

Canadian Churchman

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

Vol. 32.

TORONTO, CANADA, THURSDAY, AUGUST 23, 1906.

No. 32.

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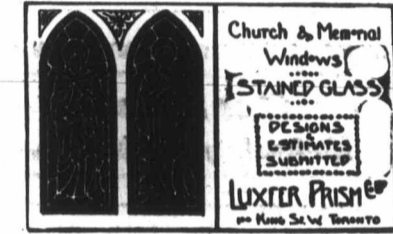
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Clubb's Panatellas are a genuine Hand Made,
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 3 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

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

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

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

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

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

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 8 acres substantially fenced.

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

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

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

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

W. W. CORY
Deputy Minister of the Interior

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

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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

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

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

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

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

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

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

W. W. CORY,
Deputy of the Minister of the Interior.

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TORONTO

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Canadian Churchman.

TORONTO, THURSDAY, AUGUST 23, 1906.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

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DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

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Address all communications.

FRANK WOOTTEN,
Box 34, TORONTO.
Phone Main 4643.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

August 26—Eleventh Sunday after Trinity.

Morning—1 Kings 18; 1 Cor. 7, to 25.

Evening—1 Kings 19, or 21; Mark 1, 21.

Sept. 2—Twelfth Sunday after Trinity.

Morning—1 Kings 22, to 41; 1 Cor. 12, to 28.

Evening—2 Kings 2, to 16, or 4, 8 to 38; Mark 6, to 14.

Sept. 9—Thirteenth Sunday after Trinity.

Morning—2 Kings 5; 2 Cor. 1, to 23.

Evening—2 Kings 6, to 24 or 7; Mark 9, 30.

Sept. 16—Fourteenth Sunday after Trinity.

Morning—2 Kings 9; 2 Cor. 8.

Evening—2 Kings 10, to 32, or 13; Mark 13, 14.

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

ELEVENTH SUNDAY AFTER TRINITY.

Holy Communion: 177, 322, 323, 519.

Processional: 34, 37, 516, 542.

Offertory: 210, 215, 511, 546.

Children's Hymns: 336, 338, 340, 571.

General Hymns: 7, 36, 288, 294.

TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.

Processional: 33, 298, 302, 304.

Offertory: 191, 165, 186, 189.

Children's Hymns: 194, 234, 341, 570.

General Hymns: 36, 163, 167, 295.

We Running May Obtain.

The compilers of the collect for next Sunday must have had in mind that graphic figure of the Runner taken from the Grecian games, and used with such aptness and power by St. Paul. How true, how real is the illustration? Not the on-looker. Not the loiterer. Certainly not he who is indifferent—wins the prize at a race. How then can it be urged with the slightest degree of reason or probability that those who neglect to seek and obtain a measure of grace, and who avoid the way of the commandments, can possibly hope to obtain the gracious promises and be made partakers of the heavenly treasure? As well might a man, who neglects his diet and training, hope to win the prize in strenuous competition with those who are as sound in wind and limb as he, and who besides have carefully and persistently prepared themselves for the day of the race.

Education Bill Resistance.

It is not to be wondered at that such a large and influential portion of the English Church, both clergy and laity, are so strongly opposed to the Education Bill of the British Government. One of the main contentions, and it appears to us, a most just one, of those opposed to it is, that the so-called Bible Teaching for which its advocates contend, is not the teaching of the Bible as interpreted by the Church. It is a teaching which ignores or misinterprets certain fundamental doctrinal truths which the Christian Church received from its Divine Founder, and the perversion of which has led to the error and schism with which so-called modern religions are rife.

Restoration and Preservation.

Very interesting restoration of the old buildings are being made in Virginia, and especially worthy of note is that of Burton Parish Church, Williamsburg, of which, it is said, that no church in the States has more interesting associations, nor any burying ground richer in historical and family traditions. The ruins of Jameston are being protected by a sea wall and a plan adopted, which it is believed will practically reproduce the lines and structure of the old church, which was built in 1640, and burned in 1676. The society for the preservation of Virginian antiquities is doing a much appreciated work. The tower of this church has, it is said, been long the most conspicuous and interesting monument of the earliest English settlement on the Atlantic shore. There is much to be thankful for in such needed action as it will probably be followed. At this time we read with great regret, the lamentation of an old Canadian, who after a half century of exile in the States, had returned to see for the last time his native soil, and whose heart was wrung by seeing the defilement of the tombs of the early people, and among them distinguished men in their day, ancestors of his own. From time to time we have called attention to such desecration. United action is all that is needed to set the ball rolling; a society is formed, and the early relics of the humble beginnings are saved.

The Christianity of To-Day.

Able and devout men, not without good cause, are arraigning the Christianity of to-day, and contrasting it with the explicit teaching of our Lord and His disciples. As has been said over and over again in these columns:—The profession of Christianity is utterly inconsistent with the common practices of worldly people. True Christianity is unmistakable. It is like the current coin of the Realm. It is pure metal from the mint, properly milled and stamped, and though it varies in degree yet be it gold, silver or copper, it is true to the eye, touch and ear. It looks, feels, and sounds what it is, a genuine coin. Not so the counterfeit; the product of deceit and fraud. Base is design. Harmful in circulation. Like the hypocritical Christian. Evil attends it wherever it goes.

Unionism

Among workers has completely revolutionized skilled labour from the days of journeymen and apprentices. In England a valuable outgrowth has taken the form of co-operation, and these societies unite for mutual advice and help. The address of the President, Mr. J. C. Gray, at the thirty-eighth annual congress at Birmingham contained much valuable information, even as to the weaknesses to be surmounted. He said there was more in co-operation than they had ever yet seen, and more than they had ever attempted to get out of it. To his mind, the weakness of their

present-day co-operation was that it rested on the personal loyalty of individuals, who were in most cases only bound by self-interest to the co-operative society to which they belonged. Then in most societies, the bulk of the capital was held by very few persons, and thousands of the members never had more than a few shillings of financial responsibility, and merely used the store as a means of getting goods at the lowest possible cost. Another great source of weakness was the antagonism that existed between the various societies which constituted the movement. He asked them to consider whether they were realizing the true aims and ideals of co-operation or were merely tending to the attainment of a glorified system of commercialism. He suggested that the time had arrived when they ought to consider the desirability of blending some of the old ideals with the newer methods and devising some system for drawing together in a closer bond of union the scattered forces which made up the co-operative movement.

Labrador.

It has been the dream of many that the Dominion of Canada should be enlarged by the incorporation of Newfoundland. As time goes on such a result seems to become more unlikely, and that for some generations at least, Newfoundland like Norway, will retain a government of its own. A question of jurisdiction has arisen as to the coast of Labrador, between the two governments of Newfoundland and Canada, which ought to be settled without delay. A friendly arrangement should be made now, there will be fewer interests to be adjusted and fewer complications to be got rid of. What is meant by the word "coast," is involved just as it was in the Russian claims in Alaska. Canada claims that Newfoundland has administrative rights on the Labrador coast, but no jurisdiction beyond it, Newfoundland on the other hand holds that Labrador extends inland for 100 miles, and what is the coast is open to argument. Mr. J. J. Hill has directed attention to this difficulty indirectly. He is said to aspire after Hamilton Inlet as a terminus for his continental railway. This inlet extends about 100 miles into the interior, and is said to be navigable by large ocean steamers, it is north of the fog belt, and if easily accessible, would be the shortest route to Europe, there have always been climatic obstacles, but now-a-days these do not deter apparently.

Church Work in Ceylon.

"The Australian Churchman" has the following interesting reference on this subject: "In giving an account of his labours in Ceylon, the Rev. W. Balding recently said that work commenced there in 1818, and it was, therefore, one of the earliest C.M.S. fields." "The island was about the size of Ireland, and was inhabited by about three millions and a half of people, two millions of those being Singhalese. Since he had been in the island he had baptized 1,250 persons, the majority of whom were Buddhists. The Ceylonese converts compare favourably with Christians at home in many ways. A year ago the Tamil Christians in the North of Ceylon sent a birthday gift of £250 to the British and Foreign Bible Society. Six years ago some of the Christian coolies on the Kandyan estates sent as a Centenary offering to the C.M.S. 125 guineas. The boys of Kandy College maintain their own College Mission, and send workers to outlying villages. The girls of a boarding-school recently gave up meat and fish, and lived on rice for a fortnight, in order to send £5 to the Bishop of Calcutta towards the Indian Famine Fund." The unselfish devotion of these noble girls proves the power of Christian Faith.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

be popular is to have influence, and to have influence is to be popular. Apart from each other to the impromptu thinker they are unimaginable. A man to have influence must be liked, and if people like you they will follow you. But axiomatic as this sounds, it is not true, at all events, in the sense in which it is generally propounded and accepted. Most men of influence are popular—in a sense, but every popular man is by no means, even in the majority of cases, influential. A man may be immensely, even enthusiastically liked, and yet may have little influence. People may repose implicit trust in his goodness of heart, kindness of disposition, and faithfulness to the demands of personal friendship, and yet have little or no confidence in his judgment. In matters non-essential, which involve no exercise of self-sacrifice, such men's wishes will undoubtedly have some weight. But when it comes to the sacrifice of personal ease, comfort, and opinions, the same class of men seldom if ever count. Their very popularity renders people indifferent to their wishes. Their known "good heartedness" favours the expectation that they will eventually follow the crowd, and that they are incapable of feeling very deeply on any subject. The man of influence on the other hand is seldom if ever popular in the commonly accepted or imagined sense of the term. People don't think of him as a good-hearted, easy-going fellow who hurts nobody's feelings, and never says a hard word about anybody, etc., etc., etc. They know him as a man of strong convictions who, when the occasion demands, can speak his mind strongly, and who, under a sense of duty, does not shrink from hurting people's feelings, as a man they can not do as they like with, and who in the final analysis, will break but not bend. Now men of this description may be very popular, that is to say, they may have the hearty good will and affection of the community,—or in some cases, they may not, but one essential thing they will possess, and that is the public respect. Their being liked or not, their popularity in the shallow, surface sense of the word, will be largely a matter of temperament. If, with the firmness and dignity of character, they do possess a sunny temperament, and a pleasing address, so much to their additional gain. Such a combination is ideal and irresistible. But such combinations are by no means the rule, and the latter is most emphatically not a substitute for the former, while the former can, and often does, serve as a substitute for the latter. That is to say while a winning personality will not in the absence of strength of character, command the public respect and confidence, strength of character minus these superficial attractions will most undoubtedly win respect and eventual popularity. This was evident even in such an extreme case as that of the late Archbishop Temple, who when he died was in a certain sense, in spite of his rugged, some might almost say, bearish personality, one of the most popular men in England. The same thing in a less pronounced, but quite remarkable degree was true of Lord Salisbury. The conclusion of the whole matter as it relates to the clergy is this. Beware of purchasing popularity at the expense of influence. Influence may and often does purchase popularity, but never popularity influence. So many men begin in this matter at the wrong end. They see in popularity a short-cut to influence, and begin by cheapening themselves and their office. For a while it seems to succeed. The public responds, and they become popular after a fashion. Then comes the strain and their hold upon these people snaps like rotten tow. They never took their people seriously, and so were never taken seriously themselves. The invariable measure of a clergyman's influence, is the depth and strength of his fidelity to fundamental principles, his respect for his office, and his own personal self-respect, and that thing which curiously as it may sound, inevitably follows upon this a profound respect for human nature.

It is cause for very great regret that no attempt has been made to have Bishop Montgomery address large public meetings of Churchmen in the principle centres of Eastern Canada. We have reason to believe that His Lordship would have been available for such work, and its usefulness can hardly be doubted. Months ago "Spectator" called upon those interested in making arrangements for his visits that they should see to this, but apparently he called in vain. It is a thousand pities that the Church in Canada should seem to acquiesce in the assumption that the power of the pulpit and platform has passed; that the days of great meetings and profound enthusiasm are a bygone dream. One thing is certain if we allow ourselves to think that way we shall soon bring it to pass. Our conviction is that the pulpit and platform are just as inspiring, just as powerful, and just as attractive as they ever were, if occupied by men possessed with a message that has laid hold of them through and through. We are perfectly certain that an address from a distinguished servant of the Church such as Bishop Montgomery, a man who has been in the very vortex of missionary activity, breathing a different atmosphere to what most of us are accustomed, participating in the intellectual and religious life of another country could not fail to be stimulating in the highest degree. But he is allowed to come and go and merely touch a handful of our people. This we think is a great pity, and wholly unnecessary.

