

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

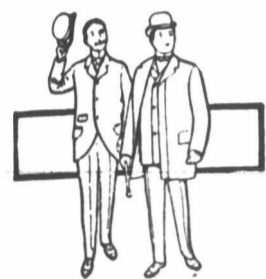
The Church of England Weekly Family Newspaper.  
ILLUSTRATED.

Vol. 26.]

TORONTO, CANADA, THURSDAY, JULY 19, 1900.

[No. 28.]

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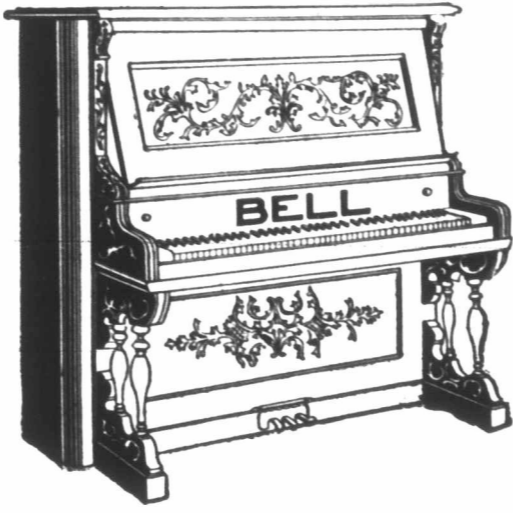


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# Canadian Churchman.

TORONTO, THURSDAY, JULY 19, 1900

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### SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 316, 321, 560.  
Processional: 291, 297, 302, 307.  
Offertory: 198, 255, 256, 379  
Children's Hymns: 332, 333, 547, 574.  
General Hymns: 196, 199, 202, 299.

### SEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 324, 313, 315, 520.  
Processional: 179, 215, 306, 393.  
Offertory: 216, 243, 293, 306.  
Children's Hymns: 217, 233, 242, 336.  
General Hymns: 235, 239, 214, 514.

### EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 213, 217, 319, 322.  
Processional: 274, 302, 390, 524.  
Offertory: 227, 265, 268, 298.  
Children's Hymns: 228, 330, 339, 340.  
General Hymns: 275, 290, 447, 633.

## We have removed our business offices to Room 18, 1 Toronto St.

### The Extension of Education.

Few things are of deeper interest than what we may call the extension of Education to every department of human life and effort. And one enterprise succeeding leads to another. Thus various American citizens, having established a hall at Oxford, called Ruskin Hall, for the higher education of British workingmen and trade-unionists of Great Britain, have started a subscription for the establishment of a similar institution in America. This, would appear to indicate the

purpose to found, in the immediate neighbourhood of one of our great universities, a house where workingmen may be admitted to many of the privileges of their academic neighbourhood, and may be given instruction by teachers and students in the university. The persons who are behind this movement in England hope that such an interchange of courtesies may have some effect in the direction of fraternal feeling, and the permanent establishment of peace. Two representatives of English trades-unions are now on their way to the United States, bringing with them \$200,000, which their comrades have contributed for this excellent purpose.

### Elementary Education in England.

Most Canadian Churchmen know something of the efforts, self-denying and continued, of Churchpeople in England, to maintain the religious character of elementary education; and the grave anxieties by which they have been troubled. In the nature of things, it was hardly to be hoped that the Voluntary Schools should be maintained in School Board districts yet. The National Society's eighty-ninth annual report contains some interesting and encouraging statistics. Since the passing of the Education Act, in 1870, the accommodation in Church Schools is said to have more than doubled, as also the average attendance. In 1870 the accommodation was 1,365,080; in 1899 it was 2,791,666. In 1870 the average attendance was 844,334; in 1899 it was 1,893,824. During last year the accommodation increased by 11,264 school places, the average attendance by 10,561, and the voluntary contributions by £17,296. It appears that Churchmen continue to spend annually on their schools and colleges one million sterling. The amount spent on Church Schools and training colleges since the year 1811 is forty-two and a half millions, which does not include the value of sites, and the cost of schools built by individual owners of property. As regards the charge of receiving "doles," a charge often repeated by dissenting journals, it is extremely interesting to learn that the Act of 1897 benefits the Church Schools least of all. The figures are: Jewish Schools, 5s. 10.2d. per child in average attendance; Roman, 5s. 8.1d.; Wesleyan, 5s. 7.3d.; British, 5s. 3.3d.; Church Schools, 4s. 10.7d.

### The Future of Denominational Schools.

Many of the reports respecting the Voluntary Schools (like those given above), are so encouraging that we are apt to forget the drawbacks and dangers. Thus, the Archbishop of Canterbury, in his speech at the National Society meeting, seems to rely too much on statistics, which are so readily compiled by the officials of the society. Canon Brooke, than whom no one has a better general knowledge of the condition of affairs, speaking on the same day at another meeting, said what was nearer the truth, viz., that

the Voluntary system was tottering to the very basis. In the villages there is little immediate danger, but in the towns the position is far different. Unless something is done at once to relieve the strain, a great many schools in London and Lancashire will be surrendered within a very short time. At this moment, it is said, there are three large townships within a dozen miles of Lambeth Palace, where the Church party are on the point of giving up the struggle, owing to the constant demands of the Board of Education for further accommodation, and so necessitating the creation of a School Board in each area.

### Newman's Preaching.

The widest difference of opinion has prevailed as to the utility and effects of preaching. But at least there have been preachers—Luther, Knox, Chalmers, Newman, who have moved the hearts of men to their depths. When Newman was vicar of St. Mary's, Oxford, men crowded into that church to the afternoon four o'clock services, and stood spell-bound, while he, apparently unconscious of all presences but One, read his sermons in sweet, plaintive, monotonous voice, sometimes suddenly pausing for a whole minute at a time, while the silence was all unbroken. There perhaps has been never anything like it in the way of preaching since the days of Savonarola. It is commonly said that it was the "Tracts of the Times," which revolutionized English religious thought in their day, but Dean Church, who himself was under the spell, says it was Newman's sermons which created the atmosphere through which the tracts lived.

### Newman's Last Sermon.

The power of Newman in Oxford is, at this time of day, hardly credible, and still less intelligible. It was the power of strong conviction, clear thought, penetrating speech, deep feeling. As regards his last appearance in the University Church, at Oxford, Dean Church describes the scene. It was on the 25th of September, 1843. Old friends had flocked up to hear it, and few eyes were dry as he drew to the end. He had started with the same text as that of his first sermon, "Man goeth forth to his work and to his labour till the evening," had gone through the records of farewells recorded in the Bible, in language altogether simple, beautiful through its very simplicity, when all of a sudden he burst out in a strain of the most impassioned sorrow, and then growing calmer ended thus: And, oh, my brethren! Oh kind and affectionate hearts! Oh loving friends! should you know anyone whose lot it has been, by writing or by word of mouth, in some degree to help you thus to act; if he has ever told you what you knew about yourselves, or what you did not know; has read to you your wants or feelings, and comforted you by the very reading; has made you feel

that there was a higher life than this daily one, and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined towards him; remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfil it.

The S.P.C.K. and Christian Literature.

Some excellent remarks on this subject are made by our contemporary, "Church Bells." The war, as a scope for stories of heroism, daring, and Christian fortitude, provided Mr. Justice Kekewich with a great theme for his speech at the annual meeting of the Society for Promoting Christian Knowledge. The sieges of Kimberley, Ladysmith, and Mafeking alone would provide the writers of today with an endless source of incidents, thrilling and instructive. No doubt this will be utilized to the full in the future publications of the Society, but they hardly affect the past or present. The Society has filled a want in this present war which has been supplied in no other way; the supply of healthy Christian literature, books of devotion, Prayer-books and Bibles, which has been forwarded by the Society to meet the needs of the soldiers, more especially the sick and wounded in the hospitals; has helped to relieve the tediousness of many long weary hours of suffering, and comforted many sorrowing hearts. We leave it to the chaplains to bear testimony to the great value of this branch of the Society's work, and hope that its claim for assistance will not be forgotten by those who are anxious to help the funds for the war.

Roman Divisions.

The great Bossuet wrote a treatise on the Divisions of Protestantism, and it is generally admitted that he pointed out one of the chief causes of the failures of the Reformation. Yet we have a remarkable testimony to Roman divisions from a member of the great Jesuit order, Father Coupe, who declares that Rome itself is not free from these troubles. He says: "In the Catholic Church in England, a party has lately thrust itself into prominence by its energetic language against the Church in non-Catholic journals, and its aggressive polemics in a section of the Catholic press. The members of that body call themselves "Liberal Catholics." Their methods are unorthodox; their theological views are extravagant. Defined dogmas of the faith they will not purposely deny, but doctrines not defined and disciplinary decrees, they hold themselves free to criticize and even to condemn. Moreover, in this "Liberal" campaign they indict Pope and Cardinals, Roman congregations and official censors, before the bar of Protestant opinion, and in the pages of anti-Catholic periodicals. Christ once again they arraign before Pilate. Before a hostile and heretical tribunal they impeach their ecclesiastical superiors for

methods of governments uncongenial to their new-fangled tastes and ideas. Therefore they are unfaithful to Christ, for to attack the Church is to attack Christ: 'Whoso heareth you, heareth Me; despiseth you, despiseth Me.' And they are disloyal to the Church: 'If a man will not hear the Church, let him be to thee as the heathen and the publican.' Against such infidelity it seems appropriate on this day of Pentecost to put you on your guard."

The Conference on Ritual.

We have, more than once, referred to this proposed conference, and some remarks of Bishop Creighton, of London, are worthy of consideration. The Bishop, in speaking of the proposed Conference on Ritual, in his presidential address to the London Diocesan Conference, said that controversy was deplorable, but that when questions were raised, it was necessary to reach some solution, though it could never be a final one. Because there was a problem, it by no means followed that there must be an answer. Questions were settled by the operation of things in general more than by the activity of partisans. When controversies arose, the essential thing was to discover the practical points embodied in them, and one of these always was whether any proposal was workable. In this case the object of discussion was to find a workable basis for the great system of the English Church. The Bishop thought much would be gained by personal contact between the leaders, much, too, by the definition of catchwords which gave vitality to controversy in proportion as they were misunderstood. Outward forms do not necessarily carry in every generation the same meaning. The inward movement of the mind is always going on its own line and is not to be contained within either formulae on the one side or forms on the other. It is the progress of the spirit of man which really directs, dictates and arranges everything else.

When Were Cannon First Used?

An interesting question this, and, it appears, one not quite conclusively answered. The common belief is that it was at Crecy in 1346. There is a picture of King Edward's cannon, surely, in the Pictorial History of England. The Athenaeum, however, doubts, and the Athenaeum is a great authority. It would be interesting to know if any further light has been thrown upon the question. On the one side we have this: Guicciardini says positively that cannon were used, and Hallam says that Guicciardini was in receipt of sound information on French affairs. And to confirm this it is certain that for some time previous to the battle, Edward III. had been collecting materials for gunpowder, sulphur, saltpetre, charcoal; he certainly did not want these things for knights and archers. On the other hand, Froissart and other contemporary chroniclers make no mention of these cannon. Green accepts the artillery; he quotes some chronicler unnamed, who speaks of "small bombards which with fire threw little iron balls to frighten the horses."

Bishop Magee on Temperance.

Most people remember the very outspoken utterances of Bishop Magee on Prohibition; and probably many remember how they were misrepresented. For example, he has been represented as saying he would rather see England drunk than compulsorily sober. What he did say was, that he would rather see England free than England sober—meaning, of course, that there was no moral goodness in any kind of life or conduct which was not free. A man who was free might rise to any heights of goodness; a man who was bound could attain to none.

