of the completed edifice. Toronto has grown tremendously in wealth since the foundation of that cathedral was laid. Its factories and its offices, its warehouses and its banks, its shops and its homes have all shown the ungrudging expenditure of money, but this temple for worship, this centre for the inspiration of the faiths and hopes and loves of a people languishes for lack of support. Some may say that it ought to have been built on this manner and another on that, one may say that it should have been here and another there, but these can hardly be justifications for dishonoring the Church in the presence of triumphant commerce. Some day we trust the people of Toronto will rise to the realization of a great conception and the most honoured structure in all the city will be the Anglican cathedral.

We have spoken of the power and impressiveness of a really great cathedral, but we have to confess that we have not been able to rise to any great height of enthusiasm over the desire expressed in many quarters to have a replica of the English cathedral system in this country. In the first place we have a very imperfect idea of what the cathedral system referred to is at its best; but we have a suspicion that it didn't descend from heaven—a thing incapable of improvement. Assuming its advantages and its intimate relations with the history of Britain it does not follow that it would be the best investment of funds in Canada to attempt to transplant this Old World product into the New. To have a bevy of Canons to say Matins and Evensong in turn to empty pews; to have an occasional book produced which may never be read; to cultivate a conventional type of scholastic Churchmanship does not appeal to us as an essential element in the realization of the Church's destiny in this Dominion. If a New World type of Cathedral system can be evolved, if Canons and Deans can be given live duties to perform; if the conferring of titles does not take away the boldness and independence of utterance of the bearer, if fruitful work be demanded of those in high places; if the cathedral staff be kept in vital touch with the needs and the activities of the Church then perhaps we have much to gain in the possession of a cathedral that is not a parish church. But whatever we get we must have something real, something productive. Let us use our common sense and not blindly follow a precedent that may be full of defects. There ought to be brains in this country capable of moulding this living, growing organism of the Church of God to the necessities of place and people.

A very little book came into our hands some time ago to which we would like to refer at this time. It is entitled "Private Prayers for Boys," by Dr. E. J. Bidwell of Bishop's College School, Lennoxville, Que. It is an attempt by one who knows boys well to put into the hands of youth, some simple straightforward prayers which will express their spiritual needs. In addition to daily morning and evening prayers there is a special prayer for each day of the week, one for use in sickness, another for preparation for communion, confirmation, etc. The suggestion of the proper subjects of devotion and the attempt to give form to the same in language that expresses a boy's point of view, without cant and without apology is a matter of great importance to those who would direct aright the heart and head of youth. We cannot but feel that mothers who are sending their sons off to boarding school would do well to see that a copy of this little volume is included in their belongings.

Spectator

PROVINCIAL SYNOD OF RUPERT'S LAND.

Regina.—The Provincial Synod met here Wednesday, August 14th, when delegates from all the dioceses comprised in the great Archdiocese of Rupert's Land assembled to commence the business of the Provincial Synod. Though these conferences are usually held triennially, only two years have elapsed since the meeting at Calgary, but as was foreshadowed on that occasion earlier assembly was rendered necessary by the pressing questions of redefinition of the diocesan boundaries and the location of and election to the Metropolitan See. The unique importance of the occasion drew together a large gathering of representative Churchmen, including Archbishop Matheson, the Bishops of Keewatin, Selkirk, Qu'Appelle, Saskatchewan, Calgary, Mackenzie River, Athabasca and Moosonee and the following delegates from Manitoba: Archdeacon Fortin, Canon Murray, Canon Burman, the Rev. S. G. Chambers, the Rev. A. T. Cowley, Hon. J. H. Agnew, J. A. Machray, Sheriff Inkster, Winnipeg; the Rev. A. W. dePencier, G. R. Coldwell, Brandon; E. L. Drewry, Portage la Prairie. An impressive service at St. Paul's Church preceded the first session of the Synod. All Bishops participated, and the Bishop of Saskatchewan preached. His sermon dealt with the Christian conception of the Church, and he pleaded earnestly for the co-operation of the Anglican and other religious bodies. Following a luncheon at the King's Hotel, business begun at St. Paul's schoolhouse. Archdeacon Matheson, supported on the platform by the Bishops of the Province, delivered the charge, which made reference to the necessity of evangelizing the Indian population, of conserving for Christ and the Church this Western heritage, and of avoiding acerbity of party spirit. Archdeacon Fortin having been elected prolocutor and some routine business transacted, the members of Upper House returned, and the combined body received Mayor Smith, Alderman Cowan and Clerk Kelso Hunter, who extended a civic welcome. The mayor, who was introduced by the Rev. G. C. Hill, of St. Paul's, remarked that, though not a member of the Anglican Church, but a Methodist, he had enough breadth of thought to welcome gatherings of all denominations. Because of the character of Synod and its religious aims he regarded its meetings as one of the most important events in the history of Regina. He believed all the Churches had the same object in view, that of uplifting men and the building up of a staunch Christian character. His Worship, with Alderman Cowan, enlarged on the progress of the city, and Kelso Hunter also spoke.

The Archbishop cordially thanked the deputation for the hearty welcome given to the Synod. Regina was centrally situated, and very accessible to a large number of delegates, and its progressiveness gave an object lesson of what the Synod had to prepare for in the expansion and development of the Church. The words of the mayor on behalf of the city showed they believed the Anglican Church had something good to contribute to Western citizenship. In these days of loose beliefs and colourless creeds it brought wherever it went those doctrines of holy religion, which they all, whether Methodists or Presbyterians, held in common. The Anglican of its own flock, but to go shoulder to shoulder Church sought not merely to shepherd members with all the holy men of God in carrying the Gospel of Jesus Christ to the people of the West. Mr. Conybeare, representing Alberta, and Mr. Coldwell, for Manitoba, also acknowledged the welcome. Expression of deep sympathy with the Dean of Qu'Appelle in his recent bereavement and in appreciation of his services was passed in silence, the members upstanding. A resolution of the House of Bishops forbidding the clergy of the Anglican Church to remarry divorced persons so long as the wife or husband of the divorced persons is still living was affirmed. A motion from the Lower House to tender a vote of cordial thanks to the Bishop of Saskatchewan, and request him to allow it to be printed in the journal was carried, but not without dissent.

The Bishops having left the assembly, elections were proceeded with and the following appointed officers: Prolocutor, Archdeacon Fortin, Winnipeg; deputy prolocutor, Dean Paget, Calgary; clerical secretary for the session, Rural Dean Dobey; lay secretary, R. S. Lake; treasurer, Hon. J. H. Agnew; auditors, H. F. Mytton and G. R. Coldwell. Archdeacon Tims, Canon Murray, Archdeacon Scott, Rural Dean Dobey, the Rev. F. W. Johnson and G. R. Coldwell were constituted a committee to examine the credentials of delegates and report. On submission of the memorial from Rupert's Land, Mr. Conybeare moved the postponement of the consideration until Thursday on the ground that the matter affecting the alteration of the canon should

not be considered till the second day. On his proposition the memorial was referred to a committee of Manitoba representatives, with instructions to frame an amendment. The Finance Committee's report showed a balance in hand of \$60. Committees were appointed to draft a resolution with reference to the deaths of the Primate of Canada and Bishop Bompas. The report on St. John's College, Winnipeg, submitted by Dean Coombes, showed the number of students attending was 55 in 1905, 62 in 1906, and 71 this year. A considerable reduction of the debt was effected. The steward's account for the last year showed receipts of \$28,447 and expenditure of \$27,390. The Machray Memorial Fund for the new college reached over \$60,000 in promised subscriptions. The committee appointed to report as to the advisability of aiding claimants representing themselves as requiring help was decided on various grounds that no aid should be given. The Synod adjourned in the evening until to-morrow.

The Archbishop's Address.—Right Reverend Brethren, Reverend Brethren and Brethren of the Laity.—By unanimous resolution of our last meeting of Synod it was decided that we should meet this year instead of at the usual date in 1908. This was done so as not to interfere with the Lambeth conference next year. It has been a great pleasure to me to accede to the request of the Synod and convene this meeting in Regina, the growing and progressive capital of the new Province of Saskatchewan. We must all feel, I am sure, that it is good for us to be here, first of all because Regina is from its position centrally situated, and consequently more convenient of access for a great number of the delegates. Then, again, it is an advantage, especially for those of us who come from Eastern sections of our ecclesiastical Province, when we are meeting to legislate and provide for the needed expansion of the Church, it is an advantage, I say, to reach as far as possible into the centre of the field of that expansion. Perhaps some of our friends from northern Saskatchewan and Alberta might tell us that even here we are only touching the fringe of the great wave of settlement which is flowing westward and covering the land. Two years ago, when we met in Calgary, we spoke of the greatness of the opportunity which lay before the Church in the new Provinces of this great West. We were then profoundly impressed, not only by the greatness of the opportunity, but by the urgency of the call to duty which fronted our Church in view of the development which we then saw around us and which we could foresee for the future. To-day, two years later, it is not too much to say that the expectations even of the most sanguine have been more than realized. The country has gone on developing with phenomenal rapidity; railroads have stretched their iron bands in many directions, and settlers have followed them up, and even gone far in advance of them. The tide of immigration has experienced no ebb, but has flowed on with even fuller volume, especially from the shores of the British Isles. Existing towns and villages have expanded enormously, and new ones have sprung up in almost bewildering succession.

