

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

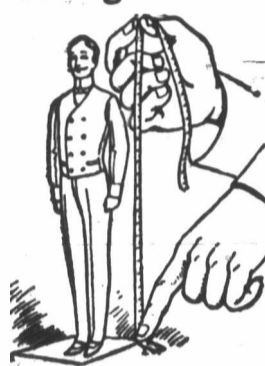
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Vol. 28.]

TORONTO, CANADA, THURSDAY, JUNE 19, 1902.

[No. 25.

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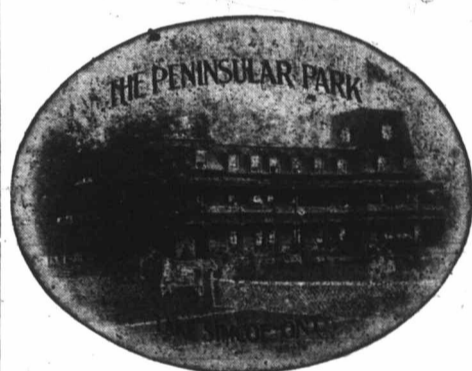
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# Canadian Churchman.

TORONTO, THURSDAY, JUNE 19, 1902.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

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Morning—1 Sam. XII; Acts V 17

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### FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 315, 322, 554, 558.  
Processional: 215, 224, 303, 339.  
Offertory: 165, 248, 256, 365.  
Children's Hymns: 341, 342, 346, 540.  
General Hymns: 7, 12, 238, 243.

### FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 216, 520, 544, 552.  
Processional: 218, 226, 232, 270.  
Offertory: 174, 259, 268, 271.  
Children's Hymns: 176, 194, 335, 338.  
General Hymns: 214, 222, 223, 285.

### Our Young Missionaries.

In addition to the information given in our last two numbers, we add from the Algoma Missionary News: Mr. F. H. Hincks, B.A., student of Trinity College, to White River; Mr. Harold G. King, Trinity College, to Huntsville; Mr. W. E. Gilbert, Wycliffe College, to Powassan mission; Mr. B. P. Fuller, catechist, to the Indian mission up the Nepigon. We publish these notices of summer work knowing the general interest taken, especially in the cities and towns in such missions. We have endeavoured to obtain all possible information. Now we wish to say one word to the young clergy and students. It is impossible for any man to occupy your position without being impressed

with the special needs of the district you are working in. Remember that people in the older portions are always interested in the climate, soil and character of a new district. All through the country there is eagerness to know all about New Ontario, Manitoba, and the North-West. Therefore, do not forget to write out your impressions and send them to the Canadian Churchman during the summer. Besides, it is a duty you owe to the mission itself. How often have we been told, if we only knew, that the necessity of the mission would become known to the Church we would have written."

### Clerical Holidays.

Summer seems the natural season for change, the joys of out-of-doors life are then supreme, especially to those pent in towns. But there are others to be considered. Our country clergy have the Synod week, and that is all too short, and the intervals from work are few. In England, where combination is comparatively easy, there is a Poor Clergy Relief Corporation, and as a branch of its work, it administers the Country Clergy Holiday and Convalescent Fund. The chairman writes that it does untold good, even to run up to London for a few days of mental refreshment and improvement. "But the dark and inclement days of autumn and winter—these are the days when so many of my poor brethren need holidays; that is to say, rest and soft air, in shelter where they may with God's blessing keep off the threatenings of disease." The existence of such a fund shows thoughtful care in the use of wealth. How much good is thus done not only to the priest but to the parishioners?

### National Churches.

A writer in the Church of Ireland Gazette, Thomas Cooke French, has shown that individual work by the Irish Church, as advocated by Canon Sherlock, is not desirable, and emphasized it by an interesting reference to the concrete example of the Church in Japan. This, he says, is the youngest of national churches. It was founded by the American Church in 1859, and C.M.S. sent their first missionary there in 1869. S.P.G. began work there four years later. In 1900 there were six bishops—two of them S.P.G., the remaining four missionaries of the American Church. Of priests and deacons a large proportion are natives, missionary clergy being mainly C.M.S. and American; the catechists, 145 in number, appear to be all natives. The pastoral I have mentioned records the arrival of three ordained missionaries from the Canadian Mission Board, and other workers from C.M.S. and S.P.G. The Nippon Sei Kokwai, which is translated "Church of Japan," has its own general and diocesan synods; and the former has established a Japanese Prayer-Book, founded up-

on the English and American ones, adapted to their own special needs. And now, I would ask, where in all this is there the slightest hint of founding a Church of England or an American Church, or a Canadian Church in Japan? Here, as elsewhere, notably in America itself, the idea has always been to found daughter churches, undoubtedly under tutelage at first, but always encouraged, and in some degree forced by the gradual withdrawal of financial support, to become independent. Bishop Awdry, an English bishop before he went out, is not a bishop of the Church of England in Japan or subject to the obligations that bind English bishops. He is a bishop, as are also the American bishops, of the Church of Japan, following an altered use, and bound, while he retains his bishopric, by no law other than that of the Church of Japan. It seems to me that, instead of "severing one chief link that binds us in communion and sympathy," with the Church of England, we should consolidate that link far more by sending some of our missionaries to strengthen their weak places than we ever can do by sending a cheque yearly to each of the two societies. I do not know a finer sight than that presented by Japan, where S.P.G., C.M.S., the American Church, and the Canadian are all working harmoniously together in building up the Nippon Sei Kokwai. I only wish that the Church of Ireland were represented there too, to testify, not to divisions, but to the Catholic oneness of the Anglican Communion.

### Ritualism.

Although we may safely leave the points raised by the recent discussion on the causes of the Church decline to the consideration of the synods and bishops, there is one subject upon which we may say a word, and that is the growth of ceremonialism. This originated in the Church, but of recent years it has far overflowed the banks of our Church. It is to be found in all religious bodies. Ritualism is a phenomenon which, whether for good or evil, marks the present day, and it expresses itself in every direction. If the men who think alike on any subject desire to advance it, we have unions or brotherhoods with more or less secret organization and more or less elaborate corporate communions. If a parish priest wishes to organize district visitors or Bible classes, he originates a guild. So long as the reality is there, the outward form is of little value. Sunday parades were started by the volunteers, taken up by the Salvation Army, and are now a recognized feature of any association. The latest of this new kind of service, the "Photographers' Church Parade," was held at Folkestone, when the vicar delivered an address on the connection between photography and religion. He urged that the



truest and grandest sermons ever heard had been from the pulpit of nature. Photography appealed especially to those who had not the money to travel, by revealing to them the beauties of God's world. But all these things cease to be our property very soon. As we showed in a recent issue, our parishes, which dread the advance of ceremonial in any form, can find what they fear so much flourishing among the Baptist and Methodist bodies in the large cities. That is no reason why observances should be thrust on country parishes where they are viewed with zealous abhorrence, but it should be taken into account by the innovators.

#### Teaching and Preaching.

A great deal of current unbelief and carelessness is due to the fact that grown up people do need to be taught to pray and to repent, and people are not taught this in any practical fashion in the every day, perfectly safe Church, of which nobody complains, but which is attended only by an esoteric circle. As a matter of fact, men follow the clergy, who plainly preach just what is contained in the Catechism. Men and women want to be taught simply what to renounce, to believe and to do, how they are to pray, and what are the means of grace. The average person needs little more, except a clear understanding that the Church has selected the Bible, and that it is the document whereby the living Church tests her inspiration and points to her loving, ever-present Lord.

#### The Limerick Church Conference.

Among the numerous Church meetings to take place this year, we hope that this meeting of the Church of Ireland, which takes place on September 30th, will be attended by some representative members of our Church. We look for much good from a renewed and better knowledge between the two churches. The Church of Ireland is throbbing with missionary zeal, and some of the men and money could be sent here.

#### The Old Catholics.

The Synod of this body will meet this year in August, and it should be most interesting. During the last three years, there have been great accessions to it from different nationalities. What the extent so far of the Los Von Rom movement has been, and what character it will assume, will then become known. At the important meeting of the American Bishops on the 16th April, it was resolved: "That the Bishop of New York and any other of the bishops of this Church, who may attend the Synod of the Old Catholics at Bonn in August next, be requested to communicate to that Synod the warm and brotherly greetings of the bishops of this Church."

#### ADAPTATION.

Adaptation of the Ancient Church, to which we belong, in her methods and oper-

ations, to changed conditions, is admittedly the most important question of the hour. Principles are unchanging, but the mode of teaching and applying them must vary with the ever-changing circumstances of life. St. Paul, mingling among the varied peoples, governments, and religions of old time, recognized the necessity of adapting himself to the circumstances of places and peoples, as varying as Jerusalem, Ephesus, Athens and Rome. Everything was subordinated to the supreme object of his ministry and apostleship. "I am," he said, in writing to the Corinthians, "made all things to all men that I might by all means save some." The unchanging character of the fundamental principles of Christianity, and the possibility of varied methods in their application was fully recognized, and proclaimed in the Church of England when her Episcopate declared their willingness to unite and cooperate with Christians of any name regardless of their methods, who held to the necessity and verity of Holy Scripture, the Creeds of the Catholic Church, the two Sacraments of the Gospel, and the historic Episcopate. We have been too much tied to methods that suited well enough perhaps in the past, but are unsuited to these days of change and love of variety. It is self-evident, or ought to be, that a Prayer-Book that was adapted to England in the reign of Charles II. can hardly meet all the wants of the Church in another continent, two hundred and fifty years afterward. The spirit of the age changes as well as its circumstances. There may have been times when people were sober and unenthusiastic in temperament, and quiet, orderly, and strictly legal modes of procedure suited them, but now, in days of popular government, when people think and move quickly, more spontaneous and unconventional means of accomplishing an end are appreciated and are effective. In a recent article on the Church of England and Enthusiasm, the Guardian says: "It is true that we want more enthusiasm than we have got in the Church of England. Who can doubt it? More unconventionality, more originality, a large supply of men, who are ready to live, not merely among, but with the poorest and the most degraded, and to let no red tape interfere with their work. There are some things about the system and traditions of an Established Church, it may be conceded, which are not altogether favourable to their growth. But is it not also true to say that there never was a time when there existed so strong a disposition to recognize our need of enthusiasts, and to give them the utmost liberty of action that is consistent with the discipline and coherence of the Church. If this be true of England, it is even more so of Canada, and we have pursued purely traditional methods, such as we have inherited from our fathers, with a devotion that would be pathetic were it not so disastrous and ruinous. We doubt if we are not also much less tolerant of unconventionality and originality than they are in the Mother Country. A missionary Church in a missionary field, for such Canada largely is,

must rid herself of embarrassing impedimenta, and adapt herself to new and unwonted conditions. Is it not folly to limit a priest in a backwoods mission, among a people to whom the Prayer-Book is a thing unknown, to the strict order of Morning and Evening Prayer, with its frequent changes of posture, responses, and difficulty of finding plans? Has not the experience of modern dissent, now grown to such proportions, (and which was unknown in the days of Prayer-Book compilation), shown that immense congregations can be attracted and edified by non-liturgical services? We believe that liturgical services are not only scriptural and ancient, but conserve the truth better, and are more edifying than non-liturgical services, but we also believe that a too rigid adherence to them hinders the growth of the Church in a new country, and among a mixed population. Protestant dissenters show wisdom in copying our services, and adopting partially, at any rate, the seasons of the Christian year in such congregations as like it, and when it is practical, let us show a like wisdom in giving liberty to a simple service, when it is necessary, and would prove useful. We glory in the fact that our services give the people a part, and something to do in common prayer and praise, but experience proves that there are multitudes who prefer a worship when no demand but that of listening is made upon them. We believe that their ideal is a low one, and that they should be raised out of it, but we recognize also that we must give milk to babes, and afterwards when ready for it, stronger meat. We want imperatively a simpler service for such congregations as would prefer it, and which would serve as a stepping-stone to the more complicated services of the Church. The objects sought by the compilers of the Prayer-Book were greater simplicity and uniformity. The latter is neither possible nor desirable; the former has been to some extent attained, as our services are simple, compared with those they supplanted, but we need greater freedom and simplicity than we at present have, and members could be gathered, not only in our missions, if we had greater liberty to hold services, at which many, besides well instructed Churchmen, would feel at home. Keble sought to promote a sober standard of feeling in matters of practical religion, and said in his preface to the Christian Year: "It is the peculiar happiness of the Church of England to possess in her authorized formularies, an ample and secure provision for both." The standard set by the saintly author of the Christian Year, embodies the ideals of the most gifted sons of the Church, and will never be abandoned. They are something to be aimed at, and to raise our people to them would be all perhaps that could be desired, but what Keble dreamed of seventy years ago, in his quiet and old-timed village of Hensley, is far from being accomplished in the slums of London to-day, or in the remote missions of the colonial Church, and it is for cherishing impossible ideals, and failing to adopt practical



methods, adapted to changed circumstances and conditions, that the Church of England is paying the penalty both at home and abroad of small growth, alienated sympathies and the estrangement of the masses.

