

Canadian Churchman

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

Vol. 36.

TORONTO, CANADA, THURSDAY, AUGUST 26th, 1909.

No. 3832

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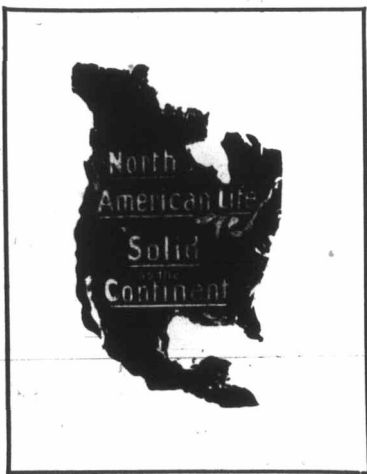
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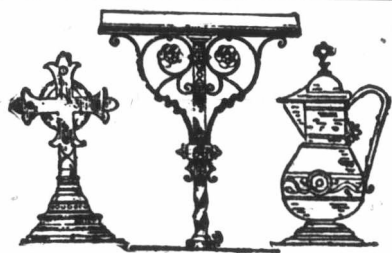
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Canadian Churchman.

TORONTO, THURSDAY, AUGUST 26, 1909.

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NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

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Lessons for Sundays and Holy Days

August 29th—Twelfth Sunday after Trinity.
Morning—1 Kings 22 to 41; 1 Cor. 9.
Evening—2 Kings 2, to 16; or 4; 8 to 38. Mark 3, 13.
September 5th—Thirteenth Sunday after Trinity
Morning—2 Kings 5; 1 Cor. 14 20
Evening—2 Kings 6 to 24; or 7. Mark 7, to 24.
September 12.—Fourteenth Sunday after Trinity.
Morning—2 Kings 9. 2 Cor. 4
Evening—2 Kings 10 to 32; or 13. Mark 11, to 27, 12, 13
September 19.—Fifteenth Sunday after Trinity
Morning—2 Kings 18; 2 Cor. 11, to 30.
Evening—2 Kings 19; or 23, to 31; Mark 14, 53.

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: 165, 172, 186, 189.
Children's Hymns: 194, 234, 341, 570.
General: 17, 163, 167, 169.

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: 231, 234, 243, 478.

TWELFTH SUNDAY AFTER TRINITY.

The zealous man always arouses prejudices and inspires hostility. Those against whom his zeal is directed become resentful. While some who ought to be appreciative are jealous of the power and influence which result from a zealous administration of trust. The ministry of St. Paul illustrates our statements. While many were won by him to the Saviour, others turned a deaf ear to his preaching. And the hostility of the Judaizers was one of St. Paul's sorest burdens. One of their accusations against St. Paul was that of self-laudation. Certainly an enemy could read boasting into such exclamations as: "We have

the mind of Christ"; "I thank God, I speak with tongues more than you all." But St. Paul defends his position in the Epistle for to-day.

"Our sufficiency—our ability to do anything, to preach, reprove, rebuke, prophesy, work miracles, suffer persecution, endure hardships—is from God." With one sentence the Apostle shows at once the sincerity and humility of the agent in co-operating with the purposes of God.

The spiritual principle contained in that statement forms the basis of St. Paul's ministry, aye, of every ministry. St. Paul never forgets that Christianity is a communication of life—the life of Him Who alone is the fountain of life. This is one of the first truths revealed to us. Man depends upon God for his life and his progress.

Therefore man is able to fulfil the purposes for which he was created only when he keeps close to God. We cannot wonder at the strictness of the Mosaic legislation, or at the earnest pleadings and almost hysterical warnings of the prophets.

Life is communion with God; death is separation from Him. This Old Testament principle is given its highest expression in the New Testament. Jesus says: "I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing."

St. Paul shows his marvellous sympathy with the mind of the Master when he says: "I can do all things in Him that strengtheneth me"; "we are God's fellow workers." He has a right to say these things which imply effective prophecy and the power to work miracles, to fulfil the promise of Jesus, for St. Paul has learned that his sufficiency is from God.

The lesson of dependence upon God and the necessity of communion with God are emphasized in to-day's Eucharistic Scriptures. The expression, "Our sufficiency is from God," comes as a warning to us all. How many trust in riches! But riches bring a responsibility, the responsibility of stewardship. And all the riches in the world cannot inspire or instruct in this duty. Our ability as stewards comes from God. Others again trust in knowledge apart altogether from God. But consider the impediment in the Agnostic's speech. "I do not know!" "I cannot tell!" Knowledge is power only when it is the knowledge of God. God gives us the power to acquire, retain, and make a right use of knowledge. To those who have but little wealth, meagre knowledge, and who tread the humbler paths in life, St. Paul's words come as a most comforting message. The poor can be rich in good works and spiritual gifts; the unlearned can be versed in the will of God; the humble are exalted into the very presence of God. For God bestows the power of being and doing good upon all who look to Him. And these are everything in life. What a rich, cultivated and honoured life is open to us all! "Our sufficiency is from God." Let us seek to know God and to abide in His presence for evermore. How shall we approach the Altar? Surely regarding the Blessed Sacrament as the means whereby we dwell in Jesus and He in us! Then shall we receive sufficiency. Ability to live unto God, to make the poor rich, to teach the ignorant the will of God, and to raise up them of low estate. "My sufficiency is from God." "My grace is sufficient for thee."

Why Go to the States?

From far distant dioceses we have urgent appeals for immediate assistance; from the Bishop of Calgary and the Bishop of Quebec. The western diocese is confronted with an influx of English emigrants, with the Methodists and Presbyterians as ten to one and there is not even that one relatively speaking. The Bishop of Quebec

is in great need of a man who would act as chaplain in the camps along that portion of the Transcontinental Railway which is being built within his diocese. These Bishops would rather, if possible, secure Canadians, who out of love would not mind roughing it, men who would make friends easily and who would be glad to minister to all kinds of religionists and who would consequently be free from personal peculiarities or anything which characterises narrow party men. We reiterate the appeal from Calgary in last week's issue, an appeal which should induce our Eastern men to devote some years to Western pioneer work. How often we point out that now is the vital time! How often we hear of men in the Old Country who desire such work and yet, somehow, the men do not reach the Western fields. For the Bishop of Quebec's work a man of a more special type is needed. Last year the Bishop found a good man for this field who is not abandoning it as too hard or too rough but is obliged to leave it for most honourable reasons. We direct attention to the advertisement on the first page.

The New Hymn Book.

Whatever our wishes may have been our readers know that so soon as the Synod finally determined the contents of the Hymn Book we loyally accepted it, and have since set an example in urging one and all to do their part to have it adopted all over Canada. In recognition, we presume, of our action we have received an early copy from the publishers. It only now remains for all to introduce it and to take heed to the warning we gave recently, which was to insist that all Prayer Books with hymns should contain our hymn book and not any other—just as good.

South African Union.

Civilization is advancing. The Federal Union of the South African Colonies, with Cape Town as the seat of its Legislature and Pretoria of its Government, is a most satisfactory constitutional outcome of years of hatred and suspicion, culminating in a most regrettable war. There is now no reason why a free and united people possessing a constitutional government of the most modern form should not, on a foundation of peace and progress, develop the resources of the country—make it increasingly profitable and attractive to immigrants and extend the blessings of law and order amongst the native tribes. South Africa offers a great field for religious enterprise under the new regime—safeguarded by British institutions.

Superstition.

There are many interesting pictures of Eastern life and people in the Bible, and one of the most vivid is that of the excitable, superstitious Ephesians mentioned in Acts xix. 35, which was the Sunday School lesson set for August 22. They believed that the image of Diana came down from Heaven. A commentator writing of them calls attention to many modern superstitions. We deem it unlucky to spill salt. We don't want to begin any work on Friday. We hesitate to sit at a table where there are thirteen, or sleep in a room numbered thirteen. Some of us think we ought to look at a new moon over our right shoulder, and are terrified when a dog howls. Bishop Ingram was asked at his last mission if fortune-telling was wrong, and he spoke very strongly against it, declaring it a dishonour to God, and he hoped one effect of his mission would be to dissipate "these ridiculous, silly superstitions." The Christian's rule must always be to "walk by faith and not by sight," and he must be careful not to doubt nor discredit God's providential care.

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Dr. Goldwin Smith.

On Friday the 13th instant, at "the Grange," Toronto, his beautiful Canadian home, this distinguished scholar attained the ripe age of 86 years. It is now some 40 years since Dr. Smith—then in the prime of life—came to Canada to visit a relative and had the singularly good fortune to make choice of a Canadian lady as his wife. To this lady Canada owes the advantage she has derived from the long residence within her borders of one of the most notable Englishmen of his time. A man of wide sympathies and broad scholarship, Goldwin Smith by his charity, courtesy, courage and hospitality has endeared himself to many of our fellow countrymen. Though some differ from him in opinion, none can doubt the sincerity of his convictions, the nobility of his character, or the gentleness and purity of his private life. In the early days of the *Saturday Review*, Cooke, its then editor, referring to the remarkable group of scholars and thinkers who comprised its staff, amongst them the late Lord Salisbury and others who afterwards attained first rank in public life and letters, said that in his opinion Goldwin Smith was the most brilliant of them all. Having regard to the matter and manner of the intellectual output of this eminent man and the important and varied interests dealt with, we are not prepared to deny that Cooke was right. Canada owes a deep debt of gratitude to the accomplished and versatile scholar of "the Grange," as well as to the gracious and kindly lady who has given such an added charm to its unvarying bounty and hospitality.

Canadian Characteristics.

A correspondent writes a letter from which we give this extract: "I have often wondered whether there are any marks to distinguish Canadians, and if so in what do they consist. When I was young, more than forty years ago, I was much amused with a story which a senior told us. While travelling on the Continent in the good old-fashioned leisurely way, which was so delightful, there was a porter who gloried in distinguishing the nationalities of the visitors of a show place. When it came to my friend's turn (he was a Montreal boy, by the way, who had spent his holidays in the French-Canadian country), the porter was puzzled—"no not French, not Yankee, not English—I don't know." Some two years ago ladies asking for information brought out the remark, "I did not know, I thought you were English, but you are speaking of dollars," "But we are Canadians," "That explains it." Before the incident a winning Scotch clergyman, with the gift of humour, and that greater one of inducing others to talk, crossed to Montreal. He described the characters from the Motherland, those from the States and then how, later on, he discovered a nationality he had never heard of, a courteous, modest people, who conversed intelligently on British and American subjects, and in addition, of those of their own country, questions of people of which the others were as ignorant as he was himself. And so Dr. MacGregor acquired a respect for the Canadian of that day. Since that voyage, the Boer War and subsequent events have brought Canada and its people into the limelight, and I fear not for the better. From being snubbed unduly to be petted unduly is apt to develop flippancy and self-assertion instead of the modest frankness which one finds in older records from Sir John Beverley Robinson's first travels to, say, fifteen years ago. When I was young the Canadian youth was at a premium in the United States; his national character was a godly bringing up, modesty, honesty, truthfulness and intelligence. Are these the marks of the present generation?"

A Nefarious Scheme.

In the daily press we have seen it reported that a number of rogues had banded themselves to-

gether for the purpose of swindling the railway companies through false medical certificates, the paying of witnesses, and the aid of unscrupulous lawyers. It is to be hoped that no pains will be spared to bring these malefactors to justice. It reminds one of turning over a stone or log, that has long lain in one position and seeing the creeping things that were living in darkness scuttle away from the light. How sad it is to think that there are members of two honourable professions—law and medicine—who are so degraded as directly to co-operate with criminals for gain!

Take a Little Wine.

Sam Jones tells of an Irishman who was urged to drink, and reminded about St. Paul telling Timothy to take a little wine for his stomach's sake. But, said Pat, "my name is not Timothy; and, if it was, there's nothing the matter with my stomach." Who will say that the Irishman was wrong? St. Paul no doubt knew something about Timothy's stomach, but we don't, and our ignorance of this element of the case ought to make us chary of quoting this text for any other stomach.

Where Lies the Fault?

As the leading editorial in an unusually interesting number, the *Scottish Chronicle* says: "Reference has frequently been made in these columns to the fact that while many Church people leave our shores for Canada, only a comparatively small proportion of them make themselves known to the clergy in the Dominion. Bishop Montgomery calls attention to another aspect of the situation. The heads of the Church in Canada are, he says, prepared to do their utmost, but their chief perplexity is that immigrants who call themselves Churchmen are, as a rule, completely indifferent to the question of Church ministrations. "Our clergy have found no loyalty, much less any devotion, in the immigrants whom they have sought to aid. After accepting all that the clergy do for them on their first arrival they go to the Methodists or nowhere." "We will win their children at least." "It is surprising to us that the distinct and definite instruction they must have received in your Church schools is not to be discovered in them—not a trace of it." These are the comments of our clerical brethren in Canada. They are depressing, to say the least. It seems, too, that difficulty is caused by the fact that the Government of Canada discourages as far as possible any segregation of nationalities, and there is no doubt great wisdom in this. They desire that Anglo-Saxons should intermingle with every race in settlement, and influence all other races for the sake of the future of the Dominion. But meantime the Church has to suffer." It lies now on our clergy and people to find out and write to us the reason of this loss of men. We do not, we think, lose Scottish Episcopalians, we rather gain what may be styled "High" Presbyterians, the chief loss, and a great one, are the English immigrants.

Age.

It can hardly seem strange to the reflective mind that usually youth has the preference when the parish needs a new rector. It is somewhat after the order of nature we suppose. To the multitude the freshness, energy and promise of spring give it a perennial charm. And yet to not a few, and by no means the least wise, there is in the mellow ripeness and the seasoned maturity of autumn an advantage that cannot be gainsaid. There are men young in years—yet old in manner and character. And there are also men, old in years who have retained much of the alertness and vivacity of youth. Enthusiasm and energy are on the side of youth. Stability and wisdom are the strength of age.

Preaching Christ.

Many a religious teacher to-day talks of "preaching Christ" or "preaching the Atonement" with very little comprehension of what these words mean in their proper sense. Dean Vaughan's striking treatise on the "Acts of the Apostles" (called "the Church of the first days") will help us to a better understanding. Referring to St. Paul "preaching Christ," Dr. Vaughan says: "St. Paul never found it necessary to change his subject. It lasted him for life. But what was it in his hands, on his lips? Was it the dry, monotonous repetition of one doctrine of the truth of the Atonement through the one sacrifice? Was his preaching the perpetual harping upon one string, without variety and without life?"

Central Truth.

