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ILLUSTRATED.

Vol. 29.]

TORONTO, CANADA, THURSDAY, NOVEMBER 13, 1902.

[No. 44.]



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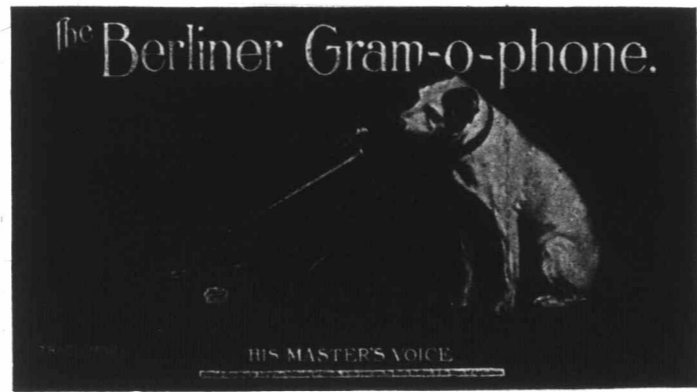
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Canadian Churchman

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TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 294, 309, 314, 315.

Processional: 391, 392, 446, 532.

Offertory: 293, 522, 536, 539.

Children's Hymns: 332, 536, 565, 568.

General Hymns: 299, 306, 512, 537.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Holy Communion: 310, 313, 317, 321.

Processional: 232, 236, 239, 307.

Offertory: 184, 186, 362, 379.

Children's Hymns: 335, 337, 340, 342.

General Hymns: 290, 297, 300, 308.

A Reason for Thanksgiving.

We ask our people whether they are sufficiently thankful to Almighty God for His great goodness, in that while we were without adequate fuel He has blessed us with mild and pleasant weather, and with warmth unusual at this season; thereby mitigating the suffering from cold until we have prospect of a sufficient supply of coal and wood.

Wanton Destruction.

Toronto people hope that this will have been the last recurrence of the exuberance of Hallowe'en. When citizens have to engage guards to protect their property and threaten to shoot marauders, it is time that

lawlessness growing out of a perversion of a solemn Church season should be stopped.

A London Shelter.

At different times mention has been made of a clergyman in London, Rev. M. Fowler, who, troubled by the fact that women and girls coming to the city by an early train were obliged to wait a long time before they were due at their work, had thrown open All Hallows' Church to them, and for two or three years his thoughtfulness was keenly appreciated. He has now erected a shelter in the churchyard, with comfortable places where both men and women can rest and wait. The Bishop of London preached at the service in the church, and dedicated the shelter—a bit of helpful work, after his own heart, one would think—and afterwards received the first cup of tea offered there. The success of this enterprise is greatly owing to the continuous support and advocacy of "Church Bells."

Popular Sermons.

The discourses of eloquent preachers are reproduced in our own day just as they were in the times of Addison, Wesley or Spurgeon. The Scotsman has recalled the characteristics of Dr. Thomas Guthrie, who antedated the Salvation Army in practical work among the poor, but was chiefly noted as a great preacher. Referring to his popularity, he told how he had been asked to preach in Belfast and shortly before going there received a letter from a Belfast clergyman asking him not to preach from the text, "Behold I stand at the door and knock," the reason being that the minister had preached as much of a sermon of Dr. Guthrie's as he could remember in the church he was to visit. "But," said Dr. Guthrie, "that was not the last of that sermon." There was a vacant charge in one of our country districts, to which probationers were appointed to preach as candidates. The first came, gave out that text, and preached from it as many of my words as he could remember. The next Sabbath the second did the same, but the third Sabbath the elders had got wisdom, so they asked the preacher if he would kindly tell them the text. "With the greatest pleasure, gentlemen. It is: "Behold I stand at the door and knock." "Well then," said the elders, "as we have heard that sermon these last two Sundays, you will perhaps oblige us with something fresh."

Bible Teaching.

The attention to the English Education Bill, which we are obliged to give, will, we trust, be of use to ourselves. In one direction, we hope the discussion will be fruitful and that is in the more systematic teaching of the Bible in schools. Let us have the historical portions, the facts, the names

and characters well taught and leave the Sunday schools free to direct more time to their special work. It is impossible to know the history of the world without a knowledge of the Bible; no one can understand our ordinary English literature without an education grounded upon it. An unexpected illustration has reached us at this moment. The "Living Church," in commending a play on a fictitious romance in which, it says, neither our Lord nor any of the Apostles except Judas are introduced, but the words and works of the Master are the constant theme and that it is impossible that the effect should be otherwise than to instil reverence. Reserving our objections to such plays, we agree with our contemporary that the need of discovering some method of bringing the Bible narrative to our heathen public is most pressing. The Milwaukee Sentinel, it says, collected the following comments, from apparently intelligent people in the audience, in regard to such characters and parts of the play as were taken from the Bible: "One of them sat through two acts admiring the work of 'Aaron,' until he learned from the programme that one Haran, of Sidon, was the man impersonated on the stage. Another observed, through the play, that the Mary of whom he had vague impressions gained from paintings of the Magdalen by Titian and Corregio, was not the Virgin Mary, mother of Christ. Likewise, it seems incredible that one well-informed man asked his companion if Simon was mentioned in the Bible. Judas was better known to many, who candidly admitted, however, that they did not know before where the character of Judas Iscariot originated. At the risk of sacrilege other more humorous instances of misinformation or ignorance might be cited. Those mentioned are authentic."

Dogmatic Teaching.

Bearing on the foregoing, we add the conclusion of an article in the Spectator on the sayings of Christ in the New Testament, outside of the Gospels, as although the Epistles are permeated by the Spirit of Christ, the writers seldom appear to repeat His actual words. After giving instances of these words in an essay, which we regret that it is hopeless to attempt to condense, the writer ends thus: All these things seem, to our mind, to uphold the view that Christianity is a matter of perception rather than of persuasion; that it is not something foreign to human nature, to obtain which a man must sacrifice his intellect or give his life to deciding questions of evidence, but an inspiration not more than just outside the consciousness of any sane man. It is simply the epitome of man's highest instincts, the sanction of his dearest hopes, the crown of civilization, the death-warrant of the animal

in man, whose maxim is "Each for himself." To the sorrow of many orthodox believers, the interest of the world in dogmatic theology is declining. Christ's teaching, they fear, will lose its authority as soon as men suspect the fallibility of the Creeds. The worship of God, they imagine, will die out before this new dedication of conduct. For our own part, we would humbly assert a more hopeful conviction. An interest in Christian dogma will, we believe, be revived by nothing but the widespread practice of Christian ethics, and of the increase of their influence there are surely many hopeful signs. When once the modern world realizes the power of Christ's teaching to direct the currents of human impulse and to control the storms of human passion, it will see in His sayings "the lively oracles of God," and ask, like the Apostles as they watched the tempest abate at His command: "What manner of man is this?"

Unity.

In reviewing a popular edition of the life of Dr. R. W. Dale, of Birmingham, the writer says that it is a book which should be read by all who would understand English Nonconformity—especially by Churchmen, if they would know "how and why Nonconformists can be sincerely and disinterestedly political"—if they would understand the Nonconformist conscience at its best. Strong and uncompromising in proclaiming what he held to be the truth, we are told that Dr. Dale was "yet the humblest and most conciliatory of men, who could be fair to Christians when they differed from him, yet withstand them face to face." Once more comes home to us the fact of the wider tolerance, the deeper "spirit of unity" underlying the religious differences of our age, when we hear of this Nonconformist of Nonconformists as numbering among his friends Bishops Lightfoot, Westcott and Rennion; Deans Church, Boyle and Paget; Dr. Liddon and Dr. Bright; that he held Dr. Pusey in deep reverence, and that John Henry Newman wrote to thank him for his work on the Atonement. Such men as these will sacrifice no particle of truth, but touched with that "Spirit of Love, which hopeth all things," they are surely hastening the day when "all shall be one."

PARTIZANSHIP.

Audi alteram partem, hear the other side, is a good thing to bear in mind, because to most questions there are more sides than one, and it is well to hear all that can be said both for and against. There are some so constituted that they are extremists, and whose minds are not capable of grasping more than a single aspect of truth. Hence, parties and partizanship and those who ring the changes on party cries, and who violently denounce all who venture to differ from them: the truth will generally be found, not with a few ultras on either side, but in the main body, not in extreme statements of it,

but more or less between them. The temper of mind most conducive to the truth is that which is stated in the Preface to the Prayer Book to have prevailed in regard to the Liturgy, in which it says: "It has been the wisdom of the Church of England to keep the mean between two extremes." Well would it be if this moderation, which marks the Church of England, also characterized her sons, and we could be spared the acrimonious discussions which have disturbed the Church's peace. There are signs of great improvement in this respect, however, and it is becoming recognized that there may be differences of opinion and practice, without violations of the law of charity. It is in politics and religion that partizanship is most generally excited. We are under a system of party Government, and it is the business of the Opposition, under all circumstances, to oppose. With the cleavage between parties becoming less and less, this is becoming increasingly difficult, and the Opposition is discredited more and more, because they so often are forced to take an utterly unreasonable position. With a Government in power composed of able men, anxious to do the best that can be done under all circumstances, it is a difficult task for their opponents to prove them, as they are compelled at least to try, either rogues or fools. The tendency is now for governments, once in the possession of power, to long retain their hold on public confidence. The best opportunity of the Opposition is not the mistakes or ill-judged measures of government, so much as those recurring periods of scarcity and depression, which from the days of Joseph have prevailed with certainty and regularity. The long continuance in office of the Conservatives in Canada under the late Sir John A. Macdonald, of the Republicans in the United States, since the Civil War, and of the Conservatives in England prove how increasingly difficult the work of the Opposition is becoming. One is struck with this, as one reads the pitiable, and violent, and unreasonable efforts which such a system compels such men, as Sir William Vernon Harcourt to make in the British Parliament. There may be no alternative possibly to the existing method of Parliamentary rule, but it is not by any means ideal, especially in these days when party ties sit loosely upon most people, and they refuse to follow party, at all hazards, whether right or wrong. Partizanship in politics is bad enough, but it is still worse in religion. In the Church of England noisy extremists make considerable noise, but the main body is loyal and contented, and unaffected by the extreme actions and utterances of partizans. In England, the vain hope that Parliament will interfere in party disputes, and the hopes which politicians hold out in this direction in the hope of catching a few stray votes, encourage some to keep up increasing strife in party organizations and in the press, but the possibility of this is remote. Since Lord Beaconsfield tried his hand at putting down ritualism in the unfortunate Public Worship

Regulation Act, when public opinion was much more acute on the subject than it is to-day, Parliament has fought shy of such questions, and recognizes that, if dealt with, it can only be by the Church itself. More self-government by the Bishops and by Synods, is the remedy for any ills which afflict the Church, and in this direction events are more and more tending. Uniformity of opinion or methods will never, in so wide a Communion as the Church of England, be wholly attained, and is as undesirable as it is impossible. What is needed is a cessation of the strife of tongues—the prevailing of a spirit of charity, and the conviction on the part of the most confident of the possibility of their being mistaken. To diversity there may be objections, and there is, perhaps, only one thing that would be worse, and that is monotony. This was well pointed out by Bishop Baynes, late of Natal at the recent Church Congress, in the following wise utterance: "There is danger in an unestablished Church, where appointments are made by the Church itself, that one type of Churchmanship, whether it be High or Low, is reproduced with wearisome monotony, with the result that the broad comprehensiveness of the Church at home is not maintained; and the sad result of this is that many who might have been saved to the Church, or won to her, have been lost, and this simply because men are differently constituted and truth is broader than any one party, and men who find that that side of truth which appeals to them is not to be found in the Church proceed naturally enough to seek it elsewhere."

