

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27

TORONTO, CANADA, THURSDAY, NOVEMBER 7, 1901.

[No. 43.]

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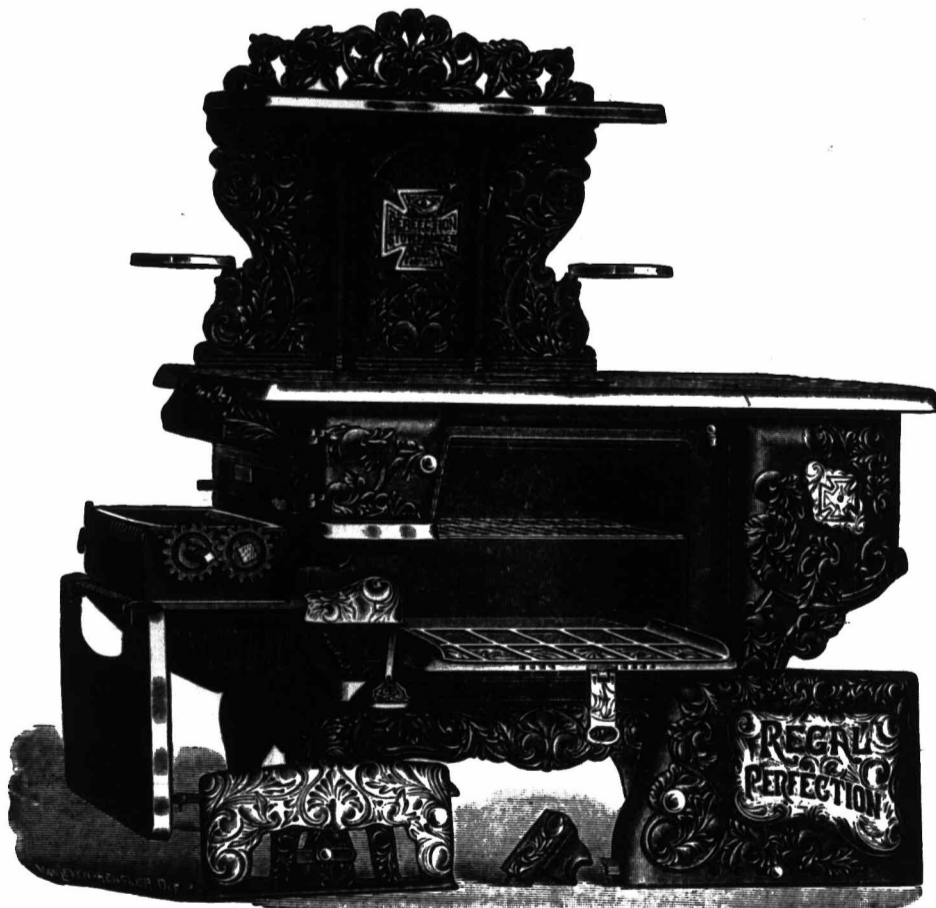
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TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 314, 315, 319, 428.
Processional: 427, 429, 435, 447.
Offertory: 222, 223, 234, 235.
Children's Hymns: 330, 335, 336, 438.
General Hymns: 228, 437, 445, 550.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 309, 316, 323, 555.
Processional: 304, 545, 546, 550.
Offertory: 227, 234, 243, 257.
Children's Hymns: 568, 569, 570, 574.
General Hymns: 12, 21, 200, 202.

The Name of the Church.

The convention in San Francisco failed to agree upon any change of name, but agreed upon a commission to report at the next general convention, to be held in three years, at Boston. Much may happen in the interval to bring about agreement, either to leave things as they are, or to make such a change as may be generally acceptable.

Unity.

A great deal of discussion took place at this convention over the admission of congregations of foreigners and others brought up in other lands or forms of the faith. The

late revered Bishop Whipple took the Swedes of his diocese under his fatherly care, asking no unnecessary questions, with the result that time has firmly effected a union. But some sensitive minds were not satisfied with such a method, and it seemed as if the convention would adjourn without any action being taken. At the last moment a message was presented from the House of Bishops, in which they asked the passage of a joint resolution, making declaration of an expression of the opinion of general convention in a modified form of what had been contained in the Huntington Amendment. At the last moment this joint resolution was concurred in by the House of Deputies, and thus, as an expression of opinion on the subject of Christian Unity, it became the final action of the general convention. The text follows: "Resolved, the House of Deputies concurring, That it is the sense of this convention that a Bishop of this Church has the right to take under his spiritual oversight any congregation of Christian people not in communion with this Church, that may desire him to do so, and that it is further the sense of this convention that the use of the Book of Common Prayer is not obligatory under such circumstances, provided that such congregation be not admitted to union with the diocesan convention until it has organized as a parish or congregation of that character, in accordance with all canonical requirements, and duly certified that the Book of Common Prayer is in use in such congregation."

Small Holdings.

We have been so engrossed in the development and settlement of our own waste lands that we have had no thought of the vast charge which has come over rural England. Mr. Rider Haggard, since his return from South Africa, has become a hard working, hard writing, and, it need not be said, an observant farmer. He sees that protection is impossible, but that though rents are lowered the landlord does not easily get the smaller sum; that the farmer barely lives, and that the labourer, though better paid and cared for, will not stay, but drifts to town. The shooting and love of country retains the rich, and delays the inevitable. The large farmers are dying out, the medium just live, and only the small farmers remain in anything like prosperity. Clearly, in Mr. Haggard's opinion, the splitting up of the country into farms so small that a man can work them with the help of his children only—peasant holding, in fact, if not peasant proprietorship. "It has been said of me," he says, "that I am a small holdings man—that I want 'to cut up England into small holdings.'" Well, I am a strong believer in small holdings, with sundry important limitations. Who would not be when he has found, as undoubtedly I have, of course with exceptions, that wherever small holdings exist in

England, there is comparative prosperity, great love of the soil, and a desire to cultivate it, an increasing as compared to a diminishing population, a large production of children, as compared, at any rate in many instances, to a small production of children, and a considerable addition to the supply of local labour? In these changed times the greatest and most patient sufferers are the country clergy. By renting the parsonage in summer many gain a poor living—but there are dire complaints and something must be done. On this branch of the subject an interesting and practical paper was read at the recent Brighton Church Congress by Mr. Frederick Sherlock, editor of the Church Monthly, a practical and earnest Churchman, on the subject of Easter offerings for the clergy, the revival of which in several parishes in England has been prompted by the bishops, and carried out with success.

Church of England Men's Society.

The Bishop of London says that the reason he had been so keen about the Church of England Men's Society was because it touched the weakest spot in the whole of the Church of England, and that was the work amongst men. The Church had still a great work to do, and that not only amongst working men but among men of all classes. They wanted no distinction, but a brotherhood of men for men. He was radical enough to hope laymen would have a greater voice in the management of the Church in days to come. He should not be in the least afraid of it. They wanted the men of the Church to come out and take their living part in the living work of the living Church.

Stone Age.

The present age might fitly be called the "Stone Age." It is pre-eminently an age of stone and its poor relation, brick. It is the heyday of masonry. We live, however, in hurried times, so that with this plethora of building material, we no longer erect monuments, or even, to any great extent, build houses, but only put up flats. But as our forefathers, who were more otiose in their methods, erected monuments which we enjoy, the least we can do with these monuments is to preserve or restore them. A case in point is Croyland Abbey, near Peterborough, funds for the preservation of which are being appealed for. In 716 King Ethelbald founded a Benedictine Abbey here, which was burned in 870 by the Danes, who slew the Abbot Theodore on the altar steps. In 947 Abbot Thurkytel restored the abbey, which, after succumbing to two other fires, besides divers winds and earthquakes, was almost finally eclipsed by the spoliations of Henry VIII. Oliver Cromwell did not refrain from heaping upon what remained of it the indignity of a siege. From 1860 onwards the restoration has been going on. The rector makes an appeal for £777 for the

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repairs which are immediately necessary. He says: "Members of the University of Cambridge will not forget that from Croyland Abbey, Abbot Joffrid in 1113 A.D. sent monks to establish a mission and give lectures at Cottenham, which led to the foundation of the University." The rector is the treasurer of the Restoration Fund.

Evils of Rented Pews.

Dean Farrar gives the following story of the late Archbishop Magee. When speaking of the Parish Churches bill he said: "As soon as a person succeeds in appropriating a pew, he puts in a hassock and a Prayer-Book, and after that it is sacred forever to him. These are the idols of British pewdom, the symbols and forms by which seizin and livery of part of the parish church are taken forever. Very early in my clerical life I was curate in a parish church where there were large, old-fashioned pews, owned by different persons. After service one Sunday, the holder of one of these pews came to me in a state of great irritation and rage, because of the intrusion of a single stranger into his pew, which was a large one, with seats for eight or nine persons, of which he was the sole occupant. "Sir," he said, "I would not dare to disturb Divine service to put him out of my pew, but I took the slight liberty of sitting upon his hat!"

The Use and Abuse of the Pulpit.

The Bishop of Liverpool recently dedicated a pulpit and peal of bells in St. Peter's church, Newton-in-Makerfield. In his sermon His Lordship referred to the use and abuse of the pulpit. It must not, he observed, be a political platform. A clergyman had a perfect right to hold his own political views and to exercise his vote as a British citizen, but he had no right to proclaim his political views from any pulpit of the Church of England. The Established Church was not the Church of a party, but of the nation; and if the day ever came when it was identified with one party in the State, and to be a Churchman meant to be a Conservative or a Liberal, the Church of England, as a National Church would be doomed. It must also be clear that the pulpit was not the desk of the philosopher. It was right that a clergyman should train his mind by studying the works of ancient and modern philosophers, because such study would help him to express his views with a force and clearness which he would otherwise lack, but he had no right to air his own peculiar philosophical views in the pulpit. Nor was the pulpit the rostrum of the lecturer. It was not a place in which lectures on literature, science, and art were to be delivered. A clergyman might enrich, beautify, and illuminate his preaching with illustrations taken from every department of knowledge, but he must not use the pulpit to air his secular knowledge. Much less was the pulpit a stage for the actor, where the man to whom God had given great dramatic powers could preach flowery or sensational sermons. The pulpit was a place where the minister should proclaim the things that belonged to eternal life,

and the gift of dramatic power in the preacher ought to be consecrated to the service of God, and used to impress upon the hearers the great truths he had to teach. Instancing the duty of the laity, His Lordship declared that there must be receptivity, moral earnestness, and wholeheartedness on the part of those who attended church, otherwise what was preached from the pulpit would be of no avail.

The Brotherhood of St. Andrew.

We take the following notice from the Living Church. We have recently published two long letters, one from the council, in Toronto, the other from Mr. Hubert Carleton, refusing in the most distinct terms to assist in any home missionary work, and we also gathered in foreign work as well. So it is evident that the writer in the Living Church is mistaken on that subject. We gladly record the hard and successful work of the Brotherhood at the convention: The second Pacific Coast Brotherhood convention was attended by about 150 men, a few of them from east of the Rockies. Sessions were held at the mission of the Good Samaritan, on the lawn of the University of California campus at Berkeley, and in Shattuck Hall, Berkeley, and there was a corporate celebration in Grace Church. On Sunday morning the annual sermon was preached in St. John's, by Bishop Hall, of Vermont, and the final service was held Sunday night in St. Luke's, the preacher being the Rev. John Henry Hopkins. The president of the convention was Mr. Fred. Rice Rowell, of Seattle. The Brotherhood on the Pacific Coast is in excellent condition. In San Francisco it did splendid service in connection with the convention, not the least being its meeting of incomers at the ferries, its rest room for deputies, and its general looking to details. For more permanent work it is helping Archdeacon Emery in missions. There was a determination in all that the convention did, that indicated strong life. Opportunities on the Coast are tremendous, and Brotherhood men are doing their part to meet them. The national Brotherhood convention is wanted by them, and ought to be had by them as soon as it can be.

NATALITY.