What is the central fact of our faith? Is it the Incarnation of our Lord, as many writers would say, and as our own Church implies when in her first Advent collect she sets forth on the first Sunday of every Christian year the two comings of Christ? Or is it the Atonement of Christ, as very many writers like Dr. Saphir say, and as seems the plain inference from our "proper preface" for Easter Day in the Communion service? Or is it the Resurrection of Christ as the "Teacher's Assistant" calls it, and as many eminent theologians have also done? Certain it is that the first Christians seized the doctrine of the Resurrection and preached it everywhere and met on the Resurrection day, and St. Paul, in 1 Cor. xv., has set it forth with such vigorous emphasis that the Church always goes to that chapter for her burial lesson. Certain it also is that the death of Christ appeals to the heart of man as nothing else does and there could be no Christian Church without it, and it was the settled purpose of God from all eternity, Jesus being the "the Lamb slain from the foundation of the world." Certain also it is that the Incarnation is the very foundation of the Christian creed, as St. John tells us, so that there can be no Christian Church without the Incarnation, or without the Atonement, or without the Resurrection. In a sense they are all central, for they are all aspects of Christ's life. Christ is the Saviour, and when we say this, it is perhaps most true to say that the Incarnation is the most central of all, for it reveals the Divine Christ. It underlies both Atonement and Resurrection and gives value to both. The Church is therefore right in her first Advent collect in setting forth the Incarnation and Second Advent of Christ as her two great objective lessons, one past, the other future, as the keynote and hope of all her worship.

The Death of George Tyrrell.

No one in recent years has exercised such an influence among intelligent Roman Catholics and their sympathisers in other religious bodies as the ex-Jesuit. His fearlessness, absolute truthfulness and real knowledge were met by his being turned out of the Order and excluded from the Sacraments. The English papers are full of "explanations" from Roman sources to soften the horror felt at his treatment at death. A Roman Catholic correspondent ends his apology in the *Guardian* as follows: "Anglicans are the last to forget that Father George Tyrrell has done for his Christian brethren one of the services which stand out in history among the best gifts man can give to man. 'This above all, to thine own self be true'; he never compromised with truth as he knew it, and he himself paid the entire penalty. To him may be applied the 'dicta' of Lacordaire, Döllinger, and Newman. Lovely as is the title of 'Chrétien,' said Lacordaire, I have ever prized first that of 'honnête homme.' It is easier, said Döllinger, to obey than to trifle with truth, when he determined never again to say Mass, but never to betray his conscience. If a man's conscience tell him even

that he ought to leave the Church, it should be obeyed, wrote Newman. Father Tyrrell never wished to leave the Church, and we may all hope the day may dawn when Roman Catholics as well as other Christians will believe it was he, not his opponents, who 'did God service.'"

A Mission of Peace.

Canon MacCulloch, one of its members, is writing the interesting story of the recent visit of a number of religious Englishmen of the Anglican, Roman Catholic, Nonconformist and Presbyterian ministry to Germany, with the object of promoting peace between that country and their Mother Land, from which we make the following extract: "Here (at Potsdam) we had reached an important stage of our journey, for the Kaiser was to receive our party in the Palace. We assembled in one of the State apartments, and we had hardly taken our places when a door was flung open and His Majesty, attended by the Empress and their daughter, and a numerous suite, entered, Sir Edward Goschen, the British Ambassador, read an address, to which the Kaiser responded, beginning with the words, 'Gentlemen and brothers,' and telling us how much he hoped their visit would tend to draw the two countries together. A few presentations followed, the Kaiser in each case engaging in an animated conversation. The reception lasted over half-an-hour. Like most of our party, I was much struck by the Kaiser's face and his pleasant smile, as well as by his general air of friendliness. His photographs certainly do not do him justice. The Friedens-kirche and the Mausoleum of the Emperor and Empress Frederick were next visited; then we were driven to Sans Souci and the Orangerie with their 18th century air and their memories of Voltaire and Frederick the Great. At the latter place a regal tea and imperial cigars were provided for us by the kindness of the Kaiser, and all of us did justice to both. Soon after five we were on our way back to Berlin, where an official banquet at the Landes-Austellungs Park awaited us. This was prolonged to a late hour, as the courses and the speeches were many. Of the latter that of the Bishop of Southwark impressed everyone, Germans and British, by its strength and dignity, and its impassioned appeal to both countries to understand each other and live in peace. Here I had the pleasure of being presented to and having some conversation with Professor Harnack, whose massive brow and keen eyes bore witness to the great brain behind them."

Human Flight.

We do not think the time can be far distant when we shall have the opportunity of being conveyed near or far by skymobile. The inflated gas bag with which our childhood was amused, an adaptation of which has enabled Count Zeppelin to rouse to a high pitch of enthusiasm his stolid fellow countrymen, will surely be displaced by the compact, shapely and scientific machine that is its competitor. A close study of the mechanical laws governing the flight of birds and a succession of shrewd and daring experiments have already produced notable results. And who dare aver that within a few short years man may not be as facile in air as he is already in water. We should not be dejected at the comparatively short and unambitious hops of the "Silver Dart" and "Baddeck No. 1," Canada is by no means lacking in inventive genius and it may not be long before we are soaring aloft and calmly looking down on our neighbours' chimneys.

Acadia.

A movement which will meet with universal approval through Canada is the revived proposal to unite the three eastern provinces in one. It is sad to remember that this very same movement in 1863 set the ball of Confederation rolling. The larger project was successful but the original

one met with obstacles which under ordinary circumstances would have been smoothed over, but which succeeded then in stopping the maritime union. We have always regretted this accident of destiny, and trust that the revived proposal may now be carried in all the provinces.

PRESIDENT ELLIOT AND HIS NEW RELIGION.

The late head of Harvard University has been trying his hand, we are gravely informed by the daily press, on a "new religion." Of course he calls it, or it is called for him, the "Twentieth Century Religion." One naturally asks in this, as in so many other connections why "Twentieth Century?" We must confess to a little wearisomeness with this universally employed phrase. Everything nowadays which marks, or what is commoner, claims to mark any advance upon old established methods of work or thought, is inevitably dubbed by its proud originator, discoverer or parent as the "Twentieth Century" this or that, from a new mousetrap to a new religion. One sometimes wonders if the same mania seized our ancestors when the imaginary boundary line between the eighteenth and nineteenth centuries was passed. This would be an interesting subject for some of our antiquarians to investigate and write papers on. What slaves after all we still remain to phrases! We talk and feel as if at midnight on the last day of the last century the whole of humanity had suddenly turned a sharp corner and gone off on an entirely new tack. The fact of the matter is that the great majority of us have gone silly on this subject, and it is time we settled down to the acceptance of the fact that human nature and the world generally was not revolutionized by the simple process of changing the almanac. Dr. Elliot then announces the speedy advent of a religion, radically and fundamentally distinct from what we now know under this name. Mankind has apparently at a leap outgrown all his old instincts, desires and needs and therefore all the older forms of religion. Conditions have become reversed. "The Religion of the Twentieth Century" will "concern itself little about the supernatural." By the "supernatural" we infer Dr. Elliot means a future life. But how if the future life be found, as we firmly believe it is, part of the natural order, and only "supernatural" in the sense that the electric telegraph was supernatural a hundred and fifty years ago, because not scientifically demonstrated. But does Dr. Elliot seriously believe that any religion which offers or attempts to offer, no solution to the greatest mystery of life, will ever be embraced by mankind in any but infinitesimally small numbers? You may make a materialistic paradise of this world but the great question will always confront mankind: "If a man die, shall he live again?" Nay, the more delightful a place the world becomes to live in the more insistent and imperious will become the question: "Is life worth living?" The more desirable "life" becomes the intenser the "joy of living" the harder it will be to leave it all, and consequently the more urgent and pressing will become the need for what the ex-President calls the "supernatural," i.e., the belief in a life and a sphere wider than the present. It is really difficult to understand how a man of Dr. Elliot's intelligence could seriously predict the time, when mankind would contentedly settle down into a mere animal existence, for an animal existence, disguise it as you may such a life would be. It would begin and end with the physical man. To aid a system based upon such principles a "religion" is a contradiction in terms. It is like talking of navigation without the compass, or of a river without an outlet. Dr. Elliot's system may be a very fine scheme but it should be called by the right name. Whatever

it is or it isn't, it is most assuredly not Religion. Then this new "religion" is (of course) to be "undogmatic," whatever that may mean. One would imagine that a sense of humour, which Phillips Brooks used to say depended upon a sense of proportion, would save these makers of new "undogmatic" religions from making exhibitions of themselves. Here we have a statement literally bristling with dogmas aimed at "dogmatic religion," which reminds one of the saying of some celebrated man, who spoke of Carlyle "eloquently singing the phrases of silence in nine volumes." When some one will explain how we can walk without feet, or calculate without the multiplication table, or govern without laws, or perform any other impossible and unthinkable feat, then we will be willing to admit the possibility of such a thing as an "undogmatic religion," but not till then. Isn't it time that intelligent people became ashamed of using this idiotic expression? Taking it altogether ex-President Elliot's "new religion" does not commend itself to our judgment. In the first place it is not new, and in the second it is not religion.

REVERENCE TRUE AND FALSE.

It is very often said that this is not a reverential age, and in a sense this is true. In the higher or truer sense was there ever a reverential age in the history of the world? As a matter of fact, this is a reverential age, but the trouble is we are tempted to reverence the wrong things. The world has always revered, and to all appearances will continue to reverence, not exactly the wrong things, but the right things in the wrong place. We instinctively reverence what we call "success," consequently the qualities which are supposed to command it, but our ideas of success are apt to be faulty. The qualities which commanded success in bygone and semi-barbarous ages, brute strength and cunning, are not so much in demand to-day, their places to a very considerable extent have been taken by qualities of a more refined, if not essentially higher character. But in the man it is just as true as it always was that mankind reverences success. And it is just as true that our ideas of success are as fundamentally faulty as were those of our primitive forefathers. Now it cannot be denied that many respectable qualities often go to success, qualities which even command our admiration upon their own merits, and in the abstract, such qualities for instance as self control, perseverance, fixity of purpose, steadfastness of aim, and a certain kind of integrity of character. But unfortunately these qualities do not always command success, and so they are apt only to be respected when they pay, and not for themselves alone. Then again there are infinitely higher qualities, which as a rule do not lend themselves to success, but as often as not to what with equal faultiness, we call failure. Furthermore "success," at least as often as not, is attained by the possession and exercise of qualities essentially base. The grand evil therefore, we will not say of the present day, for no known age has been exempt from it, is the lack of reverence for those really admirable qualities which do not necessarily ensure success. We are accustomed to call this a "democratic age," and so in a superficial sense it is, but mankind worships strength, or more correctly force, just as universally and devotedly as ever. What the age therefore needs as every other age has needed, is not so much the spirit of reverence, as reverence for the right things. We have, all of us, an ineradicable capacity for reverence. There is a vein of it in every man, although there are different ways of coming at it. We are all hero worshippers of a sort, but we are often unfortunate in the choice of our heroes. We need therefore the spirit of true discrimination,

the ability to distinguish between the true and the false, the real and the apparent. There is no finer and surer test of character than the way in which a man forms his estimates of others in the matter of success. The man who can judge others entirely irrespective of what the world calls success, who can in other words reverence those qualities which have necessarily no connection whatever with success, and when they have, as frequently it must be admitted they do, often proved a bar to it, this man has really learned one of the noblest lessons of life. He has freed himself from that idolatry of success, which is so demoralizing, alas! to the best of us, which teaches us to estimate men upon what are fundamentally false principles, and according to radically imperfect standards. He has learned to value real, not seeming worth. It is very probable, aye indeed more than probable, that nine-tenths of us are reverencing traits in others, which when rightly understood are essentially base, mean and even vile, but which are associated in our imaginations with what we call success. The true and only real test of success is usefulness. The useful man is the most successful, and the useless man, whatever he may have done for self, and however brilliantly gifted, the unsuccessful. It is sometimes difficult to estimate and define usefulness, but we may be absolutely sure of the fact in the deeper and truer sense, that this is the one and only standard of real success, and in the last analysis the only thing worthy of our reverence.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Rev. Canon Hensley Henson, rector of St. Margaret's, Westminster, said some interesting and rather startling things at a luncheon recently given in his honour by a personal friend, in Montreal. The host, on the occasion referred to, was a prominent Presbyterian layman, and the other guests consisted of a second Presbyterian layman and twelve Anglican clergymen. Among the clergy present various types of churchmanship were represented from the radical to the ultra-conservative. Canon Henson very kindly consented to give an informal address, that his brethren who were unable to hear him on Sunday might have an opportunity of meeting him and hearing his views on some of the outstanding questions before the Church. He was homeward bound after an extended tour of the United States and Canada, lasting two or three months. He declined to give his impressions of the new world, as he thought first impressions were not always to be relied upon. He did however feel that he could say something concerning the ecclesiastical condition of England, and this constituted his theme for an address lasting for three-quarters of an hour. Canon Henson is small of stature and has no commanding feature when in repose. When speaking one recognizes at once mental strength and moral courage. His English is strong and incisive. He manifestly does his own thinking, and is not in bondage to either the ancient fathers or modern popular idols. It is evident that he believes that this generation has something to say concerning the Church that is to minister to it. All was not decided for us in the distant past, leaving us only the duty of interpreting that decision. We to-day are the builders as well as the guardians of the Church. One felt, of course, that to what he had to say there was another side, but concerning his opinions there was no possible doubt. He spoke in the presence of men whom he knew to hold views exactly opposite to those he enunciated, and yet he appeared to hold back nothing. He assumed his right to speak as a free man,

and assumed also that they who listened freely granted what they themselves claimed. The point we wish to emphasize is this. How are we to understand one another so that mutual confidence and fellowship may abide unless we frankly and freely disclose what is in our mind? If in the presence of those who differ from us we modify and put the most conciliatory side of our position forward and then go back to our friends and reiterate the old story of our wisdom and their folly, what does it profit? In all controversy the first essential is to know exactly what are the points at issue. Canon Henson certainly does not seem to shrink from letting the world know what he thinks of a given situation.

