

Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, JULY 14th, 1910

No. 27.

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Two thousand, two hundred and forty-three children competed the other day at the South London School sports at the Crystal Palace.
To be a teacher and superintendent in a Church Sunday-school for seventy years is surely unique! Miss Hamerton, of Elland, near Halifax, has completed that number of years in connection with her parish church, and still continues her work with unabated interest, although she has just passed her eighty-sixth birthday. The occasion of her birthday a short time ago proved a fitting opportunity for the teachers of the girls' Sunday-school to make her a little presentation, which they did in the shape of two nicely bound volumes of the "Life of Bishop Wilkinson," the late Primus of the Scottish Church.

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The village blacksmith of Southborough, Tunbridge Wells, Mr. W. H. Holden, has lately celebrated the completion of sixty years as a chorister, and the Vicar and parishioners have marked the occasion by presenting to him a silver medal. Mr. Holden, who is said to be the oldest member of a church choir in England, comes of a decidedly musical family. Every member of it is the possessor of musical gifts in some form or another. Twenty-six of his mother's relatives some years ago formed themselves into a village brass band, which achieved a good deal of fame in the county. It is stated that during sixty years, Mr. Holden has never missed a service or choir practice, except on two or three occasions when serious illness confined him to his bed.

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Canadian Churchman.

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Lessons for Sundays and Holy Days.

July 17.—Eighth Sunday after Trinity.
Morning—1 Chron. 29, 9 to 29; Acts 20, to 17.
Evening—2 Chron. 1, to 15; or 1 Kings 3; Mat. 8, 18.

July 24.—Ninth Sunday after Trinity.
Morning—1 Kings 10, to 25; Acts 24.
Evening—1 Kings 11, to 15; or 11, 26; Mat. 12, 22.

July 25.—St. James, Ap. & Mar. Alth. Cr.
Morning—2 Kings 1, to 16; Luke 9, 51 to 57.
Evening—Jeremiah 26, 8 to 16; Mat. 13, to 24.

July 31.—Tenth Sunday after Trinity.
Morning—1 Kings 12; Romans 1.
Evening—1 Kings 13; or 17; Mat. 16, to 24.

Appropriate Hymns for Eighth and Ninth Sundays after Trinity, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the new Hymn Book, many of which may be found in other hymnals.

EIGHTH SUNDAY AFTER TRINITY.

Holy Communion: 140, 257, 262, 407.
Processional: 7, 376, 397, 653.
Offertory: 343, 619, 620, 753.
Children: 392, 402, 711, 731.
General: 38, 560, 654, 752.

NINTH SUNDAY AFTER TRINITY.

Holy Communion: 232, 234, 237, 243.
Processional: 476, 488, 493, 496.
Offertory: 391, 485, 492, 680.
Children: 233, 238, 241, 480.
General: 8, 35, 219, 393.

THE EIGHTH SUNDAY AFTER TRINITY.

The recognition of our Sonship is essential to our adequate fulfillment of the duties of life, and our participation in the gifts and graces of the Almighty. The Father reveals this relationship to us with all its privileges and responsibilities. And as we meditate upon that revelation we see that is but another way of speaking of God's never-failing providence. Indeed the idea of Sonship helps us to understand Providence and the ways of Providence. For there must be some response on our side to the revelation of Sonship, even as we know from experience that Divine Providence calculates upon human effort. Twice in our Lord's ministry, and at critical moments, came the revelation, the confirmation of Sonship—"Thou

art My Beloved Son." At the Baptism when He consecrated Himself to the work of preaching the Kingdom of God; at the Transfiguration after which He set His face towards Jerusalem to establish that kingdom on the everlasting foundation of love. Now Jesus' life was eternally effective because He recognized the relationship between Himself and the Father. Are we not struck by the frequency and regularity of His address to God the Father. In every public utterance He testifies to the Father. In every act He would glorify the Father. Yes, our Lord's life and ministry are effective because they were governed by this eternal relationship. Now in fairness to human nature we must admit that the great majority of people want to be useful and happy in this world. If there be any lack of balance, any wrong emphasis, it is surely the Church's duty to give the correcting touch. For failure of ambition comes more often through ignorance than through malice. And the Church is the divinely-appointed teacher of the world. The lesson of Sonship, of definite relationship to the Godhead, emphasises the possibilities of life, and points to the blessings of Providence. When a man recognizes his calling and lives up to it his life becomes at once useful and happy. And we are called to be the Sons of God. Now in this relationship we see the Blessed Trinity at work. The Father calls us to be Sons, and sets before us the example of Him who is pre-eminently the Son of God. And it is by the ministry of the Holy Spirit that we abide in Sonship. The relationship implies an ethical quality and condition approximating that of the Christ who was always led by the Spirit. And we cannot be Sons of God except we be led by the Spirit of God, who will teach us to say, Abba, Father. The relationship again implies absolute trust and faith in God. The Collect for this Sunday emphasises that thought. It is only by the gracious goodness of God that we are preserved from the things hostile to our Sonship, and that we are provided with the things profitable to that relationship. Now this fact of utter dependence upon God suggests that failure on our part need not create hopelessness of spirit within us. We may fail, but His providence, i.e., His love, are never-failing. Therefore the door is ever open to receive the Prodigal Son within His Father's home. Hence Jesus gives us the Parable of the Prodigal Son. And where that Parable is understood there can be no hopelessness. A very touching application of this Parable is to be found in René Bazin's novel "This My Son." A perusal of that thoroughly wholesome story will stimulate men and women to a truer appreciation of their Sonship in Christ Jesus.

Fault Finding.

Here is a most serious and injurious habit to which Christians are all too prone. Could some people know the harm and mischief they do to themselves by faultfinding they would surely take pains to guard against it. More especially when the person found fault with is a clergyman. It would be well were such fault-finders before they begin to talk against their clergyman in private or in public to honestly consider whether they are without sin themselves. This was the personal test applied by our Lord to certain accusers of another who they deemed to have committed a very grave offence. Personal talk easily takes the form of scandal. "The talkative," says a wise and devout writer, "often do more harm than the wilfully false and malicious. They betray secrets, part friends, embitter foes, wound hearts, blight characters, hinder truth. They do all wrong often without meaning it, often to their own shame and grief."

The Churchyard.

Throughout the countryside in Canada there is no object of more impressive interest than the plot of ground wherein rest the forms of those who have departed in the Christian Faith. To the resident in the neighbourhood and to the passing traveller alike these solemn resting places of those whose bodies have been committed "to the ground" . . . "in sure and

certain hope of the Resurrection to eternal life" are silent witnesses of the depth of the affection of their surviving relatives and the sincerity of their belief in their professed religion. The chaste cross; the apt text; and the well-kept turf adorned with flower or shrub speak silently yet eloquently of the cherished faith and abiding affection—as the unadorned weed-grown mound does of formal religion and superficial sentiment. This is a matter that has been too long neglected by our Church people. The well-cared for graveyard is an honour to the men who worship in the church beside it—as a neglected graveyard is a discredit and dishonour to those who are responsible for its condition.

'Tis Fifty Years Ago.

A correspondent writes of the discovery in a country house of a piece of music entitled as follows:—"Merrie England," a patriotic song, sung with enthusiastic applause by Mrs. John Beverley Robinson at a concert in aid of the charitable fund of the St. George's Society, Toronto:—A. & S. Nordheimer, King Street; words by Rev. W. S. Darling; music by Rev. Dr. McCaul. The names will bring to remembrance by some old Canadians all over this broad Dominion and beyond it, three personalities. Mrs. Robinson with a wonderful voice and a readiness to use her gifts for any good cause; Mr. Darling, of Holy Trinity, in all the freshness, charm and vigour of life, and Dr. McCaul, president of University College, a gifted, many-sided man. We pass away. Here are the words which many would like us to reprint:—
There's a land, they call it the land of the free,
'Tis our far-off island home;
Her fame is wide as her subject sea,
And pure as its snow-white foam.
But we've left the graves where our kindred sleep,
The towers that our fathers raised;
The ancient rivers, the mountain steep,
The fanes where our God we praised.

Oh, we love the land where our lot is cast,
'Tis a land that is fair and free;
But it springs not from the thoughts of the
glorious past,
As our love, Merrie England, our love for thee,
Our love, Merrie England, for thee.

We've left thee, thou land of the lofty crest,
We've come over the sounding sea;
We've made our homes in the youthful West,
But our hearts are still with thee.
And we thank our God that the fair young hand
That ruled us with gentle sway,
In the ancient homes of our Fatherland,
Is over us still to-day.

Oh, we love the land, etc.

And who can forget the thrill that pass'd
From Cape Breton's rocky caves,
Thro' city and clearing, and forest vast,
To the far Lake Huron's waves.
When our Prince from the Fatherland set sail
To this land of the setting sun,
And the West with a burning heart did hail
Victoria and Albert's son.

Oh, we love the land where our lot is cast!
'Tis a land that is fair and free;
And we pray that the bond may forever last
That unites us, Old England, to thee.

Ah, they are all gone, the Prince the last to pass
away and a new generation has come, a new King to
rule over a new and greater Canada. And England,
Old England, may she long be Merrie England. She
is changed, the old race of yeomen whose limbs were
made in England have been swarming out to other
lands, while alien people have swarmed in and
crowded the towns. The yeomen have almost gone, but
determined efforts are being put forth to hold the
remnant and the County Councils have bought 60,000

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Brutality.

Edmund Burke in his splendid "Vindication of Natural Society" thus declaims against its opposite:—"In this kind of government human nature is not only abused and insulted, but it is actually degraded, and sunk into a species of brutality." It must be confessed that though Christianity for some nineteen hundred years has shed its divine and beneficent light upon this world of ours there is still a deplorable amount of brutality in communities which are all too prone to boast of their Christian civilization. A common and essentially degrading form of this vice is that which has passed into a phrase—"Cruelty to animals." Surely the time has come when the law and its officers should come to the rescue of that noble and most useful animal, the horse, and protect the helpless and suffering beast from cruel and vicious drivers. A humane writer has recently said that:—"Every hour of the day, no matter whether the weather be hot or cold, one can see foaming, panting horses being lashed by brutal fools of drivers (more fools than brutes), and their jaws tugged and sawed in a manner that should rouse the indignation of the humane. I have spoken to many owners and drivers of horses in Canada and they frankly admitted that the horse had a bad time in this country. 'We can get another when this one is done,' I have often been answered. Now, is not that a brutal reply from a man who considered himself a civilized being? Of course, Canadians want to hurry to their goal, but should they not consider the 'hell of pain' they inflict on the brute creation in the process?" We boast of our "British Fair Play." Well, let the Canadian public begin to show it by legislation, by public protest, and legal interference in aid of one of man's most useful, valued, yet helpless, servants—the horse.

King Hezekiah's Sign.

In the early part of this year there was an interesting correspondence on this subject which vouched for the prolongation of King Hezekiah's life for fifteen years as recorded in the twentieth chapter of II. Kings and the thirty-eighth chapter of Isaiah:—"This sign shalt thou have of the Lord that the Lord will do the thing that He hath spoken, Shall the shadow go forward ten degrees or go back ten degrees?" And Hezekiah answered:—"It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees." And Isaiah the prophet cried unto the Lord and He brought the shadow ten degrees backward by which it had gone down in the dial of Ahaz. A number of letters published resolved themselves into two theories, the first propounded by Major F. A. Mahan and followed by C. S. Harris and others, explaining how sun dials could be constructed on which the shadow would retrograde twice daily about the time of the solstice. Such an explanation does not meet an isolated case, on a dial where apparently such a phenomenon never occurred either before or after. A more probable one was given by "a traveller" and by C. R. Haines, who, in his letter said:—"Somewhere about the year 1883 an observer at Southampton described how the shadow was thrown back on his dial. On this occasion, owing to a peculiar state of the atmosphere, there were two parhelia, one on either side of the sun. The clouds swept over the real sun and one of the parhelia, leaving the other with sufficient light to cast a shadow, backward in this case. This perfectly natural explanation was admitted by the late Mr. R. A. Proctor as satisfying the condition." All through both Testaments occur instances of a seeking after a sign of the fulfilment of prophecy.

Neglect of Church.

He who neglects his church is exerting a bad influence on himself and others about him. Dean Craik has truly said that:—"The man who neglects observance of Sunday by worship in church not only neglects

the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God. The man who gives up habitually and deliberately these elements of religion for either work or recreation will, beyond all doubt, ultimately give up religion itself. He who neglects the public worship of God on the Lord's Day, especially the Holy Communion, may retain outward respectability, may retain his place in social life, but there is nothing in God's Word to indicate that he will escape the condemnation of an unfaithful and disobedient servant. 'Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you.' It is so easy, when one begins to relax their reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning." The trouble is that too many people are content with a religion of form and fashion—little thinking of the dishonour they offer to God and the dark stain they put upon their own character.

The Great Sphinx.

It is interesting to read the varying opinions drawn by investigators from data upon or about the great monuments of antiquity. A writer in the last number of the "American Antiquarian" refers to the change of view as to the correct interpretation of a hieroglyphic memorial stele, discovered by Mariette near the southernmost of the three small pyramids, which stand to the east of that of Cheops at Gizeh. This hieroglyphic is known as the "Stele of the Daughter of Cheops." This text the writer says was supposed to show that the Sphinx was an older monument than those erected by the pyramid builders. "Egyptologists have, however," he says, "detected that it gives us a late text of the 21st, or, perhaps, 26th dynasty, and is chiefly a record of restoring damages done to the Sphinx by the lapse of time, and also by a great hurricane, especially referring to the making good of injuries to the head-dress of the statue."

Marriage and Divorce.

An able and scholarly article on this subject may be found in a recent number of the "Bible Student and Teacher" from the pen of Dr. Randolph H. McKim, Chairman of the Episcopal Church of the United States. At a time when some men who hold prominent positions in seats of learning are attempting to lead others into conclusions that are speculative and unorthodox it is peculiarly fitting that the scholarly author of "The Problem of the Pentateuch" should strengthen the faith and deepen the knowledge of religious people by this able paper on "Our Lord's Teaching on Marriage and Divorce."

Our Clergy in Edinburgh.

We are indebted to the "Scottish Chronicle" for a long and enthusiastic notice of two of our clergy in Edinburgh at a time when there was a great pressure on its space to record the meetings of the World's Missionary Conference. It said in part:—

"There were splendid congregations last Sunday, the special preacher in the morning being the Ven. Archdeacon Cody, LL.D., of Toronto, and in the evening the Right Rev. Dr. Ingham, formerly Bishop of Sierra Leone, and now the home secretary of the Church Missionary Society.

"Archdeacon Cody is one of the most prominent of Canadian Churchmen, and is rector of one of the largest churches in Toronto, which, however, is too small to accommodate the members of the congregation, and is being enlarged, so that when it is completed it will have seatings for over 2,000. He is comparatively young, and has already refused two colonial bishoprics. In a sermon that was an ideal combination of intellect and heart on the words 'The Son of Man is come to seek and to save that which was lost,' he contrasted the religions of the East and the West. Christianity differed from other religions with its glorious conception of a descending God, as seen in the Incarnation by which mankind could ascend. The mission of Christ was to save, and when the lost were found they could not rest until the Christian ideal of 'saved for service' showed

itself in activity in the homeland or in the mission field, for every Christian must be a missionary at home or abroad. The golden words of S. Augustine, 'O Lord, because Thou hast made us for Thyself, our hearts are restless until they rest in Thee,' were true in every age, and the restlessness of heathenism or civilization, the half of twilight religions, the vast and complex problems of the present, could only find their satisfaction in the Son of Man, Who came to seek and to save that which was lost.