#### CHURCH GOING.

Two articles "communicated" to this paper have recently appeared, showing some hesitation in accepting the view that appropriated seats are the cause, or the main cause, of the paucity of the attendance of men at our Church services. We think that the views set forth in those two articles are eminently worthy of consideration, especially as they are of a tentative character and suggest that one method may be best for one locality and one set of circumstances, and another for another. We call attention to this subject again because of a manifesto on the subject from the Rev. Dr. Rainsford, which seems to offer a strong opposition to the appropriation of seats in any shape or form. Now, undoubtedly, Dr. Rainsford's judgments on all such subjects are eminently worthy of consideration, since they are those of a clergyman who has been eminently successful not only in drawing large congregations to a church which previously had been almost deserted, and particularly of one who is so well known and so highly honoured in the Canadian Church. With a great deal of that Dr. Rainsford says it is hardly possible to disagree; and even those who, like our contributor, hesitate to go the whole way to free and unappropriated seats, will find no difficulty in affirming the following. Dr. Rainsford remarks: "The distribution of sittings in churches upon competitive principles—the best seat going to the highest bidder—is an anomaly that disgraces our Christianity in the eyes of an unbelieving public. It may be sometimes necessary to yield to the desire of families to have a definite place assigned to them; but this assignment should be made on some principle that will give to the man who pays five cents a Sunday as good a place as to him who can pay five thousand a year." A good deal of this falls in with the various plans described in our two communicated articles. The doctor goes on: "I fully believe that it is this intolerable pew system that has been largely responsible in producing the alienation of the working-classes from our churches; nor do I believe we shall ever get them there again until we have altered radically our present modes of raising money for Church support. The poor have a natural dislike to a system which reminds them of their poverty, in the very place where they are told that, in God's eyes, a long purse is no more acceptable than a

short one." But Dr. Rainsford has a special remedy for this evil, and this remedy—or partial remedy—is to be sought in the endowment of our churches. He says: "Our churches ought to be endowed. They ought to be made free to all, excepting always the drunken, the dishonest, and the wilfully unclean of person. A free church need not imply confusion in seating the congregation, as efficient ushers are always available and cost nothing. The rich should be called upon to endow all our churches. Nothing could be a greater benefit to them than such a sacrifice. The free church would be a common meeting ground of all branches of society. It would become a strong social democratic institution, and help save society from its caste and selfishness. With a great deal of this we cordially agree, and we commend it to the consideration of our rulers and the wealthy members of our Church. But it is curiously at variance with our modern democratic theories of Church management. For all that, there is no doubt, in our minds, that the remedy for many of these evils is endowment. Free sittings by themselves seldom bring in an adequate endowment; and they cannot be depended upon for this purpose. Whether the remedy proposed by Dr. Rainsford will do away with the reproach of men not attending our services in sufficient numbers is another question, and one to which we hope to return.

#### THE DECLARATION OF THE E.C.U.

We were not mistaken in supposing that the recent Declaration put forth by the Council of the E.C.U., and subsequently accepted by a great meeting of the society, would receive a good deal of attention and excite no small amount of discussion. We were not aware, when the article in last week's number was put forth, that the Declaration had been accepted by the public meeting. This seems rather a serious matter, considering the vagueness of the language to which the meeting were asked to commit themselves. There is one point from which we derive some relief, namely, the statement made by the President, Lord Halifax, that those who voted for the Declaration were not bound to accept the notes or Catena appended to it; and moreover, it appears that the Declaration is binding only upon those who voted for it. As, however, the affirmative vote seems to have come from all those present, the consolation is not so great. Be this as it may, we have at present no intention of criticizing or examining the Declaration. That would involve an examination of the deep and mysterious subject of the meaning of the words of our Lord in the institution of the Holy Eucharist; and we have no present intention of deciding between the various schools, who profess to have this in common, that they accept the teaching of the English Church in the Prayer-Book and Articles, but differ very widely in their interpretation of those documents. We are at present concerned with a simpler, yet also a very grave question, namely, the use made of the writings of our Anglican divines

in the Catena of authorities. Last week we drew attention to Mr. Strong's comments on the extracts from Bishop Bull and Bishop Jeremy Taylor. The subject has been prosecuted by Professor Moberly, who, as a member of the E.C.U., objects to the Declaration itself, and (among others), by the Bishop of Edinburgh, who does the same kind of work on behalf of the Anglican divines, that was begun by Mr. Strong. Obviously, we have here a matter of immense importance. It was clear enough to any ordinary reader that the scraps quoted from Bull conveyed a very different meaning from the whole passage in which those scraps had a place. In the subsequent number of *The Guardian*, the Bishop of Edinburgh also quotes Bull, but at greater length. In the interests of truth and of Anglicanism, we follow the Bishop in some of his quotations from Bull; and our readers will then be able to judge whether they support the contents of the Declaration of the E.C.U., already published in our columns. On the words of Institution—"This is My Body, etc." "This is My Blood, etc.," Bull remarks: "Now, whatsoever our Saviour said was undoubtedly true; but these words could not be true in a proper sense; for our Saviour's Body was not then given or broken, but whole and inviolate; nor was there one drop of His Blood yet shed. The words, therefore, must necessarily be understood in a figurative sense; and then what becomes of the doctrine of Transubstantiation? The meaning of our Saviour is plainly this: What I now do is a representation of My death and passion near approaching; and what I now do, do ye hereafter, do this in remembrance of Me; let this be a standing, perpetual ordinance of My Church to the end of the world; let My death be thus enunciated and shown forth till I come to judgment." We need not quote over again the passage from which the extracts in the E.C.U. Catena were made. But the following remarks on the sacrificial character of the Eucharist may be given: Speaking of the Fathers of the Church, Bull remarks: "They held the Eucharist to be a commemorative sacrifice, and so do we. This is the constant language of the ancient liturgies: 'We offer by way of commemoration;' according to our Saviour's words, when He ordained this holy rite, 'Do this in commemoration of Me.' In the Eucharist then Christ is offered, not hypostatically as the Trent Fathers have determined (for so He was but once offered), but commemoratively only; and this commemoration is made to God, the Father, and is not a bare remembering or putting ourselves in mind of Him. For every sacrifice is directed to God, and the oblation therein made, whatsoever it be, hath Him for its object, and not man. In the Holy Eucharist, therefore, we set before God the bread and wine, as 'figures or images of the precious Blood of Christ shed for us, and of His precious Body' (they are the very words of the Clementine Liturgy), and plead to God the merit of His Son's sacrifice once offered on the cross for us sinners, and in this sacrament represented, beseeching Him for the sake thereof to bestow His heavenly

blessings on us." And again he speaks of the Eucharistic Sacrifice as "fully and clearly proved by the learned Mr. Mede, in his treatise entitled 'the Christian Sacrifice.' The Eucharistical Sacrifice, thus explained, is indeed logike Thusia, a reasonable sacrifice, widely different from that monstrous sacrifice of the Mass taught in the Church of Rome." To show the unity of their teaching, it may suffice to quote the words of Mede in which he declares, "Christ is offered in the Eucharist commemoratively only, and not otherwise," . . . that is, as he elsewhere explains, "by this sacred rite of bread and wine we represent and inculcate His blessed passion to His Father; we put Him in mind thereof by setting the monuments thereof before Him." Another passage may be of interest in relation to some modern practices: "The worst ceremony of all is the elevation of the Host, to be adored by the people, as very Christ Himself under the appearance of bread, whole Christ, God and man, while they neglect the old 'Sursum Corda,' the lifting up of their hearts to heaven where whole Christ indeed is." And to this he adds some very strong words indeed (*Works*, Vol. ii., p., 310), which we will not here quote, as we have no wish to be unnecessarily offensive. Let it be clearly understood, moreover, that we are not here concerned in setting forth any particular doctrine of the Eucharist, but simply endeavouring to clear some of our great divines of opinions imputed to them which they would have been the first to disavow.

#### HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Collect for the Seventh Sunday after Trinity.

A prayer of great energy, extent, and content—also from the Latin.

i. Address to the Hearer of Prayer.

1. He is the Lord of all Power and Might. Here, as often, a second term used to enforce the first. In the Latin, it is "God of Virtues," or "Excellences"—chiefly in the way of courage or strength.

2. The Author and Giver of all good things. (1) Things temporal as well as things spiritual—all of Him, "Rain from heaven and fruitful seasons," as well as the graces of the Spirit. (2) Author and Giver—Source and also Imparter.

ii. The Prayer: "Graft in our hearts, etc."

1. The beginning of all goodness—grafting, etc. (1) The word in the Latin is "insert"—the meaning being that the principle spoken of is to be within the heart, part of its life.

(2) And "the love of God's name" is the principle—equivalent to the love of God Himself.

(3) And this to be in "the heart" which in Holy Scripture signifies the centre of the personality. "With the heart man believeth, and with the tongue, etc."

2. Increase in us true religion. The love of God is the principle of religion. But this must grow and expand. "Increase in us," etc.

3. And this by a Divine nourishment. In the English, "with all goodness." In the Latin, "nourish those things which are good."

4. Finally, we ask for grace to persevere. "Of Thy great mercy keep us in the same."

Wonderful richness of thought and experience involved in the contents of this prayer. Here only the slightest outline.

Collect for the Eighth Sunday after Trinity.

Worth while here to compare the Latin and Greek forms of the Collect. Both excellent, although not literally identical. Consider

i. The address to the Hearer of Prayer.

God whose never-failing providence, etc.

1. God is the Ruler of heaven and earth—not a mere principle evolving itself as of necessity; nor yet the God of the Deist, who has imposed laws upon the universe, and left them to work themselves out without further intervention.

2. And this Providence is unintermitting—unfailing. Of whom, and through whom, and to whom are all things.

3. Extending to the heaven above and the earth beneath, (1) Angels and principalities. (2) Heavenly bodies. (3) The Church. (4) World.

ii. The Prayer.

One is struck by two things in these Collects; first, the remarkable unity which pervades them—all asking the same kind of blessings; then, the diversity of presentation—never quite the same. In regard to the petitions here offered, we note, (1) a negative side, (2) a positive.

1. To put away hurtful things. And these (1) may injure the body, by weakening, wounding, infecting; (2) or the soul. (a) The thoughts, making men stupid, etc. (b) The affections—corrupting or weakening them. (c) The will, by perversion, etc. We cannot protect ourselves. Only God can.

2. To give us profitable things. (1) The mere removal of hurtful things insufficient. (2) There must be positive good. (a) To the body—health, nourishment, strength, etc. (b) To the soul—perception, strength, etc. All, in short, that results from the presence and energy of the Holy Spirit.

Collect for the Ninth Sunday after Trinity.

Here the Collect proceeds at once to set forth the blessings desired, without any further designation of the character and working of the Hearer of prayer than that which is conveyed by the word Lord. There is here an immediate object and one more remote.

i. The blessings immediately sought.

The spirit to think and do, etc.

1. All good things are such according as the heart, the purpose, the motive is good. Good deeds of small value without a good spirit.

2. We begin with thoughts and these produce deeds. "Think and do."

3. And the aim of the good man is to do what is rightful. (1) Not what is advantageous; (2) that will follow, but should not be the beginning; but the right.

ii. The end; to live according to God's will.

1. A supreme thought. (1) With Christ; "I came down from heaven, not to do mine own will," etc. (2) With Christians; they follow the example of Christ, and do the will of the Father.

2. The result of the blessing first asked for—a right spirit, thinking and doing, etc.

iii. The Prayer enforced by a consideration of human weakness.

We "cannot do anything that is good," etc.

1. One might say, there could be, in that case, no responsibility. Yes and no. (1) Man is responsible for what he can do. (2) He is also responsible for the use of means accessible.

2. The source of all real good is in God; and we must obtain grace from Him, if we are to do "anything that is good."

#### REVIEWS.

The Life of Dwight L. Moody. By his Son, W. R. Moody. Price, \$2. Toronto: Revell, 1900.

There have been differences of opinion in regard to the effect of the work of Messrs. Moody and Sankey; but we are not aware that anyone has impugned the purity of their motives; and undoubtedly Mr. Moody displayed great qualities as a speaker and an organizer. It will be of great in-

terest to many readers to get an inner view of the life of the great evangelist, as well as to follow him in his work; and all this may be got from the volume here before us. It was Mr. Moody's own wish that his life should be written by his son; and he has done it with filial reverence, as well as with a careful adhesion to the truth of the matter. The illustrations are also numerous and excellent. There are several portraits of Mr. Moody, and of members of his family, as well as pictures of objects connected with his work.

The Life of Christ in the World. Parish Sermons. By Rev. Arthur Brooks. 3rd Edition. 12mo. pp. 300, 50c. New York: Thomas Whittaker.

These sermons are most plain and reasonable, full of bright, earnest thoughts, and giving every satisfaction to study. Whitaker's Library was a happy idea for the publisher to conceive, and its fruits have proved extremely valuable to the public. It has brought within the poor parson's reach a choice selection of useful material.

The Seven Ecumenical Councils of the Undivided Church, their Canons and Dogmatic Decrees, together with the Canons of all the Local Synods which have received Ecumenical Acceptance. Edited with notes gathered from the Writings of the Greatest Scholars. By Henry R. Percival, M.A., D.D. (Being Volume XIV. of Drs. Schaff and Wace's Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series); 8-vols., cloth, pp. i—xxxv., 1-671. Price, \$4. New York: Charles Scribner's Sons.