Canon Henson's views regarding the position of the Church in England are certainly not unduly optimistic. On the contrary, he is of the opinion that a crisis has been reached which is full of peril to the Church and nation. Not since the Reformation has the Church in England been in the hands of High Church clergy and Bishops, until now, he said, and he hinted that another Reformation might be the only solution for the situation. He claimed that the Church had drifted a long way out of touch with the spiritual life and sympathies of the nation. The steady movement of the Church along Tractarian lines, and the continued apathy of the British people to any such teaching could only lead to an ultimate divorce. He illustrated how this change was made apparent. When the Church speaks upon a public question at issue to take one position, but when Parliament, representing the people, speaks, it almost invariably takes an opposite view. Take for example the Deceased Wife's Sister Bill. Out of a House of more than 600 members, upwards of 400 of whom profess to belong to the National Church, only twenty-two could be found to vote against that Bill. In Convocation, however, the Church asserts the iniquity of the Bill, and Bishops warn their clergy not to solemnize marriage under such circumstances. Again the Church and the nation are divided upon the question of education. The position that the Scriptures cannot be taught unless the Anglican interpretation of these Scriptures accompanies that teaching, is weak and untenable and does not represent the view of English laymen. Canon Henson further illustrates this estrangement between Church and citizens by pointing out the folly that is perpetrated in Churchmen repudiating such a word as "Protestant" when applied to the Church. Why, he exclaimed, not long ago the Bishop of Birmingham caused the word to be erased from a memorial tablet in one of the churches of his diocese. The same folly is shown in the insane insistence on calling the Holy Communion "the Mass." This word "Mass" is extremely objectionable to Englishmen, while on the other hand the word "Protestant" is imbedded in the language, the history and the literature of the nation, so that it may not be removed without violence to the feelings of the people. Once more, the Canon enforced his argument by statistics. Out of a population of thirty-five million people there are, on the authority of the Church Year Book but two million communicants. Of these communicants it is estimated that only one in eight is an adult male, but assuming that one in five is nearer the mark, the startling fact is revealed that of the six million British electors only four hundred thousand of them kneel at the Church's altar to receive the Bread of life. "What does all this lead to," the speaker asked. It surely leads to but one issue. "If the Church no longer represents the spiritual aspirations of the nation, the nation will arise and say it can no longer be recognized as the National Church." To us in Canada Canon Henson admitted that disestablishment might seem a small matter but to the English people it would stand for revolution.

Canon Henson enforced the folly of the present policy of the Church in England by illustrating the unexampled opportunity that has been and still is within its power to minister and serve in spiritual matters. He pointed out that every foot of England practically lies within some Anglican parish, and in every parish the rector or vicar has the entree to every home whether they who live therein are Anglicans or not. The representatives of the Church are not only permitted to call, but are welcomed and expected. Here is a wide open field, and yet the Church is being led in such a way as to close the ears of the people to its instruction and ultimately close the doors of many citizens to the clergy. The speaker appealed to his hearers if this were not madness, short of the violation of some great fundamental principle. Where such a principle exists he admitted that it had to be honoured at all costs, but he submitted that many of the most aggravating and damaging things that were said and done in the name of the Church, drawing it more and more away from the people, were not of real importance. They were merely irritations which are often more disastrous than divergent convictions. Lastly, he touched briefly upon what has come to be known as the Modernist Movement within the Church. He pointed out that from time to time there becomes apparent an accumulation of wisdom within the Church regarding the Scriptures, and it is necessary for the Church to adjust itself to the truth that has been acquired. He was not referring to paltry difficulties about the first chapter of Genesis, nor to Jonah and the whale, and such other points as some dwell upon as though they constituted the whole problem. But rather had he in mind the mental attitude and the new view of God and of revelation that an oncoming generation is sure to possess. He conceived it to be the solemn duty of the Church to prepare for this change else it will lose its hold upon the people and fail to steady them through a crisis that may sweep them from the Faith. Thus briefly we have attempted to reproduce the substance of a remarkable utterance, delivered under remarkable circumstances. It will be of interest, we think, to Canadian Churchmen, although some of the things he advocates have been taken for granted years ago in this country. It would seem that the Church in Great Britain and in foreign countries would yet be appealed to for the solution of many of the problems in England. However, Canon Henson sets a high standard of clear thinking and direct speaking that may be pondered with effect. He may not give us both sides of the question, but it is immensely important to have one side presented with conspicuous vigour and clearness.

Spectator.

TO THE RIGHT REVEREND THE BISHOPS, THE REVEREND THE CLERGY, TO THE SUPERINTENDENTS, TEACHERS, OFFICERS, PARENTS AND SCHOLARS IN THE SUNDAY SCHOOLS OF THE CHURCH OF ENGLAND IN CANADA.

Dear Brethren:—In accordance with the desire of the House of Bishops, the Archbishop of Ottawa and the Bishop of Toronto respectfully and most earnestly ask your attention to the following points: 1. In the absence of distinct and definite religious instruction in our Day Schools in Canada, the importance of Home Teaching and Sunday School instruction can hardly be exaggerated. 2. The General Synod, representing the Church of England in Canada, has appointed a Sunday School Commission. 3. The Commission has, among other valuable proposals, suggested that a Canon regulating Sunday School work should be passed in each Diocesan Synod. 4. It has further urged that the third Sunday in October in each year be regarded as "The Children's Day," and that special efforts should be put forth on that day, and the Monday following it, to bring home to all the clergy, par-

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ents and children, the importance and value of Sunday Schools, and the need of God's blessing and of the most intelligent and persistent efforts on our part to make them all that they may be and ought to be to the church in Canada. The Sunday School Commission has further urged that a general secretary shall be secured for our Sunday School work in the Dominion of Canada, who may be able to inspire the whole church in Canada with the same intelligent appreciation of, and devoted attention to Sunday Schools which the gen. sec'y of the M.S.C.C. has aroused among us for missions. The Commission has further urged that each congregation should provide generously for all such outlay as may be found to be necessary for the effective working of our Sunday Schools, in each congregation, and throughout the Dominion. The outlay on the engagement of a General Secretary and his work is estimated at \$3,000 to \$4,000 a year. The proportion of the sum, which is proposed should be assumed by each diocese, is as follows: Nova Scotia, \$220.00; Quebec, \$220.00; Toronto, \$740.00; Fredericton, \$140.00; Rupert's Land, \$100.00; Montreal, \$425.00; Huron, \$500.00; Columbia, \$30.00; Ontario, \$190.00; Moose, \$6.00; Algoma, \$54.00; Athabasca, \$3.00; Saskatchewan, \$21.00; Caledonia, \$6.00; Niagara, \$235.00; New Westminster, \$36.00; Mackenzie River, \$3.00; Qu'Appelle, \$30.00; Calgary, \$36.00; Yukon, \$15.00; Keewatin, \$9.00; Kootenay, \$21.00; Ottawa, \$235.00. It is believed that the faithful, earnest and enthusiastic observance of "Children's Day" must result in drawing the attention of the parents and congregation to the Sunday School as indispensable to the Church's life, in arousing interest and enthusiasm among teachers, officers and scholars, as taking part in an observance which is being participated in on the same day by two and one-half million scholars in England, six hundred thousand in the United States, and one hundred thousand in Canada, besides those in other parts of the Anglican Communion throughout the world; while, if we reckon the Sunday Schools in touch with the International Sunday School Association we are safe in saying that 25,000,000 scholars on this day will unite in prayer for God's blessing on Sunday School work. "Children's Day" may be rightly observed by:—1. A Corporate Communion of clergy, parents, teachers, officers and senior scholars, at which special intercession shall be used for blessing on the work, with a brief devotional address. 2. The use at morning and evening prayer of special psalms, lessons, collects and prayers, with sermon or address to the general congregation on the aims and importance of Sunday Schools in the economy of the church. 3. A children's service, with address. Special offerings should be taken during the day for the work of the Sunday School Commission, which will require between \$3,000 and \$4,000 annually to carry on its operations effectively. 4. Meetings for parents, teachers, officers, and senior scholars for intercession and addresses on Sunday School work on Monday evening, and wherever possible, gathering groups of Sunday Schools together for enthusiasm and effectiveness. The following intercessions are recommended:—1. At Corporate Communion, special collects, one or both to be used after collect of the day. Almighty and ever-living God, who makest us both to will and to do those things that be good and acceptable unto Thy divine Majesty: We make our humble supplications unto thee for Thy favor and gracious goodness toward all teachers and scholars in our Sunday Schools. Let thy Fatherly hand, we beseech thee, ever be over them. Let the Holy Spirit ever be with them, and so lead them in the knowledge and obedience of Thy Word, that, in the end, they may obtain everlasting life; through our Lord Jesus Christ, Who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen. Almighty and ever-living God, Who hast set Thy Church to teach and guide Thy people in the observance of all that Thou hast commanded, we beseech Thee to bless the teachers and scholars in our Sunday Schools, that, through the knowledge and obedience of Thy Holy Word, they may attain unto everlasting life, through Jesus Christ, our Lord. Amen. 2. At morning and evening prayer:—Special sentences:—Eccl. 12: 1. Prov. 8: 17. Prov. 20: 11. Proper psalms.—15; 23; 119, verses 9 to 16; 148. Proper lessons.—II. Chron. 1, verses 7 to 12; or Prov. 3, verses 1 to 17; St. Matt. 18: 1 to 15; or II. Tim. 3: 1 to 16. In addition to the above special collects, the following may be used:—O, Almighty God, Who, by Thy Son Jesus Christ, didst give to Thy apostles many excellent gifts, and commandest them earnestly to feed Thy flock, make, we beseech

Thee, all bishops, pastors, and all who labor in the Word and Doctrine, diligently to teach Thy Holy Word and Thy children, obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen. Also collects of the 25th Sunday after Trinity, second Good Friday, and St. Simon and St. Jude. 3. In the Litany after the suffrage for "bishops, priests and deacons," insert the following:—That it may please Thee to send upon all teachers Thy heavenly blessing, that may be clothed with righteousness, and may, in love, and wisdom, feed the lambs of Thy flock; we beseech Thee to hear us, good Lord. That it may please Thee to give such success to Thy Word, spoken by their mouths that it may never be spoken in vain, and that those whom they teach may abide evermore in Thy faith and fear; we beseech Thee to hear us, good Lord. That it may please Thee to bless all scholars, and to sow the seed of eternal life in their hearts; that whatsoever in Thy Holy Word they may profitably learn they may indeed fulfil the same. We beseech thee to hear us, good Lord. That if may please Thee to bless and keep all parents, that they, ordering their households after Thy law, may see their children christianly and virtuously brought up to Thy praise and honour. We beseech Thee to hear us, good Lord. 4. For the children's service in the afternoon, a specially prepared form will be found in the Institute Leaflet and Church Record Publications, Quarterlies. Appended are some Sunday School statistics, which may be of use to you in the preparation of addresses for "Children's Day," for the adequate observance of which you are earnestly requested to take early steps in the way of interesting all concerned, and to secure, if possible, that the date, October 17, be kept free from harvest festival services or in fact any service which would obscure the main observance of the day. Praying for an abundant outpouring of God's blessing on the services, in which millions throughout Christendom will participate on that day, we are, on behalf of the House of Bishops, your faithful friends, Charles, Ottawa, Archbishop; James, Toronto.

FORTY FIVE YEARS IN THE YUKON.

The history of the Yukon, in the minds of many people, begins in the year 1896, when the world-wide famous Klondyke gold mines were discovered. The old timer knows full well that prospectors and miners had entered the country ten or fifteen years before this. Yet few people realize that the messengers of Christ sent out by the Church of England were working in the country over thirty years before the discovery of the Klondyke mines. In 1861 the Rev. William West Kirby started his mission station at Fort Simpson on the Mackenzie river, journeyed down the Mackenzie accompanied by two Indians in a canoe, encountering the treacherous and quarrelsome Eskimos on the lower Mackenzie, crossed the Rocky Mountains to the Porcupine down which he quickly made his way visiting, among other places, Fort Yukon, which was occupied by the Hudson's Bay company and which was then supposed to be within British territory. Wherever he went the Indians readily listened to him, and tribe after tribe assured him of their willingness to be taught. He met about five hundred Indians at Fort Yukon. During his short visit he was employed in teaching the Indians the very a b c of christianity. His duties as a missionary on the Mackenzie river necessitated his returning that autumn to Fort Simpson. The Indians entreated him to come again as soon as possible. The next summer he repeated his journey from Fort Simpson to Fort Yukon and received a very warm welcome. It was a most promising field of work and he was anxious that a permanent missionary should be appointed. During the same year a young graduate of St. John's college in the old Red River settlement, started on his way to the Arctic regions to begin work among the northern Indians. This was the Rev. Robert MacDonald (now Archdeacon MacDonald), who was sent out by the Church Missionary Society. Proceeding down the Mackenzie river and across the Rocky Mountains he made Fort Yukon his headquarters, reaching there in the autumn of 1862. Within an hour after his arrival he was requested by the Indians to conduct divine services. The Indians were earnest and attentive and made wonderful progress during the next few years. Some translations were made, and the Indians were taught to read. Some of the young men devoted themselves so assiduously to the task that within less than a week they were able to read the translations intelligently. This is the