ANGLO-AMERICAN AMITY.

That the two great English-speaking nations should live in peace and friendship is most desirable, not only in their own interests, but in that of the world at large. The ties that bind them together are many and intimate. They have been so much dwelt upon, and are so obvious, that it is not necessary to repeat them. Of the sincerity of England's good-will towards the United States there can be no question. The American Revolution, the memories of which are so cherished in America, left no bitterness behind it in England; it was one war among many, and was soon comparatively forgotten. Not so, however, in the United States was this the case. British tyranny and oppression were so long dwelt upon, exaggerated in Fourth of July celebrations, and magnified in school histories, that hatred of England was nourished, and became a part of almost every American's intellectual and political faith. Of America most Englishmen are proud, and have a feeling almost paternal for a younger son, as it were, who has left the ancestral home and done remarkably well. The new Dean of Westminster, Armitage Robinson, expresses the average English sentiment towards America in the following sentence: "A mighty people with untiring energies and boundless hopes have risen from among

DO WE NEED A NEW NAME?

By Frank E. Hodgins, K.C.

If we are really part of the Church of England, we cannot change our name. If we are really a different Church, then we ought to change it. But while at the last meeting of the General Synod a good deal was said about this subject, it was not regarded from this standpoint. The arguments for and against were founded largely upon sentiment. The pulse of the Church in Canada was beating rapidly and to those proposing the change, it did not seem any very startling advance, if the Church, which had become Canadian in feeling and impulse, were publicly to acknowledge its new birth. The more conservative loved the old name and were reluctant to sever old ties. Thus two opposing, though similar currents, met, and it remains for the future to distinguish the strongest. With these reasons, however, we are not concerned in the present article. It has been assumed all along that the Anglican Church is a part, and has a right to the name of, the Church of England. Indeed, under that assumption the discussion took place. But if it be not so, then, in facing the fact, we supply the answer. For if we are not entitled to that name, we must have lost it by our own act and we must take another. The General Synod of Canada speaks for the whole Church, and its Solemn Declaration and constitution are what indicate the mind of the Church as a whole, and perhaps govern its status. It is not incorporated, and its formation is purely the spontaneous outcome of the extension of the Church from east to west. The validity of its acts must for the present depend upon the consent of the various dioceses as evidenced by their official acts. Those dioceses have acted by sending delegates to the General Synod, and, in fact, have adhered to that body through the action of their Diocesan Synods. Looking at the question then generally, the Solemn Declaration adopted by the General Synod at its session in 1893 and the enactments of that body, must be the real tests for determining whether we have lost or kept the old name—for nowhere else is there any organization authorized to speak for the whole Church. It will be borne in mind that the Church to which we belong was in its beginning the Church of England and Ireland in Canada. The Constitutional Act, authorizing the erection of rectories, gave the right to present them to "an incumbent or minister of the Church of England." In the Church Temporalities Act (1841), and its amending act in 1866, the temporalities are those of the United Church of England and Ireland, and the Provincial Synod is therein stated to be constituted by the bishops, clergy and laity of the "United Church of England and Ireland in Canada." The Statute 19 and 20 Victoria, Chapter 141 (passed in 1856, and its amending act passed in 1858), enabled "the members of the united Church of England and Ireland" to meet in the Diocesan and Provincial Synod or General Assembly, and as late as 1878, the Ontario Legislature describes our Church as "the Church of England in the province." In fact, so far as legislative recognition of the name was needed, it was beyond question. Turning, then, to the action of the dignitaries of the Church, and the action of its Synods, we find that the Declaration of the British North American bishops in 1851 speaks of the desirability of the "bishops, clergy and laity of the Church of England in each diocese," meeting together in Synod. Similar words are used in the Declaration of the Synod of the diocese of Toronto, in 1854, which contains this paragraph: "We desire that the Church in this colony shall continue, as it has been, an integral portion of the united Church of England and Ireland." In 1861, the Provincial Synod also adopted that form of words.

It is sufficiently evident, then, that, even after

the grant of responsible government to Canada, our Church openly used the name of "Church of England and Ireland," and declared herself to be an "integral portion" of the same. If any title belongs to us, by virtue of law, usage or representative action, it includes the name of the Church of Ireland. Since the disestablishment of that Church, no effective pronouncement has been made, unless the solemn Declaration of the General Synod has worked some change. And as it was in name, so was the Church in fact. The Crown in England did not relinquish the right of appointing Colonial Bishops until 1857 (when that right was vested in the Diocesan Synods), but continued until 1861 to issue letters patent appointing Canadian bishops. Although, by the modern view of the royal prerogative, that right had passed to the Crown in Canada when representative government was granted, the appointments from England were recognized by Canadian statutes and were acknowledged by the members of the Church here. Furthermore, our Church had always recognized the Sovereign as its head. The King's supremacy was acknowledged in Canada by 14 Geo. III., Chapter 83, which enacted that His Majesty's Roman Catholic subjects might enjoy the free exercise of their religion, subject to that supremacy, "as declared by the Statute 1 Eliz., Chapter 2, Section 3." The latter act was in force when the Constitutional Act was passed and came into operation here. In 1857, the bishops of British North America, in the declaration above quoted, pledged themselves to fulfil the work of their ministry as faithful subjects of Her Most Gracious Majesty, Queen Victoria, "unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil in all causes, doth appertain." Similar expressions are found in the declarations of the Provincial Synod in 1854 and 1861, respectively, where the supremacy of the Crown is referred to as "the ancient doctrine of our Church." The declaration of the General Synod in 1893 has not changed this, for it sets forth the determination of the Church to hold and maintain "the doctrines, sacraments, and discipline of Christ as the Church of England hath received and set forth the same in the Book of Common Prayer, and in the Thirty-nine Articles of religion," which, of course, includes the article on the supremacy.

It is therefore evident that in name and in fact the Church in Canada, so far as Parliament is concerned, and as its bishops and the Provincial Synod of Canada could effectually act, was part and parcel of the united Church of England and Ireland. No differences existed except those necessarily produced by our political conditions. To get a clear idea of the true situation thus resulting it may be well to review some decisions which have clearly defined the position of colonial churches under similar circumstances.

The first judgment of note was one of the Judicial Committee of the Privy Council in 1863, and it was considered by that court as seriously affecting the well-being of the members of the Church of England in the colonies. Lord Kingsdown said: "The Church of England, in places where there are no churches established by law, is in the same situation with any other religious body; in no better, but in no worse, position; and the members may adopt, as the members of any other communion may adopt, rules for enforcing a discipline within their body, which would be binding on those who, expressly or by implication, have assented to them." [Long v. Bishop of Cape Town; 1. Moore's P. C. cases; N.S., at page 461.] The same tribunal [speaking by Lord Chelmsford, L.C., in the case of the Lord Bishop of Natal, 3. Moore, P. C.; N. S., 115] made this pronouncement: "After a colony or settlement has received legislative institutions, the Crown, subject to the special provisions of any act of Parliament, stands in the same rela-

us, a rival in strength, yet bound by ties of kindred and of memory to the ancestral home. They claim no less than we to be St. Edward's sons. It has been our privilege here to recognize that claim. The funeral service of a month ago was no common act of mourning. It was a symbol of our brotherhood. No one who saw it will forget across the gloom of that dark day there gleamed a brilliant sunbeam, the promise of a glory resting on two kindred peoples whom sorrow and sympathy had brought together on their knees." "These words," said the Dean, "represent my feelings about the Americans." We believe that the best classes in America fully reciprocate the sentiments expressed by the Dean, and that among scholars, literary men, the men of large business, and the better sort of public men, the desire exists for friendly relations with the British Empire, and that war between them would be regarded as an unspeakable calamity. But all this must not shut our eyes to the fact that the people referred to are not a majority of the nation, that America and England, though friends, are also rivals in the New World, for England is an American power, in commerce, in manufactures, and also now in colonization. The possibility of conflict is always present, and its avoidance will depend in the end on the popular feeling which prevails in both countries. There is undeniably a large anti-British feeling in the United States, and under any international complications it would, beyond question, have to be reckoned with. We may deplore this, but there is no sense or wisdom in closing our eyes to facts. Evidences of it appear from time to time in quarters that cannot be disregarded. The following from the Chicago Tribune, a leading Western journal, from an editorial, entitled: "Isn't the King a Bore?" expresses, we fear, the opinion of more Americans than do the fine speeches of American ambassadors at social functions in the Mother Country: "A few newspaper writers would have the people believe that Americans have great affection for the British Government and nation. It is all pretense and humbug. Whether it is true or not that the recent English professions of affection for their 'kin beyond the sea' are sincere, they are not reciprocated to any alarming extent by the people of the United States. The honest, bed-rock-bottom fact is that the American people are not much more attached to the people of Great Britain than they are to those of Germany, France, Russia, or any other European country. Americans have neither 'entangling alliances,' nor entangling affections. They neither hate nor love foreign nations."

The Right Rev. Bishop H. H. Montgomery, secretary of the S.P.G., has been appointed Prebendary of Wenlocksbarne in St. Paul's Cathedral.