If we ask ourselves how far the Church has kept pace with all this, we are thankful to be able to give an encouraging answer. We are able at all events to give a much more hopeful answer than we could have done two years ago. The problem which then faced us looks to-day more easy of solution. While, I suppose, no Western Bishop finds it possible to do all that he would like to do, yet his heart is cheered by the fact that his hands are freed to do a great deal more than he expected two years ago. Thanks to the self-denying efforts of the settlers themselves and to the continued and generous help of the Canadian Missionary Society, and last, but not least, to the awakened interest and munificently increased assistance of the Church in the Motherland, all the dioceses in the further West have been able to multiply their agencies and extend their work to a most gratifying degree. We may well thank God for this. Through whatever channel it comes the help is from Him. "Every good gift and every perfect boon is from above, coming down from the Father of lights, with Whom there is no variation, neither shadow that is cast by turning." While-adverting to the various avenues through which the goodness of the great Head of the Church has come to us, I cannot refrain from making special reference to what I have termed the awakened interest in Church of the Motherland. At various meetings of the Provincial Synod in recent years it was found necessary to pass resolutions deprecating what we considered the premature withdrawing and reducing of grants by the English societies. At our meeting in Calgary two years ago it was decided not merely to deprecate reductions, but to make representations to the societies, laying

before them the critical nature of the situation before the Church here in the West and the profound greatness of her opportunity. These representations were made by full correspondence on the subject and by personal visits to England. We are glad to-day to bear testimony to and to record our gratitude for the generous response which has resulted. The mother Church has come most opportunely to the assistance of her daughter Church in the great crisis of her history. Everywhere throughout England, and also in Ireland, our representatives were given a most sympathetic and even enthusiastic reception. Not only were their efforts backed by the heads of all the great Church societies, but they were cheered by the fact that the Primate of All England lent in a very special way the weight of his great influence, both by word and deed, to the cause of the Church in the Canadian West. Bishop Montgomery and the Rev. J. D. Mullins, representing two of the great missionary societies, were good enough to come out and see with their own eyes the need and opportunity of the Church in this Great West. We owe much to them for what they have been enabled to accomplish as a result of their visit. It has been of untold advantage to our cause. By voice and by pen these two good friends of ours have been most untiring in their efforts on our behalf. Their advocacy, as you know, has been mainly instrumental in the raising of two special funds for the Church in Western Canada, one by the S.P.G. and the other by the C.C.C.S. The grants from these special funds have come most opportunely to the various dioceses during this year. They have given us all a great uplift in coping with the problems of Church expansion. Every diocese, each in its own way, can bear special testimony to this. Not to mention others, we have the encouraging instance of that of Saskatchewan, where, perhaps, the inrush of settlers has been greatest. A year ago the Bishop of that diocese confessed that he was faced with a proposition for Church development so great as to be an apparently bewildering impossibility. This year we have had the joy of viewing what has been termed the unique spectacle of the same Bishop being called upon to place throughout his diocese in one week some seventy agents of the Church, both the men and the means for their support being provided for a term of years. Let us thank God for raising up for us this timely help in this fruitful season of the Church's opportunity in the West. Let us also impress upon our people that the best exhibition of their gratitude will be given by the right use they make of His help and the speedy way in which they will learn to do without it and release it for the expansion of the Church in new regions beyond them.

While referring to the special help thus extended to us by two of the great English societies, we must not omit to mention the continued generosity of that other great society, the S.P.C.K. As, perhaps, you know, this society some time ago decided to discontinue its system of block grants in aid of church building. When it was my privilege to appear before its committee in London, while I did not presume to challenge this change of policy, I asked that, in view of our special circumstances just now, the society would see its way to reverting to the old system for at least a period of years. This the society has most generously consented to do, and very substantial block grants have been made to Western dioceses. We are under very deep obligations to the society for its most generous treatment. Looking thus at what we may designate the work of the Church among white settlers, I think that we may thank God and take courage. The prospects of the Church being able to keep pace with the development are certainly brighter. It is to be feared, however, that we cannot say the same of the work of the Church among the Indians. The outlook, to say the least, is not encouraging. The claims of the white work arising out of the rapid settlement of the West have in the last few years overshadowed everything else. The consequence has been that the claims of our Indian work have been temporarily set aside. The Canadian Missionary Society seems to view with little favour applications for grants in aid of that branch of the work. The C.M.S., which at great cost established most of our Indian missions, feels constrained gradually to withdraw its help. I took occasion a year ago when in London to urge upon the committee of that society that its policy of withdrawal should be suspended for a period of years while the special strain arising out of the rapid settling of the West weighed so heavily upon the Canadian Church. The committee gave my plea a patient and sympathetic hearing, but in view of the claims upon the society in the vast fields of other lands it did not see its way to acceding to my request. The reply of the committee was as follows: Resolved,

—“That the committee deeply sympathize with the Bishops and other friends in North-west Canada in the great pressure thrown upon them by the rapid growth of the white population, and they earnestly hope that all possible help will be sent to them by the societies whose work is largely among white settlers. But the C.M.S., having for eighty years borne the greatest part of the work among the Indians in the Canadian Dominion, and bearing still considerable expense for that work (amounting last year to £15,000, and subject to a gradual reduction of only £500 per annum), feel it is impossible in view of the overwhelming claims of the heathen world, to suspend the operation of the arrangement for a reduction on the grants of two of the dioceses, viz., Saskatchewan and Calgary, in which the proportion of the annual reduction amounts to £165 per annum.”

I feel confident that we may take this as final. The question is: How are we to provide for the continued maintenance of our Indian Missions? It appears to be the declared view of the Board of Management of the M.S.C.C. that one department of the Indian work should make no claims for support upon that society. The department is that of the Indian schools. The opinion is that the Government should assume all responsibility for the maintenance of these, and a committee of the Board of Management has been from time to time negotiating with the Indian Department at Ottawa on the subject. It would be well, I think, for this Synod to express its views on this important question. But granted that the Church were relieved of all expense in connection with these schools, there still remains the problem of the maintenance of the other departments of our Indian work. From what source are our Bishops to look for the means of carrying on this work? If it is only a matter of a short time till the help of the C.M.S. is entirely withdrawn, if we cannot look in the meantime at least for much assistance from the M.S.C.C., what are we to do? The question is well worthy of a full and serious consideration by this Synod. Not a few of us have been pained by the belittling of the Church's duty towards the Indians and its work for them which has become apparent in some quarters. Their numbers may be few, but their souls are precious in the sight of Him who died for the red man as well as for the white man. The occupation of these vast prairies by new settlers constitutes a great and pressing claim upon the Church, but let it not obliterate our solicitude for the spiritual welfare of the old and original occupiers and owners of this great Western heritage of ours.

Since our last meeting God has been pleased to take away from our Canadian Church two fathers in God, two fathers and founders of the Church in their respective districts. Last autumn Archbishop Bond, Primate of All Canada, entered into his rest and reward. Many deserved and touching tributes have since been paid to his memory from pulpit, platform and press throughout the length and breadth of Canada. It is becoming that the Church in the West, in Synod assembled, should add its word of cordial appreciation of the noble life of that great leader, and its word of heartfelt thankfulness to Almighty God for the prolonged span and sustained strength for fourscore years and ten of that great and useful life. Archbishop Bond went step by step from the humble post of lay reader in the Church to the highest position in the gift of the Canadian Church. Of him we can say, as was said of the late Primate of All England, “He rose by no arts but by force of a character sterling as it was rugged, of an intellectual activity vigorous and untiring to the last, of a stern sense of justice and of duty, of a spiritual sincerity and conviction which conquered all men in the end.” My brethren, something more is needed from us than mere praise when we think of such a man, something better than the polished paragraph of mere encomium. There is needed of us grace and strength to follow the example of his untiring labour, his indomitable courage, his unswerving fidelity to the Church. To take up the mantle of this great man in the special work of the primacy, the House of Bishops of the General Synod unanimously elected the Archbishop of Toronto. We congratulate the new Primate on his elevation to this high position, and pray that God's blessing may rest upon him. His long experience in the councils of the Church, and his excellent executive ability will stand him in good stead in his new position. Our own ecclesiastical Province has lost the earthly services of the venerable and venerated Bishop of Selkirk. His work was done in what one might venture to term the camera of a prolonged isolation in the far-off regions of the north. Only from time to time glimpses of him were given to the outer world, but the results of his great work and his unselfish life are known to God in the souls which through him were

brought out of the darkness of heathenism into His marvellous light. As representing the Church of the Province, we thank God for Bishop Bompas' life of singular devotion. At our last meeting we acceded to his request in giving him a coadjutor in the person of Bishop Stringer. After his consecration he returned to the side of his revered chief only in time to commit his body to its lonely grave in the far-off Yukon. Bishop Stringer has now succeeded to the see, and we welcome him with us at this meeting. And now, dear brethren, I commit and commend to you the work and business of this meeting. Subjects of grave and far-reaching importance are down on the agenda paper for our consideration. We shall need, and I trust we shall pray earnestly for, wisdom from on high to guide us. Let us ever remember that we are legislating not merely for the present of our individual and diocesan interests, but for the future of what is destined to be, with God's blessing, a great Church in a great land. Errors in judgment now, mistakes in policy begotten of a selfish shortsightedness may do irreparable harm in that future of which we are now the trustees. There evolves out of this fact a grave responsibility for us. With the opening out of this great country, this “Last West,” in its momentous processes of nation-building and nation-fusing, the future of our Church lies before us with her part to play in the leavening and building up of the complex life of the great communities that are to be. The foundations are being laid now for playing that part nobly or ignobly. The forecast should fill us not merely with a lofty inspiration, but with a lofty ambition, joined with a humble desire and prayer that with God's help we prove ourselves “wise master builders.” To this end let us seek to be a united Church throughout the whole ecclesiastical Province. And to be this it is not necessary that we should be a Church identified with but one party or with but one type of thought. The country which is the sphere of our action is too big for that, and its incoming population is of too diverse a character to be forced into one ecclesiastical mould. One of the most thoughtful of our English Bishops used the following words in regard to the Church the other day: “It would have been an ill day for the Church which can boast of a Fisher and Cranmer, Hooker and Andrewes, Cosin and Pearson, if she had handed on the teaching of one school. The Church which in the last century has known and honoured Simeon and Pusey and Maurice, Liddon and Kingsley and Lightfoot and Ryle, can appreciate the riches of our varied inheritance in the saints and will not be ready to sacrifice the liberty of its comprehensiveness for the sake of a uniformity which could not last, or which, if it lasted, would paralyze her life.” If these words are true of the Church in the Motherland, they are as true here. There are coming into our land “many men of many minds,” among whom are Church people of varied types of thought. Let there be a home for them all within the wide circumscription of the spacious fold of the comprehensive Church of England. But while we thus admit variety, let us be united. There can be, if the spirit of Christ dwell in our hearts, harmony and unity without uniformity. While we are true to our individual convictions and predilections, we can be brotherly and harmonious and never succumb to the acerbity of party spirit. In the great and noble campaign which lies before the Church of our ecclesiastical Province, there is surely a call not for divided but for united forces. May God then unite us. May He be present with us in this our meeting and make us, if not all of one mind, yet all of one heart for the furtherance of His Kingdom.

Thursday.—A protracted debate sustained from many lines of thought was evoked by the suggested reforms in respect of the Metropolitan See, but on return after lunch the status quo was maintained, the necessary two-thirds majority of clergy and laity not having been obtained for Mr. Conybeare's motion for the election of a Metropolitan by the House of Bishops. This question absorbed chief attention, but another matter of great import was raised by Archdeacon Lloyd's motion as to the reorganization of the diocesan boundaries in the Province. The Synod, having passed the better part of the day in considering the other problems, remitted the subject of the resolution to the House of Bishops, on whose reply largely depends the proceedings of the house of delegates to-morrow morning, it having been explained that the concurrence of the delegates in one of the episcopal motions yesterday dealt with the transfers of clergy and not with divorce as was generally supposed. The Synod is prepared to consider the Rupert's Land memorial and Conybeare's amendment thereon. The mover of the amendment said the memorial was the first step which the Diocese of Rupert's Land had taken with reference to a compromise.