more remarkable when we remember that these Indians had no former training whatever. From Fort Yukon as a centre many tribes were visited within a radius of five hundred miles. About the year 1850 Robert Campbell discovered the Upper Yukon, but the Lower Yukon was not known to the Hudson's Bay company (of which Robert Campbell was an officer), till more than ten years later. When Mr. Kirby visited Fort Yukon he was told that the Behring Straits were only four hundred miles away. But Archdeacon MacDonald journeying down the river in after years to St. Michaels found that he had to paddle at least a thousand miles to reach salt water. In 1865 young Mr. MacDonald was taken ill and was apparently falling into a decline. He was not expected to live, and an appeal was made in England by Bishop Anderson for a man to take up his work. In answer to this appeal the Rev. W. C. Bompas, who had given up the practice of law to enter the ministry and who was then a curate in a Lincolnshire parish, offered himself for the faraway field of work. He left London July 1, 1865, and after an arduous journey reached the Mackenzie river during that winter. He journeyed from St. Paul, Minn., across the prairie by wagon, then by boat and canoe down the rivers and lakes. Winter coming on he soon became accustomed to the use of snowshoes, and with indomitable perseverance reached Fort Simpson on the Mackenzie river on Christmas morning of that year much to the surprise of Mr. Kirby, the missionary in charge. It was impracticable to continue on to the Yukon that winter. During the first part of the next year he learned that the life of young MacDonald had been providentially spared. The Indians had supplied him with the root of a plant which they had found beneficial in lung troubles. The English translation of the name of this plant is "It cured his uncle." Forty-three years have passed and MacDonald (now Archdeacon MacDonald) is still spared to us, while Bompas (afterwards Bishop Bompas), who came to take MacDonald's place has passed away. For forty years these two men worked together in the north, and yet not together in one sense for they seldom met. They never faltered in their heroic work, incessantly travelling from place to place in the Mackenzie and Yukon valleys wherever bands of Indians were to be found. Bishop Bompas published many small books on different dialects. His two books, "Northern Lights on the Bible," and "The History of Mackenzie River Diocese," are well worth reading by any one who has an interest in the north. Archdeacon MacDonald during the forty years, translated the complete Bible, the Prayer Book, hymn book, and several other volumes in the language of the northern Indians, who as a nation call themselves "Tinjizyoo," meaning "The men," or "The kind men." They were known by the Hudson's Bay company as "Loucheux" (crooked-eyed) Indians. This name was given by the first voyageurs who, when they met the Lower Mackenzie or Peel River Indians, noticed a few cross-eyed persons and gave them the name which has stuck to them. Archdeacon MacDonald adopted the name "Tukudh" for his translations, that being the name of a central tribe at La Pierre's house on the Porcupine river. These translations will remain the classic of the eight or ten tribes whose dialects are affiliated and will, I believe, in time tend to unify the dialects spoken by these tribes. It was the Rev. R. MacDonald who, in 1863 discovered coarse gold on Birch Creek a little below Fort Yukon and at other places on the Yukon river. He sent some of this gold to England, and the "London Times" published an account of it. Very little attention was paid to this remote region at that time. But when in 1896 the Klondyke discovery electrified the civilized world, the "London Times" published an article on the discovery of the Rev. R. MacDonald thirty-three years before giving him credit for the finding of the gold so many years ago. So far as known no one at that time staked a claim or acquired mining property. MacDonald and Bompas devoted their whole time and attention to the evangelization of the Indians and visited the tribes not only down the Yukon, but up to, and beyond, the Klondyke river. After a visit made by the Rev. R. MacDonald in 1871 to the Indians of the Klondyke region, the whole tribe undertook a journey of several hundred miles to Rampart House during the next winter to visit the missionary for the purpose of learning more fully concerning the truths he taught. In 1873, the Rev. W. C. Bompas, visiting the Indians of the Klondyke country, describes how they received him very cordially and expressed much gratitude for the teachings they received. Their reception and gratitude were so wholehearted that Mr. Bompas, writing of his visit, said that if the people in his home parish in the old country had shown a like spirit, he would

probably never have left England. On another occasion in 1887, when Archdeacon MacDonald visited the Indians of Klondyke, he was pleased to find that many of them were able to read and write in their own language. There has been some differences of opinion as to the meaning and origin of the word "Klondyke." Archdeacon MacDonald, who is without doubt the best authority on the Indian languages of northern Yukon, and who is still living in the city of Winnipeg, told me that he considers the word Klondyke to be a corruption of the word "Trukhndik," or in other dialect "Trhokhndik," which means "Driftwood River." In speaking of the Indians formerly living in the neighborhood of the present Klondyke river, he says they call themselves "Trukhtsyik-kwitichin," which means "Dwellers at the mouth of the Driftwood River," referring to the Klondyke. Some of the Indians seem to think that the origin of the name is "Ttrhondik," or "Large Salmon river." The stone hammer used in driving the stakes which formed the sides of the salmon fish traps was called truh, and this seems to me to be the primary origin of the name of the famous river. When McQuesten in 1874 built Fort Reliance (eight miles below the present Dawson), for the A. C. company, he and his partner Harper called the river "Tondeg," or "Tondig," for the Indian name which was difficult for the white man to pronounce. It is the fashion with the majority of Yukoners to speak slightly of the Indians as a worthless people incapable of progress and improvement. Anyone who knows about the Yukon Indians, as they were thirty, or even twenty, years ago will not judge them thus harshly. One sometimes hears, for example, in Dawson, a comparison made between the Moosehide Indians and the Peel River Indians, much to the disparagement of the former. The inference generally drawn is that the Peel River Indians are a superior stock, whereas they belong to the same nation and before the advent of the white man the Moosehides were at least equal to the Peels in every way. But why is such a contrast seen at the present time? Probably no one will deny that the influence of evil whites is largely responsible for the degradation (supposed or real) in the one case. On the other hand, the isolation from such temptation as the native must meet at a place like Dawson has resulted in the superior character of those Indians who seldom leave their native haunts in the mountains except for the purpose of trading and then only for a few days at a time. When we remember this it will probably make us a little more patient of the faults of a people, the responsibility of whose degradation lies to a large extent at the door of the white man. But to return to the record of the work done. On the Porcupine River a mission was started at Rampart House in 1882. The Forty Mile mission was permanently opened in 1887. In 1891, out of Mackenzie river diocese, Bishop Bompas formed a diocese to the west of the Rocky Mountains, co-terminous with the present Yukon territory. This was known as the diocese of Selkirk till 1907, when the name was changed to the "Diocese of Yukon." In 1892, Archdeacon Canham established the Fort Selkirk mission, going up the Yukon with Mrs. Canham in the steamer "Arctic" the first time that a steamer had ventured beyond Forty Mile. He had previously spent several years at Nuklakayit on the Lower Yukon, and at Rampart House on the Porcupine. Several of the Church of England missionaries were for years engaged in work on the Alaskan side of the boundary between Forty Mile and the United States in 1867. When Bishop Rowe was appointed by the Episcopal church of the United States as Bishop of Alaska this work was passed over to his supervision. Space will not permit more than a mention of such honored names as the Rev. Vincent Jim, whose life was literally sacrificed to his zeal on behalf of the Indians, the Rev. G. C. Wallis, the Rev. W. Ellington, the Rev. F. F. Flewelling and the Rev. R. J. Bowen, besides a number of lady teachers who, from time to time, did splendid work on the Porcupine and the Yukon. Herschel Island on the Arctic Coast is geographically within the Yukon territory. The writer, and afterward his colleague, the Rev. C. E. Whittaker, had the privilege of carrying on work among the Eskimos on Herschel Island and the Arctic coast since 1892. Space will again forbid more than the mention of this interesting field of work. When the rich gold fields of the Klondyke district were discovered in 1896 by Bob Henderson, George Carmack and Skookum Jim, the Church of England was the only Christian body represented in the district. Bishop Bompas was living at Forty Mile, and during the summer of 1896 he visited (as he had frequently done before) the Indians at the mouth of the Klondyke. Mr. Bowen also spent a few days at

the same place, and then Mr. Flewelling was sent to reside there. During the winter of 1896 and 1897, Mr. Flewelling held services both in Indian and in English in his cabin church on the present site of Dawson, near the mouth of the Klondyke river. In 1897, Mr. Flewelling moved with the Indians to Moosehide. Mr. Bowen took his place so far as the white work was concerned, and built a small log church near the site of the present St. Paul's church, Dawson. The first death of a white person registered by Mr. Bowen was that of Clinton Felcht, age 46, who died of eart disease, and was buried June 16, 1897. Of the fifteen deaths recorded in 1897 in the Church of England register, four were due to typhoid, and three each to accidents and heart failure. The first white child baptized by Mr. Bowen was Georgia, the daughter of George and Martha Cary, on June 17, 1897. The first marriage was performed on August 16, 1897, the contracting parties being Caspar William Ellingen and Ruth Combs. St. Paul's church was then called St. Saviour's mission. Mr. Bowen was succeeded in 1899 by the Rev. H. A. Naylor, who was formerly stationed at Forty Mile. His successors were the Revs. R. H. Warren, E. P. Flewelling, C. Reed and J. M. Comyn-Ching (the incumbent now in charge). The present St. Paul's church edifice was opened in August, 1892. In the early days, as in the case of out-of-the-way missions now, it was customary for the missionary in charge to conduct day school not only for the Indians but also for any white children who might be in the neighborhood. As an instance of this, day school was held in 1897 in the little log church at Dawson. The notice board not only stated the hours of Sunday services, but also that day school opened at 10 a.m. Mr. McLeod was the mission school master in 1897, and after he left Mr. and Mrs. Bowen carried on the white school till other arrangements were made for the teaching of the children. The Rev. B. Totty has charge of the work among the Moosehide and Peel River Indians with headquarters at Moosehide. Bishop Bompas lived at Moosehide on different occasions and a new church has been erected there in his memory. A. C. Field, as lay reader, occupies the old mission at Forty Mile, where he also conducts day school. In 1900 St. Luke's Mission, Bonanza, was opened by C. Reed, who was ordained in 1901, and who remained in charge till the summer of 1904. The Rev. J. M. Comyn-Ching began his clerical work in Bonanza in 1905, and also opened a mission at Quartz Creek, where Captain Galpin, as lay reader, now conducts the services. In April, 1909, Rev. W. Crarey began work as a travelling missionary on the Klondyke creeks. Other work has been carried on in different mining centres as opportunity permitted. Such work has been limited by the lack of suitable men. During the Klondyke rush many sad incidents occurred and many lives were lost on the way over the trail or along the waterways. Amongst our church workers one valuable life was lost. The Rev. W. C. Lyon, in the spring of 1898, started in over the White Pass trail with the intention of taking up work among the miners. On June 23, at the lower end of Lake LeBarge, while attempting to rescue some of his belongings from the water during a wind storm, his canoe upset and the heavy gum-boots which he wore dragged him down before he could be rescued. His body lies buried near the foot of Lake LeBarge. A hearty and strong man, the friend of everybody, the helper of any in need along the trail, his death was deeply regretted by all who knew him. The southern end of the diocese attracted much attention in 1898 and 1899. In 1900 the Rev. R. J. Bowen was sent to take charge of the Church of England mission at White Horse, where Christ church soon became the centre of much activity. He was succeeded in 1903 by the Rev. I. O. Stringer, and he in turn by the present incumbent, the Rev. H. A. Cody, who also spent two years as a travelling missionary. In 1900 Bishop Bompas himself established a mission at Caribou Crossing, now called Carcross. After his death in 1906, the mission was placed in charge of the Rev. J. Hawksley, who formerly lived for several years in the Mackenzie River, and also worked at Fort Yukon, Forty Mile and Moosehide. In 1900 the Indian boarding school established at Forty Mile was moved to Carcross, and has done good work. It is hoped that with the assistance of the government it may shortly be enlarged, and its influence and usefulness extended. The matron, Miss Ida Collins, and two lady teachers, Misses Bell and Hutchison, have been doing good work in connection with both the Indian and white schools. In 1908 a new mission was opened up among the Indians of Teslin Lake, with J. R. Bythell in charge. He has established a day school for the Indians and reports encouraging progress. In

1906 a new mission was begun at Conrad on Windy Arm when W. D. Young, as a lay worker, opened a public reading room. Soon afterwards the Rev. A. E. O'Meara (who like Bishop Bompas gave up the practice of law to enter the ministry) made his headquarters here though much of his time has been occupied as a travelling missionary. In a limited sketch of this kind many phases of the work and reference to workers have to be omitted. The Church of England has been fortunate in having for forty-five years a band of workers in the Yukon, who, in the midst of difficulties and with human limitations, have devoted themselves to the work. I have already referred at length to the work of Archdeacon MacDonald. His long years of useful effort in Alaska and Yukon deserve special mention, but many others might also receive further notice if space permitted. Two names already referred to illustrate the devotion and self-abnegation of Christian missionaries. Archdeacon Canham came to the north in 1829. He and Mrs. Canham have lived at different times at Fort McPherson (where his work was among Eskimos as well as Indians), at Nuklakeyit, Rampart House and Fort Selkirk. During those twenty-six years they have left the country only once in order to visit their friends in England. For ten years they have lived continuously at Fort Selkirk, and, except for journeys to surrounding districts, have never left the place. Bishop Bompas came to the north in 1866, and during the forty-one years up to the time of his death, visited his home in England but once and that was when he was called to London in 1874 for his consecration as Bishop. Once again, in 1894, he left his chosen field of work for a few weeks when, as a senior bishop, he went to Winnipeg to preside over the meeting of the house of bishops of the ecclesiastical province of Rupert's Land after the death of Archbishop Machray. To adequately write of his apostolic work would require a volume. The story of his life, written by Rev. H. A. Cody, of Whitehorse, is just being published by Seeley & Co., of London, England. Those who knew Bishop Bompas during the last few years of his life may not realize the extent of his journeyings and his influence in what might be termed by the present day Klondyker "prehistoric times." Mrs. Bompas, for thirty-one years, nobly shared her husband's life in the north. On June 9, 1906, Bishop Bompas passed peacefully away at Carcross, and there his body was laid to rest in the place where he wished to be buried. The writer, who succeeds him in his office, can only hope that in the work of the Church of England the zeal and devotion of the first bishop may be emulated, and that those who represent that church and every other Christian effort may more and more seek to uphold and extend that righteousness which exalteth a nation.—The Free Press, Winnipeg.

Home & Foreign Church News

From our own Correspondents

NOVA SCOTIA.

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

Halifax.—The Church of England people of this city, have thus far subscribed about \$40,000 towards their new cathedral.

ONTARIO.

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

Kingston.—St. Paul's.—King's County Chronicle, Ireland, has the following in reference to the rector of this parish. "The Rev. W. F. Fitzgerald, M. A., is still in kindly memory among the senior portion of the Birr parish, where the rev. gentleman served for some time as curate during part of the time the Rev. Dr. Berry was the Incumbent. Having come hither from Nenagh where he had similar ministry under the Rev. A. Thomas, Mr. Fitzgerald has just paid a short visit. He was the guest of his old friends, Dr. and Mrs. Myles, who could not prevail upon him to remain longer, the exigencies not permitting him, although he would much then like to have made a call upon many whose names he warmly mentioned. It will, however, be a pleasure to all to hear that he looked in robust health, and that for his arduous duties in an immense parish in the Western hemisphere, his strength of body is keeping pace with his strength of will and zeal. Before leaving he saw

his sister-in-law and niece, Mr. and Miss Fitzgerald." Mr. Fitzgerald has been the guest of the Bishop of Liverpool and the Bishop of Sodor and Man.

OTTAWA.

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

Ottawa.—St. Barnabas.—The newly appointed rector, the Rev. L. Revington Jones, will preach for the first time on Sunday, the 5th September.

Bell's Corners.—The Rev. A. E. Butler, of Ashton, has been appointed Rector of this parish and will take charge the first of October. Mr. Butler has done a good work for the church at Ashton and is dearly beloved.

TORONTO.