#### OBSERVATIONS ON THE ASSUMPTIONS, METHODS AND EFFECTS OF "THE HIGHER CRITICISM."

A paper read at Prescott, before the clergy of the deaneries of Leeds and Grenville, May 6th, 1902, by the Rev. R. S. Förner, B.D. rector of Merrickville.

(Printed by request of the clergy).

(Continued).

This principle has become one of the chief corner-stones of the new system. Now, on the very face of it, such a method of criticism is necessarily imperfect and unreliable. It is altogether one-sided. It does not compare its conclusions with anything. It does not bring them to the test of any form of contemporaneous evidence bearing upon them, consequently there is ample scope for the indulgence of speculation or fiction to any extent. As Rev. Dr. M. Dire remarks in one of his sermons: "It practically invests the modern critic with a power of intuitive discernment, an ability to recognize truth without any aid from historic or other facts. In examining the sacred canon, the critic has no new facts to show; yet he says, with an air of supreme authority, if not actual omniscience, 'this writer was a romancer and fabulist; that writer never lived; this book was not written by him whose name it has borne between two and three thousand years; these discourses and this history were the invention of subtle priestly conspirators.'" And when asked how he has made these astounding discoveries, he has not a word of historic testimony to present, but he says: "My criticism proves them; modern learning establishes them; they are the ascertained results of the best thought of the day;" in fact, these results thus paraded before us, come down, at last, to nothing better than guess-work and fancy; they are the fruit of difficulties which lie in the mind of the critic, and have no foundation in legitimate enquiry. They are the result of a process correctly described as "free conjecture operating upon the Sacred text."

What wonder if this kind of criticism should have broken down wherever it could be tested. We may recall the failure of similar methods in the sphere of Grecian literature, when a German scholar, F. A. Wolf, more than a century ago undertook to prove that the poems which go under the name of Homer are not his (if, indeed, such a person ever lived), and did not exist in their present form for centuries after Homer's time, when they were put together out of various independent epic songs, the production of a number of unknown authors, called Rhapsodists. For a time the Wolfian theory carried all before it. Of course there was no external evidence to support it. Like the higher criticism of the Old Testament the contents of the works themselves supplied the only materials for forming a judgment. But notwithstanding the support it received from scholars as learned, and critics as keen as our modern Biblical critics, the attempt to dethrone Homer failed. Towards the close of the last century, a reaction set in, the traditional belief was reinstated. The contention dwindled to nothing. The issue is now dead.

An amusing example of the flimsiness of such criticism is that of Scherer's brilliant analysis of the Prologue of Faust, which distributed its parts to their proper periods, widely separated, of Goethe's life, on the ground of deep reaching differences of style and internal inconsistencies, such as were thought inexplicable save on the

supposition of composition at different times and subsequent combination. But another scholar, Ehrich Schmidt, publishes the oldest manuscript of the poem, and lo! "it is the 'young Goethe' who wrote the prologue essentially as it now stands, in a single gush; it is the same 'young Goethe,' who assumes the style, at the same time, of an effervescent youngster, and of a cynical grey-beard." Prof. Margoliouth, a Semitic scholar of the highest repute, mentions in his "Lines of Defence," page 279, a remarkable case wherein the Higher Critics employed their methods to their own confusion, by involving themselves in the most serious error that had ever been committed in the dates and analyzing of documents. It seems that a composition called the Cairene Ecclesiasticus was discovered a few years ago. After a close, critical investigation it was pronounced by all the leading Hebraists to be a work of the 2nd century, B.C., more than that it was declared to be the source of the existing Greek and Syriac translations of Ecclesiasticus. It afterwards turned out to be the production of the eleventh century, after Christ. It was proved, moreover, to be itself a compilation from those translations. The critics had blundered egregiously both as to date and source. They had made a mistake of twelve or thirteen centuries, and they had taken the offspring for the parent. What reliance can be placed on a method of criticism so plainly inconsequential?

Before we leave this division of the subject, there is a question to be put and answered. Is the contention of the critical school from De Wette to Driver true? Is it true that no external evidence for the age and authorship of the sacred books exist. Emphatically no, it is not true. External information does exist. There is outstanding testimony; there are materials whereby the truth of the critical views may be tested. First of all there is tradition. "The Jews," says Prof. Driver, "possess no tradition worthy of real credence or regard," while Dr. Briggs, of New York, sneers at the arguments of the "Traditionalists," as he calls them, as "speculative dogmas," as "appeals to popular prejudice." But Messieurs Higher Critics, you cannot, by a stroke of the pen, rule out of court, the witness of a whole nation. You cannot give the lie to a theory of Bible history, which has been substantially accepted by the Synagogue and the Church for 2,000 years. We are aware, gentlemen, that it is quite according to your lofty and dogmatic style to say, with Dr. Briggs: "In the field of scholarship the question is settled. It only remains for the ministry and people to accept it, and adapt themselves to it;" but we respectfully decline on your mere dictum to believe that the Jewish race was composed of a people so dull and unreflective that they had no memory of or veneration for the past. No, we shall maintain, until the contrary is infallibly proved, that the Bible contains at least as credible and correct a history of Israel as the record of other nations are, and that the traditions of the race were as scrupulously guarded, and as intelligently handed down as those of other peoples. Nay, more, the Jews, believing that their Scriptures were the oracles of God, preserved them with superstitious fidelity, depositing them in the innermost and holiest apartment of the sanctuary. There Moses caused the Torah Roll to be laid up, and there 700 years afterwards, it was discovered by Hilkiah in the days of Josiah. The testimony of Philo and Josephus is just what we should expect with regard to such a people as the Jews were, and are to this day. Josephus, speaking of the whole volume, which we call the Old Testament, says: "Although so many ages have now elapsed since these books were written, no one yet has ever dared either to add anything to them, or take anything from them, or change anything in them; for it is a principle received by every Jew from his birth that these writings are the revelation of God, to cling to them as such, and if occasion should require, cheerfully to die in their behalf."

Philo's testimony is equally strong. Moreover, it was because of their adherence to Scripture that the Jews suffered under the persecution of Antiochus.

(To be continued).

#### REVIEWS.

Magazines.—Everybody's Magazine. — The current number opens with an article on the present King by Chalmer Roberts. Charles H. Dennis writes of a new process of cutting iron and steel with a carbon point, an invention by which it is said it is possible to cut open almost at once any kind of metal barrier. There are several short stories and a couple of poems, as well as further instalments of "Danny," Chapters XXIX. — XLVII.; "Belshezzar, a Tale of the Fall of Babylon," Chapters XIV., and XV., and "Tangled up in Beulah Land," Chapter X. The magazine is plentifully illustrated throughout, the frontispiece, from an illustration by R. N. Hyde, representing the King clothed in his Coronation robes.

Scribner's Magazine for June contains two powerful stories by leading American writers, viz., Richard Harding Davis and F. Hopkinson Smith. One is the story of adventure, and the other a romance of artist life in New York. "The New Agriculture," by W. S. Harwood, gives interesting facts regarding the several agricultural experiment stations, which have during the past ten years been in operation in various States of the Union. Many erroneous ideas are bound to be exploded by the reading of an article entitled: "The Gulf Stream Myth and the Anticyclone," by H. M. Watts. The last of J. B. Connolly's articles on modern fishermen at work, describes his experiences "On a Baltic Sea Sloop." Mrs. Wharton contributes a classical poem, "Artemis to Actæon," and there are three short stories by J. Lee, G. W. Carryl and J. W. Tompkins, respectively. American bronzes are discussed by Russell Sturgis, in the Field of Art, with illustrations of some notable recent bronzes.

#### The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

#### ONTARIO.

Belleville.—The sixteenth annual meeting of the Woman's Auxiliary of the Diocese of Ontario, which took place in the parish of St. Thomas, in this town, in the first week in June, proved to be the most successful, most inspiring and most helpful annual meeting which has yet been held. There was a preliminary meeting of the board, and presidents of parochial branches on Tuesday evening, June 3rd, but the meeting proper began with a celebration of the Holy Communion in St. Thomas' church on Wednesday morning at 9.30. The Lord Bishop of the Diocese was celebrant, with the Venerable Clare T. Worrell as Epistoler, and the Rev. Canon Burke, Gospeller. A large number communicated. Archdeacon Worrell preached a scholarly sermon from I. Peter, v. 2, "Feed the flock of God which is among you, not by constraint, but willingly," making a strong and stirring appeal for the same enthusiasm for, the same willing assistance to, those who go forth to do the Church work as has been the need of those who volunteered for the Empire's service. The business meeting began in the church hall about 11.30, when the address of welcome, written by Mrs. Burge, was read by Miss Lister, and



replied to by Mrs. Bramish. A resolution, expressing the meeting's deepest regret at the unavoidable absence of the recording secretary, Mrs. Smythe, was moved by Mrs. Ben. Tett, Newboro', seconded by Mrs. Northrup, and carried by a standing vote. His Lordship the Bishop came in and gave his warmest greetings to the W.A., saying how much pleasure he always felt in being in any way associated with what the Archdeacon had graciously referred to in his sermon, as "that strong arm, that shapely arm of the D. & F. Board," the Woman's Auxiliary. He was deeply in sympathy with the work, and believed God was using the W.A. for His glory. Miss Carter, whose headquarters are the Church Mission House, New York, was then introduced. Miss Carter is a deaconess of the diocese of Minnesota, and has been for twelve years general travelling missionary of the Board of Missions in the States. She brought greetings from the sister W.A. across the line, and also from the Ottawa W.A., whose annual meeting she had just been attending. A short address of welcome from Canon Burke followed, and the morning's session closed with the Episcopal benediction. The first item on the programme at the afternoon session, after prayers had been said, was the address of the president, Mrs. Buxton Smith, in which she touched upon the need for a realization of individual responsibility, for loyal support to all officers, parochial or diocesan; the necessity for an earnest endeavor to meet all pledges, and the great importance of Junior work. She concluded by expressing her great pleasure at the satisfactory nature of the reports of all the diocesan officers. These reports followed, the corresponding secretary's containing a summary of the appeals received by the board during the year, and the various resolutions of condolence and congratulation sent; the recording secretary's, the most interesting item in which was the announcement of seven new life members; the report of the secretary for the J.W.A. and C.C.M.A., who told of new branches and an increase all along the line in the amount of money raised; the treasurer's report, which showed the amount raised, deducting balances, to be \$1,789, with balances of \$447; the interesting report of the Dorcas secretary, which told of \$908 spent, weight of bales (exclusive of those sent to diocese), 3,860 lbs., and the success of the new department of work taken up this year, viz., church furnishings; the satisfactory reports of the Leaflet editor and secretary for Literature, and the very gratifying report of the E.C. and D. treasurer, which showed sixteen new subscribers, and a cash gain of nearly \$23. The treasurer read the amounts contributed by each parish to the thankoffering, which was for the Widows' and Orphans' Fund, and the accompanying text, amongst which that of Merrickville, "I caused the widow's heart to sing for joy," deserves mention for appropriateness. The Doxology was sung when the total amount, \$440, was announced. Of this sum, the parish of Newboro', which contains the W.A. of Elgin, and the newly formed branch at Portland, contributed \$104. Elgin also sent in two life members, so that the reference to them in the recording secretary's annual report as the banner auxiliaries in the diocese was well deserved. Miss Carter followed with one of the most interesting talks which has ever been heard at an annual meeting. It was she who was the originator of the lace industry among the Indian women in the United States. She showed some beautiful pieces of needlework and woven lace, and by them forever refuted the charges so often brought against the Indians of being "dirty," and "lazy." When on one of her visitations to the Indian reserves with Bishop Whipple, Miss Carter had felt the need of giving the women something to do for which they could be paid wages; but she had to go to Japan to think of lace-work. There in Tokio she had seen the little brown faced Japs weaving lace, and on coming home to the States she had gathered twelve women together, taught them to wash their hands, given them a white apron, and then

