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Vol. 29.]

TORONTO, CANADA, THURSDAY, NOVEMBER 20, 1902.

[No. 45.



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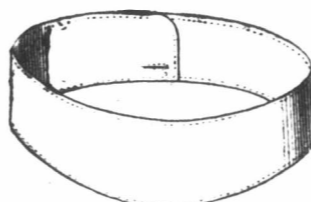
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LESSONS FOR SUNDAYS AND HOLY DAYS.

26th SUNDAY AFTER TRINITY.

Morning—Eccles. XI & XII; James II.

Evening—Haggai II to 10 or Mal. III & IV; John VIII to 31.

Appropriate Hymns for the 26th Sunday after Trinity and 1st Sunday in Advent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

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, 390, 308.

FIRST SUNDAY IN ADVENT.

Holy Communion: 51, 178, 318, 322.
Processional: 47, 48, 355, 362.
Offertory: 188, 272, 293, 352.
Children's Hymns: 180, 188, 330, 506.
General Hymns: 191, 193, 353, 587.

A Call to Duty.

Having received the following appeal from our hard-working missionary Bishop, we feel that by inserting it at the beginning, it will attract attention. We trust that all our subscribers will read it and lay it to heart. We beg of each reader not to let it pass out of his or her mind simply because he or she is not one of the young men to whom the Bishop appeals. Each one of us is able to assist the Bishop by seeking out the young men and encouraging them to answer the call, remembering while doing so that our volunteers when going to war were supplied with all necessaries and comforts by those who stayed at home:

Sir.—Eastern Canada, through its representatives at the recent meeting of the General Synod, showed a noble spirit of self-sacrifice in so readily agreeing to the formation of a Mission Board for the whole of Canada, under which great financial calls must be made for the work of the Church in the West and North. And I now write to ask whether the same spirit is not to be shown in sending to us the right men for the work of the ministry. The encouragement we received at the General Synod, together with the considerate action of S.P.G. in suspending for the present reductions in its block grant, as well as in granting from its Bicentenary Fund a special sum for new missions available from the first of last month, make it possible for me to think of adding to the present number of our ordained workers. This diocese needs eleven and the diocese of Saskatchewan needs five. The sort of men wanted are well educated, spiritually minded, vigorous, young, and, speaking generally, unmarried men, aflame with zeal and enthusiasm, ready to go wherever they are sent; men of tact and common sense; "men who," as Chalmers, of New Guinea, said, "will thoroughly enjoy all kinds of roughing it, who will be glad where ease and comfort can be had, but who will look upon all that comes as only the pepper and salt, giving zest to work, and creating an appetite for more." The work of organizing the Church in this new and vast part of the Dominion, into which people from all countries are coming in great numbers, representing all kinds of religion and no religion at all, and where Church-people are scattered over immense areas, is hard; and the remuneration we can offer at first is barely enough for necessary wants. But, for men, physically, mentally and spiritually qualified to succeed in it, there are many attractions, and success will mean the winning and holding Christ, of what will soon be the most important part of Canada. Thank God it has been my privilege to welcome a fair number of most excellent co-workers from Eastern Canada. Can you help me to find some of those we need? The vacancies are all in new missions. Cyprian, Saskatchewan and Calgary. Bishop's Court, Calgary.

An Actor's Hints.

Sir Squire Bancroft gave an address at the Leeds conference, at the request of the Bishop of Ripon. After an excellent introduction, he said that as a humble member of many and varied congregations, he had for many years sought comfort, pleasure and instruction in sermons. He had listened to many hundreds. Most of them he entirely forgot; a few of them he would remember till he died. "But the point with me this evening is rather why have such numbers of the sermons I have listened to

been forgotten? Why?—Because they were badly delivered. I make no doubt that many of them were masterpieces of theology—were marvels of erudition—but they who spoke them were devoid of gifts, which so adorn their holy calling, so aid their great responsibility. Their words very likely reached the heads of the learned, but would never have touched the hearts of the ignorant. The first duty of a preacher, there can be no question, is to make himself heard; the second is to be impressive and convincing. As of necessity my opinions must be swayed by thoughts and ideas pertaining to the stage, it will be well to at once say, lest I be misunderstood, that in pleading for a sermon to be dramatic, I do not in the least wish the preacher to be theatrical. Though the two words often convey the same meaning, they have a widely different sense as well. To be heard implies management of voice, which reminds me of advice—to be laid to heart—given to a public speaker by my wife, who said: 'Don't be afraid of opening your mouth, and don't forget that the roof of it is nature's sounding-board.' I once heard a profound judge on such matters say that 'the two most telling stage voices he knew of belonged to two gifted women, Mrs. Keeley and Lady Bancroft, whose lowest notes always reached the furthest end of the largest theatre.' I seem now to hear the vibrating, penetrating tones of the one, which lasted even until she reached her 90 odd years, while the beautiful voice of the other, always strikes on my ear as the music of silver bells. Many preachers speak so entirely from the head or throat, instead of from the chest, that they often fall victims to a complaint which, I believe, is generally known as 'clergyman's sore throat.' I never heard of actor's sore throat—as a chronic complaint."

Reading the Lessons.

"I wish to include in these imperfect remarks a few words on the reading of the Gospel. They shall be brief. Though I make no claim to be a student of the Bible, I sometimes hear it read, now and then very beautifully, often very vilely. I have listened to such extracts as tell of the death of Absalom, and the death of Jezebel, of Daniel in the den, or which relate to the return of the prodigal son, as though the moving stories were little more dramatic than so many stale problems in Euclid. Also, I have been struck with amazement at glaring instances of false emphasis in the dull recital of the order for morning prayer, and have heard the death chapter from the Corinthians so murdered, even in the warning presence of death itself, as to make the hallowed bones of the apostle who bequeathed it to humanity turn in their resting-place. Verily, one might almost think that, given

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such wondrous words, "Preaching to stones would make them capable." But let the young divine, granted that he be earnest and devout, take comfort—let him not lose heart: I would ask him to remember that the little silver brook has to wind and bend on its timid, struggling course for a long time before it spreads and flows as the stately river known by all men, and ere yet it shall be embraced by the remorseless, satirical sea. I would console him in saying that, though he may not be gifted with such a priceless attribute as the charm, the magnetism—so akin to that inborn genius which in all public careers must be supreme—by study, by energy, by sincerity, by cultivating character and authority, by aiming faithfully at the highest models, above all by belief in himself, and in his calling, the light is bound to shine through his work, and he will find himself far on the high road to truth." We would take the liberty of adding one word from the pew upon an aspect of bad reading and preaching not often touched upon, and that is the danger of imitation. Students consciously and often unconsciously imitate the gestures and tones of their favourite model. We are able to note whose mannerisms are reproduced to us, and the tones of the voice are sometimes distressing. We hear a discordant whine or a ridiculous growl instead of the natural voice of the speaker; these affectations are not impressing, and may result in a form of the clerical sore throat.

Interest in Missions.

The Rev. Leonard Dawson, who resigns the position of Metropolitan Secretary of the S.P.G. for St. Jude's, Bradford, has had considerable experience of value to advocates of missions. Three years after ordination, in 1889, he went to Regina, under the auspices of the S.P.G., and after service there and in the Touchwood Hills returned to England. He says that there, besides the ordinary current work, he was largely occupied in the starting and development of missionary exhibitions. The idea of these exhibitions is that the people can be better taught through the eye than through the ear. Accordingly, the officers of the society gathered curios from all countries in which it worked, and had these explained by those who understood them. With the same idea, on almost every Sunday afternoon, he spoke to children about missionary work, employing pictures to make it plain to them. For the same purpose, Mr. Dawson developed lantern slides, sometimes lecturing five nights a week. The result has been most encouraging in stimulating intelligent interest in missions.

Impressions of Church Life.

Miss Eda Green, the honorary secretary of the Algoma Association, has written Miss Tucker a sort of journal of her travels in Algoma, which would convey little to English people, who do not know the geography, but shows great powers of endurance

and what we know must have been hard travelling. We hope for much good from Miss Green's visit. Miss Green says: "I know you will want general impressions. The first thing which struck me at Montreal was the power and wealth of other religious bodies, and this is confirmed in all the small missions; everywhere there are Roman Catholic, Presbyterian, and Methodist churches, and they are generally better built and equipped than ours. Then the distances are so enormous that the missionaries' work is terribly hard. Mr. Hunter, of Korah, has twenty miles every Saturday, coming back on Sunday afternoon, and on to another station, which I did not see. It took us nearly five hours with two horses, on a lovely day; the wheels often up to the axles in pools across the road, and having constantly to duck our heads under the branches. But, above all, is the Bishop's life and work. The incessant travelling, writing his letters on boats and trains, which go at unearthly hours in the morning, and only once a day. Think of a diocese the size of England and Wales, without most of the organization of an English diocese, and therefore needing the presence of the Bishop at all points to settle all sorts of matters.

A SIGNIFICANT MOVEMENT.

In 1878, the assembled Bishops, at Lambeth, of the Anglican Communion, put forth terms of union and unity of extraordinary comprehensiveness and liberality, in which, discarding all minor causes of difference, they stated their willingness to unite with any who held the fundamentals of the faith and order of the Catholic Church. These were stated, as follows: "As inherent parts of this sacred deposit and therefore as essential to the restoration of unity among the divided branches of Christendom, we account the following, to wit: 1. The Holy Scriptures of the Old and New Testament, as the revealed Word of God. 2. The Nicene Creed, as the sufficient statement of the Christian faith. 3. The two Sacraments—Baptism and the Supper of the Lord—ministered with un failing use of Christ's words of institution and of the elements ordained by Him. 4. The historic episcopate, locally adapted in the methods of the administration to the varying needs of the nations and peoples called of God into unity of His Church." Broad as the terms of union were, they were ahead of the mind of Christendom at the time, and to a large extent now, and they were regarded more as a scheme of absorption than of unity, and they were met largely with questioning and suspicion, though the Church purposely disclaimed any such intention, declaring, that "this Church does not seek to absorb other communions, but rather co-operating with them on the basis of a common faith and order to discountenance schism, to heal the wounds of the Body of Christ, and to

promote the charity which is the chief of Christian graces, and the visible manifestation of Christ to the world." To this invitation, so Catholic in its terms, there has been no response, but one to which we are about to refer, and the well-intentioned Lambeth quadrilateral has appeared to be fruitless and ineffectual. But great conceptions and ideas are bound to live, and in due time to bear fruit, and though there have been no proposals for unity on the basis set forth in the Lambeth invitation, nevertheless the idea of co-operation and unity has taken root in men's minds, and efforts tending in that direction are evident in more quarters than one. When Christian men are seen in many ways and places devising means whereby they can co-operate and unite, instead of contemplating further divisions and separations, which prevailed so long, we see a great change in the direction of Christian thought, and we cannot fail to attribute that change, to a large extent, to the germ thought of unity, set forth in Holy Scripture, maintained by the Catholic Church, and recalled and emphasized by the Anglican Episcopate in its Lambeth quadrilateral. At last an important movement has taken place in the United States, which is based on and inspired by the action of our Church, already referred to. Eighty thousand Polish Catholics, led by their Bishop in America, who have renounced allegiance to the Church of Rome, ask to be admitted into the Anglican communion of the Protestant Episcopal Church. The importance of the movement can hardly be over-estimated, as there are more than 2,500,000 Polish Catholics in America, all of whom will undoubtedly be affected by the action of their brethren. At the bottom of the defection is the conflict long existing between the Polish Catholics and the Vatican authorities as to the right of the Romish clergy to assume exclusive management of temporal affairs, particularly in matters of property. The petition to the Bishops is presented by the Most Reverend Anthony Stanislaus Koslowski, Bishop of the Polish Catholic Church in America, with the advice and consent of his priests and congregations. The importance of all this is shown in the fact that there are approximately 100,000 persons (Poles), united with the movement. There are one bishop, 21 priests, 32 congregations, 22 churches and chapels. There are in connection with the Bishop's church in Chicago (All Saints') seven sisters, and a large hospital, not yet completed. There are schools in connection with most of the congregations, that at All Saints', Chicago, having seven teachers. It has been urged by some that the "historic episcopate" is a hindrance to unity, but we must remember that we seek unity with Catholic, as well as with Protestant Christians, and were we to adopt Canon Henson's radical proposals, we should deprive ourselves of that full possession of Catholic faith and organization, which gives the Anglican Church a unique position, and