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

Toronto.—The late Susanna Ferrar Davidson. —A beautiful life closed on earth on Monday morning, August 23rd, when Susanna Ferrar Davidson, Toronto, entered into rest. Mrs. Davidson was born in England, June 1st, 1832, and was the third daughter of Captain George Cheyne, R. N. She was a lineal descendent of Nicholas Ferrar, the father of Nicholas Ferrar of Little Gidding fame. In her early life she removed to New Brunswick and the beginning of many years of active service in the Church she loved so dearly, was done in Fredericton Cathedral under the late Bishop Medley. As the wife of the late Rev. John Davidson, afterwards Canon of St. Alban's Cathedral, Mrs. Davidson worked most devotedly in the large parishes of Newboro, Woodbridge, Tecumseth, Uxbridge and Colborne, particularly in the Sunday Schools, Bible Classes and Bands of Hope, and understood from practical experience, especially in earlier years, what are the difficulties and often the privations of life in a country mission. After her husband's sudden death in 1892, Mrs. Davidson removed to Toronto, when it seemed to her that, "her work was finished." So far from this being the case, however, her work since then has wonderfully widened for as Convener of the Literature Committee of the Toronto Diocesan Board of the Woman's Auxiliary, her influence, enthusiasm, and her wonderful fund of missionary information has been a source of inspiration to members of the W. A. throughout the Dominion. This has been especially the case in connection with the suggested schemes for monthly devotional addresses, which she has prepared yearly, and which have been used in most of the Dioceses, as have been also the sets of missionary questions which she also compiled yearly, and which were published monthly in the Leaflet. For many years she has also been President of St. Luke's branch of the W. A., and rarely missed the weekly meetings. Her health failed last spring, and a sharp attack of illness in June almost ended fatally, but she rallied again, and although still weak, she undertook and carried through the great amount of work involved in the compilation of the schemes for the Devotional Addresses on the Apostles Creed for use during the coming W. A. year, which was printed in the August number of the Leaflet. Her beautiful character was reflected in her face. As a member of the W. A. once said, "The look of Mrs. Davidson's face is a benediction," and all who knew her loved her dearly. Clever, courteous to all, with a keen sense of humour, and a cheerfulness that was unfeeling, her place will indeed be hard to fill. Of a family of eight children, seven survive her, namely: Rev. Canon John Cheyne Davidson, Rector of Peterborough; Nicholas Ferrar Davidson, K. C., West Toronto, President of the Brotherhood of St. Andrew; William Edward Davidson, Toronto; Margaret Jane Ketchum, widow of the late Judge Ketchum of Cobourg; Georgina Elizabeth Gossage, wife of C. P. Gossage, Esq., Manager of the Dominion Bank, Gravenhurst; Susanna Mary Loosemore, wife of H. Loosemore, Esq., Manager Bay Street Toronto Branch, Standard Bank of Canada; Frances Rosetta Emma Rae, wife of Harry C. Rae, Esq., Manager Yonge St. Branch, Toronto, of the Canadian Bank of Commerce. The funeral service was held in St. Luke's Church, Toronto, at 7.30 this Thursday morning and the interment was in the Colborne churchyard, beside the grave of her husband. "There remaineth therefore a rest for the people of God."

St. Thomas.—The Rev. C. Ensor Sharp, M.A.,

the rector of this parish returned from England on Monday evening last, where he has been spending a three months' vacation.

Barrie.—Trinity.—At a meeting of the members of the vestry of this church, which was held on Monday evening last, the Rev. S. Percy Biggs was chosen rector of this parish, subject to the approval of the Bishop of the diocese. Mr. Biggs has for some time past had charge of St. Barnabas, Chester. He succeeds the Rev. W. B. Heeney, who went to Winnipeg in April last. The reverend gentleman will take charge from September 1st next.

York Mills.—On Monday evening last, in the rectory grounds, Mr. and Mrs. F. Banks were presented by the parishoners with an address, and Mrs. Banks was further presented with an amethyst brooch set in gold on the occasion of their leaving the district to live in Toronto. Mrs. Banks is a daughter of the late Canon Osler who was for many years rector of the parish. The presentation was made by Bishop Reeve.

Norway.—St. Monica's.—On Thursday last, this mission celebrated its 2nd anniversary. Celebration of Holy Communion, at 11 a.m. The Rev. W. L. Baynes Reed, Rector, acted as celebrant, assisted by the Rev. Robert Gay. At Evensong, 8 p.m., the choir appeared for the first time in cassock and surplice, through the kindness of St. Simon's Church Guild and the Rector, the Rev. E. C. Cayley. The Rev. H. R. Mockridge, M. A., preached from Jno. xv. 5: "Without Me ye can do nothing." Among the Clergy present who took part in the service were the Rev. W. L. Baynes Reed, Rector, the Rev. T. Walker, M.A., Chaplain of St. John's Cemetery, Norway, The Rev. E. A. McIntyre, M.A., Rector of St. Aidan's, Balmby Beach, The Rev. H. A. Brachen, M.A., Assistant Priest of St. Clements, and Mr. Eakins, Lay Reader, St. Clements. The service was choral throughout. The choir rendered the anthem, "Sun of my Soul." Great credit is due to Mr. Hadley, choirmaster, and Mr. Prest, organist, for their splendid work with the choir on this occasion. The festival was continued on Sunday, celebration of Holy Communion, 8 a.m., Matins and Celebration at 11 a.m., with sermon by the Rector. Special Children's Service and Holy Baptism at 3 p.m., Choral Evensong and Sermon at 7 p.m., when the Rev. Robt. Gay preached from Luke v. 4: "Launch out into the deep and let down your nets." At this service the church was filled to its capacity, some even sitting on the steps of the church. The choir sang the anthem, "Send out Thy Light." The services were well attended throughout the day. The new vestry and Sunday School Room for the infants is practically finished and will be formally opened next month. It is gratifying to record that this building has been erected entirely by voluntary labour by the men of the parish and is now waiting for the finishing touch of the painter's brush. The Woman's Guild will open for their winter's work early in September and will occupy this new room for their meetings.

NIAGARA.

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

Hamilton.—The Bishop of Niagara has made a visit to the coast. At Victoria he was the guest of Mr. J. A. Virtue, with whom he was acquainted in Montreal.

Thorold.—St. John's Church.—Miss Edith Piper, a graduate of the Philadelphia Church Training School, left home on Monday last for Peking, China, where she will work as an Anglican missionary. Before leaving, the "Parish Guild" gave a "rose tea" in her honor, and besides presenting a purse, gave many useful gifts. The Woman's Auxiliary met at the Rectory and gave the young missionary a purse of gold and their heartfelt good wishes. Miss Piper and six other young ladies will travel together—they are being sent out by the American Board of Missions. May success follow them!

HURON.

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

St. Thomas.—The Rev. T. H. Perry, M. A., curate to Ven. Archdeacon Hill of Trinity Church has been appointed assistant to the Rev. Canon

Wade, Church of the Ascension, Hamilton, and will commence his new duties the first Sunday in October.

Courtright.—St. Stephen's.—The congregation of this church gathered in the church hall on the evening of Friday, Aug. 20, in order to tender a reception to their new rector, Rev. F. K. Hughes. A pleasing feature of the evening was the presentation to Mr. and Mrs. Hughes, of a magnificent leather chair by the church wardens, on behalf of the congregation. The following address accompanied the presentation. To the Rev. F. K. and Mrs. Hughes.—The congregation of St. Stephen's church take this opportunity of tendering you, our lately inducted rector, our hearty and earnest reception. We also wish to congratulate you on the event of your recent marriage; and we welcome Mrs. Hughes to our church, and sincerely hope that you both may be long spared to enjoy and fulfil the duties which your position involves. You have already won our universal esteem and affection and we would have you take courage from the fact that you have the love and confidence of your people here. We recognize the fact that a perfect workman with a good instrument always does good work and we feel that in our case, with the Almighty God as the workman, and Mr. and Mrs. Hughes as his instruments, that much good will be accomplished in our community. We receive Mr. Hughes as a man whose powers are completely surrendered to God to be used by Him as He will, and such a man, with the support of the people for whom he works, cannot fail to do good and effective work. We ask you kindly to accept this chair, not merely for its intrinsic value, nor do we infer by it you are to measure the feelings we bear toward you, for we believe they are beyond measure, but please accept it as a very slight expression of our regard for you and as a token of love from your people here. We trust that your sojourn here may be long and that it will go down in the history of our church, as a period of unbounded progress and success. May you both always be prospered with every needed, both temporal and spiritual, gift. Signed on behalf of the congregation of St. Stephen's church. S. Cathcart, C. Foster, Wardens. Mr. Hughes spoke very fittingly and feelingly on behalf of himself and wife, and expressed confidence that a good work would be accomplished here. A splendid supper was then served by the ladies, after which a short and fitting programme brought to an end another of the many successful gatherings in connection with St. Stephen's church.

Port Ryerse.—Samuel Ryerse, Colonel of New Jersey Loyalists, as a W. E. Loyalist, being entitled to a grant of land in Upper Canada, was induced by Governor Simcoe in 1794 to start a settlement at Long Point. He accepted the offer and built a house on the shores of Lake Erie, the spot he named Port Ryerse. The place became a trade centre of considerable importance, but rival towns springing up its trade decayed, but being a picturesque place it is now the resort of a large number of summer visitors. In 1870 a church was built and known as the Ryerse Memorial Church. Colonel Ryerse died in 1844. Sunday services were maintained in this church until the death of the Rector W. Davis, in 1890. Since that time until the present the church was closed, much needed repairs having been made. The church has been reopened, to the great delight of the old settlers and many others. There was an overflowing congregation at the opening. Notwithstanding the leaky roof, the organ and service books were found to be in good condition. A bottle of wine left over from 1890 in the care of the sacristian, A. Stalker, was available for the Communion service.

ALCOMA.

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

Eik Lake.—The Church of England here was burnt during divine service, on Sunday last. The loss is about two thousand dollars.

RUPERT'S LAND.

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

Winnipeg.—St. James.—A most enjoyable tea was lately held at the residence of Mrs. Cumming, when a large number of the ladies of that

parish met to bid farewell to Miss Cowley, who with her brother, Rev. Rural Dean Cowley, have been connected closely with the religious life of the community for many years. At the close of the afternoon, Mrs. Wright, on behalf of those present, and of the ladies of the parish in general, expressed regret at the departure of Miss Cowley and begged her to accept a purse of gold in recognition of her services as president of the Woman's Auxiliary and her untiring kindness in her parish visitations.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

Port Essington.—A new church has been erected here at a cost of about \$3,000, and consists of nave, chancel, vestry, and Sunday School room on first floor at west end. A new church has been opened and dedicated by Bishop Du Vernet at Kitsumkalum, about 90 miles from here up the Skeena river. This mission is in charge of Rev. T. J. Marsh, who a year and a half ago went into the valley over the winter trail from Kitmaat. In addition to ministering to those at Kitsumkalum, Mr. Marsh holds services at the construction camps up and down the river in the vicinity. As an evidence of the high esteem in which he is held by all classes in the community, it may be mentioned that through the liberality of the railway men, as well as the settlers, the neat little church, costing \$700, was opened free of debt. Men walked from the camps four miles above and five miles below to be present at the dedication, also from ten miles up the Kitsumkalum valley, where the provincial government is constructing a pack-train road.

Correspondence.

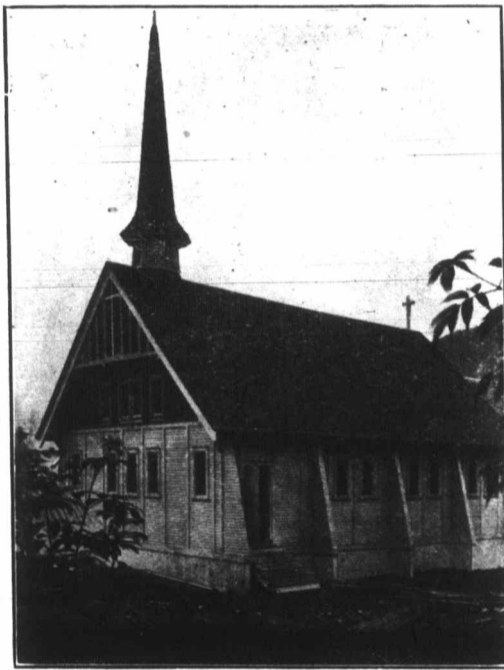
THE CREED OF ST. ATHANASIAS.

Sir,—May I call the attention of your readers to one or two thoughts connected with the above named subject. In considering this creed we must not forget that by its own declaration the Quicumque Vult in not the Catholic faith, although it undoubtedly contains it. Thus the condemnatory clauses are no part of the Catholic faith, nor is the opening declaration, however true in itself, any part of the faith. It was the custom of the age in which this document originated to penalize with 'Anathama' any solemn declaration of a religious body or Synod. The whole Western Church now lies and has lain for centuries under one of these anathamas. The Council of Nicaea declared all those anathama who should kneel at prayer from Easter to Whitsuntide. Nor have we any record that this canon has been formally annulled. Even the churches of Gaul and Rome as well as that of England are technically subject to this penalty. Yet no one would ever think of claiming that this anathama has any force or potency in our day. So these condemnatory clauses must be interpreted in the light of their history and the customs of the age in which they originated. This document distinctly declares what the Catholic faith is in these words: "And the Catholic faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance." Then follow some twenty-four verses, not of the Catholic faith, but an attempt to explain it, which not one person in a hundred has either the knowledge or training to follow. But they are signposts, as it were, marked out by the history of the Church as guides, for those who are capable of thinking and of reasoning it out. Nor is it said they are to be believed, but he who would reason it out 'must thus think of the Trinity.' Then follow, it is true, other articles of the Catholic faith relating to the two-fold nature of our Lord Jesus Christ and His life work for our salvation. These, however, are different from the other, for they are facts borne witness to by our fellow men, who lived and laboured for Christ in the days of His earthly life and after His ascension. These statements, therefore, are reasonably subjects of belief being based on the testimony of eye witnesses of the facts stated. The intention of this creed is not to condemn any, but to guide and help all, who desire to look into and understand, as far as we may be able, these mysteries. It is like a lighthouse, which warns off the rocks those engaged in a perilous voyage. Nor is it the minimum of that which is necessary to personal salvation. This is contained in our

Lord's form for Holy Baptism; or, for the Jew who already believed in the Lord God of the Hebrews, the confession of the Ethiopian eunuch 'I believe that Jesus is the Son of God.' It is rather a help to enable each one, to the full capacity of his reason and knowledge, to realize that which our Divine Master directed His Apostles to do in teaching their followers to observe all things whatsoever He commanded them. If these things were more duly considered and weighed, it would go far to remove the objections so many find in this wonderful formula, which is so sadly misunderstood and misrepresented by many.—J. M. B.