"The services were conducted by the rector, Rev. Arthur Gadd, who was a student under Dr. Cody sixteen years ago, when he was the Professor of Greek and Ecclesiastical History at Wycliffe College, Toronto, and to whom it was a particular pleasure to welcome him at S. Vincent. Both preachers expressed their appreciation of the hearty congregational singing. June 19th, 1910, will live as a red-letter day in the annals of the church in Edinburgh, when every church had some distinguished preacher, and not least in that of S. Vincent."

The World Missionary Conference.

We in Canada thank our contemporary for chronicling the fact that we have in Canada some able men. It seems a small thing, but it is a fact that the chairmen or else the vice-chairmen at this meeting were all from the United States, to which country the name of American was reserved and the fact that leading men among them, like Bishop Brent, were Canadians, was carefully ignored. Feeling easier after this grumble we think the following from an article by Canon Dawson admirably sums up the result:—

"On the whole, one cannot but feel that this Conference is to be a factor in the accomplishment of that much-desired, though perhaps still far distant thing, Christian Unity. Of course the differences which separate Christians remain untouched. They are still there, as deep as ever, and as wide as ever. The Conference is making no attempt to deal with them. That is not its province. But it has, so to speak, thrown a bridge, a temporary bridge, over all differences; and across this friendly bridge the people who live on the opposite sides of fixed differences have met and intermingled. And they have found each other companionable. They have tasted the sweets of unity, and found them good. They will seek an early opportunity to build another such bridge so that they may taste them again. Must not the result be that they will begin to ask whether prejudice may not have played as large a part as principle in separating the disciples of Christ; and whether every gulf is quite as deep as it has seemed? And when once Christians in general begin to discuss such questions in a really friendly spirit, apart from prejudice and passion, it is not the Anglican Communion which needs to fear the final result."

SUNDAY OBSERVANCE TO DATE.

We acknowledge with pleasure the regular receipt of the "Lord's Day Advocate," the organ of the "Lord's Day Alliance of Canada." Though of modest and unpretending make-up, it is well edited and always contains a great deal of interesting reading. Its only drawback is its smallness, and its size might be doubled to the great gain of all concerned. The movement in favour of a better observance of the Lord's Day seems to be steadily gaining ground on this continent in certain quarters. Employers of labour are beginning to realize the wastefulness of Sunday work and a great reduction in it is taking place in railroads, factories and public works. In this respect the Sunday is undoubtedly better observed in North America than it was ten or fifteen years ago, and all of this may be fairly credited to the efforts of the Alliance. On the other hand, however, it is everywhere manifest that there has been an enormous increase in Sunday pleasuring during the same period. Thousands of people are now systematically secularizing the Lord's Day, who a few years ago would have been scandalized at the thought of deliberately and openly neglecting public worship, often for weeks at a time. For a great deal of this the automobile is directly responsible. People, who would still hesitate to play games on the Lord's Day, find in the automobile a very convenient means of indulg-

July 14, 1910.

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ing the "week end" habit, which, in England and the United States, has proved so disastrous to church-going, and which is now rapidly spreading in this country. The automobile, moreover, is a standing temptation to Sunday outings. It involves no taxing of overworked horses, it combines swiftness and luxury of travel and carries people into localities where they are not personally known and far away from the restraints of censorious neighbours. Again, they encourage the habit of paying Sunday visits to friends who have taken cottages in summer resorts, inaccessible by horse vehicles but easily reached by the vastly swifter automobile. Every summer sees a noticeable increase in this Sunday pleasuring with a corresponding decrease in church attendance. We know churches which during the months of July and August and the early part of September used to be filled from end to end, that are now very slimly attended. The average parson is now beginning to welcome the wet Sunday in summer, when people, unable to indulge the outing habit, come out to church for want of something better to do, and he is learning to dread the fine Sunday in summer as a counter attraction that is generally fatal to a good attendance. Now, this is a state of things that is by no means wholly blameworthy. The extent to which recreation can be lawfully indulged in on the Lord's Day is a subject regarding which we would be the last to lay down hard and fast rules. There are no doubt many forms of recreation, innocent and lawful in themselves, that grate upon one's susceptibilities, because contrary to the old established custom and teaching, but which, when impartially considered, do not transgress any fundamental New Testament principle as to the keeping of the "first day of the week," nor for the matter of that any Old Testament principle. The prohibitions of the Old Testament as to the profanation of the Sabbath, stern and uncompromising as they were, did not, it is plain, extend to innocent enjoyment. Some Sunday recreations, so called, again are wrong in any connection. But as regards recreation in the true sense of the term we feel that great latitude may be allowed, with one cardinal exception, so long as they do not interfere with the duty of public worship. The first hours of the day most undoubtedly belong to God. Recreation which ignores this and turns the whole day into one of pure self-indulgence or sloth, unrelieved by a single religious duty becomes demoralizing and sinful and can have only one result, practical heathenism. Under present conditions we fear there is a great danger of large numbers of people, not actively ill-disposed to religion, lapsing into this state, and the danger is especially strong in the case of children who insensibly grow up to regard the day as having no other claim upon them but that of self-indulgence. Now Sunday recreation has come to stay, and no amount of denunciation will avail to restore the austere conditions of by-gone but not very remote times, for the "Puritan Sabbath" is comparatively modern, and the present state of things is only a harking back to what in one respect obtained in Elizabethan and early Stuart days. Our forefathers in those times combined public worship with innocent recreation, and the Roman Catholics do so to-day. The remedy for the present evils of decreased and decreasing church attendance is, therefore, the frank and sympathetic recognition of these changed conditions, coupled with uncompromising insistence on the duty of public worship, and the provision in some cases of special services during the "holiday season." Sweeping denunciation of all Sunday recreation, as being sinful in itself, only aggravates the evil. It hardens people and makes them ashamed of trying to combine the two things. The Church we are persuaded would regain, and more than regain, lost ground, if the fact could be made clear that reasonable and innocent Sunday recreation is ennobled and consecrated by the due discharge of religious duties. In this way only will the lost balance be restored.

Love without religion is the plucked rose. Religion without love—there is no such thing. Religion is the bush that bears all the roses; for religion is the natural condition of man in relation to the eternal facts, that is the truths of his being. To live is to love; there is no life but love.

CANADIAN CHURCHMAN.

BRITISH IMMIGRATION.

Our revised up-to-date immigration regulations, it requires no reading between the lines to see, are not by any means working smoothly; they have already produced a full crop of hardships, injustices and anomalies. Protests from all quarters continue to multiply, and it is hard to see how the Government can escape the necessity of making some modification in, at all events, the clause which provides that no one shall be admitted into the country unless he is in possession of at least \$25, and a ticket to his destination, or, on the other hand, is an agricultural labourer or domestic servant. Our views on the subject of immigration, i.e., British immigration, are exceedingly liberal, and to some, no doubt, would appear reprehensibly lax. All bars against British immigration, except in the case, say, of the hopelessly infirm, diseased and criminal, should, in our opinion, be removed. The country has been peopled and built up on this principle of the practically indiscriminate admission of Britishers, and many of them, to our own certain knowledge, of very unpromising antecedents. Take the magnificent Province of Ontario. It was created by the unassorted, unsifted and freely admitted inhabitants of the British Isles. As a race the inhabitants of the Banner Province will hold their own in comparison with any other Anglo-Saxon strain, and probably more than do so with the average "outsider." To anyone who knew, as we have done, many of the original settlers of Ontario, the fact has been made plain that large numbers of them were, so far as their personal qualifications went, anything but ideal settlers. And yet look what they have accomplished, and the splendid stock of citizens they have been the progenitors of. Thousands and tens of thousands of exactly the same class of people whom our Government is now sternly excluding came into the country and helped to make it what it is to-day and left behind them worthy representatives. A very large percentage of the pioneers who felled the forests of Ontario and cleared the land were townsmen, numbers were "assisted" and landed almost penniless in the country. And there is this about the British immigrant, however personally undesirable; he comes of good stock. His children at all events always "make good." There is no intermediate generation, half foreign and half native. In all the essentials the Britisher is a ready-made Canadian citizen. One wonders where the Dominion would have stood to-day had some such restrictions been enforced say, thirty years ago. As a matter of fact, have there been any perceptible evil results, i.e., on any scale to justify special legislation, from the unrestricted British immigration of the past twenty-five or thirty years. Individual cases here and there no doubt have occurred of immigrants who have needed help during some of the winter months, and in some of the larger centres perhaps it has temporarily gone a little further than this. But after all, what has the country lost by these cases of temporary destitution? All these people have eventually got "shaken down." How often have they become permanent burdens on the rates. And their children have become thoroughly Canadianized. To any patriotic Briton, to whom the ascendancy of our race in this Dominion is a matter of grave and pressing importance, this question

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of British immigration is a very vital one. The country is now receiving a vast influx of alien and semi-alien races, for the American immigrants are largely, we understand, of non-English speaking stocks. Never at any period in our history have we faced a more critical condition of affairs. British supremacy, if not already actually challenged, cannot remain long undisputed. It is only a question of time when the non-British element will predominate unless some special encouragement is given to our own people to settle in the country. We do not deny that there are some dangers in a liberal immigration policy. But chances must needs be taken in all cases of this kind, and this we contend is one which specially justifies the running of some risks. It is better that we should admit a small percentage of British undesirables and maintain the present balance of things, than that Canada should become in blood, if not in language, preponderantly non-British. Viewed from this standpoint, which we believe is still that of the majority of Canadians, the present immigration restrictions, as applied to British immigrants, are, we believe, not in the interests of Canada.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

From time to time we read in the public press what appears to be authentic accounts of brutal and persistent persecutions of the Jews in Russia. These outbursts of hatred and malevolence appear to be in some cases official or semi-official in their origin or inspiration. At all events the perpetrators of these cowardly crimes are rarely if ever brought to justice, and colour is given to the suspicion that the governing forces in Russia are not merely neutral in the premises but more than sympathetic with these acts of lawless persecution. If these reports be authentic the situation in Russia is worthy of serious consideration from more than one point of view. A Christian country, ministered to by an important branch of the Church Catholic, pursuing such un-Christian methods in dealing with non-Christian citizens presents some food for thought on the part of Christians throughout the world. What "Spectator" specially wants his readers to think about is the relationship which is supposed to exist between the Anglican Church and the Greek or Eastern Church, the established church in Russia. What is this church with its creeds and sacraments and orders and all the heritage that appertains to Catholic fullness doing to realize Christian ideals in Russia? What is it doing to put a stop to the persecution of fellow citizens who have after all some right to the enjoyment of life even in Russia? Where are the prophets uplifting their voices against tyranny and crime on the part of the State, whose spiritual advisers they are? Has this ancient church lost its bearings and forgotten the first principles which its Master and Founder maintained with His life? Has the Anglican Church nothing to say to a sister church, with whom we claim communion, on the more worthy part which it should play in the spiritual life of a nation? On what is "communion" really based, after all—the reciting of the same creed, the possession of the same ministry, all more or less technical relationships, or is it the possession of a common spirit, the pursuit of common ideals, and the rendering of a common service to mankind? Real, vital communion can only be had with those who are united in the expression of the life of a common Master, and the realization of a common purpose. After all, what does this so-called communion between the Anglican and Greek Church mean? Does the Greek Church recognize Anglican orders? A few years ago the Russian Greek Archbishop of New York reordained an Anglican priest who entered the ministry of his church. At all events if there is any claim of communion on our part we ought to insist upon something more than the possession of a common ministry. The Greek Church ought to be called to a sense of its responsibility in the spiritual guidance of the nation wherein it occupies such an intimate relationship with the governing forces.

It is rather difficult to know just what to do during the excessive heat of summer in regard to church services. To call people into an excessively warm

building and go through the service in full is likely to create a prejudice against summer church-going. To shorten the service and preach languid sermons is to create the impression that after all church-going is not so important. Nature seems to demand the abbreviation of our public worship in summer, and yet one realizes that our people will endure more in the quest of pleasure on those self-same hot Sundays. The occasion would seem to call for our best sermons and yet our mental and physical condition is such that our ideal in this direction cannot be realized. It is a time, however, when the powers of darkness are by no means inactive and hence the church cannot well rest upon its oars. All must rejoice when the listless days of summer are over and the thrill and excitement of a new season's activity is upon us. In the meantime we may have to get nearer to our people in simpler and more intimate communion in our conversation and utterance and what seemed to be less effective work may in reality be the most fruitful in all the year.

It would be a great blessing if something could be done to stop the wanton and whimsical manipulation of stocks. At a time when the country is enjoying exceptional prosperity, when our factories are operating to their capacity, when commerce is expanding with an inflow of population, stock manipulators set all sorts of scare tales afloat to "bear" the market and thus reap a harvest. It must be remembered that there is a class of man who makes his money not by buying at a low price and waiting until prices advance and then selling, but first selling stock that he does not possess, and selling it in large quantities so as to start a downward movement and then when prices are low he buys and replaces the stock he has borrowed. This is selling "short" and "cornering." To make this scheme successful he has to frighten the public by scare stories about crop failures, about adverse legislation, about exportation of gold and a dozen other things which are effective for the moment. Now all this is done when our industries are booming. But if this is carried on far enough it will eventually beget the conditions of want of confidence, of reduced investments and eventually commercial inactivity. In the interests, therefore, of the commercial and agricultural world as well as of those who have stock interests this type of brigand and malefactor should be stopped. We understand that President Taft is considering ways and means to meet this situation and it is certainly in his country where this type of business has been developed most perniciously. Canada needs, however, to be awake, for we have apt scholars here.

"Spectator."

HOLY ORDERS.

In several recent issues of the Church papers I see that there are certain articles referring to the validity of non-Episcopal ordinations, and that certain Bishops and other clergy are quoted as recognizing them as valid. In this matter, as in all other matters, we must not take what individuals say in preference to "the Voice of the Organic Body." If "Episcopacy is only a very ancient form of Church government," and not necessary to the "being of the Church," it ought to be abolished; for many non-Episcopal Churches are doing splendid work for the welfare of society and religion if that is sufficient evidence for the validity of their ordinations.