This volume must hold a foremost place in the library of ecclesiastical students, and it is the first time that such a full collection has been presented in English dress. There is always a certain amount of interest in the decrees and canons themselves, and this is still greater as they are taken to reflect the various phases of thought and life in the churches where the synods were convened. Dr. Percival's plan in the volume is very simple, but the working out is elaborate, and the results are proportionately great and satisfactory. Of the seven great councils, the decrees and canons are given in full, with notes explanatory upon the different sections from the writings of all available canonists, like Balsamon, Van Espen, Hofeje, Johnson, etc. In these illustrations, the author's aim is exegetic and not controversial, while the frequent quotations from historians like Dr. W. Bright, of Oxford, bring the latest light to bear upon the questions at issue. For more exact and detailed consideration use is made of the particular Excursus, where much information is massed together for special study. The great body of the work is devoted to the proceedings and results of the Seven Ecumenical Councils, preceded by a valuable General Introduction, but of almost equal value are the collections of canons, which have a lower ecclesiastical status but give a clearer view of the state of the Church at different periods; it is at least very convenient to have the whole apparatus of the canons in one portable volume. Of the documents belonging to this lower class there are (1) The canons of Ancyra, Gangra, Neo-caesarea, Antioch and Laodicea. (2) The canons of the Council in Trullo, or the Quinisext. (3) The canons of Sardica, Carthage, Constantinople, and the African Code. (4) Appendix containing canons and rulings not having conciliar origin but approved by name in Canon II. of the Synod in Trullo; the first in this appendix is The Apostolic Canons. Dr. Percival's personality is usually covered by the mass of authorities quoted, but in the Introduction to the Seventh Ecumenical Council or Second Council of Nice, he delivers a clever and plain-spoken critique of the English hostility to that Council, which appears to be barely justified by the wording of the canons. The volume is closed with a series of unusually full and elaborate indexes of Authors, Names, Words, and Phrases, Places and Subjects. The volume will be everywhere valued for its usefulness.

Our Native Trees, and how to Identify Them. By Harriet L. Keeler. Price, \$1.50. Toronto: Publishers' Syndicate, 1900.

This is the work of an American writer, and the trees described are those indigenous to the region extending from the Atlantic Ocean to the Rocky Mountains, and from Canada to the northern boundaries of the Southern States, together with a few well-known and naturalized foreign trees, like the Horse-chestnut, Lombardy Poplar, Ailanthus, and Sycamore Maple. The work is thoroughly well done, the engravings are numerous and beautiful; and we believe the author claims no more than his due, when he says, the volume will be useful to amateur botanists, to those who live near fields and woods, and generally, to all who feel that their enjoyment of out-door life would be distinctly increased were they able easily to determine the name of trees. We cannot imagine anyone even turning over the leaves of this book without having kindled within him a more earnest desire for the enjoyment of country life.

Flame, Electricity, and the Camera. By George H. Iles. Price, \$1.50. Toronto: Publishers' Syndicate, 1900.

When we understand that this volume gives an account of "Man's Progress from the first Kindling of Fire to the Wireless Telegraph and the Photography of Colour," we can see what an extent of ground it covers. It endeavours to answer the question, "Why has the nineteenth century added more to science than all preceding times?" and it enables us to understand "how photography in natural colours has succeeded to the first rude customs drawn by the hand of man." Moreover, it is sought, "to show how profoundly recent accessions to knowledge are transforming the foundations of social, political, and economic life; while, at the same time, they are correcting and broadening the deepest convictions of the human soul." It is indeed a most suggestive inquiry and a most wonderful history. If we look at the beginning and the end of the story, so far as it goes, it will seem miraculous. If we trace it from step to step in its lengthy development it will all seem natural and inevitable. The exposition is clear, intelligible, and interesting throughout; and the illustrations are of great excellence.

Resurrection. A Novel. By Leo Tolstoy. Price, \$1.25. Toronto: Morang, 1900.

The characteristics of Count Tolstoy's thought and style are so well known that it is not necessary to dwell upon them. His novels are by no means of any conventional kind. They have a moral purpose and a political purpose. On the one hand we are here permitted to see a good deal into the imperfections of Russian Government. On the other hand we learn something of the ups and downs of human life. We are made to see the degradation of moral evil; but we are also led to understand the possibility of recovery. This is probably the thought intended to be conveyed by the title of the story: "Resurrection." It is not a book that will be likely to satisfy the ordinary novel-reader. Yet it has great qualities, and may prove attractive and interesting to many. We are bound to say that the plot, although slight, is skilfully managed.

Magazines.—The Literary Digest (June 30th), does its work well, and for once in a way gives less offence to Englishmen over South African affairs. We do not blame a paper like this for printing both sides, if it does this fairly. This time it certainly seems fairer, seeing at least what the end must be. Naturally, China comes to the front; and an article on the "Missionaries and the Boxers," is fair and useful. Some of our readers may like to be told of an article on "Browning, and how to Study Him." Among other articles of interest we would mention one, "Some Editorial Reminiscences," by Mr. H. M. Alder, and another (interesting to authors), on "The Failure of Book-Reviewing."

The Expository Times (July), has an interesting set of notes on a new translation of the "Romans," by Dr. W. G. Rutherford, Head Master of Westminster School. The new translator is rather hard on the Revisers. We imagine that, before the reviewers have done with him, he will remember, in an inverse manner, how "blessed are the merciful." An interesting review of Dr. Salmon's new volume of sermons should be read. There are some good remarks on the character of Judas. An article on Amos, by Dr. J. Danson, of Aberdeen, is noteworthy; and some "Thoughts from Tauber," by Miss C. A. Rainy, are equal to the author's great reputation. The article, for this month, on the "Missionary Methods of the Apostles," deals with the reception of converts in a thoughtful and useful manner. There are many other good minor articles.

The International Monthly (July), gives the completion of Professor Ribot's article on "the Nature of the Creative Imagination"—an essay of which we have already spoken highly and again commend to the notice of our readers. The article of Mr. W. M. Payne, of Chicago, on "American Literary Criticism and the Doctrine of Evolution," should be read with care, in every sense of that phrase. Professor Robinson's paper on "Popular Histories, Their Defects and Possibilities," is decidedly on the right lines; and the two concluding articles on "Life and Heredity," and on the "Bubonic Plague," are of real scientific interest.

The Methodist Magazine (July), is decidedly patriotic, having for its first article a poem: "Canada; its History and Destiny;" and its second, also a poem, "Our Country." Even its third, also a poem, "Africa," is in the same line. The fourth keeps up the same spirit. It is on "Britain's Most Ancient Colony," Newfoundland. It begins well and promises a continuation. Then, after another patriotic poem, comes "Canoeing in Canada," and so on. Among the other articles—all of them readable, some excellent, we note a poem (illustrated), "The Backwoods Preacher," by the Rev. E. H. Stafford; a sermon on Isaiah, ii., 4. by the Rev. G. Burley Austin, Labrador, abridged from the "London Quarterly Review." We quite approve of the reprinting of Carlyle's admirable essay on "Burns," and greatly commend the illustrations.

### 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.

#### THE TERRIBLE FAMINE IN INDIA.

Very sad, indeed, still are the reports from India, with the exception of the good news of rain having fallen in some parts. Those on the relief works are increasing, and great efforts must still be made to save the people from starving. In response to my appeals for these, I am most grateful for the following kind responses: N. and S., for C.M.S., \$5; E. S. A., the Grange, Bridgeburg, \$2; Collected in Church of England Book Room, Richmond street, 50c.; Miss M. F. Poussette, Peterborough, \$1; W. Wedd, Jr., \$5; F. H. R., Orillia, \$10; Mr. A. Abbott, Stittsville, for lepers, \$1; M. R., Ottawa, \$1; A mite, from Windsor, 50c.; S. S. of St. Mark's church, Elkhorn, Manitoba, \$5; M. H. Morrison, Ayr, \$1; F. T., \$1; Mrs. Body, New York, \$5.25; Miss Saunders, Toronto, \$1; A friend, Gibraltar, \$2; Mrs. Grasset, Simcoe, \$3; Collected by Y.P.S.C.E., Church of Christ, Cecil street, \$4.25; Annie Ronnie, Collingwood, \$1; Mrs. Walton, \$2; M. C. P., Guelph, \$1; Miss Clara Benson, Port Hope, \$2; Dean Wilkes, Brantford, \$1; Collected by same, \$2; the Misses Grant, Grimsby,

\$1; Mrs. S. C. Playtor, \$7.50; St. James' church, Merrittton, per Rev. Lawrence E. Abry, \$22; W.A.M.A., of Grace Church, Millbank, per Mrs. S. Armstrong, \$15; Band of Hope Missionary Society of St. Andrew's, \$1.20; A Churchwoman, Shediac, \$1; Mrs. M. B. B., Pontiac, Mich., \$1; Dr. Hopkins, Grand Valley, \$1; Mr. E. Robson, \$2; Mrs. Kingston, Toronto, \$1; Miss Edith Ardagh, Barrie, \$5; Mrs. W. D. Ardagh, Barrie, \$2; "India Famine," \$5; James Turpin, Toronto, \$1; Mrs. Farncomb, Newcastle, \$5; Miss W. Farncomb, Newcastle, \$1; Miss Robina Hamilton, of Notre Dame street, Quebec, \$75; S. S. children, per Rev. Cecil A. Heaven, \$3.40; R. N. G., Elora, \$2; Mrs. Price, St. Cyprian's church, Toronto, 25 cents; Rev. R. Seaborn, Bowmanville, for lepers, \$5; the Misses Matheson, Perth, for S.P.G., \$6; Morris Wright, Thedford, 38c.; Miss W. Bull, Niagara Falls, South, \$1; "Self-denial," West Stamford, \$4; J. N., Carleton Place, \$1; Rev. H. Plaisted, Durban, for lepers, \$2.50; a Sister, \$1; "The Communicants of the Home for Incurables," Toronto, \$8.19; G. P. O., \$1; Friend, \$5; Margaret Carlyle, Toronto, \$2; W. A., \$1; Helen, Georgetown, \$5; Ruth D. and Beth. P., Preston, \$1; Julia H. Wilson, Toronto, \$5; Mrs. W. B. Hamilton, Collingwood, \$5; F. M. H., Leamington, \$1; J. S. Meredith, \$10; Grace Church, Arthur, \$5.30; Mrs. James Mockridge, Collingwood, \$2; Miss Edith B. Soanes' S. S. Class of St. Paul's church, Lindsay, 65c.; Philos, \$2; Offertory from "Sons of England," Port Perry, per I. J. Miller, \$10.20; W. J., Baglay, New Edinburgh, Ottawa, \$5; Mrs. E. Blackmore, Borden street, \$1; Mrs. Robson, Newcastle, \$2; Miss Mary O'Hara, Chatham, \$2; Rev. J. Francis, Cayuga, \$2; Friend, Montreal, for lepers, \$2; a Friend, Uxbridge, 25c.; Anonymous, St. Catharines, \$20; Messrs. Buchanan & Co., Toronto, \$1; Offertory from St. Paul's church, Brighton, per Rev. A. E. Westmacott, \$6.70. The reports in last week's newspapers were most awful. In some parts as many as twenty bodies were picked up daily by the roadside. This is not the report of one of our own missionaries, but it shows the condition of some parts of India. Let us try to be persevering in our efforts to feed all we can, remembering that God sees, accepts, and blesses all we do for His sake. I hope the work among the poor lepers will still be remembered, as their condition is very pitiable. May I ask prayers on behalf of the workers in the famine districts of India? They have particularly requested this, as they have to witness terrible sights. A touching little story was told in our daily papers the other day of a little girl of seven, trying to be a mother to two younger brothers; their real mother lay beside them waiting for death to bring her rest. Believe me, that I am most grateful to all who have so kindly assisted in this relief work for India. Please address any further contributions to the same address, Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Ship Harbour.—The Rev. T. F. West, late rector, left the rectory on Saturday, June 30th. He was most kindly entertained, together with Mrs. West and children, by Mrs. John G. Mitchell, until Monday. Mr. Mitchell is the senior chapel warden of the Church of St. John's, Jeddore. Before his departure, Mr. West was presented with a well filled purse, and very kind address, signed by the chapel wardens. The address expressed deep appreciation of Mr. West's parochial work, and earnest prayer for his welfare and that of his highly esteemed partner. Mr. West's last service in the parish was the celebration of the Holy Eucharist in St. John's, on July 1st, when about

thirty knelt at the altar. On Tuesday, Mr. West arrived at his father's home in Charlottetown, where he will enjoy a much needed rest. Any clergyman desiring information about the parish of Ship Harbour, which now becomes vacant, may write the late rector at the above address.