It is tolerably evident that the Church in Canada has not so far, been deeply moved by the possibilities of the proposed Pan-Anglican Congress to be convened in London in 1908. Some of our dioceses have taken the matter up, but we have noted no enthusiasm, and nothing clear as to what this Church might contribute to the success of that great assembly. In what way may we contribute to the thought and discussions of the Congress ought not to be unworthy of our consideration. We presume that we ought to aim at speaking on that occasion the mind of the Church as well as the minds of the individuals that represent it. To do that will require some sort of a campaign of discussion of the subjects to be submitted to the meeting, and the crystalizing of the best thought of our people. Our experience has been that it is very difficult to induce Churchmen to give the public the benefit of their judgment upon important questions, and we have more than once taken occasion to deplore this shyness or indifference which ever it may be.

A prominent feature of the Congress which we have been discussing is the presentation of a thank-offering by the whole Anglican Communion throughout the world at a special service to be held in St. Paul's Cathedral. The vision in the minds of the organizers is that between two and three hundred Bishops from all parts of the earth should present on behalf of their respective dioceses a special offering for the extension of the work of the Church in whatever form may be selected by the diocese making the offering. The most elaborate preparations are in progress to make this the most imposing service ever organized by the Christian Church. It is manifest if the Church in Canada, or any of our dioceses is to take part in that great assembly, our acts and our offerings must be worthy of us. To go yonder in a half-hearted spirit, to contribute some trifling sum wholly out of keeping with our powers would be unworthy in the last degree. And yet it must be said that this undertaking cannot be entirely sustained on sentiment, nor chiefly promoted by appealing to a spirit of rivalry. The motive must be high, the object to be attained useful, and the method worthy of all. We imagine that in some of the eastern dioceses it may be difficult to decide upon an object to which this offering may be devoted that will appeal with power to our people. It is hardly necessary for "Spectator" to say that whatever enthusiasm may be developed in regard to this effort the first and most imperative duty is to go right along providing to the full extent of our powers for the work in the West. The offering contemplated is to be in excess of our ordinary obligations, and to meet some specially useful phase of Church extension.

"The Montreal Star" has been carrying on a campaign against usurers, and in behalf of the poor who through stress of circumstances have put themselves in the hands of unscrupulous money lenders, that is worthy of the best traditions of journalism. It first exposed a state of extortion and greed that almost passed the bounds of belief. It stirred the city of Montreal to its centre, and the effect of the movement was felt all over the Dominion. To such purpose was the agitation that special legislation was enacted at Ottawa, not only covering the future, but to some extent affording relief for what had already been suffered. Legislation, of course, was all right as far as it went, but the poor have not the means to give effect to the law, hence the usurers felt tolerably safe despite the enactment. "The Star" has again come to the rescue, and by offering free legal advice is enabling scores of families to free themselves from the tyranny of these sharks. We mention this to indicate that the function of the press is not merely to follow public opinion, but to lead it on occasions at least. To boldly lead a great reform is not only a splendid thing to do, but we are much mistaken if it does not pay in the increased confidence which it receives from the public.

The year 1907 is not far off, and yet the report of the Missionary Society for 1905 has not been distributed. Deliberation is often an excellent quality, but even a virtue like that may be carried to the verge of a fault. It is evident that the Report is not expected to be a great inspiration, or it would have been given an opportunity to work upon the public long before this.

"Spectator."

A LAYMAN'S VISITATION.

A short account of a driving trip taken recently by two Churchmen through the southern part of the Diocese of Montreal may be of interest to at least some readers of "The Canadian Churchman." The trip extending over 110 miles was made in three days of delightful summer weather and through a country abounding in

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evidences of prosperity. At every turn were well-tilled farms, neat and attractive houses, large and imposing barns and these were only the more emphasized by the occasional exceptions. And these evidences of prosperity were not confined to the farms alone, but, it is pleasing to say, extended to the parish churches as well. Eleven parishes were passed through during the three days. In all of these, notwithstanding the report from all of depopulation in favor of the North-West, the writer was assured the improvement in the Church had kept pace with the increased resources of the people. With few exceptions all the church buildings were of stone or brick and built within the past ten years or so, replacing more ancient structures. The one only notable exception stands in much of the quaintness of sixty years ago, with vaulted ceiling, side isles only, pews with doors and walls decorated in the style of that period, imitating moulding and bas relief. But even here signs of Church life, interest and modern ideas were not wanting. Stained-glass windows stood in the south wall, memorials to parishioners of by-gone days. An altar with its proper ornaments stood as a further memorial while the interest and care of a young women's guild was seen in fresh flowers upon the altar and chastely-worked altar hangings and linen. The most obvious indication of new ideas prevailing throughout these parishes was the fact that all the churches save two stood with unlocked doors to welcome all who would enter God's house—and these two belonged to the one parish. This (small thing in itself and yet of such basic importance in parish life) was more than we were prepared for. Let us hope that likewise it is far more general in the whole Canadian Church than we had dared hope. The next feature to command attention was the exceptional care manifestly bestowed by clergy and people upon their churches. Such a condition of things did not always exist even a comparatively few years ago, but here we found floors and walls clean, carpets in good repair—the fonts free from an accumulation of dust and other litter in every case save one, and in some the fonts decently covered. There were no faded and decaying flowers left standing in vases, but in two churches it appeared fresh flowers had been put in place during the week. All the churches possessed altars of more or less imposing design and they were generally elevated to a position to mark them as the centre of the church's architecture and worship. Quite half the number were furnished more or less completely with those accessories contemplated by the Ornaments Rubric of the Prayer Book, and nearly all were supplied with neat book rests. In only two instances was noticed a litter of small books and slips of paper strewn upon the altar. Some of the churches were handsomely decorated. In one or two, perhaps zeal in this direction had over-reached Churchly tradition, but none were bare or unseemly. In the matter of seating only one parish had adopted that Churchly, convenient and economic plan of installing chairs rather than costly and exclusive pews. It is probable the former plan, which has so much to recommend it, will be more generally adopted in churches built in the future. Six out of the eleven parishes had separate parish halls, and four others had halls in the basements. Thus was it apparent that provision had been made for the social side of parish life. In one respect there seemed much room for improvement—in the care of the parish burying grounds. There were exceptions, but in so many a jungle of weeds and unkept shrubbery dominated the cemeteries and obscured the grave stones. Such neglect of the dead seems more than barbarous. Let us hope the immediate future may work a change in this as the immediate past has in the care bestowed on our parish churches. So much for the external evidences of parish life and interest. A parish's spiritual life may not be so readily estimated. Yet surely we may infer, and infer with reason, that where people are realizing a greater love for God's house and clothing it in becoming beauty they are not failing to realize in their lives some increased measure of the beauty of holiness. And that this is so may be further attested by the very gratifying fact that in at least six out of these eleven parishes early Sunday morning celebrations of the Holy Communion now prevail. This is surely very notable in comparison with the prevalent customs of not so many years ago. Another point observed seems worthy of mention and is commended to readers in new parishes in the North-West. Six of these eleven parishes possess extensive grounds, accommodating church, rectory, parish hall, barns, etc., and adjoin glebe lands of varying extent. These lands are possessed to-day through the foresight and liberality of Churchmen of one hundred

years ago, who when the parishes were formed and land was cheap were careful to set aside suitable sites and generous acres to provide a heritage and income for the Church. These parishes have never ceased to reap the benefit of this forethought and devotion. Churchmen in the new dioceses of the West have a similar opportunity now to provide for the future of their parishes. May they realize it before it is too late.

The Churchwoman.

INDIA ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: "Young People's Association," of Holy Trinity Church, Killarney, Man., per Miss Bate to support a child for one year, \$15; Mrs. Redmond, Portland, Maine, \$1; Miss M. H. Way, Barrie, to support an orphan for one year, \$15; Mrs. Wesley Martin, Thomasburg, Ont., \$3; Mrs. Jarvis, Toronto, \$5; Miss M. E. Austin, Quebec, \$2; Anon., \$15. Perhaps we seldom think during our happy summer days when we see our little ones in comfort and plenty, of the many, many little dusky faces in far away India patiently bearing the trials which life in India means to so many of them. We are, indeed, glad to think of those little ones who have been so far provided for in the Mission homes. What a happy change for them. Most of them saved during the famine time. I am, of course, referring to those children we have had the pleasure and privilege of helping. One can but help wishing for more and more friends for these little ones. It seems as if each new friend means a sort of foster mother to another of those dear little ones. We cannot but love them with their clinging, affectionate natures, their patient and persevering industry. Such grateful little letters generally written in Marathi and translated by the lady in charge are sent to those who befriend them. I may ask you all again, may I not, still to remember these little children. Remember them when you look at your own little ones, when you open your hearts wide for those you love, when you spend yourselves and substance for those you love, and come gladly to the rescue when you can and God will bless you. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Brotherhood of St. Andrew.

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

Brotherhood literature has been asked for by the Rev. W. F. Miller, New Ross, N.S., so that a Chapter may be formed there, and enquiries have also come in from Marshall, Sask., for Brotherhood printed matter.

The Rev. Walter H. White, Organizing Missionary of Qu'Appelle Diocese, and formerly vicar of Trinity Church, Barrie, where he met the General Secretary on two occasions, thinks of starting a Chapter in Kamsack, Sask., and a full supply of literature has been mailed him at his request. Mr. White will undoubtedly do much for the extension of the Brotherhood in his new field of work.

July, although an "off month" in Head Office activity, showed \$856 paid in for quotas and supplies sold, and the sum of \$170 was also paid in during the month on account of extension work.

Owing to the exertions of Mr. C. R. Hill, of Holy Trinity Chapter, Winnipeg, a Chapter will shortly be formed at North Battleford, Sask.

On Sunday morning last, the combined Chapter of St. Matthew's, Toronto, paid a visit to the St. Barnabas' Chapter, and a very interesting meeting was held.

A Chapter will probably be formed at Grandview, Man., the student-in-charge, Mr. Andrew, of Wycliffe College, being very enthusiastic about Brotherhood work. The matter was laid before about a dozen earnest men after evening service lately, and a Chapter will likely develop.

H. Davison Pickett, the energetic director of Moose Jaw Chapter, in writing in, states that he looks for a Chapter to be formed at Caron, Sask.

John Fidler, a faithful worker in St. Matthew's Chapter, Toronto, has lately removed to Winnipeg, and is carrying on his Brotherhood work there. Recently he visited the town of Gladstone, Man., and met the men of the Chapter

just formed there, and gave them a most helpful address on Brotherhood work.

Will the Secretary of each Chapter using invitation cards, send a sample one in to Head Office, that a complete list may be on hand?

Every baptized man is pledged to service in the name of Christ, for the spread of His Kingdom.

Young men can most effectually spread Christ's Kingdom among young men.

Two men working together can accomplish more than two men working apart; and

The need of association and combination is as great in religious as in secular work.

OTTAWA.

First Diocesan Conference, Almonte, October 5th, 6th, and 7th.

Preliminary Draft Programme.—Friday, October 5th, St. Paul's Church: 8 p.m., "Quiet Hour," Rev. A. W. Mackay, B.D., All Saints', Ottawa; 9 p.m., "Preparation for Corporate Communion," Rev. W. M. Loucks, M.A., St. Matthew's, Ottawa. Saturday, October 6th, Town Hall: 9 a.m., organization of conference, devotions, addresses of welcome, reception of visitors and greetings, appointment of committees, the Bishop's charge; 11 o'clock, conference 1; leader, T. A. Thompson, St. Paul's, Almonte; subject, "The Brotherhood, Its Adaptability to Town and Country Life;" (a) town, (b) country; set addresses 15 minutes each, followed by general discussion; 1 p.m., lunch; 2.30 p.m., conference 2; leader, F. W. Thomas, General Secretary, Canadian Brotherhood; subject, "The Brotherhood Man's Individual Work;" (a) in the diocese; (b) in the parish, F. H. Gisborne, St. Matthew's, Ottawa; (c) in the Bible Class, J. R. Jackson, St. George's, Ottawa; (d) in the extension work, R. Patching, St. Matthew's, Ottawa; 4.30 p.m., conference 3; leader, Hubert Carleton, General Secretary, St. Andrew's Brotherhood, U. S. A.; subject, "The Brotherhood Boy;" 8 p.m., general public meeting, Town Hall: Subject, "Aggressive Church Work by Laymen;" speakers: A. G. Gilbert, President Ottawa Local Council; Rev. T. W. Powell, St. Clement's, Eglinton; Right Rev. J. P. DuMoulin, D.D., D.C.L., Lord Bishop of Niagara. Sunday, October 7th, St. Paul's Church: 8 a.m., Corporate Communion; celebrant, the Lord Bishop of the diocese; 11 a.m., Morning Prayer and sermon, the Lord Bishop of Niagara; 4 p.m., men's mass meeting, Town Hall: Chairman, Bennett Rosamond, Esq.; subject, "The Christian's Responsibility;" speakers, Hubert Carleton, Rev. T. W. Powell, the Lord Bishop of Niagara; 7 p.m., final service, St. Paul's Church: Evensong and sermon, Rev. J. M. Snowdon, St. George's, Ottawa; 8.45 p.m., farewell meeting, in charge of Rev. W. A. Read, St. Luke's, Ottawa.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

J. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—The sermons preached by the Canons of the Cathedral Chapter last year upon the saints to whom the various stalls are dedicated, have now been all printed in the Diocesan Magazine. The subject selected and arranged for by the chapter for the present year is Missionary Work in Foreign Lands, which will comprise a sermon from each Canon on some special view of this important subject, to be preached at the morning service on the appointed Sunday, as follows: Sunday, September 30, "The Obligation on the Church," Canon Pilot, D.D.; Sunday, October 28, "Objections and Hindrances," Canon Smith, R.D.; Sunday, November 18, "Are Foreign Missions Doing Any Good?" Canon Temple, Sunday, December 9, "The Beginning of Missions," Canon Dunfield; Sunday, January 13, "The Outlook of Missions," Canon Noel, R.D.

