

Canadian Churchman

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

Vol. 37

TORONTO, CANADA, THURSDAY, SEPTEMBER 8th, 1910

No. 33

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Canadian Churchman.

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Lessons for Sundays and Holy Days.

September 11.—Sixteenth Sunday after Trinity.
Morning—2 Chron. 36; 2 Cor. 2, 14 and 3.
Evening—Nehem. 1 and 2, to 9; or 8; Mark 10, 32.

September 18.—Seventeenth Sunday after Trinity.
Morning—Jeremiah 5; 2 Cor. 10.
Evening—Jer. 22; or 35; Mark 14, 27 to 33.

September 21.—St. Mat., A., E. & M. Athan. Cr.
Morning—1 Kings 19, 15; 2 Cor. 12, 14 & 13.
Evening—1 Chron. 29, to 20; Mark 15, 42, & 16.

September 25.—Eighteenth Sunday after Trinity.
Morning—Jeremiah 36; Galathians 4, to 21.
Evening—Ezek. 2; or 13, to 17; Luke 2, to 21.

September 29.—St. Michael & All Angels.
Morning—Gen. 32; Acts 12, 5 to 18.
Evening—Dan. 10, 4; Rev. 14, 14.

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

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 251, 397, 420, 464.
Processional: 307, 448, 494, 653.
Offertory: 388, 408, 641, 705.
Children: 502, 686, 688, 697.
General: 5, 423, 523, 651.

SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 245, 256, 262, 630.
Processional: 376, 433, 449, 542.
Offertory: 329, 573, 599, 753.
Children: 697, 700, 707, 715.
General: 2, 416, 580, 664.

THE SIXTEENTH SUNDAY AFTER TRINITY

It is evident from the collect for last Sunday and the collect for this Sunday that man is not to be regarded as a solitary being, but rather as a member of a universal society, the Church. From every point of view this is right. Solitariness means selfishness. Too much individualism makes against the common weal. Whereas the recognition of the social instinct and of one's place in the universal society, is but the prelude to a life of happiness in service. Now, when man consciously takes his place in the Church he brings to the Church a quota of love

and service, and at the same time a quota of weakness. For nowhere is our inherent weakness more apparent than in our religious life. The sum of human weakness would swamp the Church in the twinkling of an eye were it not for the loving pity of the Lord God. Thus we are introduced to another side of God's providential love—“Like as a father pitieth his children, so the Lord pitieth them that fear Him.” And St. Paul in his Epistle to the Ephesians speaks of Christ loving the Church, and giving Himself for the Church, that it might be preserved from all weakness. The safety of the Church is of the Lord, (Proverbs 21, 31.). Now, there are two ways in which God works for the safety of the Church. The first is by a direct contribution of help. This is implied by the idea of co-operation. We are working not alone, but along with the Omnipotent, and He is able “to do exceeding abundantly above all that we ask or think.” Hence our confidence. And then God shows His pity for our weakness by a continual infusion of His goodness into the hearts and souls of men. “By grace are ye saved through faith, and that not of yourselves; it is the gift of God.” The rationale of every sacrament, of every approach to God, is that Christ may dwell in our hearts, that we may be rooted and grounded in love, be made steadfast in faith, and joyful through hope. And the effect of grace is that the goodness of God is reflected in the saints of God. No wonder then when we see our friends, ourselves, raised from the death of sin to a life of righteousness that we glorify God. “A great Prophet is risen among us; God hath visited His people!” Are we conscious of the continual visitation of the God head? God is always present to us; He never leaves us; it is we who turn from Him to weakness. “As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever.” Let us co-operate with God in all things; let us welcome His grace and goodness. So shall we dwell safely in the wilderness, (Ezekiel 34, 25.).

A National Event.

One of the most important events in the round of the year in Canada is the Industrial Exhibition held in Toronto in September. This Exhibition or Fair has grown to such proportions and has become so diversified and attractive in its varied features that it may be well called a National, we might almost say, an international, event. Visitors attend it from all parts of Canada, from the United States, from Europe, and from various foreign countries. When one considers the rapid strides Canada has made in industrial and agricultural progress, the great tide of immigration that has set towards her rich and rapidly developing territories, and her vast resources, one need not be surprised that this great object lesson of what she is accomplishing should prove so generally attractive. The present Exhibition is on a larger scale than anything hitherto attempted, and is most creditable to the management, the directors and exhibitors.

A Welcome Visitor.

No visitor from the Old Land has made a better impression or has earned a heartier welcome than the Bishop of London. Indeed, so true and tried a friend has he proved himself that he is entitled to the freedom of the country. Bishop Ingram adds to the great experience and matured wisdom of an old world scholar and theologian the brimming enthusiasm of a thorough believer in the extraordinary promise of our Dominion in the new world. To the gifts of a great church leader he adds the presence of a progressive statesman. The frequent visits and the personal influence of this noble British Pre-

late cannot fail to be productive of great good to Canada. Most cordially do we welcome him to our shores.

Boy Scouts.

Boys are the material out of which men are grown and the character of the men of the next generation is largely determined by the spiritual, mental, and physical training received by the boys of to-day. The obligations of the Boy Scout are based on honour, self-denial and sympathy. And his training puts the sincerity of his profession of these noble principles to the proof in action. It was nothing short of a stroke of genius to direct the longing desire that the spirited and healthy boy has for adventure and outdoor exercise, fostered as it is by the stirring books of Marryat, Mayne Reid, Cooper, Kit-ston, Ballantyne and many another attractive and virile writer of wholesome romance into practical channels, channels that run in harmony with the sentiment of the home, the education of the school, and the good of the State. The wholesome discipline, the outdoor exercise and the habits of self-reliance and mutual co-operation brought into play in the training of the Boy Scout will help to make him a manly man and a useful citizen.

The Far North-West.

Under the above heading the Rev. Dr. Paterson Smyth is contributing a series of papers to the Church of Ireland Gazette. The first number of the series is delightful reading. It warms the heart of a Canadian to observe the keen insight, rapid survey, graphic description, literary allusion, imaginative touch, and practical sagacity with which this broad-minded, true-hearted “Irish-Canadian”—for so we must call the learned Doctor—describes our country, its people and prospects as he “follows this westward stream and studies Canadian questions at first hand on the spot.” At the end of his first paper Dr. Paterson Smyth asks the suggestive question, “Cannot the English Colonial Office do any better to formulate a wise emigration policy? There are the unemployed in thousands parading the streets of London, and provided the right sort come we can take any number. We have the resources vast and illimitable. We want men. England has the men unemployed and starving. She wants work for them. Cannot she do something better than her present laissez faire policy of letting emigration go on unhelped and undirected?” As we concluded this brilliant article we could not help looking back to the start of it where the writer says that “our own kith and kin, English, Irish and Scotch, (are) the most desirable of all immigrants for Canada to-day, especially the Irish, and with enthusiasm we emphasize the words “especially the Irish.”

Choosing a Name.

We cannot help sympathizing with our brethren of the Church in the United States in their desire to select a name for their Communion less lengthy and more in accordance with apostolic ideals than that by which they are at present designated. “The Protestant Episcopal Church in the United States of America” is a somewhat laboured and lengthy appellation. Even the religious body who look to Italy for their theological inspiration are somewhat impatient of their characteristic title, “The Roman Catholic Church,” and would doubtless, if it were possible, divest it of the term “Roman.” But time, use, history and geography have scored the term too deeply upon their organization to warrant the omission. We of the British Catholic Church are happily content. Our catholicity was British long before the visit of the Papal Emissary to

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the home of our race, and what we have received from apostolic days we hold and cherish with unflinching faith and unspeakable content. It is our high privilege to adapt the memorable words of the greatest statesman of our branch of one of the greatest of all historic races, and to say, British Catholics we were born and British Catholics we shall die.

The Gospel of the Hereafter.

Our readers, not only theological but general, will look forward with unusual interest to the issue of the attractive and scholarly volumes on the above subject from the pen of the Rev. Dr. Paterson Smyth. It will be remembered that some sermons from the learned author on this subject appeared in the Canadian Churchman which attracted much attention. In the forthcoming volumes Dr. Paterson Smyth discusses the subject with fullness, clearness and his accustomed courage. We commend the volumes to our readers, and though some of them may not entirely agree with the author's conclusions, it must be admitted that he treats the subject learnedly and reverently, and from the standpoint of an earnest and intelligent searcher for truth.

THE BI-CENTENARY.

Taking it altogether it was a fortunate accident, if such I may term it, that made Halifax the scene of this bi-centenary celebration, for here begins the history of our Church and nation. Here came and lived and died the first Canadian bishop; here was erected the first church edifice of our communion in British North America; here resided and laboured the first "placed minister of our Church," and here was organized the first Canadian parish. Furthermore, it was here in 1758 that the first colonial legislature assembled, and the first real settlement of the country was effected. In all English-speaking Canada there is therefore no such historic city as Halifax, and therefore no city where such a function could find such a congenial and fitting environment. Then the city itself, though now visibly beginning to be transformed by modern ideas and methods, still retains enough of its old world ways and airs to furnish an appropriate setting for a celebration of this character. With its fine old "Province Building," Government House, "Admiralty," Citadel and scores of old "colonial houses," St. Paul's Church, of which more anon, its quaint old wharves thronged with shipping from all parts of the globe, its wonderful open air market, soon I regret to hear to become a thing of the past, and numerous other features reminiscent of the old colonial days, Halifax stands absolutely alone among all our cities, with the one exception of Quebec. It is rather saddening to think that this one Canadian city will undoubtedly before many years are gone, lose its distinctive character and become "modern," commonplace and uninteresting. But it seems to be the universal and irresistible tendency of modern "progress" to reduce everybody and everything to one dead level of sameness.

Our Church is represented in Halifax and Dartmouth, its suburb across the harbor, by six parishes, among which St. Paul's, the mother church of our communion in the Dominion, naturally takes the lead. St. Paul's is to-day, and will always remain so long as it holds together, the most interesting of all Anglican and Protestant churches in the Dominion. Its history is practically coterminous with the history of British North America. Erected about thirty years after the final cession of Nova Scotia to the British Crown, i.e., at the founding of Halifax, when the first permanent occupation of the Province began, it has seen every stage in the history, to use Haliburton's expression, of "English rule and misrule" in America. It has wit-

nessed the conquest of the Canadas, the American Revolution, the establishment of all the colonial legislatures, the deportation of the Acadians in 1755, the grant of responsible government, and the final consummation of our nationhood in 1867. Rich beyond any other Canadian Church in memorials of the mighty dead, and preserving in its construction and embellishments all the features of the typical English parish church, it is absolutely unique among the thousands of Anglican church edifices in the Dominion. But St. Paul's does not live on its past. It is the centre of one of the best worked parishes in the Dominion, and its membership will compare favorably with any of our great city parishes in any part of the country between the two oceans. St. Paul's, moreover, possesses one of the largest and best equipped Sunday School buildings in the Canadian Church, in which is housed a Sunday School of several hundred members. Possessing, it is said, the largest seating capacity of any Anglican church in this country, it is always exceedingly well attended. The rector, Ven. Archdeacon Armitage, an Ontario man and graduate of Wycliffe and Toronto University, is one of our strong men, and has been often "slated" for episcopal honours. At our last election he was the choice of the laity but failed on the clerical vote. St. George's, known as the "Round Church" from its peculiar circular construction, was built in 1800 under the auspices of the Duke of Kent, father of our late beloved Queen, and then Commander-in-Chief of the troops in B. N. A. He is said to be responsible for the shape of the church, having had a whim for circular buildings which has made itself apparent in the old citadel clock tower and in the band stand at "Prince's Lodge" on the shores of Bedford Basin. The church was used for many years as garrison chapel. St. George's has for its incumbent Rev. H. W. Cunningham, a native of Newfoundland, and a graduate of St. Augustine's College, Canterbury. Its church population is considerable and the parish is most faithfully and efficiently worked by its rector who is well known throughout the diocese as an impressive preacher and an active member of the Synod. The neighbouring parish of St. Mark's an offshoot of St. George's, is in charge of Rev. N. Le Moine, also a native of Newfoundland. It serves in the summer time as a sort of garrison chapel to the Royal Navy, whenever there are any men-of-war in port. In addition to St. Mark's Mr. Le Moine has charge of two suburban churches. A painstaking and indefatigable parish worker, Mr. Le Moine has gradually built up a strong and united congregation, by which he is held in deep personal affection. He has held his present parish for nearly twenty years. Trinity parish occupies the old garrison church building, a large wooden erection of the plainest style of architecture, with galleries, capable of seating a very large congregation. On the withdrawal of the Imperial garrison a few years ago, it was purchased from the British Government by the congregation who worshipped hard by. A good work on what may be described as moderately broad church lines, is being carried on in the parish by its energetic young rector, Rev. L. Donaldson, a graduate of King's College, Windsor. Mr. Donaldson has made a specialty of the labour question, and is popular among the working men of the city. St. Stephen's, in the southern end of the city, has been most acceptably served by Rev. Kenneth Hind, also a Kingsman. The church is now parochial and used formerly to be known as "The Bishop's Chapel," having been founded and at one time largely maintained by Bishop Binney. With the opening of the cathedral the church will be closed and possibly moved there and used as a Sunday School building. St. Matthias' owes its existence to St. Paul's, of which for many years it was a "chapel of ease." It has recently been constituted an independent parish.