#### FREDERICTON.

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

St. John.—Annual Synod.—The diocesan Synod met in this city on July 3rd. Matters of more than ordinary importance came up for consideration; and when it adjourned on Friday, all were of opinion that it had been a most pleasant and important session. The Bishop in his address called attention to the decease of two clergy during the year, Rev. R. E. Smith, for twenty-seven years rural dean of St. Andrew's; and Rev. Wm. Aiton. He also called attention to the provincial enactments concerning glebe lands. Reference was made to the steady decrease in baptisms. Fifteen years ago the number of baptisms that were reported were about as many as would be expected from the census tables; but there is a material decrease now. It is a matter of congratulation, however, that the number of those confirmed and of communicants is steadily increasing. He advised the appointment of a committee to consider the advisability and possibility of acquiring a fire-proof vault for the preservation of such documents as are placed in charge of the Synod. In continuing, he referred to the late compromise with the Government, whereby \$38,000 of trusts for the maintenance of the Madras schools became funds of the Synod, to use as it wished for educational purposes. The Synod took action upon the matter. The fact was, the Government of the province sought the whole of the trusts of the old Madras system, and the Synod gave up about \$1,100 of those trusts to secure the remainder. Now it is purposed to use the \$38,000, or rather the income from this amount, invested with other sums contributed toward this object, in the founding and maintenance of Church Schools in this province. Principal Mullen, of the Provincial Normal School, was present, and expressed great pleasure in the thought of the establishment of our own schools. He advised the Synod to maintain its independence in the matter, and that the course be prescribed independently of the course of school system of the province. The teachers in these schools will be graduates of the Provincial Normal School. There will be within the Synod an Educational Board to manage them. The Church members throughout Canada will, no doubt, congratulate the diocese of Fredericton upon this advancement in the matter of education. The Bishop further called attention to the bi-centenary of the S.P.G. Since this became a separate diocese, \$813,000 have been received from this venerable society, for Church work in the diocese. The Bishop expressed the wish that a collection be taken in every parish within the deanery, as the very least effort in the way of showing our gratitude. Some have already done this in obedience to the Bishop's pastoral, issued some time ago. It will not be His Lordship's fault if Fredericton diocese falls in any degree below the standard in making at present a return to the S.P.G. Judging from the special service held in Trinity Church on Thursday evening (Synod week), there is no likelihood that she will. That was a grand service, well arranged, and enthusiastically rendered. There was a splendid choir of nearly 100 voices; the chancel completely filled with boys and men in surplices, and the clergy in their robes. The Bishop of the diocese was present with his dean, and the Bishop of Maine, supported by his dean as chaplain. The two deans read the lessons and the Bishop of Maine preached a forcible sermon. Another matter of more than ordinary significance was the resolution, introduced by Rev. A. G. H. Dicker, to the effect that Synod meet bi-annually, rather than as at

present, annually. The idea of the change is to allow a diocesan conference each alternate year. The resolution was generally supported and passed with some alteration, a committee being appointed to prepare for the change being made next year. A resolution was passed congratulating Her Majesty upon the success of our Arms in South Africa. The Synod adjourned, to meet again next year at Fredericton.

#### QUEBEC.

**Andrew Hunter Dunn, D.D., Bishop, Quebec, Q.**

Melbourne.—A handsome white frontal has been provided for this church. The embroidered emblems were worked in gold by Miss Kate Simpson, whilst the groundwork was furnished by the Ladies' Guild. The new organ was used on Trinity Sunday; its tone and power are excellent. It was supplied by Messrs. Willis & Co., Montreal, who generously gave a liberal discount on the instrument.

Montmorency Falls.—The concert organized for the purpose of providing funds for putting electric lights into the church was a great success. The incumbent, the Rev. E. A. Dunn, presided. A hearty vote of thanks was tendered to all who had assisted. The Rev. E. A. Dunn took occasion to bid the parishioners good-bye, before he left for England.

#### MONTREAL.

**William Bennett Bond, D.D., Bishop, Montreal, Que.**

Montreal.—St. Luke's.—Your correspondent officiated in this well-appointed church last Sunday. His first visit was in company with Mr. Stapleton Caldecott, when the present Bishop of Huron was rector; subsequently the father of Bishop Thorneloe and Canon Rogers succeeded to the rectorship, the latter of whom secured the erection of the adjacent rectory. Much has been done since those days, in various ways, to improve the church property, by the present rector. The interior of the church has been recently embellished, the organ has a sweet tone, which is well developed by Mr. Shannon, who rendered one of Gounod's gems effectively last Sunday night, as well as the various hymns and canticles of the regular services, which were sung with much sympathy and reverence by the choir in leading the congregation. Mr. Parker, an ex-warden, read the litany and some of the prayers very acceptably in the morning service. The Sunday school is continued throughout the year in this parish, and there is an average summer attendance of 200. The members of Mr. Dart's Bible class deserve much credit for having rallied round their veteran leader in starting a small home for the aged and destitute, on Gain street near by. At present it consists of one flat containing six rooms; there are just now four inmates, but they can accommodate seven. The surgery is just a little model, with new linoleum on the floor, painted walls, first-class drugs, labelled jars, with shelving in glass cupboards and drawers, all the handiwork of a British workman. One of the inmates is 90 years of age, who had been consigned to the female jail, being homeless, until brought to the home where she now resides with her sister, whose husband died a few days since. Mr. Dart would be happy to receive any contributions to enable him to carry on "this work of faith and labour of love."

Knowlton.—The Bishop arrived in this parish Sunday afternoon on his annual round of visitations. As he had already held a confirmation earlier in the day, a short service was held at 4.15 p.m. to give an opportunity to his lordship to speak here upon the Apostolic rite. Although the notice was short, a large congregation was present to witness the laying on of hands and to be edified by the aged Bishop's impressive address. At evening the Bishop preached a touching and strengthening sermon to another large body of worshippers with a

vigour and collectedness rare in one of his years. The Rev. C. P. Judge, of Brome, assisted at both services.

South Stukely. The Bishop's visit to this parish on Dominion Day was a very pleasant event. The services in St. Matthew's were well attended. The church was filled with devout worshippers. Ten candidates were presented to His Lordship for confirmation. The clergy present on the occasion were: Rev. W. P. Chambers, of Knowlton; who preached an eloquent sermon; Rev. T. B. Jenkins, of Waterloo; Rev. N. P. Yates of Bolton Centre, and Rev. J. W. Garland, incumbent. Holy Communion was administered to 41 persons.

#### ONTARIO.

**John Travers Lewis, LL.D., Archbishop of Ontario, Kingston.**

Kingston.—The fourth Sunday after Trinity was a very bright day in the annals of two parishes in this city, St. James' and St. Luke's, and will be long remembered by the congregation of Christ Church, Cataraqui, one of the suburbs, for on this day the Holy Rite of Confirmation was administered in these churches, by the Rt. Rev. C. P. Anderson, coadjutor-bishop of Chicago. It was, indeed, a deep privilege, not only to the candidates themselves, but to all those who were present at the various services, to hear the earnest words of this young father in God. Bishop Anderson combines spirituality with an enthusiasm almost boyish; eloquence with sincerity; depth of thought with quiet simplicity of expression, keen insight into the struggles and needs of humanity, and much sympathy therewith. The service at St. James' began with celebration at 11 o'clock, the Bishop being celebrant. He preached also, taking as his text Romans xii., 21., "Be not overcome with evil, but overcome evil with good." After the sermon, the service of confirmation began, the Bishop placing both his hands on the candidates' heads, and at the words: "Thine everlasting kingdom," signing the candidates on the forehead, with the holy sign, according to ancient usage. After the service, the Bishop gave a most helpful address. The candidates, twenty-four in number, five males and nineteen females, were presented by the rector, the Rev. J. Ker Macmorine. In the afternoon, the Bishop confirmed at Christ Church, Cataraqui, the pretty little church, which is also used as the cemetery mortuary chapel, being filled with a devout congregation. The service began with a processional hymn, followed by shortened evensong. The Bishop preached an inspiring sermon from the text: " whatsoever you do, do it heartily, as unto the Lord." Thirty-three candidates then received the laying on of hands. They were presented by the incumbent, the Rev. A. W. Cooke, who is also rector of St. Luke's. The Holy rite was administered in this last-named church at seven, when the building was crowded to its utmost capacity. The untiring Bishop again preached. Bishop Anderson is a Canadian by birth, and the Church's two great seats of learning, Trinity College School, Port Hope, and Trinity College, Toronto, may well be proud and thankful to have such a son.

Several changes have taken place in the diocese lately. The Rev. J. H. H. Coleman, M.A., for some time curate of St. James', Kingston, has been appointed to the parish of Stirling. Rev. Mr. Metzler leaves Cardinal for Kitley. Rev. A. L. McTear, B.A., late incumbent of Westport, has been appointed to Cardinal, and a lay reader has been placed in the parish of Westport.

Prescott.—The Apostolic rite of confirmation was administered in St. John's church by the Lord Bishop of Ottawa, when twenty men and boys, and thirty girls and women were confirmed. The candidates were presented by the Rev. W. Lewin, now in charge of the parish during the absence of the rector, the Rev. H. B. Patton, who is now on a brief visit to England. The preface was read by the

Rev. A. E. Clay, of the diocese of Pittsburg, Pa. The Bishop delivered a solemn and impressive address to the large and closely packed congregation, and after the confirmation gave a valuable instruction to the candidates. The choir, led by Mr. Clement Beaven, sang "Onward Christian Soldiers," while the long procession of the candidates with the clergy present and the Bishop, marched in procession from the parish hall up the central aisle of the church to their respective places. The scene was most impressive and added to the solemnity of the occasion.

All Saints.—This parish received a severe blow in the death of the Rev. R. W. Rayson, who has been a most faithful, hard-working priest. Mr. Rayson came to this country from England some years ago, and has been one of the most efficient workers in this diocese. His energies were far in advance of his strength, and some months ago lung trouble set in. Last winter he spent in the South, returning to the city in May. A few weeks ago Mr. Rayson went to the Royal Victoria Hospital, Montreal, to undergo an operation. This, however, proved unsuccessful, and he died last Thursday. His widow, a daughter of the Rev. Canon Spencer, and her two little boys, have the deep sympathy of many friends.

Stella.—In St. Albans' church, lately, the Bishop of Niagara held confirmation, and consecrated the church. He was assisted in the services by the Rev. Wm. Roberts and Rev. Stearne Tighe. The services were very impressive, and a large congregation was present.

#### TORONTO.

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

The closing services of the School of the Sisters of the Church took place at St. George's school-house, on Thursday, June 28th. The programme consisted of musical drill, recitations, and some scenes from a midsummer night's dream, all of which were very creditably performed by the pupils. The prizes were presented by the Rev. C. M. Shortt, who said a few words as to the excellence of the instruction, not only in religious, but also in secular subjects, given in the school. Some of the examination papers, drawings, and plain needlework of the pupils were exhibited.

St. Matthias'.—On Wednesday evening of last week, the Bishop inducted the Rev. Frank H. Hartley as rector of this church. He was assisted by Provost Macklem, Rev. Canon Cayley, Rev. Canon Sweeny, and the curate, Rev. W. A. Gustin. After the opening prayers, His Lordship, who was seated at the entrance to the chancel, arose and said: "Brethren, we are here assembled to witness the solemn institution of the Rev. F. H. Hartley, to the cure of souls within this parish, he having been duly, canonically and legally appointed to the same, and there being no impediment alleged. Mr. Hartley then came forward, and read his declaration of assent. The Bishop then took his seat at the chancel steps, and the new incumbent knelt before him while His Lordship read the Instrument of Institution. The rector was blessed, after which Mr. J. Crawford, the rector's warden, handed up the Bible and Book of Common Prayer, which His Lordship formally bestowed upon the candidate, with a solemn injunction to accept them as his rule in his work. Rev. Provost Macklem having read the mandate of induction, the Bishop authorized the transference of the church keys, which were delivered into the new rector's hands by Mr. E. Verity, the people's warden. The Rev. Canon Sweeny preached a most appropriate sermon and the Bishop pronounced the Benediction. Rev. Frank H. Hartley is the son of Rev. John Hartley, vicar of Oare, Wiltshire, England, was educated at King Edward School, Stourbridge, at Cambridge University, and at St. Augustine's College, Canterbury. He came to Canada at



Christmas, 1891, and was ordained deacon at Alban's Cathedral, and priest the following year. He was missionary at Apsley, under Canon Harding, whose mission increased so much that it was divided in 1892, when Mr. Hartley took charge of the new mission of South Burleigh and Buckhorn. In 1897 he came to St. Thomas' church, and later was appointed curate of St. Jude's, and in May, 1900, was appointed rector of St. Matthias'. Mr. Hartley is also chaplain of the Sisters of St. John the Divine, which position he will continue to hold.

Norwood.—The garden party in connection with Christ Church, Norwood, which was to have been held on the parsonage lawn, Friday, July 6, having to be postponed on account of the inclemency of the weather, a tea was given in the town hall, Saturday evening instead. The guests were received by the incumbent and his wife, the Rev. Mr. and Mrs. McLennan. This was the first public function since the induction of the new incumbent, and proved a very enjoyable affair.