NOVA SCOTIA.

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

Halifax.—The Rev. Sub-Dean Crawford of St. Luke's has gone West for a vacation. His duty will be taken by the city clergy. The

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Picton.—of the Re their wed them a r sented the preciation the past t esteem in with wish good wor a long an silver was beautiful replied st confidence he felt as years ago and all fe

plans for the new cathedral are to be sent in by the first of October. Some preliminary work may be done this autumn, but the congregation will remain churchless for at least another year. This is greatly to be regretted, but the loyalty of the St. Luke's people, so often tried and proved will, no doubt, prove equal to the strain. There are now fourteen priests at work in Cape Breton Island, an increase during the past ten years of about one hundred per cent. Nearly all gifted above the average and mostly young men in the early prime of life, they would collectively be hard to beat. At least half of them are King's men.

Kentville.—Rev. Canon Brock has partially regained his health, and is able to move about a little, but cannot, as yet, do any clerical work.

Bridgewater.—Holy Trinity.—The Rev. George Ambrose has been appointed rector of this parish.

Londonderry.—St. Paul's.—The vestry of St. John's Church, Truro, decided to loan the old bell a gift to the parish by the late Honorable S. G. W. Archibald, to this church.

MONTREAL.

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

Montreal.—His Lordship Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel, of London, England, delivered an address before the clergy in Synod Hall. His Lordship said that he had come to Canada to study the condition of the Church of England throughout the Dominion, with a view to enlarging the work of the Church, especially in Manitoba and the new Western Provinces. The S. P. G., he said, was anxious to know what could be done to continue their aid to the Church in Canada, especially as the influx of immigrants now pouring into the West demanded immediate attention. "Just previous to my departure from England," said His Lordship, "I was handed the sum of fifty thousand dollars for Missionary work in the Dominion, and this generous act, I think, speaks well for the amount that the society is determined to raise for the Church in this country?" The Bishop said that he was also working up the preliminary arrangements in preparing the way for the holding of a congress of the Anglican communion of the world, which he hoped would meet in London in 1908, for the purpose of considering world-wide Missions. During the same time the Pan-Anglican Synod will also meet in London, when an effort is to be made to raise several millions of dollars for the propagation of the Gospel. This great thank-offering, it is expected, will be made in St. Paul's Cathedral in London. A special service will be held to commemorate the effort. His Lordship referred to the progress and work being done by the S. P. G. to spread the Word of God, and he would say that, at the present time, Canada was attracting much attention and it was the opinion of the society that special efforts must be put forth to sustain the prestige of the Church of England throughout the Dominion. He spoke encouraging words to the clergy present, and pleaded for true and devoted work within the Church. He was pleased to be in Canada and looked forward with pleasure to his visit to the great Canadian West.

ONTARIO.

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

Picton.—St. Mary Magdalene.—On the return of the Rev. W. L. and Mrs. Armitage from their wedding tour, the congregation tendered them a reception in the parish house and presented them with an address expressing their appreciation of the work done in the parish during the past two years by the vicar, and the love and esteem in which he is held by the congregation; with wishes that he may long be spared to the good work done by him and for Mrs. Armitage a long and happy life was wished. A cabinet of silver was presented. The choir presented a beautiful hand-painted jardiniere. Mr. Armitage replied stating he had long felt that he had the confidence and good-will of his people, and now he felt assured of it. He hoped to spend many years among them, during which they could one and all feel that the rectory was a home to them.

Its doors open at all times with a welcome. All came away from the meeting feeling that the bond between themselves and the vicar was closer than ever.

Kingston.—The Rev. Frank DuMoulin, of Chicago, has declined the appointment of Dean of Ontario and rector of St. George's Cathedral. The Bishop has asked the congregation to submit three new names upon his return early in September.

St. Paul's.—The Rev. W. H. Lipscombe has resigned as curate of this parish after service of over two years.

Bedford Mills.—The Church people here intend building a handsome new church.

Delta.—The Rev. J. C. Gibson of Wycliffe College conducted the service in this parish during the absence of the Rev. R. B. Patterson.

Hillier.—Christ Church is undergoing extensive repairs, the inside of the fabric has been newly painted and decorated. A new chancel carpet has been purchased by the Guild, and new seats for the nave have been ordered. These are very finely finished in oak. The Globe Furniture Company, Walkerville, has the contract for the seating. The contract price for seats is \$400.

Barriefield.—St. Mark's.—The Parochial Guild netted \$150 by a sale of work in the town hall.

New Boyne and Lombardy.—The Bishop has appointed the Rev. H. A. Meek of the Diocese of Saskatchewan rector of this parish. He will take charge 1st of October.

Belleville.—A very unique and beautiful memorial to the late Rev. C. J. H. Hutton has lately been erected in the cemetery here. The design is by the Rev. Canon Bogert, who also superintended the carrying out of the work. The monument is in the form of a perfectly proportioned cross, five feet long, two and a half feet wide and four inches thick. It is of beautiful white marble, delicately veined and highly polished on the face. At the intersection of the arms is a nimbus, or circle, upon which the inscription is carved in raised letters upon a frosted ground. Instead of standing upright, the cross lies in a reclining position upon a cement base exactly the shape of the cross itself, six inches higher at the top than at the bottom. The idea is quite new to Belleville eyes and is very striking. The design, both in conception and execution, is chaste and simple. The cement work was done very carefully, and the marble work beautifully and conscientiously executed. The memorial reflects great credit upon all concerned. It may be well to add that the monument is erected by some thirty of the clergy of the Diocese of Ontario, as a token of affectionate respect for their deceased brother priest.

OTTAWA.

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

Billings Bridge.—The Rev. Canon Low, D.D., the beloved rector of Holy Trinity, has decided, after long years of active service in the Church, to retire. His decision will be heard with regret by very many, both in Ottawa and vicinity and throughout Ontario, and these will not be confined to those of his own communion. No official announcement has been made and none will be until the Bishop of Ottawa, away at present, returns to the city. The Bishop, however, knows of the Canon's intention and a definite announcement will be made about September 1st.

TORONTO.

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

Toronto.—St. Matthew's.—A frame building to cost between \$1,500 and \$2,000 is to be erected at once at the corner of Eastern Avenue and Logan Avenue, for Mission work in connection with this church. The Church Extension Committee of the Rural Deanery of Toronto furnishes the lot and the building materials, and those interested attend to the erection.

St. Mary the Virgin.—A Mission is being worked up by the same means at the corner of

Davenport and Dovern Court roads, in connection with this parish. This Mission will accommodate a large number of English settlers, many of whom are employed in the Canada Foundry. The building is expected to be ready in a couple of months.

St. Cyprian's.—This congregation is going to erect a new church, to cost \$15,000, on the corner of Manning and Folis Avenue, to which location the building formerly on the corner of Christie and Dupont Streets was moved, the latter being now used for the services, but to be made the Sunday School room for the new edifice.

St. Anne's.—This congregation has for several months been feeling cramped in its present quarters, and the question of putting up a new building is being seriously considered. A fine lot east of the present location has been secured, and a handsome and commodious new church will soon be placed upon it.

Bishop Montgomery was in the city last week as the guest of Provost Macklem. He left for the West to study for himself the work of Missions. Bishop Montgomery is the Secretary of the Society for the Propagation of the Gospel. It is the intention of the Society to expend some \$100,000 in establishing and maintaining for a time the work of new Missions.

St. Thomas.—The Rev. A. A. Bryant, who has been for about two years assistant at Grace Church, has been appointed curate of this church. Mr. Bryant's appointment dates from September 1st, and he will enter upon his new duties about September 15th. The Rev. Mr. Bryant has been for some time one of the clergy of the Diocese of Montreal. He came to Toronto on special leave to assume the position of assistant to the late Rev. J. P. Lewis at Grace Church. From the first he was active in his ministrations, and won the regard of the members of the congregation, who will part with him with general regret. When the sudden death of the Rev. Dr. Lewis left the church without a head, Mr. Bryant very successfully carried on the work of the parish. He had arranged, however, to associate himself with the late Rev. E. L. King, prior to that gentleman's departure on his ill-fated journey to England. Mr. Bryant is a most energetic and earnest worker, and we wish him every success in his new field of labour.

Chester.—St. Barnabas.—A Mission Church is nearing completion in this parish. It is being erected by voluntary labour.

Leslieville.—The Mission started by St. Clement's will have its new building, seating 250, ready shortly.

Brooklin.—St. Thomas.—A very successful social garden party was lately held in connection with this church under the auspices of the Society of "Willing Workers." After a beautifully served supper the company repaired to the church, which was beautifully decorated for the occasion. The incumbent entertained them with recitations, which were very much appreciated. The musical part, under the direction of Mr. Walker, the choir rendering appropriate selections was well received. A vote of thanks proposed by Mr. Chas. Spencer was ably seconded by Mr. John Cowan, of Oshawa. The amount realized was \$24.

NIAGARA.

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

Fonthill.—The Sunday School picnic in connection with Holy Trinity Church, took place on the 14th. The children accompanied by their teachers and friends left the village at 8 a.m., in vans and carriages for Thorold, where a special car was waiting to take them to Port-Dalhousie. After a pleasant day spent in boating, bathing and other amusements home was reached at 9 p.m. The weather was all that could be desired, and the day will long be remembered.

Hamilton.—St. Stephen's.—The first annual picnic was held on August 11th at the East-end Incline Park, and proved a very enjoyable time for all who attended. The usual games, races, etc., were run off before tea, which was provided by the Ladies' Aid and to which all did ample justice. A concert was given in the evening and was, indeed, a treat, the talent being supplied by near-by congregations. After paying all expenses a snug balance was handed to the Treasurer to be added to the Building Fund.

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This congregation is working with might and main unitedly to start building ere the winter sets in, and deserves every encouragement.

The local assembly, Brotherhood St. Andrew, intend holding their next assembly at this parish on September 8th.

St. Stephen's.—The Rev. S. G. Wade, incumbent of Lowville and Nassagaweya, celebrated Holy Communion at the 11 a.m. service and preached at the 7 p.m. service at this church on Sunday, August 5th. His own place was filled by Mr. A. D. Caslor. On August 6th he left for a two week's vacation on Lake Rosseau. Mr. A. J. Barr took his duty on the 12th inst.

St. Peter's.—The choir's annual outing was held to Hanlan's Point on Wednesday, August 1st, when about 45, including several friends of the rector, the Rev. Thos. Geoghegan, enjoyed a very pleasant time. Among those present were: Revs. J. Francis, R. Cordner, the rector, and Mr. A. D. Caslor.

Church of the Ascension.—The Rev. Canon Wade has returned from his holidays at his summer home on Lake Rosseau. During his absence his duty was taken by the Ven. Archdeacon Clark.

Beach.—St. James'.—The bazaar given by the Ladies' Aid on August 9th realized some \$140.

Guelph.—St. James'.—The Rev. C. H. Buckland, rector of Christ Church, Listowel, has been appointed rector of this parish.

HURON.