The effect of the scheme, he maintained, was that Rupert's Land would have at least one representative on the Provincial Synod Committee, and would return to his own diocese to elect other eight members. Thus, with an assured majority on the committee for nominating Bishops, where was the compromise they offered the House? Had they not returned the same rights they enjoyed to-day except in the variation of the number of names to be submitted in nomination? An alternative scheme, which occurred to him, was that there should be a committee of nine or eighteen persons, each diocese in the Synod to be represented, who should nominate six men and remit to the Diocese of Rupert's Land to approve and elect one of these. Why was it held desirable that the Metropolitan See should remain in Rupert's Land? He was aware the late Archbishop desired it should so remain, but his idea was that the Metropolitan should reside at the ecclesiastical heart of See, and he wanted St. Joseph College to be the ecclesiastical heart of the Province. That aspiration could not be realized. There would be theological colleges at Calgary, Prince Albert and Regina, and St. John's would be the ecclesiastical heart of its own diocese. He asked the House either to adopt the resolution so as to give the Bishops the right of electing their own Metropolitan, or, if they failed to carry it through, they should go to their Diocesan Synod and come back next year with some proposition which would give them equality and fair play. Canon Hogbin seconded the motion, Canon Murray opposing.

The memorial was not intended to be a final proposal. At the last Synod at Calgary, one of the dominant facts was that the members did not know the mind of Rupert's Land on the situation before the Provincial Synod. While there was a great division on the question whether the Metropolitan See should be fixed or perambulatory, a sincere desire was expressed for a compromise which would meet all the reasonable requirements for an amended method of election. Provided Rupert's Land secured, what it believed to be a great and sacred principle, it was willing to give up almost everything as regarded the method of election. If the Provincial Synod wished to deal fairly with that question, it ought to know the wishes of the Synod of Rupert's Land, and for that reason the memorial was sent up. It had been the object of careful thought, but the Synod did not bind itself to the details of it. They originally proposed that a committee should consist of eighteen members, nine of them laities and nine clergy, but the Rupert's Land Synod did not wish to be represented by a single member, because they thought that everything which had to do with the Provincial Synod and not with the Diocese of Rupert's Land should be left with the Provincial Synod to regulate. He would be prepared even to accept an amendment that there should be a chairman of the committee who would have a casting vote and be appointed by dioceses other than Rupert's Land.

Canon Murray submitted considerations in favour of the retention of a fixed archiepiscopate. His first reason was that in retaining it they were conforming to an ancient custom of the Church; his second, that it offered the best means of securing continuity of policy; his third, that it maintained honourable and useful sentiment. It was also highly desirable for reasons of missionary policy. Lastly, it was the democratic method. The result of making Archiepiscopal See perambulatory in Eastern Canada had not been specially satisfactory. Voices of dead Archbishops called to them at that crisis to consider carefully lest by rash action they marred the inheritance handed down to them. Canon Hinchcliffe did not understand why it should be regarded as of vital importance that the Metropolitan should be an Archbishop of the Province of Rupert's Land. Mr. Coldwell held that the true ecclesiastical centre of the Province should be sought further west than Winnipeg. He could not see how the course proposed by the memorial was just to the Western Provinces. The Rev. Mr. dePencier condemned as essentially unfair the proposal of memorialists. Archdeacon Lloyd remarked that the qualification for a Metropolitan should be the possession of the highest gifts and not residence amid any particular collection of bricks and mortar. Prevalent system of election was wrong from beginning to end. A lengthy amendment by Archdeacon Harding, designed to give the house of delegates a direct voice in the election of a Metropolitan, having on the defeat of Conybeare's motion been presented also was lost, 22 clergy and 21 laity voting for, and 15 clergy and 7 laity against it. The necessary two-thirds majority not being obtained. A fresh scheme of election submitted by Canon Murray also failed to carry. A motion submitted to amend the constitution to provide that both Houses shall sit together, but vote separately, on all questions in the House of Bishops shall

be decided by a majority vote. Opposition developed, and the prolocutor decided that the motion was defeated. The last business of importance concerned Archdeacon Lloyd's resolution re-organization of the diocesan boundaries in the Province of Rupert's Land. After a long debate the general subject was referred to the Bishops for their consideration prior to a submission of the question to the house of delegates. In the evening a public missionary meeting was held at St. Paul's Church.

(To be continued.)

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

The comparison of "quotas paid" this year, with amount paid during preceding year is quite encouraging, and shows the steady growth of the Brotherhood in Canada. In the year ending October 1st, 1906, there was received at head office from this source \$703, and up to date \$755.10 has been paid during present Brotherhood year, and there is yet a month to come. Another instance of "Follow-up" work: A name was sent from office of the English Brotherhood in London on July 31st of a man living five miles from Burlington, and asking if the head office could get hold of him. Letter was sent to Secretary of Burlington Chapter, 16 inst., who reports that he received it on same date at 7.30 p.m. and answered it at 9.15 p.m., and says that the man has been seen and invited to Church and to Chapter meetings. The first Sunday he attended Church he was got in touch with, the rector has seen him, and two or three other Brotherhood men have met him. The letter ends up with the words, "His mother can be assured that as long as he stays in the neighbourhood of Burlington we will look specially after him, and when he leaves we will pass him on to be spotted again. Truly it's a far cry from London, England, to Burlington, Canada, but the arm of the Brotherhood reaches all round the world—seemingly none can escape." There are now five active Chapters in the growing town of Peterboro', and the formation of a Local Council should be the next thing undertaken. With the steady stream of men flowing into Peterboro' there is no place in Ontario that affords such a splendid scope for Brotherhood activity, and the men and boys are rising to the occasion. Many of our members will be attending the Toronto Exhibition, and they are cordially invited to call at head office and to make full use of it. It is to be hoped that all members will wear their Brotherhood buttons, so that the Toronto members may be able to extend a hearty welcome to the visitors, and get "in touch" with them. The vicar of a Western parish, in applying for charter, writes: "Since Mr. Birmingham's visit some three months ago, we have been working on Brotherhood lines, and already our congregation has been enlarged. Men have been induced to come to Church who were seldom if ever there before. Our neighbourhood is purely agricultural, with a fair sized town as a centre. One of our members is proprietor of the chief hotel in the place, who undertakes to enclose in an envelope one of the invitation cards, addresses it and places it in the room of every visitor stopping over Sunday." A sample page of the "Follow-up" book at head office showing where the names are sent in from reads: Harry A. Wise, England; Jas. E. France, England; F. M. Adams, Boston; R. H. Coleman, Toronto; H. S. Turner, Brandon, Port Chaplain, New York City; Jas. E. Haslett, London, Eng.; Herbert M. Irving, Edinburgh, Scotland; Rev. W. M. Loucks, Ottawa; John T. Symons, Toronto; L. Hicks, Vancouver; Hubert Carleton, Boston. Western Hospital Brotherhood Men, Toronto; C. A. Davenport, Hammond, B. C.; S. J. Cook, Stratford. St. Thomas' Chapter, Toronto; R. Andrewes, Beamsville; Rev. D. J. Cornish, St. Thomas; H. C. Campbell, Windsor; T. R. Clougher, London, England; A. B. Caldwell, Barrie. A neatly printed form of service for admission of probationers has been issued, and is on sale at head office at ten cents per dozen. St. John's Junior Chapter, North Sydney, C. B., has 30 members in good standing and the rector writes of them as being all enthusiastic workers. Fifteen of the boys were taken for a week's camp at New Campbellton, C. B., lately, and had a most enjoyable time. During camp services were held morning and evening, the boys taking turn in reading the Gospel for the day.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Hubbard's.—The Rev. J. L. S. Foster, Rector. —The Bishop visited this parish on Sunday, August 11th, and held Confirmations at three places, Meadow Point, Hubbard's, and Millcove. There were twenty-five candidates in all. At Millcove eight grown and stalwart men came to receive the guarantee of the highest and only lasting strength, the sevenfold gift of the Holy Spirit, assured to them through the Apostolic ordinance of laying on of hands with prayer. Mr. Foster is doing a fine work in this parish, where he is greatly respected and beloved.

New Dublin.—During the ensuing week the Bishop placed the corner-stone (the building was already well advanced) of a new church at West Dublin. At a previous visit in the spring the Bishop had urged the people to this work, and now, under the leadership of the rector, the Rev. P. G. Corbin, the parish has shown by their promptitude in pushing the construction of a place for God's worship their attention and obedience to the exhortation of their father in God. The Rev. Richmond Smith, of Petite Riviere; the Rev. G. M. Ambrose, of Bridgewater; the Rev. Rural Dean Gelling, and the Rev. Geo. H. Elliot were present at the ceremony.

ONTARIO.

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

Kingston.—St. Luke's.—On Sunday, August 18th, the rector received a very pleasant but unexpected visit at the evening service from the Rev. Wm. Lewin, Canon Grout, and the Rev. Mr. Forsythe, of Ottawa. The Rev. Mr. Forsythe preached, the Rev. Mr. Lewin read the lessons, and the Rev. Canon Grout received the offering and pronounced the Benediction. This church will hold its harvest thanksgiving on Sunday, September 15th. The Rev. Canon Starr will preach in the morning, and the Rev. J. C. Farthing, Dean of Ontario, will preach in the evening.

OTTAWA.

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

Ottawa.—The Bishop has issued a pastoral letter to churches throughout the diocese calling on the members of various congregations to see that such funds are raised that the minimum salary of clergymen shall be not less than \$700 a year. For several years some of the clergy have been paid less than this. The letter concerns parishes outside the city mostly, and copies were mailed to those concerned by the Rev. Canon Hanington, secretary of the diocese. In his letter the Bishop, among other things, says: "In view of the difficulty, not to say the impossibility, of obtaining suitable clergymen to take charge of our Missions, as vacancies arise, it is unavoidable that \$700 be made the lowest stipend of clergy serving in this diocese. The Synod adopted the following statement, which shows the amount which in the judgment of the Rural Deans each Mission is able to contribute towards their clergyman's stipend. The statement further shows the amount which would require to be added out of the Mission Fund in order to bring the stipend in each case up to \$700." Figures follow showing the standing of each parish and what they are accustomed to raise; also the amount of the endowment grant to supplement this. "Should the amount subscribed by each congregation in each Mission not suffice to make up the amount required by Synod from the Mission as set forth in the above statement, then a fresh canvass will have to be made, or some Missions will have to be left vacant. It is the duty not only of the Rural Deans in their canvass of each family, but of the clergy also, to make the decisions reached by the Synod very clear to all. The gravity of our position in the diocese is very serious. Six Missions containing eighteen congregations have been without clergy during the last winter. Several clergymen from other dioceses who desired to enter this diocese visited vacant Missions among us, but found that the stipend on which they could depend was in-

sufficient, and less than they were receiving elsewhere. There seems to be no room for any doubt that the several Missions are well able to contribute the amounts which the Rural Deans have set down opposite each in the above statement, and which the Synod, consisting of all the clergy and lay delegates from all the congregations has endorsed. The clergy are requested to see that a copy of this pastoral is placed with each family in each congregation in the Mission within two weeks after its receipt in order that it may be carefully considered before the visit of the Rural Dean." Touching this matter in a statement he made some weeks ago, the Bishop spoke very strongly when he said: "In the twenty-two years of my experience in the office of a Bishop in this diocese and in Niagara—full eleven years in each—I have never had so many vacant parishes or so much difficulty in finding men to fill them. For a considerable part of last winter six of our country parishes, embracing seventeen congregations, have been without a clergyman." Then further on he says: "It is a very serious thing to have any of our churches closed Sunday after Sunday for months together. The public worship of God is suspended; the Sacraments are not administered."

