

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, AUGUST 25, 1904.

[No. 32.]

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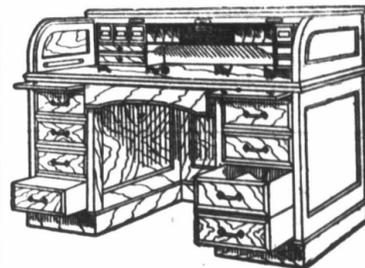
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# Canadian Churchman.

TORONTO, THURSDAY, AUGUST 25, 1904.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

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Morning—11 Kings 9; 1 Cor. 14, to 20.  
Evening—11 Kings, 10, to 32, or 13; Mark 6, 30.

Fifteenth Sunday after Trinity.

Morning—11 Kings 18; 11 Cor. 2, 14 and 3.  
Evening—11 Kings 19, or 23, to 31; Mark 10, 32.

Sixteenth Sunday after Trinity.

Morning—11 Chron. 36; 11 Cor. 10.  
Evening—Neh. 1 & 2, to 9, or 8; Mark 14, 27 to 53.

Seventeenth Sunday after Trinity.

Morning—Jer. 5; Gal. 4, to 21.  
Evening—Jer. 22, or 35; Luke 2, to 21.

Appropriate Hymns for Twelfth and Thirteenth 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:

### TWELFTH SUNDAY AFTER TRINITY.

Holy Communion: 307, 324, 554, 555.  
Processional: 33, 298, 302, 304.  
Offertory: 191, 165, 172, 189.  
Children's Hymns: 194, 234, 341, 570.  
General Hymns: 17, 163, 295, 167.

### THIRTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 192, 316, 321.  
Processional: 36, 179, 215, 447.  
Offertory: 210, 226, 240, 259.  
Children's Hymns: 217, 336, 338, 342.  
General Hymns: 231, 234, 243, 478.

### Notice.

The Rev. John H. Ritson, M.A., Secretary of the British and Foreign Bible Society, will visit Canada at the invitation of the Auxiliaries of the British and Foreign Bible Society in Canada, given through Dr. Hoyles, of Toronto, who was one of the most popular speakers at the Bible centenary celebrations in England. The Rev. John H. Ritson will make a tour through Canada during September and October with a view to assisting in the re-organization of the society's work, more especially in the North-West Territories. Among other places he will visit Quebec, Montreal, Toronto, Ottawa, London, Hamilton, Brantford, Halifax (N.S.), St. John (N.B.), Winnipeg, and probably British Columbia. Plans are already in hand for a series of public meetings at the principal centres, while an important conference of the Canadian Aux-

iliaries will be held September 14th and 15th at Toronto.

### Youthful Training.

As time goes on and the experience of years develops the imperfections of the school system so much praised on this continent, we are more hopeful of a gradual improvement. How far the reaction has gone may, to some extent, be gauged by the tone of the debate in the Friends' meeting in Toronto. This is a comparatively small body. The old Quakers have been split by the tendency of the times, but the meeting represented the older fashioned type which gave such an elevated tone to the Quakers of the eighteenth century of England, Ireland and Pennsylvania. Mr. Goldwin Smith contributed an address, which, it is needless to say, was full of thought and suggestion, and what he did suggest was the note which underlay all the addresses, namely, the need to return to parental responsibility and the performance of duty by the fathers and mothers at home.

### Parental Responsibility.

From all quarters we read of the gradual realization of the disastrous consequences of leaving all religious and moral training to the public school. We have a wail from the State of Victoria in Australia that the result of a referendum on the religious education question has been in favour of the Education Act remaining secular as at present. Strangely enough, the Roman body threw its corporate vote on the side of the majority and against the meagre amount of religious knowledge which was intended to be taught. Even in Australia one would surely realize how impossible it is to understand literature without a superficial acquaintance with Biblical history. The Record, in noticing an article in the Nineteenth Century by Bishop Weldon on the impressions of his long tour in the Antipodes, says: "But in regard to the place of religion in the education of all classes the facts are sufficiently distressing. Secular education is steadily removing the Bible from the place it has hitherto held in the minds of the English people. To many it already is an unknown book. Viewing in some caves a stalagmite formation called Lot's Wife, Bishop Weldon found that 'a young lady' by his side 'did not know who or what Lot's wife was.' The ignorance of sacred things amongst the class educated in the public schools is deplorable. The Bishop heard 'on authority which lies beyond the possibility of error,' that 'there are boys and girls of ten or twelve years who have never heard the name of God or of Christ.' What is to be the tone of Australian society when generations so educated reach their maturity? The outlook is one which may well give pause to those who are steadily urging English Nonconformity towards a demand for purely secular education."

### Scottish Change.

Another instance of the waning of parental authority and the lack of religious and moral training comes from Scotland. We, with others, were shocked two winters ago by a band of Scotch curlers, led by a minister of the Established Presbyterian Church, throwing over the arrangements made by their entertainers, and in defiance of good manners and old traditions spending Sunday in unnecessary travel and dissipation. A parish magazine, published in Galashiels, in the south of Scotland, referring to the decreasing attendance at public worship, says: "It may be that the old Scottish Sabbath was too stern and severe, but that is no reason for allowing the day to lose all its influence. There

is great need for all Churches to rally round the observance of God's holy day, to deny themselves even legitimate pleasures for the sake of brethren weaker in their hold upon spiritual truth. Those who have most responsibility in the matter are the heads of families. Their example and influence is bound to tell upon all around them. Young lads who seem to have no sense of responsibility, and no reverence for their elders, cannot be really insensible to the nobility of a 'godly, righteous, and sober life' lived in their sight. This loyal observance of Sunday, and attendance at worship, is greatly strengthened by fellowship one with another. Everyone who is present helps to make congregational worship more effective for God's glory and the good of souls."

### The Free Church of Scotland.

It is impossible to refer to Scotland without noticing the consequences which may result from the judgment of the House of Lords, the highest legal tribunal in Britain, which declared that the Free Church was unable to change or modify its principles in order to unite with the other seceders from the Established Church. Two of the seven judges dissented, and, strangely enough, the strongest supporters of their view is the Church Times. That journal strongly approves Lord Macnaghten's question, "Was the Free Church from birth incapable of all growth and development; was she, in a word, a dead branch, and not a living Church?" But the answer is that the Free Church was not intended to be always a separate Church. They believed in an Established Church, and so soon as patronage was done away with, intended to re-unite. Patronage was abolished in a few years, but so much rancour and uncharitableness had grown up that, although the Established Church continuously asked for reunion, the Free Church refused. Some years ago the present Attorney-General Finlay introduced a bill to increase the freedom of action of the Established Church, but it was withdrawn in consequence of an agitation of the Free Church leaders. If it came to a test the Established Church could very fairly claim that it truly represented the principles upon which the endowment funds of the Free Church were raised. The whole incident is a lesson, showing that reunion is very hard, and that whatever the provocation may be, unity should not be broken. We trust that one result of the judgment may be to increase the grace of humility and bring about a greater reunion than a few years ago seemed possible. One of the most affecting of Ian Maclaren's Drumtochty stories was his dream of the reunion services of the two churches in the old Church; and who knows, perhaps, that and more may result from the present crisis! Surely Scotsmen can look abroad through their own land and see that Christianity is itself attacked on all sides, and wisely throw aside such trifling questions.

### The Syrian Church.

We have from time to time called attention to the ancient Christian Churches of the East, which, owing to the spread of the Empire, look to us for help. It is noteworthy, too, to observe the traditions of these communities as to their founders. The Copts trace their descent from St. Mark, and we are now reminded that the Syrian Church claims St. Thomas as its founder. We are led to again call attention to these communities by receiving a courteous note from the Rev. Fr. V. J. Gwargese, principal of the Mar Dionysius Seminary, Kottayam, Southern India, in which he writes: "I believe you are aware of the ancient Syrian Church in Southern India founded by the apostle St. Thomas. Though she

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maintained the light of the Gospel in this corner of the world, through adverse vicissitudes, our community sank into ignorance owing to the lack of education. But we have awakened from a long lethargy. English education is spreading far and wide. We have our own English High Schools and Primary Schools. I am the principal of the Mar Dionysius Seminary, the central High School of the community recognized by the Madras University. Here about 600 students, including nearly a hundred candidates for holy orders, are taught in secular and theological studies. There is a small library attached to the Seminary containing a few hundreds of volumes. With a view to making it more useful in improving the students in their general and theological studies I am trying to strengthen the library by the addition of further useful books and periodical publications. After telling of many donations, the learned principal asked that the Canadian Churchman—we can hardly bring our modesty so far as to repeat that he calls it an illustrious journal—should be sent to the Seminary as an aid to diffuse Christian education among the Syrians of Malabar. He adds, "For further information on our ancient Church I refer to a series of articles in the Living Church (Milwaukee) in its issues of January and February last." The letter from Malabar, from which we have quoted above, is a welcome token of the widespread circulation of the Canadian Churchman. It extends from near the Arctic Ocean, beyond Greenland's icy mountains, to far south of India's coral strands, to Australia and New Zealand.

#### The Diaconate.

The Church Times is not a Church paper which can be expected to have a large circulation in the Diocese of Huron, and many in that diocese may be surprised to hear that "Peter Lombard," the genial and independent writer in the Church Times, has recently been writing enthusiastically of the report of the Synod of Huron, recommending that the diaconate be restored to its place in the Church. He says the report in effect alleges that the colonial Church (in that part of the world at any rate) is being starved because of the need of a diaconate, and this is exactly what he has been asserting with respect to England. After quoting from a letter: "Our Church in our rural districts is steadily losing ground from the want of men to carry on her ministrations. The Presbyterians and Methodists have their elders and class leaders where they have no ministers, while we have no one. Consequently our people are gathered into their folds from having no pastors of their own. The losses already are enormous, and something should be done to stop them without delay." Peter Lombard proceeds to show how necessary the adoption of this suggested course is in England. We are glad, and our friend, Mr. Jenkins, of Petrolia, must rejoice, to have gained such an able ally. It is said that however hard we may work and write, practically things go on in the same old rut. Perhaps, if England adopted the suggestion, in time something may be done here, for the country districts. Our subscribers will remember the letters which appeared in our column two years ago, the debates in the Diocesan Synods, and the small improvements which have followed the letters, the debates and the resolutions of Synod.

#### The Walloons.

From Norwich, we have the following strange instance of the commemoration of a noble band long after their descendants have been absorbed, and their language and national habits have disappeared among their English neighbours. The few Norwich descendants of the Lowland Walloons, who years ago came to British shores for shelter and freedom, although no longer a band of worshippers, have still the privilege of hear-

ing a sermon in their native Dutch every year. This was delivered on Sunday week by the Rev. Dr. Baart de la Paolle, minister of the Dutch Church, Austinfriars, E.C., in the Blackfriars Hall belonging to the Corporation, formerly the Dutch Church. The sermon was based on the numbering of the tribes, and was preached first in Dutch and afterwards in English.

#### Porto Rico.

It is barely six years ago since during the war with Spain the Island of Porto Rico annexed itself to the United States. Uncle Sam was willing to assume the temporary guardianship of Cuba, and was rather nonplussed at finding himself called on to adopt this infant. He has discharged his duties in a way which has compelled admiration, and now we have an instance of his practical work. A large body of teachers, two-thirds of them males, have been brought over to the States during the hot summer months, and have gone through a well thought out course of instruction, of observation and visits. This strikes us as the best lesson which could have been given to these teachers, who in turn will impart to their pupils information which no amount of lectures at home or book reading could possibly have given.