The erection of a cathedral for the diocese of Nova Scotia has been an intermittently burning question for the Church people of Halifax and the diocese generally for nearly half a century, ever since the formation in 1865 of a cathedral chapter by royal mandate. From time to time it flared up and then died down, but it smouldered on and in a fashion kept alive. In 1887, as many of the readers of The Churchman will remember, an appeal was made by the late Bishop Binney to the Canadian Church as a whole for funds to erect a cathedral as a memorial of the hundredth anniversary of the consecration of Bishop Inglis. From the result of this appeal and various other subscriptions in Halifax, a considerable fund was accumulated and a cathedral board was appointed. A site was secured adjoining St. Stephen's chapel and a corner stone was laid by Bishop Medley of Fredericton, shortly after the death of Bishop Binney. From that day until the burning of St. Luke's Cathedral in 1905, the board continued to meet and to slowly accumulate funds, but no further steps were taken in the matter of building operations, and the project seemed as far off realization as ever. The destruction of St. Luke's pro-Cathedral, however, brought the question into a prominence that it had never before possessed. The Bishop rose to the occasion, and "taking occasion by the hand" broached the scheme of a cathedral, whose completion later on by a happy after thought was to be made to synchronize with the bi-centenary of the Church in Canada. It was decided to abandon the old site at St. Stephen's and to purchase the property hitherto occupied by the Agricultural Exhibition buildings. This was effected after some tedious negotiations with the City Council, and work was begun with Mr. S. Brookfield, of Halifax, as contractor. The plans of the cathedral were prepared by Messrs. Cram, Goodhue and Ferguson, the great American ecclesiastical architects. On their advice it was decided to build the cathedral of the ironstone which abounds in the neighbourhood of the city, and to construct all the "trimmings" of concrete. By this plan the estimated cost was very materially reduced, and the erection of a building, leaving about \$25,000 to be raised. This, I understand, it is hoped, will soon be practically realized. The total cost to date is \$175,000. The organ is a gift of the women of the diocese and was built by Messrs. Cassavant, of Montreal, at a cost of \$10,000, the greater part of which has been raised. The prospects for raising the balance are excellent.

The site of the cathedral is one of the best in the city, and commands a fine view of the harbor, and will render it a conspicuous object to incoming ships. The portions of the cathedral already completed include chancel, crossing and six bays of the nave. Its total length is 255 feet, total height at the crossing 132 feet, breadth at crossing 62 feet.

Incomplete as All Saints' Cathedral undoubtedly is, and lacking both narthex and tower, and strictly confined to those portions absolutely necessary for the decent performance of public worship, it is a building in which the church people of Nova Scotia may indeed take legitimate satisfaction and pride. For my own part, speaking entirely from the "layman's" standpoint, i.e., from the viewpoint of one who can pretend to no expert architectural knowledge, I may say that the interior strikes me as the most perfectly proportioned of any church that I have seen in the Dominion. To tell the truth it is the only building that I have seen on this side of the water, the United States included, that possesses the true cathedral character. We have in Canada fine churches without number and a good many cathedrals of a kind, but not one of them, so far as I have seen, that are any more than glorified parish churches. All Saints' Cathedral is what it claims to be. As far as it has gone it is a real cathedral and fully deserves the name. The

whole building from end to end impresses you with its perfect continuity and consistency. You feel that if you were to be brought into it blindfolded you could not possibly mistake it for anything else but an Anglican Cathedral. The effect produced is difficult to describe, for as I have said I have no technical knowledge of architecture, but somehow or other its designers have unmistakably stamped it with the distinctively Cathedral character.

Externally, though, lacking the tower and slightly disfigured by the temporary wooden front, it makes an imposing appearance and bears out the impression produced within. Taking it altogether, at all events, as far as it has gone, I have no hesitation in pronouncing it the finest example of Anglican church architecture in the Dominion. It has already received many enthusiastic eulogies from local architects. The plans, I understand, won a first prize at an exhibition of architects' work recently held in New York. For the money it is really a marvel, and it is a notable monument to the technical skill, the artistic ability and the practical knowledge of the architects Messrs. Cram, Goodhue and Ferguson. Surely this will prove an inspiration to Toronto and other Canadian see cities. When Fredericton and now Halifax are able to provide themselves with cathedrals that are cathedrals, it is high time for Toronto, Hamilton and London to mention perhaps the three most glaring instances, to fall into line. What Bishop Worrell has done in his small and comparatively poor diocese, any other Bishop, it is safe to say, in any of our other older settled dioceses can do.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The great Pan-Roman Congress is in full swing in Montreal. It is estimated that from two to three hundred thousand visitors will be drawn to the city this week as a consequence of this assembly. It is intended to be a great visible demonstration of the strength of Roman Catholicism and the power which it wields over the lives of men. Papers will be read and discussions will follow on many aspects of the Holy Eucharist and kindred subjects. It is safe to say that these papers will be thoroughly orthodox and will be in line with the recognized utterances of the high lights in the church of bygone ages. It will not be a question of the fundamental meaning of things. It will not be a matter of squaring utterances with our intelligent convictions to-day. It will not be an effort to get behind words and phrases to the real things and thoughts which they symbolize, but it is almost sure to be an elaborate appeal to the authorities of old. It is not a question of what we think or how we feel about it, but it is a question of what others have said. This appeal to the glorified wisdom of the long ago is a very subtle one. It is regarded as bad form to speak disparagingly of the dead and defenceless. It is bad taste to suggest their peccability or question their logic. They lived in such a high spiritual atmosphere that they saw and felt what was obscure or invisible to men of lesser attainments. If, therefore, we do not seem to lay hold of their point of view the fault must be in us. We need to rise to a higher elevation of spiritual discernment. But when all is said and done the awakening must come sooner or later. Spiritual truth must touch our hearts and our lives if it is to mean anything to us. They of the generations that have gone had their responsibilities and presumably they rose to them, but it is our own responsibilities we have to think about. To juggle with words and phrases that are not speaking to our understanding is a very foolish and dangerous thing to do. It may silence men, but that is all, Underneath the fires of re-

volt will smoulder. This great congress will be a wonderful demonstration of power in one sense, it may also be a great demonstration of weakness in another. It will emphasize the number of people who acknowledge obedience to Rome and at the same time will illustrate the precarious foundation on which that obedience is based. When a great demonstration such as this is made it is but human nature to enquire and ask questions. In our judgment the spirit of real enquiry, the spirit that will not rest satisfied with conventional authority but demands correspondence in the inner man will not make for confidence in the Roman Church. For example, the great procession with the Host which will bring the Congress to a close, and the prostrations which accompany it, will surely lead many to enquire what really takes place in such an act, how and in what form divinity is present, what do they really mean by these acts of adoration and so on. Inquiry of that kind will lead in the direction intended by the demonstration. In this twentieth century if we make great claims it is necessary that we should have the facts behind them, else the last state will be worse than the first. This applies not only to one but all churches.

"Spectator" has had his usual summer fishing with more or less of his usual run of luck—a good deal more fishing than fish. But when one really doesn't care a button about the possession of fish beyond the pride of narrating his prowess and skill in landing them it really matters little in the world's progress and welfare whether the blessed things are landed and weighed, or escape with the hook and "leader" and are generously guessed at. At all events whether you catch or whether you fume, you are out in the great sunlit wind-swept open, contracting a fetching "tan" and breathing the life-renewing ozone of a bountiful Providence. What is the proper ethical attitude to assume when an east wind blows with persistent and fateful regularity throughout a man's holiday? All who haunt the waters in search of their piscatorial denizens know that a tantalizing shyness overtakes them during such atmospheric conditions, at least the knowing ones say so. Just how a slightly moisten atmosphere can be felt by the dwellers in a more than moist environment is more than one can fathom. Dickens persisted that an east wind had marvellous effects upon the friends of his imagination, but none of them lived in the wettest kind of water where north and south and east and west are all alike. However, if you can't catch fish and you can discover that the wind is in the east there is a great intellectual satisfaction at having somewhere nearly solved the problem. A straw like that is a wonderful comfort to a sinking fisherman. But when one has to go back to his dear ones with only a three-and-a-half pound pickerel as his greatest trophy when he had his

face all made up for a five-pound bass he sympathizes with the Queen of Sheba, for he has very little spirit in him. Have we not heard the wonderful optimism of some one that "there is good in everything." What is gall and bitterness for the fisherman is, we suppose, joy for the fish.

One note of pathos "Spectator" has recognized in his annual pilgrimage to the lake shore and that is the fate of little Mary. Mary is a child of four summers on whose face the sun of childish joy has shone with peculiar sweetness. A year ago she was the centre of sunshine for a whole community. She stood amid the flowers of her little garden the queen of all the bloom. Her joyous prattle was an endless source of pleasure to those who participated in her quaint and fanciful humour. On our return we naturally looked for Mary and were shocked to learn that she was now a little cripple. She had asked that she might help mother to do some trifling thing, fell off a chair and injured her spine. Paralysis of the whole body followed and she could no more lift neither hand nor foot nor eyelid. A long winter's careful nursing and the attention of a specialist has resulted in a partial recovery, and hopes are entertained that in years the trouble may be all right. Poor Mary is still the same happy little Miss of old. She is wheeled about in a little carriage and asks wonderful questions, and tells of wonderful things she will do when she is a "big girl." She plays "hide-and-seek" with the other children in her own resourceful way. When she "hides her eyes" she calls out where she thinks the other children are hidden. When it is her turn to hide she sets herself down in imagination behind the barn or in a clump of shrubbery, and then the other child has to guess the place she has chosen as her hiding den. She is making the most of life as she finds it and the morrow will take thought of itself. In that whole community hearts have been softened and a sweeter tone has entered into many voices as they speak of Mary. In this as in many other cases, a little child has led many into higher and holier ways.

SPECTATOR.

KING'S COLLEGE, NOVA SCOTIA.

The Oldest University in Greater Britain.

By Reginald V. Harris, Halifax, N.S.

The programme for the Commemoration of the Bi-centenary of the Church of England in Canada, on Thursday provides for a day at old King's College, at Windsor, Nova Scotia, the oldest University of the outer Britains, the Alma Mater of many distinguished Bishops, Warriors and Public men. The history of "Old King's" goes back to March 21, 1783, when eighteen New York clergymen met together to formulate plans for the establishment of the Diocese of Nova Scotia. At that meeting plans were outlined for a "Religious and Literary Institution for the Province of Nova Scotia." On October 18th of the same year, while the American Colonies were still troubled by war and rebellion, five of these clergymen reassembled to perfect the plans which ultimately resulted in the establishment of King's College, the first and oldest University of Greater Britain. The people of Nova Scotia, through their Governments, had long felt the necessity for an institution of higher education, and as early as 1768 the matter had been considered by the Board of Trade. When the Assembly met in October, 1787, Bishop Inglis, the first Bishop of the oldest Colonial Diocese urged upon it the absolute necessity for the establishment of "a public grammar school," with the result that £400 was voted for the establishment of a seminary at Windsor. The £400 was appropriated for the payment of teacher's salaries; and the governing body of the school consisted of the Lieutenant Governor (His Honour, John Parr) the Bishop, (His Lordship, Charles Inglis,) the Chief Justice, the President of the Legislative Council, and the Speaker of the House of Assembly. The school was opened soon afterwards, on November 1, 1788, at Windsor, by the Bishop