led a net-making party, and making with the result that in Wisconsin, Oklahoma, on the Pacific coast and in Virginia, these women are making lace which brings ten dollars a yard, and at the Paris exhibition this lace carried off the gold medal in the face of all Europe. As a result of Miss Carter's words, it is more than probable that the St. Thomas' Juniors will interest themselves in this industry for the women on our own reserves, and very likely other J.W.A.'s will follow suit. Mrs. Loucks then read her own comprehensive, clear and useful paper on "Our Pledges," which are six in number, exclusive of the Junior pledge for the Education Fund. This paper is to be printed, by special request of the meeting, and copies may be obtained from the secretary of literature. After some discussion regarding the appointment of a general organizing secretary for the diocese, the meeting closed with the Blessing pronounced by the Rev. Dural Dean Bogart. A largely attended public missionary meeting was held in the evening, when addresses were given by the Lord Bishop, the Rev. W. W. Burton, of Madoc, and Miss Carter. Mr. Burton's address on behalf of diocesan missions was so plain and so telling that on the following day when the object to which the thankoffering is to be given this year was put to the vote, Diocesan Missions got it by a majority of 43 votes. Fifty-nine answered the roll call when Thursday morning's session began. An important letter was read from Mrs. Jarvis, of Napanee, saying that Miss Reid of the newly-formed branch there, had volunteered for the domestic mission field, and had been accepted by the Bishop of Athabasca, for St. Paul's mission, at a salary of \$300 per annum. Miss Reid, who had been a Methodist, was prepared for confirmation by the Rev. F. D. Woodcock, and confirmed in the States. The Rev. W. B. Heenev then addressed the meeting, greeting the members on behalf of Christ church. He considered missionary meetings conferred a benediction on the place where they were held. The organizing secretaries for the various rural deaneries brought in their reports; Miss Lister for Hastings, Mrs. Woodcock for Lennox and Addington, Mrs. Leech for Leeds, Mrs. Loucks for Prince Edward, and all reported new branches formed. The very great value and importance of W. A. deanery conferences was urged by several speakers. The formation of the Napanee branch, with 26 members, was almost solely due to a conference held in Camden East, in the Rural Deanery of Lennox and Addington. The honorary president, Mrs. W. L. Mills, has promised to do all she can to stir up weak auxiliaries. A very helpful Bible reading was given by Canon Burke at twelve, from the texts, "I beseech you as workers together with Christ," and "Help those women who laboured with me," drawing from the first lessons of encouragement, activity and patience, and showing from the second, the advance women have made in the Church's work. Miss Carter then spoke from personal experience of missions in Japan and China, and her words could hardly fail to rouse people to great enthusiasm in the mission cause. The president thanked Miss Carter warmly on behalf of the meeting for her addresses. An interesting paper by Miss Sisson on "Chinese Missions in the Northwest," was read by her at the opening of the afternoon session, also a letter she had received from Mrs. Dart, explaining that a native priest was an almost imperative necessity if efficient work is to be done. The question box was then opened, when the ten questions contained in it were answered by Mrs. Mills. Mrs. Grout then read her useful and timely paper on "Missionary Literature," which was considered of such value that by vote of the meeting it will be printed. The following officers will govern the W.A., for the year to come: President, Mrs. Buxton-Smith; 1st vice-president, Miss Gildersleeve; 2nd vice-president, Mrs. Crisp; rec. sec., Mrs. Smythe; cor. sec., Miss Daly; treasurer, Mrs. Worrell; Dorcas sec., Miss Annie Muckles-ton; secretary J.W.A. and C.C.M.G., Miss Lewin;

Leaflet editor, Miss Macauley; secretary Literature, Mrs. Norman Fraser; treasurer, E.C. & D., Miss Macmorine. The president thanked the meeting on behalf of herself and the Board for the honours conferred, and expressed the hope that next year's reports might be even better. The Junior session began at 4.30, with the Rev. D. F. Bogart as chairman. The Rev. W. B. Heenev and Miss Carter gave interesting addresses, which held the attention of all present, and will no doubt result in increased zeal on the part of those branches whose delegates were fortunate enough to be there. In the evening Mrs. Sills very kindly threw open her home to the visiting delegates and everyone thoroughly enjoyed her generous hospitality. The meeting of the new board on Friday morning closed the session. At this meeting, Prescott's invitation to the W. A. to meet there next year was gratefully accepted, the president thanked the Belleville people for the splendid way in which they had managed everything. Triennial mite boxes were given out, and pledges were increased by many branches. The meeting was much touched by the announcement of the president, that Miss Carter's travelling expenses to Canada had been met by a friend in New York, who desired that the equivalent should go to missionary purposes. A letter since received from Miss Carter says that the idea of her coming to Canada had been a delightful dream, but it is now a delightful reality. Her earnest words and bright, cheery common sense view of things, cannot fail to have a far-reaching influence for good, and every one hopes that it will not be long before Miss Carter will find time to visit the Ontario W. A. annual meeting again.

#### DIOCESAN SYNOD REPORTS.

The reports of the various Synods will appear in these columns as space will permit.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal, Que.

North Ely.—All Saints'.—This church has recently been thoroughly renovated and furnished with a new pulpit and Communion plate, the latter being the gift of the Montreal branch of the Woman's Auxiliary. The incumbent and members of the congregation were commended for their zeal in providing the accessories of public worship. Miss E. Proulx, who for some years has performed efficient service as organist and Sunday school teacher, was lately the recipient of a handsome Bible.

#### ONTARIO.

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

Kingston.—St. George's Cathedral.—The Rev. George T. Starr, curate, has been fortunate enough to be granted three months' leave of absence, and sailed last week on the "Parisian," with the coronation contingent for England.

St. James'.—This church was on Trinity Sunday the scene of a most solemn and beautiful service, when the Rev. T. W. Savary, who, as curate of this church, has served faithfully for a year in the lower office, was raised by the Lord Bishop of the diocese to the Order of Priesthood. Morning prayer was said at 10, the ordination service proper beginning at 11. The candidate was presented by the Ven. Archdeacon of Kingston, who said the Litany. A strikingly appropriate and helpful sermon was preached by the Rev. Canon Macmorine. The Lord Bishop was the celebrant, with Ven.

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Archdeacon Carey as Epistoller, and the Rev. C. E. Cartwright as Gospeller. The "Veni, Creator, Spiritus" was sung kneeling, and the laying on of hands followed, the priests taking part with the bishops being Archdeacon Carey, the rector of St. James', and the Rev. Conway Cartwright. The office was then proceeded with, and a large number communicated. In the evening the newly ordained Priest preached to a very large congregation from the text, "I have a message from God unto thee," Judges 11. 20, showing the authority of the messenger, the Divine nature of the message and its personal application to each individual soul.

Barriefield.—St. Mark's.—The Venerable Clare Worrell, Archdeacon of Ontario, and rector of this parish, has declined the rectory of St. Thomas', Belleville, and will remain in Kingston.

Belleville.—St. Thomas'.—The Rev. G. R. Beamish, who has laboured successfully for nearly five years in the parish of Trinity, Brockville, has been offered this rectory by the Bishop, and has accepted. He will probably enter on his new duties early in July.

Roslin.—St. Paul's.—The Bishop of the diocese held a Confirmation service in this church on Thursday, the 5th inst., when his lordship confirmed thirty candidates. The various churches belonging to this mission have been renovated to a great extent of late and the churchyards improved. In consequence the interior of the churches are very much improved in appearance.

#### OTTAWA.

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

Ottawa.—The Diocesan Synod opened with choral Evensong at Christ Church Cathedral on Monday, June 2nd, at 8 p.m. There was a large attendance of clergy and lay delegates, but the members of the Church in the city have not yet realized the importance of such occasions, and there were not as many present as there ought to have been. The Rev. Canon Low, D.D., was the special preacher, and was listened to with the greatest interest. His text was: "Occupy till I come," and in the course of his address he criticized unsparingly the methods which he considers responsible for the state of affairs indicated by the census returns. A similar diminution of members was revealed by the preceding census, Canon Low said, and then, as now, the reasons offered in explanation were many and diverse but failed to go to the root of the evil. The real cause of the retrogression was to be found in the besetting sin of England, namely, conceit. The self-satisfied conviction that everything they do is infallibly right had made Englishmen insufferable to all other nationalities, and had placed England and the Church of England in Canada in a condition of isolation which is called "splendid." The Church of England started in Canada with the endowments of the State, the favor of the civil authorities and all the advantages of her prestige and past, but all this failed to profit her because of her want of adaptability and her rigid adherence to rules out of date even in England. She tried to work immense parishes, equal to two or three English counties, with machinery adapted to an English village, and lost the clergy lots, because instead of occupying them and making them a benefit to the country, she neglected them and allowed them to become a nuisance. "I would have had elders, deacons, class-leaders, someone, no matter by what name he was called," said the preacher, "on those clergy lots, but it is quite probable that if the ecclesiastical authorities had made any such attempt to adapt the Church to circumstances, the settlers would have resented it as an innovation, because it was not done so in England." Continuing, Canon Low said that it

was not likely that the Church of England would ever regain in Canada the position she had lost, but if they bestirred themselves now, they might do something to retrieve the past. It was not part of his present purpose to make a practical application of the principles he had laid down, but there were one or two suggestions he wished to make. First, he would have the clergy bear in mind that the clergy were made for the Church, and not the Church for the clergy. Next, he wished to plead for the consolidation of the Canadian Church with a strong central government. The General Synod of the Dominion which would meet for the first time in Montreal this year should be nursed into vigorous manhood, until it resembled the august assembly of the Presbyterians. At present the Canadian Church had no central authority, but was made up of a loose aggregate of little dioceses, each conned within its own little barbed-wire fence and absorbed in its own little affairs. In conclusion, Canon Low called attention to the prosperity of the American Church, which starting without any of the advantages of the Canadian Church, had gradually won its way in the face of all difficulties, because it had adapted itself to American conditions. This was St. Paul's method and as he became as a Jew unto the Jews that he might gain the Jews, the Church must become Canadian that she may gain the Canadians. Canon Low also alluded in his sermon to the conclusion of peace in South Africa, and said that in due time he believed that the Boers would become as loyal as India or the colonies. The service closed with a festival Te Deum, sung as an expression of thanksgiving for the return of peace. The setting was Warwick Jordan's, and the cathedral choir was assisted by ladies from other city choirs and an orchestra from the Guard's Band, with Mr. Seaton, of St. Alban's church, at the organ. The interpretation was magnificent, and the director, Mr. Arthur Dorey, is to be congratulated upon the success of one of the most ambitious things ever attempted by the cathedral choir. The service was sung by Ven. Archdeacon Bogert, and the lessons were read by Rev. Canons Hanington and Pollard. The Benediction was pronounced by the Lord Bishop of Ottawa.

On Tuesday, at 7 a.m., the members of the Synod made their corporate communion at the Cathedral. On Wednesday and Thursday in all the city churches there were celebrations of the Holy Eucharist, so that the Synod, as a whole, could join in the united worship, as well as transact necessary business. At 9.30 each day there was matins in St. John's church, and at 5.30 evensong was said—Bishop, clergy and laity marching in procession to each service. On Tuesday, June 3rd, St. John's Hall, the place of the session of the Synod, was filled at 10 a.m., when the Lord Bishop took the chair. After the special committee on lay representation had presented its report, the Synod settled down to work. The business of the morning included the Bishop's address, the reports of the Mission Board, of the Audit and Accounts Committee, and of the Commissioners, appointed to wind up some financial and other business with the diocese of Ontario. The last mentioned report was presented by the Chancellor of the diocese, Dr. Travers Lewis, and a vote of thanks was tendered to him and his fellow-commissioners for having brought the negotiations to a satisfactory issue. Mr. J. M. Courtney, on behalf of the Audit and Accounts Committee, recommended the employment of a book-keeper to assist the clerical secretary, who has heretofore paid for such assistance out of his own emoluments, and also an additional grant of \$50 to the auditor, making his remuneration \$100. The committee reported that during the past year, the capital fund of the diocese had increased from \$274,087.19 to \$298,851.79, the expenses of management of the diocese remaining the same. The committee, therefore, considered

that an additional sum might properly be expended on the expenses of administration. The following officers and committees were appointed: Clerical secretary, Rev. Canon Hanington; lay secretary, Mr. J. F. Orde; assistant lay secretary, during the session of Synod, Mr. F. H. Gisborne; treasurer, Mr. C. A. Eliot. Audit and Accounts Committee, Rev. C. Saddington, W. L. Marler and J. M. Courtney. Delegates to the Inter-diocesan Sunday School Committee, Rev. W. H. Quartermaine and Judge Senkler. On motion of Rev. George Bousfield, seconded by Rev. J. F. Gorman, the Synod adopted the following resolution: "That this Synod desires to express its thankfulness to Almighty God for the proclamation of peace in South Africa, and to place on record its hearty approval of the efforts made by Canada and its soldiers to uphold the honour and the integrity of the British Empire, and further to express its hope that peace may long continue to shed lustre upon the reign of our gracious Sovereign, King Edward." The adoption of the resolution was followed by the singing of the Doxology and the National Anthem.

