

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, OCTOBER 10, 1901.

[No. 39.]

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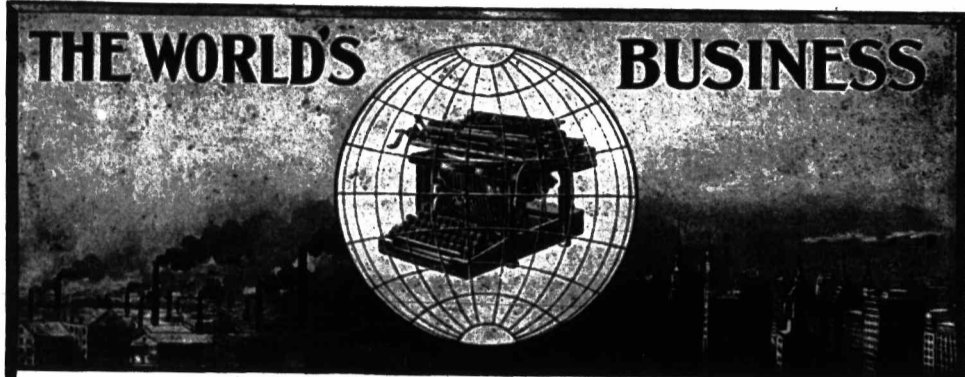
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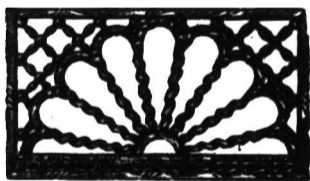
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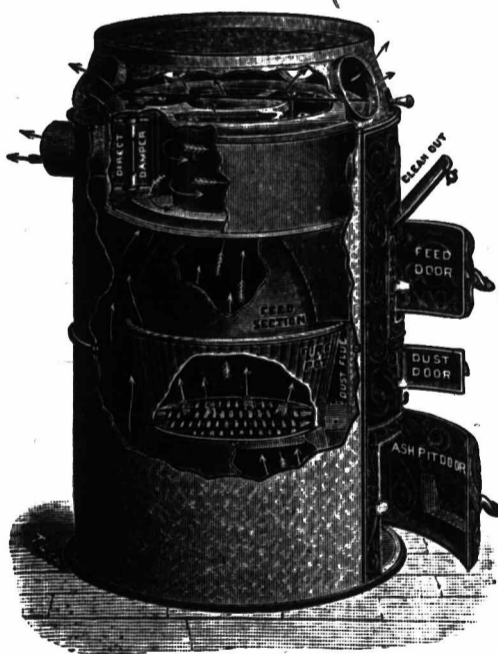
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October 10, 1901.

# Canadian Churchman.

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### NINETEENTH SUNDAY AFTER TRINITY.

Holy Communion: 184, 259, 304, 552.  
Processional: 298, 423, 542, 547.  
Offertory: 226, 424, 446, 550.  
Children's Hymns: 333, 564, 570, 569.  
General Hymns: 296, 540, 541, 546.

### TWENTIETH SUNDAY AFTER TRINITY.

Holy Communion: 315, 316, 322, 307.  
Processional: 270, 271, 306, 393.  
Offertory: 202, 210, 280, 385.  
Children's Hymns: 330, 334, 338, 342.  
General Hymns: 196, 271, 203, 285.

### Views on Church Work.

The Rev. Gustavus Jones, who is leaving Christ Church, Forest Hill, has been asked as to the changes in the neighbourhood, among the rest as to the habit of church going. "It is a middle-class parish. The congregation on Sunday morning is very fair, but in the evening it is considerably less. I find that the trend of modern life is to attend church less. People who formerly used to go twice only go once; and people who used to go once do not now go at all, in many cases. I do not attribute this to the rage for Sunday recreation, rather to indifference. We are not aristocratic enough for Sunday dinner parties, and I do not think that cycling interferes much with attendance at church. I was much struck with a remark I heard from the pulpit. The preacher said,