Referring to the above, the Ottawa "Evening Journal" has the following editorial under the caption, "An Appeal to Christians":—The pastoral letter which the Bishop of the Anglican Diocese of Ottawa is issuing, appealing to members of that Church to see that the minimum stipend of clergymen in the diocese shall not be less than \$700 a year, must come home with telling force to all who reflect upon but two conditions existing in this country, namely, first, the advance in the cost of living; secondly, the advance in the compensation paid to workers in commercial and industrial life. By the first factor, the increased cost of living, the priest upon a small salary is distressed. If he has a family, he may be tortured. For his wife and children he may lack the income which a mechanic or clerk enjoys, yet is compelled by convention or circumstances—by regard for his congregation even, if not for his family—to attempt to maintain an appearance which the mechanic or clerk need not trouble about. Surely our Christian pastors, all of them, should for the sake of our religion and our manliness, be ensured a decent livelihood. The second factor, the increasing compensation paid in most occupations, and the infinitely greater opportunities of personal advancement in the material sense, is necessarily tending to limit the number of candidates for Christian orders. A lad of high ideals need not look to money or business success as a great end in life. But the most idealistic youth, if he has sense (and the pastorate and pulpit ought to have sense) cannot overlook the possibilities of the humiliations, the discomforts, the limitations of usefulness which may be forced upon him by a life-long struggle with grinding and blighting poverty. Can a cause be worth while, any young man may ask, which is willing to relegate its priests to such conditions? If in these times we desire sufficient candidates, and desirable candidates, for the Christian ministry, we should do more justice to our ministers. The condition is the same in all denominations. Not \$700 a year,

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as things go now, should be the minimum stipend of the Christian priest, but a great deal more.

In a circular sent out to the clergy of the different churches throughout the diocese the Bishop has the following: "I avail myself of this opportunity to request each Rural Dean to be good enough to ascertain and report to me by 1st September what congregations will have candidates for Confirmation at the dates laid down for my visit to each Deanery in September and November. As soon as I know what congregations are to be visited for Confirmation I will appoint the date for the Bishop's visit in each Deanery."

Morrisburg.—St. George's.—On Sunday evening, the 18th inst., there was unveiled a handsome brass memorial plate to the memory of the late Capt. W. A. Allison, killed along with three others by an explosion at Kingston about two years ago. The choral service was conducted by the Rev. G. S. Anderson, B.A., in the presence of a large congregation of relatives and friends of the deceased, including J. F. Fraser, Esq., Commissioner of Lights, and Mrs. Fraser, who, accompanied by several of Capt. Allison's old associates, in the service of aids to navigation. Montreal to Kingston Division came to Morrisburg for the service. The crews of the Government steamers "Scout" and "Reserve" were also present, forming in the line at the dock and marching to and from the church.

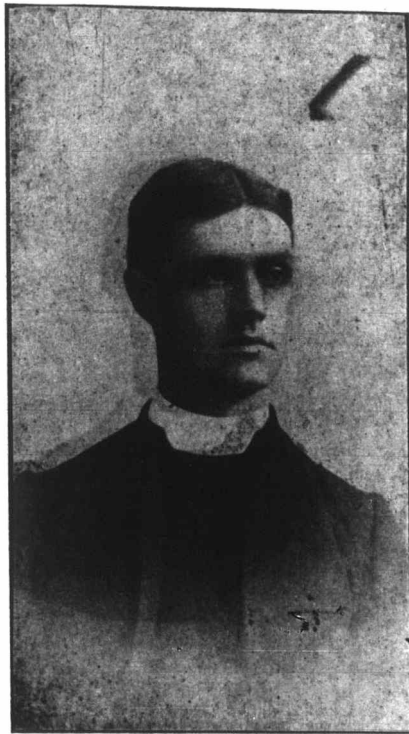
TORONTO.

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

St. Luke's.—Sunday, August 25th, was the anniversary of the funeral of the late Venerable Archdeacon Langtry, and the services throughout the day were of a commemorative character. The preacher at the morning service was the Rev. Professor Clark, D.D., who, taking as his text, "Blessed are the dead which die in the Lord," spoke feelingly of his twenty-five years' friendship with the deceased Archdeacon, a friendship none the less real and true because there had sometimes been differences of opinion. Dr. Clark dwelt upon the unmistakable sincerity and absolute honesty of Dr. Langtry, which won for him the respect of all who knew him, and alluded to his kindness to the poor and suffering, and recalled the significant fact that, though clergy were generally very exacting critics of one another, his name was always returned with the highest number of votes in the election of delegates to the Provincial and General Synods for many years. "We know very little about the communion of saints," said the preacher; "we know not how near our old friend may be to us whilst we are speaking and thinking about him in the church he founded, but we may be sure that, though Archdeacon Langtry rests from his labours, his works do follow him, and that even now his faith and energy are utilized in some spiritual work for the honour and glory of God." In the evening the Rev. T. W. Powell, rector of Eglinton, preached from the words, "He being dead, yet speaketh," and in an eloquent address pointed out the wonderful faith and courageous zeal of Dr. Langtry for God and His Church. Mr. Powell spoke also of cases of which he had known in which students and clergy who had become discouraged and despairing, had gone forth with new zeal and fresh courage in consequence of Archdeacon Langtry's wise counsel and kindly assistance. The preacher urged the church members to show their affection for their old rector by rallying round the new leader and helping him to carry on the good work so well begun. During the service a poem which was written by the late Archdeacon was sung by choir and people, printed copies, with a brief account of Dr. Langtry's life appended being distributed as souvenirs of the occasion. The music throughout the day was most appropriate, and was beautifully rendered.

Norway.—The opening of a new Mission on the corner of Ashdale Avenue and Gerrard Street marks an epoch in the history of the parish of St. John's, Norway, and is an index of the growth of the parish and of Church life in the eastern part of Toronto. Fifty years ago the only church east of the Don—through the energy of the people and clergy and the growth of the district the parish has been divided again and again, till St. John's is, indeed, the mother of churches, since active Church work is going on to-day in no less than eight centres within the original parish; St. Barnabas', Chester, under the Rev. Frank Vipond, with its flourishing Mission of St. Andrew's opened last year; St. Clement's Leslieville, under the Rev. John Bushell, which also opened a Mission last year in the northern part of the parish; St. Saviour's, East Toronto, under the Rev. Dr. Osborne.

These three parishes have been set apart, while active steps are being taken to form a new parish in the east, where the work was begun



Rev. W. L. Baynes-Reed, Rector, St. John's, Norway.

among summer people some years ago by the Rev. Canon Dixon, and has grown into the flourishing Mission of St. Aidan's, now under the

the register and declared themselves members of the church and worshippers with the new congregation, so that St. Aidan's promises very soon to equal many older city congregations, and doubtless will be made into a parish in the near future. The new centre of influence for Church work lies in the west end of the parish, where two years ago large market gardens held full sway. To-day over one hundred and fifty Church of England families are living on what once was farm lands. Mostly English emigrants or people driven out of the poorer parts of the city by reason of high rents or their houses being pulled down to make room for large schemes of improvements, such as the James Bay Railway and the new city hospital. New streets have been opened, and the district presents the appearance of a new Western town. Realizing the urgency of the case, the Church Extension Committee of the Deanery of Toronto came to the assistance of the parish by the offer of the gift of a lot, 150 by 120, splendidly situated, and a substantial grant of money. The result is the formation of a Mission which will be very soon a busy centre of Church life and an important parish. The new Mission church is a plain, neat and substantial structure of frame, 25 by 60 feet, will seat 250, and cost about \$1,800, exclusive of furnishings. It was designed by C. F. Wagner, architect, and is so arranged that the sanctuary can be shut off by sliding doors, thereby enabling the building to be used for all sorts of purposes during the week. The Mission starts out better equipped with the accessories of worship than many older churches. The central window in the chancel is the gift of Mr. W. J. Armstrong, the two other sanctuary windows being donated by Mr. G. F. Davis. St. Thomas' Guild presented the altar cross, Mr. and Mrs. Troughton the altar vases. Mr. and Mrs. Lawson, of Newark, N.J., gave the handsome brass alms-dish, and the bell was donated



Mission Church of St. John the Baptist, Norway.

charge of the Rev. E. A. McIntyre. Certain difficulties arose in this Mission a year ago over the appointment of a clergyman to take charge



Rev. Robert Gay, Curate, St. John's, Norway.

of the work. This has now been amicably settled, and at a meeting to organize a congregation a few weeks ago some forty-two men signed

by Mr. Samuel Wilson, of Norway, while many friends helped with the rest of the furnishings. At the opening services on Thursday last the rector, the Rev. W. L. Baynes-Reed, was assisted by the Rev. J. B. Fotheringham, of Trinity College, who preached. Short addresses of congratulation and good wishes were also given by the Rev. C. H. Buckland, of Guelph, formerly connected with the parish; the Rev. J. F. Rounthwaite, of Brantford; the Rev. John Bushell, the Rev. E. A. Paget, and the Rev. E. A. McIntyre. The large vested choir of the parish church were present and sang the service in a splendid manner. The congregations, both then and on Sunday, were large, and some sixty children were enrolled in the Sunday School in the afternoon. The work in this new district will be in the charge of the Rev. Robert Gay, curate of St. John's. Mr. Gay has assisted in similar mission work in England, and seems to be the right man in the right place. While the parish of St. John's, Norway, is thus lengthening its cords and extending its sphere of usefulness, it is not unmindful of the other half of the scriptural injunction to strengthen its stakes, since preparations are being made to erect a large and suitable parish house adjacent to, and connected with, the church. The difficulty of borrowing money may prevent the building being gone on with this year, but its erection in the near future is assured. The rector, the Rev. W. L. Baynes-Reed, has been connected with the parish for ten years past, and the church has witnessed a great growth during the time of his ministry.

Cartwright.—The Rev. R. H. McGinnis, Missionary from Ueda, Japan, addressed the Sunday School here on the 18th inst., and also preached both morning and evening to good congregations. Monday evening he gave an illustrated lecture on his work in the foreign field, which was very much appreciated. Evidence of a deep interest in missionary work among the people here is not lacking, even at the present time. We are deeply grateful for the visit paid us by Mr. McGinnis, and wish him every success in his good work.