ch is the chief of the visible manifestation." To this invitation, in other terms, there has been no objection, and we are well-intentioned as appeared to be. But great conception to live, and in and though there for unity on the Lambeth invitation, co-operation and men's minds, and direction are evident. When Christy ways and places they can co-operate of contemplating separations, which is a great change in thought, and we that change, to a thought of unity, future, maintained by recalled and em- in Episcopate in its. At last an important place in the based on and in- our Church, already usand Polish Catho- in America, who ice to the Church itted into the Angli- Protestant Episcopal e of the movement mated, as there are Polish Catholics in will undoubtedly be of their brethren. At tion is the conflict he Polish Catholics ities as to the right o assume exclusive l affairs, particularly The petition to the the Most Reverend slowski, Bishop of ch in America, with of his priests and portance of all this t there are approxi- (Poles), united with are one bishop, 21 is, 22 churches and connection with the icago (All Saints) ge hospital, not yet schools in connec- congregations, that at ving seven teachers. ome that the "his- hindrance to unity, that we seek unity as with Protestant e to adopt Canon sals, we should de- full possession of nization, which gives unique position, and

enables her more than any other to be known as the Church of reconciliation. The movement, which Bishop Koslowski heads, and there is no question as to his orders, he having received episcopal ordination from the old Catholics of Switzerland, is both significant and important, and will be watched with interest by all lovers of Christian unity. No doubt many delicate and difficult questions will arise in working out a scheme of unity under such unprecedented conditions, but with good intentions on both sides, and with that wisdom which is from above, both pure and peaceable, blessed and happy results may be anticipated. The present position of the matter is shown by the following action of the American House of Bishops, at Philadelphia, last month, when fifty-seven bishops were present: The bishops went into council to consider the communication of Bishop Koslowski. The following action was taken, which was reported to the House. "Whereas, the Right Rev. Anthony Koslowski, a Polish Catholic bishop, consecrated by the Old Catholic Bishops of Europe, and presiding over congregations of his own nationality in this country, has accepted the terms of the Chicago-Lambeth proposals for unity, and has further assured us of his repudiation of Roman errors, and has applied to us on these terms for reconsecration and intercommunion, Therefore resolved: That the bishops, not assuming to recognize the organization of the Church of which he is bishop, extend to him their Christian salutations and assurances of affectionate sympathy and interest in this work. Resolved, that a committee of bishops be appointed to consider and propose the terms of intercommunion and jurisdiction and report to the House of Bishops." The committee appointed included the Bishops of Albany, Chicago, Western New York, Maryland and Pennsylvania.

DISAPPOINTMENTS WITH POPULAR EDUCATION.

There was a time, not very remote, and also a large number of people, when and by whom it was believed that in universal education and universal suffrage would be found the remedy for most of the ills that existed in the State, and prevailed in society. During the advocacy of these reforms, there was a feeling of hope, and as these political and social changes were introduced or accomplished, many felt that corresponding good results would speedily follow. Now that for a generation or two these things have fully existed in the United States, for instance, some of the thinking men of that country have been taking stock, as it were, of the people living under these supposed favourable conditions, and the result of their observations and conclusions is "a profound disappointment in the results so far obtained from a widely

diffused popular expenditure, which did not produce all the good results which were expected and may reasonably be aimed at." Such is the statement of Dr. Eliot, president of Harvard, in an address before the Connecticut State Teachers' Association, at New Haven on October 17th. He enumerates some of the disappointments with popular education. He sees no advance in dealing with the barbarous vice of drunkenness. Prohibitory legislation has been tried in some States, but the intelligence of the people has been insufficient, either to enforce such legislation or to substitute better. This he considers as an accusation against, not their moral disposition, but against their reasoning power, which good schools ought to train. The prevalence of gambling is another disappointing thing to the advocates of popular education. He considers it an unintelligent form of pleasurable excitement, and one which a moderate cultivation of the intelligence, a very little foresight and the least sense of responsibility should be sufficient to eradicate. He says: "We have discovered from actual observation that universal suffrage often produces bad government, especially in large cities," and he lays the blame of this on lack of proper education in the schools to fit people for an intelligent exercise of the suffrage. He arraigns the system of popular education and holds it responsible for the great prevalence of crime, and for the impunity with which it is committed. The population produces a considerable number of burglars, robbers, rioters, lynchers and murderers, and is not intelligent enough either to suppress or to exterminate these criminals. Among other signs of the failure of popular education, he enumerates the nature of the reading matter supplied to the American public, the quality of the popular theatres of to-day, the manner in which Americans are curiously subject to medical delusions, being the greatest consumers of patent medicines in the known world, and the most credulous patrons of all sorts of "medicine men" and women, and of novel healing arts. He also cites labour strikes, as a serious disappointment in regard to the outcome of popular education. Force, not reason, is resorted to, as a means of settlement, with attending pecuniary losses and physical and moral injuries creating widespread confusion and alarm. The remedy which Dr. Eliot suggests is more education, and a multiplication by four or five of the present average school expenditure per child and per year. Too much we fear is expected from education, and what is wanted is with increased intellectual culture, the cultivation of the moral faculties. Education has been established by law and religion has been disestablished, and the results are disappointing, as Dr. Eliot points out. In education there has been, imperfect though it may be, a great advance, if this great advance has failed to secure the promised moral results, what reason have we to suppose that more

schools and school masters would accomplish it? We believe the separation of religion and education in America is responsible chiefly for the disappointing characteristics of American society, and we are pleased to notice the grand stand which is now being taken in England to conserve the religious character of popular education, and to preserve the English people from the disappointing results which such acute observers and friends of education in America as Dr. Eliot remark in connection with their system of universal education and its effects upon the electoral power of the nation. We can only regret that in this country the American secular system of popular education has been followed in preference to that of the Mother Country in which for the most part religion and learning are closely and intimately associated.

HURON ANGLICAN LAY WORKERS' AND SUNDAY SCHOOL TEACHERS' ANNUAL CONVENTION.

Ingersoll.—St. James'.—The annual convention, was opened in the school-room on the 30th ult. The Bishop of Huron presided, having associated with him Very Rev. Dean Innes, Principal Dymond, chairman of the Committee of Management, and the Rev. J. Downie, chairman of the Sunday School Committee. There was a large attendance of clergy and lay workers from various parts of the diocese. The meeting was opened with singing, after which the Rev. Dr. Mackenzie read a portion of Holy Scripture, followed by prayer, led by Dean Innes. Messrs. J. H. A. Beattie and J. S. Cameron were appointed secretaries of the convention. The Bishop then addressed the convention, pointing out that its main objects were the consideration of the best interests of the Church and to call out the devotion and effort of her members. He called attention to the history of the Church from the earliest times. In the primitive Church the spiritual part was the most prominent in the minds of all. The Church considered that to be filled with the Holy Ghost was the all-important qualification for the work of the ministry, and the speaker gave instances of Stephen and others who were filled with the Holy Ghost from their birth. Later on, as the Church expanded, another idea took the place of the earlier one, and the government and discipline of the Church became of more importance. He pointed out that in the primitive age the laity preached everywhere and referred to the early Christians, who went everywhere preaching Christ. Later on we learn of lay preaching from the second epistle of Clement, which is usually considered as a sermon by a layman, in which he contrasts himself with those in Holy Orders. The Bishop referred to the change which took place when Constantine became Emperor in the fourth century. Before this the Christians were cruelly treated and put to death, but from this time on the Christians became the dominant power. At first the office of a bishop or clergyman was not separated from worldly employment, but this was changed and they became a separate order. Gradually they grew in wealth and power. His Lordship followed the Church through its various stages down to the present time, and showed the place and importance of lay help throughout.

The Rev. F. G. Newton, of Warwick, read a paper on "The Successful Teacher," showing, first, the necessity for a definite aim; secondly, the need of using tact; thirdly, the value of touch or sympathy; fourthly, there should be testimony—first, of word, and secondly of life.

Miss M. J. Gibson, of Meaford, contributed a paper entitled, "Teaching the Lesson." The work of the teacher resolves itself into two parts—the lesson at home and the lesson in the school. The speaker closed an admirable paper with urging the duty of prayer and that teachers should never grow discouraged.

Mr. Cameron, of Ingersoll, at this stage, addressed the Bishop, clergy and delegates, on behalf of the Mayor, extending a hearty welcome to the town, and as churchwarden, a welcome to the church. He regretted the absence of the Mayor, through illness, and in a few well chosen sentences expressed pleasure at the holding of the convention in their midst. The Bishop in an appropriate reply accepted the welcome extended by the Mayor and the congregation.

Mr. James Morgan, M.A., of Barrie, commenting upon the papers read, brought forward several points for their consideration. First, the teacher is badly equipped, and urged the desirability of books of reference; second, the teacher should not aim at teaching too much; one thought well considered is more valuable than ten ill-digested ones; thirdly, in preparation the teacher should keep the class before the mind.

The Rev. Dr. Mackenzie, of Brantford, the next speaker, referred to the lamentable ignorance of the Bible, which was to be found among boys especially. He thought they should be taught the contents of the Bible, and should not only know about God, but should know God through Christ. In some respects he thought it would be well to go back to the old plan of learning verses for the day by heart.

The Rev. Rural Dean Ridley, of Galt, thought that the papers read all led to the same duty of training the spiritual nature for Christ, but pointed out that there were different ways of teaching.

Mr. C. H. Armitage, of London, thought that it would be well for the success of Sunday schools if the day school system could be introduced. He spoke of the object of all teaching, viz., to point children to the Saviour.

The Bishop summed up the proceedings, and the meeting adjourned at 5.30 p.m. In the evening Divine service was held in the church. Prayers were read by the Revs. Dr. Mackenzie and Canon Brown. The rector, the Rev. James Thompson, and the Rev. Rural Dean Ridley also took part; Messrs. James Morgan, of Barrie, and Charles Jenkins, of Petrolia, read the lessons. A strong and well-trained choir rendered the musical portions of the service very effectively. The Bishop preached with great eloquence and fervor from Acts ix. v. 17.

On Friday morning Holy Communion was celebrated in the church by the Rev. James Thompson, B.A., assisted by Rev. R. S. W. Howard, B.A. A large number of delegates communicated.

At 10.30 the women of the church were addressed by Mrs. Baldwin, on the subject of "Church Work." At the same hour the annual meeting of the H.A.L.W.A. was held, the Bishop presiding.

The annual report of the Committee of Management was read by Principal Dymond, chairman. The report made reference to the meeting of the General Synod in September. During the past six years the great Northwest had been undergoing a wonderful development, and with its expansion comes the sense of almost awful responsibility. The increasing danger from attacks on revealed religion has brought anxiety for the conservation of the truth, and with it has come a consciousness that form and symbols by or under which truth is often presented, are of less importance than the truth itself. The Synod gave precedence above all else to its missionary functions and formed itself into a Board of Missions, with an organizing secretary. The question of the extension of the diaconate had been considered and referred to a committee. The call for lay help would be greater as the work

increased, and it behooved the association to be ready for the call whenever it should be sounded. The report suggested the desirability of a week-day evening class for adults for training for practical work, and other means for qualifying laymen for usefulness. The report pointed out the various avenues of usefulness which were open to lay men, and lamented that so few men are to be found in the ranks of Sunday school teachers; also the close relation of temporal to spiritual in Church affairs, and the need for spiritually-minded men to manage them. Reference was made to the Brotherhood of St. Andrew, which met recently, and to the good work done by that organization.

The Rev. Canon Smith referred to the work done by the London branch of this association in conducting services in the various public institutions. After some discussion the report was adopted.

The following officers were elected for the ensuing year: President, the Bishop of Huron; vice-presidents, Dean Innes and Mr. Charles Jenkins; chairman of committee, Principal Dymond; secretary-treasurer, J. H. A. Beattie; committee, Deanery of Brant, H. A. Garret; Bruce, A. McNeill; Elgin, Judge Ermatinger; Essex, Jasper Golden; Grey, J. B. Lucas, M.P.P.; Huron, G. C. Letty; Kent, Dr. Bray; Lambton, J. Carroll; Middlesex, V. Cronyn; Norfolk, J. D. Christie; Oxford, James Dent; Perth, R. R. Neild; Waterloo, James Woods; Middlesex branch, Prof. Harrison.

The convention having resumed its session, Mr. Charles Jenkins, of Petrolia, gave an admirable address on the "Reading of the Lessons," quoting a number of passages to illustrate his subject and showing that the reader should be in full harmony with his subject and with his hearers. The address was replete with useful and helpful suggestions and was greatly appreciated.