"The clergy are often blamed for being out of touch with the people, but is it not often the case that the people are out of touch with the clergy? My own impression is that people are often out of touch with the solemn message which the clergy have to deliver." As to preaching, he said, speaking of his parish in the outskirts of London, "I have always tried to obtain special preachers for Lent and Advent. I attach importance to teaching rather than to preaching; but good teaching is much to be desired. The importance of preaching is perhaps under-estimated by the clergy, and over-estimated by the laity. It certainly is the duty of the clergy to give of their very best, whether in conducting the service, or in preaching; but I feel that some congregations look for a very great deal in regard to the sermon. It may be good for the clergy that they should do so. Yet for themselves it might be better if they personally saw that the worship was kept up to the mark. While every possible pains should be bestowed by the preacher upon his sermon, none should be omitted by the individual worshipper to render the service what it ought to be. I love to preach to people who are reverent."

### Junior Auxiliary Department.

The Toronto W. A. have felt for some time the necessity of putting into the hands of superintendents of branches and others interested in the missionary training of children some definite lessons and facts that can be passed on to the children just as they are printed. With this end in view, they have authorized their Junior Diocesan Secretary to open a department in the Church papers to provide this material. While it will not, of course, give all that the superintendent would wish to teach the child, we hold it will supply a foundation upon which the busy or inexperienced work may build. There will therefore appear in this paper, in the first of every month, a department of this character, in which will be a simple lesson for the teacher to give the children to memorize, and also short notes of news of the children's own work at home and of that of the missionaries abroad.

### Care of Churches.

Nothing seems to be destroyed in England. The edifice may be covered with whitewash, but it only preserves the wood and fabric to our day. The fittings or ornaments may be lost, but they have been put away, and in God's good time are restored. Lord Braybrooke has given to the Saffron Waldron Parish Church eight very ancient brass effigies. It is supposed they were removed from the church about the year 1643, when the work of spoliation commenced, for in the churchwardens' accounts for that year occurs the significant entry: "Received from John Pamment for the brasses off the grave-stones by an Ordinance in Parliament, which weighed 7 score 18 pounds, £2 19s." These brasses have been preserved by the Braybrooke family at Audley End for an unknown time, and the present Peer has determined that the church is the proper place for such memorials.

### Primitive Use.

The Bishop of Salisbury while in Scotland preached a sermon which has pleased Lord Nelson very much. Among other things he pointed out that the Bishop's seat is among his Presbyters. "A cathedral is a place where the Bishop's seat is; but it is not an isolated seat. The primitive Bishop always had his Presbyters about him, just as our Lord was always surrounded by His Apostles, and Christian piety often fixed their number as twelve. It is a moral as well as an architectural mistake to isolate the Bishop's chair." The primitive union of the Bishop and his Clergy in the Sanctuary, he added, "Con-celebration, which has been kept up in the Eastern Churches, and, in some degree, even in the West, has unfortunately been dropped among ourselves. It is one of the usages of the Early Church which it would be particularly natural and suitable for the Scottish Church to revive. It would show visibly what primitive Episcopacy was in practice. The Bishop stood in the centre and the Presbyters on either hand, and all said the prayer of consecration together." Lord Nelson adds the note: This is the custom of the Roman Church at the present day at the ordination of Presbyters, and, I think, at the mass at St. Peters when the Pope officiates."

### The Saint Andrews' Brotherhood.

We have received an exceedingly long and very irrelevant communication from the council, accompanied with a letter asking that if inserted it should be inserted in full. It is impossible to do so in this issue, but as we have always treated the Brotherhood with great kindness we will give it prominence next week.