HONEST BIBLE STUDY.

Sir,—In these days of multiplied conventions and conferences, a good deal of attention is given to such questions, as how to win men, how to retain our young people, how to advance missions, etc., but perhaps the time would be much better spent in many instances if we faced the fact that the root of the trouble is generally found in the neglect and ignorance of God's Word. The Church takes the bible as her rule of faith (Art. 6), and pleads with God in each recurring Advent season that He would grant us to "hear, read mark, learn, and inwardly digest it," and we start off every month with the first psalm, teaching us that God's blessing rests on the man who meditates on God's Word day and night. But, alas! where are the congregations that can show thriving bible-classes, or where are



The new Church at Port Essington, Skeena River, B. C.

the parents who are deliberately teaching the bible to their children. Archbishop Trench has a fine comment on our Lord's miraculous healing of two blind men in the house (Matt. IX., 27-31). Jesus charged them not to speak of the cure but they spread the report everywhere. "It is very characteristic," says Trench and rests on very profound differences, between them and us, that of all Roman Catholic interpreters almost all rather applaud than condemn these men for not adhering strictly to Christ's command. His earnest almost threatening injunction of silence, that the teachers in that church of will worship should see in their disobedience the irrepressible overflowings of grateful hearts, which as such, were to be regarded not as a fault but a merit. . . . But among interpreters of the reformed Church whose first principle is to take God's word as absolute rule and law, and to worship God not with self-devised services but after the pattern which He has shown, all so far as I know stand fast to this, that obedience is better than sacrifice, though the sacrifice be intended for God's special honor." Our formularies are loyal to God's Word: our great divines are loyal to it but why, we ask again, is there so little honest bible study among the rank and file of the Church? So we doubt God's promise that He will bless the man who meditates on it day and night? Do we honestly believe that "Holy scripture containeth all things necessary to salvation"? Are we convinced that the Word of God is "the sword of the Spirit," the one great weapon which God has put in the hands of the christian soldier? We commend the quiet thoughtful study of the 119th Psalm to every child of the Church, during these

vacation days, so that when the churches begin their autumn work they many begin it with their bibles in their hands.—Evangelical.

CURACY WANTED.

Sir,—A friend, who is now 40 years of age, an earnest, consecrated and well-educated man, took a theological course in one of the American Seminaries but having scruples about his fitness for the christian ministry, turned aside and engaged in business for years. He was educated at Trinity College School, and Western Theological Seminary, Chicago. He now desires to give the rest of his life to the ministry, and would prefer to begin as a curate. Stipend is a secondary consideration with him, though he would expect a small stipend. The important thing is to get the right field for work and I will be glad to give further information to any rector or parish, requiring such a man.—Rev. T. G. A. Wright, 240 Talfourd St., Sarnia, Ont.

CANON WEBB'S APPEAL.

Sir,—I have read Canon Webb's appeal for men in your last issue of the Canadian Churchman and would like to say a few words by way of endorsement of that appeal. From 1902 until 1905 I worked in the Diocese of Calgary, but owing to illness, had to come east. During that time I took a great interest in the country, and in the missions then being worked. This spring I took a trip through Alberta to Saskatchewan and was struck with the progress that has been made since the country was formed into a province; little flag stations that I knew are now fair sized towns, but, sad to relate, many of them are without the ministrations of a resident clergyman. Besides this, there is an immense amount of railway construction work either already going on, or projected in the province. I am not surprised to find Canon Webb stating "that those in charge are at their wits end to find means to keep pace with it," for the growth is so great and the force at their disposal so small, so very inadequate, that it is a wonder they make any impression whatever. Surely there are men in Eastern Canada who love their Lord and His Church, who can respond to Canon Webb's heart-rending appeal. Men, willing to give up some of the conveniences of the East for the breezy freedom of the West.—Arthur D. Floyd.

JOHN CALVIN.

Sir,—One of your correspondents of last week has fallen into an error on this subject, not uncommon in controversy, of taking extreme, and violent utterances of men in the heat of controversy, as sober, and well considered truth, and drawing inferences therefrom, which, even those who uttered them, would probably decline to endorse. For example, when in England, in my younger days, I well remember the bitterness with which the Church of England was assailed, by some dissenters. In reply to the strong claims of the leaders of the Oxford movement, one worthy man whom I knew, whose sincerity could not be questioned, boldly took the ground, that the Church of England as established by law, was not a church of Christ at all, but a mere part of the machinery of State for governing the country. And an eminent dissenting minister of the time, during the period, when these controversies raged, expressed the terrible opinion, "that the Church of England had damned more souls than she had saved." Now, if a man, at this time of day, were to quote these violent statements to support an argument, that our Church was not worthy of a place among Christian institutions, he would fall into the same error, that your correspondent has done, in quoting violent utterances about Calvin as bearing upon the question, whether that theologian was an eminent christian or not. And, amongst such violent utterances, I am afraid must be reckoned the last few lines of your correspondent's letter. Logical inferences, so called, especially when they take the form of strong statements, are sometimes the very reverse of truth.—Veritas.

THE MINISTRY OF HEALING.

Sir.—The relation of the Church to the medical profession has been much discussed lately.

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Whatever else Christian Science has accomplished, it has led the Church to consider very carefully what, if any, ministry of healing, God has given to His church. While church men have been open-minded and ready to hear everything that may be said for and against "faith cure" and "christian science," yet she has never wavered in her loyalty to the medical profession. She remembers that it was a doctor who wrote one of the four Gospels and was St. Paul's companion for years. In a fine sermon on a noted fever-patient (Simon's wife's mother), Bishop Jebb reminded his hearers that the first hospital for the reception of the sick was opened by Saint Ephrem at Edessa. And the Emperor Julian, seeing the glory the christians were winning by their care of the sick, determined to spread hospitals everywhere. Canon Holmes, in his sermon at Westminster Abbey, on last hospital Sunday, gave a striking illustration of the intimate relations between the Church and the doctors. In the 15th century, he said, no physician or surgeon could practise in London, or within seven miles of it, without the license of the Bishop of London, or the Dean of St. Paul's. Assuredly St. Paul was no "Christian Scientist" for he left Trophimus at Miletum sick (2 Tim. 4: 20). Neither did he discredit the doctors, as "faith-cure" devotees are wont to do, for his constant companion was a doctor. On the contrary he recognized that there is a ministry of healing as there is a ministry of teaching; and to care for the body. God's temple, is as truly spiritual work as to care for the soul. But too often the practice of medicine has become material and mechanical, and has not relied, as it should have done, on divine aid.—A.E.W.

BOOK REVIEWS.

Thoughts and Simple Rules for those that come to Holy Communion. By Rev. the Hon. Cecil J. Littleton. Wells Gardner Darton & Co., London. Price 3d.

This is a helpful booklet for communicants, at a nominal cost. In one chapter we have reasons why we should go to Holy Communion; in others, we have instruction as to when and how to come. Self-examination in preparation for the Lord's Supper, is assisted by a set of questions on each of the Ten Commandments, and these are followed by a chapter on behavior at Communion. There are prayers to be used before and after the service, and prayers to be used daily, a useful classification of psalms under various headings, and of hymns to be used throughout the service. The writer gives scripture proofs for everything, and anyone who wants a manual for Communion will be helped by using this one.

"Principles of Successful Church Advertising," by Charles Stelzle. Fleming H. Revell, New York.

The author is the secretary of the Department of Church and labor, of the Presbyterian Home Mission Board in U. S. A., and has been a pastor and a zealous church worker, and has studied much, and written some books on social questions. And he is a past master at advertising, as this book shows. He evidently expected the title of his book to be criticized and therefore in his first chapter attempted to show "why the church should advertise." It would take much more than that chapter to convince us that the Church should go into the advertising business. We remember that our Lord taught that His Kingdom was not of this world, and that God must be worshipped in spirit and in truth. If the minister's main object is to gather and harangue a crowd, this book will tell him how to do it. But if his aim is to preach the Gospel, and to touch hearts and consciences, and to win souls, this book will not help him much. The divine character of Christ's church, its ministries of grace, its obligation to witness for Christ to the remotest corners of the earth—these are the considerations, rather than advertising—that should lie heavy on every true pastor's heart.

Joy in God: Mission addresses by Bishop Ingram in Lent, 1909. Wells Gardner, Darton & Co., London. Price in paper 1s.; board 2s. 6d.

Bishop Ingram has deservedly won a great reputation as a mission preacher. He speaks plainly and directly draws his illustrations from real life. He is an avowed optimist, and his breezy

optimism and racy style make his book interesting reading from the first word to the last. Joy is a sure fruit of the spirit (Gal. v., 22), and was prominent in St. Paul's preaching (1. Thess. v., 16; Phil. 4, 4), and it was the keynote of this Lenten mission. The "Answers to Questions" at the end of each address give us the wise, well-considered words of a trained teacher who speaks out of a large experience of the perplexities of life. The bare mention of some of the subjects treated will show the great value of this part of the book. We find questions on freewill, temptation, the fall of man, evolution, heredity, prayer, atonement, hell, confession, hardening of the heart, justification, assurance, "does death end all," fortune-telling, ambition, debt, suffering, fasting and fast-days, virgin birth, the Trinity, earthquakes, etc., and the bishops answers are models of wisdom and caution in every case. It gives us pleasure to heartily commend this book to all our readers.

Family Reading

USE ME FOR THY GLORY.

Oh, use me for Thy glory!
Life's moments are but few,
In service or in suffering, Lord,
What shall Thy servant do?
All bears the stamp of Heaven
If but the heart be true.

Oh, use me for Thy glory!
Thy harvest fields are white,
And blinded souls are rushing on
Away into the night.
Oh, lend me voice a few more days
To point them to the Light!

Oh, use me for Thy glory!
'Tis sweet to work for Thee,
Yet many of Thy best beloved
Are bound while I am free;
Perhaps the work Thou lovest most
Is silent ministry.

'Tis not the swift, impatient foot
That does Thy bidding best;
Thou hast ten thousand messengers
To fly at Thy behest;
There is a better portion still,
In Thy dear will to rest.

Then use me for Thy glory!
What'er the service be,
Thou are the Altar where I lay
The work I do for Thee;
And 'tis that sacred touch of Thine
Which hallows all for me.
—E. H. Willis.

ON KEEPING OUR FRIENDS.

We lose our friends oftenest, perhaps, through plain laziness. We are like Martha, cumbered with service. We are busy in the household, busy with the children; worried, it may be, over the income; tired, when night comes, with the toil of the day. We ought to have dressed in the afternoon and gone out to make calls, but we could not get up the necessary courage, and so we deferred this agreeable duty until a more convenient season. There is a friend of whom you and I can think, who lives only at an hour's distance and to whom we owe a visit, but four seasons have slipped by, from snowflakes to lilies, from bird-songs to silence, and the visit has not been paid. Once we were ready to make it, but thought we would wait for a new gown or a new pair of shoes. Again our plans were all completed and the ceiling fell, and that necessitated a period of strenuous housecleaning. Which of us has not had the experience of suddenly realizing that a year or two or three may be stretching between the time when we last saw a friend to whom a short journey by rail or steamer would easily have carried us? This is all wrong, and it is a wretched way of losing friends. If we want to keep our friends, we must be hospitable to them in thought, receive them in our homes, visit them from time to time, write to them and answer their letters. Our friends should be in every station, of every age, in every part of our country and the globe. Life narrows perceptibly when we have few friendships and few interests. "A man that hath friends must show

himself friendly." Our Lord gave us a blessed assurance when he said, "I have called you friends."—Margaret E. Sangster.

GOD'S LOVE IS WITH YOU.

They who have long served God with care and diligence and yet find their life a hard struggle, with few bright passages, many disappointments, and never joy such as the penitent at once enters into, naturally feel some soreness that one step should bring a lifelong sinner abreast of them. You may have been striving all your days to be useful, and making great sacrifices to further what you believe to be the cause of God, and yet you cannot point to any success; but suddenly a man converted yesterday takes your place, and all things seem to shape themselves to his hand, and the field that was a heartbreak to you is fertile to him. You have denied yourself every pleasure that you might know the happiness of communion with God and you have not known it, but you see a banquet spread in God's presence for him who has till this hour been delighting in sin. You have had neither the riotous living nor the fatted calf. You have gone among the abandoned and neglected, and striven to enlighten and lift them; you have done violence to your own feelings that you might be helpful to others; and so far as you can see, nothing has come of it. But another man, who has lived irregularly, who has not prepared himself for the work, who is untaught, imprudent, unsatisfactory, has the immediate joy of winning souls to God. Have you not been tempted to say "Verily I have cleansed my heart in vain, and washed my hands in innocence?" All this may be needful to convince you that it is not service that wins God's love; that his love is with you now, and that your acceptance of it will make all that has seemed to you grievous to be light and happy. Take refuge from all failure and disappointment in the words, "Son, I am ever with thee, and all that I have is thine." Learn to find your joy in Him, and you will be unable to think of any reward.—Marcus Dods.

AD CLERUM.

"The words of the wise are as goads."

"Determine, in the strength of the Holy Ghost, to keep yourselves from self-made idols, and, instead of self-made idols, to cherish Scriptural ideals."

"The ministerial vocation is not to a livelihood but to a life."

"Let your motto be multum non multa."

"By training others you multiply yourself."

"Never hesitate when you have been in the wrong to say so bravely. Own up like a man."

"Keep no companionships, join no associations, nurse no thoughts, read no journals or books, which tend to set men against one another."

"The real peril of controversy generally lies in the littleness of the things controverted, and in the littleness of the spirit in which they are controverted."

"Disobedience (to constituted authority) is often a sign of much feebleness, deceiving itself, but not others, with great show of great strength."

"It is the wit of the disobedient temper which invents conundrums about the abstract limits of obedience."

"Disobedience or plausible pretexts wrought the ruin; obedience, absolute and implicit, worked the salvation of mankind."

"It is nobler to be a pastor than a pulpiteer."

"If an examing chaplain 'plucks' you, you may try again; but when your parish has once 'plucked' you, you will have not a single feather left."

"A sermon may easily have too many points in it, but never too much point. A sermon about everything is really not a sermon about anything."

"A sermon prepared on Saturday night is too raw and badly baked to be preached the following Sunday."

"All good preaching has its hands and feet on the earth, but its heart and soul in heaven."

"A god thing badly said is better than a poor thing said artistically; but a good thing well said is better than both."