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The first "president" or principal of the school was Archibald Peane Inglis, a nephew of the Bishop's and the school began with an attendance of seventeen students. President A. P. Inglis resigned the presidency in the following year to take up parochial work in the new Diocese. His successor in the presidency was William Cochran, born in the County of Tyrone, in 1757, a graduate of Trinity College, Dublin, and just prior to his appointment as president of the school, professor of Classics at King's College (now Columbia University), New York. In 1789 the Legislature of the Province of Nova Scotia passed an Act for "the permanent establishment and effectual support of a college at Windsor," and appropriated £400 sterling annually "from the duties imposed or to be imposed on brown and loaf or refined sugar for or towards the maintenance and support of the said college and the payment of the salaries of the president and professors to be by them (the governors of the College) appointed." The Act also provided a sum not exceeding £500 for the purchase of property and the erection of buildings in Windsor. The president, the Act declared, should always be "a clergyman of the Church of England duly qualified for that office." The College was opened in 1790 under Rev. William Cochran who had recently been ordained. The present main buildings of King's College were begun in 1791. They stand on a picturesque slope comprising about seventy acres outside the town of Windsor, not far from the Avon River. The main building is a fine example of the Colonial style of architecture, with a high portico, raised on Doric pillars. Since the main College Hall was erected, other buildings, the Collegiate School, a Convocation Hall, the Hensley Memorial Chapel and residences for professors have been erected on the College property. For the construction of the original buildings the British Government granted £3,000 and later, in 1794, a further £1,500. A Royal Charter was granted by King George III, May 12, 1802, the governors being Sir John Wentworth, Bart., Lieutenant Governor of Nova Scotia, Bishop Charles Inglis, Chief Justice Blowers, Judge Alexander Croke of the Vice Admiralty Court, the Hon. Richard John Uniacke, Speaker of the Legislative Assembly, and Benjamin Wentworth, Provincial Secretary, the president of the College and three others to be elected. The Charter was accompanied by an annual grant of £1,000 continued until 1835. The power of making statutes for the College was vested in the Board of Governors, and the Sub-Committee appointed to draft the first statutes adopted as their model the statutes of the University of Oxford, notwithstanding the different conditions existing in Nova Scotia. Several of these statutes and internal regulations shut the door in the faces of all youths desiring an education not nominally members of the Church of England, although every shade of belief had co-operated in the establishment of this new seat of learning. These first statutes nearly crushed the infant College, alienated large numbers of intelligent people from the Church, fixed more firmly existing narrow sectarian prejudices, and produced and emphasized bitter local jealousies, divided the educational forces of the province, and directly brought about the foundation of Dalhousie College in 1817. Rev. Dr. William Cochran remained president until 1803. His resignation was the result of his disqualification under the new statutes of the College, requiring the president to be a graduate of Oxford, Cambridge or King's. Up to 1803 the number of graduates exceeded two hundred, including Major-General James Robertson Arnold, son of the celebrated Benedict Arnold, Colonel de Lancey Barclay, a grandson of Rev. Dr. Henry Barclay of Trinity Church, New York; Sir James Cochrane, Chief Justice of Gibraltar; General William Cochrane (a brother of Sir James) who served with Wellington in the Peninsular War; the Hon. H. H. Cogswell; Col. Sir William F. de Lancey, K.C.B., Deputy Quarter Master General, killed at Waterloo; the Hon. Charles R. Fairbanks, Master of the Rolls; Lieut. Colonel William Hulme; Judge Richard John Uniacke; Right Rev. John Inglis, Third Bishop of Nova Scotia; Hon. Sir James Stewart, Kt., Attorney General of Lower Canada, and many others of distinction. In 1804, the Rev. Thos. Cox, D.D., was appointed president. He died in 1805, and was succeeded in 1807 by the Rev. Charles Porter, D.D., who was president until 1836, Rev. Dr. Cochran being vice-president during the same period. From 1803 to 1836, the number of graduates was about one hundred, including Right Rev. G. S. Suther, Bishop of Aberdeen; Hon. William Johnston Almon, Rev. E. A. Crawley, founder and first president of Acadia University; Rev. Hibbert Binney, after-

wards fourth Bishop of Nova Scotia; Hon. A. W. Cochran; Judge T. C. Haliburton (the author of "Sam Slick"); Chief Justice Gray of British Columbia; Rev. George McCawley, afterwards president of the College; Judge Lewis M. Wilkins; Judge W. B. Bliss; Chief Justice Parker of New Brunswick, Judge Neville Barker; Chief Justice Jarvis of Prince Edward Island; Major A. F. Welsford, and possibly most prominent of all, General Sir John Eardley Wilmot Inglis, K.C.B., the Hero of Lucknow, the man who saved India to the British Empire. In 1855, the British Government withdrew their annual grant of £1,000 sterling and the Governors were called upon to surrender their Charter, although it was not even pretended that it had been abused, or that the duties it enjoined had in any respect been neglected. The danger, however, was averted, but in 1849 the Nova Scotia Legislature passed an Act by which religious instruction was forbidden in the University, all religious observances virtually abolished and the faculty of Divinity suppressed. By this arbitrary Act, the members of the Church of England in Nova Scotia considered themselves excluded from their share in the benefit of an endowment equivalent to £270,000; and their appropriation of the institution was shown by contributing in a few months £25,000 in money or land towards its re-endowment. Supplemented by aid from England, the College was re-established and enabled to continue a work without which the Church in Nova Scotia would have been paralysed. In 1836, the Rev. George McCawley, D.D., a graduate of the College, sometime professor of Mathematics in King's College (now the University of New Brunswick), Fredericton, succeeded Dr. Porter as president, filling the office with distinction until 1875, and maintaining well the scholarly traditions of his predecessor. In 1854 a new constitution was given the University, the Provincial Government withdrew its annual grant and the old Board of Governors was replaced by one elected by the Alumni, who at once set to work developing the College. Their first step was the raising of the sum of £10,000 to establish a chair in Science. The very best equipment possible for the time was secured and a proficient and enthusiastic chemist and mineralogist, Henry How of Glasgow, was appointed to the professorship, which he held till his death in 1880. King's College was thus made leader in scientific work of the colleges of the Maritime Provinces. Another work of the Alumni was the erection of residences for the professors in 1858, and the Convocation Hall begun in 1861 and opened at Encaenia in 1863. Had it not been for the energetic work of the Alumni, and for unstinted contributions of the friends of old King's, particularly the S.P.G., (which from 1809-66 contributed over \$28,000 in the form of Divinity Scholarships, Exhibitions and annual grants), the institution must have entirely failed. The College Chapel was undertaken in 1876 as a memorial to Canon Hensley, and was built almost entirely through the liberality of Mr. Edward Binney, uncle of the late Bishop Binney. This Chapel was completed in 1877. In the lower part of the Convocation Hall is to be found one of the most valuable libraries on the continent, comprising over 15,000 volumes. Its nucleus was a gift of £50 by a Mr. Lambert of Boston, in 1790, and since that time it has received many valuable contributions and additions, notably a Boydell Shakespeare in nine large folio volumes, presented by Hon. Jonathan Belcher in 1810; two service books used by Abbe Chevreau in the old church of the Assumption, Pizaquid, (Windsor) in 1753; eighteen volumes

of the celebrated Aldine Press, twenty Elzivirs, sixteen from the press of Stephens, and others from the presses of Froben of Basle, and Coberger of Nuremberg, presented by T. B. Akins, D.C.L., late Commissioner of Public Records, Nova Scotia. In 1883, King's was recognized by the Diocesan Synod of Fredericton as the Theological training institution for that Diocese. In 1892 a Law School was established and since 1895 has educated over ninety students of the law. Its standards are unusually high and the school has more than justified its existence. Since 1836 there have gone forth from old King's many who have taken prominent places in the life of their State and Church: Baron Haliburton of Windsor, the son of the author of "Sam Slick"; Chief Justice Townsend of Nova Scotia; Hon. F. Peters, Premier of Prince Edward Island; the late Judge J. Norman Ritchie, of the Supreme Court of Nova Scotia; Judge A. W. Savary; Judge A. B. Warburton; Rev. W. B. King, ("Basil King") the novelist; Hon. A. R. Dickey and many others. In addition to the faculties of Arts, Law and Divinity, the University maintains a most efficient Science course, distinctly strong within the limits of the first two years of the course of the new Technical Science School in Halifax. Such in brief is the history and position of King's College, Windsor, often called "the child of Oxford." The modes of life and even the curriculum, follow closely the Oxford traditions. Men attend "lectures" in cap and gown; they eat in "Commons;" they "sport their oaks." The hoods of its university degrees are the same as at Oxford. Windsor, too, seems to be a miniature Oxford, and the likeness becomes more striking when one stands within the sober walls of the old College and revels amid the spirits of past generations. There is no college in the New World, and it is doubtful if there is any outside of Oxford and Cambridge, comparable to King's College in its wealth of tradition, its splendid ideals, and classical genius. Quality, not quantity, is the aim of its output, and it has nobly sustained the best features of a high-minded and fine-spirited educational institution. But while all this tradition enriches the very atmosphere of the place, there is something better still. "Manhood, Learning, Gentleness," is the motto and spirit pervading its undergraduate life, and not only does old King's nurture the intellect and develop the physical qualities, but it also trains the spiritual faculties and sends out its men into the world as true types of cultured, religious, Christian manhood, men who have become eminently types of "manhood, learning, gentleness." In these days when millionaires are giving freely for educational purposes, it would be well for some one to endow more generously this honourable, refined and refining University. The present buildings are totally inadequate for residential and instructional requirements. The increasing attendance of students and the enthusiasm they manifest in the welfare and prosperity of their Alma Mater augur well for the continuance of these high standards of learning, scholarship, culture, which have characterized her work throughout her eventful history. It is eminently fitting that this oldest of Universities in the Dominions Beyond the Seas, should have a prominent part in the Bi-Centenary Celebration this week, of the Church of England in Canada.

A MISSIONARY CHRONICLE.

VI.

Mosquito Net Musings.

By Archdeacon Renison.

There are fleeting fashions in every human activity, and the laudator temporis acti is well represented by the Sourdough missionary of the north. The old-time traveller, a graduate of the school of necessity, went as light as possible. The result of a journey to Hudson Bay in early days depended upon all luxuries being left behind. But to-day it is to laugh to behold the equipment of our modern explorers and rest-cure hunters. Folding chairs, aeroplane tables, and pneumatic beds are the least of the wonders seen this summer—it looks fetching at the start. A white damask table-cloth spread over aromatic moss and wood violets may be an improvement on nature at first, but later on the table-cloth becomes a map. The continents are outlined in gravy, the oceans in tea, and the lines of meridian bear the mark of many hands. The man who falls off the excursion boat with his Sunday suit on

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does not enjoy his swim, neither does the missionary who falls into nature with his prejudices on. The Indians on the Missanabic, Groundhog and Metagama Rivers spend much of the summer in freighting by canoe supplies for the island posts of the Hudson Bay Company, and I have endeavoured for years as much as possible to travel with these brigades. We generally rise in the cold grey of the morning, about four o'clock, and load the canoes, and travel for three hours or so, very often, in a most un-Christian frame of mind at first, till the sluggish senses are awakened by work, and the warming sun. Then ashore for breakfast, after which we have morning prayers, every Indian joining lustily in the service. Very often a fair wind gives us a chance to hoist a sail, and then with the gale as an accompaniment, I turn choir-master and practise new hymns. I have tried out several new translations under such circumstances, the most recent being one by our Canadian poet, Dr. Scott. No one can live with these children of the forest and fail to love them. All day long it is poling up the rapids, paddling over lakes, or portaging, and then the sun sitting on the poplars over the river bank reminds us that "man goeth forth to his labour until the evening." The camp is pitched, a bivouac of cedar fires shows the appointed cooks, each at his task, with that serious expression with which the human animal prepares his food. But a camp-fire banquet is symbolic of the sociability of the human race. The head bowman offers the missionary the tail of a pickerel which he caught and cooked on his own. The missionary, sore put to it, offers his last delicacy, the mortal remains of a piece of cheese which had eluded discovery in the provision chest. Evening prayers and talk take up the time till the embers wane, and then if the night is fine, no tents are pitched, but each man strings up his gauze canopy and prepares to rest. The mosquito-net makes you secure from the one discomfort of the northern woods. The men are soon asleep, for their work is hard and the nights are short. The White man has an easier time, and perhaps has not his faculties under such automatic control, so he quietly waits for sleep, while he wishes the moon would stop talking through the veil. Henry Clay once stood at the summit of the Alleghenies long before the population of the middle west began. He stooped with his ear to the ground, and his companion said, "What are you listening for?" He replied, "I'm listening to the tramp of the coming millions." It does not need an aurophone or a Henry Clay to hear the tramp of the invader here. The advance-guard has already come. The Indian is here, but it is not his country; he owns it just as the ass owns the gold on his back, till the owner wishes to unbuckle the saddle and turn him loose to shake his ears, and yet this simple Red man, living so near to nature's heart, may have a message for the nervous Titan who succeeds him. In spite of Christianity, the White race all over the earth is mad with materialism, and especially under the stimulating ozone of our northern skies, where we modestly think the Caucasian race approaches its ideal, the vision of wealth has become an obsession. We build our railways on the front streets of our western towns, and plant the brick penitentiary on the fairest hill to advertise the townsite. We boast of our rivers, our oats, and even our mud. The Church itself is in danger of the zeitgeist of our time. I heard a missionary last winter at a banquet of the Laymen's Missionary Movement in one of the largest cities in the United States, urge that the Christianization of China would open an undreamed-of market for wheat and cotton goods to the mills of the western world. Christianity witnessed the birth of western civilization, and may one day see its close. We sometimes forget that Christ never owned a quarter-section, neither did any of the early disciples, except Ananias. The simple elemental message of Christianity is desperately needed at this moment of our history. We have men of every nationality at our services in the new White settlements. I thought I had met every type of Canadian, but I must confess that I am still looking for the prominent citizen of our new metropolis, described by a special correspondent of "The London Chronicle," who penetrated to Cochrane and returned to England to tell of his adventure with a "Backwoodsman north of Engleheart." Said this typical Canadian, "Cochrane's goin' ter be thar roarings' town in Canada, so thar." "Well, where is Cochrane anyway? It is not on the map." I ventured, "Whar? map oh,"—and he plumped his hand savagely on my shoulder. "Young un, you'r a tender-foot. You'll soon larn that maps can't keep up with the growth of this country. We ain't got no call for maps." However, much may be forgiven the