### Methodist Inferiority.

"The Methodist Ecumenical Conference, recently in session in London, replied to Bishop Ingram's message of hope that the Methodists would some day be united to the Anglican Church, that, as no constituted authority of the establishment had expressed willingness to recognize the validity of Methodist orders or sacraments, any movement on their part toward corporate union would be, in effect, an acknowledgment of inferiority in ecclesiastical status. This, therefore, they refuse to make, while expressing the hope that the churches might co-operate in all good works." The statement strikes us as a *non sequitur*. We fail to see how non recognition by the Church of England of "the validity of Methodist orders or sacraments" precludes them from considering the subject of corporate union, or that it would be an acknowledgment of inferiority in ecclesiastical; it is not a question of superiority or inferiority; it is only a divergence of opinion on an important subject. To consider union is to admit differences, and for the blessings of unity seek to overcome them. Such a union, if ever consummated, would mean giving and taking on both sides. Two centuries before the Methodist body was dreamed of the Church of England declared its mind that from the Apostles' days there had been three orders of ministers in Christ's Church, viz., bishops, priests and dea-

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cons. In maintaining this view as binding for herself, she has never passed any opinion adverse or otherwise as to Methodism. The Church of England does not assume superiority, but only the right to maintain such doctrines and practices as she believes to be scriptural and ancient. To say, therefore, that wherever differences exist the party that holds to its own view claims superiority or imputes inferiority is simply nonsense.

The Archbishoprics.

We have received a communication from a correspondent on a subject which, we think, can be more intelligently considered by noticing the troubles of our Australian brethren, which are pretty fairly set out in the following paragraph. Our correspondent referred, at too great length, to the anomalous character of our primacies. We have an Archbishop of Canada, and one in a subordinate position in Eastern Canada. The title of Archbishop moves with the diocese of the incumbent, which must soon result in inextricable confusion. In Scotland the difficulty is got over by styling the chief the Primus; in the States, by the same title, the Presiding Bishop. As we do not follow this course, the titles ought to be definitely localized. To get over the difficulty between the bodies which will select the Archbishop and those which decide on the Diocesan Bishops, our correspondent suggests that the Primate receive, as such, a defined income, partly from the Church, and partly, at first, from his own diocese; that he should have an official residence in the city from whence his title is given, and that his duties should be super diocesan. To illustrate, suppose say a Bishop of Cape Breton is chosen as Archbishop, and that the title is annexed to Montreal, he becomes Archbishop of Montreal. His diocese of Cape Breton will supplement his income, and will then proceed to elect a Bishop of that diocese. Thus the Primate would be free to exercise supervision over all his territory, the title would be stationary, and there would be no conflict between the selecting bodies; the Archbishop would not interfere with diocesan work in Montreal, which would remain as it is now under a Bishop, who, to prevent confusion, would have another title.

The Primacy in Australia.

At the General Synod of Australia, in Sydney last year, a Determination was passed providing that the Primate of Australia should in future be elected by the House of Bishops from the number of the Metropolitan Bishops, or (until these Provinces have been formed), from the occupants of the Sees of Brisbane, Melbourne, and Sydney. The Bishops should not, however, proceed to election unless and until all the Australian Sees were filled. Bishop Thornhill, of the diocese of Brisbane, referred in the following terms to the election of future Primates of Australia at the meeting of his Synod: "The General Synod held last year was, to some of us at all events, in no small degree disappointing in its outcome. In particular I refer to the decision arrived at in respect of the election of future Primates. It is felt by not a few that the potential detachment of the Primacy from the See of Sydney by adding to it the Sees of Melbourne and Brisbane as potentially primatial Sees was a retrograde movement. Surely it ought not to have been difficult as a means of permanently retaining the Primacy at Sydney for men with any