In the afternoon there was a period of warm discussion in connection with the Mission Board report, presented by Ven. Archdeacon Bogert. The grant of \$300 a year was withdrawn from the mission of Beachburg. The question was also raised, as to the withholding of the quarterly grant of \$75 to the mission priest, the Rev. E. Pick. This led to a very lengthy discussion, which was closed with the presentation of Judge Senkler's report, which was listened to with extreme interest. Judge Senkler stated that he had written to Mr. Pick asking him to arrange for a meeting on May 26th at which he and his parishioners could lay their views before himself, and requesting him to read the letter in each of his three churches. He also arranged with Rural Dean Poole to notify the people. Mr. Pick would not allow Mr. Poole to do this, and wrote to Judge Senkler in a distinctly hostile tone. Judge Senkler went to Beachburg on the day appointed, and called on Mr. Pick, who received him politely and defiantly. He said that he had not notified his parishioners of the visit, and he refused to give any names of parishioners, whether favorable or unfavorable to himself. He seemed anxious to talk over his own grievances, and insisted that the Bishop had made a contract with him which could not be broken without his own consent. Judge Senkler then called on a prominent parishioner, who is favorable to Mr. Pick. This gentleman told him that hardly anyone attended the services at Beachburg. Since the Synod had withheld the grant, they did not wish to assume any responsibility in regard to the financial affairs of the parish, and they did not wish to go to church when they did not pay. It was Judge Senkler's opinion that Mr. Pick would never regain his position in Beachburg, and that the publication of the proceedings of the last Synod had resulted in a wrong being done him. It would be a pleasure to him if the Synod would decide to pay Mr. Pick the money that had been withheld. The other business of the afternoon was the presentation of the report of the Board of Rural Deans by Rev. Rural Dean Bliss. Mr. Bliss alluded among other things to the condition of the parish of Beachburg, and said that any clergyman who was sent there was deserving of much sympathy. The report of the Mission Board was resumed on Wednesday, June 4th, and after some discussion, it was carried. The only points objected to were a grant of \$600 to Mattawa, the creation of a new mission to comprise Cedar Hill, White Lake and Galetta, and the addition of a surplus created by the vacancy of some of the parishes to the capital fund. The first objection was not pressed, and the second carried. Mr. F. H. Gisborne called attention to the fact that the clergyman now in charge of Galetta had refused to have it separated from his parish, and Rev. Rural Dean Bliss, who had advised the creation of the new parish, said he had



no objection to letting the matter rest for a year and retaining during that time the cure of Cedar Hill and White Lake. In regard to the surplus, Rev. Canon Low moved that it be placed to an emergency account, and Rev. F. W. Ritchie made a strong protest against adding it to the capital when the missionaries were working for starvation wages. The discussion closed with the withdrawal of Canon Low's motion, the Mission Board being allowed to add \$500 to the capital, thus making it a round \$2,000. On motion, the sum of \$400 was voted as an amendment to the Mission Board report, to the rector of St. Matthew's parish, who is now seriously ill in the Children's Hospital. In making the motion, Mr. Gisborne paid a warm tribute to Mr. Samwell's services to St. Matthew's. A vote of \$100 was also made to the Rev. E. A. W. Butler, of Ashton, who is incapacitated by illness. The next report, that of the Widows' and Orphans' Fund, was presented by Rev. A. Mackay, and was very satisfactory. The total receipts were \$27,369.93, the expenditure, \$17,768, and the balance, \$9,601.93, from which it was proposed to carry forward to the capital account the sum of \$6,399.97, making it up to \$19,318.53. The canvass for the \$4,000 required to be raised for the receipt of a donation of \$1,000 had not been commenced, but several donations had been received, including \$250 from Mr. G. H. Perley. At twelve o'clock the house proceeded to the election of delegates to the General and Provincial Synods.

At the afternoon session the Beachburg difficulty was brought up in another form and happily settled. A motion was introduced and seconded that the incumbent of Beachburg be placed on the superannuation list with an income of \$300. After some discussion, this motion was carried, and the matter then dropped. Various reports were then presented. The results of the elections in the morning were announced as follows: Provincial Synod—Clerical Delegates, Ven. Archdeacon Bogert, Rev. Canon Muckleston, Rev. Canon Low, Rev. A. Elliott, Rev. Rural Dean Houston, Rev. A. W. Mackay, Rev. Canon Hanington, Rev. Canon Pollard, Rev. Rural Dean Read, Rev. Rural Dean Bliss, Rev. H. Kijtson, Rev. Rural Dean Phillips; substitutes, Rev. T. J. Stiles, Rev. W. H. Stiles, Rev. R. B. Waterman, Rev. J. F. Gorman, Rev. T. Bailey, Rev. J. A. Shaw; lay delegates, J. F. Orde, Colonel Matheson, J. Travers Lewis, Judge Senkler, F. H. Gisborne, Mason Mills, Charles Macnab, J. A. Houston, W. H. Rowley, C. A. Elliott, John Bishop, F. W. Avery; substitutes, J. M. Courtney, F. White, J. W. M. Arton, F. A. Hall, J. W. Shore and Dr. Weagant. General Synod—Clerical delegates: Ven. Archdeacon Bogert, Rev. Canon Low, and Rev. H. Kijtson; substitutes, Rev. Canon Pollard, Rev. A. W. Mackay and Rev. A. Elliott; lay delegates, Judge Senkler, J. Travers Lewis, Colonel Matheson; substitutes, W. H. Rowley, Charles Macnab and F. H. Gisborne. Mission Board—Rev. A. Elliott, Rev. Rural Dean Houston, Rev. Rural Dean Bliss, Rev. A. W. Mackay, Rev. Rural Dean Read, Rev. Rural Dean Phillips, Rev. Canon Muckleston, Rev. C. Carson, Judge Senkler, F. H. Gisborne, Col. Matheson, Charles Macnab, W. H. Rowley, J. A. Houston and J. R. Armstrong.

The afternoon closed with the report of the treasurer, Mr. C. A. Eliot. It showed consolidated fund of \$218,507.24, an increase of \$10,957.55 over last year, the increase being made up as follows: Widows' and Orphans' Fund, \$459.15; Superannuation Fund, \$80; Divinity Student Fund, \$25; Clergy Trust Fund, \$2,882.66; Rectory Lands Fund, \$4,730.24; Mission Fund, \$2,780.50. The following were the income accounts of the year: Episcopal Fund, \$80.58; Widows' and Orphans' Fund, \$968.93; Clergy Trust Fund, \$213.35; Rectory Lands Fund, \$71.97; Assessment Fund, \$323.92; Mission Fund, \$2,423.74; Clergy Superannuation Fund, \$108.84; Divinity Student Fund, \$475.21. Total, \$4,666.54. Ottawa Episcopal Fund, capital, \$61,811.46; See House Fund capital, \$1,352.80; Hawkesbury Endowment Fund, \$10,000;

Widows' and Orphans' and See House special suspense funds, \$1,000; General and Provincial Synods, \$80; Mattawa church, \$1,531; Bark Lake church, \$215.82; Chesham church, \$54.63; Society for Propagation Christian Knowledge, \$234.57; Society for Propagating the Gospel, \$1.65. Total, \$298,851.79. At the evening session, the Rev. A. W. Mackay read a paper from the census returns, and in quoting the figures referred to the various peculiar facts that are therein enumerated. In the province of Ontario the Church had lost 18,000, and this showed that the Church's antiquity was its weakness. The most successful Church in Canada is the Presbyterian Church. For every dollar the Church of England sent to the North-West the Presbyterians sent ten, and for every missionary there were two to one. The Church of England was not occupying the ground and other churches were getting ahead. There were changes necessary, and one was that the Prayer-Book needed to be revised to make it acceptable to the needs of a new country.

The speaker said that the figures showed there were 40,178 Anglicans in the diocese, an increase of 1,919, but in Ottawa there was an increase since the last census of 2,050. There had been increases in Ottawa, in Central, Dalhousie and St. George's wards and decreases in the other wards. In 1901 the Anglican population was 7,505, and in 1902 was 9,645. The clerical enumerators' returns for the diocese showed a total of 6,673 families, a decrease of 23 in a year, and 30,521 persons, an increase of 248. In 1901 there were 10,972 communicants, and 10,799 in 1902; 978 baptisms in 1901, and 600 in 1902; 305 marriages in 1901, and 275 in 1902. The amount of money raised in the past year for parochial and extra diocesan purposes was \$111,388.05, as compared with \$112,543 the year before. The Revs. Canons Low and Hanington and R. B. Waterman also spoke. At the morning session on Thursday, the discussion on the State of the Church was resumed. No definite conclusion was arrived at. The session closed with the introduction of a delegation from the diocese of Montreal consisting of the Ven. Archdeacon Ker, D.D., and Mr. George Hague, of Montreal, who addressed the Synod in regard to the Sabrevois Mission, with special reference to the church and school in Montreal. This session was the closing one of the Synod, and was mainly devoted to the transaction of routine business. The session closed with the appointment of the following committees by the Bishop:

Executive Committee—The Bishop, the Chancellor, the Clerical and Lay Secretaries, the Registrar, the Treasurer, the Archdeacon of Ottawa, Rev. Canon Pollard, Rev. Canon Low, Rev. Canon Muckleston, Rev. Arthur Phillips, Rev. R. L. M. Houston, Rev. A. Elliott, Rev. W. A. Read, Rev. C. V. E. Bliss, Rev. A. W. Mackay, Rev. R. W. Samwell, Rev. C. Saddington, Rev. A. H. Whalley, Rev. R. B. Waterman, Rev. J. M. Snowden, Rev. George Bousfield, Judge Senkler, F. W. Avery, F. A. Hall, W. H. Rowley, J. M. Courtney, Mason Mills, J. R. Armstrong, Dr. Weagant, W. L. Marler, F. H. Gisborne, C. Macnab, F. Hayter, John McArton, J. T. Wilson, Judge Burbidge, W. A. Hunter.

General Trusts Fund Committee—The Bishop, the Clerical and Lay Secretaries, the Treasurer, the Archdeacon of Ottawa, Rev. Canon Pollard, Rev. Canon Muckleston, Rev. Arthur Phillips, Rev. T. Garrett, Rev. Canon Low, Rev. G. S. Anderson, Rev. A. W. Mackay, Rev. T. Bailey, Rev. R. L. M. Houston, Rev. C. B. Clarke, Rev. W. H. Stiles, Judge Senkler, the Chancellor, Col. Matheson, J. M. Courtney, W. H. Rowley, W. L. Marler, H. N. Bate, F. A. Hall, F. W. Avery, Col. Fred. White, F. Hayter, M. W. Maynard.

Finance Committee—The Clerical and Lay Secretaries, the Treasurer, Rev. A. H. Whalley, Rev. George Bousfield, Rev. R. W. Samwell, Judge Senkler, Col. Matheson, F. W. Avery.

Mission Board—The Bishop, the Archdeacon, the Chancellor, Rev. Canon Pollard, Rev. G.

Scantlebury, Rev. J. M. Snowden, Rev. F. W. Ritchie, F. W. Avery, L. M. Fortier, John McArton, Dr. A. A. Weagant.

Committee on State of Church—The Rural Dean, Judge Burbidge, H. R. Holmden, Mason Mills, W. M. Dunham.

Committee on Domestic and Foreign Missions—Rev. Canon Pollard, Rev. C. F. Bliss, Rev. S. G. Poole, Rev. W. A. Read, Rev. R. W. Samwell, Rev. W. M. H. Quartermaine, J. A. Houston, John McArton, M. W. Maynard, L. M. Fortier, W. M. Dunham, the Clerical and Lay Secretaries, the Treasurer.

Education Committee—The Dean, the Archdeacon, the Chancellor, the Clerical and Lay Secretaries, the Treasurer, Rev. Canon Low, Rev. T. Bailey, Rev. A. W. Mackay, Rev. A. Phillips, Rev. Canon Muckleston, Rev. M. G. Poole, Rev. W. Loucks, Rev. G. S. Anderson, Rev. T. J. Stiles, Rev. A. Elliott, Rev. R. N. Jones, Rev. T. L. Aborn, Rev. E. A. Anderson, Rev. George Bousfield, Rev. W. M. H. Quartermaine, Judge Senkler, F. H. Gisborne, John Bishop, Col. Matheson, Dr. Weagant, L. M. Fortier, F. Hayter, J. R. Armstrong, W. H. Rowley, M. W. Maynard, J. M. Courtney, F. A. Hall, M. Mills, F. A. Heney.