I think it would be impossible for any man to prove that the Church of England ever admitted non-Episcopal ministers to officiate in her Churches. If any man can prove the contrary he ought to produce or refer to the "official documents" and not to personal opinions. It is true that ever since the Reformation men have been found in the Anglican Church who believe that non-Episcopal ordination valid, but they were not the Church. In support of their claims some moderns are always referring to Bishop Lightfoot, but he says that all his investigations vindicate the Preface to the Ordinal; and the Ordinal is the law of the Church in regard to ordinations. It is true that before the last revision of the English Ordinal there was very little difference in the actual words of ordination, "Receive the Holy Ghost," etc., but after that time, for the office of a Priest or Bishop, were added; not in answer to Roman cavils, but to show to the Puritans and others what was always the purport, nature and intention of Holy Orders in the Church of England. We know that whatever irregularities existed in England during the "dreadful reign of the Commonwealth," there is no law of the Church of England declaring that any but those having Episcopal ordination can be taken as lawful Bishops, Priests or Deacons, or allowed to execute any ministerial functions. This is the law of

the Church of England and of the (Protestant Episcopal) Church of the United States of America. The Church of the Anglican Communion does not condemn non-Episcopal bodies. She simply refuses to acknowledge the validity of their ministry. I do not think anyone can prove from official documents that any historic branch of the Church Universal has ever accepted as valid any ordinations except those performed by a Bishop; and the Church of England has always made the clear distinction of Order between Bishops and Priests or Presbyters, as can be seen in her "authorized standards of authority."

A great deal has been said about "the good work" of non-Episcopal ministers which was looked upon as sufficient evidence of their possession of the "graces of the Holy Spirit" and therefore a "valid ordination." Suppose some good men and women were bound together to do some "good work" of a Christian character, would that make them properly ordained ministers of the Gospel? Does goodness make a man a Free Mason or an Odd Fellow? The great ability of ex-President Roosevelt does not make him Chief Justice of the United States or Moderator of the Presbyterian Church, or Presiding Bishop of the Church in the United States, etc., etc.

Although the Church of England or the Church in this country has never officially admitted the validity of non-Episcopal ordination, yet there are some who still persist in urging certain reasons to prove the contrary, because certain non-Episcopal ministers have intruded or intruded themselves into the Church of England at certain times in her history. Let me collate a few cases, and, I think, all others hinge on them.

It is said that "Dr. Bancroft, chaplain to Abp. Whitgift [first] divided off the Bishops from the body of the Presbyters and advanced them into a superior order by 'divine right,' in a sermon at St. Paul's Cross, January 1, 1588." I do not think that he or any other person has power to create any new order of ministers in the Church; and those who know what the Prayer Book teaches, know that this cannot be true; but all may not know that, in the sermon of Dr. Bancroft, there is not a word on the subject.

It is also said that "those who had been ordained in foreign churches, in the reign of Mary, were admitted in Elizabeth's reign to their ministerial offices and charges; and to legalize this an Act of Parliament was passed, the thirteenth Elizabeth, allowing of ordination of Presbyter without a Bishop." If any were admitted they must have had Episcopal Orders; but "no such Act was ever passed by the British Parliament." An Act of Parliament could not make ministers of the Church of God. It is true that an Act was passed to reform certain disorders touching the Ministers of the Church of England. The first part of it refers to ministers below the degree of Bishop, who were ordained by any other form than the Ordinal of 1549, should subscribe to the articles, etc., etc., prescribed by law or be deprived of office. They had to sign the Preface to the Ordinal. The second part declares that ministers who teach or preach anything contrary to these shall be deprived; and there is not a word in the Act about ordination by Presbytery, Synod, Conference, Congregation, etc., etc., or ordination by pious and godly women.

We also hear "that Abp. Grindal commissioned a Presbyterian minister to preach in his Diocese." This is true; but this case of itself proves that the Church of England did not accept his ordination, for if she had there would have been no need of a commission from the Archbishop of Canterbury. We learn from Strype's "Life of Grindal" that for this very act of commission and other irregularities the Archbishop was suspended.

Sometimes we hear of another plea "that ministers from abroad, who had received only Presbyterian ordination, were received in their ecclesiastical character by the Reformers of the Church of England without any reordination. These lists usually include the names of Calvin, Knox, Fagius, Bucer, Tremellius, Peter Martyr, Oehinus, Travers, Whittingham, John A. Larco." There may be others, but there seems to be no record of them.

As Calvin never visited England, he could not have been admitted to officiate; and as he never was in Priest's Orders, according to Beza's "Life of Calvin," he could not have been acknowledged as a minister of the Church of Christ, although he may have been in Deacon's Orders and so we learn that the "Father of Presbyterianism" was probably never ordained to any Order or Office in the Church; although he ruled the Presbyterians of Geneva with great authority.

Knox had Episcopal ordination before becoming a Reformer, and was therefore like the other Reformers who had Episcopal Orders; and although he declined the Bishopric of Carlisle in a certain period of his life, and for certain reasons, yet he had his sons, who took orders, and were ordained in the Church of England.

Very little is known of Fagius, as he died very soon after he arrived in England; but Bucer, Tremellius and Martyr had Episcopal Orders before they became Reformers; and Oehinus was at one time "Father of Presbyterianism" to Pope Paul III. and there need be no doubt about his Episcopal ordination.

It is not necessary to say very much about Travers and Whittingham, except that the former was "sil-

enced by Archbishop Whitgift, and ultimately removed by means of the High Commission Court, as unqualified for ministering in the Church of England from want of Episcopal ordination"; and Whittingham seems to have had merely what is termed among the Dissenters, a call, from the English refugees at Geneva, and to have been set apart for the ministry by some of them, not in orders, in a private house. A solemn adjudication of this case was precluded by his death; but Archbishop Whitgift declared soon after that he would have been deprived, had he lived, without "especial grace and dispensation." He may have had the "graces of the Spirit," but he had not "Episcopal consecration or ordination," and therefore was not qualified to minister lawfully in the Church of England.

In regard to John A. Larco we know that he was never received as a clergyman in the Church of England. It is true "that King Edward and Archbishop Cranmer issued a commission authorizing him and four other foreigners to preach to their countrymen in certain chapels erected for them." In the crypt of Canterbury Cathedral there is still a chapel for the Huguenots. It is one of the "peculiar customs."

We come now to a different kind of history. In the year 1610 Spottiswood, Lamb and Hamilton were ordained and consecrated Bishops of the Church of Scotland by the Bishop of London, Ely, Rochester and Worcester of the Church of England, and therefore, some people say that the Church of England by this act acknowledged Presbyterian ordination, for these Bishops before their ordination and consecration were only Presbyterian ministers. We must remember that "the greater always include the lesser," and that in the early days of Christianity laymen were sometimes elected to the Bishopric and were ordained and consecrated to the Episcopal Order and Office without passing through the intermediate Orders.

As I do not belong to any "school," I have not compiled these remarks for controversial purposes, or in the interest of any "party," but simply to show that the Church of England and the Protestant Episcopal Church in the United States of America have never officially admitted the validity of non-Episcopal ordination at any time in their long history—notwithstanding what some people may think or say about "ministry," "priesthood," "sacraments," the "being" or "well being" of the Church of God. And as over two-thirds of the Christian world to-day have the "Episcopal Form of Church Government" we may reasonably say in the language of Bishop Lightfoot that "the threefold ministry can be traced to Apostolic direction; and short of an express statement we can possess no better assurance of a Divine appointment, or at least a Divine sanction"; and "that the institution of the Episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dis severed from the name of St. John"; and also that "the result of his investigation into the origin of the Christian Ministry has been a confirmation of the Statement in the Ordinal, but he was anxious not to overstate the evidence in any case."

I will now conclude by making a few extracts from an ordination sermon of Bishop McIlwaine, preacher at Gamber, O., in 1839. He says "that it is the doctrine of our Church that the line of succession has been through a ministry consisting of three Orders, and through the highest Order of the three, the Bishops of the Church, needs no illustration." "From this declaration [in the Ordinal] it is clearly the doctrine of the Church that not only ancient authors, but Holy Scripture, teach the Apostolic origin of an Episcopal Ministry in the three Orders." "That Episcopacy is the only form of Church Order contained in the Scriptures, and manifest from ancient authors; and consequently, whether a Church should now be Episcopal or not, is a question not to be settled upon considerations of mere expediency, but of deference to the model of the Primitive Church, as it was constituted by the Apostles under the guidance of inspiration; so that no one ought to be accounted a lawful Minister in the Church, nor suffered to execute any functions of the Ministry, unless he hath Episcopal ordination." I may add an extract from a sermon preached in 1843 by Bishop Lee, of Delaware, a "Low Churchman" like Bishop McIlwaine, in which he says that "in holding to a Ministry of three orders: Bishops, Presbyters and Deacons, to the first of whom alone is committed the power of ordaining men to the sacred office; in maintaining the succession of this Ministry from the Apostles downwards, and in believing it a matter of conscience to recognize those only who are thus ordained as our pastors, we are only acting upon the opinion—the unanimous opinion—of the Christian Church for the first fifteen hundred years of its existence. We agree with the great majority of those who call themselves Christians throughout the world to-day. It is not, therefore, a new or strange doctrine."

Although these distinguished "Low Church" Bishops do not, in the above extracts, use strong "scholastic" language like some pronounced High Churchmen, yet it is very different from that of some pronounced Low Churchmen in regard to the Nature and Contents of Holy Orders in the Anglican Church. They did not think that "the possession of the graces of the Spirit," and "doing good Christian

made a man a true minister of the Gospel without ordination by lawful authority, as it is expressed in the sober and careful language of the Ordinal in the Book of Common Prayer.

It is true that Bishops McIlwaine, Lee and Lightfoot have not given any elaborate, detailed, definition about the Ministry—although Lightfoot's Essay has caused "considerable misapprehension, because not properly understood and taken in connection with his other writings." I have not quoted any "High" Churchman, as we all know their opinion on this subject. But we must not take "the opinion of individuals," or "the academic explanations of schools" in preference to the deliberate statement of "the Voice of the Church" as expressed in her authorized documents.

It is very evident that we have "schools of thought" in the Church on "Doctrine, Discipline and Worship," and it is not difficult to determine which of them are most agreeable to the teaching and practice of the Church, as long as we have the Prayer Book as "the Standard of Authority." And although the divided state of Christendom is a great hindrance to the spread of the Gospel and many are perplexed about the conflicting contradictory interpretation of the Word of God, yet to those who take a comprehensive view of the progress of Christianity, even these more lasting obscurations of the truth will present no serious difficulty. They will not suffer themselves to be blinded thereby to the true nobility of Ecclesiastical History; they will not fail to see that even in the seasons of her deepest degradation, the Church was still the regenerator of society, the upholder of right principle against selfish interest, the visible witness of the Invisible God; they will thankfully confess that, notwithstanding the pride and selfishness and dishonour of individual rulers, notwithstanding the imperfections and errors of special institutions and developments. Yet in her continuous history from the beginning the Divine promise has been signally realized that Jesus Christ is with the Church always, even unto the end of the world. I again remark that I have not compiled the above for controversy.

Stuart Crockett.

A MISSIONARY CHRONICLE—THE MIGRATION OF DAN.

By Archdeacon Renison.

I.

Canada is the most interesting country in the world to-day. We admit it ourselves. The great dynastic difference between the country to-day and ten years ago is not told by the increased Budget, the swelling population, the vaster wheat fields or the philogenitiveness of our cattle. The young country has seen a vision. There comes before the eyes of the average Canadian from the Straits of Belle Isle to Queen Charlotte's Sound. The picture of a new nation destined to take her place in the history of the world. The Browns, the McTavishes, the Jensens, the Reillys, the Ivanovicks, are all agreed that the coming Canadian is to be the greatest human dynamo the world has ever seen.

The Anglican Diocese of Moosonee comprises the vast hinterland of Ontario and Quebec an area twice as large as Great Britain, which was until very recently only a concrete reality to the Hudson Bay Company. The pioneers of the Geological and Dominion Surveys and the missionaries. To the average Torontonian North Bay was the ultima thule—beyond none ventured save certain summer tourists who penetrated to Hudson Bay, returning to tell of endless spruce forests, muskogs, where dwelt the Cree hunter and mosquitoes of fabulous size. The building of the Temiscamange Railway and later the surveys of the two great transcontinental roads, the Grand Trunk Pacific and Canadian Northern, has opened this district for settlement. Cobalt, Gowganda, Cochrane and Porcupine are now household words. We are witnessing the birth of a new Province of the Empire.

As a minister of Christianity I am naturally interested in the possibilities and responsibilities of empire building. There are on Hudson Bay and in the interior some twenty Missions, mostly to Indians, which have been manned for nearly half a century by a devoted line of true missionaries. The names of Horden, Vincent, Peck, Newnham and Lofthouse will live in the country for some generations to come. Many a lonely missionary in the past who has grown old and grey in ministering to his isolated flock has been cheered by the thought that he was holding an outpost for the Church of God and has dreamed of the day when civilization would reach his doors, when the immigrants from the Old Land would find the Church of their fathers waiting for them in the wilderness. This is the psychological moment. The opportunity will never be repeated on this continent for we are at the northern gate.

This spring I returned from California where I had spent the winter with my father. In order to spend the summer visiting both the Indian Missions and the new towns along the southern frontier of the Diocese, while the Bishop made his annual tour in Hudson Bay. Chapleau, on the Canadian Pacific Railway, was my first halting place. A little railway

town of fifteen hundred people, until quite recently the only white congregation in the Diocese. This is celebrated as the coldest spot in Canada, an honour which is contested by White River, where the thermometer not infrequently touches 60 degrees below zero. The Rector, the Rev. Percy Soanes, is an old college friend of mine, and is one of the finest fellows I ever knew, besides a successful parish priest he is a veritable father to all the Indians in the district. We visited the Indian Reserve on Sunday afternoon to hold an Ojibway service. Jacob Candace, the catechist, a muscular Christian, received us in his Sabbath blacks. He wore a huge collar which encased his thyroid gland like a graveyard fence and which caused him considerable anxiety while he sang. The old Chief Cheesewinnine acted as church warden and took up the collection. He placed the plate upon the table and slowly produced a huge wallet from his hip pocket, carefully selected the proper coin and dropped it in the plate, remarking that he hoped to do better later on. The absolute poise and self-possession of the Indian is very refreshing to the white man who is so often dominated by conventions.

The service was a baptism, followed by a sermon. To me it was very touching to see the little tribe with their rapt faces listening to the Gospel story. It brought them almost all the sweetness and light that comes to their lives. The old men are strong but the young generation are degenerating under the white man's food and manner of life. But can we wonder. It is now fifteen hundred years since our ancestors scratched themselves under the shade of their British oaks. It is too much to expect these people to overtake a handicap of fourteen hundred and fifty years in one generation. As a Christian gentleman I would back the late Chief Bakuchinine against the late King Ethelbert. The undazed hunter of the North in his own element is worth knowing. His hospitality is princely when he has anything. What if he does take a succulent piece of venison between his teeth and saw it off with his hunting knife close to his lips. Richard, the Lion Hearted, did the same. If his wife does not wear stockings neither did Queen Elizabeth. I cannot explain why it is, but I have always had a mysterious feeling that the Indian race is very old. There seems to be no plasticity. Even the instinct to survive is weak. I am convinced that in a very few generations the Red man will be a memory. The magic forests are falling. The silent rivers are singing the white man's music, unsuspected treasures are being dugged where his forefathers' feet have trod. His self-appointed heirs are dividing his inheritance. He is lonely and he is going and the place thereof shall know him no more. The hardy sons of Dan are making their new inheritance. They have no use either for him or his household gods. The problem before us is great and imminent. We must care for the original Canadian. Every instinct of chivalry is stirred by these childlike, picturesque people whom we have robbed of their ideals and environment and who so simply accept the message of Christ. On the other hand the spiritual welfare of the coming nation must be our instant call to service. The most sophisticated sons of old civilizations become little children again when they pitch their tent in a new country. Whether Christianity is to be a vital force in the future history of this continent will be largely decided in the next few years. (To be Continued.)