breadth of view, and any real faith in the Church's mission and higher guidance, to have agreed to such a scheme as would have placed the election in the hands of a body composed of the Bishops as representing the Australian Church, and a committee representing the diocese of Sydney; and, failing an election by concurrent majorities on the part of such several elements of this body within a given period then to have provided for a reference and delegation to the occupants of the five principal English Sees—Canterbury, York, London, Durham, and Winchester—Sees which must always be filled by men of such character and standing as to command the confidence of the responsible advisers of the Crown of the British Empire. Which of us would not be abundantly satisfied to accept the leadership of one who should be selected by such referees as I have indicated. fully advised as they would be that the circumstances of Church life and work in Australia demanded in the Primate of the Church more versatile gifts and more distinctive powers of leadership than would be needed for the occupancy of many an English See. The present settlement of the question, should you be pleased to adopt it, can only, I think, be regarded as provisional in its character. Another point on the principle of which, though inadequately stated in detail, you are asked for an expression of your opinion, is that of giving to the General Synod legislative power on all matters concerning the good government of the Church as a whole as distinguished from matters of merely diocesan concern. As to which I will only confess my conviction that, unless the General Synod has such powers—powers parallel to those possessed by the Commonwealth Parliament—it is at least questionable whether the time and expense involved in attending the General Synod are seriously justifiable. The hampering nature of the present constitution is such, that at this moment neither the Bishop of Carpentaria nor the Bishop of New Guinea has any recognized position in the General Synod, notwithstanding the determination passed by that body, such determination having to await the approval of the several dioceses of Australia and Tasmania. Could anything be more important and unsatisfactory?"—Church Bells.

#### BISHOP WHIPPLE.

In the death of Henry Benjamin Whipple, first Bishop of Minnesota, the sister church of the United States has lost one of its oldest and most eminent prelates. After fifty-two years of service, ten of which as a priest and forty-two as a bishop, he has at the advanced age of nearly eighty years entered into rest. The late bishop was a unique and striking personality, and was well known, not only in the American Church, but throughout the Anglican Communion. In England he was always highly honoured, and among the American bishops none occupied a higher place in the estimation of English churchmen than the Bishop of Minnesota. He was the first Bishop of that large State, and since 1849 devoted himself, with untiring energy, to the work of the Church therein, and the evidences and fruits of his apostolic efforts are seen on every hand, above all in the hold he had upon the hearts and affections of the people. He was known as the "Apostle of the Indians" because of his fear-

less and successful efforts on their behalf, and he was the chief instrument under God of changing the unjust and cruel treatment of the Indians by the American Government into one of equity and generosity. A builder up of the waste places, he has left as monuments of his penetrating sagacity and zeal the Cathedral Church of Our Saviour at Faubault, around which are grouped the Seabury Divinity School, St. Mary's Hall, a school for girls, and Shattuck School for boys. Bishop Whipple held firmly the great principles of the Catholic Church, but his kind and loving nature, and his deep sympathy with all sorts and conditions of men ever led him to so express truth, as to win by the power of love, to touch and soften as much as to convince. He was, if we may be allowed the expression, an evangelical high churchman. The prosperous state of the Church in the Diocese of Minnesota, and his abiding influence in the Church at large are his memorial, and he has left us to join those blessed ones who rest from their labours, and whose works do follow them.

#### ECCLESIASTICAL PRECEDENCE.

On many occasions of a public character the above question is raised, and in injured tones nonconformists complain that they are overlooked and slighted, because Roman Catholic and Anglican dignitaries or churches are preferred in connection with certain functions. We are eloquently reminded by the pulpit and other utterances of the disgruntled that there is no State Church in Canada. It does not seem to occur to them that there is no need to remind anyone of so obvious a fact. No church or body in this land puts forth any such claim, nor does anyone desire that now impossible relationship under existing circumstances. In the question of precedence the public take little interest, and it appears to be confined to a few ambitious preachers, who are hankering after prominence and social distinctions. Let all be said that can be said in favour of legal and equal recognition of all bodies, and we have nothing to say against it, the fact remains that custom will prevail, and an Archbishop or Bishop will rank above an ordinary clergyman. Beyond a Moderator the Presbyterians have no one who holds a like representative position as a Bishop, and the same is true of other bodies. Putting aside the Roman Catholics, who in this country cannot be overlooked on account of their numbers and influence, why may not the Bishops of the Anglican Church be taken as representing not only their own Church but Protestants generally. When others are honoured, as is now about to be the case in the person of Rev. Dr. Grant, whom we hope may long be spared to enjoy the honours royalty is to confer on him, no Anglican, we hope, is envious or ill-natured enough to rail against this well merited distinction. The present Table of Precedence is the only workable one. It is manifestly inconvenient, if not impossible to include all denominations in such a Table, and either religion must go unrecognized, or we must be content with the present system. The claims of the Anglican Church do not rest on Tables of Precedence or social distinctions, and we are quite sure that if a Moderator of the Presbyterian Assembly or the recognized representative of any religious bodies, were included in such functions, Anglicans generally would



not care, and certainly would not complain, much less would any of them make it the text of a sermon.