Committee on Legislation—The Chancellor, the Archdeacon, the Clerical and Lay Secretaries, the Treasurer, Rev. Canon Pollard, Rev. Canon Low, Rev. A. W. Mackay, Judge Senkler, Col. Matheson, F. H. Gisborne.

Press Committee—Rev. C. F. Bliss, Rev. Geo. Bousfield, Rev. A. W. Mackay, Rev. C. E. Sills, Rev. S. G. Poole, Mr. M. O. Scott.

Episcopal Endowment Fund Committee—Ven. Archdeacon Bogert, Rev. Canon Pollard, Rev. R. L. M. Houston, Rev. Canon Hanington, Rev. T. Garrett, Rev. C. T. Bliss, Rev. W. A. Read, Rev. A. Elliott, Rev. G. Scantlebury and Rev. A. Phillips.

The Synod was then brought to a close by the passing of the usual votes of thanks, after which the Benediction was pronounced by the Bishop.

Christ Church Cathedral.—The Lord Bishop of the diocese held an ordination in this Cathedral on St. Barnabas' Day, when he raised the Revs. E. W. B. Richards, B.A., and R. J. W. Turley, B.A., to the priesthood.

## TORONTO.

Arthur Sweatman, D.D., Bishop Toronto.

Wycliffe College.—Mr. James R. Robertson, of St. John, N.S., transmitted a few days ago to the treasurer of this College a cheque for \$3,000, for the establishment of scholarships, which the council have decided to call after his name. The construction of the new convocation hall and library is now well under way, and it is expected, will be completed in September next. The total cost of these additions and of some other improvements in the internal arrangement of the building, will be in the neighborhood of \$19,000. Of this sum \$17,500 has already been subscribed. At the annual meeting of the Board of Trustees, Messrs. F. W. Baillie and John Flett were elected to fill vacancies. Mr. Baillie was subsequently elected a member of the council.

St. Anne's.—The members of the vestry of this church have chosen the Rev. Lawrence M. Skey as successor to the present rector, the Rev. J. Maclean Ballard. Mr. Skey is at present engaged in the diocese of Niagara, where he is collecting money for the Mission Fund of that diocese.

Church of the Redeemer.—The Rev. C. J. James, M.A., rector of St. Thomas' church, Hamilton, has been offered and has accepted this living. Mr. James will probably enter upon his new duties at the commencement of next September. Mr. James is recognized as a man of much ability, and

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as one of the ablest preachers in the Province of Ontario. He was born in Toronto in 1857, and is therefore now 45 years of age. Graduating as B.A. of Toronto University, he then took his Divinity course at Wycliffe College, and for some years past he has been a member of the executive council of that College. After taking Holy Orders he was appointed curate of the Church of the Ascension, Hamilton. Subsequently he became curate to the Rev. Dr. Rainsford at St. George's church, N.Y., from there he went to St. George's church, Montreal, under Bishop Carmichael. Four years ago he accepted the living of St. Thomas' church, Hamilton, and his earnest work there has been rewarded by the rise of that congregation into one of the most flourishing in Niagara diocese.

Very appreciative letters have been received by the Brotherhood of St. Andrew from the commanders of the regiments on board the various transports sailing recently from Halifax to South Africa, thanking their kind friends for providing them with literature for the voyage. The colonel of the 5th Regiment also stated that it was his intention to hold services on the way out, and that before leaving he arranged for as many musical instruments to be taken as he had men who could use them, so that they could have an orchestra.

St. Luke's.—The new school-house was opened on Sunday afternoon last, when addresses were given by the Provost of Trinity, the Rev. Canon Cayley and the rector.

St. James'.—The Bishop of Tokio, Japan, preached in this church on Sunday morning last, and in the afternoon gave an address in the school-house to a large number of the members of the W.A. on the work of the Church in his diocese, making special reference to the work done by the missionaries from Canada.

St. Simon's.—Bishop Awdry preached in this church last Sunday evening.

All Saints'.—The Rev. A. H. Baldwin, on Sunday last, celebrated the thirtieth anniversary of his appointment as rector of the parish. He preached in the morning to a large congregation and related many interesting reminiscences since the first organization of the parish in 1872. Amongst other facts he mentioned that the church had been twice enlarged, a school-house built to which several large class-rooms had been subsequently added, and they were out of debt. A gymnasium was now in course of construction, for which purpose \$1,500 had been collected. During the past thirty years, 1,629 persons had been confirmed, 3,804 baptized, and 915 couples had been married. In the evening the Rev. Professor Cody preached.

#### NIAGARA.

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

Mapletown.—St. George's.—The funeral of Miss Isabella D. Taylor, aged 85 years, took place in this parish on Thursday, the 5th inst. Miss Taylor was a daughter of Judge Taylor, the senior judge of the county of Wentworth, who resided on James street north (opposite the present Christ Church), Hamilton, about 70 years ago, and was interred in the George Hamilton family burial ground, half way up the hill. Judge Taylor's family remained at the homestead for a few years until Christ church was built. Two sons, Robert and Thomas, loyal, and true men in 1837, died soon after that year of rebellion; two daughters of the judge's family had remained in England, while George H. left Hamilton to reside in Ancaster, where he still lives, and his sister Isabella retired to the township of Saltfleet, where she has spent fully 50 years of a most active and useful Christian life, esteemed and beloved by all who knew her. Other sisters had married—one Mrs.

Hodgkin, wife of Rev. S. J. Hodgkin, M.D., of the diocese of Toronto; a second sister, Mrs. MacCarthy (mother of the well-known sculptor, Hamilton MacCarthy, of Ottawa, and a third sister, Mrs. Taylor, now in her 87th year, resident at "Church Cottage," in Saltfleet. The Taylor family have been through long years known and esteemed. The late Isabella D. will long be remembered as a Church worker; humbly and patiently she promoted church building and the work of a Sunday school, and so now her memory is blessed by the old families of Saltfleet on the mountain. The first church of 40 years ago, very simple and plain, has been replaced by a large and well-planned stone church, and its graveyard is carefully kept. It is a source of Christian pleasure to see all, and to hear about the days gone by. Nieces and grand nieces, with the nephew, Mr. Hamilton MacCarthy, were chief mourners at their aunt's large funeral; the Rev. Thomas Smith, of Elora, the Rev. Canon Bull, M.A., lately of Lundy's Lane at Niagara Falls, were present. The Rev. Geo. B. Bull, the present incumbent of Binbrook and Saltfleet, read the usual service of the Church. The Hymns sung were well rendered, accompanied by a sweet reed organ, played by Mrs. G. B. Bull. The Rev. Thos. Smith, a former incumbent, delivered earnest words from St. Matthew xxv. 10, upon the Parable of the Ten Virgins. The Rev. Canon Bull followed with some early reminiscences relating to the Taylor family, as far back as 1836, and to the days of his own ministry from 1853, when for 33 years he lived in the adjoining mission of Barton and Glanford, and knew much about the life and work of the Church in Saltfleet. Of Miss Taylor it may be truthfully said, in memoriam: "The righteous shall be had in everlasting remembrance," Ps. cxii. 6.

Mount Forest.—St. Paul's.—In obedience to His Majesty's command, a service of thanksgiving to Almighty God for the restoration of peace was held in this church on Sunday the 8th at Evensong. The appearance of the already pretty interior was greatly enhanced by many flags, large and small. Two ensigns were draped about the east window, and in front of the nave hung a venerable Union Jack and British man-o-war flag. The flowers upon the altar stood out from a reredos of maple boughs, emblems of peace; and maple boughs and flags were hung above all the windows. The incumbent, the Rev. H. C. Burt, M.A., delivered an appropriate address from the text, "The Lord shall give His people the blessing of peace." During the offertory Miss Wilkes and Mrs. G. P. Allen sang a duet. The "Te Deum" was sung and the service closed by singing the National Anthem.

Barton.—St. Peter's.—A jubilee service will be held in this church, of which the Rev. John Fletcher is rector, on Sunday the 29th inst. (St. Peter's Day), at 3 p.m. The Bishop of the diocese will preach. The Rev. Canon Bull, M.A., who for 33 years was rector of the parish of Barton and Glanford, will also take part in the service. The Revs. Canon Clark, M.A., C. R. Lee, M.A., Samuel Bennett, the former rectors of the parish, and the Rev. Jos. Fennell, who has charge of Holy Trinity, Barton, and is therefore indirectly connected with St. Peter's, have also been invited, and it is hoped will be able to attend. The first Barton church, of 1810, stood on a lot adjoining the present church, which was built through the exertions of the Rev. R. N. Merritt, M.A., and Nehemiah Merritt, Esq., now of Toronto.

A singular incident in connection with the publication of the banns of marriage is reported from Haddonby, near Bourne. By a mistake, arising through a similarity in names, the vicar omitted to publish the banns of marriage for a third time. The omission was not pointed out to him until the close of the service, and the congregation had dispersed. The situation was made the more difficult by the fact that the wedding was to take place during the coming week. To rectify the

omission, the vicar arranged for a special service at 8.30 p.m., he and his wife and the sexton gathered a congregation by making a house-to-house call; a few prayers were said, and the banns were duly published.

#### Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### CHURCH DECLINE.

Sir.—One person states that the Church in Ireland, according to the last census, has lost three per cent., while the Methodists have gained seven, and that it could not be said that the Irish Church was ritualistic. It is the report of what the Church is doing in England that frightens the Irish Churchman. The press and pulpit see to it, that he is informed, and well informed, of the longings of the clergy and nobility of England for Romish practices. The denominations keep it before his mind in America, too; and the Methodist Church throughout the world has reaped its millions of souls and money from this source. The people of the Church are so suspicious of their ministers that every time they turn around, they see the thin edge of the wedge. Ever since the perversion of Cardinal Newman, and the writing of "Lothair," by D'Israeli, the most popular authors and most widely read make this subject the theme of their stories. When Marie Corelli brought out "the Master Christian," to show forth the pomp, avarice, and craftiness of the greater portion of the Italian and French clergy, with here and there an insinuation that the English were following in line, a cheap edition was sent out through the country and towns with a pamphlet stitched between it and the cover, asserting that the Church in England was adopting all the heathenish and idolatrous ceremonies of Rome, and with the approval of her bishops and archbishops. This copy was kindly lent and distributed and highly recommended to be read by people who would not tolerate any other of the same author's works. In "Hall Caine's 'Christian,'" what is John Storm but a poor deluded clergyman, seeking peace in the cloister, and trying to save his own soul by the devices and inventions of Rome, instead of beholding the salvation, which God has prepared before the face of all people, the Lamb of God, that taketh away the sins of the world." These things do not distress the thoughtless, for they run along with the crowd. It is those that are loyal and true who stick to the Church through good report and evil report that are pained and grieved, and wonder if God is using this means of spueing us out of His mouth for our lukewarmness. May "the Holy Ghost, the Lord and giver of life," quicken the whole Church to a more life-giving faith.

SARAH MORRIS.