On Sept. 28th, Mr. Henry Arnold, parish clerk of Bradford Abbas, died, aged 96. He was appointed to that position in 1822 by the Rev. R. Grant, himself vicar of the parish for 57 years, and had thus completed 70 years of service.

decisions—where they affect any question of doctrine—are made valid and binding, upon concurrence of two-thirds of all the Bishops. Furthermore by the basis of constitution, the General Synod has jurisdiction in matters of doctrine, worship or discipline. Hence, there is an actual and a possible departure from the standards of the mother Church. The finality of the Supreme Court of Appeal of the General Synod at present relates to decisions of the Court of Appeal in any ecclesiastical province or of any diocesan court or of the bishop of any diocese, where there is no provincial Court of Appeal. These courts can decide on questions of doctrine. The Supreme Court of Appeal may therefore finally, for us, decide those questions, and may, of course, decide them differently from the Judicial Committee of the Privy Council. It clearly follows that as our court is a final court their decisions "constitute a different standard of arriving at the proper interpretation of the doctrines of the Church," and work a complete separation. But again, the potential difference is also marked. If the General Synod choose to adopt any attitude on questions of doctrine, worship and discipline different from the Mother Church, it is entirely competent so to do. In that case the finality of decision must have relation to its altered standard and must hold that attitude correct. It cannot admit the question of whether they are in accordance with the doctrine and discipline of the Mother Church.

This contingency has not yet happened, but the fact remains that a court has been constituted which is final and that a Synod exists which has the right to alter or change matters of doctrine, worship and discipline.

The opinion of Lord Romilly in the case already quoted is apposite: "The members of the Church in South Africa may create an ecclesiastical tribunal to try ecclesiastical matters between themselves, and may agree that the decisions of such a tribunal shall be final, whatever may be their nature or effect. Upon this being proved, the civil tribunal would enforce such decisions against all the persons who had agreed to be members of such an association, that is, against all the persons who had agreed to be bound by these decisions, and it would do so without enquiring into the propriety of such decisions. But such an association would be distinct from, and form no part of the Church of England, whether it did or did not call itself in union to full communion with the Church of England. It would, strictly and properly, be an Episcopal Church not of, but in, South Africa, as it is the Episcopal Church in Scotland, but not of Scotland. But if the Episcopal Church in South Africa chose to remain part of the united Church of England and Ireland, then no such irresponsible tribunals could exist, and when recourse is had to the civil tribunal to enforce obedience to these decisions, they must be subject to revision to the extent I have already pointed out" [i.e., by ascertaining if they conformed to the standards of the Mother Church of England]. It is difficult to distinguish the case put by Lord Romilly from our own situation. The only possible distinction is that the General Synod accepts the article on the King's supremacy. But if that is a question of doctrine, the canon making the court a final one is the later legislation and is besides that, clear and distinct.

Finality of decision, short of the Judicial Committee of the Privy Council, is the crux of the whole question. While our Canon stands, it seems to offend against the "fundamental principle of the Church of England" (which) "puts the Sovereign at the head of all causes, ecclesiastical as well as civil, and consigns the decisions of matters ecclesiastical in the last resort to the Sovereign herself, with the assistance of the members of her Privy Council." It may occur to some that an answer to this exists by limiting

the word "final" in our canon in one or other direction. But that begs the question at issue.

It is not what we intended or should like to have done, but what we have actually done. We appear to have created an ecclesiastical tribunal to try ecclesiastical matters between ourselves, and we have agreed that that court shall be a final court of appeal for the Church of England in Canada. It may be that we have not expressed ourselves as clearly as we would wish, and that the intention of the Church is that the Judicial Committee of the Privy Council should finally settle all questions of doctrine, worship and discipline. But if we have unwittingly established a tribunal which gives us complete control over our own affairs, we have probably taken a step in the right direction. We have unquestionably given into the hands of the General Synod the right to legislate on questions of doctrine, worship and discipline, and we have thereby affirmed our right to think for ourselves upon these matters. It is not consistent with this that we should be accepting from time to time pronouncements upon subject, made at the instance of either of the great parties in the Church of England. At all events, whatever we desire to do, let us do so distinctly, and let us remember that the question has a bearing upon the name of the Church. If we are still part of the Church of England, we can hardly call ourselves by any other name. If by any action of ours, we are not a part of that Church, then we have no name, and it is high time that we found one.

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.

THE DAUGHTERS OF THE KING.

The seventh annual convention of the Daughters of the King of the Church of England in Canada was held at Woodstock, Ont., Oct. 15 to 17. Representatives from chapters at Hamilton, Dundas, Watford, Woodstock, Strathroy, Clinton, Kincardine and Millbrook were present and enjoyed the hospitality kindly extended to them by the rector, the Rev. J. C. Farthing, and the members of St. Paul's church. The proceedings were opened on Wednesday, October 15th, with Evening Prayer, the preacher being the Rev. C. C. Owen, of the Memorial Church, London, who took as his text St. Luke x., 40-42. On Thursday morning, there was a celebration of the Holy Communion, after which the convention assembled in the school-room, when reports were presented from the Council, the Chaplain, the Rev. J. Downie, B.D., of Watford, and the various chapters. At the afternoon session, a Bible study in chapter meetings, subject, "A Christian's Time" was given, followed by a most inspiring address by Miss LeRiche, Ascension Chapter, Hamilton, on "Our Self-Denial Week." The first week in Advent having, for some years past, been set apart as a week of self-denial for Foreign Missions, a deeper interest in the extension of Christ's kingdom abroad has been aroused. The offerings have at various times been devoted to the support of a Bible woman in China, the outgoing expenses of the first lady missionary from Canada to Persia, and the Girls' School at the Quepe Mission, Chili. This year the proceeds of this fund will be devoted to the outgoing expenses of one of the members, who has offered for the foreign field. The address of the president of the Council, Mrs. Gibbons, Liver-

pool, Nova Scotia, was then read in her unavoidable absence by the secretary. Papers were given on "The Training of a Daughter of the King," by St. Paul's Chapter, Grand Harbour, N.B.; "Prayer," by Messiah Chapter, Kincardine, Ont.; "Fellowship in Christian Service," by St. John's Chapter, Strathroy; "The Duty of Thanksgiving," St. Thomas' Chapter, Millbrook; "How a Daughter of the King can Help the Rector," St. George's Chapter, Granby, Que., and "The Home Mission of the Daughter of the King," St. Michael's Chapter, Vancouver, B.C. At the evening meeting, interesting and helpful addresses were given by the Revs. J. C. Farthing, John Downie, R. J. Murphy, and Mrs. I. O. Stringer. The convention closed on Friday morning with a "Quiet Hour" conducted by the Rev. J. Thompson, B.A., Ingersoll, Ont. "The Daughters of the King" is distinctly a Church of England society, and deserves more recognition from the clergy of the Church than it has so far received. The object of the Order is the extension of Christ's Kingdom among women and the strengthening of parish life. It is women's work for women, and as an aid to the rector of the parish. The result of the work of the Order in many places has been a deepening of the spiritual life, a more friendly spirit among the members of the congregation, young women have been kept in the Church and brought to Bible classes and to engage in Sunday school work. Visiting of the sick and needy is also carried on by the members, and at all times they are prepared to assist the rector of a parish as he may deem necessary for the furtherance of the work of Christ. Junior chapters are now being organized in an endeavour to reach the younger girls of the Church. Any information with regard to the work will gladly be supplied by the Rev. John Downie, Watford, Ont., or by the secretary, Miss K. F. Sadleir, Hamilton, Ont. The next convention will, D.V., be held at Halifax, Nova Scotia.

MONTREAL.

The regular monthly meeting of the diocesan W.A. was held in the Synod Hall on Thursday, November 6th. The meeting was opened by prayer, which was offered by the Rev. W. W. Craig, the rector of St. Luke's church. A paper on "Work in the Zenana," was read by Miss Laura Mudge. The feature of the day's proceedings was an address by Miss Sorabji on the condition and prospects of mission work in India. Miss Sorabji's father was a Parsee, who was converted in 1841, and who afterwards for fifty years devoted himself to mission work in India. He left behind him to continue the task a widow, who is a very gifted woman, and a number of children, among whom is the lecturer. One of the daughters is a lawyer practising in India, and another is at the head of one of the Government schools of science. The widow is conducting four schools at Poonah. Three of them are for Hindoos, Parsees and Mohammedans respectively, while the fourth is the Victoria High School for converts. The object of Miss Sorabji's visit to America is to obtain funds to carry on the work. The address was a graphic description of the life led by the women of India, and she spoke especially of the ill-treatment accorded to young widows. She declared that there were very many in India who were desirous of adopting Christianity if afforded an opportunity. Miss Sorabji was severe on a few European women who have adopted Hindoo views and insist upon airing them in India. Such women, she said, are a hindrance to the cause of Christianity, and should if possible, be kept out of the country. The speaker, with the simple earnestness of one who is well aware of the awful wretchedness arising from the institution, talked of the miseries of

child-marriages with the greater depths of the often resulting child-widowhood. She stated that in India there are 13,000 widows under four years of age; 80,000 under nine years, and 200,000 under fourteen. There are over 6,000,000 married girls under fourteen years of age, in fact, a father must do penance if his daughter is unmarried after twelve; and there are 25,000,000 widows throughout the land. Miss Sorabji spoke of what is being done along educational, medical, and evangelistic lines, but there are only 800 women workers among 145,000,000 women and girls. India's own daughters are those who must reach the women of the land, but to do this they need Western help. Before concluding, Miss Sorabji spoke reluctantly of a certain cult among American women, who, seeing only the mystical and poetical side of Hindu life, imagine they know all about it, and spend their time trying to gild a system rotten to the core. Miss A. Holden presided at the meeting.

KINGSTON.

The yearly business meeting of the various parochial branches of the W.A. was held in St. James' school-house, on November 5th. Miss Agnes Macmorine presented the annual report, which was of a most satisfactory character. In the evening a public missionary meeting was held at which there were about two hundred and fifty people present. Addresses were delivered by two clergymen, viz., the Rev. I. O. Stringer, of Herschell Island, and the Rev. R. H. A. Haslam, the travelling secretary of the Canadian branch of the C.M.S. The Rev. Canon Macmorine presided.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

New Glasgow—St. George's—On a recent Sunday the congregation of this church held a very interesting and appropriate harvest thanksgiving service, when the church was beautifully and tastefully decorated, presenting a very neat appearance. The choir, under the leadership of Mr. Winfield, added greatly to the interest of the service. Since the Rev. H. Hackenley assumed charge of this parish there have been many needed improvements in connection with both the church and the rectory, including painting the church, both inside and outside, and the vestry made much larger and more convenient. The rectory also has been painted and otherwise improved.

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.