The Rev. Canon Brown, of Paris, read a carefully prepared paper on "Young People's Societies," outlining the scheme prepared by the diocesan committee. A number of societies have already been formed, and more would be formed shortly, as the movement commended itself to very many.

At the afternoon session, the Rev. Arthur Baldwin, M.A., of Toronto, read an interesting paper on "Church Services," giving many happy illustrations and useful ideas of how to make the service bright and interesting, as well as edifying. The paper gave great satisfaction.

Mr. James Morgan, of Barrie, answered a series of questions, which had been sent in chiefly in regard to Sunday school management, and dwelling especially on his remarks upon the problem of how to retain boys in the school and church.

Principal Dymond followed with timely remarks and suggestions on the same subject. Mr. W. J. Connor, of Berlin, related his experience with a class of boys and the useful work done by them.

The Rev. F. E. Howitt, M.A., of Hamilton, gave an excellent address on "Preparation for Confirmation," dwelling upon, first, the measure, second, the matter, and third, the method of instruction. The paper was of a very helpful character, especially to the clergy. The convention then adjourned.

At 8 p.m. a public meeting, which was attended by a large number of residents of Ingersoll, was held in the Town Hall, the Bishop again presiding. The Rev. Dr. Gould, medical missionary in Palestine, at special request, gave, in a very powerful address, an account of missionary work in the Holy Land, particularly in relation to the Arab population.

The Rev. Professor Cody followed with a speech of great eloquence and admirable reasoning on "The Church's Place in Our National Life and Development." He emphasized the work of the Church in revealing the life of Christ, in

maintaining the truth, and making the truth prevail. He showed that the Mother Church in England had played an important part in the development of the world, and it is a heaven which works everywhere. In Canada the Church is destined to form a part of the national life. It has a splendid past but it would be a mistake to rest upon that. The Church must be up and doing if it would keep pace with the wants of men. He spoke of the Church's equipment; of its having the everlasting Gospel, and having the spirit of Christ in the Church and with the Church, and behind all is the Saviour of the world. In eloquent words the professor spoke of Canada's greatness, its vastness having three millions of square miles, and one-fourth of the fresh water of the Globe. From this place one could travel for many days on swift-moving trains, and still be on Canadian soil. He spoke of its richness, and of the undeveloped resources which are now being developed; of the natural waterways, which convey products to the sea; of the deposits of iron ore and of coal. He then described the population which is pouring into the North-West, as being the best class of settlers from the Western States. He had attended the Synod of Rupert's Land and heard the appeals of many Bishops for men to front the incoming masses of people. The speaker then referred to the dangers of the Church from sectionalism in the past, and was glad that the General Synod had welded all into one, so that there would be east and west no more. Another danger was the mad rush for wealth, and the speaker urged that the Church should point out these and other dangers, such as anarchy and socialism, and political corruption. The Church should advocate the principle that righteousness alone exalteth a nation—lit up the light of the Gospel and not slirk the duties devolving upon it. The Bishop then addressed the meeting, and, with the Benediction, a most successful convention was concluded.

AMERICAN CHURCH NEWS.

At the meeting of the House of Bishops in Holy Trinity Parish House, Philadelphia, on Oct. 23, the Rev. S. M. Griswold, D.D., rector of Grace church, Hudson, N.Y., was elected to be Missionary bishop of the new missionary district of Salina in Western Kansas. He is an excellent choice for the position, and he is well acquainted with the work from his previous rectorship at Galveston, Texas. The question of consecrating bishops, two or more, for Mexico is again put off, and at the request of the presiding bishop another commission has been appointed to consider, enquire and report. The petition of the Right Rev. Anthony Kozlowski, a Polish Catholic bishop, for recognition, reconsecration and inter-communion, was referred to a committee to consider and apparently formulate conditions. There were 57 bishops present at the meeting. In the same week the Missionary Council met in Philadelphia, and the addresses were most inspiring. Bishop Gailor's sermon struck a true keynote in the belief in one God as the one missionary motive. The interest in the proceedings was deepened by its being seen that all the speakers were from mission fields at home and abroad, and knew whereof they spoke. The twenty-first Church Congress had, in the preceding week, been held at Albany, and its proceedings were very enthusiastic, as the subjects for discussion were well adapted to the present needs of the Church, and had a strongly human interest.

At St. Bartholomew's church, New York, on Oct. 26, Bishop Van Buren, of Porto Rico, gave an account of the work he was doing at Ponce, San Juan, and other points, where he is trying to build churches and establish schools. The people appear to be very ready for effective work among them, but they are poor, ignorant and inert. It is interesting to hear that at the time of the

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Spanish American war the first Church work done
in Ponce was by the Brotherhood of St. Andrew
and its members among the soldiers; they swept
out the church and garnished it, rang the bell, and
held the first service that had been held in the
church for years. The Bishop says the people
in Porto Rico are intelligent, but in a population
of 953,000, eighty per cent. can neither read nor
write.

The lay readers of Minnesota have formed
themselves into a league, with Bishop Edsall as
Regent, in order to give more effective, ready and
continued assistance to the bishop in his mission-
ary work. The rules of service appear to be very
carefully and judiciously drawn out, and every-
thing is in churchlike order.

The 28th annual convocation of Sacramento,
met in St. Mary's church, Napa, Cal., on Oct. 14,
with a large attendance from the district. The
subject of the bishop's charge was "The Winning
of the West to Jesus Christ," and its treatment
was most valuable from the bishop's experience
and personal knowledge of the general form of
living, feeling and thinking. The bishop recom-
mended clearer teaching concerning the Church
and its Catholicity.

The Rev. D. Charles Gardner, rector of All
Saints' Church, Palo, Alto., California, has re-
ceived the position of an associate professor in
Leland Stanford University, with charge of the
daily chapel services, of all services not taken by
the special preacher, and of the pastoral duties of
the university. As the university has 1,500
students in attendance, the door is open for an en-
during and widespread influence, and Mr. Gardner
has resigned his rectorship. It is interesting that
both the special preacher, Rev. R. Hebef New-
ton, D.D., and the chaplain, have been selected
from our clergy. The Churchman says that the
new chapel of Leland Stanford University is
greater in size than any cathedral or religious
building in the state of California.

North Carolina is divided into two arch-
deaconries, Raleigh and Charlotte. The convoca-
tion of Raleigh met in Trinity church, Scotland
Neck, on Oct. 15 and 16. After the business was
transacted interesting and animated discussions
took place upon the missionary work in the arch-
deaconry and allied topics. One subject was the
best preparation for missionary usefulness, which
seemed to run in the usual groove of book learn-
ing as against experience and age. Another sub-
ject was the need of more uniformity in Sunday
school teaching throughout the diocese.

The Girls' Friendly Society in America held its
annual meetings in Hartford, Conn., on Oct. 13-17,
by invitation of the Connecticut Diocesan Council.
Bishop Brewster, of Connecticut opened the meet-
ings with a celebration of Holy Communion in
Christ church, and then had a series of Quiet
Hours for the members of the society. On
Thursday evening there was a crowded service in
St. John's, when a very impressive sermon was
preached by Bishop Hall, of Vermont, who took
for his text, Titus ii. 4 and 5. From Hartford
the members made a pilgrimage to Middletown
out of respect to the memory of the late Bishop
Williams, who has always shown much interest in
the Society. J. G.

BOOKS RECEIVED.

We have received from T. Nelson & Sons,
London, Edinburgh and New York, the follow-
ing list of books. Some are beautifully illus-
trated, and they are all most suitable for young
children and young folks, and would make very
suitable Christmas gifts:

"A Fortune from the Sky." By Skelton Kup-
pord. Price, 2s.

"Sale's Sharpshooters." Illustrated. The His-
torical Records of a Very Irregular Corps. By
Harold Avery. Price, 3s. 6d.

"A Hero of the Highlands." Illustrated; or

the Romance of a Rebellion, as Related by One
Who Looked On. By E. Everett-Green. Price,
5s.

"Two Little Travellers." A Most Interesting
Story for Girls. By Ray Cunningham. Price,
2s. 6d.

"In Flora's Realm." Illustrated. A Story of
Flowers, Fruit and Leaves. By Edward Step,
F.L.S. Price, 3s. 6d.

"Three Scottish Heroines." By Elizabeth C.
Traice. Price, 1s. 6d.

"The Cruise of the Catherine." A Story for
Boys. By John A. Higginson. Price, 1s.

"The Friend of Little Children." Beautifully
Coloured Illustrations. A Short Life of Christ.
By M. A. Hoyer. Price, 3s. 8d.

The following: "Red Riding-Hood's Picture
Book," "Beaks and Bills" (My Birdies' Book),
"Fur Coats," all contain beautifully coloured
illustrations, very suitable for young children.
Price, 1s. each.

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.

TORONTO.

Holy Trinity.—At a meeting of the members
of the W.A., which was held on November 13th,
in the school-house of this parish, the following
ladies were appointed on the standing com-
mittees of the General Board: Education of
Missionaries' Children, Mrs. Edmund Baldwin;
Indian Affairs, Mrs. Webster; Literature, Mrs.
Davidson; Leaflet, Mrs. Summerhayes; Dorcas,
Mrs. Banks; Work among the Chinese in Can-
ada, Mrs. DePencier. Mrs. Williamson, presi-
dent of the Auxiliary, presided, and a good many
of the members were in attendance. Lunch was
served by the ladies of the parish church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

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

Chatham.—The Rev. S. Weston-Jones, M.A.,
rector of Windsor, N.S., who has recently been
visiting the rural deanery of Chatham, in the in-
terest of King's College, Windsor, as the agent
of the Alumni Association of that venerable insti-
tution, addressed the congregations of St. Paul's
and St. Mary's churches, on Sunday, November
2nd. Much interest was manifested in the his-
tory, position and claims of King's College, as
dealt with in Mr. Weston-Jones' able and instruc-
tive addresses, which were well calculated to
deepen the interest of Church people in the affairs
of the institution, and to call forth their hearty
support. On November 3rd, Mr. Weston-Jones
visited Bay du Vin and addressed the congrega-
tion of St. John the Evangelist church, in behalf
of the college. There was a large congregation
present, and much interest was shown in the
reverend gentleman's address. A branch of the
Woman's Auxiliary of King's College was or-
ganized at the close of the meeting. Mr. Weston-
Jones returned to Chatham on the following
day, and proceeded to Bathurst on Wednesday,
the 5th inst., where he addressed the congrega-

tion of St. George's church on the evening of
that day, and the congregation of Christ Church,
Clifton, on the next evening. Returning to
Chatham on Friday, the 7th inst., Mr. Weston-
Jones held a meeting in St. Mary's school-room
for the purpose of the further consideration of
the interests of King's College and for the or-
ganization of workers in its behalf. The rector,
Archdeacon Forsyth, occupied the chair, and
after prayers, spoke of the object of the
meeting, and the importance of the work the
agent of the Alumni Association had in hand.
Mr. Weston-Jones then addressed the meeting,
followed by His Honour, Judge Wilkinson, who
moved the following resolution: "Whereas a
movement has been set on foot, the object of
which is to amalgamate King's College, Windsor,
N.S., with Dalhousie College, Halifax, N.S. And
whereas, such amalgamation, according to the
conditions of the scheme proposed, would in-
volve the abandonment of certain chartered
rights of King's College, and the diversion of its
endowments from the objects for which they
were given in trust by its benefactors, and re-
sult in the removal of King's College from its
foundation at Windsor, and the substitution of
an entirely secular course of study at Dalhousie,
for that at Windsor, where, according to the in-
tention of its pious founders and benefactors, and
the terms of the Royal Charter, its students are
educated in the principles of true religion co-
ordinately with their instruction in science and
in art. And whereas, it is urged, that this said
amalgamation is the only apparent means of sav-
ing King's College from the extinction with
which it has been threatened, on account of the
apathy and lack of financial support of the Church
people in the dioceses of Nova Scotia and Fred-
ericton. And whereas, sufficient and business-
like means have not hitherto been employed to
secure general interest in, and financial support
for the venerable institution, which is in conse-
quence, comparatively unknown to Churchmen,
either as a university from which there has gone
forth a long roll of illustrious graduates, who
have done honour to their country, their sov-
ereign and their Alma Mater, or as the Divinity
School of the Church of England in the dioceses
of Nova Scotia and Fredericton, where many
faithful and distinguished clergymen and theo-
logians have been prepared for their work in the
Lord's vineyard and have done honour to His
Church. And whereas, the proposed removal of
King's College from its old foundation and the
secularization of its curriculum would, in the
opinion of this meeting, be a betrayal of sacred
trusts and a dishonour to the Church of England
which cannot be justified. Therefore, Resolved,
that this meeting heartily approves of the effort
which is now being made by the Alumni Asso-
ciation and the friends of King's College, upon
the basis adopted by the former at a special meet-
ing held in Windsor last August to consider the
question, to arouse the Church people of the
dioceses of Nova Scotia and Fredericton to a
sense of duty towards that venerable institution,
to deepen their interest in its welfare, to place
it upon a satisfactory financial basis, and to se-
cure its proper equipment as the Church univer-
sity for the Maritime Provinces. And be it
further resolved, that this meeting of representa-
tives of St. Mary's and St. Paul's congregations,
Chatham, N.B., desire to place on record its ap-
preciation of the able and instructive presenta-
tion of the claims of King's College upon the
support of Churchmen by Rev. S. Weston-Jones,
the agent of the Alumni Association, and that this
meeting assures him of its hearty co-operation
and wishes him every success in his important
work." The resolution was seconded by the
churchwarden, Mr. M. S. Hocken, and passed
unanimously. Before the close of the meeting
a branch of the Woman's Auxiliary of King's
College was organized with the following officers:

Mrs. M. S. Hoeken, president; Miss Gillespie, secretary-treasurer; Mrs. M. S. Hoeken, Mrs. D. G. Smith, Miss Ulock and Miss Gillespie, Executive committee. Gratifying and encouraging incidents of the meeting were the receipt of an unsolicited contribution of \$50 towards the college fund, the offer of yearly subscriptions of \$5 for five years, the annual subscriptions of \$2, constituting the donors members of the Alumni Association, the roll of which has been very largely increased since the agent began his work a short time ago. Mr. Weston-Jones has also visited the parishes of Harcourt, Newcastle, Derby and Blackville. He proceeded to Moncton on Nov. 8th, and addressed the congregations of St. George's church, on Sunday, November 9th, arousing much deep interest in the college. An enthusiastic public meeting was held on Monday evening, November 10th, and resolutions, endorsing the effort to preserve King's College upon its old foundation, at Windsor, were moved and seconded by influential laymen, and passed unanimously.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—In connection with the musical festival which took place in this cathedral church on the 6th inst., it was inadvertently stated that eight boys only took part in it. The correct number of boys' voices on that occasion was 89. All the boys were vested in cassock and surplice.

Synod Hall.—The quarterly meeting of the Executive Committee of the diocese was held in this hall on Tuesday, the 11th inst., His Grace, the Archbishop, presiding. There were present, in addition: His Lordship, Bishop Carmichael; the Very Rev., the Dean; the Ven. Archdeacon Davidson, the Rev. Rural Dean Saunders, the Rev. Rural Dean Harris, the Rev. Canon Nye, the Ven. Archdeacon Norton, the Rev. G. O. Troop, Canon Longhurst, the Rev. Principal Hackett, the Rev. Canon Chambers, the Rev. Rural Dean Jenkins, the Rev. Frank Charters, the Rev. Rural Dean Carmichael, the Rev. N. A. F. Bourne, the Rev. Canon Baylis, Dr. Alexander Johnson, Dr. T. P. Butler, K.C.; Mr. E. R. Smith, Mr. W. H. Robinson, Dr. L. H. Davidson, K.C.; Mr. F. H. Mathewson, Mr. George Hague, Senator Owens, Mr. Lansing Lewis, Mr. Thomas Hunter, Mr. Matthew Strong, Judge Foster, Mr. H. J. Mudge, Mr. Richard White, Mr. J. M. Fisk. The position of the Cathedral and the Synod in reference to the Synod Hall building was discussed, and a resolution passed in effect agreeing that the Synod would in future contribute an amount annually to the repairs and preservation fund of the Cathedral equal to the amount paid by the Cathedral for the use of the Synod Hall, which they now and for years have enjoyed. The committee, on the raising of a sum to cover the shortage in the amount now at the debit of the several accounts, amounting to about twenty thousand dollars, was discussed at length, and resulted in a resolution being passed remitting the matter to a small special committee to examine into the state of the several funds and the general administration of them, and to further consider the best means of raising the amount required. The committee is composed of the following gentlemen: Messrs. A. F. Gault, George Hague, S. Carsley, Lansing Lewis and George Durnford. The treasurer's report was presented. The debit balance of the mission account was shown to be \$15,488.51, an increase of \$2,883 of the amount at the same period last year. The report was received and adopted. In reference to a leaflet printed in connection with mission work, issued by the Ven. Archdeacon

Ker, a committee was named, consisting of Archdeacon Ker, Canon Chambers and the Rev. F. Charters, to take the question of their further issue into consideration and report at the next meeting of the committee.

Synod Hall. The Board of Management of the new Missionary Society of the Church of England in Canada, which takes the place of the old Domestic and Foreign Missionary Society, met for the first time in this hall on the 12th inst. The morning and afternoon sessions were taken up with the details of organization and arranging the by-laws of the new Society. The Hon. S. H. Blake read a draft of the Epiphany appeal for foreign missions, that will contain much information as to the work in Japan, China, Persia, South America and other countries. The Bishops of Saskatchewan and Calgary, and of Qu'Appelle, were appointed to draw up the Ascensiontide appeal for domestic missions. It was also decided to prepare a missionary map of the Dominion for circulation through Canada. In the evening the Board discussed the plan of operations drafted by the general secretary, the Rev. L. N. Tucker, and also considered the relations which are to exist between the Missionary Society and the Woman's Auxiliary, and the Canadian Church Missionary Society. The apportionment of the \$75,000 needed for the work during the coming year among the different dioceses was also taken up, but the final division was left over until the following morning's session. The gathering was a thoroughly representative one. The members attending are: Archbishop Bond, Metropolitan of Canada; Bishop Sweatman, of Toronto; Bishop Baldwin, of London; Bishop Dunn, of Quebec; Bishop Hamilton, of Ottawa; Bishop Mills, of Kingston; Bishop Courtney, of Halifax; Bishop Kingston, of Fredericton; Bishop Pinkham, of Saskatchewan and Calgary; Bishop Grisdale, of Qu'Appelle; Bishop Carmichael, of Montreal; Dean Matheson, of Winnipeg, prolocutor of the Lower House of the General Synod; Hon. S. H. Blake, K.C., of Toronto; Rev. G. Osborne Troop, Rev. Dyson Hague, Dr. L. H. Davidson, K.C., and Mr. Lansing Lewis, Montreal; Rev. L. N. Tucker, Rev. Mr. Du Vernet, Rev. Canon Sweeney and Dr. Hoyles, K.C., of Toronto; the Rev. Canon Pollard and Captain Elliott, of Ottawa; the Rev. E. P. Crawford, of Halifax; the Rev. John de Soyres, of St. John; Captain Carter, of Quebec, and Mr. J. B. Pense, of Kingston. The apportionment among the dioceses of the \$75,000 which the Church of England raises annually for its foreign and domestic missions was the important business transacted by the Board of Management of the Church Missionary Society, at its closing session on the 13th inst. The system adopted was to reckon how much each diocese might be expected to contribute considering its population, and to correct this figure by the amount actually subscribed from year to year. In a few cases where it seemed to press heavily, the amount arrived at was reduced, but as a rule, the principle adopted worked admirably. The dioceses will be held responsible for \$73,500 in the following sums: Nova Scotia, \$4,500; Quebec, \$6,000; Toronto, \$17,000; Fredericton, \$3,000; Montreal, \$10,000; Huron, \$11,500; Ontario, \$4,000; Algoma, \$1,700; Niagara, \$5,200; Ottawa, \$5,100; Rupert's Land, \$2,200; Qu'Appelle, \$400; Saskatchewan, \$250; Calgary, \$500; Keewatin, \$100; Selkirk, \$150; Athabaska, \$50; Moosonee, \$50; Mackenzie River, \$50; New Westminster, \$500; Kootenay, \$250; Columbia, \$500. It was also decided to continue the "Canadian Missionary Magazine" as the organ of the new Society, with the general secretary, the Rev. L. N. Tucker, as managing editor. The first financial year of the Society will close on December 31, 1903, and the Rev. E. P. Crawford, of Halifax, was appointed to draw up the children's Lenten letter. The Bishop of Ottawa, the Bishop Coadjutor of Montreal, Canon Pollard, the Rev. G. DuVernet, Canon Sweeney, Captain

Carter and Messrs. Pense and Gisborne were appointed the committee on the Indian work, and the next meeting of the Board was fixed for London, Ont., in April of next year.

Diocesan Theological College.—A very interesting address was given to the students and others in the Convocation Hall on Monday evening, the 10th inst., by Miss Sorabji, of Poona. The Rev. Principal Hackett presided. Miss Sorabji touched on the claim that heathen India holds on Christian lands, and asked: "What does the Church of God think of the millions of India, held captive in the chains of idolatry for 3,000 years?" She dwelt on the miseries of child marriage and child widowhood, existing to so great an extent that "out of every five brides born into the world, one has the misfortune to be born a daughter of India." "God pity the child widows of India," said she, and added: "I think the angels around God's throne must, time and again, cease praising Him, cease singing hymns, in order to grieve over the wrongs of these child widows in India." Thousands of gentle, down-trodden, innocent girls are dedicated from their infancy to the service of the temple, which means a life of sin, carried on under the name of religion. Some one had said that India's future lay behind it. India's hope was in the little children, among whom lay the possibilities of a higher and better future. The speaker gave some detailed description of the work carried on in Poona, where there are four schools supervised by her mother. In one of these schools, founded twenty-five years ago, English, Hindoo, Parsee, and Mohammedan children sit together, learning the same lessons, and receiving the same message of salvation. Success beyond the highest hopes had attended this school, and that in a land where were such barriers of creed and caste as existed nowhere else. The speaker related touching stories of the eagerness with which the hearts of the gentle little ones receive the story of Christ's love for them. There are between 400 and 500 children in the schools, but a great many more would come if there was room for them. In one room 18 by 9 feet, in a narrow, zig-zag street, might be seen some 125 half-starved, half-clad little Indian children, uttering prayers and Scripture verses, who but for the schools would have known only the names of their abominable gods. Miss Sorabji concluded with an impassioned appeal to Christians of the West to help to carry the Gospel to the heathen of India. A collection was taken for the building of suitable schools, for which Miss Sorabji left her home to plead in the United States and Canada. Bishop Carmichael made a few remarks, wishing Miss Sorabji God's blessing in her work, and the meeting closed with the pronouncing of the Benediction.

St. Stephen's.—On Saturday afternoon, Nov. 8th, the corner-stone of the new St. Stephen's church was well and truly laid. His Grace, the Archbishop of Montreal, performed the ceremony, assisted by the Bishop-Coadjutor. There was a very large concourse of people present, including a number of the local clergy. By three o'clock a large congregation had gathered in the old St. Stephen's, flooded with sunshine at the moment, and while the choir sang, "The Church's One Foundation," the Archbishop, Bishop and clergy, in full episcopal dress, entered from the vestry. After the hymn: "O Lord of Hosts, Whose Glory Fills," had been sung, the Archbishop and congregation repeated appropriate selections from the Psalms. Prayers followed, and then the Rev. E. I. Rexford read the parchment placed in the corner-stone. It stated that the stone was laid by the Archbishop, assisted by Bishop Carmichael, and that the church was erected by the pious offerings of the people.