#### THE DECLINE OF THE CHURCH.

Sir.—The discussion on this subject in your columns has taken a wide range, and while advancing a good deal of some value, it has also put forth much that in no way helps us to understand the facts as they are, or the reason for their existence, as they are, and in particular, we are still looking in vain for a response to your invitation to suggest a remedy. This last is perhaps as yet premature, for your correspondents are not quite agreed upon the alleged decline. I say "alleged," because I am not convinced of the fact of there being a decline at all of so great an extent as



alleged. One correspondent has pointed out that in every former census those who were of no "persuasion," in particular, were usually classed as Church of England, while they are now, possibly of their own suggestion, but more likely upon that of others, counted as Methodists. Those who have watched the development of the Methodist body and their complete change of idea and attitude, during the past half-century, can easily see how this comes to pass. Then it is to be observed that there has been a very general impression that the late census has not been fairly taken, and if the influences supposed to have been at work have really existed, it is more than likely that the Church of England would be among the sufferers. Many, if not most, of the reasons alleged for the decline, such as it is, are quite beside the mark being of merely local influence. That this is so is the plain, undeniable fact, that certain alleged causes of decline in some places are the causes of distinct advance and extension in other places. I think that the chief causes of general operation, and those for which a remedy should be sought, may be stated as follows: 1. Our Public School system. Many years ago it appeared very clearly to me that the influence of the school system was prejudicial to the Church, and I have always expected it to seriously hinder the growth of the Church wherever a sufficient counteracting influence should be absent, as is the case in most country parts. The present state of affairs fully bears out this prediction. That the same idea has been to some extent in the minds of others, though perhaps not in precisely the same manner, and directed rather to the general bad effect of religionless education than to the precise point of its baneful effect on the Church, is testified by the various efforts to establish schools in which religious education shall be treated as essential. 2. The fact that the Church has been, and is, grievously undermanned, especially in the smaller towns and in country parts. Outside the cities, I believe it to be a reasonable estimate that quite one-fourth of the ground is not occupied. To this some may say that there are not Church families enough to be gathered into congregations at every point. But if there are not, the reason is that they have not been gathered together when they might have been. If the places are occupied as they should be, and by capable men, the congregations will gather much sooner than some people suppose. Other bodies do not wait for adherents to grow out of the ground, they go and gather together people who do not belong to them, but are neglected by those who should care for them; and they do more, for I know of a township which was inhabited wholly and exclusively by members of the Church of England, into which other bodies sent their ministers to proselytize, when there was not the smallest need of their services, and to create sectarian congregations. 3. We do not act wisely in our way of dealing with weak and outlying points. To such places other bodies send men of ability and experience, while we usually send men who have been unsuccessful elsewhere, or men just newly ordained and fresh from college life, well enough educated, no doubt, but without the least beginning of the adaptability which only experience can bring into existence. Many of such men, who would otherwise be of value in their ministry, are apt to be made failures by this most unwise system. To suggest a remedy to counteract the prejudicial influence of the school system is by no means easy, and not to be attempted in such a communication as the present. The other difficulties would be easily remedied if our people contributed to the cost of carrying on the work of the Church and its ministry, according to their means, and recognizing that their responsibilities are by no means confined to the parish or even to the diocese in which they happen to live. To this last observation I may add the brief remark that in my opinion, formed by actual experience during many years in parochial and diocesan affairs, the fault lies

largely with the clergy. The people would give ten times as much as they do, and for objects parochial, as well as extra parochial, if the clergy invited them to do so, teaching them to give as an act of worship. SENECA.

P.S.—This letter was written before I saw your remarks touching on the points.—S.

#### CHURCH DECLINE.

Sir.—As a member of the Commercial Travelers' Association, and a reader of your paper, allow me just a few words. I have been all over this country, and ought to know something about the state of the Church, and cause of decline. The letters about doctrine, music, and such like, are far short of the real cause of the trouble, and my only surprise is, that in many places the Church can keep its doors open. What do the people get in most of the country churches? I tell you nothing but chaff and trash. It is bread the people want, and nothing under God's sun will take its place. If the clergy have not got the love of Christ in their own hearts, how can they tell others about it? I will stake all I am worth that this is why others are walking away from us. It is a spirit-filled clergy that is the need of the hour, and not men to strut about as "priests" and consider themselves little "gods." I may be called down for this plain talk, but I challenge any person to contradict it, for it is absolute fact. Let the clergy follow nearer in the Master's footsteps, and see how soon the people will know it, and flock to their folds. I have gone in, time and again, to churches that are on my route, hungry as a schoolboy for something to eat, but alas! came out as hungry as when I went in, for "Christ" was not preached, but twaddle, taken from the musty leaves of the "Fathers," which half the congregation did not understand. Let me say to the clergy, get down very low at the cross and from there go to your people, and I will never make another complaint if at the end of the year your Church has not made rapid strides. Stop these poor forms which you have no authority for, and give your people the simple Gospel of Christ, and soon you will see the promise fulfilled: "I will draw all men unto Me." As a business man, I have gone straight to the mark, for there are towns I have to visit in my trips where I am compelled to attend other services, because I know from experience what to expect in the Church in that place. Call me disloyal, or anything you like, but I am only one of thousands that are doing the same thing, and yet these are the very churches that are wondering what struck them. This is a crude letter, but, sir, it is written in love and in the hope that God will bless it.

A SUBSCRIBER.

(This will now close the correspondence on this subject.—Ed. C. C.)

#### JUNIOR AUXILIARY.



#### MISSIONARY CORNER FOR JUNIOR BRANCHES.

Secretary-Treasurer—Miss Edith Lee, 3 Maitland Place, Toronto.

Editor Junior Department—Mrs. G. A. Kuhring, 62 Murray St., Toronto.

#### PRAYER.

Heavenly Father we pray Thee to bless us, and all the members of our society, and give us love for Thee. Prosper the missions of Thy Church, and strengthen with Thy Holy Spirit all who are engaged in missionary work through Jesus Christ our Lord.—Amen.

Lord make my life a little flower,  
That giveth joy to all;  
Content to bloom in native bower,  
Although its place be small.

This will be the last appearance of this department this season, and as most of our city branches have closed their meetings for the summer, it was thought best to devote the space usually given to the missionary lesson to a few remarks or suggestions which may be helpful to our out-of-town workers, as we know the best work in the country is often done in the summer time. There is a temptation to begin a discussion on country work by telling of the splendid success of many of our out-of-town branches, but we feel that the question of "difficulties," while not so attractive, may, perhaps, lead to more helpful results. The most general and immovable barrier to success that our country superintendents have to face, is the difficulty of gathering the children together, at least with any regularity. This is chiefly owing to the distances between the homes of the members, though sometimes, of course, rough weather and bad roads are additional impediments encountered. Some superintendents meet this difficulty by holding their weekly meeting just after school hours, and in some place near the school; a cookie and a cup of tea being sometimes provided to make up for the prolonged absence of the child from home. Other superintendents, in more scattered parishes, again, find their children attending different schools. Perhaps in this case, some kind friends can be found who will take turns on a Saturday afternoon to hitch up a waggon and collect the children, drive them to their meeting, attend to business or shopping while the meeting is going on, and drive them all home again, having as a reward the report of the meeting and all they have learned from the happy chatter of the children, and the glad knowledge that in doing this kindness, unto the least of these, not only is missionary work accomplished, but a definite, loving act is personally accepted by the Master as to Himself. But other districts are even too scattered for this plan to be carried out, and for these branches we pass on the helpful words of a superintendent doing a successful work in such a district, "we must pray earnestly for each other, that our hearts may be filled with love and faith in our Saviour; then it seems our greatest difficulties must be overcome." These districts would probably have to be divided into sections, with perhaps only two or three members in each, and with a separate gathering for each little group, held either fortnightly or monthly at least, if the weekly meeting is not possible. Surely all these groups could have one or two reunions in the year, if no more. They might have a good meeting at the beginning of the season, to discuss plans for the year and work to be undertaken, and then their annual meeting at the close of the season to report what has been done; any sewing that has been finished could then be on exhibition, and one section of members would be so interested to see the work of the other sections. At both these meetings, missionary recitations and songs, and even one or two little papers on mission fields could be given by the children, and at the annual meeting an oral examination on the missionary instruction given during the year might be held, and a prize given for the best answers. For general gatherings of this kind, the missionary views to be had from our junior department, on application, are most attractive and instructive. There are twenty-four pictures, giving

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a glimpse of different parts of the heathen world, which cannot but arouse interest and sympathy in the cause we have at heart. Six stereoscopes go with these views, and there is no charge for the loan of them, except the cost of carriage to and fro. Some superintendents do not find all the parents of the children ready to co-operate with them. The children are needed at home, there is work to be done, or they do not feel inclined to let them take up the work for some reason or another. Try, then, first to gain their interest, and the consent and co-operation will follow. One good way to do this would be by inviting parents and friends to the general meetings, so that they may hear the plans discussed and understand what work is undertaken. Another thing that may affect some parents will bring us to another difficulty—some may feel this is only adding another church expense, when we have more now than we can meet. Let us, therefore, think of how we are to teach our children to give. Many superintendents entirely discourage the children from asking their parents for money to take to the meeting. They feel it is not so much of importance how much money comes in, as how the money is obtained. Of course we know the need for money is urgent, but we have to remember that our first object at present is the training of the child. Therefore, we find our superintendents all trying to devise ways whereby the members of our junior branches may not say to their father or mother, just as they are leaving home for their meeting: "Oh, I must have an offering for the missionary box, please give it to me!" First of all, self-denial is encouraged. Few are the children in any circumstances of life who do not get at least "cents" to spend on goodies or treats of some kind. This is the best money for the children to draw on for missions, and they should be taught to do it in an unostentatious way, although we cannot altogether ignore the natural love of praise in the breast of a child, and praise should be wisely bestowed, pointing out to the child how the Master accepts and rejoices in her gift. This also, of course, applies to money earned by personal effort. Perhaps children in the country have more opportunities for making small sums of money than city children. Country workers have told us a number of ways this has been done; eggs are hunted and brought into the house for a neighbour, as well as for the home; errands run to the store, the regular calling for and delivery of the mail for the people living nearest; raising of chickens, turkeys, and ducks, over and above what are already in the barnyard, weeding, picking berries, going after cows for people who have no children to send to the pasture, clearing land of stones, taking care of babies on washing days or at harvest time. There are endless ways that will occur to the country superintendent to put before her children, by which with self-denial, not of sweets, but of ease, and with a little extra effort, money can be earned and given to missions. Of course, care has to be taken not to overlook the free, willing service the child owes to her parents, but few parents will be found who will not be ready to encourage a desire on the part of their children to be a little more industrious, and to gladly co-operate with the superintendent by allowing the result of this extra effort to be given as an offering to God. No doubt some will feel that all that can be made is needed at home, but this feeling has to be met with patient prayer in private, and the constant reminder that it is the first fruits we must give to God, not what is left over, and also that it has been proved over and over again that lending to the Lord never impoverishes, but brings large returns—even a thousand fold. Therefore, the superintendent encourages her children to give money to missions. Mite boxes are sent out freely by the diocesan junior secretary treasurer, so every member can have one. These boxes can be opened every month, which is best, or once a year, if preferred. A member in each section of

our scattered districts might undertake the collecting and giving out of the boxes. The boxes open in the centre, and around the join a slip of paper can be gummed with the name of the running month written upon it. The reports of these section treasurers would be very interesting for the annual meeting, and also the reports of other section officers, such as the one in charge of the sewing. Well, what about the sewing? Sometimes it is so hard to get materials, indeed, all the children's money is used up in this way. That is very wrong. That money belongs to God, and in spending it we must do with it what we feel is His will. "Preach the Gospel to every creature," is our Lord's last word to His Church, so we will send just as much money as we can to the support of missionary work, and we will try and get the materials in other ways. Of course it is necessary to spend a little money sometimes, but let it be money given for this purpose, and not money given for missions, in response to an interesting lesson or reading on the needs of the heathen, who have never heard of the blessed Saviour of the world. It is not wise, although economy must be practised over the materials, for sewing meetings to tire children out with sewing rags for carpets or piecing quilts. This kind of work is good to fill up corners, but hospital cloth, shoes, caps, hoods, crazy patchwork, cushions stuffed with clipped rags or paper, and a number of other small, inexpensive things that can be quickly made, are so much more interesting. Then if the senior members or the mothers will give small donations of flannelette; baby outfits make delightful sewing for older girls, and the outfit of an Indian child in a mission school, who can write letters to the branch in return for those they write her, and who can be prayed for and thought of by name is a most satisfactory object for work, and as all the necessary garments need not be made out of new material, a great deal of expense is not involved, although, of course, more than in making up small articles. However, two country branches can undertake a work of this kind together, and by the kindness of the diocesan Dorcas secretary, the articles can all be sent to her at the Central Rooms, Toronto, and shipped by her without further expense to the branch than the carriage to Toronto. After all, these difficulties do not seem so great. What missionary instruction shall I give my branch? How shall I give it? This is the question nearest the hearts of our most earnest workers. Reference to this was made in the annual report of the diocesan junior secretary, which no doubt all superintendents have received and read by this. It is hoped the helps provided by the diocesan headquarters of the W.A., and referred to in that report, are all widely used in the country. In addition to these, little attractions can be arranged for out-of-door meetings, such as mission fields mapped out on sand or with stones on a grassy background. Scrap books can be made of cuttings from magazines and even newspapers, both reading and pictures being obtainable by the watchful eye. One member can be made the officer for China, one for Japan, one for India, one for North-West Canada, and the superintendent can send cuttings to these different members, as she finds them, and all members of the branch can be encouraged to do the same thing, each member being provided with a list of those keeping scrap-books and their particular field. This would be good work to give the boys of a parish, and why should the boys not also have mite boxes? Little missionary exercises can be got up by the junior branch of a parish for the programme of a Sunday school or parish entertainment of any kind, thus keeping the children's missionary work in view and arousing interest in it. Of course we have difficulties, but how do we know that they are not given to us by our Master, or at least the individual superintendent awakened by Him to see them, because she is the very one who can overcome them if she uses the means at her disposal. We must re-

member that this is Christ's work, and just as God has given grace to a worker to see the need for it, so He will give the strength and wisdom to carry it on successfully. If at any time suggestions for a missionary programme are required or any other help is needed by out-of-town workers, the junior secretary-treasurer will always be glad to obtain and forward it for them from the new junior committee. There will be no missionary lesson till September.