On Sunday morning, July 8th, the Orangemen of Norwood and vicinity attended service in Christ church. The church was crowded to its utmost capacity, seats having to be placed in the aisles, besides a great number could not gain admission. When the Orange brethren returned to their lodge-room they passed a very hearty vote of thanks to the Rev. Brother McLennan for his appropriate and very eloquent sermon.

#### HURON.

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

Mitchell.—Rev. J. T. Kerrin, rector of Trinity church, has been offered and has accepted the parish of All Saints', London East. He will be greatly missed by the members of his church here. The church to which he goes is in the midst of a working class congregation, in which kind of work Mr. Kerrin had years of experience in Liverpool, Eng. The salary is \$400 less than he receives in Mitchell, but the work itself and the possibilities of building up that new district have much attraction for him.

Brantford.—Rev. John Bushel, late of Norwood, diocese of Toronto, has been appointed curate of Grace Church, in place of the Rev. C. W. Hedley, who has now a charge in Rossland, B.C., Kootenay diocese.

Huron Lay Workers' and Sunday School Teachers' Annual Convention.—The annual convention of lay workers and Sunday school teachers of the diocese of Huron will be held this year in Chatham on the 25th and 26th of October. A strong joint committee has been appointed to carry out the arrangements.

#### RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate, Winnipeg, Manitoba.

Dauphin.—St. Paul's parish, which embraces the town of Dauphin and the country for four or five miles around it, became a self-supporting rectory on the 1st of April last, and is experiencing a steady growth notwithstanding great fluctuations of population. In common with the other parishes and missions of the diocese it is making a special effort this year to clear off all encumbrances so as to enter unimpeded by debt upon the work of the twentieth century. The effort in this parish bids fair to be successful as only about \$225 of debt now remains on the parish, and the recent improvement in the crop prospects of the district seems to assure the entire removal of the debt before the close of the year. On the 1st of June last Mr. H. P. Barrett entered upon his work as assistant to the rector, and regular services are now being held at eight stations in the district outside the town. These stations are Woolson, Spruce Creek, Rigby, Melton, Valley River, Bay Centre and Turtle. The rector expects to visit each of

these places at least once a quarter for the administration of the sacraments, at which times Mr. Barrett will take the services in town.

Gilbert Plains.—This mission is in charge of the Rev. E. E. Hockley, and is rapidly developing along with the general growth of the district. It comprises one of the finest farming districts of the province, and is receiving an unusually good class of settlers. A large percentage of these are Church people, and if well looked after now the mission will speedily become a strong and important one. Regular services are being held at Markham, Brickburn, Valley River, Eldon, Morraineville and Mountain Gap. The Rev. Mr. Hockley resides near Markham. His postoffice is Glenlyon.

#### QU'APPELLE.

John Grisdale, D.D., Bishop, Indian Head.

Qu'Appelle Station.—A strange statement was made lately by a correspondent to a Winnipeg paper reporting the celebration of the relief of Mafeking. Among other items he said: "St. Peter's bell rang in honour of the event, as it has done every day since the contingent went in honour of our volunteers." The correspondent would have been correct had he said that the bell rang from New Year to Lent on Wednesdays and Fridays, and since then daily for prayers, when two or three were always present to intercede for sons or brothers at the front.

On the first Sunday after Easter the Bishop held the first confirmation at the new district church of St. Thomas, Vernon, consecrated last fall. There were ten candidates, the communicants, including the newly confirmed, being 33. There was an ordination at St. Peter's pro-Cathedral on Sunday, June 17th, when Rev. H. T. Stealy was advanced to the priesthood. At the evening service the Bishop preached, it being the day appointed by the Executive Committee of the Synod for the diocesan commemoration of the bi-centenary of the S.P.G. On St. Peter's Day the patronal festival was duly celebrated. Rev. N. T. Harrowell preached at the evening service, when a large congregation assembled, and there was a bright, hearty even-song. The small surpliced choir has been strengthened lately by some of the ladies taking their seats in the chancel, whereby the singing has been much improved.

On the afternoon of St. Peter's Day the memorial cross at the grave of the late Rev. W. E. Brown was dedicated with a suitable service at the cemetery, the clergy and a few laity being present. The cross bears an inscription stating that it was erected by the Bishop who ordained him, and his brother priests.

The following is a synopsis of the financial statement laid before the Synod by the hon. treasurer for the year 1899: Receipts—Balance from 1898, \$2,357.24; S.P.G. grants, \$5,384.82; S.P.C.K. grants, \$2,863.57; Qu'Appelle Association, England, \$4,258.17; other sources, \$59.95; Eastern Canada, \$467.80; raised in diocese, \$4,784.84; Clergy Sustentation Fund, \$414.25; miscellaneous, \$293.24; total, \$20,883.88. Payments—Stipends and allowances, \$9,234.29; loans to churches, \$400; grants to churches, S.P.G. and S.P.C.K., \$1,953.17; out of special funds, including \$5,206.87 to clergy sustentation fund, capital account, \$5,742.51; miscellaneous, \$894.64; balances, \$2,655.27; total, \$20,883.88

#### COLUMBIA.

Right Rev. William Willcox Perrin, Victoria, B.C.

Victoria.—The Synod met on Wednesday, June 27th, after service and Holy Communion at Christ Church Cathedral, in the schoolroom. After opening with prayers, the reading of minutes and the introduction of resolutions, the following officers were elected: Clerical secretary, Archdeacon Scriven; lay secretary, Lindley Crease; treasurer, P. Wollaston; auditors, Messrs. A. J. Dallain and Austin; clerical members of the executive commit-

tee, Rev. Messrs. Barber and Cooper; lay members of the executive committee, Messrs. Wootton, Baynes Reed, A. J. C. Galletly and P. O'Reilly, to supply vacancies.

The following clergy were in attendance: Ven. Archdeacon Scriven, Rev. Canon Beanlands, Rural Dean W. D. Barber, of Victoria; Rural Dean Cooper, of Nanaimo; Rev. M. Jukes, of Wellington; Rev. G. W. Taylor, of Cedar District; Rev. A. J. Lecky, of Cowichan; Rev. Canon Paddon, of Victoria; Rev. N. Flinton, Cedar Hill; Rev. E. Miller, Victoria; Rev. F. G. Christmas, Saanich; Rev. E. F. Wilson, Salt Spring Island; Rev. Messrs. Sweet and Grundy, of Victoria, and Rev. D. Dunlop, of Nanaimo. Bishop Perrin presided. The lay members present were: A. J. C. Galletly, Dr. E. C. Hanington, Capt. Gaudin, E. J. Eyres, Sir Henry Crease, Mr. Wootton, Mr. Justice Drake, W. Baynes Reed, of Victoria; W. Thompson, Mr. Andrews, Esquimalt; Mr. Runnings, Northfield; A. Parker and G. R. Porter, Chemainus; W. H. Hayward, M.P.P., Metchosin; and Messrs. Musgrave and Duncan, of Cowichan.

The Bishop, who has just returned from England, in his address said: The position of the Church in this diocese, so far as doctrine is concerned, is indeed identical with that of the Church at home. We are not a separate body of Christians that commenced its work in British Columbia forty years ago, but we emphatically claim our descent from and union with the Church of England as our mother. It is in no spirit of arrogance or pride, but of deepest thankfulness, that we realize the growth of the Anglican communion throughout the world. Our thoughts go back two centuries, when the Society for the propagation of the Gospel entered upon its work. In the year 1700 there were 27 bishops and 9,000 clergy in Great Britain and Ireland, and none outside. To-day there are 64 bishops and 23,000 clergy at home, and 98 bishops and 4,800 clergy in the colonial church and missionary fields. While in the United States of America there are 80 bishops and 4,800 clergy—who shall tell what a power and force this Anglican church would have been, if those who have separated themselves from the fold had remained in communion with her. Let no one talk of healthy competition! The harm that is done—to take one point alone, in the missionary work of the Church amongst the heathen, owing to our "unhappy divisions," is in itself unspeakable. Is it not a dream that the position of the Anglican Church may yet form a rallying point for an external communion of all who profess and call themselves Christians? For that, at all events, it is ours to hope, and work, and pray.

But in our Synod we have to fix our attention more closely on the condition of our own diocese, and the statistics, so far as we have been able to collect them, show satisfactory results of the year's work. There has been hardly any increase in the population, so that the numbers of our communicants remain as they were, and the amount of money collected for Church expenses is almost identical with that of last year, but we still lack the true spirit of enthusiasm, and are sadly tempted to be content with things as they are.

I have to report the retirement of the Rev. Canon Good, on account of failing health, having completed forty years of ministry in British Columbia; first on the Mainland, among the Indians at Lytton, and after the division of the diocese, at Nanaimo. He has been able to undertake a small parish in the diocese of California. In the absence of anything of the nature of a superannuation fund, an arrangement was made with the authorities of the parish of St. Paul's, Nanaimo, by which a sum of money was given to Canon Good on his retirement.

The only addition to our church accommodation has been at St. Saviour's, Victoria West, where a most successful alteration has been made, improving greatly the appearance of the church and meeting the needs of the increase of the number of imperial troops at the barracks. The S.P.C.K., with their usual kindness, made a grant of \$200, and owing

to the liberal and generous response of the parishioners I am thankful to say that there is no debt upon the church.

The debt upon St. Barnabas' has also been reduced, and it is hoped that it may be extinguished by the end of the year. A new vicarage has been built at Cowichan, and a considerable sum has been collected for a new rectory at Saanich; while a new rectory is being built in Nanaimo.

The mission work amongst the Chinese in Victoria has been faithfully carried on, although we are not able to record any baptisms during the past year. It is in no sense a school for teaching English, but every night in the week, as well as on the Sundays the elements of Christian faith are set before those who attend by the Rev. J. Grundy and the catechist.

The progress of our mission work amongst the Indians at Alert Bay is satisfactory. The Arch-deacon visited the station during my absence, and brought a good report.

The state of the mission fund of the diocese demands our more serious consideration. It is a matter of regret that we have to announce a deficit of \$500, which is to be accounted for partly by the non-payment of interest due upon investments, and partly by the decrease in the amount contributed as a Lenten offering, which has fallen from \$927 in 1899 to \$778 this year. We shall be told that this is due to the large sums contributed to the Patriotic Fund, but it is a very poor proof of patriotism if offerings are simply transferred from one channel to another. This has happened in the Old Country in too many cases, and I am afraid that it must have occurred to some degree amongst ourselves.

The timely help which we received last year from the Domestic and Foreign Board of Missions in the East of Canada has prevented us from having an overwhelming deficit, and I am glad to be able to report that I have received another grant of \$200 from the same source since our books were closed. In the schedule of grants to the various parishes which will be presented by the executive committee, you will find that with the funds which we hope to receive during the coming year, there is a prospect of our being able to carry on the work in the various missions; although in three cases it will be necessary to reduce the grants.

But this year I am very anxious that we should turn our thoughts especially to the capital funds of the diocese. We want \$12,500 to set us free from our mortgages and debts, which have gradually accumulated upon the Angela College property in Victoria, and the Mountain district lot in Nanaimo. A part of the capital of the Clergy Endowment Fund has been spent for this purpose, and must be replaced. May the close of this century see the close of our indebtedness, so that we may have a freer hand in the future for the development of the work of the Church in our diocese.

It will require real self-denial, but it is by no means an impossible sum to raise, if the diocese can be aroused to do its duty. Only let us remember that we are "put on our honour" before God, and enter upon this and all our work in the realization of His presence and guidance, and all will be well.

Several important resolutions were passed, and there was considerable discussion as to the best methods of improving the financial condition of the diocese. Amendments to some of the canons were proposed and carried, and will come up for confirmation at the next session of the Synod.

The following resolution was proposed by Rev. J. H. S. Sweet, seconded by Mr. W. C. Duncan, and carried:

"That this Synod deplores the increasing tendency among Christian people to secularize the Lord's Day, and earnestly calls upon all members of the church to use every effort, both by precept and example, to promote the better observance of the day of rest, and to discountenance any sources of pleasure which may interfere with the worship and service of Almighty God."

Reference was also made to a matter which had been brought up at the previous session of the

Synod, the need of greater strictness in issuing marriage licenses.

A commission was appointed by the Bishop to prepare a full report of all trusts and investments held by the Church of England in the diocese.

Interesting reports were read by the rural deans, Revs. W. D. Barber and C. E. Cooper, of the conditions existing in the parishes of their respective deaneries.

A resolution was adopted to inaugurate a biennial conference between the dioceses of British Columbia.

The appointment of a committee was asked for to visit parishes for the purpose of explaining fully the advantages of the Quebec system.