James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—Christ Church Cathedral.—The first annual festival of the Montreal Diocesan Church Union was held in this cathedral church on Thursday evening, the 6th inst., when a choir of 300 voices representing thirteen choirs were brought together to take part in the service. Never before in the history of the cathedral have so many voices been brought together to take part in a service within its walls. The large chorus sang with excellent effect under control of Mr. J. B. Norton, who conducted. Precision was not lost by the increased volume, and beauty and inspiration were added in the power of the renditions. Perhaps the effort of the chorus was in the anthem, "Lift Up Your Heads," which was given with a superb flow from both male and female voices. The vested choirs were from Christ

Church Cathedral, St. George's, St. James, Grace, Advent, St. Stephen (Lachine), and All Saints' churches. Those non-vested were from St. Stephen, St. Thomas, St. Luke's, St. Jude's, Granby and St. Lambert. The vested portion of the chorus included eight boy voices. His Grace Archbishop Bond preached the sermon; Rev. J. Dennis, Chambly, and Rev. Canon Longhurst sang the service, which was fully of a choral character, the Very Rev. Dean Evans read the first lesson, II. Chron. vii, 1-12, and the Ven. Arch-deacon Norton, the second, Rev. v.

Synod Hall. At a meeting of the council of the Diocesan Choral Union, which was held in this hall on Thursday morning the 6th inst., Bishop Carmichael was appointed ex officio president; Mr. R. R. Stevenson, second vice president; the Rev. Principal Hackett, honorary secretary, and Dr. L. H. Davidson, honorary treasurer. Executive committee, Canon Chambers, Canon Longhurst, Revs. Dennis, Plaisted and Doull; Messrs. W. T. Briggs, Waterloo; S. O. Shorey, J. B. Norton, P. J. Illsley, C. S. Fosbery, J. L. Lauer, E. S. Spence, J. Walkley, J. A. Wood, Granby, and W. DeCoute.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec.

Quebec.—The following are the Bishop's public engagements for the remainder of the month: Sunday, Nov. 10th.—Celebrate the Holy Communion and preach, St. Michael's, Bergerville, 11 a.m.; assist at Cathedral at Evensong. Tuesday, Nov. 18th.—Preside at meeting of Central Board of Church Society, 4 p.m. Wednesday, November 19th.—Preside at meeting of the Diocesan Board of Church Society, 4 p.m. Sunday, Nov. 23rd.—Preach, Levis, 11 a.m., and assist at Cathedral at Evensong. Sunday, Nov. 30th (Advent Sunday and St. Andrew's Day).—Celebrate the Holy Communion and preach, Cathedral, 11 a.m., and assist at Evensong. The following appointments have been made by the Bishop of the diocese. The Rev. Thomas Blaylock, after 16 years' work in the wide district of Danville, is going to take charge of Riviere du Loup (en bas) and adjacent stations. The Rev. C. T. Harding is moving upwards from Riviere du Loup to Marleton and Dudswell, and the Rev. E. B. Husband is about to take the Rev. T. Blaylock's place at Danville; the Rev. H. C. Stuart, rector of Three Rivers, to take charge of Nicolet, giving the people Divine service every third Sunday and attending generally to their spiritual needs. The Bishop has, moreover, lately licensed the Rev. Charles B. Beck, one of the assistant masters at Bishop's College School, to assist at Bishop's College and in the neighboring parishes under the direction of the Rev. Principal Whitney, D.C.L., and with the consent of the several incumbents. And in the same way the Bishop has issued a new license to the Rev. Harold Hamilton, who has resigned his curacy at St. Matthew's, Quebec, and has been appointed lecturer in the Arts' Department of Bishop's College, Lennoxville.

St. Sylvester West.—Within the "God's-Acre" lying picturesquely on rising, sandy ground about half a mile distant from, and yet in sight of, St. George's Church, to which it belongs, has just been raised a large handsome and lasting memorial to the Rev. and Mrs. William King, who passed forty years of their long and laborious lives at this, the headquarters of what was for all that time a Church of England Mission, that extends throughout the greater part of the two large counties of Lotbiniere and Beauce. Upon a deep and solid foundation are placed a lower and upper base of fine-cut Stanstead graystone, the latter bearing in large raised and polished letters, the name King, to indicate the family lot.

The next block is a cube-shaped die of red Scotch granite, polished and margined on the four exposed faces. This is surmounted by a cross of the same material, polished and in solid combination with a smaller circle. At the intersection of the arms on both sides and within a circular border are deeply cut in relief and intertwined the letters I.H.S. of the sacred monogram. In good sized well cut and filled lettering, artistically spaced, appear the lines of inscription in the following terms: In loving memory of the Rev. William King, born in Folkestone, December 2, 1803, superintendent Newfoundland and B.N.A. School Society for ten years, and a catechist; devoted missionary in wide fields of the Anglican Diocese of Quebec nearly 50 years; first Rural Dean of Megantic, died Sept. 8, 1887. "Duty done is success." Mary Ann Hyde, born in Colchester, Oct. 10, 1808; pious, self-sacrificing wife and mother, died Feb. 5, 1888. "She hath done what she could." Children were also buried: Miriam J., Fred. Broome, Frederica A. Stott. "May these all rest in peace." The whole monument is in pleasing proportion, substantial and of excellent finish, and it does credit to the Forsyth Granite and Marble Company of Montreal, as also to their workmen, one of whom was sent to superintend its erection.

ONTARIO.

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

Kingston.—The following are the Bishop's public engagements for the remainder of this month: Sunday, 10th, 11 a.m., Trinity; 7 p.m., St. Stephen's, Montreal. Sunday, 23rd, 11 a.m., St. Paul's; 7 p.m., St. George's cathedral, Kingston. Tuesday, 25th, 8 p.m., St. Thomas', Belleville, induction of rector. Wednesday, 26th, meeting of executive committee, Kingston. Thursday, 27th, meeting of Mission Board, Kingston. Friday, 28th, Quiet Day for clergy of the diocese, Kingston. Sunday 30th, 11 a.m., St. George's cathedral, Kingston; 3 p.m., Christ church, Cataraqui confirmation; 7 p.m., St. Luke's, Kingston.

Portland—Immanuel Church—On Sunday, Nov. 2, the congregation of this church presented to the Rev. F. G. Kirkpatrick, an address accompanied by a solid silver Communion Service in a handsome case. This gift was made in acknowledgment of Mr. Kirkpatrick's kindness in taking the services of the church during the recent vacancy in the parish. It is needless to add that the Rev. F. G. Kirkpatrick is meeting with great success in his parish, and his earnestness, self-sacrificing devotion to the cause of Christ and the Church has won for him the affection of his parishioners.

OTTAWA.

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

The Kingston "British Whig," in its issue of November 3, says: "On Sunday, November 2, the Bishop of Ontario, the Right Rev. Dr. Mills, completed the second year of his occupancy of the elevated and onerous post, and has been receiving the heartiest congratulations of clergy and people. He has been a working bishop in very deed, having completed three laborious tours over the diocese, visiting each of the 125 congregations upon each trip. He has been a successful and prudent administrator, shown by great care and desire for the Church's interests with which appointments have been made under the canon on patronages, and he has been firm when occasion called for it. He has been untiring in his public appearances, in helping with his eloquence and warm-heartedness Church and educational work alike. His Sundays have been given to sermons and his week days to addresses of general usefulness and help-

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 of his forceful hand in many ways and bids fair
 to rapidly regain the strength lost by the recent
 separation to provide for the diocese of Ottawa.

Ottawa. Christ Church Cathedral.—On Thurs-
 day evening, Oct. 30th, the cathedral congrega-
 tion met together in the school room to bid fare-
 well to the Rev. Walter M. Loucks, who for the
 past nine years has been the assistant priest of
 the parish. The members of the Woman's Associa-
 tion were the hostesses of the reception, which,
 in spite of the inclemency of the weather, attracted
 an exceedingly large number of the members of
 the parish, both men and women. Mr. Loucks has
 recently been appointed rector of St. Matthew's
 church, and his many friends at the cathedral
 desired to express their appreciation of his work
 in some tangible form. There was a series of
 presentations which testified in a striking manner
 the friendship and fellowship between Mr. Loucks
 and the people. The rector of the cathedral, the
 Rev. Henry Kittson, presented the gift of the
 congregation, which was a purse containing \$400,
 and spoke of the work done by Mr. Loucks dur-
 ing the past nine years. The teachers and
 children of the Sunday school presented Mr.
 Loucks, who was their superintendent, with Hast-
 ings's "Dictionary of the Bible" in four volumes,
 and Mrs. Loucks with a magnificent sword-palm.
 The choir boys, through Arthur Perry, the
 crucifer, gave him an illuminated address, signed
 by them all, and a copy of the Cathedral Prayer
 Book, bound in Russia leather. The choir men
 presented an address, beautifully illuminated by
 Mr. J. E. Macpherson, one of their number, and
 signed by the fifteen members. This was read by
 Mr. C. W. C. Bate, president of the Cathedral
 Choir Guild, who also seated Mr. Loucks in a
 handsome revolving library chair. Mrs. Loucks
 was the recipient of a Diocesan life membership
 in the W.A. from the Senior Branch of the
 Cathedral, of which she had been president, and
 the Junior Branch, a beautifully designed and
 worded address was read, and the gold cross was
 pinned on by Miss Catherine E. Baker. Mr.
 Loucks, in feeling terms, referred to his happy
 years of service in the Cathedral parish under the
 late Dean Lauder, and the present rector, and
 thanked his many friends for their continued
 kindness to him and his family. Many of the
 city and suburban clergy were present and warm
 congratulations and best wishes were extended
 to the rector of St. Matthew's and Mrs. Loucks.
 The annual report of the Mission Board and
 the report of Rural Deans for the past year has
 been distributed. The report gives some inter-
 esting figures showing the amounts collected for
 diocesan missions and domestic and foreign mis-
 sions during the past year, and also the amount
 collected for the widows' and orphans' fund. The
 total subscriptions collected for domestic mis-
 sions was \$6,555.24, which is quite up to the
 ordinary, but it is noticed that some of the city
 parishes have fallen behind. The amount col-
 lected for domestic and foreign missions was
 \$1,782.29, while for the widows' and orphans' fund
 the total was \$1,333.16.