Notes of News from our Branches.

St. Margaret's girls have undertaken the support of a child in the Blind School at Gifu, Japan.

This is the third foreign child adopted by our Toronto juniors—St. John's, Peterboro, and the Church of the Ascension, Toronto, each providing for an orphan in the Blind School at Palacotta, India. We hope to hear of some other branch or perhaps two branches together coming forward to take part in this blessed work among the children of heathen lands.

The Church of the Ascension branch had a very pleasant little closing meeting on Friday afternoon, May 30th, under the direction of their superintendent, Miss Ryerson. Mrs. Kuhring and Miss Tilley gave short addresses, after which Miss Ryerson gave an illuminated text card to each child and several prizes to those members who had been most faithful during the year. The two best prizes were won by Mildred Scott, who attended twenty-two out of twenty-five meetings, and by Lizzie Cunningham, a new member, who had been very regular at the meetings since joining the branch.

Notes from the Mission Field.

Ichimura San, our little Japanese friend, whom we all got to know so well during her stay in Toronto, has settled down once more in her own country, and is working very happily at the Bible Training Home at Matsumoto.

Mrs. Hamilton writes from their new field of work in Tokyo, and tells us good news of many of our Canadian friends in Japan. Her little girl, Bessie, is well and happy in her new home. The Kennedys' paid them a visit on their way to Matsumoto, and we are glad to hear how well the baby boy stood the journey, and what a model baby he is.

Rev. Mr. Shortt tell the good news in one of his recent letters, that nine candidates were prepared at Naoetsu, and awaiting the Bishop's arrival for confirmation.

Thirty years ago, the Bible had to be printed secretly in Japan, and copies sent out only after

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dark and those who were engaged in this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Bible not only in Japanese, but in Chinese, Tibetan, Korean, and two dialects of the Philippine Islands. Last year 138 thousand copies were circulated in Japan, thirty-nine thousand more than were circulated in the year before. This will give us some idea of what our missionaries are doing in Japan.

The Church of the Saviour at Osaka, Japan, has undertaken the whole support of its Japanese pastor, Rev. G. Kawai. The congregation decided upon this unanimously after a vestry and a general congregational meeting.

#### JARRING YOUR FELLOW-CREATURES

Self-preoccupation, self-brooding, self-interest, self-love—these are the reasons why you go jarring against your fellows. Turn your eyes off yourself; look up, and out! There are men, your brothers, and women, your sisters; they have needs that you can aid. Listen for their confidences; keep your heart wide open to their calls, and your hands alert for their service. Learn to give, and not to take; to drown your own hungry wants in the happiness of lending yourself to fulfil the interest of those nearest and dearest. Look up and out, from this narrow, cabined self of yours, and you will jar no longer; you will fret no more, you will provoke no more; but you will, to your own glad surprise, find the secret of "the meekness and the gentleness of Jesus"; and the fruits of the Spirit will all bud and blossom from out of your life.—Canon Scott Holland.

#### MY PEACE-MAKER.

I once taught a small public school in the spicy pinewoods. I used to ride to school on a favorite old horse called Billy, with my little daughter Alice perched up behind me. I enjoyed these rides through the dewy freshness of the early morning more than I can tell. They refreshed my spirits and put them in tune for the important work before me.

Among my pupils was one young girl of sixteen, whom I called my peace-maker. I had tried very hard in various ways to impress upon the minds of my dear pupils—for I loved them every one—the importance of trying to be peace-makers instead of peace-breakers. In all these efforts, Mabel was my strong right hand. If one of the children was heard crying, she would slip quietly out and, putting her arms about the sobbing child, soothe and comfort it in her own sweet way. She had a wonderful influence over the other pupils and could often calm the older boys when they became excited and angry, with a few sweet, gentle words. If she thought trouble was brewing on the playground she would stay with the children and divert their minds by a story or some new, enticing game.

Wondering at her power, for I noticed that she never tried to use authority, I determined to observe her closely and find out the secret of the potent influence for good she exercised over her schoolmates. I had taught other girls who were far more beautiful, wore more costly clothing, possessed more family prestige and were far more brilliant than she, but who were entirely lacking in that wonderful power of influencing others for good.

Mabel's gentle spirit often held in check my more impetuous one; frequently a gentle pleading glance from her would seem to give me more patience and tact with an erring pupil and help to keep back the hot words that in spite of resolves and re-resolves would sometimes spring to my lips.

After weeks of pleasant association I one day asked Mabel to tell me the secret of her influence for good over others, for as I have shown, I felt it as well as did the children.

She replied: "Dear teacher, if I have a secret at all it is this: I try never to let myself speak a word that can cause others pain."

Dear, loving, unselfish Mabel! My little peace-maker was not beautiful, nor brilliant; indeed, in some things she was almost dull, and yet kings might well have envied her her power over poor frail humanity.

Our paths in life have long since separated. Other friends and other interests fill my busy life; other and more pretentious schools occupy my time; but I can never forget the pleasant, cheerful little schoolhouse standing amid the lofty pines, the long, delicious rides through the quiet country lanes bordered by trees on either hand, or through the old fields where the tall, waving sedge grass nearly hid old Billy from view, or crossing the little ravine where the tiny waterfall kept the water flecked with foam; all these I think will ever linger like sweet incense in my memory, but above all I feel I can never forget the dear child whose life was like a benediction to me—my little peace-maker.

#### SELF-HELP.

No one can build character for us; no one can be good for us; no one can do our praying for us; no one can walk in the steps of Jesus for us; no one can conquer temptation for us; no one can glory in the cross for us; no one can cultivate humility, goodness, fidelity, meekness, patience and temperance for us. These noble characteristics each must cultivate in life for himself. God's own way of helping us is not to do things for us, but to inspire us to do them for ourselves. God has not promised to carry our burdens, but to give us strength to bear them if we will only fight life's battle bravely. We fall in line with God's plans when we accept life's duties and responsibilities and faithfully meet them. In the midst of the gloom and sorrow of life the best God can do for us is to put strength and courage in our hearts to endure and overcome these. Peter gave the lame man at the Beautiful Gate something far better than silver and gold; through Christ he made him strong, enabled him to help himself, so it was not necessary to ask alms again. The best we can do for those who are weary and discouraged is not to help them in their weariness, but to inspire them with a new strength and courage, so that they may for themselves meet life's duties and responsibilities bravely and nobly; fill them with a new determination, so that they may carry their own burdens.

#### MOTHER NEEDS YOU.

Now what did dear old George Herbert mean by that? and how can I, a wide-awake girl of this nineteenth century, sweep a room "as by God's laws?"

In the first place do it cheerfully. Never mind if the pretty embroidery or delightful story-book is waiting, and you long to be with it. This is your duty now, and, being such, put off selfish wishes, put on a bright face, take up your broom with decision, and work with "gladness of heart;" for mother needs your help, and will enjoy it twice as much if given freely.

Second, do it at once. It's so easy to linger over the fire and say, "Yes, in a minute," while the minutes slip along, and this work waits till other duties accumulate, and the mother must speak sharply to prevent a domestic "jam"—for putting off never accomplished anything, and a very dreadful place is said to be paved with good intentions!

Third, do it thoroughly. "Whatever is

worth doing at all is worth doing well," and nothing is so trying as half-hearted service. Dig out the corners, brush down the cobwebs, scare the moths from their under-handed toil, and the spiders from their sticky trap-making, rout dust and disease, and bring back sweet cleanliness, which, you know, is next to godliness. Be conscientious and honest in even the humblest task, and so you will be doing God service, and obeying His laws, as surely as if you were governing a nation.

Remember this next time mother asks you to sweep the sitting-room, and delight her with that rare thing in this faulty world—a task cheerfully, promptly, and thoroughly performed.

#### WAITING ONE'S TURN.

Some of the boys had got to school that day early enough to have a most exciting game of ball before the "last bell" rang, and when it was over, they were so hot and thirsty that they made a grand rush for the hydrant in the front yard. There were four or five boys ahead of Tom, but it seemed to him that he could not possibly wait till they had each had a drink. So he pushed in ahead of them, and managed in some way to get one of the cups. There was a good deal of grumbling behind him, but Tom only laughed.

"Why didn't you do the same thing?" he called back, forgetting that if they had, he might not have found it so easy to get his drink ahead of the others.

That was Friday afternoon. The next day Tom felt very much honoured at being sent down town to get the tickets for a concert to which his mother and Aunt Eleanor wished to go.

"Neither Aunt Eleanor nor I can go down to-day," his mother said, "and we ought to get the tickets as soon as possible, because it is to be a fine concert, and there are sure to be a great many people buying tickets. So you will have to be our man, Tom."

It was the first time that Tom had been sent on an errand of this kind, and he was proud of being thought old enough to do it. When he stepped into the great vestibule of the music hall, where the ticket office was located, he found a long line of people stretching back from the little window. He knew that everybody must wait for his turn, so he took his place at the end of the line, which kept moving up, a little at a time, as people bought their tickets and turned away from the window. At last, there were only five people ahead of Tom, and he began to feel that his time of waiting was almost over.

But just then a boy, older and larger than Tom, came quickly through the vestibule, and looking shrewdly at the people in the line, pushed in just ahead of Tom, who was not expecting anything of the kind, and so was not on his guard.

"I say," Tom began, indignantly, "you haven't any right to do that. You ought to get in line the way the rest of us did. I've been waiting ever so long, and I don't think it's fair."

"I guess you can't help yourself now," the other said, without taking the trouble to turn around. "I just couldn't wait for this long line, so I did the next best thing."

Tom was on the point of making an angry answer, when a queer look suddenly came over his face, and he shut his lips tight. He had remembered something that had happened the day before, and he was sensible enough to see that he certainly had no right to grumble at this boy in front of him.

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WISE PRESCRIPTION.

Some years ago a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end:

"Madam, what you need is to read your Bible more."

"But, doctor," began the bewildered patient. "Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from to-day," and he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected, with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face. "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, Doctor, I don't," she said, honestly. "I feel like a different person—I hope I am a different person. But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said, with deep earnestness, "If I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it.

MRS. CANE'S MORNING-GLORIES.

"Good-morning, Mrs. Cane. Mamma wants to know if you can come to-morrow and help with the ironing?"

"Good-morning, Miss Grace. Of

course I can. I'm pretty busy, but I can almost always manage to go to your mother. What fine weather we are having!"

"Are you glad the summer is coming?" asked Grace, as she drew long breaths of the sweet air.

"I like the bright weather, Miss Grace, though I must say I suffer from the heat. The sun shines in these west windows all the afternoon, and if I draw the shades it is too close here for me to work. But there is nothing to do but bear it;" and Mrs. Cane brushed her hair back from her warm forehead.

Grace looked into the little kitchen and imagined how uncomfortable it would be to stand there ironing on a hot day.

The thought made her a bit serious, and her "Good-by, Mrs. Cane," was quietly spoken.

Then in contrast came the picture of her own cool home, surrounded by drooping shade trees. There was her own particular corner, shaded on one side by the cherry tree and on the other by a lattice, that, later, would be covered with morning-glories.

"W-h-y!" said Grace to herself, at a suddenly suggested thought, "that is just what I shall do if Dick will help me."

The thought whatever it was, quickened her footsteps, and she soon reached home. Then the plan was explained to mamma, who not only approved, but also suggested the best way to go to work at it.

A few minutes later she went in search of Dick, whom she found in the carriage-house, watching Thomas as at work cleaning the harness.

She called him aside and told him of Mrs. Cane's hot kitchen, and how the sun shone so fiercely in the windows. He listened with a puzzled face, for he did not see why Grace was so interested.

"But, Dick, if you will help me, I know how we can make the loveliest kind of a screen that will keep out the sun but let in light enough."

"How?" asked Dick.

"Mamma says that we may have those two deep wooden boxes in the cellar. If you can nail one beneath each window-sill, we can fill them with earth, then tie strings up and down over the windows, and then we'll plant morning-glories in the boxes. They will climb and climb until they cover the windows. Will you help me, Dick, please?" and the voice was very persuasive.

"How long will it take?" Dick asked.

"Two or three hours maybe; I thought we would do it to-morrow while Mrs. Cane is here working," said Grace.

Now, Dick had a plan of his own for the next day, and did not relish

the idea of giving it up. "I thought you were going to-morrow with the girls to get wild-flower roots for your garden," he said.