correspondent, for he spoke of our first city as "The Clapham Junction of Canada." If they send us over a few thousand from that vicinity, I have no doubt even our accent will be modified in time. Yes, this is a mixed community. French-Canadians are coming over the border from Quebec, with their own ideals and peculiarities; Scandinavians, the finest non-British material we have are waiting to be welded into the new province. The representative of the Bible Society here is selling the Scriptures in a dozen languages. What can we, as a Church, contribute to the future of this country? The days of Anglican arrogance are gone, we have learned our lesson. It seems to me that to-day we are in danger of under-estimating our heritage. All over the English-speaking world the process of organic disintegration among Protestant churches has stopped, and there is a world-wide dream of union. It may be only a dream at present, but it would seem as if after three hundred years the tide had turned. The return journey may be long, but though none now living may see the end, our children's children will do so. The English Church holds a unique position, she is Catholic and Protestant. It is not impossible that she may be the key-stone in the Arch of Church Union. During the campaign of the Laymen's Missionary Movement in the United States, an extraordinary feature was the conceded leadership of our own Bishops. The first signs of Church union are seen in Australia. Therefore, if we have any of the faith of our forefathers, it behoves the men of the Church of England to build strong foundations here and now. We had a good start, the Church has been planted in Moosonee for sixty years. Four-fifths of the Indians and Esquimaux, until recently almost the entire population, belong to us. It is a great and solemn thing to be privileged to witness the mysterious processes by which a nation is made. It is with a fascination that cannot be described that one gazes into the huge melting pot and watches the seething forces of good and bad waiting to be poured into the mould of destiny. I now bring this series of letters to a close. I have tried, in an unconventional way, to make the Churchmen of older Canada realize the problems we are facing in the newer districts of Southern Moosonee. I hope to leave in a few weeks for Moose Factory, and shall spend the winter far away from civilization, among our northern Indians.

SUNDAY SCHOOL NEWS.

A Mass meeting for Sunday School Workers was held in St. Paul's Hall, Halifax, in connection with the Bi-centenary celebration, addresses being given by the Bishop of London, the Rev. Dr. Rexford, and the General Secretary of the Sunday School Commission. The semi-annual meeting of the S.S. Commission will be held in Toronto on Thursday, September 15th, instead of the 22nd. This change has been rendered necessary as a result of a change in the meeting of the Board of Management of the M.S.C.C. The Executive of the Commission will meet on Wednesday, September 14th, at 8 p.m. That Teacher Training can be undertaken even in country parishes is evidenced by a letter received at the Head Office of the Commission from a layman in Fortune Bay, P. E. I. Although the parish is without a Rector, steps are being taken to have the teachers take up the course recommended by the S.S. Commission by means of the Correspondence Method. In the August issue of the Teacher's Assistant a letter appeared from a western Sunday School worker strongly advocating the appointment of a western S.S. Secretary to assist the General Secretary of the Commission in his extensive work. Special envelopes for the use of Children's Day have been prepared by the Commission and may be had in any quantity by applying to the Head Office, 215 Confederation Life Building. In making such application, please state number required and also give full post office address. The following conventions and institutes have been arranged for the month of October: October 5th—Archdeaconry of London, at Exeter, Ont.; October 5th—Quebec S.S. Convention at Quebec City; October 11th—Deanery S.S. Convention at Quyon, P.Q.; October 11-12th—Deanery Convention at Georgetown, Ont.; October 17-18th—S.S. Institute at Brantford, Ont.; October 20th—Deanery of Wentworth, Diocese of Niagara; October 21st.—Deanery of Haldimand, Hagersville Ont., Diocese of Niagara; October 24th—S.S. Conference at Collingwood, Ont. The Northern Deanery of the Diocese of Columbia is taking steps to or-

ganize its S.S. work along the lines of the Draft Canon proposed by the Commission. The Secretary of the Deanery Association is Rev. G. Arthur Bagshaw of Nanaimo, B.C.

Sunday School Association, Diocese of Ottawa.—His Grace the Archbishop has nominated the following Executive Committee for the Sunday School Association of the Diocese of Ottawa: clergy, Revs. Aborn, Bonsfield, C. B. Clarke, Fletcher, W. P. Garrett, Gorman, Kittson, Mackay, Read, Snowdon, T. J. Stiles; laity, Messrs. Gisborne, Godfrey, Hayter, W. F. King, Plaskett, Pritchard, T. A. Thompson, G. A. Stiles, A. A. Weagant, and Miss E. A. Tomkins. The deanery representatives will be elected later.

Home & Foreign Church News From our own Correspondents

QUEBEC.

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

Quebec.—Bishop Farrar, who is to assist the Bishop of Quebec, has arrived, accompanied by his wife, two sons and a daughter. The first Sunday after his arrival be officiated in the Cathedral.

MONTREAL.

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

Westmount.—The Rev. H. M. Little, Penetanguishene, with his family, arrived here last week. He will commence his duties at once as rector of the Church of the Advent.

OTTAWA

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

Ottawa.—With the advent of the Autumn and the return of holiday makers to their homes, church activities will quickly be resumed, and the various parochial organizations prepare for a vigorous winter campaign. The first indications are already apparent as on Sunday last, all the Church Sunday Schools which close here through July and August reopened, and in most cases, with very encouraging attendances, both of teachers and scholars. Several of the schools signalize resumption of their work with a flow of service, and at the close of the service of the Senior scholars carry the offerings of flowers and fruit to the sick of their several parishes, and the surplus to the city hospitals.

Accompanying his Grace, the Archbishop of Ottawa, and the Right Rev. the Lord Bishop of London, (Eng.), to the Halifax congress were Ven. Archdeacon Bogert, and Rev. Walker M. Loucks, M.A., rector of St. Matthews, Ottawa, and Rev. Rural dean W. M. H. Quartermaine of Renfrew, who were the special appointed delegates representing the diocese of the dedicatory services of All Saints' Cathedral.

A goodly representation of Brotherhood men will journey to Montreal next week to participate in the convention of the Brotherhood of St. Andrew. Every chapter will be well represented by both lay and clerical members.

All Saints.—Rev. Rural dean A. W. Mackay, rector, has returned from a two months' trip abroad, during which his itinerary included Germany, Austria and the rural districts of Devonshire and Wales. Rev. Mr. Mackay also took in the performance of the Passion play at Oberammergau. After the holidays are over he intends preaching a series of sermons on the lessons to be derived from the witnessing of this wonderful spectacle.

Holy Trinity, Ottawa East.—Major C. F. Winter, who has left Ottawa to take up new duties in the Military Service in Montreal was prior to his departure made the recipient of a handsome silver tea set from the members of this church, with which body he has been connected for some thirteen years. The happy event took place in the Town Hall, where a large gathering had assembled to bid farewell to the Major. As a church warden and superintendent, of the Sunday School, Major Winter made many friends and will be greatly missed by the various organizations of the Church. An address appreciative of his splendid services was read by the rector, Rev. F. W. Squires, and the presentation was made by Mrs. J. Johnson, president of the Woman's Auxiliary of the Church.

TORONTO.

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

The Rev. J. Bennett Anderson, who is at present in England, received from the Bishop of London not long before he left for Canada, the following letter:—August 4th, 1910, Bishop's Manor, Southwell, Notts. Dear Mr. Anderson, I am delighted that you should officiate in the diocese, and wish you every blessing. Yours very sincerely, A. F. London.

St. Alban's Cathedral.—The Rev. Canon Allen of Millbrook, preached excellent sermons both morning and evening in the Cathedral.
St. James.—Dr. Ham's brother, the Rev. Harold Ham, has been appointed rector of the important parish of St. James, Derby, England.
St. Edmonds.—A new mission Church is to be built, which will be a frame structure and will cost \$2,500.

Church of the Epiphany.—The Bishop of Athabasca preached in this Church on Sunday morning last.

St. Mary Magdalene.—The Rev. F. B. Norrie, who is spending this month in the city, assisted in the services of this church on Sunday last.

In order that the bishops of the Western Provinces, who are at present attending the Bicentenary Congress in Halifax, may be able to be present, the date of the meeting of the board of managers of the Missionary Society of the Church of England in Canada, has been fixed for Sept. 13, at the Synod Offices. The establishment of dioceses in Japan and India, the apportionment of grants to the various dioceses in the Dominion, and also towards the foreign and Canadian fields, are several questions of unusual import that will be discussed at this meeting.

Elmevale.—West Simcoe Rural Deanery.—The Deanery Chapter met here for conference on August 15th and 16th. Evensong was sung at 8 p.m., by the Rev. Canon Murphy and the Rev. E. R. J. Biggs, and an able and inspiring sermon was preached by the Rev. R. Macnamara, which was listened to with rapt attention by a large congregation. At 8 p.m., on Tuesday, the Holy Communion was celebrated, the Rev. Rural Dean Little officiating, assisted by the Rev. E. F. Salmon. All the members of the Chapter, with one exception, were present; the business session opened on Tuesday at 10 a.m., with prayers, and an able Greek Testament study was conducted by the Rev. E. R. J. Biggs, on Acts 1:13 to 2:15. A letter from the Venerable the Archdeacon of Simcoe, expressing his wish for the Divine blessing was read. The Rev. A. C. Miles read a very practical paper on "The Clergyman and Moral Reform," dealing with the attitude of the clergy to temperance, betting, gambling, racing, and the moral and social evils. The Rev. A. M. I. Durnford read a paper on "Our Lord's Incarnation," giving many thoughts full of suggestion for meditation. The Rev. E. R. J. Biggs, Vicar of Barrie, was elected to be successor to the Rev. H. M. Little as Rural Dean, subject to the Lord Bishop's approval. Attention was called to the directions for the return of the annual parochial returns, and a resolution was forwarded to headquarters. A heart-felt godspeed was accorded the Rev. H. M. Little as he leaves to take the charge of the Church of the Advent, Westmount, in the Diocese of Montreal, at the end of this month. The Chapter meets at Barrie, January 16th and 17th, 1911.

The Laymen's Missionary Movement, through the International Office in New York, has outlined a series of subjects for prayer, in which many who are interested in missions will unite during the coming year. The Duplex Envelope Company in the United States, has agreed to publish the topics upon the backs of the envelopes for all who desire, so that they will be given very wide circulation. It is hoped that members of the Canadian churches will unite in this group of praying men and women throughout the North American continent. The topics for prayer in September are as follows:—Pray for Christian Education, Public schools, school boards and teachers, colleges and universities, Christian work among students at home and abroad, Christian education in mission fields, the religious and secular press, thanksgiving that the Bible has been translated into over 500 languages and dialects, prayer that the illiteracy and ignorance of hundreds of millions in the non-Christian world may be replaced by the knowledge of truth and of God.

The Rev. J. F. Rounthwaite celebrated the Holy Communion on August 28th, at St. Stephen's Church, Boskung, and St. Peter's Church, Maple

Lake. In this mission of Stanhope, which is in one of the most charming of our lake districts, are these two really handsome stone churches, (St. Peter's, on the shore of Maple Lake, is specially noteworthy), with large and reverent congregations. Mr. L. A. Dixon, son of Canon Dixon, has been doing a good work here during the summer, and is very popular.

Ashburnham.—St. Luke's.—On July 7th, 1910, there died in Ashburnham Mr. A. H. Peck, ripe in age and held in honour and esteem by the whole community. Many years ago the late Mr. Peck settled in Ashburnham, and from the first took an active part in the affairs of the then village. As councillor and as clerk of the council he was one of the pioneers in the upbuilding of the community, and enjoyed the respect and love of the people from the beginning to the end. He was also a staunch and loyal Churchman, and served the church as warden of St. John's Church many years. At all times he was ready to do his best by active help and financial support to advance the interest of the church. In his later years, he associated himself with St. Luke's Church, because the infirmity of his ripe old age prevented him attending his old parish church. Mr. Peck was 89 years old at his death; a man of sterling qualities of heart and mind, a Churchman of unwavering loyalty to the Church he loved



The Ven. T. J. Madden, Archdeacon of Liverpool,
Delegate of the Evangelical Alliance to
Canada.

and served so well. The funeral took place from the residence to Little Lake Cemetery, on July 9th, the Rev. Canon Davidson, and the Rev. Dr. Langfeldt officiating. It was attended by many prominent and representative men, and a large number of friends.