SUNDAY SCHOOL NEWS.

During the past month four more of the Dioceses have organized their Sunday School work along the lines proposed by the Sunday School Commission, viz., Ottawa, Niagara, Huron and Toronto. This makes 10 out of the 23 Dioceses which are working under similar organization.

The Rev. C. V. Pilcher, M.A., B.D., who recently resigned the office of Field Secretary for the Diocese of Toronto, a position which he filled most effectively, will enter upon his new duties at St. James', Toronto, on the first of August.

The Diocese of Huron is considering the advisability of appointing a Field Secretary to push the Sunday School work there.

His Grace the Archbishop of Ottawa in his charge to the Synod, laid great stress upon the work of the Sunday School and commended the work of the Commission most earnestly to the support of the Church.

Two very interesting Sunday School meetings in connection with the Synods of Niagara and Ontario were held on Wednesday, June 8th, and Thursday, June 9th, respectively. The General Secretary of the Sunday School Commission was present and spoke at both. At the conclusion of the meeting in Kingston a short conference was held, a number of questions relative to Sunday School work being discussed.

The election of the Rev. A. U. DePencier, M.A., to the Bishopric of New Westminster augurs well for the Sunday School work of that Diocese and its neighbour Kootenay, as the Bishop-elect is a keen Sunday School man. He has represented the Diocese of New Westminster on the Sunday School Commission since its creation.

The Rev. E. G. White, of Wingard, Diocese of Saskatchewan, reports a Home Department of fifty members.

The Rural Deaneries of Northumberland and Durham, Diocese of Toronto, and especially the energetic joint secretaries, the Rev. G. Russell MacLean and the Rev. F. L. Barber, are to be congratulated on the Sunday School Convention recently held at Peterborough. The campaign began on Sunday, June 5th, when special sermons were preached in three churches of the city by the Bishop of Toronto, the Archdeacon of Peterborough and Provost Macklem of Trinity College, Toronto. The solid work of the Convention and Summer School was done on the Tuesday, Wednesday and Thursday following, when many aspects of Sunday School work were touched upon. It is noteworthy that over twenty delegates from outside Peterborough helped to swell the numbers of the local teachers—thus refuting the idea that it is impossible for teachers in the country to spare time for attendance at such gatherings.

At the recent meeting of the Ottawa Synod, the Diocesan Sunday School Association, which has been doing successful work for several years, was brought under the Sunday School Commission by adopting the suggested Montreal Canon. A few minor alterations were made, as the result of local experience. The seven clerical and seven lay delegates on the Executive Committee will be chosen by the Bishop, as well as Synod. The Executive Committee will be called together as soon as completed, and will follow up the seven other Sunday School workers outside of the subject of Teacher Training on which the previous association was engaged.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

A History of the Early Days of the Church in Nova Scotia.—A special feature of the coming bicentenary celebration of September, which will be specially welcomed by those interested in our church history, will be the publication in book form of Bicentenary Sketches and the Early Days of the Church in Nova Scotia, by Rev. C. W. Vernon, the editor of Church Work, and the General Organizing Secretary of the coming celebration and congress. The book is to be profusely illustrated with cuts of Annapolis Royal, Halifax and its churches in the olden days, the various bishops of Nova Scotia, All Saints' Cathedral, King's College, as it was and is, various worthies of the early days in Church and State, some of Nova Scotia's historic communion plate. The Bishop of Nova Scotia contributed the following preface to the book: "I hoped, when the work in connection with the bicentenary celebration begun, that one outcome of a permanent nature would be some authentic and readable history of the early days of the Church in Nova Scotia. This book will, I think, cause my hope to be realized. The series of articles which have been appearing from time to time in the daily papers, giving sketches of the Church's history in different parts of the Province of Nova Scotia, are too valuable to be lost, and I am glad they have been gathered and woven into this book. Mr. Vernon's ability, learning and industry are sufficient warrant for the fulness and accuracy of the facts referred to, and I am quite sure the whole book will be one that must be in every library. The history of the development of the Church in Nova Scotia is one of the most interesting and romantic in the world. Mr. Vernon's book will astonish many, assist the student, and delight every reader."

An Interesting Congress Visitor.—One of the visitors from the United States at the forthcoming bicentenary celebration will be the Rev. Joseph M. McComas, M.A., rector of "Saint Anne's Parish in Anne Arundel County," Annapolis, Maryland, who will be present during the Congress, and at the special commemoration services at Annapolis Royal, when he will bear greetings from St. Anne's, Annapolis, Md. His church dates from 1692, when the parish of Saint Anne was set off by Act of the General Assembly of Maryland. Three years later a handsome communion service of silver was presented to the parish by King William III. In 1699 the first parish church was built. The governor of the colony at this time was Col. Francis Nicholson, who afterwards led the expedition for the capture of Port Royal (now Annapolis Royal), N.S., in 1710, and he had much to do with the establishment of the new parish and the erection of its church, and the founding of King William's School (now St. John's College). In 1782 a new church was erected on the site of the old building. This provided a suitable place of worship until 1859, when the present and larger structure

was erected. This parish has most interesting parish records, and also several interesting Bibles and prayer books in its keeping, notably, the Hammond Bible, presented to the church in 1707, and the Dorsey Bible and prayer book, which have belonged to the parish since 1762. Rev. Joseph M. McComas, who has been rector of St. Anne's, Annapolis, since 1899, is a graduate of the General Theological Seminary, and of Dickinson College, Carlisle, Penn. He was ordained to the priesthood in 1896, and in addition to holding several important positions in the diocese of Maryland, is the author of "Letters of Travel from the Levant," and "A Maryland Minister Abroad."

QUEBEC.

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

Quebec.—Our readers will be pleased to hear that the Lord Bishop who, accompanied by Mrs. and Miss Dunn, sailed for the Old Land on May 27th in quest of restored health, had a passage in every sense delightful and restful. The spacious temporary residence secured for his Lordship at Westgate-on-Sea on the south-east coast of England, is described as charming of situation, and the sea air there most invigorating. His Lordship is enjoying the quiet and the rest as much as it is possible for one of his nature to enjoy anywhere comparative inactivity.

Lennoxville.—The organized work of the Sunday School in the Diocese of Quebec, under the management of the Sunday School Institute, is making progress, and something more is being done each year. For the first time, a course of six lectures on "Sunday School Work," was given to the students of Bishop's College, here, and an examination paper was set for the June examinations. "Butler's Manual of Methods" has also been adopted as the text-book for the future. Three Sunday School conferences have been held this summer in the Eastern Townships. At Windsor Mills a conference took place on May the 26th. Under the direction of the energetic incumbent, the Rev. J. F. Belford, a well-arranged programme was prepared. The Rev. C. K. Eardley Wilmot gave an excellent paper on "The Sunday School teacher, what he should aim at becoming, and how he should fit himself for the work." One of the teachers of the Model School, brought in a class of children and gave a model lesson on "St. John the Baptist." In the afternoon the Rev. F. G. LeGallais gave a paper on "The Problem of the Small Sunday School." The Rev. Rural Dean Robertson, the Secretary of the Institute, read a paper on "The Duty of Parents to the Sunday School." All of the papers were followed by practical discussions. In the evening a well-attended service was held in St. George's Church. The surplised choir under the able leadership of Mr. Baker, the honorary organist rendered the service very well, indeed, and an address was given by the Institute Secretary on "The Place of the Sunday School in the Church's System." The General Secretary of the Sunday School Commission, the Rev. R. A. Hiltz, M.A., was good enough to give three days of his time to the Diocese of Quebec. On Sunday, July 3rd, he spent the day at Sherbrooke, the most important centre of Church work in the Townships, and gave both sermons and addresses in church and Sunday Schools, on various aspects of his important work. On the following day, July 4th, Mr. Hiltz went to Richmond, and spent the day at a Sunday School Conference held in St. Anne's Church. Addresses were given by Mr. Hiltz and others, and there was organized a branch of the Diocesan Institute for the Rural Deanery of Richmond, with superintendents for the departments of "Teacher Training," "Home Department," and "Font Roll." On July 5th, the General Secretary went to another conference at Bury, P.Q., for the Rural Deanery of Cookshire. The Rev. C. L. Lewis greeted us with a hearty welcome, and a good number of teachers were present from surrounding parishes. The Rev. I. N. Kerr, M.A., of Marleton, read a paper on "The Art of Teaching as Applied to Sunday School Work." Most excellent and practical it was, and it gave rise to a useful discussion. At 11 a.m. the conference had to adjourn on account of a serious fire at the mills, but it resumed work at 2 p.m. The General Secretary spoke first on "The Benefit of Small Conferences and of Deanery Organization," and then gave an address on "Teacher Training." Rural Dean Robertson gave a paper on "The Teacher." Mr. Hiltz followed by a talk on "Sun-

day School Organization." After discussion this led to the formation of a Deanery Branch of the Sunday School Institute, with officers for the various departments of "Teacher Training," "Home Department," and "Font Roll." The presence of the General Secretary amongst us was most welcome and inspiring, and as noted above, led to good practical results. We hope in the autumn to hold conferences at Sherbrooke and Quebec.

Riviere du Loup, Que.—St. Bartholomew's Church.—This church has just been re-opened for services this summer and has been much beautified by the erection of a memorial window in the east of the chancel. The window is a representation of Christ as the Good Shepherd and is in memory of Mrs. Catherine Bate, of Ottawa, and is the gift of her husband, Sir H. N. Bate.

Anglican Hall, Notre Dame du Portage.—This outstation of Riviere du Loup is this summer being served during July by Rev. W. W. Craig, of Montreal, and during August by Rev. Mr. Horsey, of St. Alban's, Montreal, who are respectively spending these months by the sea.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

Granby.—The nineteenth annual convention of the Sunday School Institute of the Archdeaconry of Bedford was held here on Wednesday and Thursday, 29th and 30th June. The attendance throughout was very good—a marked improvement upon former years. The opening service was held in St. George's Church, on Wednesday evening, when Rev. Canon Longhurst, rector and 2nd vice-president, preached an impressive and timely sermon on the Divinity of Christ as the central truth of Christianity. Thursday morning's early celebration was followed by an interesting session in the parish hall, when a paper on the Sunday School and Missions was read by the Secretary, Rev. E. P. Judge. The paper showed how missions could be taught in connection with the regular lessons from the Bible, Catechism, prayer book and Church history. A brief address by Rev. N. P. Yates, lately labouring in Japan, told of the need of Japanese Christians being firmly established in the faith of Christ as the Son of God, also of the ease with which Japanese children could be gathered into schools by missionaries and taught the knowledge of Christ. A masterly address, by the Rev. A. P. Shatford, of Montreal, followed, his subject being, "How can the Sunday School teacher best promote the success of the October mission?" (a mission to be held simultaneously in all the parishes of the Rural Deaneries of Bedford, Brome and Shefford). The last address of this session was by the General Secretary of the Sunday School Commission, Rev. R. A. Hiltz, M.A., of Toronto, on "Teacher Training—the Intellectual Side." This address, as well as those given by him in the afternoon and evening, were brim full of good points, tellingly expressed. His afternoon address dealt with the spiritual side of Teacher Training, and in the evening he spoke on "The Sunday School Commission." Another speaker was the Rev. Rural Dean Robertson, rector of Cookshire, a leading Sunday School worker of the diocese of Quebec, and lecturer on this subject at Bishop's College. His topic was "The Place of the Sunday School in the Church." He dwelt on the absolute necessity of the Church training the children, the responsibility of the rector for this training, and the duty of the teachers to consider their teaching their first and greatest work, not to be neglected for any other. He urged teaching the young to be workers in the Church. The Rev. Arthur French, M.A., of Montreal, rector of St. John the Evangelist's Church, spoke on "How to train the child to use and appreciate the prayer book." Not forgetting the laws of teaching he urged teaching the child from the Bible why the Church orders the daily office and what it means. The convention was an exceedingly helpful one, and must bring forth good results in our Sunday School life. Next year the Sunday School will meet at Knowlton.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

Mission of Montague.—The work of the Church has been actively pushed forward in this parish during the past four or five weeks. We have the pleasure to record a splendid picnic held under the patronage of the congregation of St. Bede's

Church, in Mr. John Livingstone's grove, on Dominion Day, gross proceeds, about \$180, speaker on platform, Lt.-Col. Baldwin, a most welcome visitor. A most successful social, held at the home of Mrs. John Stewart, president of the Guild of Christ Church, gross proceeds, \$64.95. We have had three donations to the guilds of centrepieces and mats made, which brought in \$57.35. Miss Grace Campbell has most kindly worked a set of altar linen for Christ Church, North Montague, and Mrs. Wesley Kyfoyle is working a set for St. John's Church. A brass altar desk and vases have been placed in St. Bede's, and a hymn board as a memorial of a dear little child that died is to follow. A Belgian lamp of best make has been swung in the chancel of Christ Church, North Montague. Mrs. Radcliffe, president of the guild of St. Bede's, has gathered around her a splendid band of workers, and they wish to make necessary improvements in St. Bede's Church. Bishop-elect de Pencier is well known in this parish. All wish him God's best blessings in his high and holy office of a Bishop in the Church of God.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Toronto.

Toronto.—Bishop Reeve acknowledges with thanks \$1 for Archdeacon Scott, from "R. U.," Fergus.

Oshawa.—"A Retreat" for the clergy will be held at Bishop Bethune College, here, from Tuesday, August 23rd, to Saturday morning, August 27th, 1910. The Right Rev. Bishop Osborne, of Springfield, Ohio, will be the conductor. No charge will be made for accommodation of the clergy attending, but those wishing to contribute will find a box at the door for the purpose. No doubt, many will desire to avail themselves of this opportunity for the upbuilding of the spiritual life, freed from the time of the distractions of parochial work. Those wishing to attend kindly notify either the Rev. C. Ensor Sharpe, 381 Huron Street, or the Rev. W. J. Brain, Wychwood Park, Toronto, as soon as possible.

Etobicoke.—St. George's Church.—On Wednesday evening, the 25th ult., the Bishop paid his first episcopal visit to this parish, when he was greeted by a large congregation. The service was inspiring and devout, the Bishop's address being of a very high order. Twenty-eight candidates were presented by the rector, for the Sacred Rite of Confirmation. This makes 83 confirmed during the last eighteen months, 41 males and 42 females, being 21 per cent. of the church population. A garden fete, under the auspices of above church, was held on the grounds of Mr. Isaac Scott, Lambton Mills, on Wednesday, June 29th. The weather was all that could be desired, and the hundreds of people that attended seemed to appreciate the good things provided, by the labour and generosity of the church members. Captain T. Wallace, M.P., Dr. Godfrey, M.P.P., and Geo. W. Verrall, Esq., gave short addresses, being introduced in felicitous terms by the rector, as chairman. The 48th Highlanders' Band gave a very fine musical evening of varied selections, while the flower girls, the Orientals, the Gipsies, as well as the refreshment, both provided opportunities to satisfy all tastes. This is pronounced the greatest and most successful fete ever held in Etobicoke Township. Over 700 people were present and \$315 the proceeds.