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including the generous gift of \$3,000 from Mr. Andrew F. Gault. To this document were attached the names of Archbishop Bond, Bishop Carmichael, Dean Evans, Archdeacons Norton, Naylor, Davidson and Ker, Mr. Strachan Bethune, K.C.; Chancellor of the diocese; Dr. L. H. Davidson, K.C., Church advocate; Canon J. G. Baylis, and Mr. S. Carmichael, secretaries of the Synod; Mr. Richard White, treasurer; Messrs. J. E. Binns and W. D. Birchell, churchwardens, and the names of the members of the Finance Committee. Besides the parchment, there was placed in the stone a list of the church members, the names of the choir, officers and scholars of the Sunday School and Bible Class, Canadian coins of the present reign, proceedings of Synod, 1902, and copies of the daily press. The Archbishop and Bishop then delivered short addresses. Referring to the question put to Hezekiah by the King of Assyria (Isaiah xxxvi.), "What confidence is this wherein thou trustest?" Archbishop Bond said that the congregation had a right to ask on what ground were those in authority incurring the expense of a new building with all the attendant anxieties and cares? The answer was their trust in God and their hope in Christ. They had had constant experience of God's help from the days long past when the nucleus of St. Stephen's church first gathered together in Griffintown and laboured to promote righteousness. The blessing of God had rested on the faithful work of the former rectors. They had not despaired even when the church was burned down. Then Canon Ellegood had carried on the work with complete devotion, and lastly there was the present incumbent, Dean Evans, who had come through many difficulties with his trust still in God. Unless Mr. A. F. Gault, who was prominent in every good work, had come forward as he did, that wonderful prosperous work of erecting a new church would not have reached the position in which it now was. The Archbishop, then turning towards Dean Evans, reminded him that he had undertaken a great work, he had souls in charge, and there would be difficulties to meet. But let him make each member of the congregation feel where his trust was stayed and a special blessing would rest on this work. Bishop Carmichael congratulated Dean Evans and the congregation on their new church, and wished that God's blessing might be on them. He felt that every church is a testimony to the power of Christ. He referred to the devotion which the congregation had shown to the Dean, and felt that in the bright days before them they would find their chief happiness with him who had been so many years their friend. While a collection was taken up for the building fund, the Rev. Canon Ker, of Point St. Charles, read the offertory sentences. Upon the conclusion of the hymn: "Christ is Our Corner Stone," the bishops, clergy and congregation proceeded to the new edifice, which is by the side of old St. Stephen's. Here at the north-east corner the masons were in readiness to put the stone in its place. Dean Evans handed the Archbishop the trowel, who thereupon spread the mortar, saying: "I lay the corner-stone of this house of God, to be called by the name of St. Stephen's church, erected for the purpose of public worship, according to the doctrine and discipline of the Church of England; in the name of the Father, and of the Son, and of the Holy Ghost," and striking the stone three times, continued: "I pronounce this stone well and truly laid. Other foundations can no man lay than that is laid, which is Jesus Christ." Then the clergy intoned the "Gloria in Excelsis," the familiar words falling on the ears of the spectators with the increased impressiveness that words of religion seem to gain when heard under the open skies. Two Collects, the Doxology sung by both clergy and audience, and the Benediction, pronounced by the Archbishop, brought the ceremony to a close. After the laying of the

corner stone, the Archbishop, on behalf of himself, the Coadjutor, and the clergy, presented Dean Evans with a magnificent illuminated address, and congratulated him on his appointment as Dean of Montreal, at the same time expressing his warmest friendship for the Dean. The address was signed by the Archbishop, Coadjutor, and forty-two of the clergy. The Very Rev. Dean Evans responded fittingly and gracefully, saying that next to any Divine favors he appreciated any marks of favour and affection from his brethren of the clergy. He expressed the greatest satisfaction in receiving this high appointment, after more than thirty-one years' service in the diocese. Among those who took their places in the chancel were the Very Rev. Dean Evans, rector of the church; the Ven. Archdeacon Norton, the Rev. Canon Ker, the Rev. Principal Hackett, the Rev. Prof. G. Abbott-Smith, the Rev. E. I. Rexford, the Rev. Dyson Hague, the Rev. N. A. F. Bourne, the Rev. T. A. Boyle, the Rev. C. G. Rollit, the Rev. J. F. Steen, the Rev. F. Charters, the Rev. F. Pratt, the Rev. W. P. Chambers, the Rev. H. Jekyll, and many others. Mrs. McDuff presided at the organ.

The Rev. T. Walker, having resigned the parish of Scarborough, his present address is 463 Shaw St., Toronto. He will be glad to take occasional duty.

OTTAWA.

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

Ottawa.—The Bishop has recently created a new parish in Fitzroy, Rural Deanery of Carleton West, by detaching St. John's church, Antrim, from the parish of Pakenham that it may become the centre of a new parish. The Pakenham parish has for years past been considered too large and unwieldy, but no real attempt was made to divide it until recently, when the Bishop addressed to each congregation a letter proposing and urging a change. The congregation at Pakenham at once responded to the Bishop's proposition by pledging the necessary stipend, and the Bishop's proposal was carried into effect forthwith by the appointment of the Rev. Rural Dean Bliss, rector of Pakenham and Antrim, to be rector of St. Mark's church, Pakenham, with White Lake. No appointment has yet been made to the new parish of Antrim, but service will be held there every Sunday afternoon by the Rev. Rural Dean Bliss until the Bishop has filled the vacancy. When this takes place Mr. Bliss will give attention to the district of White Lake, and in due course proceed with the building of a church there for which some preparation has already been made.

NIAGARA.

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

Dunville.—St. Paul's.—The Lord Bishop of the diocese recently held a conference of the clergy and laity of Haldimand Rural Deanery in this parish. Very interesting and helpful papers were given by the Revs. W. E. White, P. L. Spencer, L. W. B. Broughall and T. E. Cotton, and in the discussion which followed each paper some valuable ideas were given by several of the laymen present. The ladies of the congregation entertained the delegates to luncheon and tea, for which ample praise was given by word and deed. In the evening a confirmation service was held, and it was said that the largest congregation that ever assembled in any church in Dunville was present. Thirty-three candidates were presented for the Apostolic Rite by the rector, the Rev. F. A. P. Chadwick. The Bishop preached a most eloquent and stirring sermon, in the course of which he referred to the great Synod lately held in

Montreal. The following Sunday the annual harvest thanksgiving services were held, at which the Rev. H. C. Dixon, of Toronto, was the special preacher. There were very large congregations present both morning and evening. The rector had asked for a special thank-offering of \$100 to go towards improving the lighting of the church, for which special envelopes were provided, and it is gratifying to know that the response of the congregation was liberal, and more than that sum was received.

Port Colborne.—St. James'.—The Rev. Alfred Bonny, rector of this parish, has resigned the living on account of failing health. He will take up his residence in Hamilton shortly.

Georgetown.—During the month of November, a series of addresses is being delivered in the churches at Georgetown, Norval, and Glen, on leading movements in the English Church. The topics chosen are: "Wycliffe and the Lollards," "Cranmer and the Anglican Reformation," "Knox and the Puritans," "Wesley and the Methodists." It is hoped later to discuss the Tractarian and Rationalistic movements.

HURON.

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

Galt.—At the suggestion of the Rev. Canon Brown a committee was appointed at the last Synod to take into consideration the formation of a young people's association for the whole diocese. Through his energetic efforts such an organization has been successfully started and put upon a very sound basis. The object is to unite in one the various parochial societies, and to promote worship, work, fellowship and edification among the young people. One of the first launched under this new regime, next to that in Canon Brown's own parish, took place in this town on Tuesday evening, October 21st. The Rev. Canon Brown was present, and in a very able and practical address set forth the object and aims of the association. There was a very large attendance, and prior to the address an hour was spent in social intercourse, much to the pleasure and profit of all present. The neatly designed and tastefully executed "badge" of the association was explained by Canon Brown, and many of them secured by those present. It is a shield of blue enamel, having a white band down the centre bearing the sacred monogram, Chi-Rho, and on each corner one of the four letters A. Y. P. A. (Anglican Young People's Association). Starting under such favorable auspices it is anticipated that the newly-formed organization will meet a long-felt want, and be very successful throughout the whole diocese. Meetings of the association have been arranged for in Galt in the following order: Social, musical, religious and literary. The meetings will be held regularly during the winter months in the parish schoolroom.

London.—The "Free Press," of London, Ont., of Nov. 13th, contains the photograph and an appreciative notice of the new Principal of Huron College, the Rev. C. C. Waller, M.A. Mr. Waller is a B.A. of St. John's College, Cambridge, and an M.A. of McGill, Montreal. He was for five years classical tutor in the Diocesan College, Montreal; curate of the Church of the Advent there two years, and of St. Jude's church three years. On the resignation of Provost Watkins an important change was made in the management of Western University and Huron College. They were previously under one head but now each has its own head. Mr. Waller is principal of the Divinity School and Dr. James is provost of the University proper. Dr. James is a gentleman of the highest scholarship and has won golden opinions by his management of the University,

which is making steady and healthy progress under his care. Mr. Walker has not been a long time in charge of Huron College as yet, but has succeeded in doing a great deal already for the College, and has created a decidedly favorable impression on those with whom he has been brought into contact. We wish the Western University and Huron College the greatest possible success, and shall be pleased at all times to record the evidences of the progress of both institutions. Rev. Canon Smith, the bursar, has issued an appeal for a liberal offering in Advent for Huron College, and we hope it will be successful.

London.—St. John the Evangelist. — This church was the recipient, on Sunday, the 2nd inst., of a beautiful gift from Mrs. Newman and the Misses Imlach, which took the form of a Book of Common Prayer for the prayer desk. This book was given by them in loving memory of their father and mother, who were for many years most devoted members of this congregation, the former having served as delegate to the Diocesan Synod for over a quarter of a century. The gift was purchased in England. On the outside of the cover is a large gilt cross having over it the words: "In Memoriam." An inscription is engraved on the inside of the cover, which runs thus: "To the glory of God, and in loving memory of William and Emily Imlach. The gift of their daughters. All Saints' Day, London, 1902." This handsome present to the church by these three ladies has been greatly appreciated by the congregation, recalling, as it does, many happy recollections of both their father and their mother.

Clinton.—St. Paul's.—On Sunday, November 9th, the King's Birthday was appropriately celebrated, the special prayers and hymns authorized by the Bishop being used, and the pulpit draped with the National Flag. A welcome visitor was Mr. Latornell, the late choir-master, and after the evening service the choir and many members of the congregation remained to present him with a handsome copy of the Book of Common Prayer, the Cathedral edition, with the proper music of the various offices, having been chosen for the purpose. On the fly-leaf the following was beautifully engrossed by Mr. J. A. Fowler, of Goderich: "This book is presented to W. U. Latornell, by the choir and members of St. Paul's church, Clinton, in grateful remembrance of his generous and faithful services as choir-master." Mr. Latornell is now choir-master of the church of the Advent, Ridgeway.

Port Stanley.—Christ Church.—The congregation of this church has lately, through the untiring efforts of the Guild, introduced into their church edifice acetylene gas, which has given satisfactory results, at a cost of about \$75. And now the ladies of the Guild, who have recently organized a branch of the W.A., have shipped a bale of goods consisting of clothing, fruit, etc., to our Indian mission on Walpole Island, valued at \$35. Considering that all arrears of stipend have been met, and that Port Stanley now stands one of ninety-six parishes which have come up to the requirements of the Synod for diocesan purposes, it says much for the liberality of so small a membership and for the incumbent's efforts in raising the mission to its present standard. *Laus Deo!*

Brantford.—St. John's.—The Rev. J. R. Routhwaite has been appointed curate-in-charge of this church. The reverend gentleman is a young man who has performed excellent service in connection with his previous charges. He is a graduate of Trinity University, and has served as curate in St. George's church, Toronto, and has also seen service in the North-West mission fields.

He comes to Brantford with a splendid record, and will be heartily received, not alone by the members of St. John's church, who have been so fortunate in securing his services, but by citizens in general, who have always manifested a deep interest in all Church work.

ALGOMA.

George Thorndoe, D.D., Bishop, Sault Ste. Marie.

Blind River.—We have received the following account of the state of things financially in this Mission from the wife of the missionary-in charge, and we feel sure that if any of our readers feel minded to give the Mission a helping hand that their donations will be most gratefully received. The need evidently is very great and those working in the Mission deserve to be encouraged in their hard and uphill task. We trust that our appeal on their behalf will not be in vain. Mrs. Hay, in writing from Blind River on Nov. 10, 1902, says: "For two years we have been trying to raise money to build a church in this place, the only one in the Mission. It is now almost completed, and nearly paid for, and the Bishop is coming here on the 23rd of this month to open it, and is anxious to consecrate it at the same time. We have raised nearly \$1,000 in the last two years. Some of our women have knit mittens, gloves, etc., to sell, and have used the proceeds for our Building Fund. Others have made cake, homemade candy, and sold recipes for a Scripture cake; others have made an autograph quilt, held socials, etc., and now we want a hundred dollars more. One poor woman, working for 50 cents per day, has given \$3 of her hard-won earnings, and she has others dependent on her. Don't you think we deserve help. And then we shall be in a position to help others?"