Bobcaygeon and Dunsford.—It is gratifying to know that the vacancy in this parish is about to be filled, the Rev. F. L. Barber, of Stouffville, having consented to accept of the appointment, and the Archbishop of Toronto having expressed his willingness to appoint him to this interesting and important charge. Bobcaygeon and Dunsford were vacated by the Rev. W. J. Creighton last January upon his appointment to Lakefield after an incumbency of nearly seventeen years, during which time he won many friends, and by his steadfastness and fidelity contributed to the upbuilding of a large, strong, and permanent Church community. This was evinced by the action of the people subsequent to his departure. They showed that they realized the importance of the Church and its work, and its relation to individual life and character, as well as to corporate integrity and progress, by their efforts to secure a worthy successor of Mr. Creighton and their willingness to make greater sacrifices to attain the desired ends. And they are now looking forward to distinctively progressive work, in which they are resolved to share, with a view to the strengthening of the Church itself for its task, and to those benefits which it is the blessed privilege of the Church to convey to all within its reach. It cannot but be an encouragement to Mr. Barber to know that in exercising his leadership and the other parts of his ministry in this sphere he will be regarded with sympathetic interest, both from within and without the parish.

NIAGARA

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

Hamilton.—St. James'.—Sunday, 18th, there was a large congregation at the morning service. The Rev. E. A. Irving assisted the Rev. C. B. Sparling, and a beautiful memorial window was dedicated to the late Mrs. S. E. Nicholson, mother of Mrs. Sparling. The design is exceedingly chaste, and was executed by the well-known firm of N. T. Lyon & Co., Toronto. This makes the seventh memorial window placed within St. James' during the last few years.

Grimsby.—St. Andrew's.—It was the privilege of your correspondent to attend the evening service on Sunday last of this pretty, quaint, old church, which must be one of the oldest in the Province, since some of the monuments in the graveyard adjoining record deaths of a century or more ago; and yet the whole appointments of the church and the bright, hearty service would do credit to any city congregation of to-day. A clergyman visiting in the neighbourhood assisted the rector, the Rev. J. Alan Ballard, who preached an eloquent sermon on the great question of to-day, "Brotherly Love as Relating Among Other Things to the Modern Problems of Labour and Capital." Having chosen for his text 1 Thess. 4:9, "But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another," he pointed out that when St. Paul wrote these words "brotherly love" was a new thing in the world, having but recently been exemplified in the life and death of Jesus Christ, the Son of God, for the redemption of mankind, who commanded His Apostles to found the Christian Church as a great brotherhood to extend and carry out this new principle among men. He showed that for the first few centuries, while the Church was yet undivided, no amount of outside persecution could stop the growth and spread of the great brotherhood, and the world was constrained to exclaim, "See how these Christians love one another." "They were taught of God to love one another," and they did it. But Satan, failing thus to destroy the Church from without, stirred up dissensions within. When we had first the Arian heresy, and then the great schism between East and West; and now a thousand sects are contending who can prove themselves most blind, and Jews and Gentiles remain unconverted, the mantle of Christ is rent, and faith can scarce bear the strain. And the worst of it

all is that we do not see the sin of it, but as it is written, "My people love to have so." There is but one remedy: we must get back to the ideal of the one undivided Church and the loving spirit of early Christianity if we would win the world from the selfish seeking for the mastery; for the world can only be won to the true fellowship of brotherhood in and by Christ, who prayed the Father for His followers that they "All might be one, that the world may know that Thou hast sent Me." Your correspondent could not but feel that, if St. Andrew's, Grimsby, is a fair type of our rural parishes, we have much to be thankful for in the work of the Church amongst us, far though we may yet be from the great ideal.

ALCOMA.

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

Huntsville.—All Saints'.—The Rev. C. Wilfred Balfour, Rector.—With this place as a base the Lord Bishop of the diocese in the early part of August effected a part of his visitation of Muskoka. On August 7th the Mission of Aspdin was visited, on August 8th the Mission of Port Sydney, on August 9th the Mission of Ufford. Saturday the 10th, the Bishop returned to Huntsville, and was present at the Sunday's services on the 11th. The early celebration was as usual at 8 a.m. Then Confirmation service, Matins and Holy Communion followed at 10.30. In the afternoon the Bishop visited Allensville, in the Aspdin Mission, returning to Huntsville for the service in the evening. Though the day proved exceptionally hot, there were large congregations present at all the services, the responding and singing being exceedingly hearty and good. The number of communicants at the celebrations in the morning was unusually large. In spite of the trying heat the Bishop preached very telling sermons, maintaining the interest of his hearers, and giving them most helpful thoughts for their consideration. On Monday the Bishop visited the Franklin Mission, holding services and baptizing. On Tuesday Fox Point, another station, was visited, and Confirmation, Baptismal and Holy Communion services held. On Wednesday the Bishop left Huntsville for the Mission of Uffington. At all these places the welcome and affectionate greetings of the people must have been most encouraging to the Bishop, and evidences of the respect and love which all feel for him as their faithful and devoted father in God.

Aspdin.—The visit of the Rev. Gilbert Farquhar Davidson, M.A., rector of St. George's Church, Guelph, has left pleasant memories and a lasting impression for good. The congregations in St. Mary's, St. John's, and St. Michael's were all that could be expected or desired in regard to number, and the welcome given was true indication of the high esteem in which Mr. Davidson is held in this community after an absence of twelve years. We experienced much edification and pleasure in listening to his three sermons on one day, each bearing on a different subject: "The Overruling Providence of God and Man's Free-will," "Glorifying in the Cross of Christ," and "The Love of God." Mr. Davidson renewed old friendships and made many new ones. He was accompanied by the Rev. L. Sinclair, priest-in-charge. All look forward with pleasure to a future visit.

NEW WESTMINSTER AND KOOTENAY.

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

Vancouver.—Christ Church.—Boys' Brigade Camp.—The camping-ground was again chosen on Bowen Island, and, with the exception of two nights, the weather was all the boys could wish. The camp this year was the largest yet undertaken, one roll-call showing 46. On that account the discipline was, perhaps, more strict, especially as the other campers on the island were numerous. On the whole, the boys were very good, and no complaints were lodged with Governor Killahue. The day's work was as follows: 6.45 a.m., first bugle, "Can't get 'em up"; 7.15 a.m., drill; 7.45 a.m., roll-call and prayers; 8 a.m., breakfast; 1 p.m., roll-call and dinner; 6 p.m., roll-call and supper; 9 p.m., roll-call and prayers; 10 p.m., lights out. Senior and junior teams were formed for baseball, and some good games were played. Amongst the events of the camp was a day of mountain climbing; a grand paper chase, the route being between five and six miles long, the fleet-footed hares getting home safely and unseen, and athletic contests, both land and water, the latter being especially

Saving Money

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interesting. Many nice prizes were won, and the boys heartily thank those who so kindly gave them. The most coveted and valued prize, that for the "most manly boy in the camp," was this year won by Sergeant Merton Seymour. The camp closing, at which about 300 campers were present, was held on July 11th, and much the visitors enjoyed the boys' songs and exhibition of drills, wrestling, club-swinging, etc. Saturday, July 13th, the brigade returned home, with the hope and prayers of their many friends that they may have learned to live manly lives among their comrades, that the morning and evening prayers and Bible-reading may not be without their influence, and that every lad may be a soldier in the army of which the Lord Jesus Christ is the Captain.

Correspondence.

APPEAL FOR INCAPACITATED CLERGYMAN.

Sir,—I think the above heading more appropriate than the one in my former appeal, as the clergyman in question is not by any means an old man, but absolutely unfitted for parish work of any kind from insomnia; through the kindness of one of his friends he has been enabled to consult a specialist, and we hope that he may get relief in time from this dreadful disease. In the meantime I am very anxious that his dues to the Widows' and Orphans' Fund should be paid. I most thankfully acknowledge the following subscriptions to date for that object:—From W., \$5; Liverpool, G. B., \$1; Mrs. G. Redmond, Brockville, \$2; Acton Burrows, 29 Melinda St., Toronto, \$1; Anonymous, \$5; Rev. A. H. Rhodes, Teeswater, \$3; Clergyman's Daughter, Diocese Niagara, \$1; Edward Elliott, Esq., London, \$5; Rev. C. H. P. Owen, \$4; Carman, Winnipeg, \$2; Reader of the Canadian Churchman, \$5; paid to Synod Office by a friend, \$5; paid to Bishop of Huron from C. A. French, \$2; A. S. E. Guelph, \$3; total, \$44. Amount due, \$154.57; amount paid, \$44; balance due, \$110.57. May I, Mr. Editor, be permitted through the columns of your valuable paper to appeal to my fellow Churchmen to make up this balance as soon as possible.

(Rev.) Wm. Lowe,
892 Lorne Ave., London.

THE WAIFS AND STRAYS.

Sir,—Some months ago I read a letter in the "Canadian Churchman" on the treatment, the religious treatment chiefly, of the children at the Home of this Society at Niagara. In the issue of the week following you gave a short account of the founding of this charity by Miss Rye, and urged that the Archdeacon, who was probably the proper official to look into the matter, should do so, and if the complaints were found to be justified to write to the Secretary. The matter was quite new to me, and I have been sufficiently interested to look through your columns for a report. I would now respectfully ask the Archdeacon what he has done in the matter, and what reply he has received from London, that is presuming that he found it advisable to write. A question was raised, I think, as to whether this is a Church charity. What has moved me to write this letter was reading the advertisement in a Church paper: "For the Children and the Faith, Church of England Waifs' and Strays' Society. The Church's Children's Charity, means adopted. Boarding out with communi-

cants, small scattered homes, careful emigration. Over 3,000 children now being cared for, 12,500 have been reached. Five special homes for crippled children. Help greatly needed. Secretary, Rev. E. de M. Rudolph, Savoy St., London, W.C.

CATHOLIC vs. ROMAN.

Sir,—I was much interested in the letter by "A Young Churchman," re "The Church," and I am sure he will not object to having his attention drawn to what, I presume, is a slip of his pen. He refers to a certain religious body as the "Roman Catholic Church in England." Why does he so designate the Romanists? Are they the only Church? Roman universal. Does it not sound as absurd as Smith universal, or Jones universal? He apparently falls into the error (if it was intentional) that is so common that there must of necessity be some connection between Catholic and Roman. But perhaps "Young Churchman" has good authority for saying Roman Catholic instead of Romanist or Holy Roman (as they themselves prefer), when referring to one branch of the universal Church.

A. W. W.

THE CHURCH.