Bobcaygeon.—Christ Church.—On Sunday, July 3rd, the apostolic rite of confirmation was conferred upon 30 candidates by Bishop Reeve, in the above church, at the morning service. The day was brilliantly fine, and the church filled almost to its seating capacity, there being about 250 persons present. The processional hymn, "Onward Christian Soldiers," having been announced, was sung most heartily, led by the vested choir of 24 voices, in which the congregation joined most heartily; the candidates followed the choir, being marshalled by Mr. Ed. Arnbey, church warden, and Mr. Jos. Thurston, sidesman. The rector (Rev. T. Louis Barber), as Bishop's chaplain. The service consisted of Matins, as far as the third collect, with plain song, in which all joined most heartily, congregational singing being a feature of Christ Church. The Bishop addressed the candidates in an inspiring and helpful strain, with his accustomed devotional and forceful manner, leaving upon their minds a sense of obligation to press forward and main-

grove, on about \$180, vin, a most social, held president of s proceeds, ons to the made, which ampbell has n for Christ We-ley Kyl Church. A n placed in memorial of low. A Belwung in the tague. Mrs. St. Bede's did band of ce-sary im- Bishop-elect sh. All wish gh and holy od.

Bishop. Toronto.

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On Sunday, rmination was Bishop Reeve, service. The urch filled al- being about sional hymn, ng been an- led by the the congrega- dates followed Ed. Arnbey, rston, sides- Barber), as sisted of Mat- h plain song, ongregational Church. The an inspiring ned devotional a their minds ard and main-

tain the dignity of their high calling in Christ Jesus. After the confirmation the Bishop, in a few well-chosen words, emphasized some texts of Scripture in support of the historic position of the newly-confirmed, pressing home the central thought of the service and bidding those newly admitted to become workers together with God, after which the service closed in the usual manner, and the recessional hymn, "Saviour, Blessed Saviour." At 3 p.m., at children's service, the Bishop delighted those present with a missionary address, and afterwards, at 6 o'clock, a start was made for St. John's Church, Dunsford, in which a second confirmation service was held, preceded by Evensong, and five candidates were presented in the presence of a good-sized congregation. (This is the third confirmation held in this parish within three years, with a total of 139 candidates.) The Bishop also solemnly dedicated the new organ, purchased by St. John's congregation, to the service of Almighty God, and the use of the church, and in the course of his remarks traced the development of the musical spirit in the public worship of God, and instanced the characteristic growth of Psalmody, and hymns of praise in the several ages of the church, concluding by pleading with all his hearers to use their musical talent to the honour and glory of God, and then closed the dedicatory service in solemn prayer. This brought an arduous day for the Bishop to a fitting close.

Wychood.—St. Michael and All Angels'.—The third annual fete, "Old English Fair," was held in the grounds of Mr. J. Langmuir, on Dominion Day and Saturday. There was a large attendance, and it was a great success, adding a substantial addition to the church building fund, to which the proceeds are to be devoted.

Wycliffe College.—New strength is to be added to the teaching staff by the coming of Rev. Dr. Griffith Thomas, Principal of Wycliffe Hall, Oxford, to take a position upon the staff here. Dr. Thomas visited Canada in the interests of the Bible League last March, and shortly after his return to England a formal invitation was sent to him by the Council of Wycliffe College. Dr. Thomas hopes to reach Toronto by the middle of September and to enter upon his duties at the opening of the term. He will relieve Mr. Cotton of the subject of the Old Testament, allowing the latter to devote more time to Apologetics and Hebrew. Dr. Thomas will also take charge of the department of Ecclesiology, leaving Canon Hague the subject of Liturgics. Two subjects: "The Outlines of Christian Doctrine," and the "English Bible," up to the present taught by Principal O'Meara, will also be in the charge of Dr. Thomas. Mr. Cotton will give more time to the assistance of Principal O'Meara.

Elginton.—St. Clement's.—A special vestry meeting of this church was held in the evening of the 4th inst., and the auditors' reports were received and adopted. Arrangements were made to wipe out \$800 indebtedness, so that the new rector, whoever he may be, will not be fettered. The selection of a new rector was left entirely in the hands of the Bishop, wardens and delegates to the Synod. The following resolution was unanimously passed by a standing vote: "Moved by D. R. Radcliffe, seconded by F. Grundy, and resolved, that whereas our rector since the inception of St. Clement's as a separate parish, has handed in his resignation of the incumbency of our Bishop. Therefore, let it be resolved that the vestry of the parish, in meeting assembled, do place on record their hearty appreciation of his untiring and devoted efforts on behalf of St. Clement's, and be it further resolved that the rector be given leave of absence from this date until the 1st of September next, and be it further resolved that the vestry pray that Almighty God in His great goodness will bless in untold measure Rev. Canon Powell's labours as president of King's College, and that He will bless, guard and keep him in His care Rev. Mr. and Mrs. Powell and family."

NIAGARA.

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

West Flamboro.—The Woman's Guild of Christ Church held a strawberry festival and sale of work, in the Town Hall, Bullock's Corners, on Tuesday evening, June 28th, which was well attended. The entertainment was a success, both socially and financially. The net proceeds, \$66, were given to the church wardens, towards defraying the expenses of the parish.

HURON

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

Henfryn.—St. David's.—A very happy event took place here on Wednesday evening, the 29th ult., when a large number of the congregation assembled in the parish room to say farewell to the Rev. Mr. Westgate, who was removing to St. Thomas, and at the same time to welcome to their midst the Rev. Mr. Ashby. A very suitable address of welcome was given Mr Ashby, by the retiring minister, Mr. Westgate, on behalf of the congregation, to which Mr. Ashby replied very suitably. A short programme was then rendered by the young people, assisted by Mr. Earnest Wheeler on his gramophone. After the programme, the keys were formally handed over by Mr. Westgate, to Mr. Ashby, with a few well-chosen words, to make plain to him, the sacred charge he had received, and what the keys signified. Advantage was taken of the occasion to read an address to Mr. Westgate, and also to present him with a cheque. The address was read by Mr. C. Kerr, and the cheque was presented by Mr. C. Bawtineimer, to which Mr. Westgate very suitably, and feelingly replied. The ladies of the congregation served up a sumptuous repast. The evening was brought to a close by the singing of the National Anthem, and Mr. Westgate pronounced the Benediction, after which every one present took advantage of the gathering to say good bye to Mr. Westgate, and to wish him every success in his new field, and also to make the acquaintance of Mr. Ashby, and all hope he will be as successful in his work as his predecessor.

Chesley.—Col. Sir Henry M. Pellatt paid his first visit to the County of Bruce on the 6th. The occasion was a garden party, under the auspices of Holy Trinity Church, here. Fully one thousand people were present. Sir Henry Pellatt, who was the recipient of a civic address, spoke at length and dwelt on the loyalty of the people to Canada and the Empire. Col. Belcher, of Southampton, also delivered a short address. Both speakers were the guests of the rector, the Rev. F. E. Powell. Mr. C. J. Mickle was chairman.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop, and Primate, Winnipeg.

Church of England Sunday School Association.—The 4th annual conference was held in St. Matthew's schoolhouse, Winnipeg, Tuesday afternoon, June 14th. His Grace the Archbishop presided. There was a large attendance of clergy and teachers. "Our Smaller Schools," was the first topic discussed. Rural Dean Hewitt, Souris, pictured "A Model Sunday School Session." The Rev. S. Fea, Winnipeg, gave an address on "Grading," showing that graded instruction is in harmony with God's Revelation of Himself, and best adapted to spiritual needs of the child at each stage of development. He described fully the S.S. Commission Series of Lessons, and hoped they would be widely used. "How to Increase Attendance," was the subject of two good papers. Mrs. Jas. Lane, Swan River, deprecated too much dependence upon excursions and treats as tending to unsettle attendance. She appealed for kindness and tact; genuine friendship; visiting in the homes; a bright and cheerful school atmosphere; meetings for parents. The teacher's influence is the key to the situation. Mr. G. L. Armstrong, Winnipeg, took up the topic from the boy's standpoint. There should be outside attractions, such as athletic clubs, with friendly competition and membership restricted to regular attendants at Sunday School. Personal touch means a great deal. Inside attractions ought to include a short and responsive service with rousing hymns. The lessons should be thoroughly prepared and given in bright, concise form. Good discipline is a prime requisite. Prayer is a great

help. Rural Dean Johnson, Killarney, in an address on "Bible Class Methods," pointed out that the Co-operative Principle was the method of the Jewish Church, Christ, and the early teachers of the Church. He pleaded for Organized Bible Classes, with officers and committees chosen by themselves. The clergy should put these classes in the very forefront of their work. Scope will be found for varied gifts in a parish. The Bishop of Keewatin strongly advocated the formation of such classes, giving instances of great success along these lines in the Mother Country. In the discussion the teaching matter of the Source Method was recommended, as also the recognition of the pastor's position as the responsible head for the instruction of his people. Bishop Cameron Mann, of North Dakota, then gave an inspiring address on the "Value of the Sunday School," illustrating his remarks by apt anecdotes. In his diocese the Church is weak and poor, there being only 800 Sunday School pupils. Yet this year the scholars gave nearly \$1,100 to missions, and in great measure this sum was raised by self-denial and hard work on the part of the children. A Sunday School banner is given the school in the United States that has the best average of giving each Lent. The Field Secretary then answered a large number of queries, and the proceedings were brought to a close with the pronouncing of the Benediction. The annual meeting of the Association was held in Holy Trinity School House, Winnipeg, Wednesday evening, June 15th. His Grace the Archbishop presided over a large and representative gathering. After opening exercises the Archbishop gave an address showing the value of the Sunday School to Church and country, and urging the teaching of the definite truths of our religion. The reports of the Field Secretary and the Treasurer were then read and adopted. The former showed the following interesting items:—64 parishes visited, or 102 points; 142 sermons and addresses; 59 addresses or lectures to children or young people; 56 teachers' meetings held; 20 conventions, institute or executive committee meetings attended; 342 private interviews on Sunday School Work; 108 letters of information and advice. In addition a large amount of secretarial work, such as circulars, programmes, reports, correspondence. Twenty-one new schools were established with 74 teachers and officers, and 584 pupils. The Sunday School strength of the diocese was shown to be as follows:—171 Sunday Schools—approximate;—teachers and officers, 1,000; pupils, 10,000; font and cradle rolls, members, 853; Bible classes, members, 1,145; thirty parishes have teachers, training classes, or meetings. Offerings, Diocesan Sunday School Fund, \$1,541.20; M.S.C.C., \$1,307.02; other missionary purposes, \$682.62. The report of the Treasurer showed offerings 35 per cent. in excess of the previous years. There was a small debit balance of \$14.75, which was more than met by the offerings of the evening. Ruri-decanal reports read by the respective secretaries revealed encouraging progress all along the line. Election of officers was as follows:—President, the Archbishop; vice-presidents, the Rev. Canon Phair, Dr. H. M. Speechly; secretary, the Rev. W. A. Fyles; treasurer, Mr. Geo. Grisdale, Synod Office. By unanimous votes the Association decided to increase the salary of the Field Secretary by \$200, making it \$1,500 per annum.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince Albert, Sask.

Prince Albert.—Will you kindly publish the following correction of figures concerning the Diocese of Saskatchewan in your article on M.S.C.C. Report in issue of June 30th, as these may be misleading to those who do not know the facts concerning the Church's work in this immense field? The 80 centres should be about 300, of which 230 are permanent, the others more or less temporary or uncertain, owing to fluctuating local conditions. The 15 clergy should be 46, and the 40 catechists should be 75 Indian and white (now about 90). The 18 students should be 14; these came for the summer vacation from colleges in the east. It will be of interest to some of your readers to compare these figures with those of four years ago. Then we had about 70 congregations, white and Indian, 26 clergy and 18 catechists, of whom 13 clergy and 6 catechists only were engaged in white work. Might I call your attention to the need of additional Canadian

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workers to mix with our workers from England. These men are doing admirably in college, and in the field are adapting themselves splendidly to Canadian life, but some young men from the eastern dioceses, born to the land, would mix well and the Church would be the richer. Surely there must be zealous young Churchmen down east who would be glad to come out and train for work on the spot and help lay the foundation and build up the Church in the West. A. D. Dewdney, Rector and Rural Dean, Prince Albert.

NEW WESTMINSTER.

Vancouver.—Consecration of the Bishop-elect.—This will take place in St. Paul's Church, on St. James' Day, July 25th, at 11 a.m. His Grace the Primate will be the consecrator, and the other Bishops uniting with him will be the Bishops of Columbia and Caledonia, and the Right Rev. F. W. Keator, D.D., Bishop of Olympia. The sermon will be preached by the Rev. C. R. Seager, M.A., rector of St. Cyprian's, Toronto. The Bishop-elect received three hundred letters and over seventy-five telegrams of congratulations. He has been presented with the Episcopal ring from Burrill's Rapids, his birth-place; St. Matthew's, Brandon, a Pectoral Cross, and Convocation Robes from St. Mary's. His present parish is giving him his Episcopal Robes.

St. Paul's.—The Bishop-elect with the concurrence of the Church Committee, has offered the parish which he is leaving to the Rev. F. A. P. Chadwick, M.A., rector of All Saints', Windsor, Ont. Mr. Chadwick has accepted.

Langley.—The Rev. H. R. George, rector of Strathcona, Diocese of Calgary, has been appointed to this Mission, and will arrive in July.

Sapperton.—The Rev. C. W. B. Haslam, B.A., will resign this parish in August, and become Assistant Master in Chesterfield Boys' School, North Vancouver. Arrangements are being made to attach St. Mary's, Sapperton, which is within the limits of the city of New Westminster, to the Cathedral Parish, and provide a curate for the rector of the Cathedral.

YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

Whitehorse.—Ordination service at Christ Church here, two young men were ordained deacons by the Right Rev. Bishop Stringer, D.D. The candidates were presented by Acting-Deputy Mr. Alley. The deacons are the Rev. W. G. Blackwell, and the Rev. C. C. Brill, who graduated from Huron College, London, Ont. The Right Rev. Bishop Stringer, D.D., preached the ordination sermon, taking his text, Acts 8:5, "Then Philip went down to the city of Samaria and preached Christ unto them." The Bishop preached a strong, practical sermon showing how Philip went down among the people working miracles which impressed the people making a permanent impression on them. Philip had many difficulties to meet from the beginning. Simon Magus, a sorcerer, had bewitched the people, he claimed to be the Son of God. The new missionary paid no attention to Simon, he continued preaching Christ unto them. Simon now wanted the power Philip possessed, and professed to believe in Christ, and was baptized, but it was discovered that Simon had a wrong heart and only wanted power for his own selfish purposes. Peter and John discovered the real purpose of this man and revealed him unto the people. The Bishop drew lessons from this scene, and said in part, emphasizing the duty of the pastor was to preach Christ; to teach Christ, to live Christ in his daily life, oppositions and discouragements would come just as they came to Philip. Indifference will be shown to claims of Christ by those whom you think should be your best workers in the church. The Bishop made a strong appeal to the congregation to extend their help in the extension of Christ's Kingdom. The Rev. C. C. Brill goes to Teslin Lake to work among the Indians. The Rev. W. G. Blackwell is appointed rector of Christ Church, Whitehorse.