Natality or the birth-rate has been discussed for some years past in our Synods, Provincial and Diocesan, and attention has been drawn to a subject which most closely affects the moral and material progress of the people. The Malthusian theory that the increase of population would exceed the means of supporting life, has long since been exploded, and yet the doctrine of Malthus, that it was right to limit natural increase has grown and extended. The British Association of Science, at its recent meeting in Glasgow, dealt with this subject, and the opinion there expressed is remarkable, coming as it does from an unexpected source, that the chief cause of a low birth-rate was irreligion. It appears that not only in France

and in the province of Ontario is the birth-rate decreasing, and abnormally low, but also in England, Scotland, New Zealand, Australia, and the United States. It is evident that the causes of it are not local, but general and far-reaching. It is, perhaps, most extraordinary that it is marked in young countries like the British colonies, which spend large sums in promoting immigration, and whose chief need is an increase of people. Among the causes assigned for this phenomenon, were the increase of education, and the higher standard of comfort; for it has long been a subject of remark, that the poorer the family, the larger the number of children. No doubt people of intelligence desiring to live in comfort, and provide for their children's welfare, might feel that a limit should be placed on the size of their families, and that in this, as in other things, a discretion should be used, but it is carrying it to an extreme, which is selfish and sinful, when we see fruitless marriages almost the rule, when naturally they would be the exception. One speaker at the British Association meeting, in discussing the significance of the low birth-rate, said: "In seeking the cause of such phenomena, we might be helped by two conspicuous examples in antiquity. One was the case of Greece in the second century, B.C., described in detail by Polybius, who gave his view of the causes and remedies. The other was Rome in the classical period of her literature, when sterility became so urgent a problem that Augustus used all the forces of civilization to lessen it, but in vain. In all six cases, on which we had abundant information—namely, Greece, Rome, France, America, Australasia, and England, in many ways so unlike—the decay of religious beliefs appeared as the one common antecedent to the decline of the birth-rate. Moreover, the inductive conclusion of a connection between the two phenomena was supported by deductive reasoning that men and women would shrink from the cares of a family where the religious motives for a family life were absent, and where the standard of comfort was high." In the decay of faith, and the religious motives to matrimony, we can see the chief causes of what is so apparent in countries so widely differing from one another in climate and social conditions. It is more easy to indicate the cause than to point out the remedy. Public opinion must be aroused upon the subject, the immorality of a voluntary and wilful sterility must be recognized, and the community should have no more regard or use for a barren woman than for an idle man.

THE GENERAL CONVENTION.

The general convention of the Church in the United States met last month in the city of San Francisco. It is the first time in its history that it has assembled on the Pacific Coast. Though gathered in that western extremity of the United States, it had not reached the utmost bounds of the American possessions, and still further beyond lie the Hawaiian Islands and the far-off Philippines. In its missionary outlook, the Church con-

sidered those distant islands, and elected a Bishop for them in the person of Rev. Charles H. Brent, a Canadian, and a graduate of Trinity College, Toronto. Two other missionary bishops were elected for Olympia and Hankow, China, respectively. The missionary organization of the Church was considered, but the idea prevailed, that a revival of missionary interest and spirit was needed more than any change in methods. The greetings of the Church of England were conveyed by the Bishop of Newcastle, and those of the Canadian Church by the Bishop of British Columbia—and in such gatherings and greetings the oneness of the historic Church of the English-speaking people of the world is manifested and made plain. This session of the convention was more remarkable for what it declined to do than for anything it actually accomplished. The actual legislation completed was very small, most of the important subjects being deferred for further consideration. The value of such bodies is, not so much sometimes what they do, as what they hinder being done. Immature schemes and ideas are broached; they find their advocates, and in full and free discussion in such truly representative bodies, as the general convention, they find their level, and are either killed or quickened into life. A subject, which has been before the Church in the United States for some years, was an amendment to the Constitution, ably urged by Dr. Huntington, of New York, to recognize "Other forms of worship by congregations not in union with this Church, willing to accept the spiritual oversight of the Bishop." On this proposal there was an equal division of opinion, it having been lost by only one vote. It is doubtful if much would have been accomplished had the amendment passed, as not our forms of worship, but our form of government seems to be the chief obstacle to union with our separated brethren. The question of Marriage and Divorce, an important one, was also discussed without any result, which is perhaps to be regretted in view of the lax notions, and varying laws of the several States concerning them. The proposal to drop the words, "Protestant Episcopal," and to adopt another name for the Church, also resulted in postponement to another session. The name is not ideal, and would not now be chosen in all probability, yet it is doubtful, after having served for so long a period, it will ever be changed. There are sentimental reasons against it, and possibly legal ones, which might prove inconvenient, and on the whole the inconveniences of the name are not so intolerable as would be the confusion, irritation and uncertainty, which at this late day would result from a change. Added to this is the difficulty of agreeing upon a suitable substitute. The proposed provincial system also met with no favour from the majority, the arguments of the Bishop of New York, that they were provincial enough already, and that it would tend to divide and disintegrate not being without effect upon the members of the convention. The results of the convention were negative rather than positive, yet good results must follow the

intercourse and discussions of so large and representative a gathering of able and earnest men, and the mind of the Church will be better informed on subjects which interest it and pertain to its extension and edifying.

THE CONVOCATION AT TRINITY UNIVERSITY.

(Concluded from last week.)

Respecting the election of a new Chancellor, it was decided that each member should write down three names in the order of preference as a candidate. These lists are to be sealed up and sent to the Executive Committee, to be opened at a special meeting, but before the Executive Committee make a selection the Provost is requested to ascertain the opinions of as many friends as possible, as regards the selection, and particularly to obtain the opinion of the Bishops of the province, and also of the Corporation, the Board of Endowment and St. Hilda's College Council. The election of officers resulted as follows: Chairman, Mr. D. T. Symons, B.C.L.; Clerk, Professor A. H. Young, M.A. Members of the Executive Committee, to hold office till 1903: Rev. A. U. De Percier, C. S. MacInnes, Prof. Montgomery, R. B. Nevitt, Dr. R. J. Reade and Prof. Smith; to hold office till 1902, Rev. G. F. Davidson, and N. F. Davidson. It was agreed that in future all ex-chairmen of convocation should be ex-officio members of the Executive Committee. The following were nominated for election to the corporation to represent the various members of convocation: To represent graduates in arts and divinity—Barlow Cumberland, Ven. Archdeacon Carey, Rev. E. C. Cayley, Rev. Canon Spragge, Rev. R. Seaborne, and C. S. MacInnes. To represent graduates in law—Sir John Bourinot, K.C.M.G. To represent graduates (medicine)—Dr. Pepler, Dr. Sheard, Dr. Fotheringham and Dr. Grasett. To represent associates—E. E. A. Du Vernet and F. G. Osler. Sir John Bourinot was elected by acclamation. The others will be balloted for later on. The annual convocation dinner of Trinity University was held in Convocation Hall the same evening, and passed off with very great success. The hall was well filled with members of the faculty, undergraduates and friends of the university, and in the gallery were many ladies, including the undergraduates of St. Hilda's College. The tables were decorated with chrysanthemums and carnations; an immense Union Jack draped the lower end of the hall, and in its centre was displayed what the Provost called a tombstone, with the inscription printed in letters that betrayed the emotion of the artist: "In Piam Mem., Hazing, Son of College Spirit," the sad memorial of an ancient rite which will be no more performed at Trinity, owing to a somewhat strenuous conference between Provost and students. The speeches were informal, and for that reason, all the more pleasant. A large number of guests were present. The various toasts were received with enthusiasm, that of "The Duke and Duchess of Cornwall and York" particularly so. The toast of "The Empire" was proposed by Professor Clark, and was adequately responded to by Mayor Howland and Lieut.-Col. Denison. The Rev. Dr. T. Street Macklem, in a happy speech, toasted "Our Guests." He welcomed the Bishop, who always showed his interest in the university; Mr. W. F. MacLean, who had at one time been a member of the Trinity Senate, and who was endearing himself to all by pushing forward the movement for cheap car fares—(laughter and applause)—and the other honoured guests. Appropriate replies were made by Bishop Sweatman, Prof. Hutton, and Prof. Fraser. The Rev. Dr. Symons proposed "The New Professors," Prof. G. Oswald Smith, classics; Prof. Duckworth and Prof. Jenks, theology; and Rev. E. L. King, philosophy; each of whom gracefully responded. "Sister Universities and Colleges," was proposed by Mr. S. C. Osborne, and responded to by representatives of Toronto, Queen's, Mc-

Master, Osgoode, Wycliffe, and Trinity Medical College. "College Institutions" was proposed by Lieut. Duncan Campbell (of Spion Kop fame), and responded to by Mr. R. B. Nevitt and Mr. C. C. Robinson. The health of "The Chairman of Convocation" was proposed by Rev. Prof. Rigby. After the ladies and the press had been duly honoured, the festivities concluded with the National Anthem.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

FIVE MINUTE PAPER, No. 5.

"Devotional Readings, and the best Methods of Deepening the Spiritual Life of Senior Girl, and Junior Members," by Mrs. Ferrar Davidson, Toronto.

When Lord Roberts, commanding in India, in 1882, found that the Coast army had lost much of its old military spirit, he took to rifle shooting himself, and, as he says: "I, and the officers on my personal staff held our own in many matches." Thus, it ever is, with all successful leadership, as Napoleon answered the query of an unsuccessful general, as to where lay the difference between them; "You say, 'Go;' I say to my men, 'Come;'" and I take it, that we women, who have been chosen to represent the Auxiliary here, have a great responsibility resting upon us, to deepen our own spiritual life; our vessels must be full to overflowing, if there is to be any prospects of our helping others. "Spiritual life" is the outcome of union with Him, Who is "the Life." It is not enough to have been baptized into Christ, for which we devoutly give thanks, we must "abide in Him;" this "abiding in Him," means self-abnegation, willing sacrifices, being ready and content to bear the cross with the Saviour, as so beautifully set before us by the Bishop; complete acquiescence in the Father's will; "Hallowed be Thy name, Thy will be done," all the day, and every day. Having thus drunk, ourselves, of the living Fountain, "out of our meanest parts and humblest actions, shall flow," according to promise. "rivers of living water;" then, we may have some success in using "methods" with our branches. 1st. The first of these "methods," surely, is the making time for listening to God's Word at our meetings. Granted that every devout member has read in private, the lessons which the Church has ordered, and joined her family in their morning reading and prayer, yet as a society, we must "honour God's holy Name, and His Word," by seeking His direction, as a body. (To this end might not some short passages be selected, and issued by this Board as a help and guide to presidents of branches?) At the monthly meeting this may be expanded into "devotional readings," or "addresses," which are a great help to the stirring up the wills of God's faithful people. The most earnest of us know how apt our wills are to become sluggish, and we are thankful to the human voice that takes the words of Scripture, and, applying them to our own present need, shows us how great is the power of the life within; if only we will use that life, and put forth that power. In connection with this head, many branches have found special services with a sermon most useful. 2nd. Prayer, including thanksgiving and intercession. Let us give thanks at all our meetings for life already given. This will make those who join think of the value of that life. A suitable form may be taken from the Baptismal Office: "We yield Thee humble thanks, O heavenly Father, that Thou hast vouchsafed to call us, to the knowledge of Thy grace, and faith in Thee; increase this knowledge, and confirm this faith in us evermore."

What words could be better suited for members who, while praying and working, for those perhaps in heathen darkness, feel how great is the mercy which brought us to the Light of Life, and at the same time earnestly desire that we may "daily increase in God's Holy Spirit, more and more, until we come to His everlasting kingdom?" We constantly say: "I believe in the Holy Ghost, the Lord and Giver of life;" let us act up to our expressed belief, by pleading for His indwellings, both in ourselves and in others. Prayer, praise, thanksgiving, and intercession find their climax, so to speak, in the Sacrament, so significantly called "Holy Communion," which is ever held to be the highest means of "deepening the spiritual life." A corporate communion, at the commencement and end of our working year, gives a wonderful impetus to a branch; our hearts burn within us, and toward one another, as we commune with the one loved Lord, at this blessed feast of his own appointing, and we go on our way "strengthened and refreshed." One with Him, and He with us." 3rd. "Missionary readings," or addresses, are also most helpful; they are often considered merely as means for acquiring information, for which they are indeed valuable, but is it not likely that when we hear of the darkness of the heathen world, or of the difficulties that beset our missionaries, of their necessary self-denials, of their cheerful patience and their indomitable faith and hope, and contrast these with our own path in life, we shall determine to live less for self and more for Christ, and thus our own spirituality will be deepened, while our hearts go forth out of self to the other brethren for whom Christ died. 4th. The special season for self-denial, recommended by this Board six years ago, might be a great and effectual means for deepening the spiritual life of members, if it were conscientiously used by all. Why cannot we have unity in this respect? Jerusalem is builded, and cannot we build? 5th. And what about the mere mechanical working for bales at our meetings? This also can be made a "means of grace," if it be done in a right spirit. Let not her that worketh, despise her that worketh not; and let not her that worketh not, judge her that worketh, for God hath received her. Only let all methods have their place. Praise, pray, be ready to hear God's Word, give heed to exhortation, be eager for information, and then work away, with a good will doing service, remembering always that all our "methods" will be useless, unless they bring us nearer to Christ; for, "Except we abide in the vine, we cannot bring forth fruit; but in Him and with Him we can do all things;" for my sheep hear my voice, and they follow me (even in cross bearing), (present tense), and I give unto them eternal life; "He came that we might have life, and have it more abundantly," ever deeper and deeper, until we awake after His likeness, and are satisfied."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Rosette.—The Rev. H. D. DeBlois has resigned this living after long and faithful service.

Glace Bay.—St. Mary's.—The Rev. H. Fraser was recently inducted rector of this church.

North Sydney.—St. John the Baptist.—The Rev. A. P. Shatford has been inducted as rector of this living.