Sir,—When a controversialist deeply prejudiced by a persistent training in one narrow exclusive line of thought, especially on a subject of religious belief, finds his opinions brought to the test of common sense and sound reason, applied with never so much gentleness and humility, his resource often is an exhibition of passionate anger, sneers and vituperation. Hence the odium theologium that burns like the fires of Smithfield in the letter of "A Young Churchman" in your issue of 15th. I could retort upon him from every point of view every appropriate charge he has made against me in the first half of his long letter, but shall only complain of his mis-statement of what I had really written, and will not say such misrepresentation is wilful on his part, for that would be to follow his discourteous example. It is very easy, but not very Christianlike to impute to another statements he did not make, and then tax him with falsehood ignorance, vulgar opinion, being as set in his opinion as the Pope and all the rest of it. I would tell him and "J. M. B." they are dealing with no ignoramus, and I know just as much about the historic continuity of the Church of England as any one in Canada, and never denied it in any of my letters, and never said or dreamed of saying that our Church was a "new body set up as an outcome of the Reformation." That continuity is quite consistent with the fact that every tyro in history knows, that she was united with the Church of Rome before the Reformation, and is separated from her since; and if that separation did not result from her acts and proceedings so much the worse for her as a witness for the truth. If "the throwing off of the Papal supremacy and obedience," a vital condition of union with her, was not to separate from her, it is hard to tell what could be. But then, the Church of Rome herself did not "separate" from us; according to him she only "withdrew!" He devotes many lines to the alleged inconsistencies of the Church of Rome, which was assuredly a waste of space, for I spoke of her consistency on the one point only, viz., in claiming infallibility as a necessary consequence of being the only Church, to which all others owe union and obedience. If the effect of the Reformation upon the Church of Scotland was that it was swept out of existence, as he says, then it was imperative that the Church should be re-planted in that Kingdom, and we should bless God for raising up an instrument for that purpose, even although the man chosen were a Presbyterian only, like Columba of old, and like him recognized no higher order as having any authority over him of his work. To-day all the Protestant Churches in the world, except the Church of England, with societies within and auxiliary to the Church savours more to my mind of being as "set in opinion as the Pope" than anything I have advanced, and even in those insignificant and weak bodies into which the modern Christian Church is divided (and whose separate corporate existence I did not take up my pen to defend) there have been aye in the weakest of them, men whose profound faith, self-denial and successful work in the Lord's vineyard put to shame many of those whose proud, but most responsible and dangerous claim is that they are the only ones authorized to minister in the Church of Christ. By their fruits ye shall know them. I had not the slightest intention when I first asked for a space

in your columns of starting a controversy, nor of trying to "convert" anybody, either "ignorant clergy" or "faithful laity." I refer my friend to my first letter. I simply sought to call attention to certain opinions held by many in the Church and to glance at the reasons for them. I am sure I have not made one unhistorical statement or said anything calculated to give offence, unless I have in this repelled too strongly an uncharitable attack; and now good bye to my critics, and many thanks to yourself, from

An Aged Churchman.

Family Reading

FOR BREAD A STONE.

By Innes Adair.

Say, what have ye done with the old-time prayer,
I learnt at my mother's knee?
My Bible lies shamed on the chest of drawers
By the New Theology.

The dust is greying upon its boards;
Its stories are not for me.
For I've joined the ranks of the up-to-date
In the New Theology.

I've "a soul," "an aim," "a life to live";
My brain is "a thinking power";
Those prophets of old were a lying set,
With tales for the fleeting hour.

But I'd like to know where the dead folks go—
All those of the "great Redeemed,"
Who had no more sense than to take those tales
For the truthful things they seemed.

Will those millions now, in "the great Un-
known,"
Be waiting for "further light"?
Have they found that their gleam was a will-o'-
the-wisp?
Are they doomed to eternal night?

Say, what can you give for that old-time faith?
What now is your theory?
I have searched with care, but I find no trace
In the New Theology.

Does your brotherhood stretch beyond the grave,
And "this night I lay me down,"
'Mong the wonderful works that man can do,
Have you missed the deathless Crown?

You'll explain by-and-bye! Why! we're march-
ing on
With the New Theology!
'Tis pity to shelve that shabby old prayer
Learnt at my mother's knee.

A HAPPY BIRTHDAY.

"Good-bye, my little girl. It is a beautiful day, and I am glad you are to have such a pleasant time on your holiday."
Jessie looked very happy as she returned her mother's warm kiss.

"I wish you would have John drive you round by old Mrs. Prout's," continued her mother. "Go in and tell her your father has concluded to try her grandson, Hiram, as office boy."

"Why, mother, I thought Hiram was a bad boy. I shouldn't think father would want him."

"If he thought only of his own wishes he probably would not take him. But there is more in it than that, you know, dear. We are not placed in this world to do what simply pleases ourselves, or to give help only to those who deserve it. We hope to help Hiram along by giving him another chance. That will make his poor, old grandmother happy, too. So you have an opportunity of making three people happy on your birthday. What a fortunate little girl!"

"Hiram and his grandmother—who is the other?"

"Myself, dear."
"How yourself, mother?"

"In doing for some one else. Don't let us forget that others are happy in the same things that make us happy. They are flesh, and blood, and spirit like ourselves. They suffer as we do and enjoy as we do."

"Then," Jessie turned away with a thoughtful face, "God wants them to enjoy just as much as we."

"Exactly, dear."

She was quite happy in seeing the joy that spread over the old face as she told Mrs. Prout her news.

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"How many times your mother has sent me good things, pleasant things, but never as good as this. And Miss Jessie, as you, just like your mother, are always doing kind things, could you take this basket of flowers over to Miss Allen's? She's sick and I promised 'em to her. I think she'll enjoy 'em."

It would make her a little late at the lawn party to which she was going, but how could she refuse? A quarter of an hour's drive brought her to Miss Allen's house.

"Oh, my dear, my dear!" The face of the gray-haired mother of the sick girl beamed on Jessie with a brightness that was full reward for delay. "I cannot tell you how happy I am to get these. They will cheer her up as nothing else."

"Miss Jessie—Miss Jessie! will you let us ride with you?" Three children ran out to her as she returned to the buggy. "Just to the merry-go-round. It's on the way to your house. It's too far for us to walk both ways, but if you'll only—"

"Now, don't bother, Jessie," began their grandmother.

Jessie had caught her breath a little, but as the clamoring children, quieted by the words, stood gazing at her with wistful eyes, the new thoughts that had taken possession of her mind held their way.

"Jump in, all of you," she said. "I'm not going home, but we will go around that way."

The new thoughts had full sway during the short, quiet ride after depositing the laughing group at the merry-go-round.

"I shall be late—very late. But what of it? Those little things don't often have a ride. They like pleasant things just as much as I do. And—how does mother say it?—the more people you have happy it's just so much more happiness in God's world. And what does it matter if the happiness isn't just for yourself?"

With the loving unselfishness in her heart it was not hard to show its spirit in her dealings with her little friends at the party.

"I have been kind to ten people this afternoon," was her report to her mother.

"One for each year you count to-day, dear. That is a good record for your birthday."

IN GOD'S SCHOOL.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we will discover that the world is not a playground. It is quite clear that God means it for a school. The moment we forget that, the puzzle of life begins. We try to play in school. The Master does not mind that so much for its own sake, for He likes to see His children happy; but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because He loves us, He comes into the school sometimes and speaks to us.

He may speak very softly and gently or very loudly. Sometimes a look is enough; and we understand it, like Peter, and go out at once and weep bitterly. Sometimes the voice is like the thunderclap startling a summer night. But one thing we may be sure of, the task He sets us to do is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these. It is measured by God's solicitude for our progress; measured solely that the scholar may be better educated when he arrives at his Father's home.—Henry Drummond.

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British and Foreign.

Mr. Andrew Carnegie has given a sum of £100,000 to King Edward's Hospital Fund for London, unconditionally.

It must be true, I feel, that Jesus Christ is alive to-day, and as strong, as powerful, and as loving as ever.—Bishop of London.

The fund for the purchase of Glastonbury Abbey now amounts to £12,039 16s. 3d. The sum required to complete the purchase of the Abbey is £30,000.

The Northern Bishopric Fund of West Australia now stands at over £1,800. Over £200 has been received from outside sources since the beginning of the year.

The Bishop of Bendigo recently ordained the Revs. J. C. Herring, P. Williams, and F. Ingamills to full orders, and Messrs. Brown, Tennison, and Woodyer as deacons.

The ancient parish church of Southolt has recently undergone restoration, and on Sunday reopening services were held, when the preacher

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was the Ven. Archdeacon Lawrence. There were crowded congregations.

Our souls, like some precious caskets, are sealed with the various impressions of the Holy Ghost, which carry with them the image of the Master.—Rev. E. N. Sharpe, M.A.

The erection of a new parochial hall has just been commenced in connection with St. Margaret's Church, Burnley. It is to cost over £300, and is to be utilized for Sunday School purposes.

In the beautiful little parish church of Bulvan, Essex, a stained-glass window has been subscribed for by women bearing the name of Mary. The rector received shilling contributions from women of that name in many parts of the world.

Bishop Morley, who occupied the See of Tinnevelly and Madras, Madras, from 1806 until 1903, and afterwards served as chaplain at Assouan, has accepted the permanent chaplaincy of the Church of St. John the Baptist, San Remo.

With all her other pre-occupations at home the Church never loses sight of her great work overseas. The Colonial and Continental Church Society has just received a cheque for £500 from 'J. C.' towards the fund it is raising for Church work in North-West Canada.

It is announced that the King has been pleased to approve the appointment of the Rev. Thomas W. Drury, D.D., M.A., Principal of Ridley Hall, Cambridge, to be Bishop of Sodor and Man in the place of the Right Rev. N. D. G. Straton, translated to the See of Newcastle.

In the presence of a large number of clergy and parishioners the Bishop of Hull, who for nearly forty years was the greatly respected Vicar of Scarborough, recently consecrated the new church of St. Columba, Scarborough, which has been erected in the centre of a rapidly-growing district.

The Duchess of Albany lately laid the foundation-stone of the new parish church of Epsom. As already announced in our columns, the present church is quite inadequate for the needs of the parish, so that a new church is being erected adjacent to the present building at a cost of about £9,000, most of which has already been raised.

Founded in 1547, and established by Royal Charter of Edward VI., dated July 24th, 1550, the Huguenot Church at Canterbury on a recent Sunday held a special service in celebration of its 360th anniversary. The sermon was preached in English by the Rev. Pearson McAdam Muir, minister of Glasgow Cathedral, and the service was attended in state by the Mayor and Councillors of Canterbury.

The annual assembly of Deans from all parts of England and Wales took place at Worcester lately. The Dean of Worcester (Dr. Forrest) is Secretary of the movement, which he was largely instrumental in establishing. Hospitality was afforded at the Deanery and the visitors were housed in various parts of the city. The business of the gathering was transacted in private, and had reference to cathedral life and work.

Bishop Montgomery, Secretary of the S.P.G., has been officially invited by the presiding Bishop of the Church in the United States to attend the Convention of that Church at Richmond, Virginia. He carries with him a special address from the S.P.G. to the Convention, signed by the Archbishop of Canterbury as President of the Society, the seal of

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the Society being also affixed by special resolution.