#### THE LIVERPOOL CATHEDRAL.

The Church of the Mother Land has just reason to be proud of the noble Cathedral to be built on the foundation "well and truly laid" by King Edward on the nineteenth day of July last, on St. James Mount, Liverpool, England, 155 feet above the river Mersey, and whose stately towers will reach the height of 415 feet above the sea. No more fitting object could greet the eye of the visitor to the Home of our Race, as he approaches the great commercial gateway, or receives the parting glance of the outward bound emigrant, than this splendid memorial of the Church's faith, and centre of her spiritual worship. Most graceful and appropriate were the words of the King on the solemn occasion: "It gives me deep satisfaction to lay the foundation stone of the Cathedral Church of the great diocese of Liverpool, which will be the chief place of worship, and the spiritual centre of this mighty community, and will, too, I am assured, be a noble building worthy to adorn this splendid city. I am well aware of the aspirations which have for many years been in the minds of churchmen of this diocese for the establishment of a Cathedral which shall do honour to God, and bear witness to the spiritual zeal of our Church. These aspirations have ever had my deepest sympathy, and I pray that the blessing of the Almighty may rest on the work, and may enable you to bring it to a happy and successful fulfilment." Some idea of the extent of the grounds, and the cost and character of the building may be gathered from contemporary statement. The grounds comprise about twenty-two acres. The building will cover 90,000 square feet, a greater area than that of any other English Cathedral. The total cost will be about \$2,500,000. The cost of the choir and chancel end, nearly half that sum, has already been received. The total length will be 584 feet, and the width of the nave from the centre of the pillars fifty-three feet six inches. The towers are sixty-five feet square, and two hundred and sixty feet high. A most impressive feature will be the height of the vaulting of the nave and choir, that of the barrel vaulting being 116 feet, the transepts 140 feet. No Cathedral in England can equal this height. Westminster comes nearest with a nave 102 feet high. The choir and central space will have a seating capacity of 3,500, and the finished Cathedral 8,000. The most striking and original architectural features of the elevation, says The Guardian, are the high transepts which are carried up to the full height of the nave and choir; these break up the length

of the building, and impart to it a massiveness so often absent in buildings of Gothic character. It is a design which requires careful study, and the more it is studied, the more impressive does its quiet dignity and grandeur appear. While the exterior is full of originality, and asserts its importance by its bulk and grand proportions, the interior promises to be quite unique, affording perspective of magnificent arches towering up 120 feet in height above the nave and choir, and flanked on either side by other vistas of arches, each arch being sixty-five feet high, the whole surmounted by a triforium. A religious feeling and fervour appears to pervade the whole interior; everything is quiet and devotional in feeling, impressive in its grandeur, and inspiring in its charming and attractive simplicity, truly a fitting temple for the worship of the Most High. Many appropriate and valuable gifts have been made by Church men and women, by the clergy, and societies. The Cathedral Committee's report is instructive, and edifying, most impressive are these closing words: "Above all, our Cathedral will be a house of prayer and praise. Every morning and evening the sacrifice of common worship will go up to God. In an age given to Liturgical variety, it is well that every diocese should have a Mother Church in which a service reverent, stately, chaste, and beautiful, may show what the highest form of Prayer Book worship was meant to be, and which will rebuke at once the slovenliness and irreverence of some, and the affectation and unauthorized ceremonial of others. Such a service will foster devotion, satisfy the needs of many, and teach, by an impressive object lesson, the beauty, the dignity, and the elevation of real worship. It will not call for the exact imitation of all its details, but it will influence and inspire by its spirit. Such are some of the uses of our Cathedral. The vision may well uplift us. The work is great, for 'the palace is not for man, but for the Lord God.' The cost is tremendous, for it must worthily represent the wealth, the influence, and the devotion of a powerful diocese. It calls for sustained self-sacrifice and co-operation. But the end is glorious. If as a diocese, we 'set our affection to the House of God,' if we forget our differences, our jealousies, our prejudices, our personal predilections, and are caught, as it were, in the great and strong current of love to God, which sets towards glorifying Him by building a holy and beautiful House for His Sanctuary, faith and love will triumph over every difficulty, and ultimate success is sure. And when we pass away, and our place knows us no more, we shall leave behind the beginnings, at any rate, of a noble pile, which, by its impressive grandeur, will witness for God, and which by its manifold uses, will help to spiritualize the life of a great community, and to preserve 'the Faith as it is in Jesus' to our children and our children's children."

#### CHURCH LEGISLATION IN SCOTLAND.

The report of the Bishop's Commission on Church Legislation in Scotland is to all who are concerned in progressive Church government, interesting reading. Though the report itself is not long, the record of the proceedings which led up to it, fills a quarto volume of some 300 pages. The Scottish Guardian is of opinion that the report will "lead to the beginning of a new epoch in the history of the Scottish Church, and even go some way towards influencing the policy of the Church of England itself, in reference to the basis on which an ultimate settlement of the Lay question is likely to be made." The opinion obtains amongst conservative churchmen that the Representative Church Council projected by the Houses of Convocation opens the way for a breach of Catholic practice, in ceding to laymen an influential voice in questions of doctrine and discipline: matters with which the Bishops and clergy alone should deal. The Commission

suggests the formation of a consultative body composed of the Bishops, clergy, and lay communicants, which would be empowered to consider and discuss questions bearing upon the practical working of the Church. Such a body would influence public thought, and prepare the way for legislation by convocation. The chief defects of the system sought to be remedied by the report, and enumerated in it are: "(1) The mind of the Bishops and clergy is ascertained through the Synodical organizations as these are defined by the Code of Canons. The laity have no means under the existing Canons of expressing their views. Therefore, the mind of the whole Church is not, by the present organization, ascertained on any subject proposed for legislation. (2) The laity at present have no adequate means of knowing what legislative proposals are to be dealt with by the Provincial Synod, and even the privileges they now possess might disappear without their being consulted. . . . (3) The Bishops have no authorized means of ascertaining the views of the laity. (4) The clergy have no authorized means of discussing proposed legislation with the laity, nor even in one body among themselves, prior to a meeting of the Provincial Synod, their only means of consultation at present being in the seven separate Diocesan Synods. (5) The provision for notice contained in the Canons with regard to proposed legislation is inadequate." The remedy suggested for these defects is the formation of a central consultative body to be called the Consultative Council on Church Legislation, consisting of "(a.) The Bishops. (b.) Representative clergy to be elected from each diocese by the clerical members of the Diocesan Councils, to the same number as the diocese would be entitled to send as elected members to the Provincial Synod . . . but not necessarily the same representatives as those elected to the Provincial Synod. (c.) Representative laymen, being communicants of the Church, to be elected by the lay members of the Diocesan Councils, in number equal to the clerical representatives, the choice not being restricted to their own number, nor to laymen of the diocese. (d.) Ten members—five clerical and five lay—to be chosen by the Bishops in meeting assembled." The Commission recommended that the Council should be elected once every three years, should consult, in its discretion, on any proposed legislation of Provincial Synod, subject to notice; on any legislation proposed to the Episcopal Synod by any Diocesan Synod, and shall have same right as Diocesan Synods to present subjects for legislation; shall have power to consult on any subject seeming to need legislative action, and to present same to the Episcopal Synod, and each order may meet, deliberate, and vote separately, and that the Council should have a constitution approved by the Episcopal Synod, yet should have power to frame its own procedure. The appointment of its convener to be made by the Bishops. The report is one of unusual importance, and indicates that the Scottish Church is striving to keep in touch with the progressive spirit of our age, and at the same time not to be unmindful of the lessons of the past, or the Catholic character of the Church.

#### WEEK TO WEEK.

##### Spectator's Comments on Questions of Public Interest to Churchmen.

The report of the General Missionary Society for the year 1903, has come to hand. It would seem like an act of cruelty to treat this first-born of a great organization with anything but the greatest consideration. The marks of a tender youth are visible all over it, and like the glories of the West, much of its charm lies in what may be, rather than what is. The "reports" of the western Bishops contained therein, dwell

with greater unction upon what could be accomplished if—than upon what has actually been performed. To the casual reader they partake more of the character of an appeal than a record. One hundred pages or thereabout are devoted to lists of subscribers which are manifestly incomplete, but there is no note to indicate the cause of this lapse. The financial statement appears in its original form without a key to any of its mysteries. We have appealed personally to lay and clerical members of the Board for some explanations, but they replied that they didn't understand it themselves. This was comforting, for it somewhat relieved the suspicion of personal density on our part. And lastly, we would note the modesty that has withheld the insertion of the transactions of the Board that has resulted in the administration of a great trust. We are quite aware that the minutes of the meetings have been printed, and forwarded to the members, but one would imagine that a "report" could hardly be deemed complete, without them. As a mine of information, it would appear as though the ore were of the low grade variety, but with the prospector's sanguine temperament further development we trust will produce better results. There will be room for a most effective contrast in years to come.

The appointment of Doctor Osler, of Johns Hopkins University, a Toronto man, and a graduate of McGill, Montreal, to the chair of Regius Professor of Medicine, in Oxford, is an event most gratifying to this country. The current of educational appointments has been running so long from the old to the new world, it is particularly satisfactory to find that at length Canada has some specialized wisdom to contribute to the most honoured seat of learning beyond the Atlantic. We have, on more than one occasion, protested against that lack of confidence in the capabilities of the native born sons of our own Dominion which has been transparently evident in some at least of our great universities. In raising this question, one is always sure to be written down as narrow and unduly prejudiced. But surely, we may distinguish between prejudice against those who come from abroad to occupy important positions, and the desire to raise up men of our own to meet any emergency. The wisdom of an educational policy in a young country like this must be judged as much by its fruitfulness in developing native talent, as by any other standard. Our statesmen have been putting forth their energies with commendable zeal for years to build up the commerce and industries of Canada and exploit its resources. The results have given confidence to our people and command respect abroad. It is in the same spirit that we plead for an educational policy throughout the country that looks to the development of the intellectual powers within our borders so that the filling of professorial chairs in our great seats of learning by graduates of the same will be regarded as natural and normal rather than exceptional. It is worthy of note that the special faculty where Doctor Osler received his medical training as a student is officered almost entirely by Canadians and graduates of the self-same faculty. McGill Medical School has won renown throughout this continent, and it has won it through its own sons, a circumstance that makes its success all the more notable, and furnishes educationalists in their departments with an interesting subject for thought.

The signs seem improptious for the scheme of Empire-unification, which Mr. Chamberlain has so valiantly advocated for many months. Its final triumph may come, but the time is not yet. For a year and a half the British by-elections have been running almost steadily against a government known to sympathize very cordially with the proposals of the ex-colonial secretary. It is not at all probable that the next parliament will have any mandate to act on the lines suggested by Mr. Chamberlain. It is alto-

gether likely that he never expected that so great a change in policy could be brought about in so short a space of time. It is manifest that the party primarily interested in a new imperial commercial policy is the imperial parliament, and until that body is in a position to make definite overtures, it is only dignified and prudent for the colonies to remain silent. It has appeared to Spectator, that the whole question at issue has been encumbered and obscured by a consideration of details, when in reality, the sum and substance of the situation is a political and commercial principle. Are the electors of Great Britain prepared to give parliament authority to negotiate for better trade relations with the over-sea dominions on the lines of mutual preferences? That is the principle. Its commercial character is obvious, and its political significance may be even more important than we can conjecture at present. The authority to negotiate, to discuss and consider, is something quite different from the power to enact. The parliament constituted of members responsible to the electors must finally pass upon any conclusion that may be arrived at by the government. If the self-governing dominions were to cry out with one voice for a certain concession on the part of the Mother Country, what power on earth could compel the imperial statesmen to accept such a proposal, unless it was agreeable to them? If the whole British electorate stood behind Mr. Chamberlain and bade him go forth and make terms with the colonies, where under heaven is the power to make Canada or Australia or any other colony enter into an agreement that is not for its own ultimate advantage? What possible evil can come of a proposal to gather together representative statesmen of the Empire that they may sit down and review their commercial relations, if happily a basis of trade more satisfactorily to each and all may be found? Such an effort might be fruitless, but when its issue has to be passed upon by the parliaments of the people entrusted, it surely cannot be dangerous. Yet some stalwart citizens of Britain seem to think that if the will of Mr. Chamberlain prevailed they would be at the mercy of the colonies, and some intelligent Canadians appear to believe that such a mandate would force upon them something that they do not care to accept. Whatever may be the outcome of the agitation, one thing is certain, neither party will enter a compact because of undue pressure, but because it appeals to the reason and patriotism of the people affected.