Forty Mile Creek.—Mr. A. C. Field recently made a visit to Jack Wade and Log Cabin, and other creeks. He was much encouraged by the heartiness of the service held. The singing of hymns not being confined to the service proper but afterwards, as well, a number of questions were asked which showed a reverent and intelligent mind for spiritual knowledge. Mr. Field has had a Jap, a Jew, and an Indian studying the Scriptures. The Jew is well up in the Jewish religion, but is interested in Christianity. The morning light is breaking in his heart. The Jap is supposedly a Buddhist, but most anxious to study the life of Christ: "That he may be drawn to the heart of Christ" is the wish of Christian friends in the Yukon. May the Indian's soul be opened to receive the true light of Christ. During the last of March Archdeacon Stuck visited Forty-Mile Creek en-route from Ketchikan to Eagle. He administered Holy Communion and preached for Mr. Field. His services were greatly valued by all present. Perhaps in no place in the British Empire was the day of the funeral service of King Edward more devoutly observed than in Yukon. Schools and business places were closed, and everything possible done to show the respect of the people for the late King. In Dawson City, Forty-Mile, Whitehorse, and other places, services were held in connection with the Church of England, the churches being crowded. The people of Yukon belong to many nationalities, but sorrow was universally expressed, showing the high-regard in which the late King was held by all.

Correspondence

DR. THOMAS AND THE TRACTARIAN MOVEMENT.

Sir,—In reply to my strictures on Dr. Thomas' book, no attempt has been made to refute my statements that in certain portions of his book to which I called attention he contradicted the article on original sin, and adopted the Methodist doctrine concerning infant baptism set forth in their Baptismal service, instead of that of the Anglican service, and also contradicted the teaching of the Ordination service. Now, Mr. Softly quibbles over my statement that Dr. Thomas stated: "That the ulterior object of the Tractarian Movement was reunion with the Church of Rome as the See of St. Peter," by taking shelter under the name of the late Mr. Gladstone. Dr. Thomas first states, page 371; "This (Tractarian) Movement was nothing less than any effort to make out that the Church of England was after all not essentially different from the Church of Rome," then goes on to quote Gladstone in support of this statement. What reliance can be placed upon the utterances or opinion of a man who was a turn-coat both in political and religious views? He began life as an Evangelical, then became a High Churchman and Conservative, and died a broad Churchman and a Radical. Did Gladstone serve the cause of Protestantism or Romanism when he disestablished and plundered the Irish Church, and endowed the Romish Seminary of Maynooth with a part of the plunder? How about Home, or Rome, Rule? "It (the Tractarian Movement) resulted in some of its leaders going over to Rome." It is true that some leading, so-called, Tractarians and High Churchmen have become Roman Catholics, and all honour to Newman and Manning, for as soon as they found that they could no longer accept the teaching of the Anglican Formularies to which they subscribed at their Ordination, they gave up valuable preferment, a substantial residence, and some \$6,000 a year, with the prospect of becoming possibly Bishop of London at \$50,000, even the Archbishop of Canterbury at \$75,000. On the other hand, how many do we hear of, who have given up lucrative positions because they cannot accept the teaching of the Baptismal service. I have heard of two, Baptist Noel in England, and Evangelist Grubb in Canada. Every one has a right to his own opinions, or honest convictions, but he has no right to bear false witness against his neighbour. Every one has a right to give a reason for the hope that is in him, but not to make a bare assertion as dogmatically as the Pope and the Vatican Council.

E. Soward.

SIR FENWICK WILLIAMS AND KING'S COLLEGE.

Sir,—For the sake of historical, or rather biographical accuracy, I regret to see the error so persistently repeated that General Sir Fenwick Williams was an alumnus of King's College, Windsor, as stated in some bi-centennial notes in your issue of 30th inst. The future General left the school at Annapolis Royal for the Royal Military Academy at Woolwich when not more than fifteen years old, and received all his higher education in England. The precise date of his admission at Woolwich cannot be told on account of the destruction of the records by fire in 1873. Oxford as well as Windsor conferred on him the honorary degree of D.C.L.

A. W. Savary.

AN APPEAL FOR HYMN AND PRAYER BOOKS.

Sir,—The Rev. P. B. de Lom, Chief Missionary of the Missions in the County of Haliburton, is very much in need of Hymn and Prayer Books for use by the congregation in the Missions of Haliburton, Cardiff and Stanhope. He also needs large Bibles and Prayer Books for the lecterns and prayer desk. As the hymns he asks for are A. & M., doubtless there are now many churches in and out of the city, which, having adopted the new Hymn Book, would gladly send their old ones to him. His address is Haliburton, Ont. It would greatly assist him in his work in that district if the clergy and churchwardens would send their discarded books to him without delay.

G. Warren,
Disc. Miss. Sec.

BOOK REVIEW

The Year of Grace. Trinity to Advent. By George Hodges, Dean of the Episc. Theol. School, Cambridge; pp. 299; price, \$1.25. New York: Thomas Whittaker.

Dr. Hodges has an acknowledged place in theological literature, and this volume for the second half of the Christian year is only marked by a greater variety of subjects and treatment. One cannot open a page at random among all the twenty-five sermons but he is sure to find something which is stored up in the plainest Saxon phrase and is worth an honoured place in the memory. Each sermon is marked for a special Sunday after Trinity, but this appears to be more for the season than for the topic discussion. There is a sequence of five on the Magnificat, Nunc Dimittis and Lord's Prayer, but all the discourses are excellent and up to the times.

Bishop Potter, the People's Friend. By Harriette A. Keyser. 12mo., pp. 196. New York: Thomas Whittaker.

The second title gives the best idea of the true motive of this small volume as the Bishop's heart was bent upon giving to the poor even better things than they would receive. Miss Keyser is a most capable interpreter of his character, and gives a very judiciously selected set of extracts from his addresses on behalf of the poor and the oppressed; from these you can obtain an admirable view of the man in his contact with the people—his imperturbable good humour and his thorough earnestness. The volume is a valuable contribution to our social economics.

THE MOSAIC WRITINGS.

In a little pamphlet entitled "Christ and His Apostles, or the Critic," the author (Bartle E. Bull) does a good service in writing out some of the statements of Professor Jackson concerning the Old Testament, and then appending a few texts from our Saviour or from the Gospels, or from other parts of the New Testament. The author adds no word of comment, letting the New Testament speak for itself. It would be easy to add many more texts and thus to supply the highest kind of answer to such statements as Professor Jackson has made.

1. For example, what are we to think of the suggestion that Christ did not transcend the best knowledge of His day, when the evangelists assure us He knew the thoughts and reasonings of His enemies? (Matt. 9:4; Mark 2:8.)

2. Or what can we think of Professor Jackson's allegation that the story of the flood is "plainly unhistorical" and "contradicts itself," when the New Testament assures us "Noah prepared an ark" (Heb. 11:7), and Christ said "Noah entered into it" (Matt. 24:35), and St. Peter says "eight souls were saved" (1. Pet. 3:20):

3. Professor Jackson says "it seems to us that archaeology turns a deaf ear to our appeal to certify the reality of the heroes of the Book of Genesis," but Jesus Christ said "Abraham, and Isaac, and Jacob are alive" (Mark 12:27).

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4. Professor Jackson says "the most thorough-paced literalist hesitates to treat the picturesque ideals (of the story of man's fall) as sober prose." What can such a statement mean in the face of the devout and reverent acceptance of this narrative by doctors of the highest learning, such as Waterland, Christopher, Wordsworth and a multitude of others?

5. Our Saviour said "he (Moses) wrote of Me" (John 5:46), and that the story of the burning bush was in the "book of Moses" (Mark 12:26). These, and such like references to the Old Testament, led Professor Hirschfelder to say "to deny that Moses is the author of the Pentateuch is nothing more nor less than to contradict the words of Christ and to impugn His veracity." And yet Professor Jackson makes His denial.

6. Christ is the prover, and Bishop Ellicott's little book, "Christus Comprobator," sets forth the strength of this argument, as one reverent and competent scholar grasped and understood it.

T. G. A. Wright.

Family Reading.

A MODERN RUTH.

By Olive Young.

The post goes out early from the country villages. The study clock had already struck the hour before closing time, but still the freshly-written letter on the rector's blotting-pad remained unsigned, and he was gazing into the green shadows of the garden lost in thought.

Richard Ainger was standing at one of life's cross-roads, and though no one could associate his strong features and firmly-closed lips with irresolution, still he paused before signing away what had seemed to him the greatest chance of his life.

Twenty-four hours earlier a letter had brought him an offer that with his whole soul he had longed to accept. Was it a call, or was it a temptation beckoning him from the quiet path of duty? He could not say now. He only knew he was very weary, as from a mighty struggle, and yet a great peace had entered into his heart. The fight was over. Four years ago he had come to the little village parish, broken in health from incessant work in a huge North-country town. For a while the peace of God in nature soothed and comforted an overwrought body and mind, but as health returned, so did a God-given desire for greater life and movement. Essentially a man of action, the narrowness of his sphere cramped and trammelled him. The people were a quaint, kindly folk, and in their own unemotional way had come to love their fiery young pastor. But used to the easy methods of an aged saint, they could not understand the passionate eagerness of a zealous man. His "newfangled" notions disturbed their conservative souls, and his enthusiasms were constantly brought up short by the blank wall of their indifference. While ready to acknowledge that these years apart had taught him many things, Richard Ainger felt all the longing of a strong swimmer to get out of the shallows and to breast the waves. And now a way had opened out before him. Once more, if he willed, he could come away from the backwaters into the stream of life, and only God and he knew how he longed to take that way.

Quick as a rule to decide, resolute to act, yet for many hours he had wrestled in doubt. Cords stronger than he could break held him to this tiny corner of the world. Inclination and duty, duty and inclination, seemed but interchangeable desires, and a great twofold love had fought for the mastery, till the strong man weakened like a child. Then like Hezekiah of old he had taken his letter and spread it before his God. Kneeling in the quiet sanctuary of the little church, it had seemed to him as if a great calm had hushed the tumult of his heart, and a voice had whispered in his ear; "And I will tell thee what thou shalt say." And now the letter was only waiting the firm, bold signature, and all would be over.

"Dick!"

A soft voice at his elbow roused him, and with a smile of wonderful sweetness lighting up the stern, sad face, the rector turned to greet his wife, drawing her close to his side with a passionate longing for the intimate touch of human sympathy.

"Dearest, you are troubled. I have known it all day, and you have kept it from me," she murmured reproachfully, stroking the dark hair from the tired brow.

Few people could resist the rector's golden-haired wife, and her husband least of all.

"Sweetheart, I know," he said. "I am longing to talk to you now. Just let me get this letter off to the post, and then I will tell you everything;" and turning quickly, he took up his pen. Something in his tone made Sibyl drop on her knees beside him, and laying her hand on the written page, she drew it away.

"Not another word!" she exclaimed. "A little bird whispers that this letter contains what you would hide from me. Out with it, sir husband, to your mother-confessor." Then, seeing no answering smile on the grave face, "Can't I help you, Dick?" she pleaded softly. "There is half an hour yet before post time."

Richard Ainger looked into the soft blue eyes so full of love and sympathy.

"Darling, you always help," he said at length, "but I had not meant to trouble you with this, before it was beyond recall. Still," he sighed, wearily, pushing his hair back from his brow, "perhaps God has sent you to me now. I will tell you."

Drawing the golden head closer to him, he told her as shortly as he could of the offer that had come to him, of an important post in a far-off land.

That the work was one near to his heart he did not attempt to disguise from her. She knew him too well for that; and as he spoke she knew too that his intended refusal was almost more than he could bear.

"But why, Dick!" she broke in. "Why refuse? What greater work can you do for God than this? Surely this comes from Him?"

"I cannot tell, dear," said the man, sadly, "I am drawn two ways. It may be that I should remain in this place, faithful in little; that this is only tempting me to what would be gratified ambitions. And yet—God knows how I long for a larger work for Him. Let me sign, Sibyl, before I weaken again," he pleaded.

"But, Dick, I can't understand," she cried. "You are so strong now. An older man could so easily do the work here, and be glad of the rest. Why should you stop? You must have reasons you are keeping from me. Tell me, Dick."

"Dearest," he said gently, "don't you see? There is the climate, you and the children—"

She started and paled as he spoke. Oh, God! she had not thought in her full sympathy for him, of the loss, the separation such a step would entail.

She looked at the clock, now twenty minutes to post time.

"Must this go to-night, Dick?"

"My darling, yes. But see, it is written. I will just sign it, and then once in the post we will not spend our time in regrets." But the would-be cheerful voice did not deceive her, nor did the quiver of the strong lips escape her loving gaze.

"Give me ten minutes, Dick. There is time enough."

He understood her, and silence reigned in the little study, broken only by the clock remorselessly ticking the moments out over the dark and golden heads bent low in prayer.

Presently Sibyl Ainger rose, and taking up the written sheet, she gently tore it across.

"This must not go, Dick. The work is yours. You must accept."

"But you—the children," he breathed. "Sibyl, I can't—"

Her lips trembled as she thought of the tiny pair in the nursery above, but the blue eyes remained resolute.

"Dick," she said, softly, "don't you remember how God saw fit to take your sister's tiny one into His keeping, and how she envies us our darlings? She will treasure them as her own. God will take care of them when He sends us to do His work," she added, simply.

"But, Sibyl," he cried, "I cannot, dare not, ask this sacrifice of you."

"Where thou goest I will go," she quoted, softly, and pushing a clean sheet of paper before him, fled from the room.

Increased culture brings increased responsibility.

As there is a foolish wisdom, so there is a wise ignorance; in not prying into God's ark; not inquiring into things not revealed. I would fain know all that I need and all that I may; I leave God's secrets to Himself. It is happy for me that God makes me of His court, though not of His counsel.—Joseph Hall.

AN ANSWER TO PRAYER.

Writing in the "St. Barnabas, Holloway, Magazine, in connection with the Men's Bible-class, "B. C. W." says: "A few weeks ago I was called to serve on a jury, one of the cases we had to try being that of a woman who was accused of obtaining jewellery by false pretences. The case was a long one, lasting about six hours, and whilst the circumstantial evidence against the prisoner was very strong, yet there were flaws in almost every item of the evidence which threw a doubt over the whole case. When the jury retired, ten out of the twelve men at once pronounced for a verdict of 'Not Guilty,' but the remaining two insisted that the prisoner had been proved guilty. We argued for nearly an hour without effect, and there seemed nothing for it but for the jury to 'disagree.' We ten men used every conceivable argument to turn the other two, but at the end of nearly an hour they were still as firm as ever. We almost gave up hope, and were about to announce that we could not agree when, like a flash, the thought came to me to pray, so as I stood there, without shutting my eyes, I prayed that, if it were God's will, the hearts of these two men might be softened. I am a firm believer in the power of prayer, but I was quite startled at the result in this instance, for within a few seconds after that prayer was offered those two men came over the line and said that they agreed with our verdict, and we at once went back into court and announced that we have found the prisoner 'not guilty.'"