A large and influential committee, not confined to members of the Synod, was appointed by the Bishop in response to a resolution proposed by the rural dean of Nanaimo, for the purpose of making an effort to raise before the end of the year a sufficient amount to place the finances of the Synod on a sound basis.

An adjournment to 10.30 on Thursday was made to enable the minutes to be read and confirmed; and the Synod brought its session to a close at midday, after having decided that the next meeting, in 1901, should be held in the city of Nanaimo.

### British and Foreign.

A stained glass window, in memory of Sir Thomas Moore, has been erected in St. Lawrence, Jewry church.

Lord Grimthorpe has resigned the position of Chancellor and Vicar-General of the diocese of York, which he has held since 1877.

The Churchman's Union has split. The Broad Church party withdraws, and will form a separate Union, leaving the "Moderate Middle" party in possession.

Mr. J. Bolton, of Southfield, Blackburn, registrar of the local County Court, left £1,000 to form the nucleus of a fund for adding a tower or a spire to St. James' church, Blackburn.

The new church of St. Katharine, Southbourne, near Bournemouth, has just been completed by the addition of a chancel and two bays to the nave, and is now one of the handsomest churches in the South of England.

The Bishop of London laid the foundation stone of the new church of St. James, Muswell-hill. The church is to be built in the perpendicular Gothic style, will be able to seat 950 persons, and cost £13,000.

Mrs. Griffiths Llewellyn, of Baglan Hall, a sister of General Sir Francis W. Grenfell, has given a donation of £1,200 towards the liquidation of the Swansea Parish Church Rebuilding Fund, which is now reduced to less than £1,000.

The friends of Prof. Roper, of the General Theological Seminary, New York, will regret to hear that he has been obliged to go to the Pacific Coast for the summer by order of his physician. His winter's work has been very trying to his constitution.

John McKenzie, an old Crimean veteran, who died at Torquay, used to worship daily at St. John's church, where he sang so loudly as to overpower the choir, and his audible comments of assent or dissent during the sermon often embarrassed the preacher.

The committee for erecting a memorial to General Symons, of which Lord Kingsale is chairman, have commissioned Mr. Taylor, of Berners street, to execute a window for the church of Botus

Fleming, Cornwall, with the subject of "Christ and the Centurion," as appropriate to a soldier's memory

The Dean of Windsor has opened a new church, erected in Malmesbury Park, a popular part of his former parish of Holy Trinity, Bournemouth, of which his brother, Canon Eliot, is vicar. The new church has cost £5,000, has accommodation for 600 worshippers, and is dedicated to St. Andrew.

Norwich abounds in ancient churches, of which not the least ancient are the churches of St. Lawrence and St. Gregory. It is now proposed to unite these two churches into a single benefice. St. Lawrence's dates from 1472, and is notable for its noble square tower, 112 feet high, having a door on the west side, over which, on a north part, is the martyrdom of St. Lawrence carved in stone, the saint being laid broiling on the gridiron and the soldiers tending the fire.

A beautiful oak chancel screen and brass lectern have lately been presented to Ightham church, Seven Oaks, one of the oldest village churches in Kent by the rector, the Rev. Douglas Barry, as a lasting memorial to his late father and sister. It is interesting to know that amongst the monuments in the chancel are those of the Selbys, and a bust of a lady who wrote the letter that brought the Gunpowder Plot to light. Her descendants still reside in the neighbourhood.

The Dean and Chapter of Canterbury have offered the valuable living of East Peckham, Yalding, to the Rev. Minor Canon Loosemore, by whom it has been accepted. The intelligence of the appointment will, we feel sure, afford unqualified satisfaction, Mr. Loosemore's earnest zeal and kindly manners having won him general respect. While in Canterbury he has combined with the Minor Canonry the position of rector of Holy Cross with St. Peter's, Canterbury, and done much excellent parochial work.

Four thousand pounds has been raised by the parishioners of West Malling, near Maidstone, towards the restoration of their church, but as the cost of the work will not be under £6,000, it has been delayed until the remaining £2,000 is raised. The church was built by Bishop Gundulph of Rochester, and contains a fine early English sedilia and several brasses. It is intended to thoroughly restore the nave, which was rebuilt in 1780 in the classical style, and is entirely out of harmony with the rest of the building.

At the invitation of His Grace, the Most Rev. Dr. Temple, Archbishop of Canterbury, a World's Temperance Conference met in London, England, from June 8 to 16. The following letter of God-speed was sent from the diocese of Huron, signed by Bishop Baldwin and the chairman of the Diocesan Temperance Committee: "The Bishop of Huron and the Temperance Committee of the diocese of Huron have been much interested in the announcement of the World's Temperance Congress to be held in London in June. They rejoice to know that the invitation issued by Your Grace has met with a hearty response, and they desire now to wish your efforts and the Conference the richest blessing of Almighty God. Signed, M. S. Huron (Bishop), W. J. Taylor, Chairman of the Temperance Committee.

The Rev. Eyre Chatterton, the head of the Trinity College, Dublin, mission at Hazaribagh, Chhota Nagpur, in referring to the history of missions in India from the days of St. Thomas to Xavier, and the Dutch, said: "It is true that the English have been a long time in India, but it is also true that until the Indian Mutiny, England never realized as a nation that it had a tremendous responsibility to the people of India. It would be almost correct to say that the missionary work of the English Church in India is really not quite two generations old. . . . Mission work in

India may be divided into three classes. There is, first of all, the work amongst the aborigines, the non-Aryan races. There are thirty millions of these people, and among them are the Santhals. Missionary work has been started of late among them with very great success. They are devil worshippers but they have little or no prejudices, and when they are once touched by the Gospel their whole nature changes and rises in the most remarkable way. One of the strongest evidences to the Hindus and Mohammedans in favour of Christianity is the change which takes place in the aboriginal people upon their conversion. It is acknowledged that Hinduism has never been able to raise them as Christianity does. At the present time there were 100,000 native aboriginal Christians in Chhota Nagpur, where, fifty years ago, the people were all devil worshippers. Of this number about 14,000 belong to the English Church. The second branch of mission work in India is that carried on amongst Mohammedans. There are now more Mohammedans in the British Empire than in the Turkish Empire, and the British Empire is the only place in which it is possible for a Mohammedan seriously to entertain the question of changing his religion without almost certain death. A splendid work is being done among the Mohammedans, and during the last fifty years it has brought into the English Church some of the very best clergymen. The third branch of the work is among the pantheistic Hindus. These people have little or no conception of God or of right and wrong, and the Mohammedans have been permitted in the good providence of God to give to the Hindus some sort of conception of the Divine being. I believe that they had been permitted in a sense to prepare the Hindus for the full teaching of the Gospel."

### Correspondence.

All letters containing personal allusions will appear under 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.

#### CLERICAL STIPENDS.

Sir,—In the report on clerical stipends submitted to the Niagara Synod by Canon Clark it was stated that with the assistance of Parochial endowments, the commutation and mission funds, the stipends of 10 of the clergy were between \$600 and \$700; 6 were between \$500 and \$600, and 7 were under \$400. Of the 63 cures in the diocese 6 contributed from parochial offerings and subscriptions over \$1,000 towards the stipends of their clergy, and 29 under \$500. The 63 cures averaged \$600 per cure; 15 cures contributed less than \$300 each—of these, one, a city parish, which calls itself a Rectory, reported 235 families and 106 communicants; another, a city parish also, reports 93 families and 183 communicants; a third, an endowed parish of over 60 years standing, reports having 162 families and 188 communicants; and a fourth, another city parish, 56 families and 126 communicants. I ask, Mr. Editor, if anything like this can be found in any other diocese in Canada; over 1-3 of the clergy receive less than \$700 a year, and in only a very few instances is a house provided. If these clergy have not reached the border of bankruptcy I shall be much surprised. It has been asked what is the matter? Are these clergy not worth any more, or are the parishes very poor? If the clergy are miserable sticks, then I say, Mr. Editor, they should be retired at once, for they will ruin any parish. If on the other hand they are average men and the parishes are either poor or mean, then steps should be taken without delay to relieve these men. To expect clergymen to live on \$1 a day, and under, is a disgrace to the diocese—less than the wages of a working man—less than a cent a day for each family in

one of the parishes. The report recommended that no clergyman shall hereafter be licensed to a cure until a stipend of at least \$600 with a house, or \$700 without a house was guaranteed to the satisfaction of the Bishop. A number of laymen objected to this clause on the ground that if carried, it would have the effect of closing some of the churches. Although it was pointed out that there need be little fear of such a result, that the mission fund, which is in a healthy state, would make up the deficiency in missionary districts, that the contributions of the people would no doubt be increased in others. While in others the cures could be worked by the priest of an adjacent parish with the assistance of a deacon, a divinity student, or lay reader. Notwithstanding this, and notwithstanding that it was stated that the suffering incumbents were known to be fair average men and diligent workers, this clause of the report was modified, leaving the whole matter in the hands of the Bishop, who will have the power to insist on such parishes as he deems capable to come up to the standard suggested in the report. The effect of this modified clause will be to leave things as they were. No means will be provided to help men who have charge of parishes which cannot come up to the \$600 standard. It is greatly to be regretted that the report was not adopted as it stood. It clearly exposed the miserable mode of administration which has been at work for some years in the diocese, and it set forth in the latter part of the report a workable policy. Many of the parishes are in sore need of a shaking up, and not a few of the clergy want a little more life put into them. It came out in the discussion that many cures had been hastily set apart, and that the vestries incurred liabilities far beyond the abilities of the congregations to meet; the result being that they have to look for clergymen who will work without income. It also came out in the report on the State of the Church, I understand, that in many congregations a considerable portion of adult wage-earners contribute little or nothing either to missions or to stipends. The average Nonconformist regards his religion as being a first charge upon his income, while the average Churchman regards it as a last claim. One layman who opposed the \$600 standard spoke of the free Gospel, and suggested that clergymen as well as laymen might be less worldly. I shall close this letter by quoting some words from a sermon preached by the late Archbishop of Canterbury, which may be considered as opportune in the days of sad distress among the clergy: An unworldly church, an unworldly clergy, means not a poor church, or a poverty-stricken clergy. A poor, unprovided, dependent clergy is scarcely able to be an unworldly one, and certainly cannot betoken an unworldly laity. Unworldliness is not emptiness of garner, but the right and noble use of garner filled by God.

NIAGARA.

#### THE FUTURE OF THE DIOCESE OF ONTARIO.

Sir,—As your valuable paper has a large circulation in this diocese, I should like to offer a few remarks, re the election of a Bishop on the 4th of September next. 1st, then what do we need? We need (and it should be the aim of every delegate, lay and clerical, to elect) the very best man we can possibly get. Every thought of whether high or low church, English, American, Canadian or diocesan should be put away. What are the characteristics? 1st, essential; 2nd, beneficial. First of all in importance. (a) "Deep spirituality." (b) Wide experience in dealing with men and church affairs generally. (c) A good administrator. Second, a good scholar, a preacher, a good personality, strong in bodily health, a worker, ready to go when and where needed; constant in duty, in season and out of season; well versed in, and taking an interest in the general affairs of the country; a leader of thought. Now all these characteristics combined in one man are perhaps an impossibility; what I contend each one of us should do is to find out as best we can how many of the above are to be found in the names brought forward, not allowing any local

considerations or prejudices to have any weight; if we do we can never elect the best man. I would call the attention of your readers to a few experiences which have lately come before us, where colleges and congregations have not allowed local considerations to interfere, but have gone out determined to get the best man for the position they wished to fill. McGill went to Scotland for its new president. The Presbyterian College, Winnipeg, went to Scotland for its new president. The Methodist College, Montreal, went to Birmingham, England, for its new president. St. Andrew's congregation, Toronto, went to England for its new minister. The General Theological College, New York, came to Toronto, and took away Dr. Body and Rev. J. C. Roper. The Methodists of Washington, D.C., came to Toronto and took Dr. Johnston; the Presbyterians of Philadelphia lately came to Toronto and took away the Rev. Mr. Patterson. The congregation of St. Thomas, Toronto, are trying to get a man from New Brunswick, and I believe St. Simon's, Toronto, are sending to England. Why are these people all sending away from home? Because they want the best they can get. Let us put away all narrow ideas, and determine, one and all, that this grand old loyal diocese of Ontario shall have the very best man we can possibly get. One who will strengthen, encourage, comfort, rule and build us up, in our most holy faith for the greater glory of God, the advancement of His Church, and the benefit of the souls committed to our charge.

F. D. WOODCOCK.

### Family Reading.

#### A WEEK'S WORK.

Sunday—church doors enter in,  
Rest from toil, repent of sin;  
Strive a heavenly rest to win.

Monday—to your calling go;  
Serve the Lord; love friend and foe;  
To the tempter answer, No.

Tuesday—do what good you can;  
Live in peace with God and man;  
Remember life is but a span.