The recent session of Parliament at Ottawa was enlivened by many incidents that strongly appealed to the public mind. Many acts of useful legislation were put upon the statute book, chief among which was the completion of the great national railway agreement. Men may differ as to the methods of the Government, but no one seems to deny the usefulness of such a highway. The vigorous investigation that was instituted in regard to the employment of American engineers on the Grand Trunk Pacific in preference to our own qualified men, has set the country thinking, and we imagine that before the completion of this great undertaking is accomplished, we will be possessed of many eminent Canadian engineers who would otherwise have remained in obscurity. The working of the new Militia Act can only be judged in the light of experience, but, if we mistake not, the people of this country will approve of the summoning of Parliament within fifteen days after it is deemed necessary to call out our soldiers to defend this country, or to send them to the defence of some other part of the Empire. The delay is not long, and it is better to have the authority in the hands of the people's representatives, than in the hands of the Cabinet. In the case of the first contingent for South Africa, the people were overwhelmingly in favour of sending it, while the Government seemed to waver, but time might bring about just the opposite condition of affairs.

#### SCOTLAND.

Commission on all who are government, report itself is readings which of some 300 of opinion that of a new Church, and ing the policy reference to ment of the The opinion archmen that projected by the way for eding to lay- is of doctrine the Bishops Commission

The new order is on the whole the safer course. The responsibility for errors lies at the doors of the dominant party, and the duty of the Opposition is to call attention to these mistakes with as much vigour as they possess. In this work we are disposed to think the present Opposition did some good work during the session. Apart from the question of political interference in military appointments, several weak spots in the armour of the Government were exposed. What constitutes a confidential communication is a question of very grave importance, and it was well to have the subject thrashed out in public. Parliament is transacting the business of the people, and the people have a right to the fullest knowledge of what their representatives are doing, and how they do it. This is not only of momentary significance. In the course of time another party will rule, and the same obligation will rest upon it. Then the position of the Auditor General came in for very serious discussion. We can imagine that an officious auditor might cause vexatious delays in the discharge of public business, but a pliable, easy-going officer in such a position would be absolutely useless. It ought to be no unreasonable demand to make, that the heads of departments should so order their office as to comply with statutory requirements even if it means slight delays. It is only in the observance of law that our law-makers can impress upon others a respect for their own enactments. And lastly, the severe strictures passed upon the Government for the appointment of a discredited and disgraced politician to an important representative position in England was, in our opinion, only just. We do not know that we ever heard or read of anything quite so repugnant to the ordinary instincts of propriety. Any Opposition that would let these matters pass unnoticed would absolutely fail in its duty to the public.

SPECTATOR.

#### THE MODERN MOVEMENT IN THE SUNDAY SCHOOL.

By the Rev. Wm. Walter Smith, M.A., M.D.,  
Secretary of New York Sunday School Commission, Graduate Student, Teachers' College, Columbia University.

During the past half decade a most remarkable movement has been spreading through the Sunday Schools of this continent. The fire was originally kindled in 1898, when the Bishop of New York appointed a commission to suggest remedies for the recognized insufficiency and inefficiency of the Church Sunday Schools of his diocese. This commission took the ground that the Sunday School should primarily be a school for a thorough religious education, and from this view-point it sought to adopt the best methods of the secular day school wisely and practically to the Sunday School. It sought to emphasize the forgotten fact that the child's mind is a unit, and can be educated only as such; that religious education, both in relation to knowledge and character, is only a part of general education; and that, as such, it cannot either accomplish results nor win respect if conducted by methods obsolete in day school practice, unpedagogical and wasteful of energy and interest, ignoring the child's real needs in his development. It did not seek to displace the Joint Diocesan Committee, an influential factor of much more venerable lineage and prestige, but to supplement it, entering a somewhat different field, that of education rather than of inspiration. Within less than a year similar commissions began to spring up all through the country. In east and west Bishops or Diocesan Conventions appointed commissions of able priests and laymen "to investigate and improve the Sunday Schools within their See, examining all progressive school methods and material, and recommending proper grading and suitable text books." About twenty-five such commissions are now at work.

Every New England diocese has one, all but one of the dioceses in New York State, many in the Mississippi and Missouri valleys, and several that skirt the Pacific coast. During 1904 a federation of all commissions and institutes has been effected, including the leading representatives of the Joint Diocesan Committee; and a series of Sunday School Conferences has been arranged in connection with the General Convention in Boston in October, together with an enormous exhibit of over 9,000 Sunday School aids—maps, charts, text books, pictures, models, etc., covering every phase of modern movement and methods. This exhibit has been collected by the New York Commission, and is loaned by them for the convention. The aims of the Commission Movement are clear cut and definite. It covers: (1) The Teacher; (2) The Curriculum or Course of Study, in other words, proper grading; (3) The Subject Matter and Method, that is suitable pedagogical lessons; (4) Organization. A few words about each of these will help many teachers. 1. Teacher Training.—No one attempts to grow the smallest window garden without some knowledge of both the nature of the flowers and proper methods for floriculture. In precisely the same manner to be a teacher of children presupposes, as a fundamental, intimate acquaintance with (a) the nature and nurture of the child, the laws of growth of the child's mind, its capacities and interests at each stage of development, and the tactful use of those interests, guiding or restraining them into the desired habits of thought and action. It presupposes (b) that all teachers should undergo some training in the method of education—"Religious Pedagogy," if we may term it that—how to impart knowledge; how to question, examine, use illustrations; how to keep order, hold the attention, elicit interest; how to map out and teach a Sunday School lesson in the approved manner of the day school. There are certain simple fundamental principles every teacher ought to know. For example, children under eight have no adequate ideas of Time, Space (Chronology or Distance), Relation of Events, Historical Sequence. Thus the Bible can only be properly taught as concrete stories, undated, not necessarily arranged in historic sequence, but rather according to characters, subjects, concrete ethics applied to every-day actions. Distances and relations of cities are also worse than waste material until a later age. Again, we seldom use maps in day school under the age of eleven, or even globes, which are far less abstract, under ten. Hence the Bible as history must be left until at least eleven. Contrast the years from eight to ten and twelve to sixteen. The former is par excellence the memory age, and the best and choicest memory work must come within these years in order to secure permanent retention. The Catechism, selected Bible passages (not mere Golden Texts), the Chants and concrete Hymns of the Church offer a rich mine of material for this period. The adolescent age, on the other hand, is the period of developing reason and reflection, when the abstract can be apprehended, when doctrine can be elucidated, when ideas can be inculcated, when the phases of a deeper spiritual life are manifested. The study of Church history, the history of Missions, sociology, the heroic labours of apostolic toilers and kindred courses, with a broad view of the world of achievements, are well adapted to this period of the rise and growth of altruism. In method of lesson and teaching a new slogan is also heard. It is "the source method, just so far as can be secured"; that is, a tangible use of the Bible, Prayer Book, history, etc., as source of material, rather than excerpts from them in quarterlies, or, worse still, leaflets, or adaptation of their contents in the highly unpedagogical question-and-answer booklets. Much has already been accomplished in teacher-training, and a number of valuable schemes marked out by the several Commissions to meet varying local conditions. It would appear as if every possible difficulty could be solved by one or other of

these schemes. (a) In larger centres and cities teachers' training classes of from six to ten lessons have proved highly successful under the Commissions of New York, Rhode Island, California, Colorado, Los Angeles, and Massachusetts. These are not generally lectures, but definite talks and quizzes, conducted by leading secular day school educators. In some instances these same Commissions have adopted the pure lecture system as well. (b) Local parish lectures, conducted by the rector for his own teachers, have been held here and there in scattered Commissions, though none save New York, Rhode Island, Long Island, Vermont, Iowa, and California have made organized endeavours to this end. (c) Reading Courses for Isolated Teachers or Group Classes anywhere.—These were put forth by the New York Commission, and proved so successful and practical, covering 11 different courses, that other Commissions—Iowa, California, and Ontario (Canada), in particular—reprinted a number of them for their own circulation. California added the unique idea of travelling libraries to supply the needed books for distant churches—a splendid suggestion for scattered fields. (d) Correspondence Schools are a new feature, and yet in the air. New York is considering it, and the organization machinery already exists in similar successful schools under the Chautauqua Assembly Institute of Sacred Literature and the Society for the Home Study of the Sacred Scriptures. (e) To Los Angeles in the West and New York in the East is due the credit for Summer Schools for Teacher-training, one of three full days in Los Angeles, and one of an hour a day in connection with the summer conference of Church workers at Richfield Springs, N.Y., during ten days of the ensuing August. A number of excellent manuals for Class Use and Individual Reading have been published recently, perhaps the most widely used being the fifty-cent Handbook on Sunday School Teaching, Child Study, Religious Pedagogy, and School Organization by the secretary of the New York Commission. 2. The Course of Study.—It goes without saying that it should be a Subject-graded Curriculum; i.e., the proper subject at the proper age, and consequently a different subject at each age. A splendid galaxy of the wisest educators in the land have pondered over the problem, and they still lack agreement on minor points. New York, California, Long Island, Vermont, Massachusetts, and Iowa have each put forth curricula, more or less alike. The general outline of such experts as Hodge, Haslett, Pease, and St. John has proved, in the main, the point of union. The pedagogical sequence seems to be for the Grammar School ages from eight or nine up: (a) Catechism, Church Year, and Simple Studies on how to use the Prayer Book (the first of this trio put at this age because of the ready functioning of memory then); (b) Old Testament stories (two years); (c) Concrete and Simple Historical Life of Christ; (d) Old Testament History, with the History of the Apocryphal Era; (e) Life of Christ, the Messiah and King; (f) Founding of the Church and Work of the Apostles; (g) Church History and History of Missions; (h) The Teachings of Our Lord and Church Doctrine; (i) Older Courses on Making of the Bible, Sociology, Study of Epistles, Church Hymnody and Music, Religious Pedagogy, History of the Prayer Book, etc. 3. The New York Commission, with this curriculum as a basis, set itself to the task of writing and publishing tentative Text Books the Source Method to afford a starting point at least on which to erect the future modern Sunday School system such as shall soon surely come. Quite a series of text books have been evolved, either by its Lesson Committee or by individual members of the Commission. Thus far thirty-five books have been issued, one of them in its 23,000th impression in less than two years, and several reaching 13,000. Twelve new manuals are in process for issuance this fall. Six courses have already gone through one complete revision and

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publication; and it is purposely arranged that each new edition shall afford opportunity for revision and improvement. The nucleus thus afforded by this series will supply the groundwork on which the Federation of Commissions may provide the Church with what it deserves—the best system of religious education to be produced by human erudition. 4. Lastly, Organization—the least thought of, yet well-nigh the fundamental, for above all else the Sunday School is a school—the Church school. In such there should be system, order, school methods, separate rooms, desks, tables, or at least lap-boards. There should be an efficient marking system, with regular reports sent home monthly or bi-monthly, with written examinations, Commencement Day, diplomas, and promotion. Just as complete a system can be introduced into a small school of thirty as a large school of 500. One of the most pitiable visions is the sight of a rambling, irregular, go-as-you-please country school. It need never exist. Systematic schemes and material are now at hand. A number of Commissions have collected material for exhibits of the best Sunday School aids, maps, books, lessons, models, etc., in order to assist teachers and superintendents. The New York Commission has an enormous collection of more than 9,000 such articles. Minnesota, Los Angeles, South Virginia, Iowa, California, Colorado, etc., have secured the beginnings of duplicate exhibits. Every section of the country ought to have one. The Forward Movement has come to stay, to be used by the Church for the up-building of the nation's youth. And the movement has reached out far beyond the Church. The National Religious Education Association is the direct outgrowth of the Commission Movement, and its ramifications are permeating every corner of the land, every form of religion, every method or phase of religious knowledge. The Rev. Dr. Smith asks us to say that those people in Canada who write to him for books or information should not send to him either Canadian postage stamps or Canadian money, as both are useless in New York.

BISHOP VINCENT'S COUNSELS.

The following printed by the Right Rev. Boyd Vincent, S.T.D., Bishop-Coadjutor of Southern Ohio, in his diocesan paper, is well worthy of consideration by all our parishes:

Some Things I Wish Every Parish in the Diocese Would Do.