GLORIOUS.

Dr. Bonar once said that everything before the true believer is "glorious." The kingdom we are going to inherit is glorious; our crown is to be a "crown of glory;" the city we are to inhabit is the city of the glorified; the songs we are to sing are the songs of the glorified; we are to wear garments of "glory and beauty;" our society will be the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of the glory of God and the Lamb. There are many who are always looking on the backward path, and mourning over the troubles through which they have passed; they keep hugging the cares and anxieties they have been called on to bear, and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us?

FORGETTING NECESSARY TO MEMORY.

Forgetting is as necessary to memory as remembering. We must forget before we can remember successfully. If we remembered all that ever received the attention of our senses we should have to search through too great a mass to find any particular memory. In the fight for character, the problem how to forget is an acute one. The mind-pictures of past experiences often hinder us. In a recent book there is a suggestive chapter on "Medicated Memory," where we are reminded of Bellamy's proposal to forget by removing the brain-centre involved. While the idea is only a fanciful one, it suggests how real is the need. Oh, that we could forget! But this we can never do unless we learn to remember,—remember the list of "things of good repute" named by one who knew the power of memory to bless as well as to haunt. Above all, we must follow his counsel and "remember Jesus Christ."

SUFFICIENT STRENGTH.

Remember that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come, only do not look forward an hour; circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—Dr. Maurice.

A MORNING PRAYER.

By Ella Wheeler Wilcox.

Let me to-day do something that shall take
A little sadness from the world's sad store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence where I should defend.

However meagre be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say
Because of some good act to beast or man—
"The world is better than I lived to-day."

—Youth's Companion.

THE LAUGH OF A CHILD.

All the bells of heaven may ring,
All the birds of heaven may sing,
All the wells on earth may spring,
All the winds on earth may bring
All sweet sounds together.

Sweeter far than all things heard,
Hand or harper, tone of bird,
Sounds of wood at sundown stirred,
Welling waters, winsome word,
Wind in warm, wan weather.

One thing yet there is that none
Hearing, ere its chime be done,
Knows not well the sweetest one
Heard of man beneath the sun,
Hoped in heaven, hereafter.

Soft and strong, and loud and light,
Very sound of very light,
Heard from morning's rosiest height,
When the soul of all delight
Fills a child's clear laughter.

—Swinburne.

THE SHADOW CHILD.

"Why do the wheels go whirring round,
Mother, Mother?
O, mother, are they giants bound,
And will they growl forever?"
"Yes, fiery giants underground,
Daughter, little daughter,
Forever turn the wheels around
And rumble, grumble ever."

"Why do I pick the threads all day,
Mother, Mother?
While sunshine children are at play?
And must I work forever?"
"Yes, shadow child, the livelong day,
Daughter little daughter,
Your hand must pick the threads away
And feel the sunshine never."

"Why do the birds sing in the sun,
Mother, Mother?
If all day long I run and run—
Run with the wheels forever?"
"The birds may sing till day is done,
Daughter, little daughter,
But with the wheels your feet must run—
Run with the wheels forever."

"Why do I feel so tired each night,
Mother, Mother?
The big wheels grind us in their might,
Do they grow sleepy never?"
"O, baby thing, so soft and white,
Daughter, little daughter,
The big wheels grind us in their might,
And they will grind forever."

"And is the white thread never spun,
Mother, Mother?
And is the white cloth never done—
For you and me done never?"
"O, yes! our thread will all be spun,
Daughter, little daughter,
When we lie down out in the sun
And work no more forever."

"And when will come that happy day,
Mother, Mother?
O, shall we laugh and sing and play
Out in the sun forever?"
"Nay, shadow child, we'll rest all day,
Daughter, little daughter,
Where green grass grows and roses gay,
There in the sun forever."
—Harriet Monroe in the Century.

LIGHT FROM THE STARS.

It has been found by photometric experiments on the light emitted by the stars of different orders of magnitude that the light of a star of the sixth magnitude amounts to only one-hundredth part of the light of a star of the first magnitude. Hence we conclude (always supposing the stars to be of equal magnitude and splendor) that a star of the sixth magnitude is ten times more remote than a star of the first magnitude. Now the bright star Alpha Centauri may be considered as typical of a star of the first magnitude. Combining our knowledge of the relative distances of Alpha Centauri and the stars of the sixth magnitude with the conclusions above arrived at, it follows that if Alpha Centauri were transported to 750 times its actual distance, it would still be visible in Herchel's twenty-foot reflector, and consequently there might be perceptible in such an instrument a star the distance of which is 750 times greater than the actual distance of Alpha Centauri. Now the absolute distance of Alpha Centauri from the earth, as ascertained by the researches of various astronomers, may be stated in round numbers to be 20,000,000,000 of miles. Hence we arrive at the astonishing conclusion that the distance of the stars which are faintly visible in a twenty-foot reflecting telescope, such as Herschel employed in his observations, is not less than 15,000,000,000 of miles. Light, which traverses space with a velocity equal to 186,000 miles in a second, would therefore occupy more than 2,000 years in passing from such a star to the earth. Well might Herschel remark that the visibility of a star in the present day is proof—not of its actual existence, but rather of its having existed for hundreds, it may be thousands, of years.

SEEN FROM WITHIN

The life of self abnegation does not attract you. A cathedral window seen from without is dull and meaningless but enter and the light of heaven, streaming through it, glorifies it with every beauty of form and colour. Consecration to God for service may seem dull enough when seen from without; but enter into that experience, and the light of the Divine love, streaming through it, shall glorify your life with beauty and blessedness which are heaven's own.—Josiah Strong.

AN INTERESTING MUSEUM.

Perhaps among your readers there may be those who have visited Paris often, and yet have never taken time to go to the "Musée Carnavalet." It does not seem well known, and I have met many Americans here, who have resided in Paris a number of years, and yet have never visited the Musée Carnavalet. As it is one of the most interesting buildings in Paris, I feel sure some of your readers will be interested in hearing of it, and when next they visit Paris, they will not fail to spend a few hours within its walls. From the Place de la Bastille we turned into the ancient Faubourg St. Antoine. Coming to a quaint and narrow street known as "The Step of a Mule," we followed that to the Rue de Sevigne. Before reaching the Rue de Sevigne the Step of a Mule changes its name to Rue des Franks-Bourgeoise. It is very, very old, and so narrow vehicles pass with difficulty. On either side rise quaint, tall-roofed old houses, some dating from the fifteenth century. One passes the house built by the Constable Montmorency, in 1550. In it Madame de Montespan first met Madame Scarron, afterwards Madame de Maintenon. On this old street is also the famous "Mont de Piété." I feel quite certain that it was in this same street, lined with small wine shops, that the wine cask was broken and the wine spilled on the cobbles—in Dickens' "Tale of Two Cities," and I would think it had changed in appearance but little since then. The Rue de Sevigne crosses this street, and in it stands the Musée Carnavalet, built in 1544, and once, for eighteen years, the residence of Madame de Sevigne. It is a large building, surrounding a

beautiful square court. It is devoted to a History of France, in pictures, relics, maps, etc. On the ground floor we find prehistoric monuments, Roman antiquities, and monuments of the Merovingian period. Among the Roman antiquities were many things of interest, particularly an ossified skeleton in his stone coffin, and a grist mill of stone. There is also a great deal of pottery, jewelry, statuary, bronzes, and household articles of the Roman and early French period. Ascending to this first floor we find most interesting old paintings of Paris, through many centuries, and ancient maps of the city. Many of the paintings of Paris in the 16th, 17th and 18th centuries are most curious. The Salle de Bastille and de la Revolution come next to the pictures and maps. In the Salle de Bastille one finds a stone model of the old Bastille, and many relics from it. Here also can be seen in perfect preservation, though yellow with time, Louis Sixteenth's autograph order to the defenders of the Tuileries to cease firing on the mob. There were also many original "lettres cachets," very faded and yellowed, but quite intact. In a glass case we saw a small oil painting of the beautiful and unfortunate Queen Marie Antoinette, labelled "Painted of the Widow Capet by Prieur, in the Conciergerie, by order of the Convention." On the wall hung the original copy of the Constitution of 1793—"The Bill of Rights of Man." There was also a copy of this constitution bound in human skin. There were playing cards, china, weapons, books and medals of the first years of the Revolution; and a pathetic sight in a glass case on the wall, was the little widow's cap, worn by the Queen in the Conciergerie. In the Salle de la Revolution we found portraits, painted in 1793, of Danton, Robespierre, Barras and others. Such vestial, sodden faces! There were also in this room medals and chinaware of the Revolution, and of absorbing interest to us many original documents of the Revolution—a little yellow, but quite intact. On paper with a letter head reading: "The National Convention—fourth year of liberty and first of equality," we read the original order for the arrest of "Louis Capet." And then on paper of "The Commune," dated later, the very death-warrant that was read to the unfortunate King of France, 115 years ago, beginning: "Citizen—the Committee of Public Safety has the honour to inform you, &c." There were also signatures of Robespierre, Marat and Danton, and the original order for the death of Madame Roland. There were many of the originals of the Convention's bloody orders in this case, but the poor light in this building, as in all the public buildings in Paris, made it difficult to read them. In a corner of the room was the chair in which Voltaire died.

Adjoining the Salle de la Revolution were Napoleonic rooms, containing gold and silver toilet articles of the Emperor, and other interesting relics. There were eight rooms of Madame de Sevigne's just as she left them, with beautiful decorations, paintings, china and much gilding. Six small rooms were devoted to the siege of Paris in 1870 and 1871. A balloon in which a government officer escaped to Austria; letters sent by pigeons; models of the ambulance service; uniforms and weapons of Meissonier, Carolus Duran, and other great painters who fought in the National Guard, and a death mask of Gambetta.

Space is too limited to mention the many historical and interesting objects to be found in the Musée Carnavalet. As you approach, your surroundings take you back to old feudal France, and in the small, meagre, streets you see the hopeless, cowed "Tiers Etat" who were told to "eat grass," when they complained of starvation laws.

As you pass through the elegant, graceful rooms of Madame Sevigne, you are in Watteau's world, and mingle with the extravagant, pleasure-loving "Premiere Etate." And then in the sinister Salles "de la Bastille" and "de la Revolution," you have reached the Reckoning, of which Carlyle speaks. As you look at the miniature Bastille, made of stones from the old fortress, you can fancy you hear the sullen roar, gathering in strength and ferocity, as the "Tiers Etat" refuses any longer to "eat grass," and rises in its might.

In the bloody orders of the National Convention, and Commune, we see a period of lawlessness and bloodshed. We can almost hear the rumble of the tumbrils, as daily, the best blood in France is poured out like water in the Place de la Concorde, by the "canaille" it has scorned. And so the history of France, with its lessons, is unrolled before you in the "Musée Carnavalet," and the spell of the past is on you until you descend, at the Place de la Bastille, into the underground railway, and reappear in modern Paris and twentieth century days.—The Southern Churchman.

DASHING DICK.

THE LIFE STORY OF A MACPIE.

By Rev. W. Everard Edmonds.

(Continued).

CHAPTER XXIV.—A MIDNIGHT ESCAPE.

I was left sad and lonely. Father and mother I should probably never see again; little Tim and my other baby brothers had been taken from me in childhood, and now little Maggie had passed away. Yet why should I grieve for her, who had left all suffering behind? Oh, could I but join her in that Happy Land of whose glories I had heard the old rector speak in happy days gone by! Where was that beautiful land? A great longing came over me to leave my narrow prison; to fly away to that happy place, and be at rest. Once free, I should search through all the world for Father and Mother, for Brothers and Sister. A great flood of passion swept over me, and I tore at the thin wires of my cage like a mad thing. Suddenly one of the bars bent sufficiently to allow me to pass through the opening. I hopped out into the room, which was now dark and still. There was a small opening in the ceiling for ventilation, and through this I darted out into the open air.

At last I was free! Free to roam the whole world over. I filled my lungs with the keen frosty air, and my joy was almost too great to bear. Flying quickly through the midnight darkness many strange thoughts darted through my mind and I remembered a story that little Flora had told Harry long ago. When God made the birds he placed little loads on their backs and told them to carry them to heaven. As the birds struggled upward, these loads were changed to beautiful wings which instead of weighing them down, helped them on their way. I thought of this story now, and my wings seemed like precious gifts, whose value I had never realized before.

The gray dawn lightened the eastern sky, and glancing beneath me, I saw that the earth was covered with snow. The

city was now far behind me, but onward I sped, resolved to make the most of my freedom. The rising sun revealed a broad white plain dotted here and there with farm-houses and villages, and soon I caught sight of men and boys setting out on their way to work. A curl of smoke rose from a little clump of trees, and as I approached I saw a merry group of sugar-makers gathered about the steaming kettles. Spring had come then; in another month the snow would be gone, and all Nature would waken to newness of life.

But the drifts of snow were still deep, and it was some time before I could find a few red berries to satisfy my hunger. As I rose from a little cluster of maples, under which I had been feeding, two men with guns and dogs caught sight of me, and one of the sportsmen suddenly raised his rifle to his shoulder and fired. The bullet grazed my breast, and I flew on faster than before. How strange, I thought, that men should delight in killing the creatures that the good God had Himself created and made.

The afternoon slipped quietly by. I ate my evening meal in a little maple grove, and looked about me for a shelter for the night. An old tree, with a hole in its trunk some distance from the ground, attracted my attention and I flew towards it. But it was already taken. On glancing in I caught the eyes of two round balls of flame—the eyes of a great owl whose peculiar cry had reached my ear a few minutes before. I did not disturb him, but chose another tree some distance away. Here I made myself comfortable, and slept soundly until morning. Snow fell heavily during the night and when I awoke I set out in search of food. It was heart breaking work; hour after hour passed but not even a berry could I find.

Finally in utter despair, I gave up the futile task and attempted to continue my journey northward. I was growing rapidly weaker, and more than once I was forced to drop down on the snow and rest my tired wings. In a kind of dream I saw the sun sink closer to the earth, and when it dropped out of sight, I knew that another day had passed.

On and on I flew, but where I knew not. A faint glow appeared above the eastern horizon, and presently, the moon flooded the landscape with her silver light. The objects about me became clearer, and before me rose a little grove which looked strangely familiar. It could not be—yes it was—the home of my childhood days. A light gleamed through the window of a house close by. The rectory! Ah! I was among friends at last. I flew painfully to the broad window-ledge and tried to call out—but my voice was mute, I was unable to utter a sound. Just then I saw some one come into the room, and with an effort born of despair, I raised my weary wings and flying out a little way, came straight for the window-pane. There was a quick flash of light—then all was dark and still.

(To be continued.)

British and Foreign.

Subscriptions amounting to \$43,000 were given at an annual dinner of the Metropolitan Hospital.

The Rev. Herbert W. Farrar, son of the late Dean Farrar, has been appointed to the vicarage of All Saints, Shooters-hill.

It is estimated that 3,000 addresses were delivered in the churches on the 3rd Sunday in June on the subject of kindness to animals.