The Bishop's conference for the Rural Deanery
 of Carleton East will be held in St. John's Hall
 on Monday, Nov. 24th at 8 p.m., when three sub-
 jects will be discussed: 1. The Christian Year
 and its Seasons, by the Rev. W. P. Garrett. 2.
 The Duty and Measure of Offerings for God
 in Scripture and Church Teaching, by the Rev.
 J. F. Gorman. 3. The Model Parish and How to
 Attain it, by the Ven. Archdeacon Bogert and
 Canon Low. The meeting has been arranged for
 the evening previous to the Synod Committee
 meetings, Nov. 25 to 27, in order to secure the
 attendance of as many as possible of the clergy
 and lay delegates who are coming to the commit-
 tees. More than usual interest is attached to
 these committee meetings, as being the first under

the new arrangement when all the various trust
 funds are dealt with by one large committee in-
 stead of by several small ones, and all matters
 relating to Sunday school, Trinity University,
 etc., are assigned to the Committee on Educa-
 tion.

The annual meeting of the Children's Hospital
 was held last week, when the report showed a most
 successful year. If this excellent Church Institu-
 tion were more widely known there would be a
 larger number of sick children sent there in
 preference to general hospitals. It only needs to
 be known better throughout the district to call
 for an enlargement of the house.

St. John's.—Thanksgiving Day was observed in
 this church by full service in the morning with a
 large number of communicants, and in the even-
 ing, as usual, the St. John's Young People's
 Association gave a capital concert in St. John's
 Hall, which was crowded to the doors, and
 proved successful in every way. The St. John's
 Boys' Brigade had a Hallowe'en celebration of
 their own in their hall—ducking for apples,
 candy pulling, etc. They had a grand time.

Cornwall.—Bishop Strachan Memorial Church.
 —The annual harvest Thanksgiving services were
 held in this parish on October 5th. The church
 was tastefully decorated with grain, fruit, flowers,
 etc. The Ven. the Archdeacon of Kingston was
 the special preacher of the day, and added very
 much to the hearty and joyful services of the
 festival by his eloquent, practical and instructive
 addresses. There was a large number of com-
 municants and the offerings were on a liberal
 scale. Before the early celebration the rector, the
 Rev. Rural Dean Houston, consecrated a costly
 and chaste paten and chalice presented to the
 church by a member of the congregation as an
 acknowledgment of a great mercy vouchsafed to
 her.

TORONTO.

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

Toronto.—At a meeting of the Board of Man-
 agement of the Church Bible and Prayer Book
 Society, held on October 30th, the following reso-
 lution was passed and ordered to be entered on
 the minutes of the society, and sent to the Church
 papers: "Resolved, That this Society deeply
 laments the loss which it has sustained by the
 death of the late organizing secretary, the Rev.
 M. M. Fothergill. The Board of Management
 desire to place on record their own personal sense
 of the loss of a dear friend who has been asso-
 ciated with them in the work of the Society since
 its inception. They also wish to express to the
 family of their late brother their warm sympathy
 with them in their great sorrow."

A special form of Thanksgiving service was held
 in all the churches of the city on Sunday last, both
 morning and evening, in connection with the cele-
 bration of the King's birthday, his coronation and
 the restoration of peace. Special psalms, anthems,
 hymns, lessons and collects were used, and the
 services were in almost every church of a specially
 ornate character. In all of the churches the
 different preachers dwelt on the special signifi-
 cance of the day, and in St. Simons Church, on
 Sunday evening the rector, the Rev. E. C. Cayley,
 preached a remarkably powerful and interesting
 sermon from the words of the 53rd chapter of
 Isaiah, "He shall see of the travail of his soul
 and shall be satisfied." In all the churches, both
 at the morning and evening services, the National
 Anthem was sung by all who were present.

St. Alban's Cathedral School.—The new school
 year opened on Sept. 10th with the brightest pos-
 sible prospects. The members of the school have

largely increased, the boys on the roll amounting
 to 85, as against 58 last year. On Oct. 28 last,
 the Annual Speech Day was held in the Crypt
 of the Cathedral, when about 300 people assem-
 bled to honor the occasion. Among those on the
 platform were Canons Sweeney, Macnab and
 Cayley, the Provost of Trinity University, the
 Revs. A. U. de Pencier and Clark, and Messrs.
 Lawrence Baldwin, E. H. Chadwick. The Lord
 Bishop of Toronto, who was in the chair, in his
 opening address referred to the increased numbers
 and marvellous progress during the first year of
 the incorporation of the school under a governing
 body. This state of prosperity, he said, reflected
 great credit on the Headmaster and his staff, and
 showed that the parents had every confidence in
 the school. Canons Sweeney and Cayley also con-
 gratulated the school, and addressed a few useful
 and pointed remarks to the boys, who listened
 with close attention. Mr. Lawrence Baldwin, on
 rising to speak, said he wished to speak as a par-
 ent, and convey to Mr. Matthews and staff his
 hearty congratulations on the prosperity of the
 school. As one who had deeply studied educa-
 tional questions, he could say that such a school
 as St. Alban's filled a great want in the educa-
 tional system of the day in Canada: for it tended
 directly to develop the individual character of
 each boy, by drawing out his special bent in study,
 instead of mechanically turning out a number of
 boys, knowing exactly the same things, as the
 public schools were bound to do by their very
 constitution. Moreover, he said, that no boy's
 character could truly be considered properly
 trained unless religion was made the ground-
 work of his education. The Provost of Trinity
 University, in presenting the annual prize for
 classics given by the University, made a most
 felicitous speech, which was much enjoyed by all
 present. A report of the school games for the
 past year was presented by Mr. H. T. Archbold,
 which was most interesting, showing that in the
 various branches of sport the school had
 won more matches than they had lost, especially
 in cricket. During the past season St. Alban's
 had played 16 matches, won 10, lost 3 and drawn
 3. He also mentioned that a special feature of the
 annual athletic sports was the attention given to
 swimming and diving. He asked for special prizes
 for these events, and the Rev. F. G. Plummer and
 Mrs. Lyman generously offered to give an annual
 prize for these events. Canon Cayley also offered
 an annual prize for music in the school. The
 proceedings were ended by singing the National
 Anthem, after which the Bishop pronounced the
 Benediction. The prize list is as follows: Form
 I.—Reading, C. Gardner, 86; writing and drawing,
 B. Richardson, 64; arithmetic, B. Richardson, 86;
 geography and history, B. Richardson, 69;
 Scripture, E. Muntz, 96; spelling, B. Richardson,
 92. Form II.—Reading, E. A. Stanger, 98;
 writing and drawing, E. Davidson, 85; arithmetic,
 V. Gardner, 71; English, grammar and spelling,
 H. Heaton, 87; Latin, A. Henderson, 94; history
 and geography, N. Simmonds, 76; Scripture, A.
 Henderson, 93. Form III.—Reading, J. Macdon-
 ald, 96; drawing and writing, G. Maclean, 84;
 spelling and English grammar, G. Maclean, 84;
 geography, G. Maclean, 78; history, J. Macdon-
 ald, 74; divinity, S. Henderson, 79; Latin, G.
 Maclean, 84; arithmetic, B. Robertson, 90; French,
 G. Maclean, 88. Form IV.—Writing, H. David-
 son, 95; spelling, English grammar and composi-
 tion, B. Chadwick, H. Davidson, equal, 82;
 drawing, B. Chadwick; geography, H. Davidson,
 70; history, N. Millman, 68; divinity, G. Ricketts,
 74; Latin, G. Ricketts, 69; mathematics, G. Rick-
 etts, 73; French, N. Millman, 67. Form IV. A.—
 Writing, C. Flint, 95; spelling, English grammar
 and composition, Leonard Dixon, 86; drawing,
 E. Chowne, 98; geography, Leonard Dixon, 89;
 divinity, Leonard Dixon, 89; Latin, C. Flint, 91.
 Cathedral chapter prize for modern languages, L.
 Dixon, 74. Corporation prize for mathematics,
 Leonard Dixon, 93. Trinity University prize for

Classes, Leonard Dixon, 93. Prize for map drawing, Form IV, K. Andras; prize for map drawing Form III, D. Hinton. Goodman medal for general proficiency, Leonard Dixon.

St. Bartholemew's. On Sunday morning, the 2nd inst., a pleasing event occurred at this church. It was All Saints' Day, and the rector, the Rev. G. I. Taylor, M.A., had completed his 25 years of service there. He alluded feelingly, as he spoke of saints departed, to the goodly number of that congregation who had joined the company of the blessed. He was quite surprised when in the vestry there was handed to him an envelope from the offertory plate addressed to "Our beloved Rector." On opening it he found a nice sum of money and an address, all testifying to the high esteem of him by the parishioners.

York Mills.—St. John's.—A very interesting event took place in this church on Sunday morning last, when a beautiful stained-glass window, presented to the church by the family of the late Rev. Canon Osler, was dedicated. The window occupies a large portion of the east end of the building, and is immediately over the chancel. The representation is that of the Good Shepherd as a large central figure, and on either side are cherubim daintily depicted. At the foot are the words: "In Memory of Henry Bath Osler; Born 1815; Died 1902. Incumbent of Loydton, 1843 to 1874, and Rector of York Mills, 1874 to 1900." The superscription reads: "My sheep hear my voice and they follow me." The event was participated in by a large gathering. The gift was received by the Rev. R. Ashcroft, the present rector, on behalf of the churchwardens, and after a prayer of dedication the Rev. T. W. Powell, of St. Clement's, Eglinton, delivered a touching sermon. The text was taken from St. John's Gospel 10th chapter and 11th verse—a reference to the work of the Good Shepherd. The speaker said that the event of the day was in keeping with the traditions of the Church, which had ever acted as guardian of music and art, seeking to dedicate the best to God's service. God taught through the eye as well as the ear, and he hoped that many a soul would find sweet solace and comfort in contemplation of the beautiful subject. The peroration was a tribute to the late Canon Osler, who, the speaker said, had acted for 26 years in that parish as a loving shepherd of the flock over whom he had been given charge. The service concluded with the National Anthem, and the collection was for the church renovation fund.

St. James' Cathedral.—A special service of thanksgiving was held in this Cathedral church on Sunday morning, November 9th, the King's birthday. The music was of a very high order, and its rendering by the splendid choir, aided by the organ and an orchestra of "strings" and "brass," was in every way dignified and worthy of the occasion. Before the service Dr. Elgar's "Imperial" March was played. Special hymns were sung. The "Te Deum" was written by Dr. Farley Roberts. During the offertory Handel's Hallelujah Chorus was performed. Special mention should be made of the Coronation Anthem, composed by Dr. Albert Ham, the organist-choir-master of the Cathedral. This piece was interpreted in a highly finished manner, by the choir and instrumentalists. Herr Klingensfeldt was leader of the orchestra, Dr. Humphrey Anger presided at the organ and Dr. Albert Ham conducted. This memorable service was indeed a sincere and mighty thanksgiving. The service was very greatly appreciated by the immense congregation present, and it would be a good thing that musical services of such a description were given more frequently in this church, for services that are fully choral in character invariably prove most attractive to the general public.