- 1. Ask their clergy to preach more expository sermons—expounding the Word of God to the people, book by book, and then bring their own Bibles to Church—as they do their Prayer Books; and follow the exposition verse by verse. People are hungry for such teaching.
- 2. Resolve to revive three blessed customs which used to make better Christians, viz: (1) Family prayer and grace at meals; (2) bringing your children to Church with you, even if they had been to Sunday School, which is no substitute for the other; (3) catechizing and otherwise training them at home in God's Word and their Church's doctrine and practice.
- 3. Pray every day for missions. Establish reading circles on the subject; be intelligent that you may be interested and helpful. Conform gladly to a pledge system for offerings for the cause.
- 4. Determine that your parish shall not be a little private garden patch to be cultivated exclusively for your benefit or its own, but a mighty power for good, making itself felt in organized work all through the community in which you live.
- 5. Ask your rector for systematic instructions in Church doctrine and history; in the history, contents and use of your Prayer Book, and in the Church's canon law.
- 6. Ask him to establish a parish library, which shall be instructive on all these lines; and a

parish bureau for the distribution of good tracts and for subscription to Church newspapers and periodical literature. Insist on being intelligent Church people.

7. Don't be plagued by constant appeals for offerings to meet your Synod assessments. They are a legal, fixed charge on your parish. Provide for them by putting them into your annual financial budget, and pay them out of your regular revenue, just as you do your rector's salary.

8. Insist upon a printed schedule of parish offerings covering the entire year. This is the only way to be prompt and systematic in providing for every claim, and notifying it beforehand.

9. Try to realize the privilege and conform to the propriety of baptisms, weddings, and funerals in church instead of at home, in your heavenly Father's house instead of your own.

10. Frown down the irreverent custom of bare-headed, bare-necked women and giddy conversation at church weddings.

11. Transfer the solemnities of "watchnight services" to their proper churchly season, viz., Advent. How utterly the spirit of this solemn truth and sacred season have come to be lost of in these days!

12. Insist that all anthems sung by the choir shall either be printed or announced, so that the people, if they may not "sing," may at least listen "with the spirit and the understanding." Otherwise what ought to be worship degenerates into a mere performance.

13. See that a parish safe is provided for the Communion vessels and the parish register and other records.

14. Begin at once, no matter how modestly, a rectory fund. No church should be without its own rectory.

15. Don't be willing to die without some provision in your will for the Church and for charity.

16. See that your vestry complies with the law of the State, which requires all trustees of corporations to take the oath of office.

17. Don't try to imitate an intoned cathedral service in an ordinary parish church. There is no sense in it except in vast church interiors. It's literally ridiculous when neither clergy nor choir know how to do it. It's painful and irreverent when it is so wretchedly done. It alienates more people than it ever attracts. A plain, dignified, earnest service well rendered is far more attractive and satisfying to the average Canadian man and woman, too!

BROTHERHOOD OF ST. ANDREW.

General Secretary: Fred W. Thomas, Imperial Bank Building, Toronto.

Through the kindness of Mr. J. T. Symons, St. Luke's, Toronto, the head office has been presented with a handsome group photograph of the delegates attending the Brotherhood Conference in Birmingham, England, in which Mr. Symons took part.

St. Matthew's Junior Chapter, Toronto, shows many of the senior chapters an example in holding regular weekly meetings right through the summer months. These meetings are well attended, and the lads are doing active work.

A very handsome invitation card has been issued by the new Chapter of St. Barnabas, Chester, and the men are going about their work in an earnest way.

The Travelling Secretary paid a visit to Sutton and Roach's Point on Sunday, and went to Bond Head on Monday, speaking in each place on the work of the Brotherhood of St. Andrew. On Friday, 26th inst., Mr. Thomas leaves for an extended trip to Nova Scotia and New Brunswick, and on his return, in about a month, expects to call at a number of Lake points. Another parish in Toronto has fallen into line, and it is a great pleasure to announce that the Chapter at St. Mary Magdalene has been revived,

and has entered upon active work, with good, capable men as members.

Applications for Junior charters have been received from Grace Church, Brantford, and St. Clement's, Eglinton, and St. Simon's, Toronto, and it is expected that the probationary chapters of St. James', Orillia, and All Saints', Huntsville, will shortly be admitted.

The Chapter at Moosejaw, N.W.T., is actively at work with a list of seven members and three probationers. To show their interest in the work a pressing invitation was sent to the Travelling Secretary to visit them on the twenty-first anniversary of the formation of the Brotherhood, when they hoped to have some Regina and Winnipeg members also present.

A conference of the Toronto Junior Chapters is to be held at St. Clement's, Eglinton, on Saturday, 27th inst.

The following applications for charters have been received at the head office during the last few days: St. James', St. Mary's; St. Mary Magdalene, Toronto; St. John's, Tilsonburg; Church of Redeemer, Stoney Creek, and Trinity, Aurora.

A letter from Rev. W. Bertal Heeney, Christ Church, Belleville, enclosing his subscription to the Forward Movement, states that the men of that Chapter are doing good work. There is every prospect of the formation of a Junior Chapter there, as Mr. Thomas, on a recent visit, got some of the lads interested in the work.

Nine men have been formed into a chapter by the Rev. C. Simpson at Novar. They meet every Saturday evening, and they intend doing definite work amongst the men of the lumber camps in that neighbourhood.

The services at Hanlan's Island were conducted on Sunday, 14th inst., by Canon H. C. Dixon, and at the Brotherhood dock service on the same day Rev. Prof. Clark addressed a large gathering of men.

A most encouraging letter has been received from Rev. J. E. Lindsay, Cardinal, Ont., stating that nine of his young men have agreed to become members of the Brotherhood, and that the Chapter will likely be fifteen strong. The Travelling Secretary has arranged to visit Cardinal on Sunday, 28th inst., stopping off on his way to Nova Scotia, and hopes to admit the men then.

Mr. Thomas visited his own Chapter, St. Matthew's, Toronto, on the last meeting night, and found that good work was being done in this rapidly growing parish. The services at the jail are specially looked after by this Chapter, and on a recent Sunday one of the members (as no clergyman appeared) conducted the service. One reason for the good work done by this Chapter is the presence of the rector, the Rev. Canon Farncomb, at each meeting, showing his great interest in the work of the Brotherhood of St. Andrew.

The Travelling Secretary has had the pleasure recently of addressing the employees of W. G. and J. Greey at the service which is held every morning from 7 to 7.30 in a specially fitted-up room at their large works at Esplanade and Church Streets. Two hymns were heartily sung, accompanied on the organ, portion of Scripture read, and prayer offered by Mr. Greey, and Mr. Thomas spoke to the men from the parable of the talents, urging every man to make full use of whatever talent he possessed, and to use his influence over his "next man," to make it easier for that man to lead a proper Christian, God-fearing life.

A welcome visitor at the head office last week was Mr. T. J. Sims, of Jamaica, whom most Brotherhood men will remember as a man in the front rank of "workers" in anything connected with Brotherhood work. Mr. Sims has good reports of the work in the West Indies. They have the great advantage of having Archbishop Nuttall strongly favourable to the Brotherhood and to all lay work, and the Junior work is receiving every attention and gaining ground. A Forward Movement has been inaugurated, and Council members and others visit

different places bringing the Brotherhood idea before the men.

### The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.—Its object will be to treat of all institutions and societies of interest to Churchwomen.—Requests for information, or short reports for publication will receive prompt attention.—Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care CANADIAN CHURCHMAN

#### INDIA ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: Miss O'H., \$1; Miss Hilton, Peterborough, \$2; Francis W. Reid, \$1; Mrs. George Henderson, Collingwood, \$2; Friend, \$2; Master Eckersley, Niagara-on-the-Lake, 25c. Perhaps I can hardly say anything further on behalf of the little India orphans, yet as long as they remain "India orphans," and a burden, a happy and gratifying burden I might add, to our Missionaries in India we, too, should be ready to continue to help them as far as we can. I am so grateful to the kind friends who have remembered them, and done so with expressions of real sympathy. In India the children seem to mature so quickly, or at all events, take their share in the burden of life so young that we already read of work done by these children that surprises us. Perhaps a few words quoted from the Christian Herald, of New York, may interest some of our readers. "The Woman's Union Missionary Society has an orphanage in Cawnpore as well as the one in Calcutta. In the Cawnpore school we saw the dear girls gathered for evening prayers. Very sweet and winning did the little ones look as they listened attentively to the few words that were spoken and joined heartily in the hymns that were sung. It was not surprising, after seeing these children and those in the Calcutta school, to hear the Missionary say: 'There has been a spirit of enquiry among many of our girls and a degree of interest in spiritual things that is encouraging.' The strain upon these devoted Missionaries, both physical and mental, can be understood better as one studies their problems with them on the ground." Then follows a short account of the terrible devastation caused by the plague last year, concluding with these words: "Our Missionaries and native workers are untiring in their efforts to comfort the sufferers, but the helplessness of it all weighs upon us when we realize many are passing away, without hope for the life hereafter." May I now ask all who read this to say a few earnest words of prayer on behalf of all the missionary work in India, and especially just now, on behalf of the thousands of India's orphans rescued from the famine. God will open the doors of heaven and pour down His own best answer. That each one saved may lead another, aye, many others, to Christ; that all the native Christians may be kept faithful; that all who are standing in doubt and perplexity may see the clear shining of the Light; that many of these orphans may become Missionaries and Bible-women, and that both we and they may together work with God in His great harvest field, the world, so that in the end we may come home singing with our sheaves. Surely we may feel these prayers are in accordance with the will of the Father. Kindly address any further contributions for this purpose to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

I do not know when or how it may please God to give you the quiet of mind that you need; but I tell you that it is to be had; and in the meantime you must go on doing your share, trusting in God even for this.—George MacDonald.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

Whitbourne.—The following address was presented on behalf of the congregation to the Rev. J. H. Bull, rector, recently by the churchwardens on the occasion of his leaving the parish to take up new work after a residence of twelve and one-half years' work in the parish. The address was accompanied by a purse of money:

"To Rev. J. H. Bull, Anglican Clergyman, Whitbourne.—As our pastor and minister, on your departure from amongst us, we desire to express our deep sorrow as a congregation. After twelve and one-half years of incessant toil amongst us, you are about to remove from the Parish of Whitbourne to serve the cause of God and of His Church in another field of toil. During the above period of your labour amongst us you have endeared yourself unto us, your people, by your kindly acts, gentle manners and your never ceasing will to be of good to us in the ministering unto us from the sacred altar of the Church, and also in your daily life and conversation. We are cognizant of the fact that you have been not only to us a pastor, but a medical doctor as well. Oftentimes have the sick been unlifted and made strong by your kind advice in their time of sickness. We can assure you, sir, that all your kind acts and words are fresh in our memories, and shall so remain until the Great Redeemer calls us home, when we shall be able to say, in the presence of Him who rules the universe, that you, as a minister, led us to know Him as the great Saviour of mankind. We desire also, to express our high appreciation of the work Mrs. Bull has done for us, both to the poor and the sick amongst us. But especially would we desire to thank her for the work she has done in connection with the Church, being organist during the whole period of her stay in Whitbourne. From our very hearts we thank her. As a very small token of the esteem and regard in which you are held by us we ask you to accept the accompanying purse from your congregation. We pray that the Divine blessing may follow you to your new parish, and wherever you may go, and that you may accomplish great things in the work of the Church which you have espoused. Wishing you and Mrs. Bull heaven's richest, choicest blessing, we subscribe ourselves on behalf of the congregation in deep sorrow. Signed, Reuben Sparks, Edward L. Oke, Churchwardens, Whitbourne, August 8, 1904."