Bridgewater.—The Rev. R. Norwood, M.A., has been elected rector of this parish in succession to the Rev. W. E. Gelling.

New Dublin.—The Rev. J. M. C. Wade, M.A., has been appointed priest-in-charge of this mission.

FREDERICTON.

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

Newcastle.—St. Andrew's.—The induction of the Rev. T. H. Cuthbert into this living took place on Thursday evening, the 24th ult., the Lord Bishop of the Diocese officiating.

St. John.—St. John the Baptist.—The Rev. C. B. Kenrick, late priest-in-charge of this church, officiated for the last time in this church on St. Simon and St. Jude's Day, October 28th. Mr. Kenrick was only appointed to this parish a year ago, and now returns to his home in Toronto, where it is understood he will take a long rest before undertaking parish work again. In the meantime the trustees, in whom the appointment of the incumbent is vested, are having considerable trouble in finding anyone who is willing to take his place. The difficulties in connection with this church are unusually great, and the present prospects are that the cure may be vacant for some little time.

QUEBEC.

Andrew Hunter Duan, D.D., Bishop, Quebec.

Quebec.—On Monday evening, October 28, a number of friends of the Rev. J. M. Almond, Anglican chaplain to the First Contingent, and now Protestant chaplain to the Eighth Royal Rifles, who was recently married to Miss Beemer, tendered him a dinner at the Garrison Club. The attendance of military men and civilians was large. Lieut.-Col. Jones presiding, and addresses to the reverend gentleman were read from the First Contingent and the Eighth Royal Rifles. The former was handsomely gotten up in the South African colours. The members of the First Contingent also presented the reverend gentleman with a very handsome grizzly bearskin robe, while the officers of the Eighth Rifles gave him a well-filled purse. The Quebec Football Club will also give him a rich present.

Lennoxville.—Bishop's College.—The medical faculty of Bishop's College has awarded a scholarship to Mr. J. J. McGovern, who gained first place at the recent preliminary examination held by the College of Physicians and Surgeons of the Province of Quebec.

MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal.

Montreal.—The following circular has been sent to all the clergy of the Diocese of Montreal: "Bishop's Court, Oct. 18, 1901. My Dear Brother—The bishops of this ecclesiastical province agreed to do all in their power to induce their clergy and congregations to recognize and support the Society for Promoting Christian Knowledge. This great handmaiden of the Church, every year—I may say every month—gives special grants—to needy congregations in this diocese, of money, of Bibles, of Prayer Books, and useful literature. I feel that it is a pressing duty that we should respond, by our offerings as well as our prayers, and I now ask you to give notice that your offerings on Sunday, Oct. 27, will be devoted to the S.P.C.K. Yours in Christ, W. B. MONTREAL. P.S.—Dr. Baylis will receive and forward your offerings." This is following on the lines of the following resolution passed at the late Provincial Synod meeting: "That this house, having in view the great and ever growing debt which the Church in this

ecclesiastical province owes to the Society for Promoting Christian Knowledge by reason of the unflinching readiness of the society to aid in building churches and making grants of books, records its opinion that the work of the society is entitled to the sympathy and support of all church people, and that every parish and mission in the province ought to contribute annually towards the funds of the society."

St. Thomas.—The annual meeting of the teachers and officers of this Sunday school was held on the 23rd ult., at the residence of the Rev. Canon Renaud. The meeting was well attended, and the reports of both secretary and treasurer were very satisfactory. The following officers were then appointed for the coming year: Mr. R. S. Hardiman, superintendent; Mr. H. R. Cross, treasurer; Mr. Jos. Buckland, secretary; Mr. H. Huckle, organist, and Messrs. J. Clark and B. Renaud, librarians. The meeting then closed with the benediction.

St. Martin's.—Special harvest thanksgiving services were held in this church, on Oct. 20, both morning and evening services being largely attended, it being a matter of difficulty to seat the congregation, so that each should have a place. Every pew held its full quota, and seats were placed down the aisles of the church, all of which were occupied. The church was prettily decorated with festoons of wheat and oats, together with, along the chancel rails, bunches of grapes and apples. At the evening service the Rev. G. Osborne Troop, rector of the church, preached from Hebrews xi. 13, and the following six or seven verses.

Trinity.—Thanksgiving services were held in this church on Sunday, Oct. 27, for the increased prosperity of the church during the last five years, under the rectorship of the Rev. F. H. Graham. Mr. Graham preached in the morning from the text, "Oh, that men would praise the Lord for His goodness, and for His wonderful works for the children of men."

Westmount.—Church of the Advent.—Mr. W. F. Spence, formerly of this city, but recently of Boston, has been appointed organist of this church, and will enter upon his duties this month. Mr. Spence was born in Montreal, and for many years filled the position of organist at the Church of St. John the Evangelist, leaving there several years since to take a similar position in the United States. His latest charge was that of organist at St. Margaret's church, Boston.

Dunham.—All Saints.—The quarterly Clericus of the Rural Deanery of Bedford was held in the rectory on Tuesday, 15th ult. There were present the Ven. Archdeacon Davidson, Rural Dean Harris, Revs. H. Plaisted, H. E. Horsey, N. P. Yates, W. P. R. Lewis, J. J. Willis and Mr. E. L. Watson. The rector of Dunham had prepared a splendid programme which proved exceedingly interesting and profitable. A service of preparation began the exercises of the day. The Archdeacon of Bedford gave a short address on the "Rubric before the Ordinal." A study of the Epistle to Philemon, led by the Rev. J. J. Willis, evoked considerable discussion concerning the Primitive Church. The Rev. H. E. Horsey gave a most interesting talk on the interior arrangements of churches, confining most of his attention to the sanctuary and its appointments. The Rev. W. P. R. Lewis also spoke concerning the general teaching of architecture. Rural Dean Harris and Rev. H. Plaisted introduced the subject of the children of Holy Church. This subject was of lively interest, considering that the following Sunday had been appointed by the Provincial Synod to be a day of intercession for Sunday schools. At 7.30 a service was held in the parish church. The Rural Dean preached on the duties of parents and guardians to children.

It was decided to hold the next clericus on January 12th at Cowansville.

Cowansville.—Trinity.—The harvest festival held in connection with this parish on Thursday, the 24th ult., was an enjoyable success. The church was beautifully adorned with grains, fruits, flowers and other decorations. Many willing hands assisted in this good work, and the result was that old Trinity never looked prettier. A thanksgiving service was held at 4 o'clock in the afternoon, when a special form, set forth by the Bishop of Montreal, was used. Rev. Rural Dean Harris, rector of West Farnham, preached an earnest sermon from the words, "In everything give thanks." Rev. H. Plaisted, M.A., rector of Dunham, took part in the service, with the Rev. W. P. R. Lewis, rector of the parish. The choir, under the direction of Miss Bertha Noyes, reverently led the singing. On the same evening a harvest supper was held in the schoolhouse which passed off very successfully. After the supper was disposed of a programme of songs and instrumental music was given by the members of the choir and others which was much appreciated by those who were present.

Frelighsburg.—The harvest home at the parish church on Thursday, the 24th ult., was enjoyable throughout. The church itself presented a most pleasing appearance. Its symmetry and appointments, always significant to the thoughtful mind, had lessons added in the ripened sheaves, the blushing fruit, the choice and mammoth roots amid the beautiful setting of plants and flowers. While autumn is nodding o'er the yellow plain and silence is supreme over harvest fields, the house of God made manifest the products which presently satisfy and carry with them the earnest of eternal promise. The "Home of Christianity" derived life and joyfulness from those lesser homes rendered bright with all good things around them. The worship distinctly gave expression of those whose hearts were filled with praise, and most fitly closed the prior hours of enjoyment of social intercourse at the festal board, laden with all good things for which the ladies of St. Armand have so enviable a record. The sermon of the Rev. W. P. R. Lewis, of Cowansville, was followed throughout with the closest and gratified attention of the large audience. The assemblage in the Memorial Hall was more than pleased with the musical contributions of the Rev. H. Plaisted, rector of Dunham, and Mrs. Plaisted. Altogether the harvest home of 1901 will take a bright place amid the memories of those which fill the visions of the past. The proceeds—apart from special offerings of \$9.89—reached the total of \$29.50, over and above the preceding sum.

ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Stirling and Frankford.—The Rev. C. J. H. Hutton began his canvas of the congregation of Frankford on the 22nd of September. By the 25th he had secured \$440 in subscriptions for the Diocesan Augmentation Endowment Fund. He then had to discontinue the work for the time, having contracted a severe cold, but will return to complete it later. As the congregation of St. John's, Stirling, had previously subscribed over \$500, and as a considerable number in Frankford have yet to be visited, the total from the parish will undoubtedly exceed \$1,000 by a good margin. The Rev. C. J. H. Hutton and the incumbent, the Rev. J. H. H. Coleman, preached at the harvest festival services. The offertory at Stirling amounted to \$64, which was devoted to the cost of a furnace. The furnace has since been put in, and other improvements made to the church at a total cost of over \$200, which is nearly provided for. The electric light is shortly to be provided for Trinity church, Frankford, funds for which are also in hand. Within the last year 41 candidates

have been presented for confirmation. Services have been held throughout the summer in an Orange Hall at West Huntington, where there are a few Church-people far from any English church.

Kingston.—St. George's Cathedral.—The tablet erected in this cathedral to the memory of Lord Sydenham was unveiled on Friday, 25th ult., at 4.30, by Mrs. Hugh Fraser, president of the local branch of the Woman's National Council. A short service was conducted by the Very Rev. the Dean of Ontario. The Bishop of the Diocese was also present and made a short address.

All Saints'.—This church was broken into on the night of the 30th ult. The thieves stole a brass cross valued at \$25, which was fastened to the altar. They also took a surplice and cassock belonging to the rector, the Rev. Stearne Tighe. A silver chalice and paten were also carried away.

Lansdowne.—The Lord Bishop of the Diocese visited this mission on Oct. 10 and 11. His Lordship, accompanied by the Revs. Sterne Tighe and J. R. Serson, of Gananoque, drove with the incumbent to the Church of the Redeemer, Rockport. Here short Evensong was held with a bright and encouraging address from the bishop. Since the visitation in January last the chancel has been completed, costing over \$40; a memorial font and oak Credence Table has also been put in. It is hoped that this little church may be consecrated in August next. Evensong with Confirmation was held at St. John's, Lansdowne, where seven candidates were presented. Next morning the bishop and incumbent drove twelve miles to Bally Canoe, and on the way his lordship stopped to confirm privately a sick candidate. At Bally Canoe, the Rev. Rural Dean Wright was found waiting, and assisted in the service. Here seven more candidates were presented, and 29 received the Holy Communion. At Escott, in the afternoon, two, and at Warburton, in the evening, one candidate was presented, making in all 18. At all the services the bishop delighted the people with his clear and forceful Gospel addresses, and the incumbent feels that the visitation has done much to assist him in the preparation of another class. The members of the rural dean Chapter of Leeds will D.V. meet at Lansdowne on Tuesday and Wednesday, 12 and 13 of this month.

OTTAWA.

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

New Edinburgh.—St. Bartholemew.—On Sunday, Oct. 27, special memorial services were held in this church when a mural tablet and a beautiful eagle lectern were unveiled by His Excellency, Lord Minto, in honour of Sergeants C. T. Thomas, W. S. Brady and F. J. Living, who were killed in South Africa, while serving with "D." Company of the Royal Canadian Regiment. The church was crowded to the doors, and among those in the congregation were relatives of the dead soldiers and many of their friends. The service was taken by the rector, the Rev. Canon Hanington, assisted by the Rev. Canon Pollard, of St. John's church, and the Rev. Canon Ker, of Grace church, Point St. Charles, Montreal. Just before the first lesson His Excellency walked from his seat to where a Union Jack hung over the tablet, and loosening the strings the flag fell from in front of the tablet, and on the memorial brass was seen the following inscription: "In loving memory of Cuthbert T. Thomas, sergeant Governor-General's Foot Guards, died 27th Feb., 1900; aged 27. Fred, J. Living, sergeant 43rd Ottawa and Carleton Rifles, died 27th Feb., 1900; aged 22. Wm. S. Brady, sergeant 43rd Ottawa and Carleton Rifles, died 27th Feb., 1900; aged 26. All of D. Company, Royal Canadian Regiment of Infantry, formerly members of this church. Three

brave Canadian volunteers in the service of the British Empire, who fell on the field of battle at Paardeburg, South Africa, on 27th Feb., 1900. Requiescat in pace. 'Be thou faithful unto death and I will give thee a crown of life.'" After which His Excellency unveiled the lectern upon which was placed a handsome copy of the Holy Bible presented to the church by Capt. Bell, A.D.C. to His Excellency. There was a large turnout of the militia representing the P.L.D.G., G.G.F.G., and the 43rd Battalion. The sermon was preached by the Rev. Canon Ker, and it was an earnest and eloquent effort, the text being taken from Exodus xii., 26: "What mean ye by this service." The musical portion of the service was excellent and was under the direction of Miss Lola Powell, organist of the church, an orchestra was also present. During the offertory Mrs. C. Rogers sang the beautiful contralto solo from the "Elijah," "O, Rest in the Lord." At the evening service the members of the I.O.O.F. attended in large numbers, Sergeant Brady being at one time a Past Grand Master of the Order. Canon Ker also preached at this service. The memorials were secured through the generosity of the members of the congregation and other residents of Rideau Ward. The tablet was manufactured and designed by the well-known firm of Pritchard & Andrews, Ottawa, and was greatly admired.