St. Luke's.—The Rev. Robert Barrington

Nevitt, B.A., has been appointed curate of this church. Mr. Nevitt graduated at Trinity University last spring after a most successful course. In 1897 he won the Wellington and Burnside scholarships, in the following year the Bishop Strachan scholarship, and in 1900 the Jubilee scholarship on taking his B.A. degree. Since his ordination as deacon Mr. Nevitt has been in charge of the Mission at Minden. He will assume his new duties at once. Mr. Nevitt is the son of Dr. Nevitt of Bloor street.

Mimico.—Christ Church.—On October 30th a large number of the members of the congregation gathered at the rectory to commemorate the 50th anniversary of the rector's service in the active ministry of the Church, and also the 25th year of his pastorate in this parish. After a short programme of recitations and music the churchwardens on behalf of the congregation, presented him with a very handsome library chair and reading lamp accompanied by the following address: "To the Rev. Canon Tremayne.—Dear Pastor and Friend.—The members of the congregation of Christ Church desire, in this, the jubilee year of your ministry in the Anglican Church and the 25th year amongst us as our pastor, to express our appreciation and love towards you as our pastor and spiritual guide, also of our esteem and deep respect for you as our neighbour and personal friend. The greater number of us having worshipped together under your ministrations for many years feel deeply grateful to you for the earnest and faithful manner in which the grand old, yet ever new, story of Christ's Gospel has been expounded, and if we have not profited more from listening to that Gospel we realize it is in no way the fault of our teacher. As a friend, in case of sickness or other troubles, we have ever found you ready with kind sympathy and hopeful counsel and we know that many have received not only spiritual consolation but material help likewise. Your interest in the welfare of the young people of your congregation, and in fact of all denominations, has been most earnest and kindly, ever assisting them in their devotions, studies and amusements, for which they will forever feel grateful. It is with gratification and pride we realize that we now possess a fine consecrated church, to obtain which has been an uphill task, but, thanks to your good management and untiring energy, that task has been accomplished. We would now ask you to accept as a small token of our love and respect toward you as our pastor, our neighbour and our friend, this lamp and chair, which we hope you will be spared to use and enjoy, at least, for another quarter of a century. Trusting that the happy relations existing between pastor and flock may continue to grow, and that we may all meet after the trials and troubles of this life are over in those heavenly mansions to which you have been wont to point us. Signed on behalf of the congregation, Franklin Horner, W. W. Burgess, Churchwardens." The Rev. Canon Tremayne was ordained in 1852 by the Right Rev. Bishop Strachan, having taken his Divinity course at Cobourg and Trinity College, Toronto. He was appointed first travelling missionary in the county of Wellington with headquarters at Elora. After two years of this work he became incumbent of Milton, where he remained until the striking off of Niagara Diocese, when he accepted the rectory of Newmarket. In 1877 he was appointed by Bishop Bethune rector of Christ Church, Mimico, a position he still fills. He is a canon of St. Alban's Cathedral, Toronto, and also Rural Dean of Peel.

NIAGARA.

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

Fonthill.—Holy Trinity.—A very enthusiastic meeting of the Ladies' Guild was held at the house

of Mr. Edward Morris on October 29th. There were present, beside 23 ladies of the congregation, the organizing secretary of the Woman's Auxiliary, Mrs. Houston, of Niagara Falls; Mrs. P. L. Spruce, of Jarvis, and her son, the assistant missionary. Mrs. Houston gave a most interesting address on the work and organization of the Woman's Auxiliary, to which Mrs. Spencer added a few telling words, after which the ladies decided to form a branch of the Auxiliary. Seventeen names were enrolled with the following officers: President, Miss E. Williams; vice-president, Mrs. H. G. Self; sec.-treas., Mrs. W. H. Rines. Delegates, Mrs. R. T. Burns and Mrs. Wm. Scholfield. A great deal of enthusiasm has always been shown by the ladies of this Mission in the work of their pretty little church, and now that zeal is spreading to the work in the Mission field.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.

The Ven. Archdeacon Small's report showed much excellent work done by himself and the Rev. Mr. Pugh among the Indians, there being frequent catechizings and celebrations of the Holy Communion and other ministrations afforded to the Indians, whilst incidentally white populations at Lytton, Lillooet, and Nicola Lake were also served. Reference was made to the valuable aid rendered in connection with the mission by the Rev. Mr. Jukes, in Chilliwack, and by the Revs. C. Croucher and G. Ditcham at other points. The Archdeacon alluded with satisfaction to the building of the Indian school for boys at Lytton by the New England Company, as also to the great work done in the Indian hospital at Lytton, where during the year nearly 470 cases received attention. The hospital is about to be enlarged. The report, however, showed that the work of the Indian mission called for the service of another clerical aide, so soon as funds should permit.

The report, on the observance of Sunday, presented by the Rev. H. G. F. Clinton, emphasized the Divine duty of keeping Sunday as a day of rest and worship and showed also that its observance as a day of respite from toil was not only justified by considerations of health, but also should be demanded—as it was being widely demanded, as a clause in Labor's Magna Charta. This report, like the others, was approved. The treasurer's report, submitted and approved on Wednesday was, as usual, found to be so carefully compiled that the treasurer, Mr. Walter Taylor, was unanimously re-elected. The Stipend and General Fund showed receipts for the year ending September 30th, of \$10,050, of which, however, \$1,932 were held for transfer from the S.P.G. grant to the diocese of Kootenay. Hence the amount at the disposal of the Synod for general purposes amounted to rather over \$8,118. The disbursements, mainly on mission grants, amounted to \$9,095, including the transfer to the Kootenay funds, leaving a balance of \$954. But, as the treasurer explained, the balance included a large sum from the Domestic and Foreign Society, which came in lately for the work of the coming year. Hence the balance was practically about \$300 only. This would not have been available, but for interruptions of mission district arrangements, which released parts of two grants. Then from lack of funds several missionaries have received and are receiving less than fair living stipends, whilst more than one important district remains unserved. In fact, to cover the work anything like adequately, the general fund of the diocese needs at least \$2,000 a year more than it receives.

The Clergy, Widows' and Orphans' Fund was shown to have increased to \$657.75, and were the married clergy and congregations generally to recognize this a little more adequately, it would.

with its yearly average income, soon suffice. Fortunately, the fund being at present inadequate, though gradually nearing adequacy, no claim has yet accrued.

The newly created Clergy Superannuation Fund showed a total of \$258.22, which should be doubled when the clergy and parishes send in all dues under the canon. The fund, as at present constituted, should, if duly met as canonically requested, almost supply what may be expected to be required. Fortunately, as yet there is no call for superannuation, though in all human probability, such will accrue in the comparatively early future. The fund for necessary partial re-endowment of the bishopric has yet made but a small beginning, only \$161 being in hand towards an organized Communicants' Fund, expected in the course of three years (of which one has nearly passed), to realize at least \$3,000, and secure in return equal contributions from two great English Church societies. There is great need in this respect for the clergy to urge the claims of the fund on their respective communicant parishioners. The Chinese Mission Building Fund, on the other hand, showed \$2,123 to have been raised, chiefly from the Woman's Auxiliary of Montreal, towards a total expenditure of about \$2,500, the remainder of which is being met. Other special funds were shown by the treasurer as held for a diocese, which, though progressing financially and otherwise, has not yet reached in monetary resources the day of great things.

The Rev. J. A. Elliott brought up as convener the report of the committee on labour, urging that the clergy in particular should insist on the duties of man to man, and point out the responsibility of wealth and capital. The Church should recognize that labour had a right to organize just as capital to combine and appreciate the tendency of modern thought in holding that there were decided limitations dictated by public interest to the absolute control of wealth and property. The discussion in the main emphasized the applicability of the old Roman law maxim: "Sic utere tuo ut alienum non laedas"—so use your own possessions, whether property or rights of labour, as not to make them harmful or injurious to others than yourself. This though embodying the conclusions of an enlightened philosophy, anterior to Christianity, accords so well with it, as to be adopted as a leading principle of law and social observance in well ordered modern communities, professedly Christian. The Ven. Archdeacon Pentreath then appointed a new labour committee of the Synod, with the Rev. J. A. Elliott as convener.

The report of the Committee on Temperance brought up by Rev. John Antle, expressed the great need of the Church in the diocese to make a forward movement in this matter. It urged the formation of branches of the Church of England Temperance Society and the preaching of a sermon by the clergy of the diocese on behalf of temperance, on a special Sunday in each year. Judge Bole thought that the Synod should add to its report a resolution strongly condemnatory of the appointment of license commissioners by provincial governments on political lines, and often, too, with a view to give a "pull" to favourites in the liquor interest. He also held that license commissioners' meetings should be conducted as courts and be open to receive all evidence submitted. G. H. Cowan agreed with Judge Bole that the present licensing system of the province was open to objection. Some license commissioners were specially appointed, in his opinion, in order to grant special favours to liquor men in touch with the dominant provincial political party of the hour. J. R. Seymour thought that there was much in what Judge Bole and Mr. Cowan had said, but speaking personally from brief experience as a license commissioner, declared that he and his colleague, Mr. Martin, had honestly tried to do their duty by the public

and to administer the law. But they were "be-headed" the next year. Mr. C. W. Sarel declared that good men and women, by opening their homes to young fellows out West could do much to lessen the temptation to intemperance in their cases. Several of the speakers believed that the habit of "treating" out West was a cause of much excess. Mr. N. C. Schou, whilst agreeing with Judge Bole's strictures to a considerable extent, held that this censure applied less to licensing boards in district municipalities. These were composed of the reeve and two members of the council and two magistrates, appointed by the council. Hence, if and when people elected good men to councils, there were good or fairly good licensing boards, and in the cases of district municipalities no government nominees came in. Judge Bole, however, observed that municipal politics were just as bad as provincial in regard to liquor licensing administration. He half jocularly congratulated Mr. Schou as apparently belonging to a council that was perhaps exceptional. Mr. J. Pelly thought that gluttony was a far worse sin than intemperance in this province. The Rev. Mr. Antle replied, and the report was adopted, himself being reappointed chairman of a reorganized temperance committee. His Honour, Judge Bole, moved, and Mr. G. H. Cowan seconded, a resolution, carried unanimously, that as the present provincial licensing laws were most unsatisfactory and in favour of amending legislation on the lines of the licensing system of the United Kingdom, which is wholly free from appointees by Government, and worked on quasi-judicial lines, sittings being open to the public with full notice given and evidence pro and con taken most carefully on oath equally from police officers and private persons. A resolution of sympathy with the Bishop and Mrs. Dart was passed by a standing vote on the motion of His Honour, Judge Bole, and a summary telegraphed to the Bishop at Weymouth.