Novar.—In response to the appeal of the Bishop of Algoma in behalf of this Mission, whose church of St. Mary was destroyed by lightning in May last, the Rev. J. Pardoe begs to acknowledge in addition to the sums already noted, the following contributions: A Friend, Novar, Ont., \$10; Mr. L. H. Ware, Huntsville, Ont., \$1.50; Mrs. T. Connors, Markstay, Ont., \$5; Mr. John Madden, Lindsay, Ont., \$1. Mr. Pardoe still needs \$200 for the completion of the work which is now in progress. He earnestly hopes that there may be other responses to the bishop's appeal, and that the amount required may be made up in time to enable him to meet the obligations into which he has entered with the builders. Contributions may be sent to the bishop of Algoma, Sault Ste. Marie, Ont., or to the Rev. J. Pardoe, Novar, Ont.

NEW WESTMINSTER.

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

Vancouver.—Christ Church.—The Rev. L. Norman Tucker, who is coming east as the general organizing secretary for the Home Missions of the Church of England in Canada, was given a farewell "At Home" by the congregation of this church lately. Sir Charles Hibbert Tupper presided. Mr. Tucker was presented with a purse containing \$500 in gold by the congregation. The Women's Auxiliary of the church presented Mrs. Tucker with a cabinet containing a valuable silver cream jug and bowl, and a leather chatelaine bag. The Chinese missionary on behalf of the mission, presented to Mr. Tucker a gold-mounted fountain pen, and to Mrs. Tucker a silk umbrella.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—The town continues to grow and houses to spring up with amazing rapidity. The

old frame pro-cathedral and parish church is becoming less and less adequate for the needs of the Church people in this city. Serious steps have been taken with a view to building a large stone church in the near future, upon the present excellent central site. Meanwhile, it has become a pressing necessity to build on a temporary addition to the present church. A religious census recently taken at the suggestion of the Methodist body, shows the Anglican Communion well in the lead by some two or three hundred (our numbers are approximately eleven hundred and fifty), next the Presbyterians, then Methodists, then Baptists, the number of Roman Catholics and Lutherans in this district being comparatively small.

MISSIONARY CORNER FOR JUNIOR BRANCHES.



JUNIOR AUXILIARY

Miss Edith Lee, 3 Maitland Place, Dis. sec-treas.
Mrs. Kuhring, 62 Murray street, Toronto,
Editor Junior Department.

Where Indians roam, 'midst forests vast,
By rivers swift, on prairies green,
Where sin its shadow dark has cast,
Thy children seek, let light be seen.
They perish now, Lord hear our prayer,
Let them with us Thy mercy share.

Lesson.—We must learn something about Algoma this month, and you might begin by committing three headings to memory: 1st. What Algoma was. 2nd. What it became. 3rd. What it now is. These will be like three shelves, and you must watch carefully to find out something in this lesson to put on each. In the early days of our country Algoma was just part of a great wilderness, where the Indians wandered about and lived their wild uncivilized life. When the white men came to Niagara, the Indians would bring furs to trade with them, but no missionaries went among them till about 1832, except some French priests. At first you know there was only one bishop for the whole of Canada, but by and by, as the settlers kept spreading all over this new land, the Church followed them, first about Lower Canada, and then into Ontario. After a time the Upper Canada diocese was formed, and as settlements kept forming and growing into towns, it became necessary to divide this again, until all the dioceses of the ecclesiastical province of Canada were erected, the names of which you have learned. Now Algoma formed the northern part of the diocese of Toronto until 1873. In that year the Provincial Synod decided that this large district with its twelve thousand Ojibway Indians, was too heavy a burden for one diocese to bear alone, and so they formed it into a missionary diocese and said it was to be the special missionary work of all the churches of Eastern Canada who were all to do their part in supporting a bishop there. This Synod promised to give two-thirds of the undesignated offerings that these churches sent in to them at Ascensiontide for this purpose. The English societies which had been

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FOR JUNIOR

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DIARY

Place, Dis. sec-treas.
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helping the Church in Canada so nobly from the first made further grants to the new diocese. But settlers were now pouring in to that country, people too poor to contribute much to the expenses of the Church, and the money sent to the bishop was not nearly enough to keep the work going on as it ought. This was a great trial to the bishop, Right Rev. F. D. Fauquier—the first bishop—and also to the bishop who succeeded him, Right Rev. Edward Sullivan. Instead of being able to spend all their time in advancing the work of the Church in this diocese, they had to do what, alas, many of our missionary bishops have been obliged to do, leave the work that needed their presence so much, go about among the people of the Church who are better off, trying to collect the necessary money to carry on their work. The anxiety and strain of always being behind in expenses, and the long, trying journeys in the cold winters through a bleak and desolate country, broke down the health of both these good men, and so greatly shortened their lives. Truly they were missionary heroes, and we should always remember and honour their names, for they laid down their lives in a brave and ceaseless struggle to plant the light of our beloved Church in this dark and needy part of our own country. In 1808, Bishop Fauquier, in travelling over his diocese found a band of Indians who had been waiting thirty years for an English missionary to come to them. In 1848 their chief had been promised a missionary, and the old man had gone on for 20 years hoping to see that promise fulfilled. His last words to his people when he died were “not to join any other religion but to wait for the English black coat to come and teach them.” A mission was established among these Indians at Lake Nepigon, and in four years great changes were wrought; in fact all work among the Algoma Indians was most successful. In spite of almost insurmountable difficulties these people proved themselves capable of elevation. Once degraded and ignorant pagans, many of them were reclaimed from savagery and settled down in their well-built homes with pictures on their walls, cleanliness in their houses and the New Testament—not neglected—upon their tables. The Shingwauk Home has done a wonderful work in not only teaching Indian boys about their Saviour, but taking them in and teaching them how to live in a civilized way and how to earn their living by honest trades. This Home, and the Wawanosh, which is doing the same work among the girls, is at Sault Ste. Marie. Every mission band should get an annual report of these schools, which is always most interesting to read. Work among the settlers went on slowly. In 1882 thousands of Church members were reported as scattered through this large district, to whom the sound of a church bell was a thing of the past—people living and dying away from the ministrations of the Church. It was no wonder that the thought of their need filled the hearts of their bishops, who were longing to help them, with sorrow and anxiety. But though there is this sad side to the history of Algoma, there is also a bright side, for a great work has been done there, and is still going on. When Bishop Fauquier first went into his new diocese, he found about seven clergymen already in the field, working chiefly among the Indians, as there were but few settlers there. There are now five self-supporting parishes and thirty-three missions in Algoma, covering work in 115 places. The work is generally quiet and monotonous, full of hardship and without the excitement and adventure to be met with in more distant fields, and so perhaps lays a heavier burden upon the faithful missionaries. Some of these devoted men minister in five and six different places. Five of these missions are for Indians alone. They are at Nepigon, Garden River, Shequindat, Birch Island and Sucker Creek, the first three being altogether dependent on outside aid. If you get a map of Algoma from the W.A. Literature Department,

you will be able to find these places for yourselves. The prospects of this country are brighter to-day than in the past. Its people are still far from well off, but it is hoped better times are coming as new industries are opening up, for mining, lumbering, paper mills and different large manufacturing enterprises will not only provide employment for the people but will bring in a larger population, and thus increase the demand for the farm produce of the settlers. Of course this will make more work for the Church to do, as more people come into the country and new settlements are formed. This growth of the country therefore lays a heavy duty upon the Church; for if it does not do the work now the opportunity will pass perhaps forever. But Algoma with all its needs is no longer the special care of the Canadian Church. The General Synod that met this year in Montreal found that our vast country has many missionary dioceses that are looking to Eastern Canada for help. These dioceses of the West have been supported in the past chiefly by magnificent grants from the great English societies, but these societies are gradually withdrawing their aid, and expect the Canadian Church to carry on the work, so we have now undertaken to help all alike. What then is Algoma to do? The English societies are withdrawing their grants here as elsewhere, and as we have said the work is not standing still but is increasing. Bishop Thorneloe, the third bishop of Algoma, is now making a great effort towards self-support for this diocese. Besides the regular contributions of the people of the diocese towards their own work, the Bishop is raising a sum of \$50,000 to be called the “Bishop Sullivan Memorial Fund,” which will be invested, and the interest used to support and advance the work in the diocese. The W.A. gave \$3,500 towards this fund last year, and it is now within \$8,000 of completion. Let us wish all success to this effort of this missionary child of the Canadian Church to walk alone, now that its parent is taken up with the care of other children, and do not let us forget Algoma and its work, its needs and difficulties, when we ask our Father in heaven to bless the missions of His Church. Now try to remember that: 1st. Algoma was in the early days of our country just a wilderness, inhabited by pagan Indians. 2nd. It became the first mission field of the Canadian Church in 1873 when it was made into a missionary diocese. 3rd. It is now a diocese with many Indian reserves, but with 9-tenths of its people settlers from the Old Country, many of them quite poor, and everyone who can should help in the effort to make it a self-supporting diocese.

Notes from Branches.

Cookstown report a splendid bale sent to Manitoulin Island, valued at about \$30.

We are glad to hear of the success and enthusiasm of St. John's branch, Whitby. Fourteen of their members took 10 cents each in July last as talent money, and last month \$7.30 was brought in as a result of their good use of it. We are glad too, to hear that they are also taking up systematic missionary study.

We regret to hear of the ill health of Mrs. Chater, of St. Matthias, and Miss Sewell, of the Church of the Messiah. We sympathize with these branches in the changes which this entails, and hope they will go on with their work faithfully under their new leaders.

St. Clement's, Leslieville, and St. John's, Peterboro', have each undertaken the outfit of a little girl in the Gordon school.

The conference of junior workers held this month in St. Stephen's schoolhouse was most successful, and the discussions and addresses were most helpful to all. We hope to have a little report of it in the Leaflet.

We were so pleased to hear from Newcastle, N.B., and to know that they are using our lessons. We wish them every success in their good work for missions.

The first annual missionary service for children under the auspices of the W.A. will be held in St. Peter's church on Saturday, November 29th, at 2.30 o'clock. All children are invited to attend, and it is hoped our junior branches will all be well represented.

Correspondence.

ORIGIN OF EVIL.

Sir,—I would like to know from some one, either from the “pensive east,” or from the dreamy land where you hear the greeting—“How do you find yourself?”—or from this Canada of ours, the true derivation of that ill-starred word e-v-i-l. The ingenious theory that characterizes Satan as altogether evil, by picking his name to pieces letter by letter making out the case either backwards or forwards, that he is an ill, vil, evil, devil, or vice versa by taking away the d—evil, transposing e—vile, take away v—il, take away i—L. Now, how about evil? If not, through the German ubel or iibel, and hence from Mt. Ebal? In reply to the objection—how could the word jump from Palestine to Germany?—the vehicle would doubtless be through the Bible. Gerizim, the mountain of blessing, is beautiful and fertile, but Ebal is barren—a heap or collection of old age—or a mass that runs away and disperses; may the day be hastened when “the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.” L. S. T.

On Friday, the 10th ult., the Lord Bishop of Ferns held a special service in the parish church of Kilegney for the purpose of dedicating three stained-glass windows. Two of the windows, viz., those on the east and north sides of the church, were erected in memory of ancestors of the “Carew” family, while the window on the south side was erected by the rector, Rev. Canon Macbeth, LL.D., in memory of his son. The Lord Bishop, after the dedication, preached an able and eloquent sermon.

Fairweather

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Children's Department.

THE WAY TO HEAVEN

Heaven is not mounted to our wings
 on dreams,
 Nor doth the unthankful happiness
 of youth
 Aid furtherward, but floats from
 bloom to bloom,
 With earth's warm patch of sunshine
 well content,
 'Tis sorrow builds the shining ladder
 up,
 Whose golden rounds are our
 calamities,
 Whereon our firm feet planting
 nearer God,
 The spirit climbs and hath its eye
 unsealed.

J. R. Lowell.

SOME EAST AFRICAN
 ORNAMENTS.

By Bertha Germain Woods.
 Snuff bottles made from cart-
 ridges! It seems an absurd com-
 bination, but the National
 Museum contains several speci-
 mens of common brass cartridges
 so transformed and bedecked as
 to be quite unrecognizable with-
 out the aid of the accompanying
 labels. They were fashioned by
 the Wa Chago tribe of East
 Africa.

This novel use of cartridges
 was doubtless started by some in-
 genious native, who decorated
 empty shelves discharged from

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 Bibles, Prayer and Hymn Books,
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 Lowest Prices.