St. Matthew's.—The Rev. R. W. Samwell, who was appointed rector of this church some time ago, has recovered from his recent illness, and has moved to Ottawa with his family. He preached at the morning service on Sunday, the 27th ult., and was greeted by a large congregation. In the evening the Rev. W. M. Loucks, of Christ Church Cathedral, occupied the pulpit. Previous to Mr. Samwell leaving his old parish of Wales he was presented with an address and purse containing over \$100, showing the esteem in which the reverend gentleman was held.

Westboro'.—All Saints'.—The harvest service in this church was held on Friday evening, the 25th ult., and was conducted by the Rev. I. J. Christie, assisted by the Rev. W. P. Garrett, of St. Margaret's church, Cummings' Bridge. The decorations were very handsome, and a large congregation was present.

Ottawa.—St. Alban's.—The Ven. Archdeacon Bogert, who has been absent from the city enjoying a short holiday, has returned and officiated at both services on Sunday the 27th ult.

Morrisburg.—This village was recently bereft of the only undertaker within its borders, who died but a short while ago. The business is to be sold, and a good opening is here presented for a pushing and enterprising Churchman.

TORONTO.

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

Toronto.—St. Martin's.—On Wednesday evening, October 16th last, the Rev. W. E. Cooper, S.T.B., was inducted into the rectorship of this church, by the Rev. Dr. Langtry, Rural Dean of Toronto, with the usual ceremonies. The following evening the annual harvest festival was held, the Rev. C. L. Ingles, M.A., rector of St. Mark's, Parkdale, being the preacher. The sermon was a very eloquent and impressive one, and being delivered without manuscript, or even notes, was listened to with the deepest interest by the large congregation present. The church was beautifully and profusely decorated, the chancel being especially so. The service was fully choral, the chanting of the Psalms being very distinct and accurate. This church was first used for Divine service on October 19th, 1891, so that the harvest service was partly in commemoration of the opening of the Church ten years ago. The services were repeated on the following Sunday, when the Rev. L. W. B. Broughall, M.A., officiated.

St. Alban's Cathedral. The Choir School. The annual distribution of prizes at this school took place on Friday afternoon, the 25th ult., in the presence of a large attendance of parents and friends of the pupils. The Bishop presided. The silver medal for the boy obtaining the highest percentage of marks for studies and conduct, presented by A. K. Goodman, was won by Leonard Dixon. Following is a list of the pupils taking the highest marks in the different subjects: First Form—Reading, P. Hanson; writing, N. Ricketts; arithmetic, R. Dixon; English and Church history, R. Dixon; Scripture history and catechism, R. Dixon; drawing, J. Barnes; geography, P. Hanson; spelling, N. Ricketts. Second Form—Reading, A. Stanger; writing, G. Maclean; arithmetic, G. Tyrrell; grammar, S. Henderson; Latin, J. McDonald; English and Church history, Hugh Peters; Scripture history and catechism, W. Ince; drawing, G. Maclean; geography, J. Macdonald; spelling, G. Maclean; French, R. Wodehouse. Third Form—Reading, R. Holland; writing, Bryan Chadwick; arithmetic, N. Millman; Latin, F. Macdonald; English and Church history, R. Andras; Scripture history and catechism, K. Thorne; drawing, B. Chadwick; geography, Reg. Thorne; spelling, R. Andras; algebra, N. Millman; French, O. Evans. Fourth Form—Reading, L. Dixon; writing, C. Flint; arithmetic, L. Dixon; English grammar, L. Dixon; Latin, M. Sinclair; English and Church history, L. Dixon; Scripture, history and catechism, L. Dixon; drawing, W. T. Forwood; geography, L. Dixon; spelling, M. Sinclair; algebra and Euclid, R. Hilton; French, R. Hilton; Greek, L. Dixon.

St. Simon's.—Monday, October 28th, being the Festival of St. Simon and St. Jude, the St. Simon's Social and Literary Society spent a very pleasant evening in the school-room of the church. A nice programme was arranged by the committee, those taking part being Miss Schiff, Miss Dickenson, Miss Boulton, Messrs. Hayes, Carlisle, Marriott, Quarrington and W. Roebuck. After the programme was finished refreshments were served and an hour spent in pleasant conversation.

Synod Offices.—There was a good attendance at the annual meeting of the Church, Bible and Prayer-Book Society, which was held on Tuesday afternoon, the 29th ult., in the Synod offices, Wellington street west. The Rev. Dr. Langtry was in the chair, and those present included the Revs. Canon Cayley, Canon Sweeney, Canon Tremayne, C. L. Ingles, and A. U. DePencier, Messrs. S. G. Wood, J. S. Barber, R. R. Baldwin and others. The report submitted by the secretary showed that most gratifying progress had been made and that a growing interest in the society's work was being manifested. Free grants have been made during the year to forty needy missions and over 1,400 volumes, comprising Bibles, prayer and other books, have been given away. The report of the treasurer, Mr. J. S. Barber, was a most satisfactory statement of the financial condition of the society. The reports were adopted after brief discussion. The following were chosen as the Board of Managers for the year: His Lordship, the Bishop of Toronto; Canons Welch, Cayley, Sweeney, Farncomb, and the Revs. Dr. Langtry, C. L. Ingles, M. M. Fothergill, W. E. Cooper and H. O. Tremayne; Messrs. J. S. Barber, L. H. Baldwin, R. R. Baldwin, S. G. Wood, A. W. Grasett, C. E. Ryerson, James C. Catto, David Kemp, D. W. Saunders, and Dr. G. R. Parkin. The annual church service of the society was held in St. Philip's church, on Monday evening, the 28th ult. It was conducted by the Rev. Canon Sweeney and the Rev. M. M. Fothergill. The lessons were read by the Rev. Dr. Langtry and the Rev. H. O. Tremayne, and an appropriate sermon was preached by the Rev. F. G. Plummer.

St. Cyprian's.—The Rev. C. A. Seager, rector of this church, made an appeal to the members of his congregation on Sunday evening, the 27th ult., for the sum of \$300 to apply to the part liquidation

of the debt on the church. In response to his appeal, nearly \$200 was given, which fact, considering that the congregation is by no means a rich one, was considered very satisfactory. The debt on the church amounts to \$2,000, and the congregation is \$400 in arrears.

St. Thomas'. The Rev. F. G. Plummer, who has been connected with this church for the past seven years, will sever his connection therewith on the 1st of next month.

The Rev. E. P. Crawford, M.A., rector of the pro-cathedral of St. Luke's, Halifax, N.S., preached a most eloquent sermon on Sunday evening, October 27th, in this church. There was a very large congregation present, and the service was of a festal character, it being within the octave of All Saints'.

Holy Trinity. Fifty-four years ago, on Sunday, October 27th, this church was dedicated. The anniversary was celebrated on that day with choral Evensong. The church was crowded. Many former worshippers were noticed in the congregation. The noble old edifice was beautifully decorated with harvest decorations. An eloquent sermon was preached by the rector, the Rev. Dr. Pearson, during the course of which he drew attention to the fact that Holy Trinity was the first church in the Dominion of Canada in which the seats were free and unappropriated. During the past twenty years the congregation had contributed over \$100,000 to special purposes and charitable objects. The fine male choir of the church, under the direction of Mr. A. R. Blackburn, who presided at the organ, rendered the service and also Spohr's beautiful cantata, "God Thou Art Great," in splendid style. Master Robert McKnight sang several solos in a most impressive manner. Mr. Paul Hahn's cello solo was most effective, as were also a cornet solo played by Mr. W. Rooney, a flute solo by Mr. H. Lye and a violin solo by Mr. W. Wood.

St. Peter's.—For the first time in its history, harvest thanksgiving services were held in this church, both morning and evening, on Sunday, the 27th ult. The church was beautifully and tastefully decorated with the various fruits of harvest, and the services were of a bright and hearty nature. Large congregations attended both services, the one in the evening taxing to the utmost the seating capacity of the church. The Rev. W. Carey Ward occupied the pulpit at both services. The following officers were elected at a largely attended meeting of the Woman's Auxiliary in connection with this church on Wednesday afternoon, October 30th: President, Mrs. Ward; first vice-president, Miss Champion; second vice-president, Mrs. Dr. Ross; third vice-president, Mrs. Mason; fourth vice-president, Mrs. W. F. Lee.

The special Day of Intercession for Foreign Missions, appointed by the Archbishop of Canterbury, will be the eve of St. Andrew's Day, Friday, November 29th. Any other day of the week (November 24th to 30th), may be observed, if more convenient.

Warsaw.—St. Mark's.—On Thursday, October 24th, a high tea was served in the Town hall, by the Ladies' Guild, in aid of the repair fund of the church, and was, in spite of the cold weather, quite a success. A large number partook of the good things provided. The proceeds of the tea will add about \$50 to the fund. After tea was served, the annual harvest festival was held in the church, which was filled to the doors, many not being able to obtain seats. The service was read by the incumbent, the Rev. W. Archbold, who was assisted by the Rev. C. M. Harris, rector of Marmora, and Mr. Dickenson, lay reader at Hall's Bridge. The sermon was preached by the Rev. J. McK. McLennan, rector of Norwood, and was most practicable and forcible. The Rev. W. L. Armitage, of All Saints', Peterboro, with his choir, very kindly drove from Peterboro (fourteen

miles), and took the musical portions of the service, which were well rendered, and much appreciated. The Rev. W. Creswick, of Young's Point, was also present in the congregation. The work of renovating the church is now going on; the old windows are being replaced by new and modern ones, and the church is to be clapboarded anew and then painted all over. The work will be completed in about another two weeks, and it will make a great improvement in the exterior appearance of the church. It is hoped to renovate the interior in the near future.

NIAGARA.

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

Cayuga.—St. John's.—A successful Sunday school convention was held in this parish on Tuesday, October 29th, beginning with Holy Communion in this church at 10 a.m., this being the first convention of its kind conducted in the rural deanery of Haldimand. The attendance was not as large as the occasion merited, but the clergy and delegates present expressed themselves highly pleased with the proceedings. The Rev. Wm. Bevan, of Caledonia, delivered an address on "The History of Catechetical Instruction in the Church." Mr. A. K. Goodman, of Cayuga, spoke on "Possible Improvements in our Present Sunday School System." The Rev. P. L. Spencer, of Jarvis, read a paper entitled, "The Sunday School not the Children's Church." Another paper, written by Miss Brierley, of Caledonia, and read by her sister, dealt with "The Proper Manner of Teaching." A paper prepared by Mr. Biggar, of Toronto, on "The Co-operation of Parents," was read by the Rev. William Bevan. The addresses and papers were all highly instructive, and many short speeches were added by volunteer speakers. The ladies of the congregation had very tastefully decorated the school-room, and this helped to make the occasion pleasant and enjoyable. The managing committee of the rural deanery, the Revs. P. L. Spencer, and W. E. White, deserve to be particularly mentioned for the careful performance of their duties. Disappointment was expressed on account of the absence of certain expected gentlemen, who reside outside of the rural deanery, but explanations of a satisfactory kind were given. The ladies of the congregation entertained the delegates at lunch and tea with generous hospitality, and they well deserved the hearty thanks which they received. Before separating, the delegates unanimously resolved to hold a similar convention next year at a suitable season and place. This convention was followed by a rural decanal meeting, which opened with a service in the church in the evening of the same day. The preacher was the Rev. P. L. Spencer, who chose for his text: "There are diversities of gifts, but the same spirit." He gave, in a clear and carefully-worded discourse, many proofs of the applicability of the Apostle's statement to conditions within the Church at the present day. The business of the rural deanery occupied the greater part of the 30th ult., those present being the Rev. Rural Dean Scudamore, of York, and the Revs. Thomas Motherwell, of Dunnville; W. E. White, of Cayuga; P. L. Spencer, of Jarvis, and T. H. Cotton, of Nanticoke. Part of the time was occupied in the critical reading of the second half of the first chapter of the Acts of the Apostles, and the rest of the day was devoted to the making of arrangements for the annual missionary services and sermons, and the transaction of general rural deanery business. The Rev. T. H. Cotton was formally welcomed into the rural deanery. Among the matters of new business was the consideration of the proposal made by the Rev. W. E. White that early in 1902 there should be held at some suitable place a choral festival, in which all the choirs of the rural deanery should be invited to participate. This proposal was adopted, and a committee was appointed to make the necessary arrangements. Hagersville was selected as the place for the next meeting.