COLLECTING SUBSCRIPTIONS IN ENGLAND FOR CANADIAN CHURCHES.

The censures passed by the Canadian Gazette, a paper issued in London, England, of a semi-official nature, upon a Canadian clergyman because he visited England to solicit subscriptions for a church in Canada, call for a reply based upon the principle involved, and exposing the falsity of the assertions made by the critic in question. The Canadian Gazette, which very sharply condemned a Canadian churchman for asking aid from his British brethren, under authorization of the Archbishop of Canterbury, did so on two grounds, first, because Canada was rich enough to support its own churches; second, that the English people were too burdened with their own churches to have money for outsiders. To these assertions we reply, the appeal in question was not made to the people of England, as the Gazette asserted, but to a few congregations of English churchmen, consequently, the general plea that "the people of England" are too poor to help a Canadian church is wholly irrelevant, and to those who know England, quite absurd. As to Canada being rich enough to support her own churches, this is true in a general sense, but the wealth of Canada is not at the disposal of the Church of England in Canada, it is scattered amongst dozens of religious bodies; the plea therefore, that the richness of Canada is available for any one church is too fanciful and false to be worth a serious answer. If, in every church in England, there were a statement read of what Canadians give to their churches it would create a profound sensation in favour of Canada, as it would reveal the extent of our resources and liberality in a way to amaze English people. The churchmen of England do not give in proportion to their incomes a tenth of what Canadians give. Take an illustration. The writer was churchwarden of an English parish church. Its income from endowments was and is yet from \$3,500 to \$4,000 a year. The fees for clerical services about \$400 yearly. The entire cost of the services, outside the Rector, averaged \$450 per year, or about \$9 each Sunday. The aggregate income of the congregation was not less than \$1,200 per week. So they had to contribute to the church 75 cents weekly out of each \$100 of income to maintain the services! There were no pew rents, no charities, no societies connected with the church, yet it was a great struggle to raise the annual expenses! One-half the Sunday collection was in coppers and three-penny bits. There are hundreds of such congregations in England. In Canada, instead of \$9 per week, a congregation as well off would contribute \$100 to \$125 per week. English churchmen have not learnt to give as we do in Canada; copious "blood-letting" would do them a world of good. Some congregations doubtless are more liberal, some grandly so. My experience was, and my enquiries when preparing a paper on this subject, showed that, in proportion to their means, the really poor congregations gave far, far more than the wealthy ones. I compiled a schedule for that paper showing the aggregate contributions of

fifty English church congregations to church maintenance. This sum, when divided by the average number of adults at services, showed that four cents per head per week was the average contribution. In half the churches included in the list there was no weekly offertory, and the total gifts at Holy Communion, held monthly, in no single case exceeded an average of five cents per head. Things have improved since my investigation, but were statistics gathered showing church contributions in England, and the incomes of congregations, I have good ground for affirming that we Canadians give, in proportion to our means, ten times as much to the Church as do the churchmen of the old country. Yet, when a Canadian clergyman appeals for a few crumbs from the table of this ecclesiastical Dives, we are told that we are appealing to one who is hardly able to keep the wolf from his own door!