"So I was; and I do want the wild-flowers, but I must let them go, because if I wait to another Saturday to make this screen for Mrs. Cane, the morning-glories will be too large to transplant."

"Well, I'll help you," said Dick slowly, thinking that if Grace were willing to give up her wild-flowers he ought to be willing to give up his plan.

The next evening, when Mrs. Cane returned from her day's work, she found Dick and Grace sitting on her doorstep, waiting for her, their hands very dirty and their faces flushed from their afternoon's work.

"We have been putting up patent screens on your kitchen windows, Mrs. Cane. Come and see how you like them," said Grace.

Mrs. Cane was bewildered, for the two children began explaining together how the morning-glories would soon reach the low roof, how the mignonette would fall over the edges of the boxes, and how she must water the plants every day. But it was soon made clear to her, and great was her delight at the prospect of having flowers of her own.

As the summer crept on, the vines crept up, making a most grateful shade. Though the heat was not all kept out, the sweet breath of the mignonette made it easier to bear, and whenever Mrs. Cane looked up from her work she could see the cool blossoms swaying in the breeze.

"You're pretty things," she thought as she looked at them one day, "but I like you particularly because you remind me of the dear boy and girl who took so much trouble to give me the pleasure of your company."

HOW FRANK WON.

A prize of one hundred dollars, to be used for educational purposes, was offered in a school for boys. Among the contestants was a boy of seventeen named Frank Harlow. He did not succeed in winning the prize, and, a day or two later, one of his schoolmates, named Harry Murks, said to him, "Didn't get the prize, did you, Frank?"

"No I did not," replied Frank, cheerfully.

"Feel kind o' cut up over it, don't you?"

"No, not particularly."

"Well, I'd hate to make as hard a fight as you made to win that prize, and then fail."

"I don't think that I have failed, Harry."

"Well, I'd like to know why you

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haven't failed. I didn't George Dayton win the prize?"

"Yes, I know he won the money; but I won just as much as George in that which comes from hard study. But you know, Harry, if you'll excuse me for saying it, your failure has been most marked."

"My failure? Why, what do you mean? I didn't go in for the prize at all. I made no attempt to win it."

"I know it," replied Frank; and then he added, "They fail, and they alone, who have not striven."

"Oh! I see what you mean," said Harry, rather soberly. "I suppose that there is something in that."

"There is a good deal in it," replied Frank. "It is so true that not one of the eighteen boys who competed for the prize may be said to have failed. All of us won the prize that comes from honest effort, and it was a pretty big prize for most of us. I thought at first that I would not compete for the prize, for I felt quite confident that some of the other boys were so much farther advanced than I was that I had very little chance of winning in the contest. But one day I came across this verse:

"Straight from the mighty bow this truth is driven  
They fail, and they alone, who have not striven"

"That's a fact," I said to myself, and I went straight to work and did my very best."

"You stood next to George Dayton at the examination, too," said Harry. "No, Frank, you did not fail after all."

Harry was right. How could Frank fail to be a winner, after the honest effort he had put forth?

THE LAD HE TRUSTED.

It was delightfully inviting and shady out on the porch and, yielding to the persuasion of the last faint breeze that swept through the open window, Mrs. Willis set an iron to cool and, stepping out on the piazza, sank into a willow rocker with a sigh.

Events had gone rather hard with Mrs. Willis the past week. Her maid-of-all-work had left suddenly—it was always difficult to keep one in the quiet country place—the baby was teething and the washerwoman had disappointed her. Fretted in spirit with the perversity of things and preoccupied with her troublesome thoughts, the little woman did not notice a coal cart coming down the dusty road. A moment later she arose with an exclamation of annoyance as the rear wheels of the vehicle crashed into the fence.

What do you mean by being so careless?" she demanded, stepping to the end of the porch and looking with angry eyes at the driver, a boy of seventeen or eighteen. "Where are your eyes that you don't use them?"

"I hope you'll excuse me, ma'am, I didn't mean to do it," was the reply given in mild tones as the speaker turned appealingly to the one on the other side of the fence. "I have a load of coal to deliver here. Tom and Pete backed more'n I meant them to. Sometimes they are a bit hard to manage."

"Then Mr. Norton ought to employ someone better capable of handling them than you appear to be," Mrs. Willis replied.

The lad's face flushed beneath its

coating of coal dust. "I'm very sorry, ma'am," he answered. "I've driven Tom and Pete for a year, and I've never had an accident with—"

"That is no excuse for your carelessness this morning. Who do you suppose is going to repair this damage?" Mrs. Willis interrupted with a frown as the sound of a baby's crying reached her ears and the thought of the hot kitchen and the unfinished ironing was added.

"I will, ma'am," was the prompt reply. "I'll be round to-night with my hammer and nails as soon as I'm through at the yard."

An incredulous smile flitted across Mrs. Willis' warm, tired looking face, though she said not a word as she turned and passed indoors.

A little later when the last bit of coal vanished down the chute into the cellar and the driver, passing the window and catching a glimpse of the mother with her baby in her arms, smiled and nodded. Mrs. Willis, rested now and smoothed by tiny hands, found herself smiling back, and she murmured as she watched the driver of the cart disappear around the corner:

"He certainly gave me a soft answer for my angry speech, I might have spoken more gently to him even if I did feel hot and tired. He seems a nice boy. I hope he'll keep his word."

But when the village clock had chimed the hour of nine and still no one had appeared to repair the fence, Mrs. Willis shook her head as she leaned over baby Robbie's crib, and murmured as she adjusted the cover above the dimpled little sleeper:

"It didn't pay to smile back at him, laddie. He hasn't kept his word."

Mrs. Willis was weeding her bed of pansies the following morning when Mr. Norton, the coal dealer, stopped in front of her gate and said as he raised his hat:

"Good-morning, neighbour. You see I'm in the carpentry business at present," displaying a hammer and a box of nails, and adding as he entered the garden: "One of my drivers, Ned Smith, tells me he did some damage to your fence yesterday, and I'm come to repair it."

"Oh, no; I beg of you don't trouble," Mrs. Willis exclaimed hurriedly, her eyes betraying the astonishment she felt. "The boy promised to attend to the matter himself, but failed to put in an appearance."

Mr. Norton's face suddenly grew grave. "Because he was unable to do so," he replied. "An accident happened to Ned last night just as he was leaving the coal-yard. I did not hear about it until later, as I had gone home early. His mother sent for me about eight o'clock, and I found Ned resting comfortably,

though I fear he will be laid up for a week or so. The lad and I are the best of friends, Mrs. Willis. I take a great interest in him because he never disappoints me. He's worth a dozen of the boys one meets ordinarily. I've trusted him with a man's place, and he mends it better than the man who had it before him. Poor Ned! He seems so troubled about the promise he had given you to mend the broken fence that I told him I'd step over myself this morning and attend to it. So with your permission I'll do so."

"Please don't mind about it," Mrs. Willis pleaded. "I will have Carpenter Jacobs see to it. It is a great load off my mind to know your driver would have kept his word if he could. I hated so to be disappointed in him. I'm so sorry this accident has befallen him. If I knew were he lived, baby and I would make him a call."

"Ned lives with his widowed mother at No. 9 Locust Street," Mr. Norton replied, his kindly old face lightening with a gratified smile. "I shall appreciate such a kindness almost as much as Ned himself. But you must permit me to repair the fence. I promised the lad, and I used to be considered pretty good at this work."

With a nod and a laugh the speaker passed through the garden, and not only did he make good the damage his driver had done, but, finding a board missing farther down, he walked to his home a block away and, selecting one from a stock he had on hand, returned to his neighbour's and filled the vacant place.

When Mr. Willis arrived home from his work in the city that evening he found his fence in a better condition than he had seen it for some time, and at the dinner-table heard from his wife how it had been repaired.

"Think of an employer making good his man's word in such a whole-hearted fashion?" Mrs. Willis exclaimed, when she had finished her story. "But you can depend upon it Mr. Norton wouldn't have done it if Ned had not been worthy of it. Baby and I took him a glass of jelly and a bunch of sweet-peas this afternoon, and I wish you could have seen his delight when Robbie dropped the flowers on the lounge beside him."

"Did Mr. Norton tell you why I couldn't come, ma'am?" he asked eagerly. And when I told him the fence was mended and that Mr. Norton seemed very proud of his driver, Ned's face fairly shone for joy. "You see it pays to do your best," I said to the boy; and his mother answered:

"That's what my Ned has always done ever since his father left him to stand by his mother." "Really?" Mrs. Willis continued, "the boy

Girls.

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made me feel ashamed of myself, thinking how impatiently I had spoken, even when he was trying to do his best."

To which the other made reply: "It is well for us all to try to do our best."

A SISTER'S INFLUENCE.

Some years ago, as I sat on the piazza of a summer hotel, I noticed among the crowd a party of young people, two or three pretty girls, and as many bright young men, all "waiting for the mail."

"Oh, dear!" said the prettiest of the girls, impatiently, "why don't they hurry? Are you expecting a letter, Mr. Allison?" and she turned to a tall youth standing near.

He smiled. "I'll get one, surely," he said. "It's my day. Just this particular letter always comes. Nell is awfully good; she's my sister, you know, and no fellow ever had a better one."

The pretty girl laughed, saying, as he received his letter, "Harry would think he was blessed if I wrote once a year."

Gradually the others drifted away, but Frank Allison kept his place, scanning eagerly the closely-written sheets, now and again laughing quietly. Finally he slipped the letter into his pocket, and, rising, saw me.

"Good-morning, Miss Williams," he said, cordially, for he always had a pleasant word for us older people as well as for the young.

"Good news?" I questioned, smiling.

"My sister's letters always bring good news," he answered. "She writes such jolly letters."

And, unfolding this one, he read me scraps of it—bright nothings, with here and there a little sentence full of sisterly love and earnestness. There was a steady light in his eyes, as, half apologizing for "boring" me, he looked up and said quietly: "Miss Williams, if I ever make anything of a man, it will be sister Nell's doing."

And, as I looked at him, I felt strongly what a mighty power "Sister Nell" held in her hands—just a woman's hands, like yours, dear girls, and perhaps no stronger or better; but it made me wonder how many girls stop to consider how they are using their influence over these boys, growing so fast toward manhood, unworthy or noble, as the sisters choose.

There is but one way, dear girls; begin at once, while they are still the little boys of the home circle, ready to come to "sister" with anything. Let them feel that you love them. These great, honest boy-hearts are both tender and loyal, and if you stand by these lads now, while they are neither boys nor men, while they are awkward and heedless, they will remember it when they become the courteous, polished gentlemen you desire to see them. Do not snub them. Nothing hurts a loving boy-soul more than a snub, and nothing more effectually closes the boy-heart than thoughtless ridicule.

Have patience, girls—that gentle patience whose perfect work will surely win the smile of the Master, who grants to all who do the Father's will that we should be his "sister," and for the sake of the great Elder Brother, who dignified with his divine touch these earthly relation-

ships, shall we not be more tender, more patient, more loving with these sensitive, great-hearted lads who call us "sister," and remember the wise man who said: "Shall the woman who guards not a brother be lightly trusted with husband or son?"

THE MANFUL RESOLVE.

"Bother algebra!" Hal said, looking fiercely at the lines of a's and b's, and x's, y's and z's on the page of his text-book. "I can't do anything with those. I'm going to ask father if he'll let me up algebra. I'll never need it again after I get out of school, and I am not going to waste my time now on things that are so fearfully hard for me."

While Hal was scowling at his mathematics lesson, and talking to himself in this way, his Cousin Jack, who lived perhaps half a mile away, was wrestling with the same lesson.

"I wish algebra came easy to me," he said, a puzzled frown on his face. "I have to put in too much time cracking these hard nuts. I suppose father would let me give it up if I asked him, but I'm not ready to do that yet. I hate to be beaten, and I know algebra will do me a lot of good if I get the best of it. And I'd be ashamed to think that I couldn't. So I'll just stick to it for a while longer, and see what will happen."

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ing at the matter, and the resolve not to give up because the study was hard was one that did Jack credit. Hard things often prove helpful ones if we are not too ready to be discouraged.

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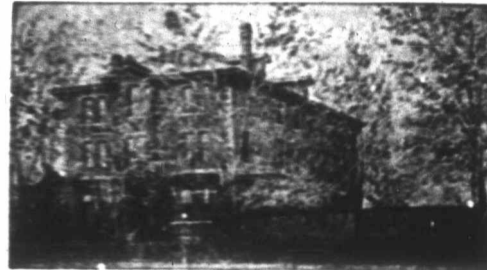
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