HURON.

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

Markdale, Christ Church.—On the forenoon of the 21st of October, the Lord Bishop of the diocese administered the Apostolic Rite of Confirmation to twelve candidates. Afterwards the Holy Communion was celebrated, the rector, the Rev. J. R. Newell, being celebrant, assisted by the Rev. C. Lester Mills, when the newly-confirmed received their first communion.

Beaverdale, The Church of the Advent.—The Bishop of Huron conducted a confirmation service in this church on Monday, the 21st of Oct., when twenty-five candidates were presented, and confirmed by him. Services were commenced in the school house, at Beaverdale, about fourteen months ago, by the Rev. E. Appleyard, who drove there from Fairmount on Friday evenings. Since then the congregation have built a church which will seat about 180. It was opened on the 15th of September last, the opening service being conducted by the Rev. J. Hale. The Rev. J. R. Newell preached in the afternoon, and the Rev. S. Appleyard at the evening service. The church is now free of debt, and the congregation are contemplating the building of a shed. The Bishop was pleased to name the church the Church of the Advent. Services are now being conducted in the Town Hall of the village of Rocklyn, by the Rev. E. Appleyard. The inhabitants of this little place got up a petition, signed by twenty-two Methodists and Presbyterians, requesting Mr. Appleyard to give them the Church services there. At the first two services there were about two hundred present.

QU'APPELLE.

John Grisdale, D.D., Bishop, Indian Head.

Qu'Appelle.—Although the harvest is very far from being "safely gathered in," yet in a great many of the parishes thanksgiving services have been held. This is the time when a special appeal is made for the general funds of the diocese. It is not a favourable time, because there is little money moving, but a very generous response is being made to the appeal which has been sent forth by the Bishop in a pastoral letter to be read in all congregations. The parish of Moosomin raised \$175; Indian Head, \$81; Qu'Appelle, between \$30 and \$40, and other parishes are responding equally well. There is no reason why the diocese should not raise \$1,000 this year. In the pastoral issued by the Bishop, reference was made to the fact that cheques could only be raised pro rata for the payment of the stipends of the clergy for the September quarter. This serious step was most fortunately not after all necessary. The timely arrival of \$400 from the Board of Domestic and Foreign Missions, and \$200 from the diocese of Quebec enabled the treasurer to pay the stipends in full. I suppose the needs of this diocese are no more pressing than in any other North-West diocese, and this is the first time the stipends of the clergy have been seriously threatened, i.e., that part of the stipend paid from the general diocesan fund, and the consequent gratitude of all concerned for the timely gifts referred to can be better imagined than described. The Venerable Archdeacon Sargent left for England in the beginning of October. We believe that he intends to remain away from his parish until Christmas. Three months is not a compensating holiday for more than twenty years' work in the North-West, but to get a holiday at all after that length of service must be of the nature of a surprise. Holidays don't seem to have any part in such a life. We believe the Archdeacon was to be in England for the meeting of the Qu'Appelle Association, and to speak at it. The Rev. Malcolm H. Winter, who has had charge of the parish of Qu'Appelle since the Archdeacon's departure,

has been appointed to the parish of Salcoats. This parish has been in the charge of the Rev. J. C. Gross, who will take the work at Qu'Appelle, until the return of Archdeacon Sargent.

COLUMBIA.

Right Rev. William Willcox Perrin, Victoria, B.C.

Victoria West.—St. Saviour's.—A new organ, which has recently arrived from England, and been placed in this church, was dedicated with appropriate services a few days ago. The organ was built by Mr. Albert Pease, of the Stoke Newington Organ Works, London, N., England, and it contains two manuals and separate pedal organ, and has the following stops: Great Organ—Open diapason, 8 feet, 56 pipes. Stopped diapason, Clarabella, 8 feet, 56 pipes. Viol d'Amour, 8 feet grooved, 44 pipes. Principal, 4 feet, 56 pipes. Total pipes, 212. Swell Organ—Violin diapason, 8 feet, 56 pipes. Lieblich Gedact, 8 feet grooved, 44 pipes. Flute traverso, 4 feet, 56 pipes. Piccolo, 2 feet, 56 pipes. Oboe, 8 feet, 56 pipes. Total pipes, 268. Pedal Organ—Bourdon, 16 feet, 30 pipes. Couplets—Swell at great. Swell at pedal. Great at pedal. Great organ, 212 pipes. Swell, 168 pipes. Pedal, 30 pipes. Total pipes, 510. The Ven. Archdeacon Scriven conducted the dedicatory services. M. A. Longfield, F.R.C.M., has been appointed organist.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

ADVANCE.

Sir,—I have read with much interest a letter in your issue of 31st ult., signed by Rev. J. A. Richardson, Trinity Rectory, St. John, N.B., taking exception to statements made by me in a letter to your valuable paper and appearing in your issue of the 17th October. If Mr. Richardson's experience be on all fours with mine he is justified in getting as near as he can to calling me an economizer of the truth with regard to the helpfulness of the St. Andrew's Brotherhood in the place above all where it is most sorely needed—the missions of our Church in town and country. It is more than likely that the good brother has not perhaps spent much time in poor missions where the sexton gets out of repair, and cannot be on hand in time to have the fire started in the cold winter or the chancel dusted or straightened up in time for service. He may also have been fortunate enough to have ministered only in those parishes where the authorities can pay a substitute while he takes a holiday for rest and recreation, or attends a convention for talk and mutual admiration. In one breath we are told the society is for a special and specific purpose, bound as tightly by rule as the ancient parish priest who could do nothing for a dying parishioner because the compilers of the Prayer Book had appointed no form of prayer to say for a man who had been gored by a bull. In the next breath we are told of candidates for the ministry brought in; confirmation classes increased, and boat preaching being done. Where is the centre of authority in the Brotherhood? Is it with the star speakers at the conventions? Or the men who wear the buttons? Or the great rank and file who do quietly what they can, and never stand on a platform or wear a tag. These last are the men who did such work and did it well before the present society was thought of, or had begun its yearly windy gatherings. The Christian man who makes no effort to extend

the Kingdom of the Master among his companions and friends and acquaintances without joining a society to make him do so is no better than the priest and the Levite in the parable. Would Mr. Richardson tell us how much the last Brotherhood convention cost in hard cash? We would then be able to say how many missionaries could have been sustained by that sum in New Ontario. MISSIONARY.

JUNIOR AUXILIARY.



MISSIONARY CORNER FOR JUNIOR BRANCHES.

Editor, Mrs. Kuhring, Diocesan Junior Secretary, 62 Murray Street, Toronto.

Prayer.—Heavenly Father, we pray Thee to bless our society and give us love for Thee. Prosper the missions of Thy Church, and strengthen with Thy Holy Spirit all who are engaged in missionary work; through Jesus Christ, our Lord, Amen.

Our country's voice is pleading,
Ye men of God, arise!
His providence is leading,
The land before you lies;
Day-gleams are o'er it brightening,
And promise clothes the soil;
Wide fields, for harvest whitening,
Invite the reaper's toil.

Lesson.—Now get out your map of Canada again, and we will go on with our geography lesson. You have learned the names of the 10 dioceses of the Eastern Ecclesiastical Province, and now we will learn something about the other Church province. It is called, as we said in our last lesson, the Ecclesiastical Province of Rupert's Land and the North-West Territories, and its Archbishop is the Most Rev. R. Mackray. This province has eight dioceses, and covers an immense

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amount of country. It is bounded by the Arctic Ocean on the north, the United States and the Church province of Canada on the south, the North Atlantic Ocean on the east, and the Rocky Mountains on the west. Across the mountains, on the border of the Pacific Ocean, there are three more dioceses, called Caledonia, New Westminster and Columbia. They are not in this province, but are separate Canadian dioceses, and their Bishops are more directly connected with the English Archbishop than the Bishops of our Church provinces, which each have their own Canadian Archbishop, as we have told you. The Archbishop of this province of Rupert's Land and the North-West Territories is also the Primate of all Canada, and is the highest dignitary of our Canadian Church. Not only is this Western Church province immense in size, but every one of its dioceses is very large also. Those three in the northern part of the province and Athabasca, in the centre, are not only large, but they have no railways or roads for people to travel by. So although the rivers are dangerous in many places, and there are no hotels, and very few stores to stop at for rest and supplies, the Bishops are very glad to go by boat and canoe to visit their missions in the summer-time. When you come to fill in the different mission stations on your maps, you will find they are all dotted along the shores of these northern rivers and lakes. Very early in the season these waters all freeze up, and then travelling is harder and even more dangerous, because it is very bitterly cold, and supplies of food, by fishing and hunting on a journey, are very scarce. However, God is always there, and we have been told many wonderful stories of the way He watches over and provides for His people there in times of necessity. From what you have heard of these northern dioceses, you will not be surprised to hear that only one diocese in this province has a See city, and that is Rupert's Land. The Archbishop of the province is also the Bishop of that diocese, and lives in Winnipeg.

The Bishop of Calgary lives in the town of Calgary, and also presides over the diocese of Saskatchewan, which has, therefore, no See town of its own. The Archdeacon lives in Prince Albert, which you might mark on your map. The Bishop of Qu'Appelle also lives in a small town. The other bishops of the province can hardly be said to live even in villages, but make their homes in the most convenient place from which to reach all parts of their dioceses; so in our list below we will find this difference from the list of Sees in the Eastern Church Province. There is another great difference between these two Church provinces. The one we learned about in our last lesson is self-supporting, all except one diocese, Algoma, which we hope will be so before long, but this Western Province of the Church is entirely made up of missionary dioceses—that is, the people who live in them cannot support the expenses of the work of the Church there themselves. But we must go back to our geography, and you must learn all these names quickly, for there is so much more to tell you. Here is a list you are to learn, and you must put all these names on your map, and if you can draw a map of this Western province without help, we would like very much to see it, if you will send it to your diocesan junior secretary.

The following are the Dioceses, Bishops and See headquarters in the Ecclesiastical Province of Rupert's Land and the North-West Territories, Archbishop Machray:

- Rupert's Land, Archbishop Machray, Winnipeg.
- Moosonee, Bishop Newnam, Moose Fort.
- Athabasca, Bishop Young, Athabasca Landing.
- Saskatchewan and Calgary, Bishop Pinkham, Calgary.
- Qu'Appelle, Bishop Grisdale, Indian Head.
- Mackenzie River, Bishop Reeve, Fort Simpson.
- Selkirk, Bishop Bompas, Caribou Crossing.

Three of these headquarters may not be marked in your school geographies, and so we must

tell you how to find them. Athabasca Landing is on a loop of the Athabasca river, directly north of Edmonton. Indian Head is on the C.P.R., about twenty five miles east of Regina. Caribou Crossing is on the Lewis river, south of Selkirk.

Note. Superintendents should make an enlarged map of Canada, and use it for all these lessons, dividing off the dioceses, as they teach the children. In this way, a better general idea will be given than by using maps of different parts of the country for different lessons. If little paper seals are distributed among the children, so that they can be brought forward and stuck on the map to mark a city or mission, as it is mentioned, it will add to the interest of the lesson; crayons or lead pencils would do, but the seals are best, as red ones could be used for headquarters; gold for mission stations, and green for schools in the later lessons.

NOTES OF NEWS FROM THE MISSION FIELD.

India is the oldest mission field, and some one, who had worked among the heathen there, wrote about them to a Church paper and said that a great deal more would have been done by all the missionaries and money and Bibles that have been sent out to that country if the people of the Church at home had prayed more. Let this be a lesson to us, and do not let us forget to pray for all the missions and missionaries we learn about. Read Exodus xvii., 8-13.

The great railway that the English Government is constructing through Africa from north to south, will reach the Victoria Nyanza about November. A traveller tells us he saw some strange sights as he went over it lately: naked savages, with queer ornaments, peered around the stations in good-humoured curiosity, while near by could be seen ostriches and other wild creatures, the rhinoceros sometimes derailing the train in a narrow cutting. The elephants are curious, too, occasionally occupying a station and ravaging the booking office, taking tickets which cannot be accounted for afterwards. Some day these stations, now in the wilderness, will each be the centre of a town or city; some have become so already. These, and the large districts about them, will want churches and chaplains for the settlers, and missionaries, teachers and schools for the heathen. The Christian world will gladly receive and make use of the wonderful products this great railway is going to carry out for it. Let us pray that it will not fail to send the blessing of the Gospel message in return.

Algoma has always been a missionary diocese, and a very hard one to work, owing to the roughness of the country, its hard winters and lack of riches. Two brave bishops have laid down their lives for its advancement, and now Bishop Thornloe is trying to get the funds in a position to support the work of the Church there. He sets an example himself of great self-sacrifice, and hopes to raise \$20,000 in a little over two years. If he does this, the English societies will add \$5,000 more. The other day a man, who had driven 315 miles to Thessalon, Algoma, on business, came up to the clergyman and wished to shake hands with him, as he said he had not shaken hands with an English Church clergyman for over twenty years. Let us pray that some way may be found to settle the many difficulties of this diocese.