"In preaching always remember the importance of others, and forget your own."—Bishop of Carlyle.

INTERCOURSE WITH GOD.

Abraham's persistency may teach us a lesson. If one might say, he hangs on God's skirt like a burr. Each petition granted only encourages him to another. Six times he pleads, and God waits till he has done before he goes away; he cannot leave his friend till that friend has said all his say. What a contrast the fiery fervor and unwearied pertinacity of Abraham's prayers make to the stiff formalism of the intercessions one is familiar with! The former are like the successive pulse of a volcano driving a hot stream before it; the latter, like the slow flow of a glacier, cold and sluggish. Is any part of our public or private worship more hopelessly formal than our prayers for others? This picture from the Old World may well shame our languid petitions, and stir us up to a holy boldness and persistence in prayer. Our Saviour Himself teaches that "men ought always to pray, and not to faint," and Himself recommends to us a holy importunity, which He teaches us to believe is, in mysterious fashion, a power with God. He gives room for such patient continuance in prayer by sometimes delaying the apparent answer, not because He needs to be won over to bless us, but because it is good for us to draw near, and to keep near the Lord.—From "The Book of Genesis," by Alexander McLaren.

A VALID MINISTRY.

A few years ago a Scottish lawyer, a good Churchman, found himself sitting near a Presbyterian gentleman at dinner who ridiculed the very idea of Apostolic Succession.

After a while the lawyer said: "You are to have Holy Communion at your church next Sunday, are you not?" "No," was the reply, "we were to have had, but our minister is sick." The lawyer said, "Suppose I come and administer it to your congregation." "You," replied the other "why you are only a layman." "Oh, then, your minister does have some rights which a layman has not." "Certainly." "But where did he get those rights?" "Well, I suppose some other ministers bestowed them upon him." "And who on them?" "An earlier set still of course." "Now, see here," said the lawyer, clinching his point, "either at some point you make a layman claim a right which you do not allow me, or else you admit that very principle of succession in the Apostolic ministry which just now you termed ridiculous."

British and Foreign.

The Bishop of Polynesia has appointed the Rev. W. Floyd, of Levuka, Fiji, as his Archdeacon.

The Bishopric of New Guinea has been offered to Rev. T. Abbott, M.A., formerly Archdeacon of Tamworth, in the diocese of Grafton and Armidale.

The engagement is announced of Dr. Wilfred Grenfell, superintendent of the Royal National Mission to Deep Sea Fishermen of Labrador, to Miss Anna Caldwell MacLanahan, of Lake Forest, U.S.A.

The rector and vestry of the Church of the Holy Comforter, Forty-eighth and Haverford Avenues, West Philadelphia, are considering plans and means towards the erection of a new church and rectory to cost about \$60,000.

The Very Rev. Cyril H. Goldingbird, M.A., B.D., has been inducted as Dean of Newcastle Cathedral. Rev. Canons Regg, Tollis and Luscombe were collated to the four newly-created Archdeaconries in the Newcastle diocese.

The Rev. H. Saumarez Smith, M.A., has been appointed organising secretary of the Australian Board of Missions in succession to the late Ven. Archdeacon Dixon. The Rev. Joshua Hargraves has been attending to the work pending the new appointment.

The health of the Rev. E. R. Gribble, of Yarrabah, gives grave cause for anxiety, and it is imperative that he should be afforded rest and change. His condition has been to a great extent aggravated by worry concerning the financial position of the Mission.

Throughout Australia deep sympathy with the Bishop of North Queensland and Mrs. Frodsham has been evoked by the visitation of enteric fever at Bishop's Lodge. Five children, the governess, and the housemaid have been simultaneously attacked by fever, and the last named has succumbed. With the exception of the eldest child, who is now rallying after her third relapse, the rest of the household are recovering.

The departure of the Rev. W. I. Carr-Smith

from Sydney is a loss to the whole Church in Australia. Not only has he done invaluable work in the influential parish of St. James', Sydney, but many a diocese has reason to be thankful for his help in conducting Missions. At Port Adelaide his name is held in honoured remembrance in connection with the Parochial Mission of 1897, when Canon Wise was associated with him in the spiritual uplift then received.

St. Mary's Stafford, possess a chorister in the person of Mr. Fred Moore, who is now eighty-four years of age, and has been a member of St. Mary's choir for seventy-four years. In a letter he says:—"I remember five Bishops of Lichfield, eight Rectors of St. Mary's and curates too numerous to mention. The first organist I remember came to Church in breeches, top boots, and a pig-tail down his back. We have just had a new organ at a cost of £3,000. It is one of the finest in the country."

The question of the primacy of New Zealand is attracting much interest. The matter will be considered at the General Synod, which meets at Wellington early next year. It is doubtful whether the Primacy should be associated with Auckland or Wellington. The Guardian's New Zealand correspondent says: "Historic sentiment points strongly to Auckland, the scene of the labours of the first missionaries and the headquarters of Bishop Selwyn; but considerations of practical efficiency point to Wellington, the political and geographical centre of the Dominion."

On the question of Sunday observance we are treated to a story, the authority being Lecky, the historian:—"The following incident was told me by Lecky in somewhat whimsical illustration of his belief that, if religion were to die out of all other European nations, it would still survive in Holland:—A Dutch peasant was in sore straits about the impossibility of making his hens observe Sunday. He came to his pastor with a present of eggs. He regretted, he said, that he could not prevent his hens from laying on the Sabbath, but he made what amends he could by giving them to God's minister that they might be handed over to the poor and infirm."

The Church in the Winchester Diocese has lost an earnest and active parish Priest by the sudden death of the Rev. Robert Jones, Rector of St. Sampson, Guernsey, which occurred on Monday, July 18. He took his usual duty on the previous day. Mr. Jones began his Church work as lay-reader at St. Peter Port, afterwards becoming curate there. He was an earnest worker for the C.E.T.S., being Decanal Secretary for the Island; and he had just been making arrangements for carrying on a joint mission in connection with the 'Forward Movement.' His funeral was attended by many of the Clergy of the Island and by a large concourse of parishioners and others.

A chapel in the hall of the American School Guadalajara, in Mexico has been fitted up with simple but adequate furniture, and services are held there on Sundays and saints' days. As the building is not lighted, evening services are held in the chapel of the Spanish congregation. A class of six persons has been presented for confirmation; a Sunday school has been established with an enrolment of twenty-two scholars; and a Woman's Guild has recently been started with a list of twenty-one members. A site for a church is needed now, in view of a prospective rise in property values, but cannot be bought for lack of means. The Rev. A. L. Burseson is in charge.

Canon White-Thomson is to be succeeded at St. Peter's, Thanet, by the Rev. E. L. Ridge, who also was domestic chaplain to Archbishop Benson. He remained on, in the same capacity, with Archbishop Temple. In 1901 he went to help his friend, the new vicar of Croydon, at Ramsgate, but left in 1902 on his appointment to the rectory of Goldsbrough. In 1904 he was appointed by the present Archbishop to succeed the Rev. E. H. Hardcastle, now Vicar of Maidstone, at St. Martin's, with St. Paul, Canterbury. Mr. and Mrs. Ridge (who is a daughter of the late Dr. Parry and Bishop of Dover, and sister of the Bishop of Guiana) have greatly endeared themselves to all classes of society in Canterbury, and the news of their impending departure is the cause of widespread regret.

A startling demonstration against the disestablishment of the Church in Wales was witnessed when over 1,000 Lancashire men journeyed to St. Asaph, where an inspiring service was held in Kentigern's venerable Cathedral. An important historical fact was impressed upon the men in an effective way. The printed form of service contained on the front page a picture of the Cathedral, and underneath it the note: "This Cathedral, founded in 560 A.D., by Kentigern, Bishop of Glasgow, is named after Kentigern's

companion, St. Asaph, who was its first Bishop. Years before Augustine reached these shores, or ever Canterbury was founded, the faith of Christ was preached and the Church of Christ established on this spot." Rousing addresses were given by Dr. Henn, the new Bishop of Burnley, and the Bishop of St. Asaph.

In view of the support given the clergy engaged in deaf mute work, comparatively few people seem to realize its effect and importance. There are 60,000 deaf-mutes in the United States—enough in the larger cities to form good sized congregations—yet there are only twelve clergymen ministering to these people. New York City and Philadelphia each has a church for the exclusive use of the deaf. Of the large cities Philadelphia leads in the number of deaf communicants, followed by New York, St. Louis, Baltimore, Chicago, and Boston in the order named. The "Silent Churchman," a newspaper devoted to the general deaf-mute mission field, is issued monthly under the direction of the missionary located at Chicago, the Rev. G. F. Flick. The mission in New York has charge of a Home for the Aged and Infirm Deaf of the State. Offerings are annually asked for this work.

Sir George Bowen, once Governor of Victoria, was responsible for a weird story of Dr. Selwyn, the first and only Bishop of New Zealand and Melanesia, before the diocese was divided:—A Maori chief notified to the bishop that he was convinced of the truth of Christianity, and wished to be received into the Church of England. But Selwyn had learnt that the Maori was a polygamist, and, being less tolerant in these matters than Colenso is said to have been, he insisted that before the applicant could be baptised he must get rid of all his wives except one. The Maori went away heavy and displeased; but not long after he called on the bishop and assured him that the difficulty had been got over. "I fear," said Selwyn sympathetically, "that the separation between you and your wives must have been very painful. Where are they?" "Here!" replied the convert complacently patting his stomach.

The English Bishops and the Swedish Church.—The Bishop of Winchester, in his monthly letter to the clergy of his diocese, writes:—"In September it will be necessary for me to make a journey to Sweden, the reason for which I should like you to know. At the Lambeth Conference of 1908 a very friendly letter from the Archbishop of Upsala was communicated to the Archbishops and Bishops of the Anglican Communion. The Archbishop of Canterbury has appointed a small committee for the promotion of cordial relations with the Scandinavian Churches and has asked me to act as chairman. Members of this committee, including the Bishop of Salisbury and the Bishop of Marquette, will have the privilege in September of meeting the Archbishop of Upsala and the other Swedish dignitaries in conference. I need not point out the importance of any such direct attempt to strengthen the cause of harmony between Christian communions. The existence of a large Swedish population in the United States has already given rise to various difficult problems, and the attendance of an American Bishop at our conference contributes to the importance of the occasion."

Preaching at St. Aidan's, Newbiggin, Westmorland, on John xvii. 21, the Rev. Arthur T. Prout, Vicar, said: During the last twenty years much has been spoken and much has been done, in furtherance of Christian unity. As to what Christian unity really is, the preacher instanced Christ's own parable of the vine and branches. There was unity in the stock, variety in the branches. Sometimes a poetic phrase such as "Distinct as the billows, but one as the sea!" is used to signalize and stimulate unity. Another time, the oneness of an army with its variedness of arms has been employed to express the idea of oneness, and to rouse the divided and militant Church to manifest and impressive unity. The securing by a Congregationalist of an Episcopalian to address a certain meeting may make a pretty paragraph for the papers; or the invitation by an Anglican to a Nonconformist or two to read lessons in church on occasion may bring a return compliment to lecture in the autumn, but, if this be all, then such is a union that appears but does not appeal, a union of the surface and not of the soul. The mode of unity Christ prescribes is the oneness of love shared by the Father with the Son, and shown reciprocally by the Son to the Father. The motive, not the pleasing of the Master, lest surely the gratification of oneself, but the solemn and saving impressing of the world. What colour the lifeboat is painted matters not. That she can ride the waters and save the wrecked is all.

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Children's Department.

MORNING THOUGHTS.

Lord! from the dangers of the night
Thou hast protected me,
And now in the returning light
I humbly offer Thee
My thanks for the refreshing rest
And sleep with which I have been
b'lest.

In acts of love for Thee and Thine,
O may I spend this day,
Seeking to do Thy will, not mine,
Thy precepts to obey.
Give me in all I do or say
Thy Holy Spirit's aid, I pray.

My faith, my fervour, Lord, increase,
May I Thy presence feel!
And grant that wandering thoughts
may cease
When before Thee I kneel.
Thy grace, Thy pardon, I implore,
Thy help and guidance evermore.
—Eleanor Plumtre.

HEROES AND HEROES.

Leonard shut the front door very decidedly. Perhaps it wouldn't be quite right to say that he slammed it, because there was a penalty for slamming doors in his house, and it involved some loss of time. But he did actually slam the gate behind him; and then he sped away down the brick sidewalk, never looking back to see whether Eunice had come out to the porch to call him to account. "She won't let me go," he declared, dashing into the grocery on the corner. Jim was waiting for him there, sitting astride of a vinegar keg, and puffing a cigarette. "She won't, eh?" said Jim. "I told you 'twouldn't be any use to go home and ask. A big boy like you, that doesn't go out of sight of his front gate without asking leave!" Leonard kicked viciously at a sack of turnips. "Here, you let that alone," the tall, fair-haired youth behind the counter observed, mildly. There were no customers in the store, and he was giving his undivided attention to Jim and Leonard. "Say, how long is it going to take to make a man of you?" Jim continued. If Leonard had answered accurately, he might have said: "About ten years and six months." But he didn't answer the question at all. He jammed his hands into his pockets, and leaned against the counter, and scowled at Jim. "She said she'd tell Father," he answered. "She said if I didn't mind her, I'd have to mind him. She treats me just like a kid." "Who's 'she'? Your mother?" the young man asked. "No. Mother's away. It's Eunice, my sister. She don't ever want me to have any good times." "That's it," Jim put in. "Tie you up at home. Take you out to Sunday School done up with a little dog-collar and chain. Make you read nice, little books about Dear Little Joe, the Boy Missionary. I tell you, if you're ever going to be a man, you've got to cut loose from it."