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 Its place and Interpretation in the New
 Testament. By
 Rev. Prof. Jas. Denney, D.D. \$1 50
- THE EDUCATION OF CHRIST
 Hillside Reviews. Prof. W. M. Ramsay, D.C.L. 75
- THE INTEGRITY OF HOLY SCRIPTURE
 Plain reasons for rejecting the critical
 hypothesis. Rev. John Smith, M.A., D.D. 1 25
- A FIRST CENTURY MESSAGE
 to Twentieth Century Christians.
 C. Campbell Morgan, net 1 00
- THE IMMORTALITY OF MEMORY
 and other Sermons. By
 Very Rev. Wm. Lefroy, D.D. 1 25

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Pin
 Points

In selecting a Stick Pin
 from our assortment choice
 is unconfined.

Our stock contains all
 of the commendable
 new styles as well as
 those designs which
 are always desirable.

We illustrate here three
 Stick Pins of excellent
 quality and moderate price.



No. 893 — A
 Fleur-de-lis of
 Pearls.
 Price, \$3.00.

No. 894 — A
 Diamond sur-
 mounting a
 Star of Pearls.
 Price, \$5.00.



No. 895 — A circle
 of whole Pearls
 with a Diamond
 centre.

Price, \$12.50.

These are of 14k gold with
 full length pin.

Ryrie Bros.
 Cor. Yonge and Adelaide Sts.
 TORONTO.

firearms of the whites. Human
 nature being much the same the
 world over, his friends probably
 followed his example, till this
 form of bottle-making became of
 as absorbing interest as the craze
 a few years ago in our own coun-
 try for gilded and ribbon-tied
 rolling pins and coal shovels.
 Later, no doubt, the white travel-
 ler through this East African re-
 gion could do a stroke of busi-
 ness by bartering empty cartridge
 shells for more valued booty.

The specimens shown in the
 Museum are really quite artistic.
 The stopper of each one is cov-
 ered with neatly arranged
 coloured beads, and an ornament
 depending from the lower end of
 the cartridge is made of metal
 and beads, the whole attached to
 a brass chain. While we may
 disapprove of the practice of
 snuff-using, we cannot help think-
 ing it a rather better filling for
 cartridges than the murderous
 black powder.

From the same locality come
 some extraordinary looking
 combs, made of wood painted
 with red ochre. An attempt at

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BOOK OF COMMON PRAYER With Amended Prayers for the Royal Family.
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We have the right gauntlets, and the
 lefts too, to match.

That place is

WM. E. ORR & CO., Designers and Manufacturers
 of Fine Fur Garments. . . .
 7 Richmond St. W., TORONTO, Ont. Phone Main 4505.

decoration is shown by the rude
 carving of the top. The teeth
 vary from six to twelve in num-
 ber; they are very irregularly cut

and range from the size of a
 shingle nail to the thickness of a
 lead pencil, and must be decidedly
 painful when applied to snarled
 locks.

A Medicine
 not
A Miracle
IRON-OX
TABLETS

are not one of the wonders of
 the world. They are not the
 discovery of some marvellous
 man, made in some mysterious
 land. They do not drive Doc-
 tors to despair, and Undertakers
 into insolvency. THEY ARE
 ONLY A THOROUGHLY
 HONEST AND GOOD REM-
 EDY FOR CERTAIN COM-
 MON AILMENTS which never
 should be neglected.

An unsurpassed nerve tonic
 A blood maker and purifier
 A gentle but effective laxative
 Not a cathartic

50 Tablets, 25 Cents

Cruel looking "ear stretchers"
 are of various forms—plug-shape,
 spherical and oblong. One is a
 block of solid wood over four
 inches long and nearly half as
 wide. These are used for stretch-
 ing the lobe of the ear, to enlarge
 the pierced hole. A wooden
 "pin" several inches long, and
 terminating in a grotesquely
 carved head, is a specimen of the
 ear ornaments worn by the men
 of this region.

Some rather pretty hair orna-
 ments are in the form of arrow-
 heads cut from a bone, and neatly
 bound with an edging of blue
 beads.

Armlets (or bracelets for the
 upper arm), are much used by
 this people, and a variety of
 specimens are shown. Some of
 braided grasses and cords must
 have been much more comfort-
 able to the wearer than the mas-
 sive ones cut from ivory. An
 odd-looking pair of anklets made

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for the Royal Family.

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cents up to \$10 each.
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wearer than the mas-
from ivory. An
pair of anklets made

of monkey skin, covered with long white hair and beaded, were worn by a warrior setting forth to battle. Of "rings on the fingers and bells on the toes" one is reminded in looking at the curious anklets made of heavy iron adorned with rattles and bells, and at the clumsy rings and bracelets of iron, tin and copper.

It all seems very uncouth and rude to our eyes so feasted with loveliness, yet there is a touch of pathos in this blind groping of an untrained people, after its share of beauty.

"THAT'S WHAT MY BROTHER WANTS."

How many of us realize that as we go through the days our acts are telling the story of our life and others are reading that story? An exchange gives the following:

Aunt Martha, young Dr. Snow's maiden sister, sat by the north window, knitting, and watching the boys come and go. Dr. Snow had advertised for an office boy—a boy "honest, kind and capable."

A dozen or more boys had come and gone, but at last one came, smaller than any of the others. His blue eyes were frank, his face smiling, his whole air hopeful; but he, too, was rejected. He was too small, and had no reference. Aunt Martha dropped her knitting and started to her feet when she saw him go out.

"Call that boy back, Arthur!" Her brother went to the door, obediently, and whistled, for he did not know the boy's name. When the latter turned his pale, disappointed face, Dr. Snow beckoned to him. "Come in," he said, shortly, "my sister wants you."

"Sit down, my dear," she said, kindly. He sat down near her. "What is your name?" she asked.

"Frank Lowe!"

"Well," she continued, "I was at the Arlington, a few days ago, waiting for a friend. As I looked out of the window I saw my friend. Her hands were so full of packages that she dropped one, and with it her purse. She did not know it, but a boy picked up the package and purse and gave them to her. She wanted to reward him, but he wouldn't accept anything. Did you know that boy, Frank?" Aunt Martha continued.

"Yes," he said, flushing. "He was honest, wasn't he?" she questioned.

"All boys ought to be," said Frank.

"But all boys are not," she answered. "That is what my brother wants—an honest boy."

Dr. Snow realized that after all his sister was not crazy. But by this time she was telling another story.

"It was last week, one windy day," she was saying, "and I had

just stepped out of a store, when I saw an old woman standing on the corner. Just then there appeared the boy who had picked up my friend's purse. I heard him say, 'I'll help you across the street, ma'am,' and he did."

Frank rose as if to go, but Aunt Martha said, "Just wait a minute. I've found out that the boy has been taking care of his mother, who is a widow, and is sick. He has kept the wolf from the door for two years."

"Well, laddie, said the doctor, smiling down into the small face, "my good sister is your reference, I see, and I could not ask a better one. If you'll stay with me, consider yourself engaged."

THE KNOWLEDGE OF CHRIST JESUS.

The force of the Christian character depends upon the sincerity, the clearness, the fullness of its manifestation of God's Spirit working in the heart the knowledge and love of Jesus. The help that the Christian can give to his fellows can never go further than the call, "Come and see what the Lord hath done for my soul." The message of the Church to the world cannot be founded on any stronger basis. What the world needs to feel is the largeness of the Christian outlook, the strength of Christian hope, the completeness of the Christian answer to all life's problems. To the Church is entrusted knowledge, "the knowledge of Christ Jesus," knowledge which men are free to accept or reject; but we must be prepared to show that he who rejects it maims and cripples his life, here and now, visibly and manifestly. Great is the dignity of man; great are the powers of mind and soul entrusted to him; splendid are the triumphs which he can win over self and over the world. I would not underestimate the power of intellectual and moral forces exercised without the aid of religion. But the world's gross lamps cannot rival heaven's white light. Great is the dignity of man; greater still the dignity of the Christian; aye,

of the simple soul to whom it is not given to know much or speak much, or strive to move the world, yet who bears the marks and tokens of the Spirit's power and is clothed with a marvellous grace which passes beyond what is visible.—Right Rev. Dr. Creighton.

Faith is to be the anchor where-
by we cling to the other world.

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Forefinger of all Time" is
on the dial of an
Elgin Watch
—the world's standard for pocket time-
pieces. Perfect in construction; positive
in performance. Sold by every jeweler in
the land; fully guaranteed. Booklet free.
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HE HUNG ON.

The hired man, who was coming home with a load of wood, placed Master Tommy on top. Just before reaching the farm the team went briskly down a steep hill. When Tommy entered the house his mother said: "Tommy, dear, were you not frightened when the horses were trotting so quickly down Crow Hill?"

"Yes, mother, a little," replied Tom, honestly "but I asked the Lord to help me, and hung on like a beaver."

Sensible Tommy! He joined working to praying. In all troubles pray and hang on like a beaver, by which I mean that while you ask God to help you, help yourself with all your might.

—All that is beautiful, noble, attractive, in the world, is but a reflection of the Infinite Perfection of Almighty God.

—Right, duty, truth, must triumph in the end; but neither one nor the other can triumph unless there are workers in the field who will continue to work, while life is left them, mindful always of others, forgetful always of themselves.

Ontario and California Oil Co., LIMITED

Owens the Oil Leases on about Three Thousand Acres in the Townships of Harwich, Howard, Raleigh, and Romney, in County of Kent, Ontario.

Has already completed and in operation Seventeen Wells at Northwood, near Chatham, Ontario.

Send immediately for November report just issued.

See the press despatches of November 12th in all the leading newspapers:—

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OIL SELLS at the WELLS \$1.90 Per Barrel.

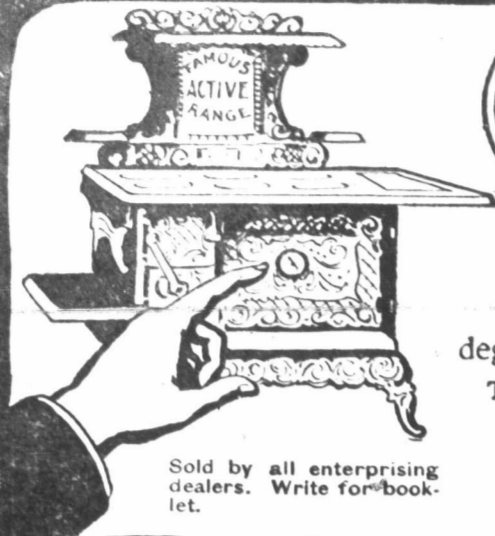
Chatham, Nov. 12.—There is as yet little new in the oil situation, which is the one topic of conversation. Accounts of the Raleigh well's capacity have not been one whit exaggerated. Oil men are swarming here, some coming even from California, and great expectations are entertained as to future explorations. A company which has fourteen wells at Northwood, six miles from here, on the line of the Grand Trunk, hold leases for lands adjacent to the gusher, and will begin to bore at once in their territory. The gusher is situated on the apex or crown of a sudden elevation or dome in the rock formation, and oil experts say this is a sure sign of permanency and the reason for the unusual pressure manifested.

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at the oven-heat, if you have a "FAMOUS ACTIVE" range with a thermometer. No other thermometer registers the heat so accurately as the "FAMOUS", which is put in the oven-door of every

The "Famous Active" Is a Famous Fuel Saver

MARGARET HOLLING'S RECEPTION.

Margaret Holling's impulses were always kind, and it was one of them now that made her lean forward in the carriage to ask, "Who lives in that cottage, Martin?"

"That one with the sign 'Domestic Bakery' over the door, Miss Margaret?"

"Yes."

"It's Mrs. Gates. Her husband died a few weeks ago. She has four little children to take care of, and as she's a fine cook she takes that way of supporting them."

"Do you know her, Martin?"

"Oh, yes, ma'am, well. She is anxious to work, but it's hard to find work to do. You see she is not known, and she has to wait for folks to find her out, and they're slow about it."

"I suppose they are. Stop there, Martin, and I'll see what she has for sale." was all that Margaret said.

The girl smiled to herself as the horses stopped. "If Mrs. Gates' wares are good I'll see if we can't do something for her."

This girl had so much! Not only of purchaseable things, but Mother Nature seemed to have opened her store-house wide to pour gifts upon her. And they were well bestowed. Her beauty was a joy to all who saw it, because it was but the light radiating from a loving heart. Mrs. Gates felt its influence and forgot her worries as she looked into the pretty face bending over her little counter.

"I keep only a small stock on hand, Miss, because things get stale so soon. But I'm ready to fill an order at any time," she added eagerly.

A few minutes later Margaret returned to the carriage, carefully holding her purchase—a tempting-looking cake.

"What will cook say when she sees it?" she asked herself. "But maybe I can help Mrs. Gates—anyway I'll try."