NOTES OF NEWS FROM THE BRANCHES.

We are very glad to welcome the new branch of boys and girls at York Mills, and wish them every success. It is good to hear that they have begun work with much enthusiasm.

Mabel Farthing, the secretary of St. Alban's Juniors, writes: We held our first meeting on October 3rd, at which seventeen members were present. Margaret Andras was made treasurer, and I was made secretary. Our members would

like to work for our own diocese, but we are willing to work for any diocese.

The Church of the Messiah branch held their first meeting of this season on Tuesday afternoon, October 22nd. The diocesan secretary and treasurer were present and gave short talks to the children on their work, and the bright, interested faces of the young members promise good, earnest effort in their branch this year.

We are glad to hear that all the branches are getting down to steady work. All will rejoice to hear that the Dorcas secretary is recovering her strength, after her serious illness, and she writes to say a large number of articles will be required for Christmas trees in mission Sunday schools.

We would like some reports of monthly business and devotional meetings from branches.

British and Foreign.

A memorial to the Venerable Bede is to be raised over the well at Monkton, near Jarrow-on-Tyne.

A Capetown message says that the new Bishop of St. John's, Kaffraria, will be consecrated there on St. Andrew's Day.

Earl Howe has offered to restore the parish church of Penn-Street, Bucks., at the cost of £1,000.

The British and Foreign Bible Society and the Religious Tract Society have each benefited £20,000 under the will of a Sheffield merchant.

The Archbishop of Canterbury's appeal for an endowment of £30,000 for the new bishopric of Egypt has, up to the present, resulted in a subscription of £7,200.

By the death of the Rev. Stephen Coles, which took place at Galle Face, Colombo, the Church Missionary Society loses one of its most experienced and efficient missionaries in that island.

Canon W. H. Cooper, the founder of the Hostel of St. Luke and the Home of St. Barnabas, who left England last year in broken-down health, has been so completely restored by the Australian climate that he has found himself able to accept the charge of a large Mission, 2,500 square miles in area, in the diocese of Goulburn, N.S.W.

Fairweather's

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The Alteration Sale and taking in of No. 86 have upset things a little in the Selling Department, but there has been no disturbance in the work rooms. We are working there to the full capacity, full time, and sometimes overtime, getting out stock and orders. If you are going to buy out of stock, better buy now and get first choice; if you are going to have anything made to order, we would advise you to leave your order right away for pro pees are for the busiest season we have ever had in fur. We make everything we sell, and we guarantee everything we make. Send for a copy of our 1902 Catalogue and you can order by mail as satisfactorily as though you made a personal visit to the show room.

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November 7, 1901.]

OUR HARVEST-TIDE CHORALE.

Father, now we meet to praise Thee,
For the mercies of the year,
Wondrous blessings from Thy store-
house,
Thou hast sent our hearts to cheer.

Thou hast blest the seed and sowing
With the needful shower and sun,
Cold and heat by Thee were tempered
As each season's race was run.

Thanks to Thee for hay-crop plen-
teous,
So the cattle may be fed,
They their dumb thanksgivings offer,
By their good Creator led.

Thou hast blest the corn ingathered,
Man may not be silent now,
All-sufficient food Thou givest,
Grateful hearts before Thee bow.

This has been a time of goodness,
Rich and undeserved indeed,
When the poor to Thee hath cried,
Thou hast well supplied his need.

War-clouds darkened the horizon,
But the tempest Thou hast stilled,
Listening to the people's pleading,
Thou Thy promise hast fulfilled.

May sweet peace rest o'er our coun-
try,
May our nation holy be,
Fearing God, and keeping judgment,
Pledge of true prosperity.

And again, O Lord, we thank Thee,
For the blessings of the past,
May our earthy toil and sowing,
Lead to Harvest Home at last.
Cecilia Havergal (Mrs. F. B. Grant).

BIRTHDAYS.

Birthdays should be kept as joy-
ful anniversaries in every family.
Whether the birthday is that of
the aged grandmother, a parent
or a young member of the house-
hold, there should be some little
festival to mark the occasion,
some small gift, a few flowers, but
much rejoicing. In this way home
is made brighter and family ties
are more strongly drawn. A
young girl can help to make sun-
shine in her home by remember-
ing her father's or mother's birth-
day with a small offering and an
affectionate greeting. It may be
that she has a brother away from
home on his birthday. He is at
college or in a distant city enter-
ing on a business career. A letter
and a birthday present should be
sent to him as a sister's duty.
Many girls do not realize how
much their gentle, sisterly influ-
ence can help their brothers, but
a girl who has been brought up
to keep the dear family anniver-
sary knows how much the letter
from home and the little loving
gifts are valued by the brother who
is far away.—Selected.

REWARD.

I know Thee, O Lord, to be a
munificent rewarder of all that
serve Thee; yet if Thou shouldst
give me no wages, I will serve
Thee; if Thou shouldst pay me
with hunger, and stripes, and
prison, or even death, I will serve
Thee. . . . Away, base thoughts
of remuneration! I will honour
and serve Thee, O God, for Thine
own sake, for Thy service sake;
yet I have no reason not to re-

gard Thine infinite bounty—it is
no less than a crown that Thou
hast promised me, and that I shall
humbly aspire unto, and expect
from Thee, not as in the way of
my merit, but of Thy mere mercy.
My service is free in a zealous
and absolute consecration to
Thee; Thy hand is more free in
Thy gracious recompence. If
Thou be pleased to give Thy ser-
vant such a weight of glory, the
glory of that gift is Thine. My
service is out of my just duty;
Thy reward is of Thy grace and
divine beneficence. Do Thou give
me to do what Thou biddest me,
and then deal with me as Thou
wilt. Blessed be Thy name in what
Thou givest, whilst Thou makest
me blessed in what I receive from
Thee.—Bishop Hall.

RULES FOR SUNDAY.

Bishop Morris, of Oregon, has
issued a pastoral letter, taken
from his annual address to the
convention, urging the better keep-
ing of Sunday, for whose proper
observance he suggests four rules:
"First—With attendance at
church and the Holy Communion
unless absolutely prevented."

"Second—With rest and recre-
ation that is not only innocent in
itself but in keeping with the wor-
ship in all good conscience, and
with carefulness for example as
well as for personal duty.

"Third—In trying every Lord's
Day to make some other life
brighter by some specific good
deed. Let not the sun of Sunday
go down upon a life that has not
let some of its Christian light
shin upon someone else.

"Fourth—In acting upon the
spirit of the canon, which does
not conflict with innocent recre-
ation and need by no means be
buried in the Book of Canons,
viz., 'All persons within this
Church shall celebrate and keep
the Lord's Day, commonly called
Sunday, in hearing the Word of
God read and taught, in private
and public prayer, in other exer-
cises of devotion, and in acts of
charity, using all godly and sober
conversation.'"

And he adds, very cogently,
especially in the season of summer
holidays, that "we have neither
Sunday nor week-day to squander
in idleness or frivolity wherever
we may be."

A GOOD EXAMPLE.

Last summer a lady was invited
by wealthy friends to spend a Sun-
day on their yacht. She declined
on the ground that if she deliber-
ately went where she could not
attend public worship on the
Lord's Day she would be breaking
the Fourth Commandment. On
being twitted for her tenderness
of conscience she replied: "If I
violate the Seventh Commandment
you would shun me; if I were to
violate the Eighth Commandment,
I would be sent to the penitenti-
ary; if I were to violate the Sixth
Commandment, I would be hang-
ed. Are not all the command-
ments equally obligatory?"

ROYAL



is the highest grade
baking powder known.
Actual tests show it
goes further—makes
more food—than any
other brand.

"Royal" makes the
finest and most healthful food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

INFINITE LOVE DOES NOT
ERR.

There are, indeed, dark prob-
lems which even the light of
Easter morning does not make
plain. The empty cradle and ach-
ing mother-heart; the torn infant
tendrils vainly reaching out for
mother-love, which nothing else
on earth can satisfy; the broken
heart of wedded love; the cry of
widows and orphans for the strong
arm snatched away; the unfulfilled
promises of youthful life; the un-
completed arcs of circles, buds
that are never allowed to blossom
—oh! we cannot understand these
things. Even the glorious hope
of immortality beyond, does not
make clear the necessity of shat-
tered hopes and crushed hearts
and bleeding lives here. But
hope leans on the strong shoulder
of faith, and faith gathers inspi-
ration from the sunshine of hope—
and both together are encircled
by the arms of eternal love. For
Christ is the surest proof that
God is love and that life is love,
and that infinite Love can make
no mistake.

HINTS TO HOUSEKEEPERS.

To preserve green grapes, cut
each grape in half, remove the
seeds, and weigh fruit. Allow a
pound of granulated sugar to every
pound of the fruit. Put all into
the preserving kettle, and bring
very slowly to a boil. Cook until
thick, then pour, boiling hot, into
jars and seal.

Grape Jam.—To make grape
jam, pulp and seed Concord
grapes, weigh them and allow
three-quarters of a pound of sugar
to every pound of fruit. Put pulp
and juice in a preserving kettle
and cook them steadily for half an
hour, after they come to a boil,
tiring often. Add the sugar,
cook twenty minutes more and put
into small jars. Seal. If there is
more juice than is needed for the
jam, dip it out before adding the

sugar and make it into jelly, allow-
ing a pound of sugar to each pint
of juice.

Spiced Grapes.—Spiced grapes
make an excellent relish to serve
with game. Pick from the stems
seven pounds of grapes and press
the pulp from the skins. Put the
latter into a preserving kettle over
the fire, with enough water to keep
them from sticking. Place the
pulp in another kettle and simmer
it until it will press easily through
a sieve to remove the seeds. Add
the strained pulp to the skins, with
half a pint of strong vinegar, three
and one-half pounds of sugar, one
large tablespoonful of ground
cloves and two of cinnamon. Boil
until quite thick, and put into
jelly glasses or marmalade jars.

Pickled Sliced Tomatoes and
Onions.—Wash and cut a peck of
green tomatoes in slices; also six
large white onions. Put them in
a preserving kettle, sprinkle over
them half a cupful of salt, and let
stand twenty-four hours. Then
drain them in a sieve. Return the
vegetables to the kettle; add half
an ounce of mustard-seed, one tea-
spoonful of ground cloves, two
tablespoonfuls of celery-seed, half
a cup of sugar, and sufficient
vinegar to just cover all. Boil
five minutes, counting from the
time the boiling begins, and keep
the kettle covered.

A CONTRAST.

A short time ago, I asked a
gentleman concerning a young
man, who was a salesman in a
draper's shop. "Oh," he answer-
ed, "he is a capital fellow, a splen-
did salesman, not another like
him." As I made some trifling
question further, he proceeded to
give me an illustration, which
seemed greatly to amuse him. The
illustration was this: A country-
man came into the shop and ask-
ed for a tie. This young salesman
said to one of his companions,
"I'll have some fun out of this

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man," and proceeded to ask him what he wanted. The countryman stated his want—a coloured tie, such as were exhibited in the window. "Those are pretty enough in their way," said the salesman, "but these are much better," showing some old ones that were worth next to nothing. "But they look soiled," said the countryman. "Oh, no; they are a special sort," answered the salesman, "which you cannot buy elsewhere." Much more of the same character was said, and the countryman was thoroughly duped, and paid his money. He left, and would probably remain satisfied with his bargain—until he reached home.

This kind of dealing with customers evidently constituted a "good salesman" in the eyes of his employer.

The opposite to this is given in the case of another youth. He was sent from the country by his father to serve in a well-known draper's shop in a large city.

A lady came into the shop one day to buy some silk for a dress. It fell to the lot of this youth to serve her. The purchase was made, and the silk was being folded up when the youth noticed a flaw in the material. He was honest, and immediately pointed it out to the lady, and, of course, she refused to take it.

The action was seen, and the words were heard by the employer. At once he rebuked the young man for his unbusiness-like behaviour, and a letter was sent off to his father saying that he could no longer be retained in his post.

The father, on receiving the letter, at once started for the city to learn from the employer's own lips the fault which his son had committed. The thought of his son having done wrong was a terrible blow to the old man, because he had brought him up with the greatest care.

When he asked the youth's em-



Diamond Hall

Street Address "Die."

The custom of embossing your street address or the name of your home upon your writing paper is one that should be encouraged.

We engrave the necessary "die" for about \$2.00, and it will last a lifetime.

Sketches gladly submitted for approval by our Stationery Department.

Ryrie Bros.

Cor. Yonge and Adelaide Streets TORONTO

ployer of what wrong he had been guilty, the merchant told his story of the youth's incapacity for business, and added: "Those who purchase goods from us must find out for themselves the flaws, and not be told by us that they exist, and so lose our bargains."