The following was Mr. Bull's reply:

"To the Churchwardens and Members of the Church at Whitbourne.—In behalf of myself and Mrs. Bull, I thank you for your very kind address and the kindly words therein contained which you have presented to us. I may say that for the twelve and a half years in which it was my privilege to minister among you I ever endeavoured to do my duty to God and for the spiritual welfare of your souls. I felt that because of the state of my health I could not continue to perform the duties required of me in Whitbourne Mission. For some time it has become evident to me that the damp air of the place did not suit my constitution. Both Mrs. Bull and myself very much appreciate the accompanying purse, and we fully recognize the great self-denial exercised by you all in making up such a handsome sum. We shall ever hold you all in our esteem, and pray that you may always continue firm and true to the Church of your birth. With the prayer that God may ever bless you all. Signed, James H. Bull, your late pastor and friend."

#### NOVA SCOTIA.

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

Sydney Mines.—Sunday July 24th saw the opening of the first building erected for public worship at Sydney No. 3 collier-district. It is to be known as St. George's hall and was erected by the Church of England congregation at that place under the able guidance of Rev. A. Gale, rector of Trinity parish, Sydney Mines. The hall, which will seat three hundred people, is a neatly constructed building and will be let for concerts, lectures, etc. The lower floor is occupied by two spacious stores. It is hoped that ere many years are passed a church will be erected in this rapidly growing district. There were excellent congregations at both services. The hall was nicely decorated with flowers. The choir rendered the musical portions of the service in a very pleasant manner. In the afternoon, The Rev. A. P. Shatford delivered an excellent sermon on Christian Worship, emphasizing the worship of God as the main reason for church attendance rather than either hearing a man preach or a choir sing. In the evening the Rev. A. Gale outlined in an interesting manner the steps which led to the building of the hall from last October, when the first service at No. 3 were held in a house, and urged upon the people the need of united effort. The Rev. C. W. Vernon, who also spoke of the need of faith and hope in carrying out any Church work, referred to Trinity parish as a mother of churches, and predicted for St. George's a fortune as bright as that already obtained by her first born, St. John's, North Sydney. The Rev. A. Gale and his congregation are to be congratulated on the result of their efforts. At present St. George's Hall is the only place of public worship, and it will be largely used by societies for their meetings as well as for other public gatherings. It is refreshing to note that contrary to the usual way of things, the Church in this case has realized the need of our growing industrial centres, and has been the first instead of, as has usually been the case, the last, religious body to open a place of worship in a "boom" district.

Halifax.—The committee appointed by the Anglican Synod to select names to submit to the Diocesan Synod next month for the vacant Bishopric have decided on the Rev. W. Tucker, 30 Tranby Avenue, Toronto; the Rev. H. Symonds, of Montreal, and the Rev. Dr. Edwards, of Kingston, Jamaica.

#### FREDERICTON.

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

The following extract is copied from the Fredericton Gleaner: "The library of the late Bishop Medley, Metropolitan of Canada, which has been almost untouched since his death, when some of his most valuable books were sent to England to his surviving sons, has now been distributed by Mrs. Medley. It was a happy thought to give the books where they would do most good rather than to have them to be sold for one-tenth of their value, or to be neglected and spoiled. Mrs. Medley has accordingly made a division of them. About 1,500 have been given in augmentation of the cathedral library, which already consists of between 3,000 and 4,000 volumes, and covers the theological field fairly well, containing very many of the standard works of Catholic and English theology, besides general literature. So there has now been added by Mrs. Medley's kindness some more modern books, including a whole set of T. and T. Clark's foreign theological library, being translations into English of the great German writers. There are also among these books several valuable

treatises on church architecture; many of the more recent works of English scholars; and in addition the whole musical library of the late Bishop to the number of nearly three hundred volumes. Copies of the great oratorios, many of the best masses and other sacred compositions, with works on the theory and history of music; the whole comprising a most acceptable and noteworthy contribution to the cathedral which Bishop Medley built, and which will always be his best monument. The books have been set up in the south transept of the cathedral at Mrs. Medley's expense. The remaining books have been divided between the six deaneries of the diocese as a supplement to the libraries already belonging to them. The nucleus of each of these deanery libraries was originally the books provided for the colonial clergy by a bequest left some two hundred years ago by Rev. Dr. Bray, from which fund these deanery libraries are from time to time replenished. From 150 to 200 volumes have been presented to each deanery library by Mrs. Medley. Catalogues have been made, labels recording the source and date of the gift have been inserted, and the books sent carriage paid. Letters have come acknowledging very gratefully the receipt of the books, and the thanks of all the clergy is due to the generous giver for the thoughtful kindness which has prompted her action. The labels were all inserted in her own house, and a large number of them by her own hand. Books are among the most important working tools of a clergyman, which oftentimes his slender stipend does not admit of his purchasing. The books, so highly valued and so diligently studied by the Metropolitan could not have been put to a better purpose."

MONTREAL.

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

Montreal.—St. George's.—A handsome reredos is being placed in position in this church, the gift of Mrs. A. F. Gault. The present one, which is the gift of Mrs. Hutton, keeps the same place, while the new one continues around at either side in the apse.

TORONTO.

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

Toronto.—Rev. Canon Cody, rector of St. Paul's and the Rev. A. H. Baldwin, rector of All Saints, have returned to Toronto after a two months' residence in Europe, which was spent chiefly in France. We much regret the fact that the St. Paul's schoolhouse was damaged to the extent of \$1,000 in a fire which took place late last Sunday evening.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Port Maitland.—Christ Church.—This old historic church and landmark has recently been very greatly improved by the substitution of handsome and churchly seats for the most uncomfortable ones that have done duty in the sacred building since its erection, between sixty and seventy years ago. The new seats are of black ash, with book-rests and kneeling boards, and are greatly appreciated by the ordinary congregation and by the summer residents in the village and on the contiguous lake shore who attend the services. The Rev. R. Perdue, of Dunnville, and the Rev. A. C. Mackintosh, of Port Colborne, were the preachers at the re-opening services, which were very largely attended, and the liberal collections, added to some monies previously on hand, were nearly suf-

ficient to provide the entire cost of the alterations, which was \$209. Through the kindness of Mr. MacKinnon, of Buffalo, who has a beautiful summer residence at Port Maitland, a first-class musical entertainment was given at this place on Monday evening, August 8th, by a number of the summer visitors. The proceeds (about sixty dollars) have been used in laying a plank sidewalk from the village nearly to the churchyard, which will be a great convenience for the future to those in the neighbourhood who desire to attend the Sunday services.

Norval.—St. Paul's.—Special services were held in this church on August 14th, the occasion being the re-opening of the church after having been newly painted and decorated. The Rev. T. G. Wallace, M.A., rector of St. Jude's Church, Oakville, who is always welcome in Norval, preached ably at both services to large and attentive congregations, it being impossible to seat the people in the evening. Holy Communion was administered at the eleven o'clock service to a large number of communicants. The altar was prettily decorated with flowers, and altogether the little church presented a neat and attractive appearance. The offertory amounted to over \$25, which, with the subscriptions and the proceeds of the concert recently held, enabled the church to be re-opened entirely free of debt. Hornby and Stewarttown congregations very kindly closed their churches for the day and attended in large numbers.

The clergyman who is completing the canvass of the diocese on behalf of the Century Fund has recently visited several parishes in the rural deaneries of Halton and Wentworth. He was pleased to have an opportunity of preaching in the new small, but comfortable, church at Terra Cotta, one of the out-stations of Milton, and of commending the rector and people for their zeal in establishing the only service that is held by any Christian communion in that neighbourhood. The service seems to be highly appreciated by the work people employed in the brick and terra cotta factories. A visit to Stewarttown afforded an opportunity of seeing the neat little Church of St. John, the only place of worship existing within the bounds of that picturesque village. The building was formerly owned and used by the Methodists, who sold it to the Anglican congregation and retired from that field. A very pleasant and successful tour of the Parish of Lowville and Nassagaweya was made between the 8th and 12th insts., inclusive. The scenery in some parts of this district is very fine, even grand; but a small portion of the northern half is extraordinarily rocky and covered with huge boulders probably relics of the glacial age. This parish would, in the opinion of the writer, be a far more desirable field for a clergyman if the parsonage were situated in the pretty and busy village of Campbellville instead of being located at a considerable distance from the nearest post-office amid purely rural surroundings. The average clergyman prefers the conveniences of railway, telegraph, post-office, etc., even to the advantages of a seven-acre farm. An interesting relic of early mission work in this region is a log building standing a few rods in rear of St. John's Church, Nassagaweya, showing evidences of change and decay and ruin. This house was sixty years ago the residence of the Rev. George Graham, a native of Dumfriesshire, Scotland, who emigrated to Canada in 1835, and who, after serving as Anglican priest and missionary for probably a decade in this township, died on January 21, 1853. He rests in the adjoining cemetery of St. John's Church. The Mission of Taplestown, Woodburn, and Rymal, which was for a few months vacant, is in temporary charge of a Trinity College student. The people are beginning to express hopefulness; and there is no doubt that if the services can be regularly maintained the congregations will improve in both attendance and liberality. The three churches are fine build-

ings, two being of stone. The Mission is near Hamilton, and the farmers are prosperous.

Hamilton.—St. Luke's.—The Rev. E. N. R. Burns, the rector of this church, who has been ill for some time past from an attack of typhoid fever, left this city on Friday evening, the 19th inst., for the coast of Maine to recuperate. He has been in hospital for seven weeks. Just before he left for the sea coast some of his parishioners as a mark of their esteem for him presented him with a purse of gold.

HURON.

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

Brantford.—Trinity.—At a meeting of the congregation of this church, held on August 15th, all documents formerly held against Trinity were destroyed by fire. A very large congregation was present. The rector, the Rev. T. A. Wright presided, and after opening the meeting with a hymn, prayer and Scripture reading, addresses were given by the rector, Mr. W. F. Cockshutt, Mr. Julius Waterous and the Rev. H. A. Wright, B.A., rector of Tilsonburg. They congratulated the congregation upon their unanimity and perseverance, which had resulted in wiping out their indebtedness in so short a period. The church was opened on January 3rd last, and to-day (August 15th) after incurring liabilities amounting to more than \$1,500, every dollar has been paid. Mrs. Julius Waterous presided at the organ, and in addition to the hymns, in which all the choir joined, solos were rendered by Misses Gilkinson, Cole, Ash, May Wright, and Mr. Walter Kimpton, all being thoroughly enjoyed by the congregation. At a fixed period in the programme the rector asked the churchwardens, Mr. L. Wood and Mr. H. Noble, to come forward and apply a match to the mortgage papers, which were held in a vessel brought in for the purpose. As these sank to ashes the congregation rose and together sang the Doxology. It was a very joyous event for all concerned, and will be long remembered. Trinity is in connection with St. Jude's, and the rector and the people of both have the best wishes of the community for their untiring zeal in this good work and for their future prosperity. A liberal collection was taken up for the Chancel and Organ Fund. The Ladies' Guild had tastefully decorated the church with flowers, and at the close of the service these were sent to the hospital to cheer the sick and suffering there.

London.—The Ven. Archdeacon Richardson, who has been seriously ill near this city for the past couple of weeks, is now much better, and his physicians expect that he will completely recover in a short time.

Wilmot.—The Ven. Archdeacon Young made his first visitation to this parish in his official capacity on the 9th, 10th and 11th of this month, accompanied by the Rural Dean of Waterloo. Much good is expected to result from this visit.

ALGOMA.