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

London.—Christ Church.—Dr. Bethune, who has been intimately connected with this church for the past three years, and who has frequently occupied the pulpit, preached his farewell sermon Sunday evening, the 12th. Dr. Bethune will go to the Ontario Agricultural College at Guelph, as Professor of entomology. Quite recently some of Dr. Bethune's friends presented him with a travelling bag. In concluding his sermon Dr. Bethune said concerning his stay here: "For the last three years it has been my privilege to join with you in the services of this sanctuary. At first, while filling a place, so suddenly and so sadly left vacant, by the death of the late rector, the Rev. J. H. Moorhouse, and since then by giving what help I was able, to my beloved brother, your present rector. Recently I have been called to another position, to take up again what has been my life work, the education of boys and young men, and to set forth as far as in me lies, the glory and power of the Almighty Creator as shown forth in the wondrous works of His hand. I may not be with you many times again, but I shall ever bear in my heart a warm place for this church and those who have with me worshipped within these walls. Your kindness and your affection shown in so many ways will never be forgotten, and I trust that God's blessing may rest upon this church and congregation as a whole and upon each one of you in particular."

Teeswater and Lakelet.—The Rev. A. H. Rhodes has been appointed incumbent of this Mission.

Brantford.—St. James'.—The Rev. T. B. Howard has been appointed incumbent of this parish.

Broughdale.—The Ven. Archdeacon Richardson appeals to all who may be interested in Church extension, on behalf of his new church, St. Luke the Evangelist, now in course of erection here, a northern suburb of London. The church will be built of brick, with coloured cement block trimmings, and rubble stone basement. The nave will measure 36 feet long by 32 feet wide. Chancel, apsidal, length 23 feet, width 18 feet, with good-sized vestry and organ chamber. The building will seat 200 persons. The cost will be upwards of \$4,500. Of this the people of Broughdale, without respect to denomination, have subscribed a large proportion. London friends and others have generously helped, making the total subscription list more than \$3,700. The church will be the only one in Broughdale, in the very centre of a growing community, and considerably distant from the city churches. Earnest effort is being made to have St. Luke's Church opened and consecrated in October, entirely free from debt. To this end

this appeal is strenuously made, to all who will, to aid in this good work, for money or furnishings. Presentations, of which several are already promised, will be gratefully received in the form of prayer desk, lectern and pulpit, seats, stained-glass windows, carpet, Communion table, chairs and service, fine linen, service books and alms basin, etc. All subscriptions and gifts will be duly applied, acknowledged and devoted.

ALGOMA.

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

Stanleydale.—St. John's.—The intrinsic value of the new organ in this church is said to be about \$200. A choir has been organized and the singers have been provided with seats on the chancel. The church also has been furnished with new seats. A new vestry room has been added, and a Frost wire fence has been put up, enclosing two acres of land. At the 3 p.m. service the Rev. L. Sinclair expressed his thanks to the members of the Woman's Auxiliary for their efforts in raising the money to purchase the organ, the seats, and the wire for the fence; also to the wardens and congregation in regard to the good work accomplished on their part.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop,

Winnipeg.—Holy Trinity.—An interesting service was held in this church in connection with the unveiling of a beautiful memorial window in honour of the late Mr. Thomas Gilroy. The service was conducted by the rector, Ven. Archdeacon Fortin. After prayer, the special Psalms for the occasion, Nos. 27, 43, and 84, were sung. The Lessons were Isaiah, 54th chapter from the 11th verse, and Matthew, chapter 21 to verse 10, the latter being descriptive of the entrance of our Lord into Jerusalem, the theme of the window. Before the reading of the second Lesson the window was unveiled, and after the Lesson the prayer of dedication was offered, and the window dedicated to the honour of God and the memory of His servant, Thomas Gilroy. The Archdeacon then addressed the congregation as follows: "Dear friends,—The ceremony for the unveiling and dedication of this beautiful window is now complete, but before separating I desire to say how much pleasure I feel on this occasion. This service marks an era in our Church life. For some years I have hoped that our beautiful church might be further adorned by memorial windows, those emblems of Christian love, devotion and piety. When in God's providence our esteemed friend and fellow-worker, Mr. Gilroy, was called to his rest, I suggested this form of preserving his memory in our midst, and it was at once taken up with enthusiasm. A committee of the vestry have carried out the project with much care and good judgment. I now tender them my thanks for their good services. The theme of the window, as you see, is the joyful entrance of our Lord into Jerusalem. It is suggestive of the peace and assurance with which our deceased brother entered into the heavenly Jerusalem after a life of loving service in the church which he loved so deeply as well as in the community at large. The corporation of the church gratefully accepts this token of love and esteem from a few friends of their late brother and fellow Churchman. They will take an affectionate care of it, and protect it as far as they can from all accident and injury. The rector, after pronouncing the benediction, invited those present who desired to do so to approach the window and examine its design and workmanship more closely, also to read the inscription engraved on a brass tablet on the sill, which reads as follows: "To the glory of God and in memory of Thomas Gilroy, born 16th October, 1848, died 22nd February, 1905. Erected by a few friends. Precious in the sight of the Lord is the death of His saints." This engraved tablet was furnished by Mr. Andrew Schmidt. The memorial window is the one on the south side of the nave, and at the east end, nearest the south transept. The workmanship was executed by the Messrs. McCausland, Toronto, and is a credit to their taste and skill, and an ornament to the church and to the city of Winnipeg. The artistic effect of the new system of subdued colouring are seen to advantage, and the good taste of the artist in this respect will be admired by many. The skill with which the incidents of the Lord's entry into Jerusalem are portrayed, will give the picture an educative value for years to come. At the foot of the window is the text, "Blessed is

he that cometh in the name of the Lord." The committee which carried the work through to so successful a conclusion is composed of Messrs. J. S. Moore, chairman; J. C. Falls, E. A. W. McLea and J. C. MacNab.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

Letters received from the Bishop, who is away visiting the northerly part of the diocese, give the cheering information that he is in good health and spirits. The last letter received was dated Cat Lake, June 10th, and was full of faith, and thanksgiving for God's preserving mercies. He reports good weather, and trusts to be favoured with the same all along the journey. This letter will be the last news we shall hear of Bishop Lofthouse till he reaches Norway House via York Factory and Split Lake, and very earnest prayers are being offered for his preservation on his long and difficult journey, and that he may be brought back in health and strength to those dear to him at Bishopstowe, and also to all who have learned to love and esteem him highly for his work's sake. The Bishop is expected home early in September.

His Grace Archbishop Matheson, who is spending the month of August at his summer home on Coney Island, preached at St. Alban's Pro-Cathedral on Sunday morning, August 12th, to a large congregation.

Ven. Archdeacon Page spent a week at Rainy River visiting the Missions at Emo, Lockington, Fort Frances, Long Sault, Barwick, and Rainy River. He reports the work at all points as very promising; and the various Missionaries in the best of health. The Archdeacon returned on August 8th. The Rev. A. A. Adams, Secretary of the Diocese occupied St. Alban's pulpit in his absence.

Lac du Bonnet.—Mr. Walter Ellis, Missionary in charge at this place, reports the building of the new church proceeding satisfactorily, and it is hoped to have it opened for service August 19th.

Ignace.—The Rev. A. A. Adams, Missioner for the diocese, spent Sunday, August 12th, at Ignace, holding morning service, then going on to Dinorwic for service at 2.30, taking service at Wabagoon at 7 o'clock. The Rev. H. D. Cooper, the rector, was away holding service at Gold Rock.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

Lloydminster.—The Rev. C. Carruthers, the new incumbent, took charge of this parish the first of this month.

Mannville.—Mr. R. Campbell Andrews, of St. John's College, Winnipeg, has been appointed student-in-charge to organize this new Mission. He reports a good many Church families here and the offer of two or three sites for a church.

Marshall.—Mr. Crawford has severed his connection with Church work in this district. His place will be taken by Catechist, Mr. Cracknell, from England. There are three churches in this Mission.

Vermillion.—Plans for the new church here have been prepared and submitted to the donor for approval. The church is to cost \$3,000.

Vermillion Junction.—This is not a railroad junction but where the Vermillion river unites with the Saskatchewan. The Archdeacon recently made a journey through all this territory. A beautiful country with pea-vine halfway up the wheels, no wonder settlers are pouring in. Arrangements have been made to open up three centres as soon as a Catechist can be found to put in charge. Nearly all the settlers at this point are English and they are asking earnestly for Church ministrations.

Miss Halson, Dorcas Secretary of the Woman's Auxiliary is visiting this diocese. She will visit as many of the Indian villages as possible.

—When thou art either to do or suffer anything, go tell God about it and thou hast done for matter of caring; no more care, but sweet, quiet diligence in thy duty, and dependence on Him for the carriage of thy matters.—Archibald Leighton.

The magn of art to be Exhibition, v can be best c painting along Breton, is in Association. loaned to the Stratcona an and is one o gushed Can: Other painti ance have b Gallery, Lot erpool; The Kensington, don, Englan real; His and from C. emphasizing Exhibition i ficent painti that every c tists at hor works, and hibition has from Canad the Exhibit have to be space.

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INSURED FOR \$60,000.

Valuable Painting Loaned to Industrial Exhibition by Lord Strathcona.

The magnificence and costliness of the works of art to be exhibited at the Canadian National Exhibition, which opens Monday, August 27th, can be best estimated when it is known that one painting alone, "The Communicants," by Jules Breton, is insured for \$60,000 by the Exhibition Association. This splendid work of art has been loaned to the Exhibition by the Right Hon. Lord Strathcona and Mount Royal, London, England, and is one of a fine collection that this distinguished Canadian citizen has in his art gallery. Other paintings upon which there is heavy insurance have been loaned by The Guild Hall Art Gallery, London; The Walker Art Gallery, Liverpool; The Victoria and Albert Museum, South Kensington, London; J. Colin Forbes, London, England; Sir George Drummond, Montreal; His Excellency the Governor-General and from Carew Martin, London, England. In emphasizing the good sense displayed by the Exhibition management in securing these magnificent paintings it is also necessary to point out that every encouragement has been given to artists at home to place on exhibition their best works, and never before in the history of the Exhibition has there been such a hearty response from Canadian artists. Like other buildings at the Exhibition grounds, the Art Gallery will soon have to be enlarged to meet the demand for space.

Correspondence.

The letter "Misrepresentation" in last week's issue, signed T. C., should be J. W. Patterson.

CHRISTIAN SCIENCE—WHAT IS IT?

Sir.—The last twenty years have produced a wealth of new religions or "fads." Throughout America one after another has made its appearance often gathering together a large number of followers, and more often a large amount of money; for it is plainly evident that many have realized that to start a new religion means to obtain control of a nice amount of money. Among these sects there is one to be particularly guarded against, and that is Christian (?) Science (?), which is spreading rapidly in many quarters. Now Christian Science is not a religion, but is nothing more than a body using "Hypnotism" and "Suggestion," with a thin, exceedingly thin, coating of religious doctrine, in order to trap the unsuspecting and careless man or woman. Mrs. Mary Baker Eddy, the founder denies this accusation and asserts that Christian Science does not include hypnotism, mesmerism, etc., but the fact remains that both hypnotists and Christian Scientists use very much the same methods excepting for the use of prayer among the latter; and that the hypnotists obtain far better and more lasting results than do the Christian Scientists; in short Hypnotists are professionals, and understand their work, whilst Christian Scientists are amateurs, and have only a hazy idea of theirs. As I have said Christian Science is nothing more than a form of using "suggestion," but it is able to produce thousands of cures and has genuine testimonials from these people who have been cured by its means, and not only so, but all known diseases are included in its cures. On first thought this would appear wonderful, but the explanation is simple. Christian Science patients may be divided into three classes: (1) Cases of imaginary diseases, having no existence; (2) cases suitable of suggestive treatment, that are really cured; (3) failures. A large class of which we hear little. Imaginary diseases are very common, even more so than one would suppose and are often of a very serious nature. Patients imagine heart disease, Bright's disease, or cancer; but seldom imagine trivial affections. The second class, suitable for suggestive treatment are often readily cured by suggestion; indeed, we see cases every day when people are cured by electric belts, magnetic brushes, the oxydonor, etc. The third class—failures—is a very large and silent one—of which little is heard of by the public, yet the aggregate is large. But not only does Christian Science cure, but it kills, as many of my readers may have seen an instance of. Yes, kill, by criminally excluding doctors from the sick room, because they do not believe in the medical profession or anything in that line. In this way many have lost their lives, through want of medical attend-

ance. Mrs. Eddy, herself, does not believe in doctors or anything in that line, but it is well known to the world in general that she sent for a dentist in the early hours of the morning because of toothache which would give her no rest or sleep. Thus the reader may see that Christian Science is dangerous in a bodily sense; but the same is true of the spiritual. Her book "Science and Health" is, in the words of a prominent Halifax clergyman, blasphemous. Christian Science is dangerous, blasphemous and absurd. Absurd from many standpoints, the book, Science and Health is illogical; most of her views being statements resting on themselves without any argument or authorities to support them. Whilst her arguments rest on false premises. She opposes all the laws of hygiene and health and the accepted truths of Science, asserting that all is mind and that there is no matter. Such are the ideas of the founder and the statements of their official guide. One word in conclusion to Churchmen, keep well out of it's way, do not be dazzled by its cures, for you don't hear of its failures; for truly it was said "in latter times some should fall from the faith."