The father questioned, "Is that all the fault he has committed?"

"Yes," answered the merchant; "he is perfectly satisfactory in all other respects."

Then the father said with emotion, "I thank you, sir, for telling me my boy's fault. I thank God, however, that he showed such honesty, and I think the more of him for having done it. I would not have him remain with you for the world."

Now, which of these lines of conduct do you think the better? Which of the two young men do you think will make the nobler man? Which will be most worthy of trust? There is but one answer.

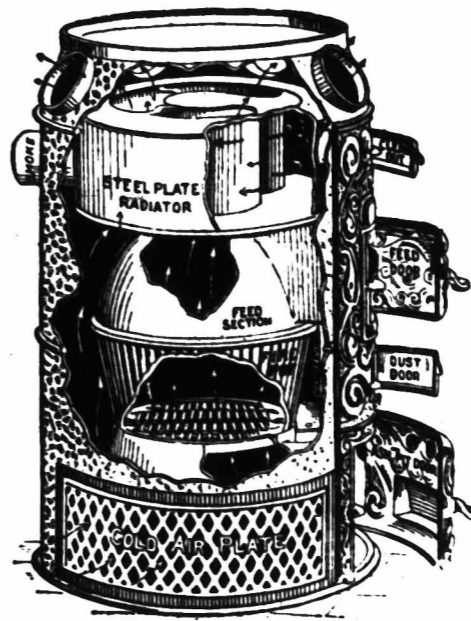
We hear a good deal in these days about "tricks of trade," and the necessity of practising them so as to make money.

Now, what I want to say to you very much is this: it is a long way more important work to make a man than it is to make a fortune, and you can only make a man by doing what is right—what

Home Sweet Home; with delicious MONSOON on the table and a few friends to enjoy it, there's no place like home.

MONSOON

INDO-CEYLON TEA



If you Save a Dollar on the Furnace you may Waste Ten on the Fuel Bill.

You don't need to get out your slate and pencil to figure out the false economy in buying a cheap furnace.

THE OXFORD FURNACE

Is not the cheapest furnace to buy, but it's the cheapest in the world to run after you've installed one—that's a wide claim, but the Oxford "throws down the gauntlet"—and comparisons have only helped to fix it in the position of leadership.—If you're interested in warm air heating get an "Oxford 400 Series" Booklet from the nearest dealer and study the Oxford Furnace strong points.

THE GURNEY FOUNDRY Co., Limited,

TORONTO, WINNIPEG, VANCOUVER.
THE GURNEY-MASSEY CO., LIMITED, MONTREAL.

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Do You Want Your Trade to Grow

In a good solid constituency?—in a community that when you've proved to their satisfaction that what you have to sell is a thing of merit, will stick to you like glue. If you do, put part of your advertising appropriation in space in

The Canadian Churchman

One of the brightest, newsiest and most up-to-date mediums in the field of religious journalism to day—and by far the largest circulation of any paper going into the Anglican homes of Canada.

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ADDRESS

THE CANADIAN CHURCHMAN, 1 Toronto St., TORONTO

SHREDDED - WHEAT

S Life
A Labor
V Time
E Health
S Money

For Sale by All Grocers.

is honest, true, and just. I should like you to grow up with this idea, and when you are old enough to go out to a business always remember which is the better—to be good and so form a worthy character, or to do what is wrong, or even doubtful, to get rich faster. I could tell you of many, many tricks by which flaws are covered, and things made to appear what they are not, but I refuse, because

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I do not want to tell you of things that are evil; but I would urge you to turn from anything, and everything, in which you will be compelled to be untrue or unjust. Every fraud is an injury to one's better self. If it is done, then, as someone has said,—you will
Quit the grand ranks of manhood and will walk.
Forever with a tortured double self;
A self that will be hungry while you feast;
Will blush for shame while you are glorified.
Will feel the ache and chill of desolation,
Even in the very bosom of your home.

A SLIGHT MISUNDERSTANDING.

As soon as the train was well under way, a solemn-looking man, dressed in shabby black, rose from his seat and passed down the aisle, distributing printed sheets of paper to the passengers on either side.

The old farmer glanced at the one handed to him, and the following, printed in heavy black type at the top, caught his eye: "I have gone astray like a lost sheep.—Psalm cxix., 176."

"Too bad," he muttered, and then, as he noted the progress of the man down the aisle, he added: "Ain't none of these people got any humanity about them? They're just giving him the cold shoulder; that's what they're doing. I bet they're city folks, an' that's what makes them so cold an' heartless."

He waited for the man to come back, and then motioned to him to take a seat beside him, which the man unhesitatingly did. "If there ain't nobody else goin' to do it, I'll help him out," soliloquized the farmer, as he pulled a sheet of paper from his pocket and labouriously wrote on it: "I turn my back on no man. Count on me."

The man in black smiled and nodded pleasantly, and then wrote by way of reply: "Together we will prepare for the journey."

"Where to?" the farmer enquired, by means of his pencil. "Heaven," was the written response of the man in black.

The farmer looked startled, and crowded up against the window side of the seat.

"Crazy, I guess," he muttered to himself, but he finally plucked up courage enough to write: "Let me see your ticket. You must be on the wrong train."

The man in black laughed a little, and then shook his head. He was about to write again on the paper when the farmer suddenly called out: "Say, kin anyone in the car do deaf an' dumb talk with his fingers?"

"What's the matter?" asked the man in black. "Aren't you deaf and dumb?"

"Me!" ejaculated the farmer. "Not any. Why, I've got voice enough for two."

"Then, why do you use a pad of paper instead of talking out like a man? Are you a scoffer? Are you a son of iniquity?"

"Don't you talk like that to me!" cried the farmer. "Mebbe you think it's funny to go 'round foolin' people an' then callin' them names, but it ain't, an' I've a good mind to pound that fact into you. Askin' me what I mean! Huh! What d'you mean by passin' out slips of paper sayin' you're lost when you're able to speak as well as anyone else? Tryin' to make a fool of me, I reckon, jest 'cause I'm from the country."

"My dear sir," expostulated the man in black, "that was a tract headed by a quotation from the Bible. I understand it all now. I was merely—"

"No, you don't," interrupted the farmer. "You can't come it over me agin. Jest you go back to your own seat, an' leave me alone. I'm on to your tricks now. You're jest tryin' to git acquainted with folks so's you kin spring your three-card monkey game on 'em, but you don't git me, no sirree. If you don't get away from here I'll call the conductor."

The man in black sighed and retired. He had thought he had a convert, but the case was hopeless now.

PAUL AND SILAS.

Not the great missionaries, but two as true home missionaries as I ever knew. I shall never forget the day I first met Paul and Silas, nor the impression they made; neither will I lose, I think, the good opinion, which, after many days of seeing and testing, still abides.

Christmas was coming, and Louie and I were hunting mistletoe, wild smilax, and other evergreens with which to decorate our modest home in the pine lands. But, alas, for us at least! though we found many bunches of the former with their glistening berries, and numerous festoons of the latter, all were beyond our reach. Every effort to bring our hands nearer to them, or them nearer to us, proved in vain.

"Too bad!" I said to Louie. "I do wish one or the other of us could climb."

But an array of skirts forbade that. Besides there was no limb near enough to give us foothold, even had we braved the incumbrance of skirts.

As we were turning away disappointed, there came a voice, like a bird-chirp, close beside us.

"Missie, you want de smilux? Den me git 'em."

We raised our eyes, and there stood Paul and Silas, Paul having been the spokesman. They had approached us so noiselessly in their bare feet over the deep sand we had not heard them. They had seen our vain efforts to reach the tantalizing vines, and had come swiftly, with what motive in view we were afterwards to learn.

"Me git de smilux for you, Missie," said Paul again.

"So me, too, Missie," chimed in Silas.

"But the tree is tall, and there are not many limbs," I said. "How can you climb it when there is nothing to which you can hold?"

"Me got de grip o' de cat," declared Paul. "Me clumb (climb) by de knee. You soon see how I do, Missie."

"Me clumb 'em too," asserted Silas, eager as Paul, his white teeth gleaming.

At this point, Louie, whose eyes had travelled over Paul's attire, or rather Paul's lack of attire, said for my ear only:

"The poor thing's clothes don't half cover him. If he climbs by his knees, as he proposes, he will

certainly skin himself badly. Don't let him do it. I cannot bear to see it."

I turned to Paul. He was then rolling up what remnant of trousers covered his knees.

"The bark is rough and there are thorns on the tree," I said. "You'll be sure to tear your skin."

He looked at me as though this were the smallest affair I could have mentioned.

"Oh, Missie, dis ole skin o' mine, is use'n to be tored" (used to being torn).

"Me skin up de knee, too," said Silas, pushing up his trousers now that I might see the scars. "But dat don't make no diffunce (difference), so's we gits de nickel."

Going Into Consumption.

Thousands of Persons Are Hastening Towards Their Graves as a Result of This Dread Disease.

Read How To Save Yourself.

Full Free Course of Treatment to Our Readers.



DR. SLOCUM IN HIS LABORATORY.

Demonstrating to Medical Men, Scientists, Statesmen and Students the Value of the New Slocum System of Treatment for the Permanent Cure of Consumption, and all Pulmonary and Wasting Diseases.

- Do you cough?
- Do your lungs pain you?
- Is your throat sore and inflamed?
- Do you spit up phlegm?
- Does your head ache?
- Is your appetite bad?
- Are your lungs delicate?
- Are you losing flesh?
- Are you pale and thin?
- Do you lack stamina?

These symptoms are proof that you have in your body the seeds of the most dangerous malady that has ever devastated the earth—consumption.

Consumption, the bane of those who have been brought up in the old-fashioned beliefs that this disease was hereditary, that it was fatal, that none could recover who were once firmly clasped in its relentless grip.

But now known to be curable, made so by the discoveries of that man whose name has been given to this new system of treatment.

Now known to be preventable and curable by following and practicing his teachings.

The new system of treatment will cure you of consumption and of all diseases which can be traced back to weak lungs as a foundation.

It is not a drug system, but a system of germ destruction and body building.

Not guess work, but science.

Not a step backward but a stride out of the old ruts.

Made possible only by Pasteur's, Virchow's, Metchnikoff's and Slocum's latest discoveries in bacteriology, hygiene and therapeutics.

In plain English, a system of modern scientific disease curing.

The Slocum System consists of four preparations which act simultaneously and supplement each other's curative action.

You are invited to test what this system will do for you, if you are sick, by writing for a FREE TRIAL TREATMENT and the Four Free Preparations will be forwarded you at once with complete directions for use.

The Slocum System is a positive cure for consumption, that most insidious disease, and for all lung troubles and disorders complicated by loss of flesh, Coughs, Catarrh, Asthma, Bronchitis and Heart Troubles.

Simply write to the T. A. Slocum Chemical Company, Limited, 179 King street W., Toronto, giving post-office and express address, and the free medicine (the Slocum Cure) will be promptly sent.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto.

Mention The Canadian Churchman. For sale by all druggists.

"What nickel?" I asked, pretending not to understand.

"De nickel you gwine gib (give) us for clumbing de tree a'ter de smilux."

"How do you know we will do that?"

"Cause de ladies dey al'ays does," the rogue, replied, looking at me archly, and realizing full well that now he had the best of it. I could say no more, neither would I offer further opposition.

"Paul git de smilux an' me git de mis'toe," he concluded, as he started toward a tree a little distance off, where the tempting clusters hung at a dizzy height.

This assertion I realized was a plain bid for double dividends and in behalf of the same family. What a shrewd dealer in stocks Silas would have made! I said to myself. I fear I thought him only sordid at that moment. I was to change my opinion quickly, and with a pang at my heart for having wronged him even for so short a space.

A rich profusion of vines soon lay at our feet; so, too, was there a goodly-sized mound of the mistletoe from which the waxy berries were shining. But their gleam was as nothing to the light that danced in the eyes of Paul and Silas, as we handed each the bright new nickel he had earned.

"Now you can buy something for Christmas," I said.

Paul shook his head. At the same time he dampened his finger upon his tongue and drew it gently back and forth across a small torn place on his knee from which a drop or two of blood trickled, then he said:

"Mammy mus' git de nickels, bof (both) dis one an' de yudder."

"Yes, mammy gits de nickels," added Silas, "ever' one o' 'em. Dat's why we-uns wo'ks for 'em. Mammy she's sick, an' dere ain't nobody but we, 'cause de yudders dev's too lettle."

"You don't mean to tell me you take care of a family?" I cried, and stared at my two poor little mites in such way that for a moment I fear I frightened them.

As for Louie, she had more presence of mind. She said softly, "Poor children!" and put out a hand, upon each woolly head, while I could detect plainly the half sob in her throat.