The principle I draw attention to is this: Canadian churchmen and English churchmen are members of one body. We Canadians are of those who "believe in One Catholic and Apostolic Church," the interests, the work, the privileges, the mission of which are not divisible by geographical lines. A Canadian clergyman has as much right to solicit aid in England for the Church's work in Canada as a Yorkshire clergyman has to solicit aid in London, or in any other county, for a Yorkshire church. It is impertinence; it betrays an utter lack of church like principle and feeling; it manifests complete ignorance of the constitution of the Church of England; it exhibits a scandalous narrowness of mind and of the sympathy becoming a churchman to condemn a Canadian clergyman for asking aid for his church from his brethren in England. The London paper, the Canadian Gazette, that first attacked Achdeacon Evans, is not edited by a churchman, as is proved by his calling our Church "sectarian," in the issue of 19th September last, page 623. As that paper has semi-official relations, we believe, with the Canadian Government, it would be seemly to avoid showing animosity to the churchmen of Canada who are proud to call themselves members of the Church of England. Another point. A country may abound in wealth, as Canada does, yet one church in its borders may be straitened for funds, as the Church in Canada is. The wealth of England is largely in churchmen's hands, the wealth of Canada is not, as most of our rich men are attached to other religious bodies, and those bodies keep up such a systematic competition for public support as most seriously damages the Church for which aid was sought in England. I speak advisedly, from personal enquiries, when I affirm, that there are hundreds, probably thousands of English churchmen whose annual incomes range from \$100,000 to \$1,500,000 a year, who do not give to the Church on an average more than what many Canadian churchmen contribute whose incomes range from \$3,000 to \$20,000 a year. It would amaze Englishmen were they fully informed in regard to Canadian liberality, and give them a very high opinion of the financial resources of this country. The assertion that the Canadian clergy would have ample means were they to do their duty is only a slander. Large numbers of them are in mission stations where their flock is much too poor, to maintain them and the services. It is desirable for me to state that I

have never spoken once to the clergyman whose mission to England has been condemned; which I have endeavoured to defend and to justify on a principle which every reasonable person will admit to be sound. It would be an infinite blessing to the Church of England at home were its members aroused into such liberality as is practised by Canadian churchmen, and, in my humble judgment, it is a blessing to English people when their hearts are stirred and their sympathies widened by appeals from their brethren in Canada, by which they, as well as ourselves, have the consciousness deepened of our unity as members of one Church and one Empire.

REVIEWS.

"Everybody's Magazine" for October contains no less than five articles dealing with both the Pan-American Exhibition as a whole, and with special features of the same. Eugene P. Lyle, jr., writes an account, under the title of "An Electrical Storm Prophet" of an Italian inventor who has coming storms telephone him of their approach. In addition to several short stories Part IX. of "The Making of a Country Home," by J. P. Mowbray, appears, and Captain Funston's account of "The Capture of Emilio Aguinaldo" is concluded. The present number of this magazine is profusely illustrated throughout, and contains several full-page photogravures of some of the principal features of the great Exhibition at Buffalo. As this number was originally intended to be the Pan-American Exhibition number, it is only fit and proper that a short article should be added at the last moment dealing with the great tragedy which so recently took place within its precincts. To this is added a striking picture of the late President McKinley.

The current number of Scribner's Magazine contains amongst other articles the first of two papers contributed by the new President of the United States on the subject of hunting with cougar hounds, also the second of three papers, written by Major-General F. V. Greene, U.S.V. on "The United States Army." W. C. Brownell contributes an article on Thomas Carlyle, and there is one also from the pen of Walter A. Wyckoff, the well-known author of "The Workers," which is entitled "Incidents of the Slums." In addition to these there are several short stories, a couple of poems, a further instalment of "The Pines of Lory," chaps. ix.-xii., by J. A. Mitchell, and the usual disquisitions under the titles of "The Point of View" and "The Field of Art," respectively. The number is as usual plentifully illustrated throughout. The coloured cover, representing a harvest scene, was designed by Walter A. Clark.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be brief addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

FIVE MINUTE PAPER, No. 1.