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

Sault Ste. Marie.—The seventh Triennial Council met here on June 8th, 9th and 10th. Most of the delegates arrived at the Sault by rail and water on the evening of Tuesday, June 7th. Others came by boat the next day. The business was preceded by a celebration of Holy Communion at 10 a.m. in St. Luke's pro-Cathedral, the Bishop being the celebrant. At its conclusion the delegates assembled in the adjoining schoolhouse, when the Bishop took the chair and called the meeting to order. There

were present twenty-seven clergy and fourteen lay delegates. It is noteworthy that at no previous council were so many laymen in attendance. It is a good augury. When it is remembered that some of the gentlemen came from points 300 to 400 miles distant one feels a little pride at the zeal shown. After organization and the re-election of Rev. C. Piercy as secretary, the council adjourned until 2.30 p.m. Meanwhile the ladies of the town had prepared a luncheon in a room adjoining the place where the Diocesan Branch of the W. A. was holding its sessions. To this the council members were invited, and there were no absentees on either day. The most important legislation sprang from the report of the Standing Committee. The constitution of the committee was declared unworkable, and it was so amended that while it remained representative of the several rural deaneries it has within easy reach of the See town a sufficient number of members to form a quorum for the transaction of business. At the same time it was decreed that the whole committee should assemble once a year. Another recommendation was that no mission should be entitled to the ministrations of a priest or deacon unless it contributed at least \$200 per annum towards the Missionary's stipend. The most noteworthy feature of the business of the council was the step taken to erect a Synod, enabling Algoma to take its place as a diocese within this ecclesiastical Province. To this end, at the request of the committee, the Archdeacon drew up a memorial (which was adopted) to present to the Provincial Synod, asking that body to pass the necessary legislation. After ten years of careful deliberation the time is at last deemed to be ripe for Algoma to assume the mantle of manhood. The vote was unanimous. A resolution was adopted to regulate the appointment of rectors to self-supporting parishes. No marked change was made. The method hitherto in use was crystallized in a formal motion. Useful legislation was passed in regard to the due assessment of parishes and Missions and the regulation of the W. and O. Fund. The elections resulted as follows: Delegates to the General Synod—The Ven. the Archdeacon, Rev. J. Boydell, Rev. W. A. J. Burt, Rev. E. J. Harper, and Messrs. W. J. Thompson, C. W. Jarvis, Dr. Arthur and A. A. Mahaffy. Substitutes for General Synod—Rev. A. J. Young, Rev. C. Piercy, Rev. E. H. Capp, Rev. A. H. Allman, Messrs. J. H. Young, J. F. Bartlett, S. H. Ferris and J. K. Ollis. Delegates to Provincial Synod—Rev. J. Boydell, the Ven. the Archdeacon, Rev. C. Piercy, Messrs. E. H. Keefer, W. E. Thorneloe, and A. C. Boyce. Substitutes for Provincial Synod—Rev. A. J. Young, Rev. C. W. Hedley and Rev. W. A. J. Burt. Rural Deans—Rev. A. J. Young, Algoma; Rev. W. A. J. Burt, Muskoka; Rev. A. H. Allman, Parry Sound; Rev. W. J. Thursby, Thunder Bay; Rev. A. J. F. Cobb, Nipissing. The Standing Committee—The Archdeacon of Algoma, Rev. J. Boydell, Rev. E. H. Capp, Rev. C. Piercy, Rev. W. A. J. Burt, Rev. T. E. Chilcott, Rev. E. J. Harper, Messrs. H. Plummer, W. J. Thompson, A. W. Roberts, A. A. Mahaffy, C. W. Jarvis, and Dr. Arthur.

The Ven. Archdeacon Gillmor is to remove to Copper Cliff.

Mr. Newton, of Trinity College, Toronto, is doing a good work in Cutler, where a small church is being built.

The Bishop is looking for several clergymen and several laymen capable of working in new fields among new and growing populations. He will be devoutly thankful to hear of such. The work is at a standstill in various quarters for lack of them.

The Rev. J. W. Thursby, of Port Arthur, is still absent through ill-health. It is not likely that he will be fit for work for some months yet.

The W. A. of Sturgeon Falls are giving no less than \$100 towards the erection of a new church at that place. Last year the women gave \$48 to the support of the church in the mission,

besides sending \$11.75 to the Diocesan treasurer. For the contribution of \$100 above mentioned the highest meed of praise is due to Mrs. Sandford, who has been the leading worker.

The parish of the Church of the Epiphany, Sudbury, has assumed all the responsibilities of the incumbent's salary by adding \$150 to their former annual stipend at Eastertide. This makes a total of \$800 per annum, and the parish is thereby entitled to the privileges and responsibilities of a rectory.

The home of the Rev. J. P. Smitheman, at Schreiber, has been lost by fire. The parsonage was burned on Sunday, July 17th. It was insured for \$750. Mr. Smitheman says most of his furniture and books were saved, but in a damaged condition. There was no insurance on our friend's effects. No other particulars are at hand.

#### RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Napinka.—St. George's. Tuesday, August 9th, 1904, was, indeed, a red letter day in this village in the south-west corner of Manitoba, when the foundation-stone of the new Anglican Church of St. George the Martyr was laid with full Masonic honours by the Grand Master, the Rev. Andrew Chisholm, assisted by about sixty brethren from the surrounding country. On the platform besides the officers of the Grand Lodge were the incumbent, the Rev. Richard Cox, who also acted as Grand Chaplain; the Rev. Sidney J. Roch, incumbent of Melita; Mr. A. B. Payne, lay reader at Carroll, and a choir led by Mr. A. E. Knight, precentor of St. George's. The most impressive ceremony was carried through without any hitch, the choir deserving great praise for the splendid way in which they sang the Masonic odes to familiar hymn tunes at the proper moment. The new church is to be of the following dimensions: Nave, 38 x 40; chancel, 18 x 18, with a large vestry and porch. When complete it will cost \$3,000, of which sum some \$1,300 the Building Committee have in hand in cash, promises and grants. The Ladies' Guild have raised some \$600 during the past year towards this object, and hope to increase the amount by a bazaar, to be held in October next, towards which goods will be gratefully received by Mrs. Cox, St. George's Vicarage, Napinka, or by Mrs. Merritt, president of the Ladies' Guild, Napinka. The collection on the 9th inst., amounted to the nice sum of \$60.60. It is hoped that the Church will be ready for opening by the 1st of October next. Amongst the articles placed in the stone, were a copy of the Bible, which was presented to the Sunday school by the Canadian Church Bible and Prayer Book Society, of Toronto, A History of the Parish, The doings of the Grand Lodge of Masons, and certain coins of the Realm. It was regrettable that the Right Rev. S. P. Matheson, Bishop-administrator of the diocese, was unavoidably unable to be present. This is the first time that anything of the kind has happened at Napinka, and the local lodge of the Masons are to be congratulated on the way in which they carried out the proceedings. It is to be hoped that when the Church is opened, large crowds will greet the Bishop, as it will be the first Episcopal visit ever made to this village.

#### KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage, Ontario.

Fort Frances.—St. John the Baptist.—This new church was opened recently. The Ven. Archdeacon Page, of Rat Portage, assisted at the opening and preached a most suitable sermon, the lessons being read by Mr. Cousins, of Bar-

wick, and Rev. J. Johnson, of Stratton, the prayers being taken by the rector, Rev. C. Wood. A large congregation was present and greatly appreciated the service, and rejoiced in the fact of having now a suitable and most beautiful building to worship in. The canticles and special hymns were well rendered by the large choir present led by Mrs. Keating. Mrs. Hollands presided at the organ with great taste and skill. The offertory was large, which was in aid of the building fund. The church is built on the corner of Church and Victoria streets, is a beautiful frame building and a credit to the growing town of Fort Frances. It consists of nave, chancel and square tower forty feet high, with a large parish room on the west side of main building. The inside has been oiled and varnished, and the outside has on its first coat of paint. Its appointments are well nigh complete. We have no bell as yet, but it is hoped that ere long one will be placed in the tower. The solid oak pulpit was purchased by the junior branch of the W. A., and two-thirds of the seating, including the choir stalls, have been placed in position by the senior W. A., the altar was the work and gift of the rector, the super altar cloth made by Mrs. Wood. The organ, which is soon to be replaced by a much larger instrument, along with the lectern, litany desk, and one large lamp, are former possessions of the congregation, the other lamps are gifts from Mr. Watson, churchwarden, and Mr. Crusoe. The building was designed and superintended by the rector, the whole of the material being purchased by him, and the work was executed by Contractor Phillips, whose work is most praiseworthy, having given the greatest satisfaction. The whole building is indeed greatly admired by all, the stained glass windows throughout giving it a dim religious light and inspiring a sacred awe and reverence. The cost of the edifice will be about \$2,500; nearly the whole of the money is in, and it is hoped that when the Bishop returns from his northern tour in September, he will be able to visit the church and consecrate it free of debt. The church people of Fort Frances are to be congratulated on their commodious and beautiful church, and heartfelt thanks are due to those who, in any way, have helped forward such a noble work. The Church people at this place have purchased a beautiful reed organ, and it is now on the way from the east. The organ was made for the Roman Catholic Church at Bowmanville, Ont., but being somewhat smaller than that church wished to install, will now be placed in St. John's church at Fort Frances. Three gentlemen have secured it at a bargain. It

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#### CALGARY.

**Wm. Cyprian Pinkham, D.D., Bishop, Calgary.**

Calgary.—The Bishop of Calgary and Mrs. Pinkham have returned from their visit to England greatly benefited by the rest and change.

The Rev. G. H. Webb, lately transferred from the rectorship of Strathcona to that of Pincher Creek, has been appointed Rural Dean of Macleod. The Rev. W. R. George succeeds Mr. Webb at Strathcona, and Mr. George's place at Lacombe has been filled by the appointment of Rev. J. Leich-Porter, B.D., to that Mission.

A church has been erected at Priddis, one of the Missions served by the Rev. W. G. James this summer, and one is in course of erection at St. Benedict's, High River.

The contract for the new pro-Cathedral of the Redeemer has been let. The work of construction is to proceed at once.

A very suitable site for a church has been secured in East Calgary on which, it is hoped, a building will soon be erected. At least four clergymen from England are coming to work in the diocese, three of whom the Bishop was able to secure, viz.: Mr. Basil Guy Way, B.A., for Banff; Rev. E. Loftus Macnaughten, B.A., for Lamerton; Rev. F. Stanley Keane, B.A., and Rev. A. H. Cooke, M.A.

#### SASKATCHEWAN.

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

Prince Albert.—The arrival of His Lordship, Dr. Newnham, from the diocese of Moosonee, to take charge of the diocese of Saskatchewan, marks an epoch in the progress of the Church in the West. His Lordship was appointed to the Bishopric of Saskatchewan, by the Provincial Synod, October last, but was unable to leave Moosonee diocese at that time, and on account of navigation, etc., this year, has been detained until now. On Friday evening, July 29th, a reception was tendered by the congregation of St. Alban's Cathedral to their new Bishop, also an address of welcome was read at the home of the people's warden, Mr. T. E. Baker. The following is the address: "To the Right Rev. Jervois A. Newnham, D.D., Lord Bishop of Saskatchewan. We, the clergy and laity of the Church of England in Saskatchewan, offer to your Lordship our respectful and hearty welcome on this your arrival at Prince Albert, to exercise your functions as Bishop in this large and important diocese. Although personally unknown to most of us, yet your Lordship does not come as an entire stranger, not only from the fact that you have been Bishop of a neighbouring diocese for several years, but also from the fact that reports of the faithful and good work performed by you in the Diocese of Moosonee, have frequently reached us, thus making us familiar with your Lordship. This diocese which you come to administer was formed in the year 1874, when the Rev. Dr. McLean was consecrated its first Bishop. It then consisted of the present Diocese of Saskatchewan and Calgary, then known as Saskatchewan. The first meeting of the Synod of the then diocese was held on the 31st August, 1882, in St. Mary's Church, Prince Albert. Notwithstanding the vast range of territory embraced by the then diocese, there appear to have been only sixteen clergy in its jurisdiction at the time of this meeting, indicating the sparsely settled state of the country at that time. From the date of his appointment, the late Bishop McLean continued his labours for a period of twelve years in this diocese, making Prince Albert his head-quarters, until his much lamented death, November, 1886. During his Episcopate, great advancement was

made in Church and educational works, which so greatly increased the labours of the Bishop that the Provincial Synod of Rupert's Land deemed it necessary to divide this enormous diocese, which was done a few days after the consecration of its second Bishop, the Right Rev. Dr. Pinkham, in 1887, who continued to administer the Episcopal duties of both dioceses, as Bishop of Saskatchewan and Calgary, until September, 1903. When Dr. Pinkham was appointed to Saskatchewan and Calgary, there were only twenty-one clergy in the united dioceses, whereas at the time of his resignation there were twenty-one clergymen in the Diocese of Saskatchewan alone, with thirty organized parishes and missions, and in addition eighteen congregations, including outlying missions, showing the rapid growth of Church work in this diocese during the last few years as the result of the unremitting labours and zeal of the retiring Bishop, which under Divine guidance has been so abundantly blessed. And your Lordship will find, that owing to the rapid settling up of the districts within your jurisdiction, your energies will be taxed to the utmost, to meet the demands which will be made upon you to supply the needs of Church people throughout your extensive diocese. It may be said, that our Church work among the white population, began when the late Bishop McLean took up the work in the diocese. On the other hand, Church work among the Indians was begun about sixty-four years ago, and the education of the children went hand-in-hand with the preaching of the Gospel. At the present time, very nearly three-fourths of the Indian population are members of our Church. The fact that your Lordship can speak the Cree language, which is mostly spoken by the Indians, will be of great assistance to yourself, and a pleasure to them, to be addressed in their own tongue by the head of the Church in this diocese. We regret that Mrs. Newnham has been unable to accompany your Lordship on your arrival to your diocese, but we sincerely trust, that we shall soon have the extreme pleasure of meeting her and family, to whom we also extend a most cordial welcome, and hope your Lordship will soon be able to make your home in our midst. We again express our pleasure at your arrival amongst us, and trust that you may long be spared to preside over the Church of Christ in this diocese. Assuring you of our sincere loyalty, sympathy, and prayers, in the great work that lies before you. Signed on behalf of the members of the Church of England in Saskatchewan: J. A. McKay, Archdeacon, Saskatchewan; James Taylor, Secretary of Synod; Thos. E. Baker, C. G. K. Nourse, Churchwardens; James McKay, registrar of diocese; O. W. Taylor, rector pro-Cathedral; J. S. Mahood, incumbent, Rosthern; P. C. Hackworth, incumbent, St. Andrews; Stephen Brewster."