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STUBINGER, NEW YORK—Upright, rosewood case, colonial design, two pedals, seven and one-third octaves, full over-strung scale. Makers' price \$475.00; our clearing price... **\$157.00**

SUCKLING & SON—Cabinet grand, rosewood case, panelled design, carved trusses, two pedals, seven and one-third octaves, ivory and ebony keys, full over-strung scale. Makers' price \$450.00; our clearing price... **\$169.00**

NEWCORBE—Cabinet grand, dark rosewood case, panelled colonial design, seven and one-third octaves, full over-strung scale, two pedals, like new. Makers' price \$450.00; our clearing price... **\$190.00**

HEINTZMAN & CO.—Cabinet grand, dark case of panelled design, seven and one-third octaves, two pedals, over-strung scale. Makers' price \$450.00; our clearing price... **\$218.00**

R. S. WILLIAMS & SON—Cabinet grand, pretty burl walnut case, panelled design, handsomely carved, seven and one-third octaves, ivory and ebony keys, two pedals, full over-strung scale. Makers' price \$500.00; our clearing price... **\$225.00**

GOURLAY—Cabinet grand, walnut case, seven and one-third octaves, three pedals, over-strung scale, used only a few months. Makers' price \$475.00; our clearing price... **\$233.00**

BERLIN UPRIGHT GRAND—Burl walnut case, handsomely carved panelled design, seven and one-third octaves, three pedals, full iron plate and over-strung scale, ivory and ebony keys, cannot be told from new. Makers' price \$500.00; our clearing price... **\$233.00**

HEINTZMAN & CO.—Cabinet grand, handsome burl walnut case, panelled design, colonial trusses, two pedals, ivory and ebony keys, full iron plate and over-strung scale. Makers' price \$450.00; our clearing price... **\$235.00**

WHALEY-ROYCE—Upright grand, handsome English oak case, colonial design, full iron plate and over-strung scale, three pedals, seven and one-third octaves, ivory and ebony keys, Boston fall board, full width swinging music desk. Makers' price \$500.00; our clearing price... **\$235.00**

ERNEST GABLER & BRO., NEW YORK—Medium size upright, handsome walnut case, carved panel design, three pedals, full width swinging music desk, ivory and ebony keys, full iron plate and over-strung scale. Makers' price \$475.00; our clearing price... **\$245.00**

MARTIN-ORME—Cabinet grand, burl walnut case, plain design, full width swinging music desk and Boston fall board, seven and one-third octaves, three pedals, full iron plate and over-strung scale, has been rented for a few months, but guaranteed as new. Makers' price \$400.00; our clearing price... **\$245.00**

DOMINION—Upright grand, handsome burl walnut case, panelled design, handsomely carved trusses, also middle upper panel, three pedals, ivory and ebony keys, full iron plate and over-strung scale, just like new. Makers' price \$500.00; our clearing price... **\$247.00**

MASON & RISCH—Upright grand, burl walnut case, seven and one-third octaves, full over-strung scale, three pedals, cannot be told from new. Makers' price, \$550.00; our clearing price... **\$255.00**

GERHARD HEINTZMAN—Upright, medium size, handsome walnut case, seven and one third octaves, full iron plate and over-strung scale, with all Gerhard Heintzman patents and improvements, full width swinging music desk, has been used for concert purposes for one season only, and guaranteed as new, beautiful tone. Regular price \$425.00; our clearing price... **\$315.00**

GERHARD HEINTZMAN—Cabinet grand, handsome mahogany case, Louis XV. design, full width swinging music desk, full iron plate and over-strung scale, ivory and ebony keys, three pedals and all Gerhard Heintzman patents and improvements, has been used for concert purposes for a short time, but guaranteed as new. Regular price \$500.00; our clearing price... **\$365.00**

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BLACHFORD
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"From what?" the fair-haired young man inquired. "Sunday School and all that stuff. Let the women and girls go in for religion, if they like it so much. They needn't try to interfere with us." And Jim struck a match in an exceedingly grown-up, masculine fashion, and lighted another cigarette, while Leonard regarded him admiringly. Jim must have been thirteen at least—every day of it! "So you think religion isn't for boys and men?" the clerk inquired. "Never heard of a real, big, brave man that had any use for religion?" "Nope," said Jim. "Not a one." "Well, I wonder what you'd think of a man that got mixed up in a howling mob of crazy ruffians that were going to kill him, and he never flinched once, and faced them down till the soldiers came and carried him off to the fort?" "Indians, was it?" Jim demanded, visibly interested. "Was that out West where you were last year?" "Another time this same fellow was making a speech just perfectly peaceable, to a set of the same kind," the clerk went on paying no attention to the interruption. "And that time there weren't any soldiers on hand, militia nor regulars either, and I guess the police weren't any account. Anyhow, the crowd got him, and dragged him off, and threw stones at him until they thought he was dead. But he came to, and do you reckon he was scared out? Not much. He went right on, travelling and making speeches and trying to set things straight." "Political man, was he?" asked Jim. "Another time he had to go on the ocean—yes, going to Europe, he was; you guessed right that time, only he didn't start from New York—and his ship was wrecked, and they drifted in an awful storm for days and days, and he never showed the white feather—not once! Cheered up the captain and the whole crew, and showed them what to do, and by-and-by they all got safe to land." "Say, I know who that was," Leonard burst out, so proud of his knowledge that he forgot Jim's forthcoming sneers. "You're talking about St. Paul. It was in our lesson yesterday." "Yes, and this is his day, too," the clerk

said. "It jumped into my mind when I looked up at the calendar there a minute ago, and I heard this chum of yours say that men hadn't any use for religion." "Aw, you've been telling Bible stories!" Jim exclaimed, with inexpressible scorn. "I thought you said it was a fellow you knew out West. I don't take any stock in those old yarns." "You don't, don't you?" said the clerk. "Well, I'll tell you another one, then, about a fellow I did know out West. And that's mixed up with St. Paul's Day, too, as it happens." Old Mr. Wise came in just then for a pound of coffee, and the boys had to wait until he had bought it and shuffled away with his package and his change. "This fellow I knew was a missionary out there in the heart of the Rockies," the clerk went on, when he was at leisure again. "A young chap he was, not very long out of college, and he'd been a famous athlete, too. Stood six feet in his stockings, strong as an ox. Always laughing and joking; and religion was just his business in life. Well, I knew him two years; and he was at it, winter and summer, travelling in all sorts of weather, going into the wildest, roughest places—shot a grizzly once, when he was going on snowshoes over Bald Mountain; and another time he went in, bare-handed, and broke up a row between two of the toughest miners in Dry Gulch, that were just pulling their shooting-irons on each other. "And on St. Paul's Day, that's three years ago now, he was in the Gulch when the smelter burned; and the charge-floor broke through with five of the men that were trying to fight the fire from there; and we all thought they were gone for sure. But this fellow—now, remember, Len, your chum here says he wasn't a brave man—he jumped in and got a few others to follow him—I reckon the good Lord is the only one that knows how he did it, but they got those men out, terribly burned and bruised, but they all lived. Only the missionary—he must have been a no-account chap, Jim says, because he'd grown up minding his mother, and gone to Sunday Schools, and started them, too, out there, dozens of them—well, he was burned so that he lost the sight of both eyes." "Oh!" said both boys; and Jim let his cigarette fall. "Didn't give up, even then. Went back East, and settled down to learn Polish or Bohemian or something, I forget which—and he's gone to work in a settlement in a big city, trying to help somebody yet. He can play the organ, and poke his way from house to house with a stick; and he's going to keep right on fighting in the Lord's army till he's mustered out." "Well, I ain't saying—," Jim began and stopped. "You go right on and do what your folks want you to do, Len," the clerk advised. "I don't know where it was that Jim had asked you to go but if your big sister said No, its ten chances to one you shan't lose much giving it up. And don't you ever believe for one minute at a time that you can't grow up to be a big, brave man without lying and smoking and swearing, and disobeying. This day

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is a pretty good day to begin thinking about the kind of man you really want to be; and if you remember the two men I've been telling you about, you won't be fooled by some other people." Leonard straightened up and pulled his hands out of his pockets. "It's five o'clock, isn't it?" he said. "Guess I'll walk down to the office and come home with father. No, thank you, Jim; I don't believe I'll go with you to-day!"—Mabel Earle, in *The Christian Young Soldier*.

CHRISTIAN COSMETIC.

An old Quaker lady, when asked what gave her such a lovely complexion, and what cosmetic she used, replied sweetly: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness; for the heart, love."

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For all Liver and Stomach Troubles

EVENING THOUGHTS.

For all the mercies of the day
Which now has nearly passed away,
I bless and praise Thee, Lord,
Imploring Thee, ere night begins,
To pardon all my many sins
Of thought, and deed, and word.

Time is a talent to us lent,
Not to be wasted or mis-spent,
But used for Thee and Thine.
What have I done this day to prove
For Thee and Thine my growing love,
And that Thy will is mine?

O Saviour, who didst die for me,
Enable me to live for Thee
Until my life shall end;
And when that solemn hour draws
near,
Grant that I may without a fear
My soul to Thee commend.

—Eleanor Plumtre.

ON THE SAFE SIDE.

Mrs. Campbell picked up the post-card that was lying by her breakfast plate Saturday morning and read aloud: "For some reason I cannot wash Monday. If nothing happens, I will come Tuesday.—Mrs. Olsen." A laugh went around the table. "How mysterious!" commented Janet. "Apparently doesn't know the reason herself." "She means 'for a certain reason,'" replied Norman. "She doesn't want to tell that she's going to one of their Swedish picnics." "So likely—in zero weather!" chuckled Mr. Campbell, at his son's expense. "Well, it upsets the whole week's work to put off the washing," said practical Marion. "Bother! I wanted her to do up my wash-silk dress for Tuesday night!" pouted Caribel. But Dorothy's eyes were on her mother's face. "I'm afraid Mrs. Olsen is in trouble," said Mrs. Campbell. "She is so faithful! I wish I could know, but she lives away out on Ninety-third Street." She glanced at Norman, who was evidently too busy with his breakfast. When the family gathered at dinner that night Dorothy was missing. "She went out to Mrs. Olsen's for me," her mother explained. "Really, my dear," remonstrated Mr. Campbell—and he expressed the feeling of every one at the table—"I think that was carrying sentiment too far! To send your child out in bitter weather, just on the chance—" "Here she comes now, father!" cried Norman in relief. "Hurry up, Dot, and tell us what 'some reason' means!" Dorothy came into the dining-room and stood by her father's chair. Her cheeks were scarlet with the cold, but she was well protected in her warm wraps and furs. "O mother," she began, in a hushed voice, "Mrs. Olsen's husband died!" "Dorothy!" "Yes, very suddenly, the night before she wrote you that card. But you ought to have seen how thankful she was to you for sending to inquire!" Here the impulsive girl threw both arms round her father's neck. "Darling, it might have been you!" she whispered, and

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added aloud, "Oh, I wish you could have heard poor Mrs. Olsen talk about mother! She thinks she's the best woman in the whole world!" "She is!" responded Mr. Campbell fervently, his eyes full of sudden tears, and Norman pushed back his chair and went and kissed his mother.—Youth's Companion.

IT PAID TO BE KIND.

By Sarah K. Bolton.
Snow lay deep on the ground, and during most of the week a slow, half-freezing rain chilled everyone who stepped out-of-doors. Men pulled their overcoats tightly about them, and horses shivered in the pitiless and constant storm. Going to the home of a friend, I saw a small, shaggy dog crouching under the window of a near-by residence, as though to shield itself from the rain and cold. She was a young black spaniel, prettily marked with white breast and feet. I did not suppose the owner of the house, a lady whom I knew well, was aware of the presence of the little creature. "Oh! yes," she said, "the dog has been around here for a week. I didn't feed her, for I didn't want her to stay. I have taken the broom to her to drive her off the porch, but still she stays." Hurt and surprised at such a statement, I said: "She is cold and hungry and so small. I wish you could find a warm nook for her. The storm is dreadful for us, and not less for a homeless dog." Death had not entered her home, as it did later, nor the



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pinching of poverty, to make her heart tender. If the dog died, she did not hold herself responsible. Her children would gladly have taken it in, but she would not have it. Burdened already with the care of many animals, I took her home. She nestled into my arms and sobbed almost as if human. I could not see any way to keep her after she had recovered from the exposure, and advertised in the newspapers that a home was wanted for a pretty spaniel dog. A few days later a man and his little boy came six miles to see me. They had seen the advertisement, and the boy of six urged his father to come and get the dog. I questioned the man, and found that there had been a struggle to keep his family, but, like many another poor person, he

had a heart to help a homeless dog, and a desire to make his little son happy. I learned that he was a mattress maker by trade, that he repaired many at his little shop, and was eager for more work. A well-known Episcopal clergyman had interested himself in the family, and influenced several of his parishioners to send him work. The minister's words and acts went hand in hand. I heard later from the man of the comfort the lost dog gave them, how she watched his coming home at night, her face pressed against the window pane beside that of his little boy, and of his gratitude to me for saving her. The well-to-do woman had no room in her nice home, but in that of the poor man there was enough and to spare. I determined that the good deed of this should not go unrewarded. I sent him work, interested my friends, and without any asking on his part he was abundantly rewarded for his kind act. His whole family had been made happier by the grateful dog. The child had a companion; she slept on his bed, and shared his bread and butter. Her affection paid them a hundred fold. How much the well-to-do woman missed in her selfishness! And yet there are many like her. It will take a good deal of preaching from our pulpits, and teaching in our schools, before we are awakened to our duty to the dumb, and live up to our high privilege of following Him Who said, even of the sparrows: "Not one of them is forgotten before God."—American Primary Teacher.

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When I put out to sea.
But such a tide as moving seems asleep,
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When that which drew from out the boundless deep
Turns again home.
Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark.
For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.
—Tennyson.



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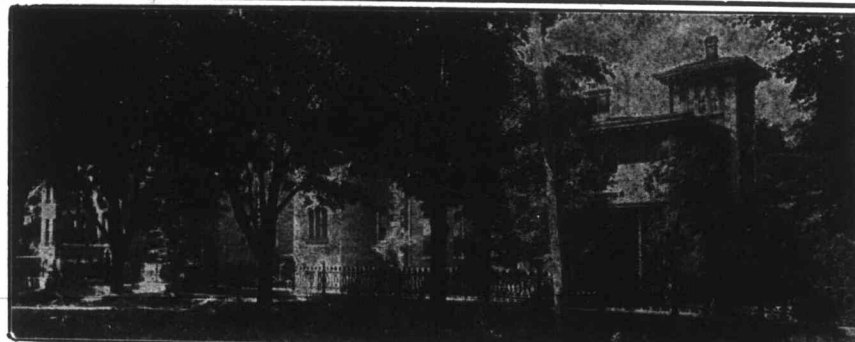
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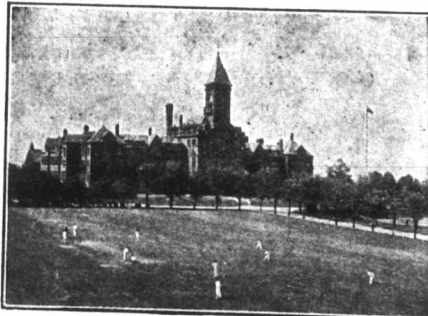
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