The Ven. Archdeacon Pentreath notified the appointment of W. T. Dalton, of Vancouver, as consulting diocesan architect, and announced the intention to appoint Mr. G. H. Cowan as registrar of the diocese. That gentleman, however, declined the office reluctantly, as his professional duties would render it impossible for him to act, though he appreciated the honour sought to be conferred. The Rev. A. E. Silva-White was reappointed clerical secretary. A contest took place for the office of lay secretary of the Synod; the first ballot on the names of Dr. Harrison and Mr. J. G. C. Wood resulting in a tie. The chairman gave his casting vote in favour of the latter. J. F. Helliwell was reappointed auditor. After balloting, in addition to the clerical and lay secretaries of the Synod, the Archdeacon and the Treasurer, all acting ex-officio, the Commissary for the Bishop, reappointed as the latter's nominee, Rev. H. J. Underhill and G. H. Cowan. The clerical members elected were the Revs. H. G. F. Clinton, J. A. Elliott, J. Antle and A. Shildrick, and the lay members, Judge Bole, Dr. Harrison, and Messrs. de Wolf and Schou. As members of the Board of Management of the Missionary Society of the Church of England in Canada, Archdeacon Pentreath and Rev. J. A. Elliott were elected, with Messrs. Taylor and Schou. A Clergy, Widows' and Orphans' Committee was also appointed, with Rev. J. A. Elliott as convener; that on Sunday Schools with the Rev. A. Silva-White as convener, and that on Sunday Observance with the Rev. H. G. F. Clinton as convener. The Board of Discipline remained as before, save that the name of Captain Tatlow, M.L.A., was substituted for that of the Rev. L. N. Tucker.

The Synod closed with the Benediction. Hearty votes of thanks were passed to Archdeacon Pentreath for presiding, to the clerical and lay secretaries of the Synod, Messrs. Silva-White and Cory Wood; to the secretary of the Executive Committee, Mr. Schou; to Mr. Taylor, diocesan

treasurer of the parish of Christ Church and the ladies and others affording hospitality to delegates; as also to the various Church societies, which have aided diocesan work.

British and Foreign.

The Bishop of Bombay (Dr. MacArthur) is at home in England on sick leave. It is doubtful whether he will return to India. He was appointed Bishop of Bombay in 1898.

Bishop Stuart, late of Waiapu, who has just arrived in England, has resigned his see in New Zealand, in the midst of a most successful episcopate, in order that he might go to preach to the Moslems in Persia.

It has been decided to fill the three lancet windows at the east end of the north choir aisle in St. Patrick's cathedral with stained glass as a memorial to the late dean. No more suitable position for a memorial could have been chosen. These windows will be a very striking feature of the beautiful old aisle which has been practically closed to the public for centuries, and in the recent restoration and opening up of which Dean Jellett took such a keen interest. The work has been entrusted by the committee to a very distinguished artist in stained glass.

A social meeting convened for the purpose of bidding the Rev. G. A. Earle "good-bye" on his departure from St. Saviour's, Belfast, to take up the important curacy of Roscrea, was held in the schoolroom recently, the rector of the parish, Rev. W. F. Garstin, occupying the chair. Accompanying the words of regret a handsomely fitted dressing-bag was presented to Mr. Earle as a souvenir from the parishioners, by whom his work amongst them was much appreciated. The rector and several other clergymen present spoke a few sympathetic words of leave-taking, and Mr. Earle having replied, the singing of the Doxology brought a pleasant evening to a close.

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Yet you have one thing, just one, that we long for. Not your fresh vigour and elastic step, not your clear eyesight, not any of your good times. We have that which is more satisfying than golf or house parties or yachting trips. But we do wish we could have the opportunity that lies before you. We have had our own, do you say? Yes, and we did not know it till it was gone. We are as one who looks back over a path strewn with gems, which we did not see in passing, yet we may not retrace our steps. The one pang of growing old is to see the good we might have done, but did not.

To look back over years shows one in vista what we cannot see in the present—how little words have great results; how small decisions, lightly made, affect many lives; how merest trifles may change the whole current of living; and so every passing day grows to seem a solemn trust. Probably I was told, but certainly I never realized till many years had forever gone, that a chance of doing good, once missed, never, to all eternity, will come back; that even God Himself cannot bring back a wasted opportunity. The network of influence in which we move is so wonderfully inter-

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woven that no condition or circumstance is ever exactly repeated, and the good we fail to do to-day must, with all its never-ending consequences, go undone. Can any word, spoken or printed, open your eyes to see this, or must you, too, learn it only too late, and with the heartache of vain regret?

The Parsees hold that in the reckoning that comes to each soul at death all deeds are computed, with interest added, as in finance, so that good, even trifling, done early in life, adds greatly to one's credit in that solemn hour of judgment. There is truth in their superstition, for acts are seeds which bring abundant harvest. Truly, to turn away from a chance of doing some helpful service is to turn away from one's greatest blessing.

Each one of you has her own opportunity and no two can be identical. Even where outer circumstances may be the same, your own unique personality, never duplicated any more than your face is duplicated, makes your responsibility different. The good that waits at your door can never be done by any other; you will do it, or it must forever go undone. Nor can any other one point out to you your opportunity; this were the rarest gift of the fairy godmother, the power to see and know "the tide that, taken at the flood, leads on to fortune." But to the humble heart, eager to know and to do God's will, doors will be opened in most astonishing and enticing ways.

For you who are girls to-day great things are ready, both subjectively and objectively. Many of you are students; never were there so many wonderful things to know as now, and you may make the wisdom of the ages and of to-day your own. Many of you are in the great and happy army of working girls, are we not all workers if our life is good for anything? Never was work so varied and interesting, so well paid, in conditions so favourable, as this year. There is drudgery, to be sure, both in study and work, but drudgery is good for us, if we do it bravely and there be not too much of it. However, it comes to us, the touch of the world's mind, alert, eager, growing daily more altruistic, is to-day like an electric shock to startle and stir us to do and be our best. Much more than this, to you all, student and worker alike, is given the greatest of all opportunities, the chance of turning your whole life to the divine. Do you know that the highest of human powers, that of knowing God, of walking humbly and joyfully with him, is a power to be cultivated, to be developed by years of patient, self-denying effort? The highest is the costliest. If to know music or painting costs long and strenuous effort, then much more to know the divine, which is life, needs all that we can give. Do not let your life be an ugly, restless, zigzag, darting hither and yon, from this trifle to that, but make it, as you can, one steady, ascending, luminous path, shining more and more unto the perfect day.

Again, outwardly, never in all history has so much of opportunity been given to women as to-day. And just now Christendom stands facing most tremendous problems and duties. These problems rightly solved and these duties done, humanity will drop many chains and spring to a nobler, richer life. To meet these

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problems and duties demands a most enlightened and unselfish public sentiment. Who helps more to make public sentiment than women, mothers, sweethearts, wives? Do not think your work for the world lies all in the future; it is your girlhood, too, that we need. If the girls are flippant, sordid, caring most for things of sense, the young men, who must shape the new century, will hardly rise higher. When young women learn to honour all honest labour, to despise all wealth gained in unchristian ways, to know that all gifts of charm and power are only for the service of humanity, and that the life of the spirit is the only real life, then the beginning of the kingdom will be already here.

May God give to each of us, older and younger, the clairvoyance to see our opportunity, and the grace to use it while it still is ours!

—The Spirit of God is all powerful, but He respects the liberty of the soul and will not enter there in spite of it.

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Amy Winslow and Mabel Thornton had been almost inseparable companions for over three years. They attended the same school, were in the same rooms and kept close together in the same classes. Miss Robins, their teacher, always smiled when she made out their reports, for their markings were almost the same. They went by the name of "the twins" because their height and weight varied so little and they were always seen together.

Here the resemblance ended. Amy was dark, quiet and reserved. Mabel, on the contrary, was fair, bright and frolicsome as a kitten, and almost as thoughtless, though very tender hearted. Her love for variety and change was very trying to Amy, who was inclined to jealousy, and desired to monopolize her friend to the exclusion of everyone else, which is not always an indication of unselfish affection. The golden chain of friendship is apt to become uncomfortable if drawn too tightly.

"Please tell Mabel to come down; I want to see her a moment," she called up the speaking-tube one day to Mrs. Thornton, who answered her ring. The Thornton's had rooms on the second floor of a large apartment building.

"Mabel has gone to the park with Bertha Snow, who called for her about eleven o'clock," was Mrs. Thornton's answer. "She said that if you called, to tell you to meet them at the Animal House at two. They took their lunch with them."

Amy's face darkened. "Mabel might have let me know," she muttered. She forgot entirely that she had positively refused on several occasions to share Mabel's company with Bertha, but had stalked off in offended dignity when Mabel insisted upon including Bertha in their plans of amusement.

"It does not make me think any the less of you, Amy, to let Bertha come with us," she had pleaded, a shade of anxiety upon her bright countenance. "I feel so sorry for her. She has no one to go with. The other girls don't want her because she is lame and poky. They say it spoils all their fun to have someone along who has headaches and can't stand knocking about."

"Well, I am sure it spoils all our pleasure to have someone always tagging along. Two is company, three is a crowd," said Amy peevishly, quoting an ancient and very unsociable saw.

"I cannot help it," replied Mabel, her fair face getting pink. "When a girl is the same age, and lives just

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across the hall from you, goes to the same school and church, seems to like you and has no one else to go with, what are you to do?"

This was unanswerable, still Amy demurred. She loved her friend so hard that she must have her all to herself.

"Besides," continued Mabel, "she is lame, and Mrs. Snow is so pleased when I take her with me."

Amy would not give in nor show the least interest in the lame girl. She had come between her and her friend. That was cause enough for dislike. She simply could not endure her.

She moped along the street in a very unpleasant frame of mind, considering her-self very unkindly treated.

"I am not going to follow them," she told herself. "I can go to the park if I like without being invited. It is free to all, I guess, but I shall not trouble them. Let them have their fun to themselves." But she directed her steps in the direction of the Animal House all the same.