NIACARA.

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

Caledonia.—The people of St. Paul's Church have reason to be much elated over the recent improvements made in the old church. The building was in the hands of Mr. Walthen, church decorator, of St. Thomas, who has completely transformed the interior. Instead of the old papered walls, the same are beautifully tinted in "morocco," of a light green shade, with suitable borders and ornaments; whilst the ceiling is a master-piece, consisting of three circles of raised work, in water-colour, met by semi-circles from the corners in most delicate colours. The chancel likewise is most appropriately adorned; the walls of a light colour, covered with crosses and crowns, and fleurs-de-lis in gold; the ceiling of light blue, with silver stars, whilst the back wall is in red, with many fleurs-de-lis; two tablets with appropriate texts, and above these most beautiful monograms of Alpha and Omega, and I.H.S., and the

church has also been re-shingled. The rector, the Rev. J. K. Godden, M.A., conducted and preached at the opening services on Sunday, 28th August, which were thoroughly enjoyed by the large congregations present, who expressed their delight at the great improvement wrought in the church. The offertory amounted to nearly \$50.

HURON

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

Millbank.—On Friday evening, August 26th, the members of Grace Church and St. Mary's Church, Crosshill, congregations, met in the Parish Hall, to express their regret at the departure of the Rev. C. F. Washburn and Miss Washburn from their midst. Mr. S. J. Miller occupied the chair. Short speeches were delivered by members of the congregation expressing their sorrow at losing such a valued friend and rector. The Rev. Mr. and Miss Washburn were presented with an address, which was read by Mrs. R. J. Tanner, and a presentation was made of a purse of gold to the Rev. Mr. Washburn by Mr. Geo. C. Gibson, and Miss Washburn with a dish by Mrs. Jas. McKee. Mr. Washburn made a feeling reply on behalf of himself and Miss Washburn. A sumptuous repast was then partaken of by all present. During his three years' stay in Millbank Mr. Washburn has made many friends for himself by his courteous and genial disposition, and his departure is much regretted. They left on Tuesday for their home in Chesley, where they will spend a week before leaving for his new parish in Wetaskiwin, Alta.

Wingham.—At a special meeting of St. Paul's vestry the resignation of Mr. B. Scott, as people's warden, was regretfully accepted. At the same time a hearty vote of thanks, both to Mr. and Mrs. Scott, was recorded in the minutes for their untiring zeal in the work of the parish. The good wishes of the whole congregation will follow them to their new home in Toronto. Mr. R. Clegg was chosen to fill the wardenship, and we feel sure that the vestry has made a wise choice, for he is deeply interested in St. Paul's, as was shown by his energetic canvass on behalf of the debt on the Mills Memorial Hall, which has been nearly wiped out. The Woman's Auxiliary and the Woman's Guild met at the spacious home of Mrs. Dudley Holmes, to say farewell to Mrs. McGuire, president of the Auxiliary, and treasurer of the Guild. The ladies presented Mrs. McGuire with an address, which was read by the rector, and a beautiful cut-glass bowl. The presentation was made by Mrs. Rhoderns, vice-president of the Auxiliary, on behalf of the two societies, as a small token of their great esteem and love. A very pleasant evening was spent, which drew to a close by the singing of Auld Lang Syne, and the pronouncement of the Benediction. Mrs. McGuire has for many years been a faithful worker in the parish, and she will be greatly missed, as will also her son, Mr. E. J. McGuire, who has been treasurer of the A.Y.P.A. That every blessing may attend them is the prayer of all who know them. St. Paul's Church has lost a number of its best workers lately, and it is hoped others will step forward and fill up the ranks so that an unbroken front may still be preserved.

KEEWATIN.

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

Rainy River.—Owing to the absence of the rector, the Rev. J. Lofthouse, in England, the vestry meeting was not held until July. The financial report presented was most encouraging, indeed. At the meeting plans were freely discussed relating to future progress, the chief items being the proposed rectory and Sunday School building. A committee was appointed to see into the cost of a school building, and report fully upon the subject at a later meeting. A resolution was unanimously passed to construct a fence around the church property by special subscription, seven members present, in splendid spirit, subscribing \$5 each, others subscribing labour. During the past year electric light has been installed in the church, also storm windows, the furnace re-installed, the vestry furnished and some old accounts met.

RUPERT'S LAND.

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

Winnipeg.—The diocese was represented at the Bicentenary festival in Halifax by His Grace the Archbishop, Ven. Archdeacon and Mrs. Fortin, and the Rev. Canon Phair, Professor in St. John's College.

Canon Talbot has resigned his position as Professor in St. John's College, and has accepted a living in Hastings, England.

Canon Gill has resigned the rectory of Minnedosa, and has been attached to the College staff as Lecturer in Moderns. The Rev. G. A. Wells has been appointed to succeed him in Minnedosa.

The Rev. LaTouche Thompson has accepted an immigrant chaplaincy at the port of Halifax for the winter.

The Rev. LaTouche Thompson has accepted an Department, was in Winnipeg recently, obtaining information regarding the Church immigrants that arrive here.

Ven. Archdeacon Macdonald, the veteran missionary of the Yukon, has been seriously ill for some weeks in the Winnipeg General Hospital. He is now convalescing; and gaining strength rapidly.

It has been decided that the new Christ Church, Winnipeg, will be built on lines which will give more facilities for institutional work.

The Anglican Cadets Corps (Diocesan), is growing. There are now five companies in the city of Winnipeg, and two companies at country points. The "Cadets" Corps is endeavouring to blend all the best features of the "Church Lads' Brigade," and the "Boys' Scouts" movement.

Minnedosa.—St. Mark's.—Rev Canon Gill, for 21 years rector of this Church, on his leaving for St. John's College, Winnipeg, was presented with an address by the congregation expressing the sincere regard in which Canon Gill and his family had always been held, and regretting his departure from amongst them. At the conclusion of the address, a purse of money and a hand satchel were presented to the Canon and Mrs. Gill, respectively. The Canon made a feeling reply.

Winnipeg Beach.—The services in St. Bartholomew's Church have been regularly maintained, both forenoon and evening, on the Sundays of the summer season. The clergy officiating have been Rev. E. C. Storr, rector of Birtle, the Very Rev. Dean Coombes, of Winnipeg, Rural Dean Davis, of Carman, and Rev. Canon Jeffery, of Winnipeg. The experiment of building a rectory and offering it rent free to clergy of the Diocese, desiring to spend a period at the Beach during the summer, they to hold the services in the Church on Sundays, while in residence, has proved very successful, and reflects credit upon the originators of the plan. Quite a number of the clergy have enjoyed the change and recreation thus afforded them, and the parish has prospered under their ministrations. The officers of the parish have steadily tried to keep in view not only the spiritual welfare of the people of the parish, but also the benefit of the clergy, especially the country clergy of the prairies. That more of these have not availed themselves of the privilege thus offered them, has been due in many cases to the difficulty of procuring a supply to look after their services at home during their absence. That every clergyman should have a vacation yearly goes without saying, and it is hoped that ere long some system of supply may be devised which will enable more of our hard-worked country missionaries to avail themselves of the advantages offered them at the Beach. At the annual meeting of parishioners of the parish, held on the 27th inst., the Rector, Canon Jeffery presiding, Messrs. J. G. Dagg and W. G. Styles were re-elected wardens, and Messrs. J. G. Dagg and E. A. Struthers, delegates to Synod. Those elected Vestrymen were Messrs. J. Jerrard, J. E. Thomas, W. A. Morkill, and W. J. Boyd. Mr. Styles, rector's warden, presented a report showing money in hand sufficient to pay all accounts due, including \$100 of principal, thus reducing the mortgage from \$900 to \$800. This small mortgage represents the entire indebtedness of the parish which now possesses a property worth at least \$2,500. A new organ is shortly to be procured and church enlargement will soon become necessary. The meeting passed a hearty vote of thanks to the ladies for their splendid efforts during the summer, especially in holding a most successful lawn party, at which there was netted the sum of \$142.20.

NEW WESTMINSTER.

A. U. de Pencier, M.A., Bishop.

Vancouver.—The Ven. Archdeacon Pentreath, accompanied by Mrs. Pentreath, left on Tuesday morning, August 24th, for Eastern Canada on a two-months' leave of absence. The Archdeacon will attend the Church Congress held in Halifax, and will visit his mother in New York City, returning early in October. Just as he was stepping on the train the Archdeacon was handed a purse well-filled with gold, along with the following address:—"To the Venerable Archdeacon Pentreath, D.D., Archdeacon of Columbia. Dear Mr. Archdeacon,—Your friends in the Diocese of New Westminster cannot allow the occasion of your approaching well-deserved holiday to pass, without marking their sense of the esteem and affection in which you are held by your brethren of the clergy and your friends of the laity, and asking you to accept this, the accompanying purse. We thankfully acknowledge the great value of the many and arduous services you have rendered the Church in this diocese during the past thirteen years. And whilst we trust that your holiday may refresh and strengthen you, we also pray that you may be spared for many years of happy and earnest work amongst us. We earnestly pray that God may bless you and continue to make your ministry a blessing to others. Signed: A. U.,

for immigrants—to meet them more cordially—and to make them feel at home in the new country. Mr. Elwell left Cranbrook on Monday morning for the East, on his way back to England. His stay was all too short.

CALEDONIA.

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

Atlin.—A sale of work was held on August 20th, in connection with St. Martin's Church. The object was to raise funds for the renovation of the church which needed painting, re-roofing, etc. A ladies' working party has been held each week since the middle of April, with the result that a nice stall of plain and fancy work was furnished. In addition, stalls of fresh vegetables, candies, and light refreshments were provided, and helped to make the effort a success. The sale was opened at 6.30 p.m. by the Rev. E. P. Laycock, and everything was sold by 10 p.m. The total amount raised for the renovation fund is now over \$300.

Correspondence

TRINITY AND WYCLIFFE.

Sir,—I read with interest your editorial and "Spectator's" comments on the failure of the late negotiations for the union of Trinity and Wycliffe Colleges, in your issue of August 25th. With your own position, that it will probably be far better to proceed slowly and hope for a union when the time is fully ripe, many will doubtless be in accord. You expressed my own views, as a graduate of Wycliffe, to a nicety. There is another side of the calamitous exhibition of dissension in our ranks, as "Spectator" considers it. Our "separated brethren" appear to need one great object lesson—which they are certainly getting—and that is, the very significant position of Anglicans, peculiarly that difference of belief, even on important points, should not result in cutting one's self off from communion with other brethren. We are showing them an indispensable condition of a permanent unity—toleration of diversity. It is quite true that some of us may appear decidedly intolerant, yet we are mutually loyal and all claim a legitimate place in the Body. One of the most promising things, again, connected with the incident, is the almost entire absence of letters to the press of an embittered or sarcastic nature. It might have been expected that a flood of "pros" and "cons" would have overwhelmed your columns and even those of the secular press. Has there been a time in the memory of your readers when a proposal such as this and its rejection would have been so quietly received? It is not from lack of interest, but, I firmly believe, from the influence of the spirit of unity which is in the air. It means that we all hope for real oneness and give ourselves unto prayer, rather than useless and endless controversy. We trust that we and those who differ from us, feel as brethren, really "beloved," and that the great prayer for oneness offered by our mutual Lord and Master, may be answered through His Spirit, given unto us, in the fullness of time.

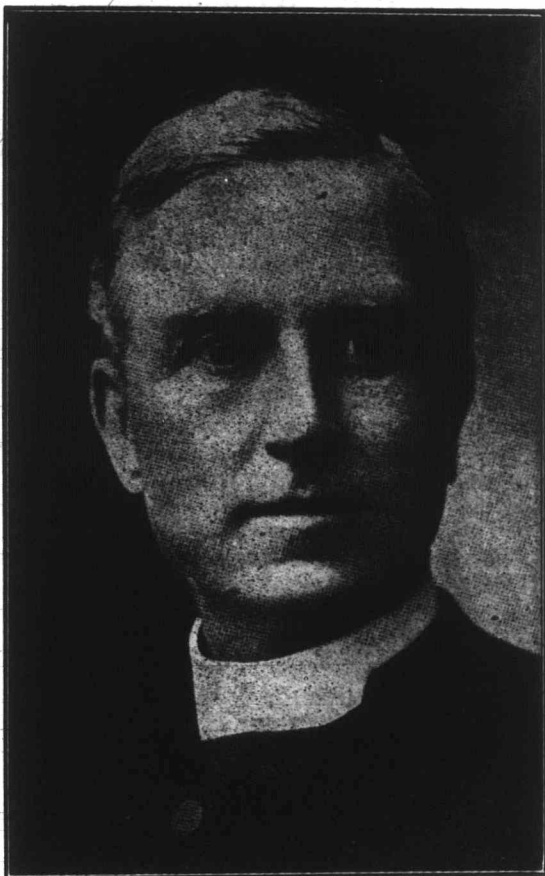
Lunenburg, N.S. R. A. Robinson.
Sept. 1st, 1910.