"Yes, Missie," Paul said in answer to me, "we does all dere is. 'Tain't much, 'cause dere ain't many t'ings for we. We kin hoe a little an' pick cottin, an' sometimes we pulls moss for de mat'esses. Den in de summer we gits flowers an' picks berries an' sells 'em when the vis'tors comes. In de winter we clumbs de trees for smilux and mis'toe for de ourty ladies as gives us nickels, as Missie done," and the rogue displayed his teeth in full over the gleaming compliment.

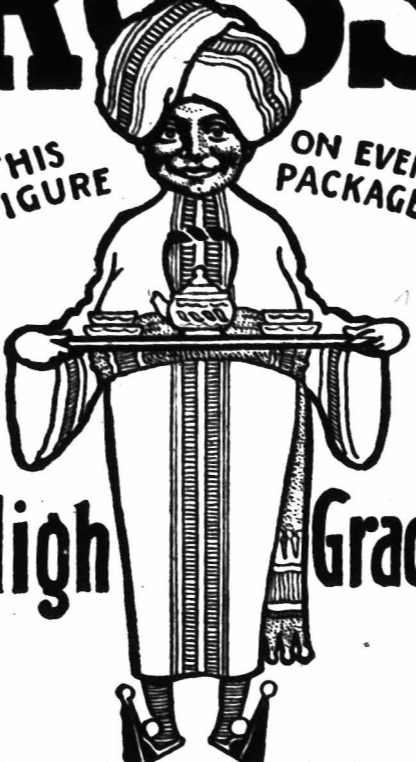
I looked at Louie. She was ready even before I. Again were dividends doubled, but this time without solicitation from either Paul or Silas.

We felt drawn to follow them

Now C-I-N-G-A-L-E. Might be spelt as it sounds with a single E. But our Cingalese says, add a final S-E. Then - Providing it's ROSS's you're right to a T.

ROSS

THIS FIGURE ON EVERY PACKAGE



High Grade

TEA

5, 10 and 25 cent. packages.

The only pure Ceylon Tea on the market.

home. They lived in the little cabin of clay-daubed logs just across the field. We could see from where we stood. We found they had told us only too truly. It was a picture of want such as is not often seen even in this country of poor land and scant cotton yield. It was one blessing that there was enough of God's glorious sunshine on this so-called winter day to warm all the spots of bare skin showing within the apertures of ragged clothing.

It was a question of bread more than any other, and it must have been a sore one through many sad days. The wolf often put more than his nose within the door. I am sure, and there were only these two brave little home missionaries to do battle with him, only Paul and Silas.

"A BARGAIN'S A BARGAIN."

"Might I have the job o' cleanin' off your walks, lady? The coachman next door said that the man who did it for you other times was sick, an' he thought maybe you'd let me clean 'em off for a spell."

The speaker was shorter than the broom he carried, and besides, I was getting a bit tired of such

DEATH NOTICES.

MILNE.—At Peterburg, South Africa, on Monday, October 21st, from enteric fever, Harvey Gale Milne, Bad-n-Powell's South African Constabulary, eldest son of James Galway Milne, Esquire, of Qu'Appell, N.W.T., aged 22 years, 3 months and 25 days.

"Whatever we proudly call our own Belongs to Heaven's great Lord."

STEELE.—Entered into rest on Saturday, October 26th, 1901. Son of C. Steele, third daughter of Rev. H. Douglas Steele, Rector of Port Stanley, and grand-daughter of the late Major Isaac Rigby, of Halifax, Nova Scotia.

"Blessed are the dead which rest in the Lord from henceforth; yea, saith the Spirit, for they rest from their labors, and their works do follow them."

calls, and so I answered, evasively:

"There is so little snow this morning, I think I will let it go."

"Yes, I know it isn't any job this morning," said he, eagerly. "But ten cents my price, when I do it steady, whether there's much or little. To-day it's little, I know, but to-morrow there may be piles an' piles of snow. Won't you please to try me?"

He said it so pleadingly that I laughingly made answer:

"Well, I'll try you, but unless you are different to most boys, you come up missing if there's more than an inch or two of snow."

But I was half ashamed of my impulsive remark, when the boy, looking me fearlessly in the eye, said:

"Yes, I know lots of 'em are looking for soft snaps, but I ain't that kind; an' you'll find there's a boy who won't come up missin' when the snow is deep; see if I do."

With this laughing retort he began to make the snow fly so vigorously that in a few moments he rapped at the door for his pay.

"It aint worth a dime, I know," said he, as he took the price agreed upon, "but the papers say there's a big storm comin', an' then I'll make it up."

I usually give everyone the benefit of the doubt, especially children, but as I recalled similar promises, from untruthful boys, I simply said:

"We'll see."

The predictions of "the papers" were true, for the following night "the beautiful" fell at a greater depth than at any time before this winter. The wind blew furiously, besides, so our walks were so badly drifted in the morning that one members of the household composed only of women, said, in a doleful tone, as she looked out of the window:

"We are snowed in, and you may be sure that not a boy or man, either, will be job-huntin' this morning."

But a few minutes later the same speaker exclaimed:

"There's a boy on the front walk who is trying to level a drift about as high as he is. Do you know him?"

And then, as I stepped to the window, I saw the boy whose slight acquaintance I had made the day before, and I felt like cheering him when he spied me and sung out, cheerily:

"Guess I'll earn my money this morning, lady!"

I watched the plucky boy until my own courage failed me, and going to the door, I said:

"I am afraid that is too great an undertaking for you, my boy. I think you had better run across the street and ask that man if he will not finish it for you. I will pay you your price for what you have done already."

"Not much!" was the emphatic rejoinder; "it's my job, an' I'll stick to it till it's done."

And he did, though I several times urged him to stop; for it

What Shall We Eat

TO KEEP HEALTHY AND STRONG?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet doubtless the best, in spite of the claims made by vegetarians and food cranks generally.



As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form, and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets, because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble, except cancer of the stomach, will be overcome by their daily use.

That large class of people, who come under the head of nervous dyspeptics, should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless, digestive medicine, like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food, and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

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seemed heartless to allow a boy to do what called for the strength of a man; besides, I thought it would be economy to employ one who could do it in less time, never thinking of holding the wee man to his bargain. When he finished, however, he said, with pardonable pride:

"There, it's done! An' just as good as a man could do it, too." "Of course it is!" was my hearty rejoinder, and you deserve great credit for your pluck, too. Now, what shall I pay for your hard work?"

"Why, ten cents, of course, same's yesterday."

"Oh, but this is an exceptional case, and is well worth more," urged I.

"But I shan't take a cent more," he made haste to say, in a decided tone, as I stood with my purse open. "A bargain's a bargain, you know. Yesterday it wasn't worth a dime; to-day it's worth more, an' that's the way it evens up."

I shook my head as I attempted to hand him a larger sum, saying:

"A boy who shows such pluck, as well as a sense of honour, is deserving of better pay."

"Ten cents was the bargain, an' I'll not take a cent more," replied he, firmly, as he put his hands behind him and took a step backward.

Meantime, to learn more of the boy, I had drawn him in out of the cold, and as he pocketed his own price, to further draw him out, I said:

"It is nice for boys to earn a little spending money. Are you working for a pair of skates?"

"Skates?" Not much!" And then with an air of dignity, he added, "I'm earning the money for my folks. Pa's got typhoid fever, an' so I'm trvin' to help all I can. Ma says I'm the man of the house now."

"But do you not attend school?" next queried I.

"Oh, yes, other times I do; but now there isn't anybody else to earn money, so I have to stay out. I hate awfully to get behind, but I'll study hard an' catch up when pa gets well again."

"And what do you find to do this cold weather, when there are no paths to shovel?"

"There's a'ways something for a fellow to do, if he isn't afraid of work," was the cheery answer. "Sometimes it's wood or kindling to carry in, an' sometimes jus' errands. Some days I earn a lot, an' other days not much, but it evens up, you see, like the snow shoveling."

"Yes, such boys as you are always in demand," said I, as I looked admiringly into the manly face of the boy who was so cheerfully doing all in his power to assist his parents in a trying time, "but it seems to me that, under the circumstances, you should allow people to pay you extra for your work, especially when you are entitled to it; saving which I again opened my pocket-book.

But this boy of boys was not to be coaxed into doing what to

him seemed unbusiness like, and he suddenly donned his cap, saying:

"A bargain's a bargain. But I'm your man, just as long as you want me."

And off he started, whistling as merrily as if care-free, while the one who watched the manliest wee man she had seen in many a day, as he bounded away, half envied the mother of so noble a boy.— Helena H. Thomas, in the Young Churchman.

TARDY DEVELOPMENT OF GIRLS.

There is no time in a girl's life when she needs a mother's care and advice so much as when she is just budding into womanhood. From neglect of proper treatment at this age nine-tenths of the cases of female weakness and consumption are concerned. Who is to tell the girl what she is, what she may expect, and how to take care for herself, if her mother does not?

If your daughter seems to be going into decline, has a poor appetite, dull eyes, pimples on her face, or a pale, sallow or greenish complexion, headache, a pain in the side, is irritable and easily tired out, immediate steps should be taken to build her up, so that each organ will perform its proper functions. To delay treatment with the expectation that she will outgrow it, and that nature will bring her around in time, may make her an invalid for life, to enl her suffering only in premature death by consumption. Nature requires assistance to develop her properly, or she would not be in this weak and run-down condition, and nothing does this so completely as Dr. Chase's Nerve Food, the great health restorer. It supplies new life, colour, and strength to the blood, which makes her a woman of perfect health, with a complexion that cannot be obtained by artificial means.

Working Girls.

The life of working girls at best is a hard one, and under the most favourable circumstances they have more to contend with than men in similar positions. The delicate female organism and the nerves of girls were never intended to be strung up to the high pitch and tension required to perform duties that are often imposed upon them.

Whether the work be in office, store, or factory, it is often one of daily misery, and there is no wonder that so many are breaking down after resorting to narcotic drugs for relief from the nervous exhaustion and fatigue from which they suffer. Such drugs deaden the nerves, and only produce a false temporary strength.

With Dr. Chase's Nerve Food it is quite different. By feeding the blood and nerves there will be a steady increase in natural strength of body and mind, that will brighten the eyes, clear the com-

plexion, and instead of the depressed and fatigued feeling, it will be one of buoyancy, with elastic step and easy movements.

Anæmia - Watery Blood.

This is an impoverished condition of the blood, which, instead of being rich, vitalizing, and strength-giving, is thin and watery, and fails to nourish the body. When the blood is in this run-down state, disease soon sets in, as it is lacking in the essential elements that sustain life. Women are more subject to this disease than men, perhaps on account of the many wasting drains peculiar to their sex.

Dr. Chase's Nerve Food is the richest of all restorative preparations, making an ounce of new and pure blood each day, which turns the thin, pale face of the sufferer into a picture of perfect health. Weigh yourself before taking it.

JOHN'S OBJECTION.

"Look ye, man, why haven't you cleaned and polished your boots?" asked Dean Swift of his eccentric servant, John, at an inn where they had just passed the night.

"What's the use of polishing such things?" asked John, as he held up the boots, discoloured and grimy.

"Very true," said the Dean, and without further protest he put them on. Then he went on to the office and gave orders that John should have no breakfast. He partook of his own, and told the hostler to saddle the horses and lead them to the door.

"I haven't had any breakfast yet," said John.

"Oh, I can't see the use of your breakfasting; you would soon be hungry again."

John could think of no answer to such an unexpected application of his own sophistry, so he maintained a stoical silence.

They mounted and rode on, the Dean in advance reading his Prayer-Book, and the servant following at a respectable distance.

"Hark ye, my man," said a stranger whom they met, after he had observed the two closely, "you and your master seem to be an uncommonly sober pair; may I ask who you are and where you are going?"

"We are as near saints as we can be," replied John, solemnly, "and we are going to heaven, I hope. My master's praying and I'm doing the fasting."

COULDN'T MAKE A BISHOP.

Among the many good stories told of the new Bishop of London is the following:

"One day, in his beloved East End, he noticed a dirty little urchin playing beside the gutter. 'Hallo, my little man,' said the Bishop, who is a great lover of children, 'what are you doing here?' 'Making a kefeedral, was the reply. 'A cathedral,' exclaimed His Lordship, 'but where's the Bishop?' Dr. Ingram's sense

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of humour, always keen, was quite overcome when the small boy answered, 'Please, sir, I ain't got dirt enough to make a Bishop.'

"WAITING."

Learn to wait—life's hardest lesson, Conned, perchance, through blind- ing tears; While the heart-throbs sadly echo To the tread of passing years.

Learn to wait hope's slow fruition; Faint not, though the way seem long; There is joy in each condition, Hearts, through suffering, may grow strong.

Constant sunshine, howe'er welcome, Ne'er would ripen fruit or flower; Greatest oaks owe half their greatness To the scathing tempests power.

Thus a soul, untouched by sorrow, Aims not at a higher state; Joy seeks not a bright morrow— Only sad hearts learn to wait.

Human strength and human greatness Spring not from life's sunny side; Heroes must be more than driftwood Floating on a waveless tide.

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