Wednesday—give away and earn.  
Teach some truth, some good thing learn;  
Joyfully good for ill return.

Thursday—build your house upon  
Christ the mighty corner-stone.  
Whom God helps, his work is done.

Friday—for the truth be strong;  
Own your fault if in the wrong;  
Put a bridle on your tongue.

Saturday—thank God and sing;  
Offerings to His treasury bring;  
Closely to the Saviour cling.

Thus your hopes on Jesus cast;  
Thus let all your weeks be passed;  
Till you reach your home at last.

#### WHAT TROUBLED PAT.

An old Irish labourer walked into the luxurious studio of a New York artist and asked for money to obtain a meal, as he was too weak to work. He was given a quarter and departed. One of the young lady art students who were present, said: "Mr. M., can't we sketch that old man?" M. ran out and caught him, and said: "If you want to make a dollar, come back. The young ladies want to paint you." The Irishman hesitated, so M. remarked: "It's an easy way to make a dollar." "Oi know that," was the reply, "but Oi was awonderin' how Oi'd git th' paint off."

### "THE LOVE OF CHRIST CON- STRAINETH US."

"The love of Christ constraineth us." Constraineth—that is a word of intense and graphic significance. "Constraineth me" it arrests me, it makes me its prisoner, it lays hold of me with mighty unloosable grip, it forces me into ways of its own choosing. That is one aspect of the pregnant figure. "The love of Christ constraineth me"—it puts me into straits; it leaves me no option; every other way appears to be forbidding; it makes me the victim of a sweet compulsion; I must pursue the way of its choice. "The love of Christ constraineth me"—it comes behind me like a pressing multitude, it throngs me, it bears me on by the weight of its own irresistible mass, I am carried along by the crowd. "The love of Christ constraineth me"—all these different aspects are contained in this exceedingly wealthy word, and the general characteristic appears to be this. Here are men and women whose lives have been caught in the movement of a mighty drift. They have passed under the dominion of a most imperious power; they have become the bond slaves of a mystic spiritual gravitation. Life has become possessed of a certain tendency, a tendency created by the force of an intense allurements. Life has come into the current of a great love.—Rev. J. H. Jowett, M.A.

### CONTROL YOUR THOUGHTS.

Until you have learned to control your thoughts, you will never be able to live a godly and righteous life. As a man thinketh in his heart, so is he; and it is because the thoughts that we entertain in the hostelry of the soul are such worthless and vain ones that our words and acts often bring so heavy a disgrace on the name we love. Well might the wise man say, "Keep thy heart above all keeping, for out of it are the issues of life." When the heart is right, the ear and the eye and the mouth and the foot will necessarily obey its promptings; but when the heart is wrong, filled with tides of ink, like the cuttlefish, it will develop itself in the impurity to which it gives vent. If you habitually permit evil things to have their right of way through you, or lodging within you, remember that in God's sight you are held equally guilty with those that indulge in evil acts, because you are withheld, not by your fear of Him, but by your desire to maintain your position among men.

### TRUE PLEASURE.

Many of the good things of this world prove vexatious to us, and we are disappointed in that wherein we most promised ourselves satisfaction. If we say our bed shall comfort us, perhaps it is not a bed to rest on, but a bed to toss on, as it was to poor Job, when wearisome nights were appointed to him. Nay, such strangers are we to real pleasure in the things of this life, and so oft do we deceive ourselves with that which is counterfeit, that we wish to live to those days of life which we are told will be evil days, and those years of which we are assured that we shall say we have no pleasure in them. But the pleasures of religion are solid, substantial pleasures and not painted; gold and not gilded over; these sons of pleasure inherit substance. It is that of which the foundation is firm, the superstructure strong. The consolations of God are neither few nor small, while a vain and foolish world causes their eyes to fly upon that which is not. Worldly people pretend to the joy they have not, but godly people conceal the joy they have; as he did that found the treasure hid in the

field. They have, like their Master, meat to eat which the world knows not of. It is rational, and not brutish. It is the pleasure of the soul, not of sense; it is the peculiar pleasure of a man, not that which we have in common with the inferior creature. The pleasures of religion are not those of the mere animal life, which arise from the gratifications of the senses of the body and its appetites; no they affect the soul, that part of us by which we are allied to the world of spirits, that noble part of us, and therefore are to be called the true pleasures of a man. Matthew Henry.

### THE POSSIBILITIES OF PRAYER.

Who shall limit the power, the usefulness, or the final results of fervent and believing prayer? The little child can pray, and its heavenly Father will not despise its innocent, lisping words. The bedridden patient can pray, and from the four corners of a sick room can set constantly in motion the invisible forces which strengthen the distant missionary with a power which he feels but cannot trace; which blesses the physician's skill to a struggling life, and snatches it from the jaws of dissolution; which brings quick and deep repentance to some prodigal son, far from his father's house, but not far from a parent's prayers; which gives courage and purpose to some brave reformer struggling against evil and beaten to his knees by almost fatal blows. Moment by moment the prayers of the saints rise up like incense before the throne of God, made acceptable and potent through the name of the one Mediator. Moment by moment, they return to us in showers of blessing.—Bishop Thorold.

### IMMORTALITY.

"It doth not yet appear what we shall be." No; but if, hereafter, we are to become like Christ, Whom we shall see as He is, then our only preparation lies in being here on earth fashioned after the likeness of Him Who was found in the fashion of a man, and took our flesh and blood that in Him we might see the image of the glory that should follow. Press to Him, then; learn of Him—of Him, a Man among men. Who gave Himself up to doing good, and was the Friend of Sinners, and drew near to men by compassion, by fellowship, by sympathy, by service, yea, by offering His very life for the safety of His sheep. Learn of Him, Who brought deliverance to captives, the light to the blind, and comfort to the sorrowful, and life to the dead. So living, in the fashion of the New Man, in the light of Christ, we may pray that, hereafter, though we know not the mystery of that stupendous change which shall creep over us, yet it may be but a growth in likeness to Him, Whom then we shall see as He is; and death be but a passage "from glory into glory, in the Face of Jesus Christ."—Canon Scott Holland.

### THE BEST FOR CHRIST.

Christ never asks for anything we cannot do. But let us not forget that He always does expect and require of each of us the best we can do. The faithfulness Christ wants and approves implies the doing of all our work, our business, our trade, our daily toil, as well as we can. Let no one think that religion does not apply to private life. It applies to the way you do your most common work just as really as to your praying and keeping of the commandments. Whatever your duty is, you cannot be altogether faithful to God unless you do your best. To slur any task is to do God's work badly. To neglect it is to rob God. The universe is not

quite complete without your work well done, however small that work may be. The faithfulness which Christ requires must reach also to everything we do. It takes in the way the child gets his lessons and recites them, the way the dressmaker and the tailor sew their seams, the way the blacksmith welds the iron and shoes the horse, the way the plumber puts in his pipes, the way the carpenter builds the house, the way the clerk represents the goods, and measures or weighs them. How soon it would put a stop to all dishonesty, all fraud, all skimping, all false weights and measures, all shams, all neglects of duty, if this lesson were only learned and practised everywhere!—J. R. Miller, D.D.

### HINTS TO HOUSEKEEPERS.

To make pineapple parfait, shred a pineapple, sugar it, let stand several hours, or over night, then drain off a cup of juice. Beat the yolks of four eggs. Boil three-quarters of a cup of sugar and the cup of pineapple juice to a syrup, and add slowly to the beaten yolks. Place in the top of a double boiler and cook, stirring constantly until the mixture thickens and coats the spoon. Remove from the fire, beat until cold, add two tablespoonfuls of lemon juice and a pint of rich cream, whipped until stiff. If desired, colour a dainty pink. Pack in a mould, and surround with ice and salt (three parts ice and one part salt), and let stand about four hours. Turn out and serve, surrounded with whipped cream.

To preserve pineapple, select ripe fruit free from blemishes; do not break them or remove the leaves. Put them in a boiler so that the water comes over them, and cover tightly. Boil until they are sufficiently tender to run a skewer through with ease, then take them out and let them get perfectly cold. Peel them after this and cut into slices, which should be about one-fourth of an inch thick. Take out the cores and weigh the fruit, allowing the same weight of granulated sugar. Put a layer of the sugar on the bottom of the preserve jars, put in a layer of fruit, then a layer of sugar until all is in. Let them remain thus until the sugar is dissolved, then drain off the syrup and strain it. Set the jars in cold water, let them remain until the water boils, then take them out. Put the syrup to heat at the same time as the fruit, only a separate vessel, and pour in when boiling onto the fruit. Seal carefully.

Jam.—Stem the currants, crush and add a teacupful and a half of sugar to each pound, let simmer until soft, then set aside until the next day, or for twelve hours. Crush black raspberries, heat, adding a very little water, rub through a sieve to remove the seeds. Use one-third raspberry juice and two-thirds currants, with two-thirds teacupful of sugar to every teacupful of the mixed fruit. Boil slowly half an hour, or until when a little dropped on a plate will not spread, and looks shiny.

Raspberry and Currantade.—Heat over the fire a quart of currants and a quart of red or black raspberries; crush and strain. Bring two teacupfuls of granulated sugar and two teacupfuls of hot water to boiling point. When cold, add the fruit juice and sufficient ice-water to make a pleasant drink. Serve with bits of ice in each goblet.

Turnips Stewed in Butter.—Take some young turnips, wash and dry them, pare them, slice them to half an inch thick and divide them into dice; now dissolve one ounce of butter for each half pound of turnips, stew them gently for nearly an hour; when half cooked add salt and white pepper to taste. These can be served by themselves or dished up in the centre of an entree.

Children's Department.

THE SQUIRREL'S ARITHMETIC.

High on the branch of a walnut tree  
A bright-eyed squirrel sat;  
What was he thinking so earnestly?  
And what was he looking at?

He was doing a problem o'er and o'er;  
Busily thinking was he  
How many nuts for this winter's store  
Could he hide in the hollow tree?

He sat so still in the swaying bow  
You might have thought him asleep;  
Oe no! he was trying to reckon now  
The nuts the babies could eat.

Then suddenly he frisked about,  
And down the tree he ran:  
"The best way to do, without a doubt,  
Is to gather all I can."

THE SUNNY SIDE.

The sunny side, the sunny side—  
Let's always look upon it;  
'Tis better far to banish care,  
Than sadly to muse on it.  
Do not sit down with folded hands,  
And always be repining,  
But when beneath the darkest cloud  
Think of its silver lining.

Then work and pray, and don't give way  
To every little sorrow;  
Bear bravely on, your troubles will  
Be lighter found to-morrow.  
'Tis not the grief that wounds us, but  
The way in which we take it;  
Then upward look, and bear in mind  
The world is what we make it.

For all around work may be found—  
Work that is urgent, pressing;  
Let's do our best, and leave the rest,  
And we shall have God's blessing.  
So carking care and blank despair  
Cast to the winds of heaven;  
And always to the sunny side  
Let all our thoughts be given.

GOD SEEN IN ALL HIS WORKS.

In that beautiful part of Germany  
which borders on the Rhine  
there is a noble castle,  
which, as you travel on the western  
bank of the river, you may see  
lifting its ancient towers on the opposite  
side above the grove of trees  
about as old as itself.

About ninety years ago, there  
lived in that castle a noble gentleman,  
whom we will call the Baron.  
The Baron had but one son, who  
was not only a comfort to his  
father, but a blessing to all who  
lived on his father's land.

It happened on a certain occasion  
that, this young man being  
from home, there came a French  
gentleman to see the castle, who  
began to talk of his heavenly  
Father in terms that chilled the old  
man's blood; on which the Baron  
reproved him, saying: "Are you  
not afraid of offending God, Who  
reigns above, by speaking in such  
a manner?" The gentleman said  
that he knew nothing about God,  
for he had never seen Him. The  
Baron did not notice at this time  
what the gentleman said, but the  
next morning took him about the  
castle grounds, and took occasion  
first to show him a very beautiful  
picture that hung on the wall. The  
gentleman admired the picture very  
much, and said: "Whoever drew  
that picture knows very well how  
to use his pencil."  
"My son drew that picture,"  
said the Baron.

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"Then your son is a very clever man," replied the gentleman.

The Baron then went with his visitor into the garden and showed him many beautiful flowers and plantations of forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the Baron. "He knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron then took him into the village and showed him a small, neat cottage, where his son had established a school, and where he had caused all young children who had lost their parents to be received and nourished at his own expense. The children in the house looked so happy that the gentleman was very much pleased, and when he returned to the castle he said to the Baron: "What a happy man you are to have so good a son!"

"How do you know I have so good a son?"

"Because I have seen his works, and I know that he must be good and clever, if he has done all that you have showed me."

"But you have never seen him."