HYMN BOOKS WANTED.

Sir,—I have received an application for Hymn Books for two weak missions. Could any congregation offer me 50 or more copies of any one standard Hymn Book, ("Hymnal Companion," "Ancient and Modern," or "Church Hymns")—or better still, could any one donate 50 or more copies of the new Canadian Hymn Book to each of these missions? There are perhaps many parishes which would gladly use their old hymn books in this way.

Rev. T. G. A. Wright, 249 Talfourd St., Sarnia, Ont.
September 1st, 1910.

"Before you teach little girls music or dancing do not be satisfied with saying this once—say it every day of every year in some way or manner, and illustrate it until the child shall know and feel the truth of it. For only in this way—and not by resolutions—can the world be bettered."



The Rev. Geo. H. Hanson, D.D., of Duncairn Presbyterian Church, Belfast, Ireland, Delegate of the Evangelical Alliance to Canada.

New Westminster; Rev. Havelock Beacham, Walter Taylor."

KOOTENAY.

Cranbrook.—The Rev. H. E. Elwell, of Liverpool, England, arrived in Cranbrook Saturday, 27th August. During his visit he has been the guest of Mr. Edward Elwell, his cousin. Mr. Elwell took part in the services at Christ Church on Sunday evening, giving an address descriptive of the work of that grand old English Church Society, the S.P.C.K. His remarks were designed especially to give information respecting the work of the Society in connection with emigrants. He made a fervent appeal for the members of the Church in the Colonies to show a deeper regard

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Family Reading.

COURAGE.

It is not they that never knew
Weakness or fear who are the brave;
Those are the proud, the knightly few,
Whose joy is still to serve and save.

But they who, in the weary night,
Amid the darkness and the stress,
Have struggled with disease and blight,
With pitiful word-weariness:

They who have yearned to stand among
The free and mighty of the earth,
Whose sad, aspiring souls are wrung
With starless hope and hollow mirth—

Who die with every day, yet live
Through merciless, unbrightened years,
Whose sweetest right is to forgive
And smile divinely through their tears:

They are the noble, they the strong,
They are the tried, the trusted ones,
And though their way is hard and long—
Straight to the pitying God it runs.

—Harper's Weekly

THE CUP OF SUFFERING.

"Don't mince matters with me, doctor. I prefer the naked truth, and I'm quite prepared for the worst."

Nevertheless the great surgeon hesitated. He was well accustomed to dealing blows. Every day he had to plunge the knife of utter hopelessness deep into some quivering heart and brain, to see his own terrible verdicts bring a sickly pallor to the cheeks, a despairing look to the eyes of waiting men and women. But the task was utterly abhorrent to him, for a heart tender as a woman's beat beneath a somewhat brusque exterior. And this was such a particularly sad case. The victim was so young, so brave, so handsome, and with no outward trace as yet of the insidious disease that was to kill him inch by inch. He knew him, too, to be blessed by fortune above his fellows, a man of many gifts and great wealth, the husband of a well-known Society beauty, with a gay, appreciative world at his feet.

An impatient movement on the part of the young man broke the heavy silence.

"Well, doctor, am I right in concluding that you consider mine a hopeless case? I had begun to suspect it myself. Tell me straight, how long do you give me?"

The surgeon's keen gray eyes had grown very soft and pitiful.

"You say you want the naked truth?"

"I do; just the simple truth."

Then I can but tell you that in my opinion you have at the very outside a year to live; possibly—probably a good deal less."

"And is an operation out of the question?"

"Quite. You should have come to me three months ago; I could have cured you then, but now there are complications; the heart is involved"—he paused, then added gently, "therein lies your consolation—you may live a year, but there is always a chance that long before that the heart may give out and death relieve you, perhaps suddenly and painlessly."

The surgeon spoke from the depths of bitter professional experience and meant the consolation he gave.

The young man, in his ignorance, laughed sarcastically.

"Rather a grim piece of consolation, doctor. And if death does not thus considerably come to the rescue, what may I expect? I mean when shall I begin to jack up seriously?"

"Probably in about two months' time."

"And what then?"

The surgeon laid a kindly hand on the young man's shoulder. "Wait till then—don't borrow to-morrow's troubles."

"Ah yes. Well, doctor, I must not detain you longer, since you can do nothing for me. I thank you for the trouble you have taken in diagnosing my case."

"Would to God I could have diagnosed it otherwise, Mr. Alingham! This has been a hard bit of work for me."

The doctor wrung his patient's hand and turned away abruptly surreptitiously brushing away the tears that had gattered in his kindly grey eyes.

* * * * *

"George, you are really too provoking! Have you forgotten you are due to dine with the Orpingtons at eight, and it is now half past seven, and you are not even dressed?"

Young Mrs. Alingham spoke in sharp querulous tones. She was herself resplendent in full evening dress, and stood tapping a little jewelled fan impatiently upon the palm of her white-gloved hand.

Her husband sighed wearily. He was looking white and shaken and had thrown himself dejectedly into an easy chair.

"Can't you go without me, Mimi? I am feeling rather fagged out. I have had a trying day."

"Certainly not; one cannot break a dinner engagement without upsetting people's plans horribly and you know how particular the Orpingtons are."

She made a petulant movement, waving him to the door and he rose and left the room, squaring his broad shoulders resolutely to face his distasteful task.

With the doctor's verdict ringing in his ears, the bright lights, the gay chatter, the weary courses, all jarred painfully upon his nerves.

What a horrible face it all seemed!

"Eat, drink, for to-morrow we die!"

The words beat themselves into a refrain which mingled with the light talk of the dinner table, rang out discordantly from the after-dinner music, and mocked his own strained efforts at gaiety; and he gave a sigh of relief when carriages were announced and guests dispersed.

"Well, I must say you hardly distinguished yourself to-night," pouted Mrs. Alingham, as they bowed home in their comfortable brougham. "You looked like a death's head. What is the matter with you? I almost wished I had left you behind after all."

"To tell you the truth, I am feeling a bit 'run down.' I think I shall have to cut this sort of thing for a week or two, and go off to old Nanny's for a breath of sea air."

"What, leave town at the height of the season? How like you, George, to be so selfish and inconsiderate! Why, you know quite well we are engaged every night for the next three weeks."

"Nevertheless, I fear I must desert you, little woman, though I shall return to my post as soon as I am feeling a bit fitter, I promise you."

He took her little jewelled hand in his as he spoke, and pressed it tenderly. She was so young, so irresponsible to be left to fight the battle of life alone, and yet in one short year he would be leaving her, not for a week or two only, but for always. He raised it to his lips, but she drew it away with an impatient little shake of her white shoulders.

"You are growing as fanciful as any old woman, George," she said in a voice full of resentment; "you're as well as I am, and it's simply horrid of you to spoil all my fun for nothing."

He did not answer, and when she turned to look at him, switching on the little electric light that hung above their heads, even her butterfly mind was impressed by the sadness and pallor of his face. An unbidden feeling of compunction crept over her, and tapping his knee playfully with her fan, she added more gently: "But, if you must go, promise again that you won't be away long."

And he, encouraged by the change in her manner, took her hand captive again, and said with a smile that had a touch of grimness about it, "Yes, Mimi, I promise."

* * * * *

George Alingham stood in the front bedroom of a tiny red-bricked cottage, close to the sea.

As he paced up and down the little room he groaned aloud. How to face the future? That was the question. The exacting society of his spoiled young wife, the endless round of amusement, the false glitter and glare of a life, which to her selfish, shallow-hearted nature was all in all, but to himself was becoming a treadmill of unutterable weariness.

How to brace himself up for the effort to go through it with unflinching courage, and brave, set face, until—until—he could "pretend" no longer.

How to face it? Ah, God, how to face it! Yes, to be sure there was that little phial with which he had prepared himself, all ready to fly to when the effort became unbearable.

He crossed the room to where his dressing case lay open on one of "Nanny's" shining mahogany chairs, and drew from its recesses a small bottle.

There was an extraordinary fascination for him in the white fluid that was some day to bring him rest and peace.

He held the bottle up to the light.

"Two months—and then—ten months, and only you, little bottle, to carry me through."

The strong man shuddered. The prospect appalled him. He had turned coward.

If two months hence, why not now?

With trembling fingers he reached a cup that "Nanny's" thoughtful care left each night with coffee and sandwiches beside his bed."

A little gurgling sound, and then the cup was raised to white lips in a face drawn and haggard as that of an old man.

But lifting his eyes one moment heavenwards, as though to crave forgiveness for an act which he knew in his heart of hearts was that of an abject coward, his gaze became suddenly riveted upon a glittering object above his head.

A cheap print of "Christ in Gethsemane" hung upon the wall immediately before him, and above it, encased in a grotesque frame composed of small pieces of coloured glass which scintillated with little rays of light caught from the candles beneath, was a somewhat gaudily-painted text, the handwork of old "Nanny" herself in her girlhood days.

But it was the strange coincidence of the Spirit-chosen words that arrested his attention and checked his movements, filling him with an almost superstitious awe.

"Father, if it be possible, let this cup pass from Me, nevertheless not as I will but as Thou wilt."

His eyes dropped to the picture beneath, of the kneeling Saviour in His agony.

Here, too, was a Man like himself in great mental distress, looking forward with mortal dread to a painful death—a brave Man, facing the future like a hero.

Solemn, long, forgotten thoughts surged through his mind as he gazed upon the beautiful profile of the Man of Sorrows, and presently he laid the poisoned cup gently upon the mantelshelf, and turning, flung himself upon his knees beside his bed.

"Oh, God Man! Thou too hast suffered, and canst feel for mortal men. Oh, my God, I too pray, 'It be possible, let this cup pass from me,' but if I must suffer, Thy will be done."

Hour after hour passed, and still the man wrestled in prayer; then, as the light of early dawn crept into the little room, he rose, and taking the cup opened wide the latticed window, and flung it far out upon the beach. He heard it rolling over the shingle, and saw a little wave gather it into its embrace.

Then he turned and threw himself, utterly exhausted, upon his bed.

* * * * *

Mrs. Alingham reclined, a graceful heap of lace and chiffon, upon a rose-tinted sofa in her pretty dressing-room.

At the head of the couch hovered a French maid, striving in vain to check her own tears, while with a delicate gossamer handkerchief, dabbing her mistress's swollen eyelids with liquid powder from a tiny silver basin, ejaculating at intervals, "Ah, la pauvre madame! mais la très pauvre madame!"

At a dainty writing table sat a grave-eyed secretary, a shocked expression on her pale face, waiting, pen in hand, for her employer's instructions, and finding it difficult to piece together anything like coherent messages from her inconsequent ramblings, punctuated here and there with little hysterical sobs like exclamation marks.

"Yes, Miss Graham, please, a telegram to my brother-in-law in Wales—you'll find his address somewhere among my letters—and another to my sister—break it gently. Oh, Miss Graham, it's really too awful to think of! Fancy your poor George found dead in bed. What is it that horrible doctor says? Something about sudden heart failure? What a horrible idea! Why didn't George tell me? Now I think of it, he did say something once about a pain in his chest, but I always thought him so fanciful about his health."

* * * * *

And what of George Alingham?

Lying in old "Nanny's" best bedroom in the little tide-swept cottage, with his hands folded across his breast, and a smile as of great peace after storm upon his handsome face—for him the cry of mortal agony had been speedily answered, the "cup" had passed from him, and he was at rest.—R. A. Wakefield, in "Church Family Newspaper."

TEMPTATION.

Some real or fancied affront has aroused a feeling of resentment. There is a temptation to make an ill-natured retort. The sentence that will cut or sting is flapping its wings (like some ugly bird) at the back of the throat. The words are held back by almost muscular effort, so as not to escape the teeth's enclosure. The result is that the mind is presently taken up with other matters, the irritation subsides, the impulse to

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say the unkind word ceases, the temptation is past. Or, if the will consents, the words fly out (never to be forgotten, perhaps, through a whole lifetime); and yet here, also, the sense of repression is over, the temptation is past, because the accomplished sin has taken its place. Another temptation may follow, but that temptation to that particular act of sin is gone forever. **Temptation is not our own choice. Sin is our own choice.** Temptation is an opportunity—an opportunity for victory. Sin is a disaster—the disaster of wilful failure. Temptation develops strength through courageous struggle. Sin enfeebles through cowardly submission. Temptation is a privilege. Sin is a penalty. Temptation is to be met with joy "(My brethren, count it all joy when ye fall into divers temptations)." Temptation enables us to glorify God. Sin dishonours Him.—Rev. J. O. S. Huntington.