Theo. James Harrington, M.A.

MISREPRESENTATION.

Sir,—I am surprised that under the head of misrepresentation, J. W. Patterson should call in question so accurate a statement concerning the Canadian Church, as a correspondent of the "Guardian" made, when he stated that "She is at last a united body, fully alive to her manifest responsibilities, and has become naturalized and nationalized. She has taken root in the soil and her branches are filling the land." Mr. Patterson betrays a singular ignorance of our past conditions, when he asks, "When was our Church more than one body, and when did the separation and re-union take place?" Was our Church in Canada one, naturalized and nationalized before Confederation, when we were a number of independent dioceses, and our Bishops were appointed by the Crown by Royal Letters Patent? Were we one when there were two independent Provincial Synods, and some independent dioceses in British Columbia? The Church was more than one body in Canada for nearly 150 years, till, indeed, the formation of the General Synod in 1903. Till then separation existed, and not till then could the Canadian Church be said to be united, and alive to its national responsibilities. These historical facts are so evident, that one wonders that any intelligent Churchman would call them in question and indignantly brand them as unjustifiable misrepresentation.

Alfred Brown.

THE QUEBEC SYSTEM.

Sir,—In a recent issue of the "Churchman," in the report of the Synod of the Diocese of Columbia, I see a resolution recorded with a view to establishing the "Quebec System" all over that diocese. Are we to understand that the System is at present in force in part of the diocese? If so, it would be interesting and helpful to know how it works. If the System can be worked in Columbia, why not in our other Western dioceses? I remember once a notice of motion was given at the session of a Western Synod proposing to introduce it, but the Bishop in his charge gave it the "quietus" in his suave, but determined manner, and the motion was withdrawn. But is it absolutely impracticable? There are so many points in favour of the system that only the conclusion of experiment: "Cannot be worked," should condemn it. I have had fourteen years experience of our present system, whereby the clergy are sure of from \$300 to \$400 a year (coming by cheque from the Synod office), and hope for the rest, a "hope" which is often much "deferred." I think I voice the sentiments of many brethren when I say, that it is as much the uncertainty of how much the people will contribute and when it will be paid, as the smallness of the stipend itself that is the cause of the clergyman's financial troubles and discouragements in the thought of urging his own or other people's sons to take up the holy office. None too soon has this question been taken up by our Synods. A little experience under the Quebec System at the Synod office of our very uncertain income might open the eyes of the Executive to a state of affairs which we cannot for shame be always calling their attention to. Salaried men in professional and commercial life draw their pay regularly. The hired man has the first claim on the crop, but the clergyman the last but one, according to a blunt old blacksmith in our town. He

said to me: "I was saying to Mr.— (the veterinary surgeon) that he came last and the parson next." We do not wish to complain. We love our calling and our Master and His Church. All we ask is that whatever we are given to understand that we shall receive as stipend we may consider as certain as anything can be in this world, and look for at regular periods, so that we can plan accordingly.

York.

BOOKS WANTED.

Sir,—I have an outlying district to serve which needs strengthening. I need a set of Caswell's "Outward and Visible Signs" Charts, and I also require some books, a sort of nucleus for a Sunday School library. The books must be instructive and constructive as well, definite Church teaching if you will. I need hardly say how thankful I would be for educative matter along these lines. Perhaps some of our wealthier parishes have outgrown these necessities, if so they could be passed along to us with a promise of good results.

James M. Coffin,
Glen Sutton, P.Q.

BOOK REVIEWS.

Union or Co-operation—Which? The Proposed Union of Congregationalists, Methodists and Presbyterians in Canada: A Critical Study of the Situation. By Robt. Campbell, D.D. Foster, Brown & Co., Montreal.

Dr. Campbell states his views with great vigour and ability on the proposed amalgamation of these three great divisions of Protestants. In his opening remarks he deprecates any severe criticism from the more ardent advocates of federation, and bespeaks a fair field, even if there be no favour shown. The essay is written with fairness and the utmost consideration for others. It goes into difficulties and objections, and will prove very interesting and instructive reading to all those interested in the question. To all such persons we heartily commend it as a full and fair treatment of the question. It all turns for effectiveness, we think, on the alternative Dr. Campbell sets forth, union (absorption) or co-operation, viz., union in "work," with distinctness of existence.

A Parson's Ponderings. By G. J. Low, D.D., Canon of Christ Church Cathedral, Ottawa, author of "The Old Faith and the New Philosophy." Dedicated to Sir Sandford Fleming, K.C.M.G., etc. Toronto: Wm. Briggs.

These "Ponderings" are a series of papers which appeared in the Toronto "Week," "now," as the author says, "unhappily deceased." Twelve "Causeries," entitled "In My Study," were "monthly contributions to the short-lived 'Commonwealth' of Ottawa. Some of the papers are ten years old or more, but are by no means out of date. They are fourteen in number, and are very varied as to topic. They are written in a lively style, and are all interesting. We would specially mention those on "Supporting Your Supporters," "What is a Luxury?" "Concerning Theosophy," "Concerning the Will of the People," and "Concerning Gallio."

The Church of Christ: Its Character, Purpose, and Unity. By the Rev. T. A. Watson, B.D. Second edition. Toronto: Wm. Briggs.

This is a truly admirable book, written in an earnest, calm Christian spirit in the interests of Christian unity on the highest grounds. The author quotes the late Price Hughes on the inadequacy of the "Invisible Church" theory to meet the true teaching of our Lord's words in His great prayer for such a visible unity as would appeal convincingly to the unbelieving world as to the truth of His own Divine nature and message. But the best prospect our author can hold out is the federation of all existing sects, large and small. He points out that all these sects have had a man for their originator, and, therefore, such a federation, on his own showing, by a fair deduction, would only result in one large, humanly created denomination of modern creation, whatever name be given to it by its adherents. But when we really read history aright we find that actually a religious society or brotherhood was established personally by the Holy Spirit on the day of Pentecost, and carried out as to its details of ordinances (sacraments) and ministry (officers) by the Apostles, acting on the instructions given them by their Lord during the great forty days of His stay on earth after His Resur-

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rection. This society existed, without variation in its ministry, for more than 1,500 years, when Calvin, Luther, and others set up organizations in opposition to it. Now, the evidence for the Christian ministry is the same identically, only more clear and full, as that on which we have to depend for the conviction we have that our Scriptures are the same as the Church had 1800 years ago; the two stand or fall together. The one true, Divine basis of union, then, can only be the union of all divided Christians with the original Divine society founded in Jerusalem on the Day of Pentecost by no mere human agency, to which was annexed the promise, "Lo, I am with you all the days, even to the completion of the (this) age." As regards the present broken unity of the Church, it may well be laid at the door of the Bishops of Rome, whose arrogant claims and other vices originally caused the breach. This need not even hinder long the return to the unity provided for really by the Lord Himself.

A Vision of Immanuel. By the Rev. J. Johnstone, Westbourne, Manitoba. Toronto: Wm. Briggs.

This is a beautiful poem in two parts: Part I., The Lamb of God; II., Which taketh away the sin of the world. We hope that very many throughout Canada will get and often read this book. It breathes forth the purest piety of love to God and man. There are many passages that might be quoted, many sayings that might be treasured. We can only offer an example or two. "Faith must not falter when it should defend, nor turn from truth, though with the flock to rove." "The laws of nature are but ways of God, and miracles His by-path, used for speed, at times when nature is outstripped by need, or to reveal what she has never shewed." "Gray-haired folly lingers on the stage, greedy of honours, grasping still at gold, as rains decrease and audiences grow cold." "Good dies from out a land with faith's decay." "Nature's no mother for an aching heart; she has no counsel for a troubled mind." The rest of this stanza is excellent. We congratulate Mr. Johnstone on his work, evidently a "labour of love."

Prayers for the Departed. In the light of Holy Scripture. A course of sermons by the Rev. Jas. Simpson, M.A., rector of the Cathedral, Charlottetown, P.E.I. "Examiner" Publishing Co., Charlottetown, P.E.I. Price 25 cents.

We could wish that every earnest Christian of whatever name would get these admirable sermons and study them, carefully looking out in his Bible the passages referred to. The sermons go most carefully and fully into all the New Testament teaching upon the subject; the work is thorough and well done. The tone is calm and persuasive—we can say convincing. There is no "rhetoric," but clear and unanswerable statement of fact. The common error that good people go straight to the highest heaven when they die, and the bad to the lowest and final "hell" is well refuted. Of course, the refusal to believe in the "intermediate state" involves a complete denial that our Lord descended into Hades, and restricts the belief in the communion of saints to that with saints on earth. It may be that disbelief in the intermediate state is largely, if not wholly, due to the error of King James' Version, commonly, but wrongly, called the Authorized Version, which renders two different words of the original Scripture, viz., Hades and Gehenna, by the same word "hell." Mr. Simpson goes fully into this. We very heartily and strongly recommend these sermons to all earnest Christian people, especially those who value the "right of private judgment."

The Nineteenth Century and After. New York: The Leonard Scott Publishing Co.

"Canadian Churchman" readers of the June number of this Review will probably turn to the article on "Sunday Schools," by Rev. E. H. Rycroft, and that on "Secular Education in the Interest of Religious Truth," by M. M. Barrie. Political readers will interest themselves in "Lord Durham and Colonial Self-Government," by Miss Violet R. Markham, and "The Law-making Mania," by Sir John Macdonell, C.B., LL.D., a distinguished relative of the historic Canadian family of that name.

The Secret of Heroism. A Memoir of Henry Albert Harper. By W. L. Mackenzie King. New York: Fleming H. Revell Co.

Mr. King in this remarkable volume has with rare devotion and unusual capacity deservedly linked his name in the literature of our country with that of his heroic friend. Were he to out-

live the Biblical limit, and contribute a notable book each year of that period, we question whether it would be possible for him to do more for the cause of friendship, the good of humanity, or the honour of his native land than he has been privileged to do. With exquisite sympathy, and the refined sensibility and sureness of touch, which reveal the strength and restraint of the true literary artist, he has, in these absorbing pages, using mainly the material furnished by the letters and opinions of his deceased friend, painted a portrait, which is at once an appeal, and an inspiration, to all that is pure, unselfish and ennobling in the heart of his reader. We have not sufficient space in which to enlarge upon the subject of the book, or the detailed treatment of it by the author. We can only say that the spirit which informed and dominated Harper is disclosed in the concluding paragraph of his last quoted letter. "But I must get down to my night's work, Rex. The house is singularly quiet, without any movement in the adjoining room, but that does not excuse the sacrifice of opportunity." It is further disclosed in a preceding paragraph of the same letter: "Herein, it seems to me lies a reconciliation of the two injunctions: 'Bear ye one another's burdens' and 'bear your own burden.' Do the latter, and you will find yourself doing the former, which is a good thing to do." And it found its splendid consummation on that calm December afternoon, when the icy water of the Ottawa River chilled the gallant heart of that noble young Canadian, who freely gave up his life, in an intrepid effort, to save the life of another. So long as Canadian mothers bear such sons as Henry Albert Harper the name of Canada will be honoured upon earth, and the story of their lives will perpetuate the good they loved and lived and died for, even as the monuments raised by their grateful countrymen hand down the record of their virtues and move others to go and do likewise.

Sunday Talks With Boys and Girls. By Barbara Yechton. New York: Thomas Whittaker. Twelve mo., pp. 212, price \$1.25.

Miss Yechton's name needs no commendation, and these Talks are equal to her best efforts. There is a quiet, wholesome ring about them, and the topics are such as must interest boys and girls. Miss Yechton evidently knows what young people need and what will interest them: it is quite a knack to tell a good story well. Each of these talks is complete in itself, and could be used not only for a reading but also for becoming the basis for a longer or shorter address. They are felt to be addressed to both intelligence and conscience in the young.

The Master and the Man. By James E. Freeman, rector of St. Andrew's Memorial Church, Yonkers, N.Y. New York: Thomas Whittaker. Pp. 127, price 75 cents.

The nearness of the life of Jesus to our common experience is a most fruitful topic for instructive teaching, and Mr. Freeman applies this truth with great power. His style is clear and convincing, and these seven sermons cover a simple natural field. The most striking is probably that on "Jesus Christ, His Boyhood and Manhood," because it gives such a realistic picture of his earliest years in Nazareth, without attempting to give us any personal details, such as appear in the apocryphal Gospels. But all the sermons are full of earnest thought, and must be profitable reading for every one. They open out a view of Jesus and His work that we seldom see approached.