The clergy of the Diocese of Southwell, upon the occasion of the Bishop's entering into occupation of his new house at Southwell, have made him an offering for the adornment of his chapel, leaving it to him to decide on what particular object it is to be spent. In a letter of thanks, the Bishop says he intends to devote the whole of the gift to the furnishing of the east end of the chapel, including the altar vessels.

In the course of an address to men at All Saints' Church, Ipswich, the Bishop of Ipswich said he would have them regard church-going as an important engagement, and not as one that could be fulfilled if one had nothing better to do, or one that did not matter at all. It was, moreover, not enough merely to be at church; they should each try to take their proper, earnest, vigorous part in the service, and should show devotion, attention, and reverence.

Nearly £700 has been spent on the work of church restoration in Lower Langfield, Diocese of Derry. At the re-opening of the church recently the Bishop of Derry was the preacher. The restoration includes the opening of the flat roof of the church, the making of new windows in the west gable, the painting of the church, externally and internally, the repairing and cleaning of the organ, the erection of three stained-glass windows, and other minor improvements.

In connection with the Selby Abbey Restoration Fund, Lord Wenlock has received the following letter from Sir Dighton Probyn: "I am commanded by His Majesty the King to send you the enclosed cheque for 100 guineas towards the required sum of £50,000. The King was very pleased to learn that the appeal of the Restoration Committee had been so generously and promptly responded to, and hopes that the balance required, which only now amounts to £16,000, may shortly be forthcoming."

The order for the peal of eight bells for Carlton-in-Cleveland Church has now been placed with Messrs. Taylors, of Loughborough, and it is hoped that by the end of the year the bells will be in use. Owing to the rise in the price of copper, over £100 extra is now required, and the total cost is to be £806, which will include the fixing of a patent for chiming in case of emergency. About 140 farmers have contributed bushels of wheat to purchase the wheat bell. A fund for a children's bell is now started, and it is understood the vicar intends to give a bell for his youngest daughter.

The death of Dr. Welland, Bishop of Down and Connor and Dromore, leaves vacant one of the most important Sees in the Irish Church. There are in this diocese almost as many Irish Churchmen as there are in the rest of Ireland. And in Belfast the Irish Church is confronted with some of the problems which the English Church has to face, such as an artisan class detached from public worship, and a pastorate inadequate in numbers to the needs of a population growing larger day by day. Nothing could surpass the kindness and courtesy of Bishop Welland—his speech, if not forcible, was always graceful and dignified, and all he did and said was coloured by the spirituality of a life wholly surrendered to the Master's service. If one might use a hackneyed phrase Dr. Welland was essentially a Christian gentleman.

Three handsome gifts to the beautiful Church of St. Bartholomew, Roby, were dedicated recently by the Bishop of Liverpool, namely, a beautifully-designed and carved oak lych-gate, which has, by the generosity of Miss Rigby, a former parishioner, been erected "in loving memory of Thomas Ashton, Hannah Rigby, Walter Ashton, and Mary Rigby"; three white marble chancel steps, the

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gift of Col. Roydon, of High Warrs, Roby, in memory of his mother; and a handsome chancel and sanctuary marble pavement, given by the members of Mr. H. H. Hornby's family, in memory of the two deceased sons of Mr. Hornby. The service commenced at the lych-gate, where a large congregation joined in singing appropriate hymns. The impressive ceremony of dedication over, the Bishop, clergy, and congregation entered the church, where the marble steps and pavement were dedicated.

The Archbishop of York dedicated the new chapel of ease of St. Mary, Rievaulx, which has been erected by Lord Faversham mainly for the use of his tenants on this part of his estate. It was here, says the "Yorkshire Herald," the Cistercian monks settled on crossing to England, after their secession from the Benedictine Order, and built their noble fan—the first erected by the Cistercians in Yorkshire, and the second in England which is the finest specimen of twelfth century architecture in the land. The abbey was founded by Walter L'Espece in 1131, and the monks held religious services within its precincts for 407 years, up to the time of the monastic dissolution in the reign of Henry VIII. Hence it seemed only fitting that a new church should arise to preserve the continuity of worship in this beautiful valley, once a great centre of religious activity.

There stands upon a hill in the village of Unhill, in the county of Somerset, England, a small and very

Public Taste Improving

Much greater attention is now-a-days being paid to the interior decoration of homes. Striking and original effects are being sought for, and harmony of decoration is considered essential. Perhaps this will account for the increasing popularity of metal in place of wood, plaster and wall paper for the interior of homes. Classified Metal Walls and Ceilings have many advantages over ordinary building materials. They are fire-proof, vermin-proof, sanitary and washable. They are rich in appearance, and lend themselves to many handsome color schemes. There are designs suitable for the most expensive, as well as the more unpretentious, homes.

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The Metal Shingle and Siding Co., Limited, of Preston, Ont., have issued a handsome catalogue, showing many beautiful designs for homes. Those intending to build or rebuild, should send for a free copy. 58

old church which is surrounded by caves in which the bones of all kinds of animals have been discovered. This historic place of worship, which looks down upon Uphill Castle and the village itself, was at one time the only place of worship for miles around. For several years no Sunday services have been held within its walls, says the London "Tit-Bits," and the only time that the public is allowed to worship there is one night in the year—on Christmas Eve—when the Vicar of Uphill or some other clergyman officiates. There is a footpath leading up the hill to the church, but as the hill is a very steep one and the distance great very few people visit the church. It is by order of the ecclesiastical commissioners that it is opened to the public once a year. Curious stories are told regarding this interesting edifice, one of which is to the effect that the church was purposely built on the top of the hill so that the preacher could feel convinced of the sincerity of the faith of those who accomplished the task of climbing to it. The church has been visited by people from all parts of the world. It is the only building in England—probably in the world—in which divine service is conducted only once a year.

Children's Department.

A BOY WHO WAS HIMSELF.

Recently you will remember I urged you to be yourself, depend upon your own powers, and try to do things your own way and better than anyone else.

I wanted to give you this week an illustration of such a boy, but the question then came "Out of all the numbers I might give, which one should I choose?" Then it struck me that there is a good deal of talk just now about Norway and Sweden, and that possibly serious difficulties may arise, so I have made my choice of a boy which will bring in some little bit of the history of Sweden. Then we shall have two subjects of interest under one head.

Let me ask you to call to mind what one of your school books says regarding Scandinavia—"Imagine a long, slowly-rising billow—which is called a 'roller'—beginning at the Baltic Sea, and rising gradually higher and higher as it goes west-

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ward, till at length it suddenly falls almost perpendicularly, breaking into thousands of pieces upon the shore which it has reached. Imagine the billow suddenly hardened, and ending its course on the edge of the Atlantic Ocean. Then we should have Scandinavia; and the long, rising slope from the Baltic would be Sweden; the sudden fall into the Atlantic, Norway; and the countless pieces into which the billow breaks would be represented by the innumerable islands which fringe the western coast of the mighty northern peninsula."

About one-fourth of Norway is covered with forests, and about one-half of Sweden. The two countries were under one king in the year 1814. Norway having remained up to that time under the rule of Denmark. Each country has a separate army and navy. The king resides in Stockholm, in Sweden; but he is bound to spend some portion of each year in Norway, and transact some business there. I may not enter here into the trouble which has risen up, but turn at once to my boy.

For this we must go back to the sixteenth century. The king of Denmark, Christian II., in order to obtain his throne was compelled to grant a privilege to his nobles which nearly robbed him of all power, but he determined somehow or another to subdue them, so he sought to ally himself to all the foreign powers he could, and to carry out this, he married Isabella, sister of the German Emperor, Charles V., who was then the wealthiest princess of Europe.

Having done this he thought it well and in this he succeeded—he was crowned King of Sweden by Archbishop Trolle. But it cost him much.

At this time there was a boy of the name of Gustavus Vasa, growing up in his Swedish home, and was being prepared with some severity for his future sphere in life. For example, he was compelled to practice archery for some time before he was allowed any breakfast. But he had the making of a man in him and he did it willingly.

When thirteen years of age he was sent to school at Upsala. This was in 1509. The schoolmaster was a

Dane, and of course, Gustavus did not like being taught by him any more than you would like being taught by a Frenchman, if the French soldiers had conquered England.

One day this master was foolish enough to speak sneeringly of the people of Sweden. This was more than Gustavus could stand, so he immediately jumped out of his seat, thrust the sword which he carried through the book before him, and walked out of school, never again to re-enter.

As far as known he remained with his father until he was eighteen years old. But he had carefully noted all that was going on around him, and felt all through his being that one day he would do great things for his country. And already, though he

was so young, he had earned a reputation for courage and caution; so much so that the leaders of his country's foes knew that he was one with whom they would have to reckon.

There had been a battle and the Swedes had gained the victory, all through the thickest of this fight Gustavus had borne the standard.

The Danish King was obliged then to offer to meet the Swedes in a church, but only for safety's sake he said Gustavus Vasa and five other distinguished nobles must go off board his ship until the meeting was over. This was agreed to, but the six had no sooner put off in their boat than they were made prisoners.

The Danish King would have put Gustavus to death but did not dare to do so, instead, therefore, he sent him to a relation in Jutland, whom, he said,

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should pay a heavy fine if he allowed
the prisoner to escape. Here Gus-
tavus was allowed to hunt and shoot,
but keepers were always at hand.
He appeared so contented, however,
that watching him seemed unneces-
sary. But one day as he strolled in
the park, he gave the keepers the
slip, and managed to hide himself
for some time. Then somehow he
obtained a pilgrim's dress and jour-
neyed along the open road.

After a while he changed this for
a cattle-driver's dress, and in this
disguise reached the free city of Lu-
beck.

He was discovered here, but the
people of Lubeck would not allow
him to be taken. He remained at
this city until May 1520, then he
sailed across the Baltic in a small
fishing-smack. He made for Stock-
holm, but found he could not ap-
proach the city, as it was just then
being besieged by Danish ships, so
he made his way into the heart of the
country.

At length he reached his father's
home, and then sent one of his ten-
ants to Stockholm to find out the con-
dition of things. A terrible story
was brought back. His father had
fallen into the hands of the Danish
king and had been put to death, so
also had other nobles, also bishops
and citizens; and a price was offered
for his own head.

The young man's heart was all on
fire, but he was as cautious as he
was brave. He cut his hair short,
dressed himself in a peasant's clothes
and went from place to place, hiring
himself as a farm hand.

Many and many a narrow escape
he had. For example, one day he
entered a forester's hut, and a hearty
welcome was given him by the man
and his wife, but had, not been in
more than a very short time when a
party of Danish soldiers came in and
asked the man if he had seen Gus-
tavus Vasa passing that way, as they
had heard of his being in the neigh-
bourhood. He was in fact sitting
before the fire at that moment, but
the forester's wife, seeing the danger,
with a woman's wit, seized a big
spoon and struck him with it across
the shoulder saying, "you lazy loon,
have you no work to do that you sit
there? Go off to your threshing." This
saved him, the Danes thinking
that he was a Swedish servant bullied
by his mistress.