In the history of the Church, Sunday, July 31st, was a memorable day, when Bishop Newnham held his first ordination in his new diocese, in the pro-Cathedral, and ordained to the Diaconate Messrs. Fraser and Brown, and to the Priesthood, Revs. Bean and Edwards. The Rev. J. S. Mahood, of Rosthern, preached the ordination sermon. Archdeacon McKay presented the candidates. In the evening, Bishop Newnham preached a very practical and helpful sermon from John XV., 5, to a crowded church. During the offertory, Mr. Doak sang "One Sweetly Solemn Thought." The following clergy were present: Archdeacon McKay, Rev. E. K. Matheson, T. Hines, T. Taylor, J. S. Mahood, P. C. Hackworth, O. W. Taylor, rector.

Saskatoon.—The new Bishop of this diocese, the Right Rev. Dr. Newnham, arrived in this place on Wednesday, July 27th. The Bishop was met at the station by the incumbent and the churchwardens of St. John's Church. In the evening a public reception was given him in Cairns' Hall by the Church people, and an address of welcome was presented to him. The

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hall, which was tastefully decorated, was well filled. The Rev. Mr. Frazer, the incumbent, occupied the chair and made a short speech at the opening of the proceedings. The Rev. J. R. Matheson, of Battleford, also spoke. The address of welcome was then read by Mr. Clarke, one of the churchwardens. It was a beautiful piece of work, and it would be quite safe to say entirely original in its design. The ground work is a dark grey, and showed out the splendid penmanship used, and the tasteful embellishing of the same. It is needless to tell the Saskatoon folk who the artist was, as all could recognize the high-class work of Mr. Wilsmer. The address touched on all points connected with His Lordship's appointment, and concluded with a hearty invitation to make Saskatoon his home. It was pointed out that no more convenient place could be found in the diocese, bound, as it certainly is, to be a great railway centre, and with its own natural facilities, a very large parish of the Church of England. The Bishop replied, saying: "My dear friends"—I hope ere long to be able to say, "my very dear friends"—I feel unable to reply to your very kind and flattering welcome, but I thank the wardens, the congregation and the townspeople for this reception. I have many times been deeply impressed with the responsibility I was assuming in taking up this important work, and I will ask you to pardon me if I keep a paper before me for reference, not that my feelings are uncertain, for I have nothing but those of thankfulness that I have been called to such a position. But I want to ask for your sympathy for my want of knowledge about this great North-West. I know a little of this great country, but not much. I know that Saskatoon is the gateway, as stated in the address, and I know something of its growth, but for thirteen years I have been shut out from the world where there were no daily papers, and where to subscribe for even a monthly one seemed to be foolish, for we only got our mail three times a year. He, too, knew something of what Mr. Matheson had been speaking. It is true he had a house and a table with a cloth, but he had to visit far away posts, sleep in the snow and provide his own meals. When the news came of his nomination he felt glad that he was once more to return to civilization. In a diocese as big as Great Britain and Ireland there were only twenty-five white men, and these widely scattered. Now, though he still hoped to have some work among the Indians, his principal duties would be with people like his hearers, those growing with this great country. It was pleasant work labouring among the Indians. He found them very simple and easily taught, and now that he had to face people who would weigh for themselves each and every word before accepting it, he felt almost afraid. But on his way up an incident occurred which gave him a thought. He saw a duck sitting on a log a short distance from the track, and wondered if it would become frightened and fly away. But no; it just turned its head and looked at the passing train, and took no further notice. Well, I am not a duck, but I wondered would I

soon get used to all the routine of a life like this if I lived in Saskatoon? I would like to explain why it is I am so long in reaching you after my election in October last. Well, in the ordinary course of events I should not have known of this until the last of February, but it happened there was a ship wrecked up there in the month of October, and the survivors had been taken down to the mail station, and were fortunate in catching the mail. I could not then pack up my carpet bag and start, for even a Bishop has some things to look after; and if I could have got through I would have had to leave Mrs. Newnham and the children to come out alone. All the baggage had to come by way of England, for, strange as it may seem, this is the only way to get it here. I did try to get a messenger, and was willing to pay a big price for one to bring you the news that I had accepted the post, and would come here as soon as possible, but none could be induced to take the journey. I came out myself, though on snowshoes, three years ago but then I was three years younger, and felt more like undertaking the journey than I do at the present time. I could not leave my clergy and the Indians without saying farewell; and a Bishop in a district like that has to be a very general man, looking after all the different work. I could not have accepted this position only I felt that it was God's will, and my wife felt the same. It is a great change for the better for both of us, and we feel very thankful that once more we may look for a daily mail and many other comforts which we have long been strangers to. I look for help and guidance in my work here, and trust I shall yet hear: 'Well done, good and faithful servant.' I thank you very kindly for your invitation to make Saskatoon my home, but it's too early yet to decide. Wherever I go I shall have to arrange for a house or a shack, or some other kind of a place to live in, with at least three rooms. However, I will consult the proper authorities and will then decide." The Revs. A. Little and J. W. Churchill also spoke, as also the mayor, Mr. Wilson, who welcomed the Bishop on behalf of the people of Saskatoon.

#### THE WORLD'S FAIR.

St. Louis Fair Grounds.—August 18th, 1904. After the afternoon performance of the "Boer War," I strolled around the enclosure set apart for the tents of the soldiers, to one where General Cronje was sitting outside, alone. He appeared such a lonely figure, bareheaded, with his hands folded, his rather long, straight, black hair, looking as though it had grown down as far as the collar of his coat, then was cut by measure, brushed smoothly back, leaving a high forehead under which the heavy eyelids dropped over his half-closed eyes. His iron-grey beard, black suit and soiled linen, completed a pathetic picture of a tamed "Lion of Africa."

At first I did not like to intrude on what might probably be dreams of the veldt, so addressed myself to a young Boer girl selling curios. She told me the General did not mind talking to people so I turned and asked him if he thought he would remain in America. "No," he replied in broken English, "I like the country, but I have a large family in South Africa, and I could not stay away from them." Just then a handsome young Boer soldier stopped and introduced his two companions, young American girls, to the General, who, without rising, addresses each by name and shook her hand. He was very cordial in manner, but after a few common place remarks in English, the conversation was taken up by General Cronje in German, the young Boer officer interpreting. It was then, one could see that the great spirit was not crushed, as in describing scenes of the war, he gesticulated with both hands, although still keeping his seat, and waiting each time for the soldier to interpret, who would turn to his companions and remark, "the General says, etc., etc."

Well, I cannot remember all he said, as by this time there were a few other bystanders, and I stood back somewhat further. One remark was that "When the men and horses fell, never to rise again, there were no boys to call out Hurrah! Hurrah!" To something that was said an onlooker remarked, "I thought the General surrendered with ten thousand men at Paardeberg," to which the young soldier retorted "My God! I should just like to see ten thousand Boers surrender to eighty thousand British; there were only three thousand Boers, and sixty thousand British."

In the tent Mrs. Cronje was preparing the evening meal. She was married to the General in St. Louis, but is a Boer woman and a sweet, bright little Dutch housewife, about forty-five with laughing eyes, dressed very plainly with dark skirt and loose sacque, and rather undignified looking. The tent was quite cosy. As I drew near Mrs. Cronje came forward, shook hands and said, "It is awfully hot, awfully hot, no breeze like we have in South Africa." Further along in front of another tent, two English looking soldiers stood. To an American standing near I said: "They are British I think." "So do I," he remarked, "from the number of bottles in front of the tent," and sure enough they were, but the officer explained that the bottles were a joke. He told me the men had all come direct from South Africa, that the British and Boers were very friendly, never having any altercations with each other, and that General Cronje did not appear to mind being a part of the performance. All the men in the sham battles have seen active service in South Africa, but will soon return to their various vocations. The Kaffir tent is an extra show, and has a few men of two kinds of tribes, "Basuto and Zulu." One is black, the other is blacker. They do a little dancing on some furs thrown on the ground. The show was over when I wandered in alone, so they were playing jokes on each other, and dancing for their own amusement. They gathered around me and talked in broken English, two of them writing on a piece of paper the names of their tribe, but it was hard work persuading them, as each declared he did not write well enough. It was some trouble spelling the name of one tribe, but at last a black man managed to write "Bissohti."

While they were talking, a very large man of fine physique, bronzed face and light brown short beard came in, and explained that he was a Boer, the manager of that tent. The Kaffirs, although very peaceful looking, sometimes got liquor and fought with spears. They were not allowed to have spirits, the fine being twelve years' imprisonment for those who gave intoxicants to Kaffirs in their own country, but at the Fair different people coming in handed them money, and they occasionally sneaked out and bought liquor for themselves. Among them was a very intelligent looking black man, who at first did quite a little talking. His name is Duple Manzie, an exceedingly wealthy man, who is chief over nine thousand Kaffirs in his own country, among whom his word is law, and who only came to America for a trip, without salary, the others, of course, being paid for the part they take. They do not care much for the meat and vegetables on which they live at the Fair, their chosen diet being porridge and rice. The clothing on the Kaffirs is the same as worn in South Africa, not too weighty, nor too much of it. They go around the encampment among the American men and women, which does not occasion any surprise as it is the custom and consequently quite correct. L. C. W.

#### CANADA SHOULD HONOUR THE BLACK WATCH.

Canada should especially honour the famous Black Watch regiment, or Royal Highlanders, the band of which will be at the Canadian National Exhibition, Toronto, August 29th to Sep-

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tember 10th, for to them, perhaps more than to any other regiment in the British service, do they owe the preservation of their country. In many of the battles, both of the Revolution in the United States and in the capture of Canada, they played a prominent and most gallant part. Here, for instance, is a little quotation from the wife of the Red Comyn given in Grant's "Legends of the Black Watch": "The old gentleman had served in the 42nd Highlanders, or old Black Watch, in early life, and could spin to us endless yarns of the bloody affair of Ticonderoga, where the regiment had no less than six hundred and forty-seven officers and soldiers killed or wounded; the siege of the Moro, and the scalping, flaying alive, tomahawking, and other little pleasantries incidental to the relief of Fort Pitt in 1763; and of that devilish business with the Red Indians amid the swamps and rocks at Bushy Run, all of which were familiar in our mouths as household words; while, to the venerable narrator the smell of gunpowder, the flavour of Ferintosh, or the skirl of a bagpipe were like the elixir vitæ of the ancients, and seemed to renew his youth, strength, and spirit for a time; and thus the fire of other years would flash up within him, like the last gleam of a sinking lamp, as we sat by our bogwood fire in the long winter nights of the North."