The Gospel in Action. By the Right Rev. Arthur F. W. Ingram, D.D., Bishop of London. New York: Thomas Whittaker; pp. 324, price \$1.40 net.

Mr. Whittaker has done the Church in America a great favour by importing this fine collection of sermons and addresses by the Bishop of London. They are most valuable as being the utterances of one of the busiest and most eloquent Bishops in the Church of England. They are seen and felt to be heart to heart addresses to almost every class and grade in society. Of each we are given the time and occasion when it was made so that we can easily become a sympathetic listener, the last belongs to 1906 and the rest to 1905. There is a freshness about them all which is delightful, and the variety of topics is wonderful. Here is a sample: "A poor little child said when her mother had taught her Christian Science, 'Mother says I think I have got a pain, but I know I have got a pain.'" Another sample might be the sermon preached at the opening of the Church Congress at Weymouth, entitled "The Goodly Heritage of the Church," and based on the question once put to him in a

confidential whisper, "Are you happy in the Church of England, Mr. Ingram?"

Pastoral Medicine, a Handbook for the (Roman) Catholic Clergy. By Alex. E. Sanford, M.D. New edition revised and enlarged by a chapter on the moment of death by Rev. Walter Drum, S.J., and by chapters on the Fifth Commandment, and Neurasthenia in its pastoral Psychiatric aspects. New York: Joseph F. Wagner. Price \$1.50 (320 pages).

We have not space to give a full description of this admirable book. It is one that must prove of very great use to many besides the clergy. We advise every one to get it, and keep it for frequent reference. The topics treated of after the introduction are: Hygiene, pastoral medicine, the relation of man in his bodily conditions to religion and morality. This is very well and fully treated. Man in sickness mental and bodily. First aid to the injured; also fully treated of. There is a very good useful index. The book is one that every clergyman should have. It is plainly written, and very interesting.

The Problem of the Pentateuch. Three lectures on the "Reinecker Foundation," delivered at the Virginia Theological Seminary in December, 1905, by Randolph H. McKim, D.D., LL.D., rector of the Church of the Epiphany, Washington; with a "Foreword," by the present Dean of Canterbury, Very Rev. H. Wace, D.D. Longmans, Green & Co., \$1 net.

These lectures are just the very thing needed by those who would like to have some reliable knowledge of what the self-styled higher critics have been about. The author takes the position of a jurymen before whom the case is being tried. The disagreements among the high courts themselves come up for examination. The higher criticism has its history traced, and its protean changes well described; the reaction is also set forth. It is now well-known how thoroughly Wellhausen is discounted to-day—his history is a replica of that of Baur, both of whom were abjectly bowed down to while their day lasted. Dr. McKim's lectures really contain all that need be known of that critical period of, say, twenty years ago, and every day is bringing men back to settled faith in the Sacred Scriptures; a vast number of traditional ideas, owing their origin to Milton have had to be given up, and thus Higher Criticism has had, at all events, one excellent result, viz., that of inducing men to take the teaching of the Bible itself, and not read into it the novelties of Protestant tradition that came in at and after the Reformation. We heartily commend these lectures.

RARITY AND BEAUTY.

What Collectors of Books and Furniture Look For.

While it is quite true that collectors very often buy books for their rarity rather than for their beauty, they are always anxious to acquire any volume that is both beautiful and rare. Riviere bindings and Kelmscott impressions make a combination at once the envy of every booklover. In like manner the collector of old furniture looks to Chippendale and Sheraton. Their designs were always chaste and restful, their materials always good and the products of their skilled and artistic hands are in these days worth a king's ransom. At the Exhibition this year there will be displayed an admirable example of the Sheraton method of designing. Messrs. Gourlay, Winter and Leeming will have on display a Gourlay piano of Sheraton design. The instrument is a charming example of what can be accomplished by inlaying and by conventional even geometrical patterns. Fine lines of satinwood let into the mahogany in squares, parallelograms large and small, and delicate flowers produce an effect of most delicate and antique appearance. The columns supporting the keyboard are exquisite pieces of carving and the music desk is rich and elegant. As for the instrument itself, it is sufficient to say it is a Gourlay. That piano has made a reputation as the finest toned upright piano on the market. Those persons interested in pianos will miss one of the delights of the Exhibition if they fail to see the Gourlay, Winter and Leeming exhibit.

—Great occasions do not make heroes or cowards; they simply unveil them. Silently and imperceptibly we grow and wax strong, we grow and wax weak; and at last some crisis shows what we have become.—Canon Westcott.

Family Reading

PEOPLE WILL TALK.

You may get through the world, but 'twill be very slow,
If you listen to all that is said as you go;
You'll be 'worried and fretted, and kept in a stew—
For meddlesome tongues must have something to do—
And people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed—
You're a wolf in sheep's clothing, or else you're a fool,
But don't get excited—keep perfectly cool—
For people will talk.

And then, if you show the least boldness of heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited and vain,
But keep straight ahead—don't stop to explain—
For people will talk.

If threadbare your dress, or old-fashioned your hat,
Some one will surely take notice of that,
And hint rather strong that you can't pay your way,
But don't get excited, whatever they say—
For people will talk.

If you dress in the fashion don't think to escape,
For they criticize then in a different shape:
You're ahead of your means, or your tailor's unpaid,
But mind your own business—there's naught to be made—
For people will talk.

Now, the best way to do is to do as you please;
For your mind, if you have one, will then be at ease.
Of course, you will meet with all sorts of abuse;
But don't think to stop them—it ain't any use—
For people will talk.

A SEARCH FOR THE IDEAL.

Christ was ever asking His followers to attempt that which seemed to them impossible. He urged them to be perfect even as their Father in heaven is perfect. He commanded His disciples to feed a great multitude, when they only had a few loaves of bread and fishes. He told them, a mere handful of men, to go out into the world, and, preaching the Gospel to every creature, to conquer it. The goals which He set for human character and effort to-day seem to be away beyond human attainment.

Men ask for attainable ideals; things that can hold out some reasonable assurance of realization; they say, "Give us something that we can do, and do not ask of us impossibilities."

But the course which Christ took embodies a pre-eminent truth, which is too little realized. It is difficult for us to comprehend the infinite scale upon which God works. The very effort to attain to that perfection which seems impossible is the great incentive to human progress.

Men have in mind a perfect civil government, which, after all the experiments with monarchies and republics, still remains unrealized. Revolution after revolution has swept the world, blotting out the old and bringing in the new, but the secret of the perfect state is yet untold. All sorts of Churches have been organized, with all sorts of policies and creeds, and no creeds, but the absolutely perfect Church waits to be organized! How many have tried their hands at its reorganization and failed! The educational system is in the same category. The earth itself remains unfinished.

Any one who looks into these matters can see an ideal state, Church, society, educational system, which it seems hopeless to attempt to realize.

Right here is where men part company. A certain class of disappointed men throw their ideals overboard, and will have nothing more to do with them. They constitute the skeptical and discouraged classes. They henceforth and forever close their eyes to all the glorious, idealistic landscape, and go groping on in the darkness. They dream no more dreams; men look

to them no longer for inspiration or leadership.

Another class of men still believe in the ideal and the perfect, in spite of all discouragements and failures. They still have visions and dream dreams of a bright future. Said one of these grand men: "I want a man to preach to me who tempts me to do the impossible." The future glows with hope; it has no obstacles that cannot be overcome. It is to the idealist that we owe all our advancement in religion, commerce, art and education. He is never satisfied with what he or others have done. It is the idealist who keeps his eyes fixed on the end and not on the means. When Peter the Great was about to build his capital city they told him of the annual floods that overwhelmed the site he had chosen, one of his ministers pointed to a tree and to the flood mark high upon its trunk; the reply of this mighty Czar was: "Cut down that tree." When Napoleon was told that the Alps would stop his advance into Italy, he said, "There shall be no Alps."

Our Lord said that He would send His disciples forth as lambs among wolves.

THE BEST FRIEND.

How little we know of our nearest friends! How little they know of us! What riddles we are to one another! Our inmost souls are unread, and others judge of us wholly from their own points of view. They cannot enter our hearts and stand side by side with our yearnings. We are alone in that inner holy of holies, and there is none to offer his incense before that mercy-seat. Our sorrows and our joys, the depth and height of our nature, are beyond the veil even to sympathetic eyes. There are beaches, along whose pebbly strands they have never trodden. They have not heard the moaning of the bar. Their best intentions do not reach our hearts. Their counsel, though kindly meant, falls far short, and they wonder why their tender ministrations are so unavailing. There are times when we are as absolutely alone as if cast upon some uninhabited island. We know there is none but God who wholly understands, and with tears and absolute confidence we throw ourselves in His encompassing arms. Oh, it is a great comfort to the heavy in heart to know that God is true, and that from friendships which fall short, and from sympathies which fail we can turn to Him and find repose.

THINGS TO FORGET.

If you would increase your happiness and prolong life, forget your neighbour's faults. Forget the slanders you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which if repeated, would seem a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it for sweet memory's sake, only those things which are lovely and lovable.

WHAT FOR?

What is it you want? Suppose you get millions of gold pieces, what would you do with them? What do you want them for? If you do not want money as a mere instrument to noble ends, if you only want it to hoard it, to pile it up and to die worth (what a ghastly expression, "to die worth!"), say, half a million, why not save all your pains and practice writing ciphers, and write as many as you want? Write ciphers for an hour every morning in a big book, and say every evening: "I am worth all the noughts more than I was yesterday." Wouldn't that do?

Noughts in a ledger are quite as useful to you as gold pieces in a bank that you mean to leave there till you die. It is not what you have, but what you use, that makes you rich.—John Ruskin to the English merchants.

CANADA PERMANENT

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THE UNANSWERED PRAYER.

Unanswered yet? The prayer your lips have pleaded,
In agony of heart, these many years?
Does faith begin to fail? Is hope departing?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer!
Your need will be supplied sometime, somewhere.

Unanswered yet? Tho' when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Tho' years have passed since then do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? Nay do not say "ungranted";
Perhaps your part is not yet wholly done,
The work begun when first your prayer was uttered,
And God will finish what He has begun,
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered;
Her feet are firmly planted on the rock,
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock,
She knows Omnipotence has heard her prayer,
And cries: "It shall be done" sometime, somewhere.

OUTDOOR EXERCISE FOR WOMEN.

"But walking tires me too much. The doctor says I must not be long at a time on my feet." The handsome woman who made this remark was five feet six inches tall and weighed 208 pounds. She had carriages and automobiles, and never walked a step when she could help it. Ashamed of her size, and determined to present a fashionable appearance, she faced herself horribly. It was more excusable in her than in most women, she had been petted and indulged after looking at her small waist and shocking amplitude above and below the waist-line, why she could not bear her weight on her feet. Apparently born with a stronger constitution than most women, she had been petted and indulged by her wealthy husband, and had neglected wholesome exercise until she had entirely lost the grace of figure which had distinguished her in childhood. Then diseases had set in—the heart, stomach, kidneys simply could not keep their places and do their work under the strain of her "armour-sided" clothing and the increase of her adipose tissue. She spends most of her time in bed, and is under the constant care of a doctor. With four beautiful children, she is able to see almost nothing of them. She suffers pain almost continually and takes tons of medicine.

There are thousands of well-to-do women in America who are more or less like this one. The blessed "housework," which is the most wholesome exercise in the world, is handed over by them to servants. It spoils hands and fingernails, but it brightens the complexion, if done under right conditions, and vastly improves the general health. The teacher, the stenographer, the seamstress—all who pursue a sedentary occupation—cannot usually do much housework. Some of them find the moderate use of a wheel good for them; but the vast majority, especially of middle-aged and elderly women, must rely chiefly upon walking for the quickening outdoor breath.—Kate Upson Clark, in Leslie's Weekly.

FOR THE CLERGY AND SOME OTHERS.

We well remember the story about the young clergyman who had determined to resign his pulpit because he was so tormented by "Old Deacon Jones," but after being advised by an aged and experienced brother that he would find "Old Deacon Jones" in every church, he concluded to remain.

To all clergymen we commend the following little poem:

There is some place for you to fill
Some work for you to do,
That no one can or ever will
Do quite as well as you.
It may be close along your way,
Some little homely duty,
That only waits your touch, your sway,
To blossom into beauty.

Or it may be that daily tasks,
Cheerfully seen and done,
Will lead to greater work that asks
For you, and you alone.
Be brave, whatever it may be,
The little or the great;
To meet and do it perfectly,
And you have conquered Fate.