Bishop Brent of the Philippines is organizing an international conference on opium, morphia and cocaine, to be held at The Hague.

Mr. Richard Hunter, of Thurstan, East Lothian, who was known as King Edward's double and who died recently, left personal estate valued at \$245,000.

Amington Hall, near Tamworth, which has just been sold, was the seat of the Repington family for 488

years. The family shows an unbroken descent from father to son for more than twenty generations.

A letter is published from the Archbishop of Canterbury to the Dean of Quebec, of date July 4, referring to a paragraph in a New York paper, reporting that the late King Edward died a Roman Catholic. The Archbishop says the report is preposterous and baseless.

The Right Rev. Arthur F. Winnington Ingram, Bishop of London, is coming to Canada in August and will spend two weeks with his brother, Mr. Frank Winnington Ingram, at "Grovesend," Elgin county. His object is chiefly to inspect the missions of this country. His Lordship visited Canada, including this section of Ontario, two years ago.

Dr. G. H. Popham Blyth, Bishop of the Church of England in Jerusalem and the East, is now staying at Norton Lees, Shortlands, Kent, so that he is within easy reach of London. The controversy as to his appointment in an area governed by the Greek Church seems so recent that it is hard to believe that twenty-three years have elapsed since his consecration by Archbishop Benson in Lambeth Palace Chapel on March 25, 1887. He was ordained deacon in 1855, and is therefore not less than seventy-eight, being older than any home Bishop. The Bishops of Ripon and Salisbury are the only English prelates who have held their present charges longer than Bishop Blyth.

The Archbishop of York lately opened the summer school in connection with the Church Missionary Society, which this year is being held in Scarborough. He said there had been a marked difference in the attitude of the Church towards the place of missions in its life. People had come to see that missions were not a portion, but the essence of the life of the Church; that, in effect, there could not be any life in a church which was not primarily missionary. Knowing as much as any man did about the need of conversion of the East-end of London which was usually thrust in their faces, he unhesitatingly said that the Church which had not the faith, and the courage, and the heroism to take its share in the task of converting the whole world was not the Church which had the slightest chance of making any headway in the East-end of London.

Holy Trinity Church, Halifax, differs from most churches in that its Vestry meeting, by Act of Parliament, is held always on June 24, (St. John the Baptist), and the practice is to hold it always at noon. This practice was continued this year, the meeting being confined to pew-owners, of which now there are only ten left.

Two persons, the Vicar and his warden, attended at the strictly legal meeting, and two items occupied their attention, viz: The Vicar nominated his warden, and the "vestry" laid a rate of sixpence on the pews, which, though legal, is never enforced. The congregational meeting held recently was largely attended, when the congregation by courtesy elected a people's warden, the Vicar explaining that legally there was only one warden, and that was his, but that it was only right that the people should choose one. The accounts for the past year were presented and passed.

Having routed out unexpected treasures in pictures and china from the forgotten lumber rooms of Buckingham Palace and turned Windsor Castle upside down to provide a few modern bathrooms, the King has diverted his attention to Hampton Court. This summer, travellers will find a rediscovered moat that has been filled up for generations. Once more the palace has the appearance of a fortress. Across the moat runs a fine stone bridge that was covered in by Henry VIII. in 1535, and so remained till this year. In one quarter of the palace are suites of rooms, granted by royal favor to various friends of the King or servants of the State. Lord and Lady Wolsey occupy one of these suites, for the great British general has had a successful military career, most of his dollars have gravitated to city promoters of wild cat companies. The excavators have come across some curious brick steps leading from the moat to a subterranean passage under these Wolsey rooms, and experts in such lore are debating exactly why such provision was there. Have they stumbled on a bit of evidence of the dark doings of the merry monarch, who got rid of his wives with such ease and frequency? Another point of interest at Hampton Court is the famous astronomical clock, which has been repaired and restored. Once more it tells with wonderful accuracy the hour, the month, the day, the position of the sun, the number of days past in the year, the phases of the moon, the hour at which it crosses the meridian, and the time of high water at London bridge. It takes half an hour to wind this horological curiosity. A former generation evidently were appalled by its intricate adjustment, for it lay for years in a shed. A famous German astronomer, Nicholas Kratzer, was responsible for its construction after he had been brought over to England by Cardinal Wolsey, who introduced him to King Henry VIII. Superstitious people declare whenever any resident in the palace dies, the clock stops immediately, another proof of its marvellous quality.

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Children's Department.

HOW THE WOODPECKER GOT HIS NAME.

By D. M. Henderson, Jr.

Long, long ago, when King Elephant ruled the animal kingdom, Sir Squirrel, who held at court the high office of Purveyor of Peanuts to His Royal Highness, was found by his king dining upon some choice nuts which the king had intended to eat. For this offense the king banished Sir Squirrel.

King Elephant, however, soon missed Sir Squirrel, for none of his subjects filled the office of Purveyor to his liking; so at last he decided to place him again in office. Then the king's heralds went forth to bear to Sir Squirrel this news, but they could not find him.

Sir Fox, the king's sly counselor, then approached his king.

"Sire," he advised, "let His Highness Whale, King of Fish, search under his waters for Sir Squirrel."

"Tis good advice!" cried King Elephant, and he at once asked King Whale to do this. But Squirrel was not found.

Sir Fox again came forward.

"Sire, let Her Highness Owl, Queen of Birds, search the air," he now advised. Again the king praised him, and did what he said. Queen Owl was as willing to help as King Whale had been, and sent her subjects to seek Sir Squirrel, but none found him.

At this moment a bird, Bigbeak by name, flew towards them: "I saw Sir Squirrel a league from here, peeping from a hole in a hollow tree!" So all the animals and birds set out, with King Elephant, carrying Queen Owl upon one tusk and Bigbeak on the other, in the lead.

The king at last reached Sir Squirrel's tree, and Bigbeak, jealous of his honors, flew from his perch and poked his head through the hole in which he had seen Sir Squirrel. He kept his beak in the hole so long a time that Queen Owl grew worried, fearing that Sir Squirrel had bitten it off. At last she seized Bigbeak by his tail feathers and pulled him from the hole. Poor Bigbeak, upon this, confessed that Sir Squirrel was not in the hole, and that he must have made a mistake. He had not, however. Sir Squirrel had spied the king coming, and, thinking that he meant to slay him, fled.

A great uproar followed. King Elephant loudly trumpeted his sorrow, while his subjects roared and howled their grief. Queen Owl and her subjects, now angry at Bigbeak for bringing shame upon their tribe, flew at him, and left him almost bare of

feathers. To add to his trouble, as he flew from them, Bigbeak heard his queen hooting after him: "Not until you have found Sir Squirrel can you return to my court!"

* * * * *

Men in after years saw a bird pecking at trees, and named him Woodpecker; but that bird was none other than Bigbeak. Unto this day he is pecking on trees which seem likely to be the hiding-place of Sir Squirrel, this appeal:

"Sir Squirrel, listen pray, to me! No longer excited need you be. Your lonely life, pray live no more; Your king your office would restore. And since no happiness I'll know Till to your king with me you'll go, If you are in this tree, pray speak, Make glad the heart of poor Bigbeak."

But Sir Squirrel does not understand Bigbeak's appeal, and remains quiet, for he thinks that the king's jailer is knocking at his door; so it seems likely that Bigbeak will be a woodpecker forever.—Sunday School Times.

ALICE'S STITCHING.

"I am going across to Mayville on an errand for father, and want company."

Alice glanced up from her work at the face of the speaker, who stood in the door of the sitting-room, the April sunshine lighting up his bright brown hair.

"Do you?" she replied roguishly, pretending not to understand.

"I do, and I am quite certain that you want exercise—at least, you need it. I notice that your roses are of the white variety."

"There speaks the embryo physician!" laughed the girl. "But, seriously, I can't go, Harry; I wish I could!"

"Why?"

"I have some work that must be finished."

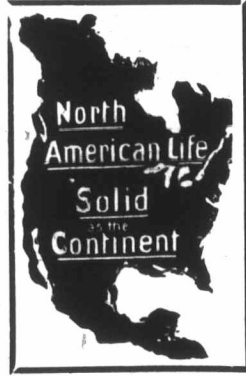
"It seems to me that you spend every minute sewing; you have been at it ever since I came home. The vanity of you girls!" and he lifted the airy, filmy, "lace arrangement" between his thumb and finger, and viewed it with perplexity.

"It beats me to understand how you can like to sit in the house such weather as this, stitching things together for hours at a time! How you must love sewing! It's all vanity, as I said before," teasingly.

"It isn't vanity, and I simply hate sewing, so there!" cried Alice, impulsively. "This isn't for myself at all! It's—well, it's an order which must be finished by Saturday morning, and it won't be, unless I keep at it every possible moment."

"An order! Since when have you taken in sewing for a living? But, really, Alice, what do you mean?"

For a moment the girl did not reply, but they were not "white roses" in her cheeks now, as she sat with her eyes fixed on the pretty work in her hands. But presently she looked up straight into the eyes of her companion.



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to think that you have many years yet to live and so postpone insuring your life. Many a man having similar thoughts of living has been cut off with scarcely a moment's warning, leaving no provision for those dependent upon him. The only wise course is to recognize the uncertainty of life and insure at once. You cannot do better than procure a policy to-day from the

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"Well, if you must know, I'll tell you. I wanted money for Easter, more than I had to give, and so, when I heard Mrs. Rawlston wishing that she knew some one who could make thin dresses for her little daughter, I offered to take the work—and the pay. So now you understand that I must keep to my engagement, shine the sun ever so brightly. That's business, isn't it?" glancing up at him with a bright smile.

"And how many hours have you spent over this work—that you hate?" he asked, taking no notice of the little sally.

But she only shook her head and smiled again.

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For a moment the boy stood regarding her with an expression on his frank young face which would have puzzled her had her eyes not been otherwise engaged; it was a mingling of perplexity and respect, with a question thrown in. Then he took up his cap, and departed.

"I'll see you this evening," he remarked.

Two hours later, when the April sun was near its setting, Harry Walton, back from his six-mile tramp, perched upon the stone wall which bounded his father's meadow, sat pondering various things, one being girls' ways, in particular. Almost unconsciously his eyes wandered over the landscape, just waking to the touch of spring, and presently their expression indicated the fact that something had attracted his attention. A child, a little girl in the quaint costume of a "Home" not far from the village, seemed searching for something in the dry grass of last year.

"Whatever is she after?" thought Harry; "certainly not nuts or berries at this season. Hallo! she seems to have found something!"

For at that moment the child began to gather something, and, crouched close to the ground, sat regarding her "find" somewhat doubtfully. Just a few glossy wintergreen leaves, and a bit of a partridge vine, though Harry was too far off to discover this.

The child shook her head, as though not entirely satisfied, but rose to her feet, and strolled across the meadow in the direction of the "Home"—and Harry. She did not notice him till she had come quite close; then she looked up with a start when he addressed her.

"Hallo! little one, what have you there?" he asked.

One quick glance into the kindly face seemed to satisfy her, for she replied at once: "I wanted to find something to send to church for Easter. Some people have money to give, you know, but I haven't any. Do you think that they would like these? They are very shiny. If they do I could get more, you know." And she looked wistfully up at him.

Harry smothered an exclamation in a low whistle, then answered promptly:

"Of course they will," after which, for a time, a silence fell.

"Thoughts" had suddenly filled his mind—thoughts of another girl's example—thoughts of a crisp, new five-

HECLA FURNACE

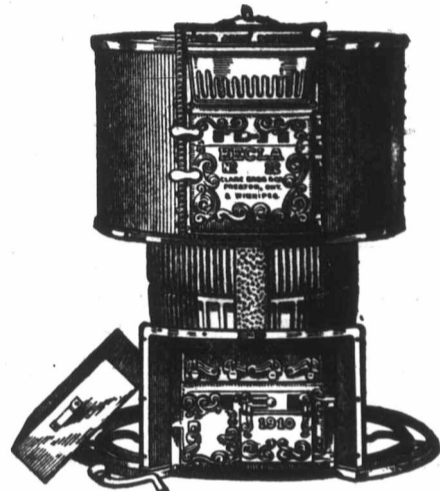
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Clare Bros. & Co. Limited, Preston, Ont.

dollar bill which was—which had been—going to be exchanged to-morrow for a new tennis bat. He glanced down at the child, and again his mental vision saw that other girl stitching away the long, lovely afternoon on work she "hated."

"I 'spose they're not very nice," the little thing began; "I wish they had flowers on them!"

Harry jumped down from the wall.

"Suppose you come with me; I believe I can find you something with flowers on them."

"Real ones, for me to give? Oh, goodie!"

It was a short walk across to the green-houses just beyond the village, but the head gardener shook his head doubtfully.

"Every pot and bud is due in the city on Saturday morning," he said. "However, I suppose that I can't refuse the doctor's son! So take your pick, Master Harry."

Harry glanced down at the child. She was biting her lips to keep from speaking, but her eyes were fixed on a pot in full bud, all its pink loveliness ready to burst into bloom.

"I'll take that, Mr. Knight," he said, indicating the plant, and, laying down his precious bill, put the pot into the child's eager, outstretched arms. "Run along home with it, and keep it watered till Sunday," he said. And taking up his change, he turned homeward himself. But when he reached his room he went straight to his desk, wrote a note, and slipped

the remaining bills into the envelope, and directed it to the Matron of the "Home."

The evening before his return to college, at the close of the Easter holiday, Harry went to bid Alice "Good-bye."

"Sir Knight," she said, as he was leaving, "a little bird has told me all about a certain pot of Easter flowers, and the delightful treat provided for the children at the 'Home.' Their gratitude is something pretty to see."

"Nonsense!" exclaimed the boy, blushing. Then, turning the tables on her: "They have you to thank for it!"

"Me!" cried Alice; "me to thank for your flowers, and your ice-cream!"

"You and nobody else. It was, as grandpa's coloured man says, your 'fluence.' Yes, your 'stitching' is responsible for it all—and more." And with a warm clasp of the hand he was gone.

"Oh!" cried the girl, her eyes full of happy tears. "Oh! how lovely!"

—Annie L. Hannah.

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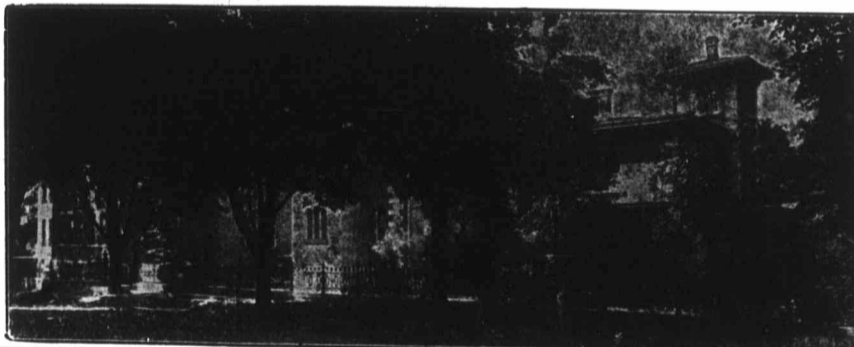


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