One act of Danish tyranny followed
another, so that the peasants in time
enrolled themselves under the banner
of Gustavus, a battle was fought, and
the Danes were conquered. This
roused the whole country, and crowds
came together to fight. Gustavus
won one battle after another. The
people and nobles then asked him to
be their king, but he refused until he
had freed every Swedish castle from
Danish rule. This being done, he
was crowned king in 1523; a splendid
example of courage and self-reliance.
—Uncle Harry in "Church Family
Newspaper."

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CONQUERORS.

One day a girl was visiting a city
almshouse. She carried some scarlet
carnations, and, as she passed
through the wards, distributed them
to the patients. Some of the inmates
received them with dull, heavy faces;
but there were many who welcomed
her with the pathetic eagerness of
souls starving for love and beauty.
As the girl passed from the last ward,
she turned to her guide with a ges-
ture of despair.

"O, how do they stand it?" she
cried. "Not the ones who have never
known anything better, but the
others, who suffer. If only they had
a hope of anything; but it is the end.
Why do people have to live after
everything is gone—when they are
only a burden to themselves and
others?"

This was the reply she received:
"One day there was brought to a cer-
tain almshouse a woman who had
known home and love and the joy of
work and things which make life
good, only to lose them all and be-
come on her old age dependent upon
public charity. At first she was al-
most heartbroken, and those who
saw her said to each other that she
would not suffer long. But she had
one possession which no change of
fortune could touch—her Christian
faith. As the first violence of her
grief passed, she began to look about
her for work. A more hopeless field,
judging from the human point of
view could hardly be imagined, but
she would not be discouraged. She
asked and received permission to
hold a Bible class Sunday afternoons.
That was a number of years ago.
She is still living, and her class of
twenty meets every Sunday afternoon,
and from that class several have
learned the way to the same faith
which taught her how to win victory
from what the world calls defeat."
—Youth's Companion.

**TOGGLES BORROWS A
BIRTHDAY.**

When he had said "good-by" to
them, he came back into the house.
The sitting-room was all in con-
fusion, for there they had played
blind man's buff; in the dining-room,
where they had eaten supper, stood
"the dishes still upon the table, and
the seven candles all ranged around
the plate which had held the birthday
cake; in the bedroom were the pres-
ents, and as Toggles thought of all
that long and happy day, there came
into his throat a strange feeling.

"Grandpa," he said, "were you
ever so happy that you couldn't talk
about it?"

"Yes," answered grandpa.

"Then you know," said Toggles.
"Why, grandpa, if God should say
to me right now, 'Toggles, what
could I do to make you gladder yet?'"
all I could say would be, 'Let me
have it again, another day.' But a
boy never has but one seven-year-old
birthday, does he?"

"No."

"And never any kind of birthday
but only once a year, does he?"

"Not usually."

"Not usually! Why, he doesn't—
does he, grandpa? How could he?"

"He might borrow one," suggest-
ed grandpa.

Toggles laughed aloud.

"How could he do that, grandpa?"

"Well, I knew a boy once who had
a lot of fireworks, but when the
Fourth of July came he was sick, and
so he gave them to some other boys
to shoot off."

"Toggles smiled, for he remem-
bered too.

"And if a boy had a birthday he
couldn't use, or didn't know how to
use, it seems to me he might give
it to another boy to celebrate."

"I believe," said Toggles, "that
it would be almost as much fun as
your really own birthday."

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"I think so, too," answered grandpa; "and if you want me to, when I go to town to-morrow, I'll see if I can find anybody who will loan you a birthday."

"So next afternoon, when grandpa drove back from town, the first question Toggles asked was:

"Did you find a boy who would loan me his birthday?"

"No," answered grandpa, "but I found a girl."

Somehow a girl's birthday had not been just what Toggles had expected.

"She wasn't a little girl," grandpa went on; "she's eighteen, but you couldn't really call her quite grown up; she hasn't learned to talk yet."

"When does it come?" asked Toggles; for it seemed altogether hopeless to try to understand about a girl eighteen years old who hadn't learned to talk.

"To-morrow. We'll have to hurry to get ready. I suppose we ought to have a cake."

"Surely."

"Well, I bought the eighteen candles."

"That custard with the white on top was very good," suggested Toggles.

"We will ask grandma about that," said grandpa; and so they went inside.

Early next afternoon they started for town, they two alone together in the buggy, with the big box which held the things. Just where they were to go was a secret, so Toggles asked no questions; but he was surprised when they stopped at the big schoolhouse.

There were only four children in the room they entered, and all,

grandpa told him, were deaf; not one of them could hear as he could. At first he watched them at their regular school work, and wondered to find them learning to say words, some of them quite plainly. He wondered too at the way they understood, for their eyes did their hearing, and by the motion of their teacher's lips they could tell what she said. Toggles talked with them, too, and saw the things they had made—the pictures, and baskets, and note-books.

Afterward, when school was over, they lighted the candles, and the girl who had loaned Toggles her birthday cut the cake, and passed it first to them and then to the others. After the cake they had the nuts and candy and the custard with the white on top, and everything was passed by the girl who had loaned Toggles her birthday.

When they had finished eating they had played drop the handkerchief, and before they had begun to think that it was time, the father of one of the littler deaf girls had come to take her home.

"Grandpa," said Toggles, as they were driving back, "that's a good school. Why, the teacher told me that that birthday girl was just wild at first, and when they went to see if she would come to school she ran and hid under the bed. But now she seems to be quite a nice girl. It was very kind of her to loan me her birthday. I had a very good time. Didn't you?"

"Yes," answered grandpa, "and I think she did, too."

THE LAWYER'S STORY.

The young men had made great preparations for their fishing trip into the Indian Territory, and their disappointment was deep when, on the very morning they were to start, the lawyer, whom they all liked, told them he could not go.

As a last resort the others went in a body—six of them—to his office, and demanded that he tell them exactly why he had deserted, when he had been most enthusiastic in planning the outing.

"If you're really to understand it," he said, "I'll have to begin with my own boyhood. My father—the best father, I think, that a boy ever had—always showed me a tenderness which, even as a child, I knew was somehow different from the love which my playmates had from their parents. It was not until I was perhaps fourteen years old that he told me why this was so.

"Although he himself lived a most exemplary life, his father, his father's father, and two of his uncles had been drunkards. The taste of liquor he believed to be hereditary in our family, and in me he had recognized many of the traits he himself possessed, and which had made his own life a long fight against the habit of drink. He pointed out the danger that lay before me, and begged me to give him my promise never, under any circumstances, to touch liquor. 'It is our safety,' he said.

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You are Right - then
Go ahead"
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to go ahead on
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Elgin National Watch Co.,
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"Of course I promised. He had never talked to me in that way before, and, of course, it made an impression on me. I was frightened, and for several years kept my promise. Then I went with some young fellows on an all-day fishing trip. While we were eating our luncheon one of our number, took a bottle of whisky from his pocket, drank from it and passed it to his next neighbour. The bottle went round the circle, for no one dared to refuse to follow George's lead. When it came to me I tried to pass it on without drinking, but the others began to tease and ridicule me, until, from sheer cowardice, I took the drink. A second and a third followed, and I began to realize that I liked the stuff, and wanted more of it. My father's warning flashed across my mind. 'If you take one drink, you may be forever lost.'

"The best of the day passed wretchedly enough, and I was glad when it was time to start for home. When I reached the house, I found my father, whom I had left in good health in the morning, was lying at the point of death. He had had a sudden attack of heart disease. They told me he was anxious to see me alone, and, with a breaking heart, I entered the room. He could not move and could hardly speak, but as I took his hand and bowed my head upon it, crying, he smiled tenderly and lovingly on me. As I bent down to kiss him he noticed the odour of liquor on my breath. I shall never forget the look of agony, and despair, in his eyes.

"My poor—lost—boy!" he groaned; and these were his last words. Since that day, God helping me, I have never touched a drop of liquor. But I know my weakness. I don't dare to expose myself to the temptation, and I never knowingly go where liquor is to be used. This morning, while the provision wagon was being loaded, I saw that some one had sent along a case of whisky. Forgive me, boys, I'm not preaching, nor finding fault with you; but you see now why I can't go."

"You can and you shall go," spoke up the judge, who had provided the case of liquor, "for the whisky is going to stay here." So the lawyer went, and a jollier, healthier, happier outing none of the men ever had.

OLD DAME CRICKET.

Old Dame Cricket,
Down in a thicket,
Brought up her children nine—
Queer little chaps,
In glossy black caps
And brown little suits so fine.

'My children,' she said,
'The birds are a-bed;
Go and make the dark earth glad
Chirp while you can!'
And then she began—
Till oh, what a concert they had!

They hopped with delight,
They chirped all night,
Singing, 'Cheer up! cheer up! cheer up!
Their sleep they must take:
The birds are awake,
And they can sing all the rest.
—"Longman's Ship Readers."

**The Ill-tempered
Dyspeptic.**

Became So By Neglecting to Keep
the Liver Right, the Digestion
Good, the Bowels Healthy.

You may shudder to think of yourself as a dyspeptic—as one who, through stomach troubles, has come to look on the dark side of things, and to be ill-tempered and grouchy—but if you neglect treatment for repeated attacks of indigestion you will most assuredly become a chronic dyspeptic.

The great mistake is to put the blame on the stomach, and strive in vain for lasting benefit from tablets and so-called digestives. The real cause of trouble in nine cases out of ten is with the liver.

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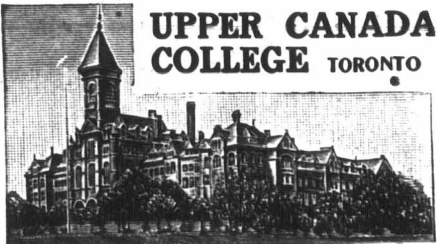
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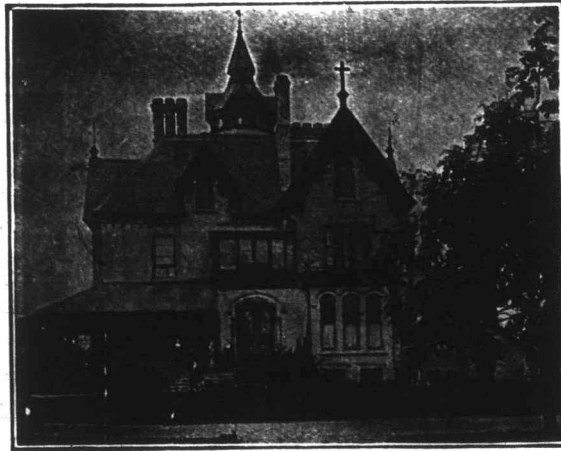
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