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**Children's Department.**

**FACE TO FACE.**

By Sydney Dayre.

"Work, work, work! Day in and day out, month after month; yes, year after year, so far as I can see. How tired of it all I am!"

Eunice leaned against the window casing of the car of the elevated train in which she had taken her seat for the every day's ride to her morning work. One not accustomed to the trip would have found much to interest in it, but for her the charm of novelty was long over.

She passed the golf grounds with a listless gaze and a languid speculation as to the happiness of the players who later in the day would gather there; grassy lawn also, on which already some girls, wisely seeking exercise in the fresh morning hours, were playing tennis.

She had a glimpse through rear windows of white-robed women taking their leisurely breakfasts—no hurry for them, no driving to work. Oh, for the hour of restful leisure enjoyed by that girl in the hammock on the vine-draped porch!

Past the park from which Mother Nature seemed to whisper an invitation to seek her cool shades, to revel in the flower scents and beaming dew-drops.

"Why is there such a difference? Why is it that one great half—yes, more than half—are shut out from so much that others enjoy? And why am I among the shut-out ones? There is injustice somewhere. Life is too hard. Not worth living."

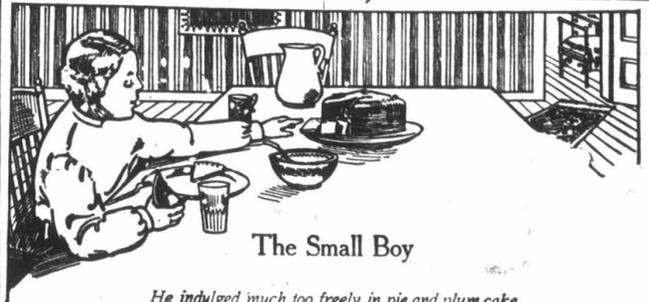
The courage and energy necessary to meet the demands of the day sank lower with nearer approach to the business centre. Glimpses of back yards and the rear of tenements now showed poverty, wretchedness, and hard work—more of the shut-out class.

The air of the great store struck heavy and close upon her as she passed to her place.

How irksome the perspective of the day! The same necessity for close attention, with the strain of holding down nerves and temper, the same exacting customers clamouring for immediate attention, the same answering of questions while quickly making out sale tickets, the same need of patient politeness in voice and manner. How quickly any failing in these, any lack of business-like alertness, would be marked by the keen eyes of the floor-walker!

As with quiet painstaking she waited on two young girls her thoughts ran in the same channel. The difference between them and herself! Why was it? Why was she behind the counter waiting on their whims? Not disagreeable whims, for they laughed and chatted merrily and were not exacting in their requirements.

Lace to trim the dimities of which they brought samples. Should it be heavy lace or light? Cream, or pure



The Small Boy

*He indulged much too freely in pie and plum cake,  
And during the night how his "tummy" did ache,  
They ran for the doctor, who knowing the fault,  
Without hesitation prescribed "Abbey's Salt."*

Mothers, who want their children to grow into sturdy men and women instead of pale, sal-low dyspeptics, should see that the youngsters take a morning glass of ABBEY'S SALT. Children eat irregularly—indiscreetly. ABBEY'S SALT strengthens the stomach—regulates the bowels—so that "pain-killer" and "oil" are never needed. So pleasant to take, that mothers have no trouble in teaching the children to use it.

**Abbey's Effervescent Salt  
Saves Children Many Pains**

white? Must have both wide and narrow, matching. Now the beading—a long search for the proper width. Now the allover—and the black velvet, for which they must go to other counters.

A more exacting customer next, pushing out of her turn in the now increasing crowds. Sharp and persistent in her endeavour to match samples which Eunice was sure had not been procured of her. In the midst of it the chatty girls returned to search for their samples which they insisted they had left behind—they must be somewhere in the boxes of lace she had shown them.

To decide between the claims of present and previous customers was perplexing. The only thing was to do the best she could—to strive to do two things at once. She was trying her brave best at it, when all of a sudden the busy hum around subsided into a dead hush.

"No—it was narrower—that leaf pattern, but with a smaller mesh—"

"It might be in that box on the

third shelf from the top—no, the green box—"

The clamorous tones died away with swift realization that something more than lace and samples was claiming attention. Following the hush came an enquiring cry as from one voice—shrilly rising to a shriek, and as quickly partially subsiding into a gasp and wail.

The terror most to be dreaded in a crowded house—had it come to them?



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DAVID DEXTER,  
President and Managing Director.

Customers were pushing to the exit doors already jammed to the danger point. Men in authority were vainly endeavouring to stem the tide, striving to shout above the babel words of courage and warning. White-faced employees forsook their stands, laces and trimmings trailed unheeded, trampled under foot.

"To the elevators!" was the cry. But they had, already filled by customers, made their last descent.

From her place on the second floor Eunice could see that the windows, outside of which ran the fire-escapes, were now their only chance

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of escape from the quickly advancing horror; but these were thickly surrounded by the dozens of employees whose work was near them.

"Let us try the third floor," said a voice near her. "There are fewer up there."

As she quickly turned, a clinging grasp stayed her and she looked down into the terrified eyes of one of the smallest of the cash-girls, a pretty, gentle child, who had shown a fondness for herself, always coming promptly at her call.

"Come with me, Lillian," she said, taking her hand. "We'll go together. No—don't hang to me so—it only hinders us. I won't let you go."

The clang of bells, tramping of horses, and hoarse shouts came in at the broken windows, mingled with despairing cries inside. Smoke was making its way up stairways and elevator shafts; a panic had seized the hapless creatures who believed themselves fated to face with death in its cruellest form.

Some were wildly running upstairs, some down, and the two at length reach the top to find their condition more helpless than before. Crowds pressed into every window.

"This way, Lillian—" Eunice made her way towards one of the windows, perceiving that their only hope lay in taking their places in the pressing, surging crowd. But stronger ones pushed and fought. They were rudely shoved to one side and presently pressed against the wall. And still on came the throng, desperately seeking for safety. They were hustled and buffeted, the cruel

pressure closing in on them, stifling—suffocating.

And upon Eunice's mind came a surge of crushing thought. Was this to be the going out of that life which she had believed not worth living?

It all came before her. The home ties with which, together with poverty and the struggle, were woven so much of happiness, so much, perhaps, of added sweetness in the daily small denials for the sake of others. She had not realized the enjoyments which kept pace with her pressing cares. Oh, for that ride in which she had taken flash-peeps into other lives—and envied them! It had all been beautiful and she had not known it. Even the long day's work—it had had its compensations in the capable answering of calls upon her abilities, in the feeling of duty done. Oh, life, life—how dear and sweet it was, how filled with modest enjoyment, how rich in opportunity!

The air grew thick, the crowding more suffocating. Eunice tightened her grasp on the small hand as, gasping for breath, she felt her brain swimming. As suddenly the pressure relaxed she would have fallen but for the vigorous movement of the child.

"This way—this way—" She was pulled and dragged until a breath of blessed fresh free air found its way to her lungs. The brave workers outside were doing their best, and in the long line of women and children handed by the swift arms down to safety the turn of our two had come.

An hour later, helped by kindly hands, Eunice set foot in her home, bearing in her heart a thankfulness never to be dimmed, an experience never to be forgotten, and with life, blessed life, still before her.—Church Standard.

**"THAT YOUNG MISBEHAVE."**

Mina Welding was a bright girl, though perhaps not as bright as she thought herself. But that may be said of a great many people.

One evening she came bounding into the house and said to her mother, who was sewing in the sitting-room:

"Mother, I hear that Mr. Sandover, the editor of the Compass, wants a clerk. That's just the kind of a position I'd like."

"Has he advertised for a clerk?" asked Mrs. Welding.

"No; he's afraid he'll have a crush of applicants, and so he's just looking around and trying to find the clerk he wants in a quiet way. Somebody mentioned me to him, and he said he wished I'd come up to his office. I'm going the first thing in the morning."

"I hope you'll succeed," said her mother. "You could earn your own pin money, and maybe help a little to keep the pot boiling these hard times."

If you think Mina delayed her going to Mr. Sandover's office the next day you do not know what an energetic little body she was. Bright and early she entered the office. She stated her errand in her brisk way, and told Mr. Sandover about her requirements.



**TALK IT OVER**

Yes, talk over the question of the best food to give your baby with every one who can help you. Especially talk it over with your doctor. You may have been fortunate during the past Summer, but you know of very many mothers who have had serious trouble with their children because the right food could not be found for them. You remember the experiments they made, the constant change from milk to one food or another, and the struggle and danger which it all meant.

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Five Branches in Montreal, P. Quebec.  
Thirty Branches in Ontario.

"I am pleased with what you say," Mr. Sandover stated at the end of the interview. "Come up day after to-morrow, and I may give you a trial with some work."

The young girl hurried home in a very hopeful frame of mind, and told her mother that Mr. Sandover and his office were "just delightful." It would be "splendid" to work in such a place.

In this sanguine mood she spent

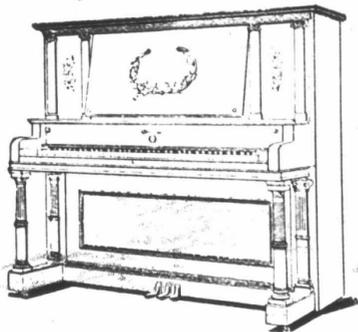
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## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 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 for the district in which the land to be taken is situate, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

### 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 has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act 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 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 30 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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 the 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.

JAMES A. SMART,  
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.

Rich with no very great things, but with the little daily self-denial, the speaking of a cheerful word when the heart is weary, the patient, steady performance of duties that come with every returning day—little things, and yet they contain the riches with which God is well pleased.—Rose Porter.

Ask your Grocer for

# Windsor Salt

Best for Table Use.

the day, and in the evening she and her "chum," Lizzie Osgood, went to a service in one of the churches—the one the girls usually attended. It was a small church in the suburbs, near Mina's home.

Now, you would scarcely believe it of Mina, but truth compels me to say that she was not as well behaved in church services and at other gatherings as she should have been.

That evening she and Lizzie did a great deal of "cutting up," as they called it. They had a vast amount of sport themselves, and kept the circle of girls around them in a titter, disturbing many people who wanted to listen to the sermon, so that the minister had to reprimand them.

That made Mina angry. But whom do you suppose she saw when the service was over, as she turned to look back over the church?

"Oh, Lizzie," she whispered, "there's my editor, Mr. Sandover, the man I'm going to work for—anyway, I'm almost sure of the position. Isn't he a fine-looking man? He's smart, too, I tell you. He's looking this way now. My! hasn't he got keen eyes?"

At the appointed time, the second day after, she made her way to the office of the Compass to decide on the final arrangements about the position. Mr Sandover turned in his revolving chair as she entered and scanned her searchingly.

"Well, you have come to see about that position, have you?" he said. "I was at the Lisbon Street Church night before last. You were there?"

"Yes," Mina replied, her face turning several colours.

"I saw a couple of girls behaving themselves very badly during the

service," the editor went on. "One of them I called in my mind 'that young misbehave.' She was the leader in the mischief."

He paused, and Mina wished the floor would open and let her sink through.

"Now, my young friend, I recognized the girl who conducted herself so badly, and I have decided that any girl who has such mistaken ideas of smartness isn't smart enough to work in my office. She took advantage of the minister and misbehaved when he was not looking. How do I know but she might be dishonest in working for me? I can make no use of your services in my office."

The editor resumed his writing, while Mina crept home a humbler and a wiser girl.—R. H. Woodbine, in The Conservator.

Cheered by the presence of God, I will do at the moment without anxiety, according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest: it is not my affair.—Fenelon.

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or Fruit Liver Tablets

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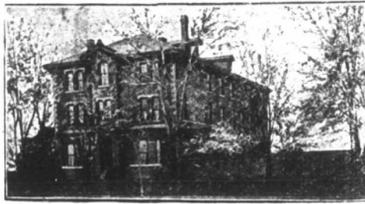
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