WHERE WOMAN IS SUPREME.

By Prof. Henry Van Dyke.

I care not what a woman's rank in the world may be, there is one place that will always be subject to her sway, wise or foolish, competent or confused, and that place is the home. Here she must set the tone, and make the rules, and guide the flow of daily life, else all must run haphazard, discordant and astray.

I remember a passage in Goethe's *Wilhelm Meister* in which this household supremacy of woman is well described. "The man," says he, "must busy himself with outside relations, he must get together the property and take care of it, he must sometimes participate in public affairs; and always he finds himself dependent upon circumstances, he does not really rule even the things which he fancies are under his control. He has to be polite where he would like to be reasonable, cautious where he would like to be frank—sometimes it seems as if he were forced to be untrue where he would like to be perfectly honest. For the sake of some end, which often he fails to reach he has to sacrifice the fairest thing of all—harmony with himself. Meantime the sensible and reasonable woman really rules within the house, and makes every activity and every satisfaction possible for the whole family. What regular and serene action is needed to carry through the ever-recurring movements of the household in an unbroken and living order of succession! To how few men is it given thus to move tranquilly in its orbit and to rule both the day and the night! When a woman once apprehends and grasps this inner rulership * * * she is dependent upon no one; and she confers upon her husband the only true independence; that which is inward and domestic."

But the wisdom, the tact and firmness, which are needed for a sway so absolute, serene and unquestionable are not to be picked up in the street or acquired by the hasty reading of a *Handbook of Household Economy* which some thoughtful friend has slipped in among wedding presents. They must be gained, it seems to me, in a place like that in which they are one day to be exercised. And if none are fit to rule but those who have first learned to obey, then the girl who is ever to be worthy of the rulership of a household is best educated in the obedience of a home.

No other element in her education has a value quite equal to this. If she misses the gentle daily restraint which is imposed upon all by the necessities of a peaceful and well-balanced home life, if she is never taught to submit her impulse and caprice to the simple rules that maintain the common order of the household, if she gets no personal experience of the value of such plain and homely virtues as punctuality and obligingness, if she does not learn that the affection and gratitude of those who are the nearest to her are worth more than the admiration of strangers or the applause of the crowd, if she grows up ignorant or careless of the true meaning of a mother's approval and a father's pride—she suffers the one great loss which will be more difficult than all others to make up. I do not say that it will be impossible. I do not deny that there are some

fine and noble women whose girlhood has been deprived, through misfortune or through the sin of others, of the true influence of a home, but who have happily retrieved the loss. Nor do I ignore the fact that there are a few old-fashioned schools whose honour it is that they do something to correct the faults which run wild in the daughters of a loveless and orderless home. But the teachers of those schools will tell you that it is hard work. And this I say without hesitation; eliminate training of a real home from the life of the average girl, and you make it far less likely that she will find or follow the way of true womanhood.

But if she comes from the purity and joy of such a home, cherishing its traditions, remembering with gratitude its lessons and its pleasures, it will be strange if she does not bring with her the secret of its charm and the power to perpetuate its dominion. Wherever she goes it will go with her, this gentle sovereignty won through obedience and self-surrender, like a shimmering aureole, half saintly and half queenly. The fine observances of courtesy will follow her footsteps, and the strength of honest manhood will be ready to protect her from all insult and harm. She may hold her court in a cabin, and no one will enter it without feeling the beauty of her sway. Her fireside hearth may be lit beneath the roof of stars, and the canopy of her rest may be the green boughs of a forest tree, but the comfort of her presence will be the light of the camp, and the kindness of her heart will encircle it with peace. No change of outward circumstance can estrange or bewilder her, no threatening storm or darkness of night can break in upon the sense of security that surrounds her, or hush the quiet voice of confidence that sings at her side. For she carries warmth and radiance, sweet order and kindly rule, within her breast, and to be with her is to be at home.

A man's ideal? Yes, but only a woman can fulfil it.—Harper's Bazar.

A SCOTCH REBUKE.

A good instance of a double reproof occurred in a Scottish church. A lad named Merryweather was very inattentive during the service, greatly to the annoyance of the minister. His father always composed himself for a nap directly the sermon was well under way, so that the boy could do as he liked without parental reproof.

The minister could stand it no longer one Sunday, so he stopped suddenly in his sermon, and said: "John Merryweather, if you continue to act in such an unseemly manner during Divine worship I shall tell your father. I would tell him now but he happens to be asleep." From that day Merryweather senior and junior were model listeners.

IF I BUT KNEW.

If I but knew that somehow, somewhere, I
Had dried a tear or lessened sorrow's sigh,—
Had slaked the thirst of parching fever's lips,—
Or led some soul through trial's dark eclipse,
Then I should feel life's mission had been true,—
If I but knew!

If I but knew some heart this side the tomb
Had by mine act been rescued from the gloom;
Or that one life had grown in noble deeds
Because somewhere I'd sown some worthy seeds,
The thought would drive dark clouds from out
Life's view,—
If I but knew!

NAMES OF PLANTS.

The names of some plants go back to far ages. The gentian was named in the first century from Gentius, King of Illyria, who was supposed to have discovered its medicinal qualities. The poppy derives its name from Paeon, a Greek physician.

The little blue lobelia is named for a clever doctor, Matthias de l'Obel, who practised medicine in Holland and later went to England to be physician and botanist to James I. Begonias are namesakes of Michael Begon, a Frenchman and a great promoter of the study of botany. Magnolias commemorate a Frenchman named Pierre Magnol, and camellias are named in honour of Camellus, a Moravian, who travelled in Asia and wrote of these flowers.

The noted Swedish botanist, Linnaeus, named the rudbeckia for a friend, Professor Rudbeck; and when a wonderful flower was brought to Linnaeus from Mexico he named it for a favourite pupil, Dr. Andrew Dahl, hence the world knows it as the dahlia.

The wistaria, with its drooping branches of purple flowers, is a tribute to Caspar Wistar, a plant-lover of Philadelphia. The exquisite white gardenia was named in honour of Dr. Garden, of South Carolina.

MANLINESS.

Manliness is not merely courage. It is the quality of soul which frankly accepts the conditions in human life, of labour, of obedience, of unequal success; which takes for granted with unquestioning alacrity that man is called—by his call to high aims and destiny—to a continual struggle with difficulty and pain. It is a cheerful and serious willingness for hard work and endurance as being inevitable and very bearable necessities, together with a pleasure in encountering trials which put a man on his mettle. It is the quality which seizes on the paramount idea of duty as something which leaves a man no choice, which is impatient with the childishness of a life of mere amusement or mere looking on.—Dean Church.

THE KING'S HORSES AT TORONTO.

The coming of the King's horses and those of Lord Rothschild to Canada for exhibition at the Canadian National Exhibition has created considerable stir among horse-owners, breeders, etc., all over the country. As a result, the owners and breeders of different types are on their mettle, for these horses are both magnificently majestic and substantially massive. There are ten of these horses, all Shires, five belonging to His Majesty and the other five to Lord Rothschild. They include two stallions, one Girton Charmer, the champion of all England, and the other, Premvictor, winner of seven firsts, three championships, two reserves, and a number of other prizes. In short, these two majestic beasts are undoubtedly grand champions of champions. There is also a magnificent mare, with filly foal, one of Baron Rothschild's, that has never been beaten in the show ring, and is accounted the best bred and purest type of her class. An extra beautiful filly is Tacsonia, by the King's stallion Calwich Blend. She has never been beaten wherever shown, and is really entitled to be considered a queen of the shires. There are two yearlings, quite as big as two-year-olds of any other species of horses, and two grandly built geldings. In all, these horses are supposed to represent a value of twenty thousand pounds sterling.

THE LEGEND OF THE BEAUTIFUL HAND.

There was a dispute among three ladies as to which had the most beautiful hand. One sat by a stream, and dipping her hand in the water, held it up; another plucked strawberries, until the ends of her fingers were pink; and another gathered violets until her hands were fragrant. An old, haggard woman passing by asked, "Who will give me a gift for I am poor." All three denied her; but another who sat near, unwashed in the stream, unstained with fruit, unadorned with flowers, gave her a little gift and satisfied the poor woman. Then she asked what was the dispute, and they told her, and lifted up before her their beautiful hands. "Beautiful, indeed," said she, when she saw them. But when they asked her which was the most beautiful, she said: "It is not the hand that was washed clean in the brook; it is not the hand that is tipped with red; it is not the hand that is garlanded with fragrant flowers; but the hand that gives to the poor, that is most beautiful." As she said these words, her wrinkles fled, her staff was thrown away, and she stood before them an angel from heaven with authority to decide the question in dispute. And that decision has stood the test of all time.

—He who does not work with the heart will accomplish but little with his hands.

—To feed on Christ is to get His strength into us to be our strength. You feed on the cornfield, and the strength of the cornfield comes into you, and is your strength. You feed on Christ, and then go and live your life; and it is Christ in you that lives your life, that helps the poor, that tells the truth that fights the battle, that wins the crown.—Phillips Brooks.



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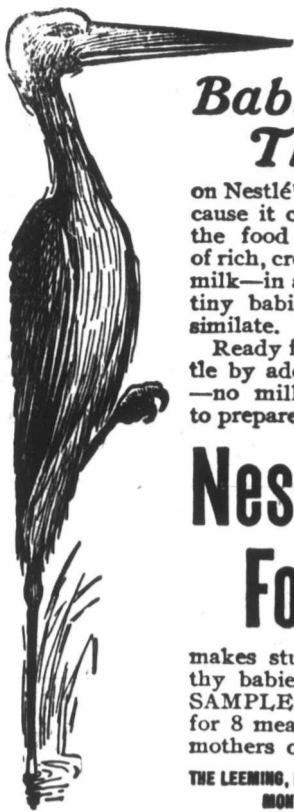
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British and Foreign.

The Bishop of St. Albans has appointed the Rev. A. E. Brooke, Fellow, Dean, and Divinity Lecturer of King's College, Cambridge, to be one of his examining chaplains.

The Rev. R. W. Colquhoun, who for the last seven years has been incumbent of Park Chapel, Chelsea, was presented by his parishioners with a check for £120. He has been appointed vicar of Ventnor, Isle of Wight.

The appeal for funds to complete the west end and interior of St. Mary Magdalene's, Addiscombe, has met with so satisfactory a response that it has been possible to commence the work, which it is hoped will be finished in October.

The old parish church of Aberdaron, situate at the remote end of South Carnarvonshire, and probably the oldest ecclesiastical edifice in the diocese has been reopened by the Bishop of Bangor after a full restoration, the cost being defrayed by Mr. Carrog, a local landowner.

A new clock has been erected in Yoxall Church, Staffordshire, by John Smith and Sons Midland Clock Works, Derby, which shows the time on one eight-foot dial and is fitted with all the latest improvements, and has been made to the designs of the late Lord Grimthorpe.

The Church Missionary Society receipts from all sources for the three months ending June 30 amounted to £28,479, against £38,154 in the corresponding period of last year. The legacies last year were nearly £7,000 more than in the current year. The payments during this period amounted to £101,984.

At a meeting of parishioners of Emmanuel Church, Everton, it was decided to carry out extensive urgent repairs to the church at an estimated cost of £1,500. The parish of which the Rev. C. E. Haynes is vicar has a population of 10,000, mostly poor.

Mr. T. Hallett, for thirty-four years churchwarden of Withercombe Raleigh, Devon, has been presented by the parishioners with a silver tray and two silver fruit dishes, in order to mark this event in his life. Considerably over one hundred parishioners and friends contributed to the testimonial fund.

A public memorial has just been erected in the Church of Charles, King and Martyr, Peak Forest, to the memory of the late Rev. George

Rogerson, who was for nearly a quarter of a century the well-known vicar of that Peakland Gretna Green, and died suddenly in Manchester. It is in the form of a beautiful tablet of white marble with colored columns.

Lady Emma Crichton has laid the foundation stone of a new coffee-room to be added to the Missions to Seamen Institute at Southampton. The additional building will cost, including the furnishing, about £1,000, of which £800 is already in hand. The Rev. J. K. Mellis, A.K.C., the Seamen's Chaplain, asks for gifts of good wall pictures, well framed, and arm chairs and other furniture, which would be greatly appreciated by crews landing from comfortless forecastles. The Bishop of Dover dedicated a new Mission vessel at Deal, the gift of the readers of the "Quiver" magazine to the Missions to Seamen for the use of the Chaplain serving the shipping anchoring in the Downs and the lightships around the Goodwin Sands. This is the ninth Mission boat given to the Society for the service of shipping in as many ports during the last two years by the readers of the "Quiver."