The cake proved to be all it looked, and so Margaret paid a second visit to Mrs. Gates. Then home again where she spent the whole afternoon writing notes, which read:

"Miss Margaret Holling requests the pleasure of your company at an exhibition and sale of bread, cake and pastry to be held at her home on the afternoon of Saturday, June the twenty-fourth, at three o'clock."

As her friends often said, Margaret was different from the average girl. She did not hesitate to break through conventionalities when they offered a hindrance to

any kind plan she wished to carry out. Her politeness was of the genuine sort that showed itself in deeper ways than mere formality. It made no difference to her that her friends called her "odd,"—it was a blessed sort of oddness that carried cheer to many a sorry home.

Wondering now what new work she had undertaken, the girl's acquaintances, almost without exception, accepted the invitation.

In the meantime, the days were busy ones for Mrs. Gates. Her choicest recipes were studied, and such marvels of cookery produced as only the most dyspeptic mortals could resist. Then on Saturday, she and Margaret spent hours in Mrs. Holling's dining-room.

"We'll make the room look as like a bower as possible," said Margaret, hiding her pretty face in a basket of sweet-peas she had just brought in.

And surely the place looked like a bit of the cool, fragrant woods, when the morning's work was ended. Flowers everywhere; even the windows were so shaded by vines trained across them, that the mid-summer sunlight came through in moving flecks of gold. But the last touch was added when the long table spread with its glossy damask was daintily laden with Mrs. Gates' display of bread and cakes.

When the guests had all arrived, Margaret took them at once to the dining-room.

"How beautiful! Oh, how beautiful!" was the exclamation from all sides. Admiring looks went from the flowers to the table and then to Mrs. Gates' glowing face. It was all so wonderful to her. For a few weeks everything had looked so hopeless, and now, through the thoughtfulness of a young girl, she saw the way opening for herself and her children.

"Her face is so full of happy light," said one lady to another, "that I shall buy my bread of her just for the pleasure of looking at her occasionally."

"Did you ever taste such cake?" said another. "Mrs. Gates, you may consider me a regular customer." And so on, until everything was sold, and Mrs. Gates' purse was heavier than for many months.

The last guest to go was Mrs. Dudley, Margaret's oldest friend.

"My dear," she said, "do you know you are very like your mother to-day?"

"That is a pleasant thing to hear," said Margaret, turning her shining eyes for a second to a portrait hanging near. "Please tell me why I am like her to-day?"

Mrs. Dudley answered smilingly:

THE WORST THING ABOUT MONEY IS

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Don't leave your family the worst thing. It would be the worst thing you could do. The

Best Thing to Leave

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An ENDOWMENT Policy Makes a

SPLENDID INVESTMENT

SHOULD YOU LIVE Your old age would be provided for....

SHOULD YOU DIE Your family would be provided for....

RATE AT YOUR AGE UPON APPLICATION.

Home Office, - - Toronto, Ont.

L. GOLDMAN,
Secretary.

Wm. McCABE,
Managing Director.



"I suppose you think we don't understand just why you had us here to-day; that we think you want us to know, for our convenience, where we can find good bread for sale. But, my dear, this is just the sort of thing your mother was always doing—using her wealth and position to help someone less fortunate. I've had a long talk with Mrs. Gates and heard all your generous plan. I only wish I might have been a sharer in it."

"Why, you have been," said Margaret laughingly. "Didn't I hear you telling her you wanted her to do some baking for you every week?"

"That is nothing. The credit is all yours, Margaret, and I am glad you have had the happiness of seeing your reception—though it was an odd one—succeed."

Soon after Mrs. Gates came to say good-by, and to thank Margaret from a very full heart for all the kindness shown her.

Then the girl was left alone. She looked from the drooping flowers to the portrait of her sweet-faced mother.

"They are all fading, mother, but we have given one heart the flower of a happy memory that will last a long time, and so we are glad."

AN INDUSTRIOUS BEAVER.

Mr. A. D. Bartlett, son of the late superintendent of the London Zoo, has an interesting story of a captive Canadian beaver, which he relates:

A large willow tree in the garden had blown down. A branch about

twelve feet long and thirty inches in circumference was firmly fixed in the ground in the beaver's inclosure. Then the beaver was watched, to see what he would do.

The beaver soon visited the spot, and, walking around the limb, commenced to bite off the bark and gnaw the wood about twelve inches from the ground. The rapidity of his progress was astonishing. He seemed to put his whole strength into his task, although he left off every few minutes to rest and look upward, as if to determine which way the tree would fall.

About four o'clock, to the surprise of those who saw him, he left his work and came hastily toward the iron fence. The cause of this sudden movement was soon apparent. He had heard in the distance the sound of the wheelbarrow, bringing his supper.

The keeper, not wishing to disappoint the beaver, although sorry to see his task interrupted, gave him his usual allowance of carrots and bread. The little fellow quickly ate it, and afterwards was seen swimming about the pool until about half-past five. Then he returned to his work, and in ten minutes the "tree" fell to the ground.

Afterwards the beaver cut the log into three convenient lengths, one of which he used in the upper part of his house.

—The things of eternity are real about us, but not to us, unless we meditate upon them, and drink in their significance.

Thanks, Dear Mrs. Grundy,

for your advice about 40c. MONSOON CEYLON TEA. I have tried it and must say it is most delicious. My husband now says that breakfast is something to look forward to.

MONSOON

INDO-CEYLON TEA

The Canadian Churchman

Wishes reliable agents (men or women), to solicit subscriptions in every parish of the Dominion. Write to us for full particulars. With our two historical pictures, as premiums,—"The House of Bishops" and "The Clergy and Laity," taken at the late General Synod, any intelligent young person should be successful. Address

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OUR OFFER OF

HISTORICAL PICTURES.

We have much pleasure in offering to our numerous friends and subscribers an opportunity of obtaining, what are considered on all hands to be excellent pictures of the bishops, clergy and laity, who were members of the General Synod, held in Montreal, September, 1902. One represents the Bishops in their convocation robes, who formed the Upper House, the other the prominent clergy and influential laymen from all parts of the Dominion who formed the Lower House.

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.

We make this special offer: Subscribers to the Canadian Churchman, who pay up their subscriptions to the end of the year 1902, and also in advance for 1903, may have either of the pictures for one dollar. New subscribers paying one year in advance, can have the pictures on the same terms.

The price of each picture if sold alone is \$2.

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BE ON TIME.

The writer was not long ago instrumental in securing a good position in a store for a boy about fifteen years of age. He needed the place very much, for his mother was in the most reduced circumstances, and this boy was the eldest of six children, and the mother was a widow.

At the end of two weeks the mother came to me to ask if I would be willing to go to the store and ask the proprietor to take Willie back again."

"Take him back?" I said. "Has he lost his place?"

"Yes, sir; they sent him back home when he went to the store yesterday morning." A call on the proprietor of the store elicited the fact that the boy had been discharged because he was "never on time."

"He was late every morning," said the proprietor. "He always had some excuse, but I could not have a boy of that kind in my employ. If I excused him I must excuse others. I insist on every person in my employ being here on time. I am here myself on time, and it is only right and just that they should be here also."

It is right and just that every boy who is paid for his time should be at his post on time. He will find that punctuality is of high value, and that the lack of it will be a stumbling block in the road towards success.

DANIEL TOOK HIS SEAT.

The following amusing story is told of Daniel Webster. When quite young, at school, Daniel was one day guilty of a violation of the rules. He was detected in the act, and called up by the teacher for punishment. This was to be the old-fashioned furling of the hand. His hand happened to be very dirty. Knowing this, on his way to the teacher's desk he licked the palm of his right hand, wiping it off on the side of his pantaloons.

"Give me your hand, sir," said the teacher very sternly. Out went the right hand, partly cleaned. The teacher looked at it a moment, and said:

"Daniel, if you will find another hand in this schoolroom as filthy as that, I will let you off!"

Instantly from behind his back came the left hand.

"Here it is, sir," was the ready reply.

"That will do this time," said the teacher; "you can take your seat."

A DEACONESS HEROINE.

A woman is a born heroine, says a writer in an exchange. Under the inspirations of the cross she instinctively rises into that divine relation which in all times has united great souls to admiration, courage, benevolence and power.

We cannot think too highly of our nature, nor too humbly of ourselves. Every illustration of self-abnegation for the weal of others commands our utmost admiration and praise.

A few years ago, in a certain deaconess hospital, fire was suddenly discovered in the frail wooden structure which contained

the patients. All from the first and second floors had made their escape. Suddenly a girl's white face appeared at the third-story window. It was the nurse, Minnie Baumer, in whose charge was a man strapped to the bedstead under treatment for a broken hip.

"Help me save my-patient!" she cried. But the lower part of the house was a mass of flames and no one could help.

"Jump and save yourself!" they shouted.

She could have dropped to the broad roof of the veranda. Eager hands were waiting to assist her, but she only replied, "I can't leave my patient," and disappeared.

When it was all over, they found the poor charred body fallen by the bedside, the hands still clutching the cruel fastenings which bound her charge, in a last attempt, in blindness and pain, to undo them.

Nerves on Edge, Could not Sleep

HAMILTON WOMAN'S EXPERIENCE.

So nervous and irritable she could not bear the children's slightest noise—Now strong and well, thanks to

Dr. Chase's Nerve Food.

You would not think to see Mrs. Broome now that she had been on the verge of nervous collapse, but she was, and gives full credit for her restoration to Dr. Chase's Nerve Food. When bringing up a family and attending to the many household and social duties of this age, a woman's life is a busy one, and a strong system is required to stand the strain. As desirable as it is to keep up and going, there is great danger of a complete breakdown, and it is the duty of every woman to heed the warning symptoms, such as headaches, sleeplessness, nervousness, etc., and take active means of calling a halt before exhaustion or prostration come about.

Mrs. C. Broom, 298 Ferguson avenue N., Hamilton, states;

"For five years I suffered from nervousness and pains in my side and was so irritable that I could not bear the children to make the least noise, and found it almost impossible to sleep at night. After taking a number of boxes of Dr. Chase's Nerve Food, the pains in my side left me, and now I am real strong and well again. I sleep well and the children's noise does not seem to affect me. I can highly recommend this treatment to anyone suffering as I did."

Women appreciate Dr. Chase's Nerve Food because it builds new tissue, rounds out the form and increases the weight. Fifty cents a box, 6 boxes for \$2.50. At all dealers or Edmanson, Bates & Co., Toronto.

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1903.

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wood, etc., etc., for the following institutions during
the year 1903, viz:—

At the Asylums for the Insane in Toronto, London,
Kingston, Hamilton, Mimico, Brockville, Cobourg
and Orillia; the Central Prison and Mercer Reforma-
tory, Toronto; the Reformatory for Boys, Pen-
tangishere; the Institutions for Deaf and Dumb,
Belleville, and the Blind at Brantford.

EXCEPTIONS.—Tenders are not required for the
supply of meat to the Asylums in Toronto, London,
Kingston, Hamilton and Brockville, nor for the
Central Prison and Mercer Reformatory, Toronto.

A marked cheque for five per cent. of the estimated
amount of the contract, payable to the order of the
Honorable the Provincial Secretary, must be furnished
by each tenderer as a guarantee of his bona fides.
Two sufficient sureties will be required for the due
fulfilment of each contract, and should any tender be
withdrawn before the contract is awarded, or should
the tenderer fail to furnish such security, the amount
of the deposit will be forfeited.

Specifications and forms of tender may be had on
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tive institutions.

The lowest or any tender not necessarily accepted.
Newspapers inserting this advertisement without
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J. R. STRATTON,
Provincial Secretary,
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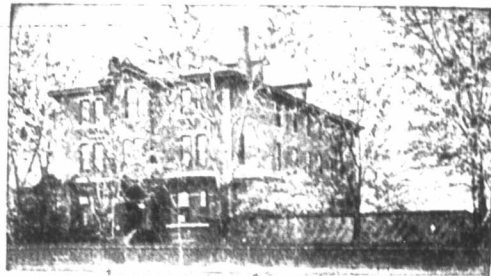
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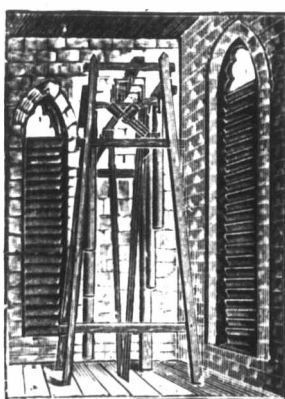
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