APOSTOLIC SUCCESSION.

Christ is gone up, yet ere He passed
From earth to Heaven to reign,
He formed one Holy Church to last
Till He should come again.

His twelve Apostles first He made
His ministers of Grace,
And they their hands on others laid,
To fill in turn their place.

So age by age, and year by year,
His grace was handed on
And still the Holy Church is here,
Although her Lord is gone.

Let those find pardon, Lord, from Thee
Whose love to her is cold;
Bring wanderers in, and let them be,
One Shepherd and one fold. Amen.
Dr. Neals.

GIVING ONE'S SELF.

We honour the soldier because he gives himself. It is not the money he contributes to the treasury of his country; nor the genius with which he serves his generation; but he gives himself. Jesus gave Himself. There is one man whose name is often mentioned now among Christian workers, although he is not a Bishop, nor a millionaire, nor does he hold any office in church or state. But whenever his name is mentioned it is with the highest respect. He is a cultured, intelligent physician, who has gone away to La-

brador, to bury himself among the ice and snows of that inhospitable coast, for the sake of the Eskimos and fishermen of that barren region. Why should an educated, cultivated, capable man throw away his life for such an ignorant people? What can he hope to gain? He is not after gain, but seeking a profitable investment of his life. He gave himself.

So also David Livingstone went to Africa and buried himself in that dark wilderness, and for many months he was lost to civilization. He was living, toiling, praying, serving there among ignorant and benighted barbarians. Why should such a man throw away his life upon a people so far beneath him, a people who could not understand the meaning of his mission nor appreciate the value of his sacrifice? What could he hope to gain there? He was not seeking gain, but an opportunity to invest his life. It was a profitable investment, far more profitable than that made by the self-centered man who seeks the best chance to make millions or to become famous. He gave himself.

Do we understand what we say when we sing, "Here, Lord, I give myself away?"

SYSTEMATIC GIVING.

The wife of a minister canvassed a part of the parish to obtain pledges from the people to give a specified amount for the evangelization of the world. She entered a shoemaker's shop, and enquired of the old man on the bench if he would be willing to pledge \$18.25 a year in weekly instalments for the spread of the Gospel. He replied:

"Eighteen dollars and twenty-five cents! No, indeed, I seldom have such an amount of money. I would not promise one-half so much."

"Would you be willing to give five cents a day, for the cause of Christ?"

"Yes, and my wife will give as much more."
"I do not wish to play any tricks nor spring any trap on you. If you will multiply five cents for 365 days it will make just \$18.25."

"Don't say anything more to me about the \$18.25. I am good for five a day. Let me take your memorandum."

He pledged himself and took the book to his wife, for she took in washing, and ironing, and so had an income. She cheerfully gave her name, too, for five cents a day. Their daughter was a seamstress and she wrote her name for four cents a day. Weeks came and months passed, and the shoemaker said:

"I enjoy this, and do not feel it. It goes like current expenses; and then it amounts to so much more than I ever gave before, it gives me a manly feeling. I feel that I am doing my duty."

ST. PAUL AND THE VIPER.

The kind natives of Malta gave the shipwrecked crew, including St. Paul and 275 more on board, a royal welcome, when they arrived cold, wet and worn-out with fatigue. As soon as they landed, St. Paul went to work to help to build a fire. Out of that fire came a viper and fastened on his hand. It was a deadly reptile, and they expected to see him fall dead. That viper represents the devil. We often find the devil in the kindest actions and in the most unexpected places. The devil goeth aloud like a roaring lion, ever greedy for its prey, or like a venomous reptile, ever ready to spring on the unsuspecting Christian and lay him low. The devil came to Christ after the Holy Spirit came upon Him in the Jordan. Look out for the devil in Christian congregations, in choirs, in charity enterprises, and in every progressive movement. The very best of men are often his victims. The viper jumping out of the fire lit by kind hands is a good illustration of life. There is only one thing to do with the devil in all cases. "Whom resist steadfast in the faith." Resist him and he will flee.

CHRIST'S SURETYSHIP.

The suretyship of Christ is expressly stated in Hebrews 7, 22, but it is a doctrine that has, like Christ's intercession, been obscured or neglected in the public teaching of the Church. Perhaps we will best understand this suretyship if we begin with St. Peter's statement (1 Peter 1, 20) that Christ was "fore-ordained before the foundation of the world, but manifest in these last times for you." This language points to an eternal cov-

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enant between God the Father and God the Son for the redemption of fallen man. When the fullness of time was come God sent forth His Son to carry out that eternal covenant, and the Son proclaimed Himself ready and willing to do so. "Lo, I come—in the volume of the Book it is written of me—I delight to do Thy will, O my God," (Ps. 40; 7,8). The 53rd chapter of Isaiah lays very special stress on the suretyship of Christ. The 7th verse of that chapter has been called the master-key of the doctrine of suretyship. The prophet foretold that God's suffering servant would be despised and rejected because the true character of His sufferings was not understood. Many would deem Him "smitten of God," that is, punished for His own sins, but the prophet says He "was wounded for our transgressions," not His own. Then he adds in the 7th verse, "He was oppressed," or, as Margoliouth explains it, "He was rigorously demanded to pay the debt." God the Father "demanded" (Margoliouth) or "exactd" (Bishop Lowth) the fulfilment of the Divine Son's covenant, and Jesus went willingly to the Cross saying to His Divine Father, "Not My will but Thine be done." This is what is meant by Christ's suretyship—His obedience by which He met all the requirements of God's law, and fulfilled God's eternal purpose to save man by His sacrifice upon the Cross. The believer delights to study Christ's redeeming love in every aspect, but here is one aspect that seems somehow to have dropped out of sight.

WHAT ST. PAUL'S LIFE TEACHES.

Before this present year's S. S. course on St. Paul's life ends let us fix attention on one or two practical lessons which the Church should learn from a careful study of St. Paul's life. (1) Do not attach undue importance to big churches and big crowds. During St. Paul's first two years in Rome he lived in a hired house and was chained to a Roman guard. God's Word seems to teach clearly that he could do and did do more as a prisoner than if he had been free, (Phil. 1, 12). Both preacher and people must learn that the dark days are often the growing days, that the stern discipline and close walk with God of some obscure struggling saint may mean more for God's Kingdom than star preachers, upholstered pews and big crowds.

(2) Do not attach undue importance to large missionary offerings or favorable Easter reports. The story of the widow's mite ought to warn us against boasting of large offerings. And St. Paul's life is particularly instructive on this point. It was at Lystra where he was mobbed and dragged out of the city as dead that he found Timothy who was afterwards to take up his leadership in the great ecclesiastical centre of Ephesus. St. Paul got few, if any, offerings in Lystra—little but abuse and violence. Measured by the standard of an ordinary vestry report, his life in Lystra was a dismal failure; but in the eyes of God this man's life was never more fruitful than when he suffered most. In Lystra where he was stoned and nearly killed he won Timothy. In Philippi, where he was scourged and thrown into a damp dungeon, he won the Philippian jailor. With such cases in view at this time, bishops ought to be chary of promoting clergy on the strength of rosy Easter reports, and congregations ought not to attach so much importance to gathering crowds.

"Who blesses others in his daily needs
Will find the healing that his spirit needs."

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In China there are still a thousand counties without a missionary. Eleven Moslem adults have lately been baptized in the English Church Mission at Cairo, Egypt.

There are 400,000,000 of people in China, one million of whom pass from this world to the next every month.

The King of England reigns over more Mohammedan subjects than the Sultan of Turkey and the Shah of Persia combined.

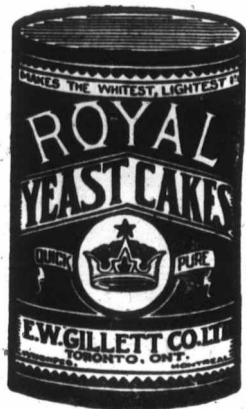
The Rev. W. A. Gustin, who has been for some time Rector of Quincy, Ill., has been appointed rector of the Church of the Good Shepherd, Chicago.

One thousand heathen in Africa, pass away every twenty-four hours! And if they go thus from us without the chance of laying hold on eternal life, what shall we say?

The communicant members of the Protestant missions in non-Christian

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lands now number about 2,000,000, of whom 127,000 were added last year. The number of Christian adherents totals more than 5,000,000.

Only a few years ago it took months to reach China; now in London you may see signs in the railroad stations, "Fourteen days to China and Japan," says Lord William Cecil.

The Moravians do more for foreign missions than the members of any other Christian body in proportion to their number. They have now 272 stations and out-stations with 744 preaching places, and 102,380 communicants.

"Judaism to-day," says a Jewish paper, "is to the great majority of English-speaking Jews nothing more than a tribal bond for social purposes. Jews are born Jews, and remain Jews simply for fear of being ostracized by their relatives and friends."

Bishops Doane, Greer, Vincent, Anderson and Courtney, and a number of clergymen and laymen, have incorporated in New York the "Christian Unity Foundation," and will promote the work quietly, following the lines of least resistance.

The coadjutor Bishop of Qu' Appelle has returned to Canada. During his stay in England he has been busy preaching and speaking for the Qu'Appelle Association, the Shropshire Mission to North-West Canada, and the Archbishops' Western Canada Fund.

Temperance is spreading greatly in Scotland. There are now 210 parishes without liquor licenses or drinking places of any kind. All the churches are arrayed against the drink system, and on the last Sunday in each year concerted action is taken against it from the pulpit.

Bishop Spalding, of Utah, in an address to the convocation of his diocese, said the surest test of the reality and sincerity of our belief was what we did for foreign missions. All sorts of law motives might make us interested at home. Here was the test of sincerity and love.

The Bishop of Birmingham has used these forceful words: "A Christian, who is not really in heart and will a missionary, is not a Christian at all. Missionary effort is not a specialty of a few Christians, it is an essential, never-to-be-forgotten part of all true Christians living and thinking and praying."

Bishop Root's statistics for the past year presented to the recent Hankow, China, Conference were as follows: Catechumens, 1,339; baptisms, 685; confirmation, 250; day schools, 50, with 1,394 pupils; boarding-schools, 16, with 804 pupils; total contributions from the Chinese, \$4,852.40, this exclusive of school and hospital fees.

Recommendations for prohibitory laws against the slaughter of birds for millinery purposes have been made to our government by thirteen of the governments of Europe, including Great Britain, France, Germany, Italy, Sweden, etc. The import of birds butchered for commercial purposes being stopped is also recommended.

Bishop Anderson, of Chicago, has said: "Our divisions are unchristian-like and unstatesmanlike. They are unChristian, for Christlike Christians can not be kept apart. When we all become Christlike Christians we shall find the way to unity. Our divisions are unstatesmanlike, for 'in unity there is strength.' A reunited Church possessed with faith and zeal would be irresistible."

Another and more stringent proclamation to the people of the Province of Kansu has been issued by the Chinese Government. A part of it is: "All local authorities have been ordered everywhere to inspect the fields and see that no poppy is grown. You

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shall not grow poppy again! Should any man disobey and grow even one poppy plant he will be punished without mercy, and the plant he has sown will be uprooted. All other provinces are under similar orders. Tremble and obey!"

Among other important facts stated by Dr. Lloyd are the following: "Bishop Rowe has fifteen stations of white people, and fourteen for natives—Indians and Esquimaux. He has established hospitals, whose ministrations are at the service of everybody,

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At the annual meeting of the National Church League, held at the Church House, Westminster, Sir Edward Clarke, K.C., moved: "That this meeting affirms the right of all Englishmen to have the public services of the Church conducted according to the law and doctrine of the Church of England, and declares that the allowance of practices therein which are avowedly illegal and tend to the teaching of Romish doctrines constitute a grave danger both to Church of England, and declares a resolution which would be proposed at meeting after meeting throughout the country, in order to get the affirmation of the people of England that they were determined to have their rights preserved. It was a monstrous thing that to-day, with the knowledge, the tolerance, and with the permission of the Bishops of the Church of England, there should be numbers of parish churches into which a Protestant Churchman could not go without feeling himself outraged by the appearance in the service of elements altogether alien to the doctrine of the Church of England. Unless the laity of the Church of England saved the Church from the bishops, we should drift on until there would be forces so strong for the dis-establishment and disendowment of the Church of England that they would be unable to prevent the handing over of the property of the Church to those between whom and Rome there was scarcely a technical difference to-day. They were the outposts of the Church of Rome. Perhaps things had gone too far already. The Dean of Canterbury seconded, and the resolution was carried unanimously.