The sale of the Cheshunt College estate was effected for £10,000 to Canon Fox Lambert, rector of Cheshunt, for educational purposes connected with the Church, as stated. The six-acre field on the south-east side of the New River has not yet been sold. The work of Cheshunt College—the education of young men for the Dissenting ministry—has been transferred to Cambridge, and the name will still be used by the former possessors of the buildings.

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The Bishop of Southwark, in the August number of the "Diocesan Calendar," writes: "It may be of service to some if attention is called to the fact that there is now a daily celebration of Holy Communion in the Cathedral at 8 o'clock. It is thought that if this were more widely known it would be more used by some who go up to London for daily work, especially on special occasions, such as personal and family anniversaries or the like. The mention of this in parish magazines might help the object."

After many years of disuse, the parish church of Creed has been restored to a state in keeping with the ancient history and holy character of the building. It had fallen into a terrible state of disrepair. This sad condition no longer exists, and it was with cheerful and thankful hearts that a great congregation assembled in the now bright and beautiful little church to take part in its reopening after restoration. The building could not accommodate all who desired to take part in the thanksgiving. The service was read by the Rector (the Rev. C. Baker), and a special sermon was preached by the Bishop of St. Germans.

The first sod on the site of the proposed new church of St. Christopher, Sparkhill was cut recently by Mrs. Ward, wife of the vicar of St. Johns, the mother church. St. John's was built in 1888, and enlarged in 1895. Within the last seventeen years the population of the parish has increased from 3,000 to about 30,000, and dur-

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ing that period a building scheme, either for church, schools or mission halls, has always been before the congregation. The church is estimated to cost £7,000 and will accommodate 700 worshippers. The site has been given by Mrs. Mackenzie. Prior to the ceremony a brief service was held when Canon Denton Thompson gave an address.

Miss E. P. Hughes, Penrheol, Barry, is making a special effort to clear off the debt of £900 in connection with the historic church of Llantwit Major. The "Western Mail," in commenting the appeal says: "Llantwit Major Church is one of the most interesting buildings we have, a church which links our age with the early ages of Christianity in Wales, and is, in fact, a building of the greatest importance from an archaeological and historical point of view. Following up the work so well begun by his predecessor, the present vicar (Rev. Henry Morris) has thrown himself heart and soul into the work of restoration and beautifying the church, and he has been ably supported by a band of faithful and earnest workers."

It is proposed to commemorate the important work accomplished at Manchester Cathedral by the late Dean Maclure, whose vigorous and wise administration of his office resulted in many notable improvements, among which may be mentioned the rearrangement of the churchyard, the addition of new buildings, and the opening out of the Jesus Chapel, now

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used as the Consistory Court. Above all, perhaps, may be placed the remarkable development of the Sunday evening services, in which he took the greatest possible interest. The memorial will take the form of a large brass, with a full-length portrait of the Dean and a suitable inscription, and its cost is estimated at about £200. Mr. Basil Champneys, architect of the recent additions to the Cathedral, has volunteered to assist the committee in the settlement of the design and in selecting a suitable position for the memorial.

Children's Department.

PINK AND BLUE.

When she went to the party, Elizabeth Lou
Had her hair tied on top with a ribbon of blue;
But she hadn't a very good time, and I think
'Twas because of a girl with a ribbon of pink;
'For all the girls chose her the whole evening through,
Just because she wore pink!' sobbed Elizabeth Lou.

At the very next party Elizabeth Lou
Wore a ribbon herself of a roseate hue;
But would you believe it? That same girl was there
With a bowknot of blue tying up her brown hair;
And the very same thing proved again to be true;
'They still like her best!' wept Elizabeth Lou.

Now, between you and me, it had nothing to do
With those crisp little loopings of pink and of blue;
But one little girl wore a smile on her face,
The other a frown in the very same place.
A smile and a frown! Now which of the two
Do you fancy was worn by Elizabeth Lou?
—Pauline Francis Camp, in Youth's Companion.

NICHOLAS, THE PRIG.

Look here, laddies, this won't do. You're rushing off with only half a breakfast. See, Morris, a quarter of your egg is decorating your napkin instead of your stomach," exclaimed the rector of St. James', looking rather proudly at three healthy, sunny-looking lads, whose faces were glowing with excitement.

"O father!" exclaimed the middle one—generally the spokesman of the trio, "we've had all we possibly could eat, and, besides, vacation is almost over, and we've planned such lots of things! Mother will tell you we've weeded and watered her garden and ours, and cut the grass back of the rectory; so you see we've done all our work at home."

"Yes," answered the mother, smilingly, from the shadow of the coffee-urn; "I can bear witness to the fact; so, papa, let us excuse want of appe-

tite and ceremony for this time; so run along, laddies."

"It's rather an exciting time for the boys, dear," Mrs. Hunt added.

"What is up?" asked the rector.

"The children have been very anxious for some time past 'to buy a holiday,' as they express it, for Larry Wyman. You know he is selling newspapers in the early mornings."

"What, in addition to his market business? He's a fine little chap! How proud his father would have been of his manliness!"

"The children wanted to invite him for the whole day, but Larry shook his head, and stoutly declared 'he must be at his post;' so, nothing daunted, our boys went slyly to Mr. Abbot's desk, and Jamie asked, 'Mr. Abbot, what's Larry Wyman's time worth a day to you?'"

"Mr. Abbot, smiling good naturedly, said:

"Well, I give him \$3 a week."

"Here Hal broke in with his mathematics, 'That's fifty cents a day. Now, if we were to come with our express wagon, and take out the orders from eight o'clock to ten, and pay you fifty cents besides, would you let him off for a holiday?' So the matter was decided."

"And what is the programme?" inquired the Rector, smiling.

"Firstly, they have invested in 'stacks of marbles,' to be a joint stock in trade, and, when tired of them, there's to be croquet, and dinner in the summer-house."

"What does the majestic Betty say to such unusual proceedings?"

"To quote her own words, she is 'in wid' em, they're such harmless lads, and Maister Wyman is so fair-spoken,' and, if I'm not mistaken, from the sound, the ice-cream freezer is being brought into service."

"And they haven't, those thankless lads! offered to buy a holiday for their

weary parents," laughingly added Mr. Hunt.

"Oh, I have seen to that, they have written to Larry's mother asking her to come and spend a long day with us."

"Won't it be too sad for her to come here where she lived so happily? However, she is very brave, and does wonders with the small sum the 'Society

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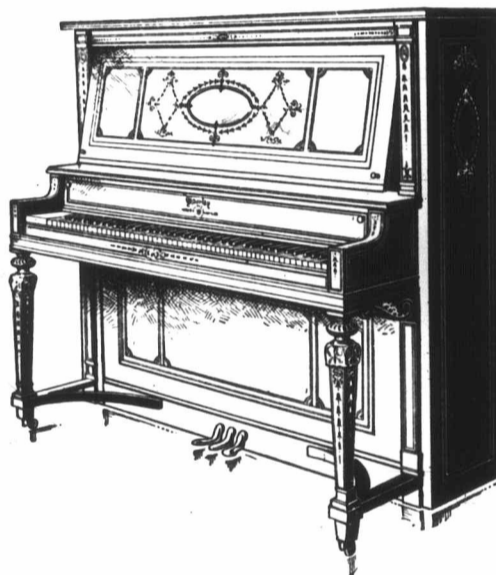
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for Widows' and Orphans' of the Clergy' can allow her. But I must hasten to the vestry-room, where a pile of work is waiting to spoil my holiday," said the Rector, half reluctantly.

The express wagon, and its owners, with their muscular young arms, to the music of cheery words and merry peals of laughter, accomplished wonders in the way of delivery that morning; and, precisely eight minutes after the clock struck ten, the four boys were playing a fine game of marbles under the shade of the big oak back of the ivy-covered church, and the Rector smiled as he heard their cheerful voices.

Wall Street brokers never watched the "market" more closely than did these four boys their game, and everything was going on beautifully when

steps were heard, and Jamie exclaimed:—

"Don't look around, boys. It's only that fine cousin of ours who is stopping at the hotel, and thinks himself great guns. He's an awful prig! Look at him swing that young cane. Pshaw! He's making for us, and that's the end of our peace. Let's just not see him."

Here a voice called:

"Harry, Jamie and Morris, where on the face of the earth did you scrape up such fine company? Here, boy, go right back to your butcher's cart, and leave gentlemen's sons on their own premises. I know the kind you are, trying to steal away their fine marbles; unload your pockets, or I'll make you."

Larry, stung with mortification and anger, was about to reply when Morris, with the fire of righteous indignation in his eye, sprang forward, crying:

"If I had to pick out the gentleman between you two, it would be Larry Wyman every time, and he doesn't need fine broad-cloth and dangling gold chains to tell where he belongs. Shame on you, Nick Pelham, to speak that way of a clergyman's son who owned these premises before we did!"

"Yes," chimed in Jamie, "we beg your pardon, Larry, for Nicholas, as he hasn't the manners, or the manliness, to do it for himself. Come, he's spoiled our fun. Let's go and play games on the piazza. Great scott! wouldn't father be angry if he had heard him!" And then six arms tried to link themselves fondly to Larry's two as Morris exclaimed:

"Ah! but you fought a good fight, Lal, I could see you were on the burst. Father would say that was your 'Waterloo.'"

The Rector had heard, through an open window, the insulting words; and, as the boys left, appeared on the scene, saying:

"Come in here, Nicholas, I want to have a few words with you;" and then he talked long and earnestly to the orphan boy, reminding him of the Master who he was pledged to serve by his Confirmation vows, who was no "respector of persons," who, by His life among the poor, and His

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daily work, had forever sanctified honest poverty and conscientious labour.

The boy soon lost his sullen look, and tears stood in the eyes of both as they went into the empty church and, kneeling at its altar rail, pleaded there for present pardon and future help before Nicholas went in and made a humble apology to the injured boy, and very soon was heartily joining in the efforts to give a holiday to Lawrence Wyman.

ONE TOUCH OF NATURE.

Down the street came a wagon, loaded with meat and drawn by a well-rounded, well-fed little mare. Her steps became slower and slower, and finally in the middle of the car tracks, she stopped.

"Git ap," said the driver, "git ap, Jenny!"

But Jenny only turned appealing eyes toward the man on the seat.

Behind him came the shouts and oaths of other drivers.

"Poor Jenny, poor little horse!" said the big, dirty man. "Is she all tired out?"

At the sound of his voice the little horse sighed a sigh of tired appreciation.

"Never mind," he went on soothingly, as he scrambled down off the seat and took her by the bridle. "We'll go right out to the side here and rest a bit," and he led her away from the crowd and stood patting her well-curried sides, while she rubbed her nose against his face.

The other drivers moved on, they turned and looked. Some of them smiled; others replaced the whips which had been taken from their sockets to hurry their own horses after the delay.

It is a sign of a noble heart dowered with patience never to be in a hurry, never to be in a passion. Charles V. spoke a great word when he said: "Time and I against any two."—Gracian.

It is a common thing to expect from gratitude what affection alone can give.—Sir Arthur Helps.

Woe to him who betrays the confidence of his friend; for he profanes that which is most closely related to the human heart and is the most sacred proof of friendship.—Charles Sainte-Foi.

Carve the face from within, not dress it from without. Within lies the robing-room, the sculptor's workshop. For whoever would be fairer, illumination must begin in the soul; the face catches the glow only from that side.—W. C. Gannett.

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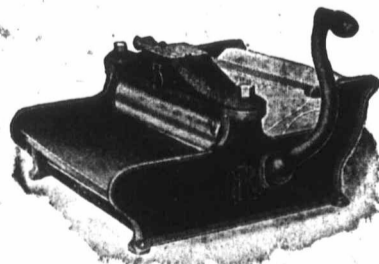
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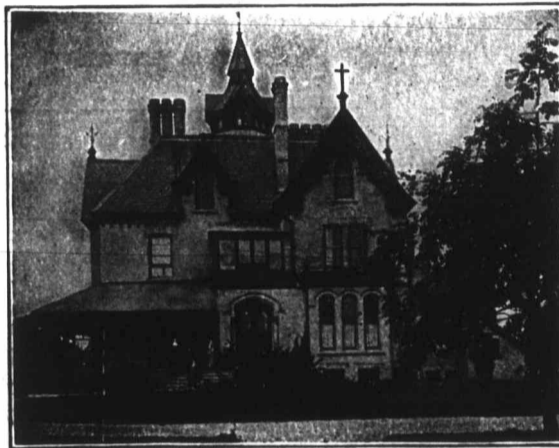
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