The beauty of the place had no effect upon her. She passed the happy babies sprawling on the green, without the usual smiling word; the croquet and tennis players did not awaken the slightest interest; she did not once glance at the merry chattering in the moving swings, nor the pelicans, the swans, and other feathered inhabitants of the miniature lake. She arrived at the Animal House just in time to see Mabel and her companion leave it and take their places on the back of a camel that was kneeling in the shade of the trees opposite to receive them. As he arose with a great lurch, his riders shrieked, partly from fear, and partly from amusement, then Mabel caught sight of Amy. She waved her hand and cried delightfully:

"Oh, goody! There's Amy!" But the offended maiden deigned no response, but marched off with her chin in the air and angry jealousy in her heart.

How was she to know what a sacrifice it was to her friend to give so much of her time to the delicate girl who clung to her for companionship? Bertha's face was glowing with pleasure, a brightness not often seen upon that pallid countenance, a happiness which Amy resented instantly. She did not see how the light faded from Mabel's eyes as she turned away, nor how wistfully her glances followed the retreating form of her friend.

"They are having a splendid time. They didn't want me," kept singing itself with petulant insistence through her brain.



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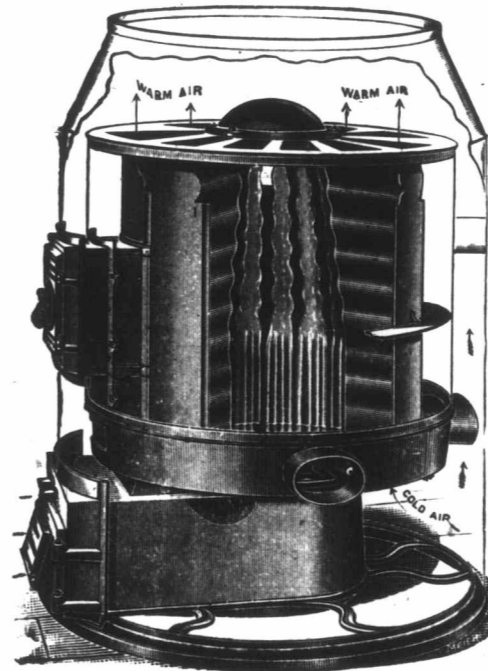
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school on account of her infirmity. You look lonely, dear. It would make you happier if you would take an interest in the poor child too, and help to make life brighter to her." And with a keen glance at the flushed face, the lady passed on.

Amy stood for a few moments on the side of the path, her eyes looking steadily in the direction of the Animal House. Miss Robins' words had placed the matter in a totally different light. The point of view makes all the difference in the world. Amy was not selfish by nature. In everything else she was willing to yield to the wishes of others, but like everyone else, she had her besetting sin. Now her eyes were being opened. Instead of a suffering, much abused person, deserted by her friend, in the light of conscience she appeared as a cruel, selfish girl. It was kind of Mabel to take so much trouble to amuse one whom no one else would be bothered with. Mabel was so sunny and amiable that it was no wonder that everyone loved her.

"Of course Mabel has to be good to her, when she lives so near. It would be mean of her if she wasn't," Amy said to herself. A quick resolve formed itself in her mind—a determination to oust the demon of jealousy from her heart. "I am going to help Mabel after this," was her thought, and it brightened her face in a wonderful manner.

She started down the path in eager haste, on the lookout for the two girls, in strong contrast to her former loitering pace. She did not find them where she had left them, so she scurried around among the people, all intent upon getting what pleasure they could out of their day's outing. At last when she had begun to feel discouraged, she espied the girls at a distance on the Lake Shore Drive, Mabel carefully assisting Bertha, who was limping painfully along.

"Why don't they follow the path?" she asked herself as she hurried toward them. Just as she came close to them, they turned to cross the street, not noticing a man on a bicycle who was bearing down upon them at a terrific rate of speed.

Amy instinctively rushed forward, she had no time to think about it. Then came the shock. She was thrown violently down; the man went head-foremost off his wheel. He arose unhurt but loud in his wrath.

"What under the sun were you trying to do? he demanded of Amy, who too had arisen, covered with dust, but fortunately, almost miraculously, also unhurt.

"I was afraid Mabel and Bertha would be hurt. They didn't see you," she answered timidly, trying to explain her action to the irate wheelman. He would not be pacified, however, but continued to scold and threaten, until a gentleman who had witnessed the occurrence from his seat in the shade near at hand, spoke up sharply.

"I saw the whole affair, young man," he said, "and I am satisfied that it was all your own fault. I advise you to moderate your pace when riding through the park, and be more careful to not run down unwary pedestrians, or you may get

yourself into trouble. The girls are not to blame in the least."

The young man muttered something inaudible and took himself off, and the girls, too, started to leave the spot. Amy glanced at Mabel and asked:

"Are you going home?" and added: "Let me help you Bertha," as she took hold of Bertha's arm on the side opposite to Mabel.

Bertha colored with pleasure, for she had suspected Amy's feeling toward her, and had been made

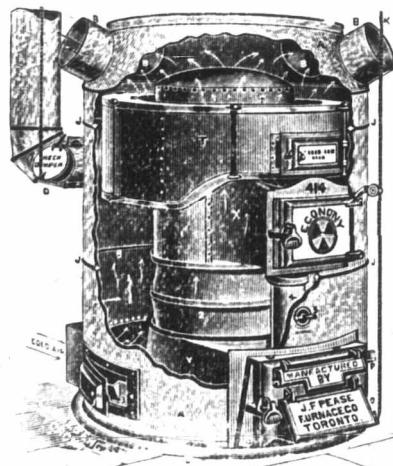
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unhappy by it. Mabel's face regained its usual brightness, which had been dimmed somewhat by their last meeting, and now glowed with pleasure.

"Girls," said Amy impulsively, not satisfied with half measures, "I know I have been horrid to both of you. I am going to behave better after this. We three can have splendid times together if we try."

Anyone looking at the trio—the lame girl tenderly escorted by the "twins," one on each side—wending their homeward way along the winding paths of the park, would never have dreamed that not more than two hours before, the whole three had been made unhappy because one of them had not learned

to look at things from the right point of view.



Headache.

Pain across the forehead or at back of head is dangerous. It slowly but surely weakens the intellectual powers, impairs the vitality and will. Headache is sometimes from the eyes but more frequently is caused by a disordered condition of the stomach and digestive organs. Do not suffer. The pain can be cured by the harmless remedy

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These pictures are large photographs, taken by the noted artists in Montreal, Messrs. Notman & Son, and make a picture suitably framed 18 by 14 inches. It is almost needless to say that such pictures, besides having great interest attached to them at the present time will be most highly prized in years to come.

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CORONATION CHOIR.

Will be at Massey Hall Next Thursday Evening.

The Coronation Choir party from Westminster Abbey, London, England, made a complete conquest of their audience everywhere, which is sure to be the case when they visit here. The boy sopranos are most remarkable little chaps, naturally boyish, but possessing the voices of angels. The male singers, who are the leading lay vicars of the Abbey choir, are very cultured gentlemen, as well as thorough artists, and the concert vocalist, Madame Hooton, is a lady of great personal charm, as well as delightful voice. Speaking of their appearance in Massey Hall, the Mail and Empire says: The programmes presented yesterday, consisting of madrigals, glees, part songs, and old English, Scotch and Irish ballads of the nineteenth century and part of the eighteenth, were selected with excellent judgment, and proved of interest alike to the average auditor, as well as to the student of music, for which they possessed a special charm on account of their classic and historic value. Madame Marie Hooton contributed several numbers during the afternoon and evening, and added to the eminent reputation she already enjoys as a concert contralto of the first rank."

On Thursday next at Massey Hall, the Coronation Choir will be heard in a new programme, with Canada's most popular entertainer, Jessie Alexander, assisting.

SUFFICIENT STRENGTH.

He who hath appointed thee thy task will proportion it to thy strength, and thy strength to the burden which He lays upon thee. He who maketh the seed grow, thou knowest not how and seest not, will, thou knowest not how, ripen the seed which He hath sown in thy heart and leaven thee by the secret workings of His good Spirit. Thou mayest not see the change thyself, but He will gradually change thee, make thee another man. Only yield thyself to His moulding hand, as clay to the potter, having no wishes of thy own, but seeking in sincerity, however faint, to have His will fulfilled in thee, and He will teach thee what to pray for and will give thee what He teachest thee. He will retrace his own image on thee line by line, effacing by His grace and gracious discipline the marks and spots of sin which have defaced it.

—We are masters of our unspoken word, but our spoken word is master of us.

—God works far beyond His own appointed channels. He can work wherever He sees the good disposition; and it is blasphemy against His Spirit to deny that He is at work anywhere where we witness the forming of the Christian character.

—Our Lord does encourage us to believe that wherever there is the good character, the Christlike character, there the Holy Spirit is at work.

—Our Blessed Lord continues to exercise His good offices for those whom His Blood has redeemed and His Resurrection justified. First in the presence of His Spirit upon earth; secondly as present in His Church; in some further special way, whensoever two or three are met together in His Name; thirdly, as eminently present in the Holy Communion of His Body and Blood.

Doctor Advised An Operation.

Husband Objected, and This Woman Was Saved the Suffering and Expense of the Surgeon's Knife, and Cured of Piles by Using

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It would be impossible to estimate the worry and mental anguish endured by persons who are sentenced by their physicians to a surgical operation.

That operations are frequently recommended when entirely unnecessary has been proven again and again in cases of piles which have been cured by the use of Dr. Chase's Ointment.

Think of ten years' suffering with itching, bleeding piles, and after long treatment being condemned to the surgeon's knife by her family doctor. Is it any wonder that the writer of the following letter considers it a duty as well as a pleasure to testify to the merits of Dr. Chase's Ointment?

Mrs. Charles F. Smith, of 9 Wallace Ave., Toronto, is so grateful for the remarkable cure she obtained from Dr. Chase's Ointment that she states her experience for the benefit of sister sufferers. Mrs. Smith writes, as follows:

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Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions.

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J. R. STRATTON,
Provincial Secretary.

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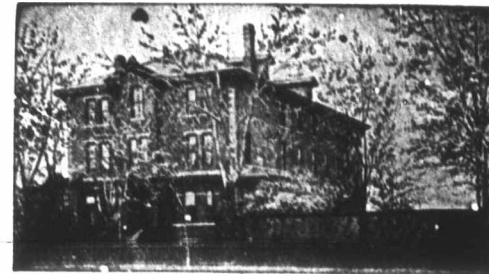
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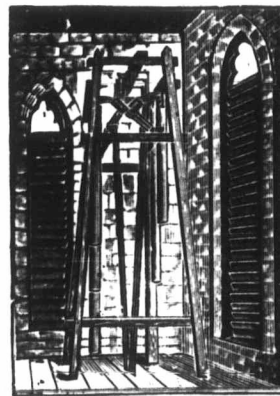
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