The new Chapel of the Epiphany, Truro, which has been dedicated by the Bishop of Truro, has been a long and costly work. It is 80 ft. in length and 28 ft. in width, with respond piers at intervals of 12 ft., which take the stone-groined roof. The east end is apsidal, and at the intersection of the moulded ribs there is a large carved boss nearly 3 ft. in diameter, the subject being the "Adoration of the Magi." Each bay is lighted by long lancet windows, but the west part of the building is lighted by a rose window. The chapel is divided into sanctuary, nave, and ante-chapel at the western end, separated from the nave by an open traceried oak screen. The north and south sides are occupied with the oak stalls for the Sisters, thirty-two on either side, which are returned against the eastern side of the screen on each side of the doorway. The sanctuary is

paved in marble, the rest of the chapel with plain red tiles. The altar is of alabaster, ornamented with a centre medallion in bold relief of the Virgin and Child, the side-panels having kneeling angels in the attitude of prayer. The top and sides of the altar are enriched with a border of vine-foliage and birds carved in deep relief, designed by Mr. E. H. Sedding, the architect for the building. The altar is in memory of Bishop Wilkinson. On the north side of the chapel there is a minor chapel, containing a wooden crucifix, 12 ft. in height, the figure being life-size, made at Oberammergau. On the opposite side are the vestries. Owing to the rapid slope of the site, large classrooms have been constructed beneath the eastern part of the building for educational purposes. The chapel communicates with the main building of the Community from the entrance-hall, where a new waiting-room and vestibule have been arranged. A small gallery at the west of the chapel is for invalids, and is constructed on a level with the upper rooms of the main building of the Sisterhood. The panels of the gallery-front have been carved by craftsmen of the Community. The cost of the new work has been about £7,000.

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Children's Department

EYES OPEN.

Rachie went off to school, wondering if Aunt Amy could be right. "I

will keep my eyes open," she said to herself. She stopped a moment to watch old Mrs. Bert, who sat inside her door, binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes. "Why, if that isn't work for me!" ex-

HECLA FURNACE

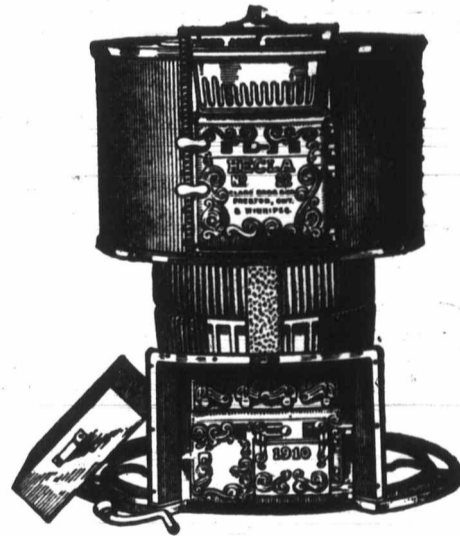
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Send us a rough diagram of your house—and we will plan the heating arrangements, giving you the cost of installing the right "Hecla" Furnace to heat your home right. We make no charge for this service. 102

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claimed Rachie. I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert; let me do that for you." "Thank you, my little lassie. My poor old eyes are worn out, you see I can get along with coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work and then what will become of a poor old woman?" "Mama would say the Lord would take care of you," said Rachie, very softly, for she felt that she was too little to be saying such things. "And you can say it too, dearie. Go on to school now. You've given me your bit of help and comfort, too." But Rachie got hold of the needle book and was bending over it with busy fingers. "See!" she said presently. "I've threaded six needles for you to go on with and when I come back I'll thread some more." "May the sunshine be bright to your eyes, little one!" said the old woman as Rachie skipped away. "Come and play, Rachie," cried many voices as she drew near the playground. "Which side will you be on?" But there was a little girl with a very downcast face sitting on the porch. "What is the matter Jennie," asked Rachie, going to her. "I can't make these add up," said Jennie, in a discouraged tone, pointing to a few smears on her slate. "Let me see; I did that sum at home last night. Oh! you forgot to carry ten—see!" "So I did." The example was finished and Jennie was soon at play with the others. "Will you look here, Miss Rachie?" Bridget was sitting on the porch, looking dolefully at a bit of paper which lay on the kitchen table she had carried there. "It's a letter I'm after writing to me mother, an it's fearin' I am she'll niver be able to rade it, because I can't rade it meself. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it." Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give it up. "I'll write one for you Bridget," she said, and she did it. Then she went upstairs singing—

"Our Master has taken his journey
To a country that's far away."
Miss Amy heard the cheery notes floating up the stairs telling of the approach of the worker. "I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."

DAVID'S COCOANUT.

David was playing ball with Ralph and Charlie when his mother asked him to stop long enough to run an errand.

"I want you to take fifty cents down to Mrs. Eddy, the butter-woman, and ask her to send in her account soon."

"May I take along that five cents I earned this morning pulling plantain weeds, and spend it just as I like?" David asked.

"Yes, if you promise not to stop at the store more than ten minutes."

So a very happy boy started whistling down the street. He wondered

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Square Pianos

- 1.—Mason & Risch—Round corners, carved legs and lyre, full overstrung scale, rosewood case, seven and one-third octaves, manufacturers' price \$500, sale price..... \$ 95 00
- 2.—Heintzman & Co.—Round corners, carved legs and lyre, rosewood case, seven and one-third octaves, full overstrung scale, manufacturers' price \$550, sale price..... 105 00
- 3.—Heintzman & Co.—Round corners, carved legs and lyre, full over-strung scale, rosewood case, seven and one-third octaves, in good condition, manufacturers' price \$550, sale price..... 115 00
- 4.—R. S. Williams—Double round corners, with plyth mouldings, carved legs and lyre, full over-strung scale, rosewood case, seven and one-third octaves, in splendid condition, manufacturers' price \$500, sale price..... 117 00
- 5.—Weber, Kingston—Round corners, carved legs and lyre, rosewood case, seven and one-third octaves, full overstrung scale, good condition and tone, manufacturers' price \$500, sale price..... 123 00
- 6.—Steinway—Double round corners, carved legs and lyre, full over-strung scale, rosewood case, seven and one-third octaves, in splendid condition, manufacturers' price \$600, sale price..... 145 00

Upright Pianos

- 7.—Billings, N.Y.—Small upright piano, in ebonized case, six octaves, in good condition and tone, original price \$350, sale price..... 125 00
- 8.—Knott—Upright Grand piano, walnut of panelled Colonial design, Boston fall-board, seven and one-third octaves, ivory and ebony keys just like new, original price \$450, sale price..... 197 00
- 9.—Gourlay—Cabinet Grand, walnut case, Colonial design, Boston fall-board, pretty relief carvings, manufacturers' price \$500, sale price..... 233 00
- 10.—Martin Orme—Cabinet Grand, very pretty plain Colonial design, handsome burl walnut case, Boston fall-board, has been rented for a short time, guaranteed as new, manufacturers' price \$350, sale price..... 237 00
- 11.—Mason & Risch—Cabinet Grand, three pedals, handsome burl walnut case, Colonial design, Boston fall-board, used only a few months, manufacturers' price \$550, sale price..... 265 00
- 12.—Heintzman & Co.—Upright Grand, seven and one-third octaves, three pedals, mahogany case, Boston fall-board, Louis XV. design, used only nine months, manufacturers' price \$500, sale price..... 275 00
- 13.—Chickering—Medium size, pretty mahogany case, Boston fall-board, seven and one-third octaves, ivory and ebony keys, like new, manufacturers' price \$550, sale price..... 285 00
- 14.—Steinway—Verti Grand size, pretty mahogany case of panelled Colonial design, seven and one-third octaves, manufacturers' price \$575, sale price..... 305 00
- 15.—Gerhard Heintzman—Upright Grand, mahogany case, plain Colonial design, seven and one-third octaves, ivory and ebony keys, Boston fall-board, has been used for concert purposes through a part of one season, original price \$450, sale price..... 325 00

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what he should buy. Five cents would pay for a pencil, or a tablet, or some peanuts, or a sack of candy. He might even get a small cocoanut. Yes, that was what he must have—cocoanuts were so good!

But when he inquired at the store, he learned that all the small cocoanuts were gone. How disappointed he was! He didn't know until then how much he really wanted a cocoanut.

"You couldn't break one for me, could you?" he suggested.

But Mr. Andrews was not eager to sell half a cocoanut. And David was turning sadly away from the enticing brown nuts, when a thought came to him.

"You have fifty cents here. Why not borrow five cents of this, and buy the cocoanut? It wouldn't be really stealing, for you could give mama a good half of the nut."

Now David did not like the suggestion. He said to himself that he could not do such a thing; the fifty cents was all for Mrs. Eddy, and he must take it to her.

He started to open the door. Then Mr. Andrews called after him:

"Too bad you can't take one today, I've just opened a crate from Cuba."

Just from Cuba! Could he resist? He must have one, even if he had to take a part of the fifty cents. So he said, quickly:

"All right! May I have my pick?"

He turned over the contents of the box, and at last selected a fine-looking specimen, and handed over the half-dollar.

It was not until the change was put in his hand that he realized what he had done. Then how he hated himself!

He was turning sadly away, when he decided he must do his best to set things right.

"Mr. Andrews," he said, "it isn't right to go back on a trade, but I'm going to ask you to take back the nut and give me the very same fifty-cent piece I gave you."

"Why, surely!" was the answer. "Don't want a cocoanut after all, hey? Well, I was young once, so here's your money, and off you go to the candy shop, I guess?"

But David did not go to the candy-shop. He ran as fast as he could to Mrs. Eddy's home. But, fast as he went, he had time to think. "Thief! thief!" The word kept sounding in his ears. It was uncomfortable. He must do something to wipe out the awful thing he had almost done—the thing he had done; for didn't he

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take the five cents which was not his, even if he did afterward give it back?

When he saw Mrs. Eddy he decided what he would do. He would give her fifty-five cents. That would punish him for being a thief.

When he reached home, his mother asked him what he had bought with his nickel. He said he had bought nothing, and asked if he might keep still about what he had done with the money.

Wondering, his mother decided to let the matter rest. But a few days later, when Mrs. Eddy sent in her account, she was puzzled by the last item, "received fifty-five cents by your little boy David."

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A BUSY DAY.
 My papa has a little sign,
 Printed in black and gray;
 It's only just a single line:
 "This Is My Busy Day!"
 And sometimes when I creep to look,
 He's writing with a pen;
 Or quietly reading in a book—
 He calls that busy then!
 Why, when I'm busy I just race
 Downstairs, then, like as not,
 I fly back to the other place
 For something I forgot!
 Then I slide down the banisters,
 And from the porch I spring
 (Perhaps I tumble in the burrs),
 Then go and take a swing.
 And then I race Jack Smith to town,
 Or climb the garden wall;
 And though I'm sure to tumble down,
 Nobody minds a fall.
 But if I sat still in a chair,
 It wouldn't be my way
 To say with such important air:
 "This Is My Busy Day!"
 —Caroline Wells, in St. Nicholas.

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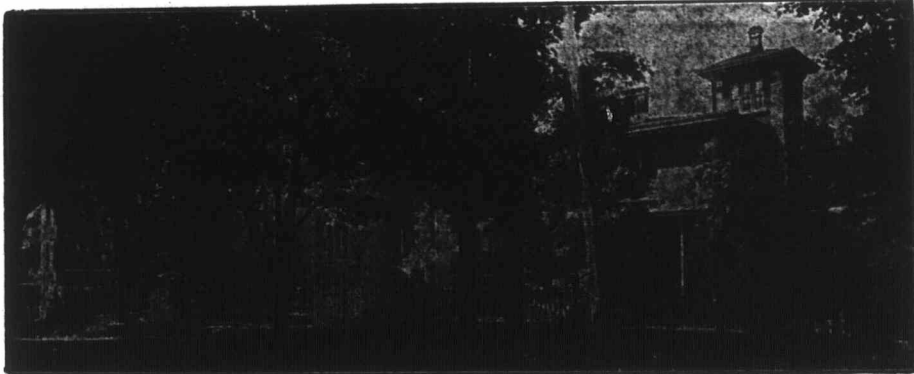
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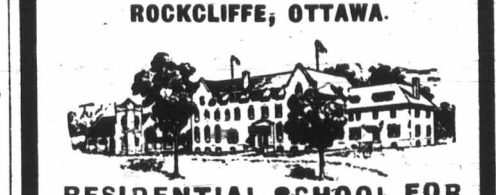
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