"No; but I know him very well, because I judge him by his works."

"True," replied the Baron, "and this is the way I judge of the character of our heavenly Father. I know from His works that he is a being of infinite wisdom, power, and goodness."

The Frenchman felt the force of the reproof, and was careful not to offend the good Baron any more by his remarks.—From the German.

#### A STRAY LEAF.

As a school girl, I had a marked penchant for preserving old scribbles, stray leaves, and even bits of paper on which I had solved a difficult problem in algebra, or one of Euclid's unusually hard deductions. Later in life the habit still clung to me. I can't explain the feeling which governed me in this particular, but it seemed as if anything on which I had expended any mental energy was a part of myself, and I could not bring myself to needlessly destroy it.

This habit, or failing, of mine was a standing joke with my mother and sister, who, nevertheless, did not venture to disturb any of my books or papers, among which I spent many happy hours. Rummaging one day among my treasures, I came across the following girlish account of an event which impressed me very deeply at the time, and exerted an influence over all my after life:

The saddest, strangest thing has happened to-day; such a beautiful thing, too. My heart could sing for gladness at the thought of the glorious possibilities springing from it, if I thought I were not utterly unworthy to have a share in carrying them out. I do want

to be found busy in the Lord's vineyard, and not idle in the market-place, but sometimes my sense of failure almost overcomes me.

We were walking home along the quiet, shaded street from the high-school this afternoon, when we met Janet Swayne. As soon as we caught a glimpse of her white, anxious face, we knew that something unusual had happened.

"Oh, you don't know—you can't think—," and half-choked sobs ended the sentence. No, we didn't know, and couldn't think, and, casting glances full of consternation from one to the other, we waited.

With an effort to control her feelings, Janet continued, "The doctor has been to see Jean again to-day, and he says—," Again her emotions proved too strong to be held in check, and there was another pause.

"Says, what?" asked Margaret, tremulously.

"That Jean may not stay with us very long now," answered Janet, brokenly.

After a silence, whose grief was too deep for words, someone said, "Let us go to see her."

As if by common consent, we four moved off along the street, whose greenness and beauty had suddenly vanished to us, until we came opposite a small, white house, set in the midst of a neat garden. Involuntarily we raised our eyes to the west window, wreathed in vines, and whose thin, white curtains were now gently fanned back and forth by the evening breeze from the river, that swept in silvery outlines beyond the stretch of green just across the way. How often had we welcomed there the dear, pale face that had as often beamed radiantly down upon us!

We entered the hall, passed up the stairway, and into Jean's room. She had been dear to us as a schoolmate, but she was infinitely dearer since a severe fall had deprived her of so much that had made life beautiful. Besides great physical suffering, she had had to endure the overthrow of all her bright hopes of an alluring future; she had certainly been purified through trials.

We saw her now propped up amid the pillows, her pale, spiritual face turned toward the dying sunset, while the almost transparent finger of her right hand retained its place upon the page of her little, worn Bible. Her eyes, dark with thought, were fixed wistfully upon the snowy, golden-edged cloudlets that seemed waiting for admission at heaven's gate. She turned to greet us with a joyful smile, which bespoke no thought of regret at so soon quitting earthly scenes. In the presence of such perfect trust, our grief stood rebuked.

Her strength was nearly gone, but in her own peculiarly sympathetic way, she spoke to us of what must come. "The hearer I come to the end," said she, "the more clearly I see my mistakes, the lost opportunities: I can so much better understand life and its mean-



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ing. Yonder I see the sun setting in gorgeous splendour; his work is done, and he is sinking to rest. I could wish my life to end just so, having done something for the glory of the coming kingdom, and resting securely in my Father's love—"

The enraptured voice had ceased speaking, and as we lifted our bowed heads, we saw a wave of heavenly light sweep across her face, while one hand was uplifted towards the window, through whose narrow compass streamed the last shafts of sunset, in whose rays she seemed to see something of the beauty of the New Jerusalem.

That was the end.

As we came slowly from that chamber of peace, we felt as if the very air held a benediction; that we had been privileged beyond measure, in being permitted to witness such a scene. Silently we came homeward, but I think each of us bore in her heart the glimmer of a great truth, that an abiding faith and trust, and a life lived faithfully and trustfully, are the only sure comfort when all earthly ties are dissolved, and the soul goes forth a'one to meet its God. And I also think that each of us resolved to live so that when we came to the last hour of life, we might face it with such perfect confidence as Jean had done. I am sure that I for one did, and I mean to ask for grace through all the coming years, be they few or many, to help me keep the resolve.

#### HOW TIM WAS HELPED.

Miss Margaret had arrived home in time to give her father his afternoon cup of coffee, but she was strangely thoughtful throughout the meal.

"I am afraid you are tired, my dear. You have indulged in too long a walk this hot afternoon," Mr. Templeton remarked, as he helped himself to a biscuit.

"No, I'm not tired, father. I'm

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simply wondering what I can do next to keep Tim Butterworth straight. I stepped into the grocery on my way home, and I learned that he has not been at his work all day."

"The best thing you can do in the matter is to wash your hands of him. He is a black sheep, and no effort of yours can make him a white one," Mr. Templeton declared.

"Not mine alone, I know," Miss Margaret quietly answered, her face lighting with a sweet smile as though suddenly there had flashed to her the thought of a Help that would not fail her in her effort.

Her father made no reply, and presently the conversation turned upon other things. But not for long could Miss Margaret's attention wander from the boy who had given her so much trouble, and whom, in spite of his waywardness, she could not let slip from her grasp without making one more attempt to hold him. Still thinking of Tim when she set out for the Sunday school choir practice, she purposely walked in the direction of his home, hoping to catch sight of him. She was not disappointed. As she turned the corner, Tim's short, sturdy figure could be seen hanging over the fence. He did not hear the newcomer's light footsteps, and a sudden flush dyed his freckled face when she stood beside him and said quietly:

"Good-evening, Tim."

A pair of brown eyes sought the ground as the owner answered in muffled tones:

"Good-evening, Miss Margaret."

"I'm glad I've met you, Tim. We can walk to rehearsal together," Miss Margaret added in her gracious way.

"I wasn't going," Tim said.

"Not going, Tim?" There was a note of distress in the speaker's voice. "But I'm counting on your help to-night with that new song. Surely you will not disappoint me?"

"I wasn't at work to-day," Tim declared, looking up half-defiantly. "Father don't know, nor Aunt Nanny, either. I've been down in the meadow; and I'm going to be a farmer, in spite of all anybody can say or do. I thought I'd tell you, and then you wouldn't want me with you."

"I knew before I saw you that you were not at your work to-day, and I do want you to come with me to-night," Miss Margaret answered, quietly.

The lad hesitated for a moment, and then, with a brief "All right," stepped outside the gate and walked along with his teacher. Not a word was spoken for two blocks, and then Tim said, keeping his eyes on his shoes:

"I wouldn't blame you for not having any use for me, Miss Margaret—after your getting me the place. But I couldn't stand that kind of work any longer, and I just had to cut and run."

"Like the soldier who wasn't brave enough to stick to his post when the real work of the battle-

field called him," Miss Margaret said, quietly.

Tim winced, but made no reply, and she added:

"When you told me you wanted to be a grocer, Tim, I got you the place in Mr. Berry's. Farmer Lee is a warm friend of mine, but if I were to speak to him about you I fear he would answer: 'I should not feel safe in taking a boy on your recommendation.' He might, you know, Tim, because everybody has heard that I passed my word for you at Mr. Berry's. Folks won't think it counts for very much."

Tim was silent for a moment, and then said, throwing back his head: "You've never broken your word to me, Miss Margaret, and I'll just stand by you for all I'm worth."

"The best way for you to stand by me is to stand by yourself, Tim, and do what you know you should. You can do it, if you will. I've always believed there's the making of a good man in you, and I believe it still, if only you wouldn't shirk. I wish you would promise me to try and make good the word I gave for you to Mr. Berry, that you are a boy he can rely upon to do his work well."

"I might promise you, Miss Margaret, and then when the fit comes on I'll just have to break loose and go as I did to-day," Tim said, with a note of despair in his voice.

"You can withstand the temptation, Tim, if you accept the Help I have so many times talked to you of." And now, Miss Margaret's voice was sweet and earnest. "When the temptation comes to shirk your duty, will you turn to God and say, 'Help me to keep faithful?'"

They had reached the schoolhouse, and as they entered the door Tim answered, slowly: "I'll try, Miss Margaret."

As the summer drew to a close, Miss Margaret and her father were seated on the porch enjoying the cool evening air, when Tim Butterworth made his appearance at the gate and stood hesitatingly there.

"Do you want to speak to me, Tim?" Miss Margaret asked, rising and making her way down the path.

"I just wanted to tell you, Miss Margaret, that Mr. Berry is going to put me on the wagon to-morrow. He says I'm steady enough to be trusted there now."

"Oh, Tim, how glad I am for you! And you always did want to drive a horse," Miss Margaret exclaimed; adding in lower tones: "You are growing stronger, Tim. And the dear Christ is helping you; I have seen it for a long time."

"Yes, Miss Margaret," the boy said, and now the brown eyes met hers unflinchingly. "I'm getting it slowly, and it isn't as hard as it was at first."

A moment later he passed on his way, and Miss Margaret returned to the porch.

"Will it pay, my dear, to take

all the trouble you are taking with that lad?" Mr. Templeton asked, as his daughter seated herself beside him.

"It has paid," Miss Margaret answered, a tender look stealing into her eyes, as she leaned forward and watched the sturdy figure disappear around the corner.

WHEN IT PAYS TO SPEAK PROMPTLY.

It is curious how quickly a bad impulse gets control of one's tongue. A gust of anger sweeps over us, and in an instant angry words are spoken. Envy stirs in our hearts, and out comes a spiteful speech. The thunder-peal does not follow the lightning any more promptly than wrong words follow wrong thoughts.

The strange thing is that we are not in such a hurry to speak out the good that is in us. When it is a question of sympathizing with somebody in trouble, we seem to be afflicted with an impediment in our speech. If we are sorry for something we have done, how hard it is to put our penitence into words! Week after week people go about with heavy hearts, scarcely able to eat or sleep, and quite unable to enjoy themselves, just because they cannot make up their minds to say the two-little words, "Forgive me."

Things would go better with us if we should just reverse our ordinary way of doing. If an impatient or resentful spirit is in our hearts, let us shut our teeth down over the disagreeable words that are clamouring to get out. If we have to choose between keeping still and saying unkind things, let us be dumb for a time.

On the other hand, we should be quick to speak if we have anything sweet and helpful to say. If a friend is in trouble, let us not leave him without a word of sympathy. If he is having a hard fight with the lower nature in himself, let us find something encouraging to say before he fails because his strength is exhausted, or wins a victory without our help. If we have done a wrong to anyone, let us be quick to say we are sorry. Forgiveness is given grudgingly sometimes, when penitence is long delayed, but it is wonderful how quickly resentment will be wiped out of a heart when close upon the heels of the wrong done follow the words, "I am sorry. Forgive me."

THE FOX WITHOUT A TAIL.

A fox was once caught in a trap by his tail, and in order to get away was forced to leave it behind. Knowing that without a tail he would be a laughing-stock for all his fellows, he resolved to try to induce them to part with theirs. So at the next assembly of foxes, he made a speech on the unprofitableness of tails in general, and the inconvenience of a fox's tail in particular, adding that he had never felt so easy as since he had given up his own. When he had sat down, a sly old fellow rose, and waving his long brush with a graceful air, said, with a sneer, that if, like the last speaker, he had lost his tail, nothing further would have been needed to convince him; but till such an accident should happen, he should certainly vote in favour of tails.

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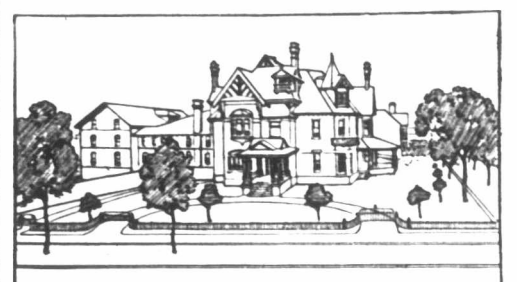
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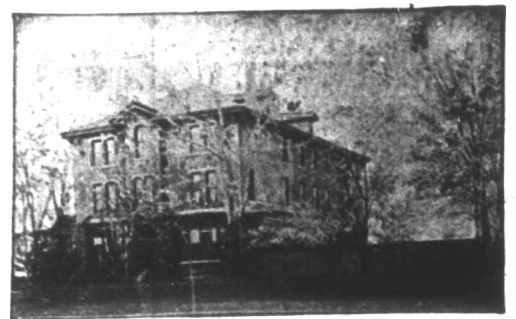
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