Read at triennial meeting W. A., Montreal, by a Huron Diocesan officer "Upon the best method of giving direct information, in each Branch, upon the monthly subjects for reading and prayer." A most difficult subject to treat of in any degree helpfully. In the large, the very large majority, of our branches, this problem has confronted our branch presidents and secretaries again and again without any quite satisfactory result. The best method, but which could only be



achieved occasionally, even by our most favorably situated branches, would be short addresses by people who could preface their remarks with the magic words, "I have been there, I have seen"—nothing arouses interest like the personal contact. In these days of much travel, a little exertion on the part of our branches might surely avail to obtain more of this kind of help. Failing this, the next best method should be our Leaflet, provided it could appear at the beginning, instead of in the middle, of the month. For the carrying out of this plan two diocesan editors should assume the responsibility of providing all information possible on the subjects for reading and prayer for specified months, devoting to that purpose the necessary space from their own pages, though the information should be printed in the forefront of the Leaflet, and not among their own diocesan pages. Were this plan adopted, a request should go forth from this meeting that these pages be read and discussed at the monthly meetings of our branches—to which, I believe, such a request would be a great help. The method in use in many branches, of having two short papers prepared by members on the subjects for reading and prayer is one of which the success or non-success depends largely on the elements that compose the branch, and the results are frequently not exactly what was desired—also in many branches it is almost impossible to get any one to undertake the papers, which should be short, with very graphic descriptions, tersely told facts, and a good deal of local color, to command attention. Better perhaps, as a general rule, than original or compiled papers, would be a wise selection from the letters of missionaries working in those places. One branch secretary states that when she has to read a paper at the annual open meeting of her branch she simply makes telling extracts from the letters of missionaries, linked together by a few simple data, and she has always the satisfaction of thoroughly interesting the listeners. Better far than papers, where a branch is fortunate to possess a member who can do it easily and graciously, is "a little talk" at the monthly business meeting on these subjects for reading and prayer, with the aid of a large map, or, if the speaker can draw, with a blackboard or large sheet of paper. In one of our girls' branches—where girls is a somewhat comprehensive term—one of the members was asked for a paper on the Diocese of Caledonia; she frankly confessed that she knew nothing about the Diocese of Caledonia, but a member of the Senior Branch supplied her with sources of information, with the result that she gave, from a few notes, a charming sketch of the history of the diocese, drawing a map as she went along, and dwelling on the heroism of Mrs. Ridley and other interesting details. This speaker is very clever, a B.A. of Toronto University, teaching in an Ontario Collegiate Institute, but there are undoubtedly many members of the W.A. who could "go and do likewise" if they would make the effort—this would undoubtedly be an admirable method of giving "direct information." The plan of entreating each member to bring some "fact" relating to the subjects might be a very successful method, but here the difficulty which underlies the whole matter confronts us—the ever recurring answer, "I do not know where to find any facts," compels us to realize that as a rule, our women do not read, or if they do, read nothing profitable. "No time" is the excuse urged, and assuredly very many of our women of the Auxiliary lead over-busy lives, but the busiest if they will recognize it, know that no woman is so overworked as to be absolutely compelled to starve her intellect and her soul—on the contrary, a wise woman can easily provide for a reasonable amount of "brain work." One of our branch secretaries says to her branch, as to her circle of the National Home Reading Union, when she wants "papers" from them, "You can manage to read a paragraph or two at odd times, and then, think it out over your sewing, or while you are washing the dishes." If our women of the Auxiliary could be induced to do this with their Leaflets, their Mission News, their

Church papers, we should have no lack of "direct information."

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### QUEBEC.

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

Quebec.—The following are the Bishop's engagements for the remainder of this month: Sunday, October 13th—Advance the Rev. Harold Hamilton to the Order of the Priesthood at St. Matthew's church at 10.30 a.m.; assist at Evensong at the Cathedral. Tuesday, October 15th—Preside at meeting of the Central Board of the Church Society, 4 p.m. Sunday, October 20th—Celebrate the Holy Communion and preach at the Cathedral, 11 a.m.; assist at Evensong. Monday, October 21st—Travel to Richmond; drive to St. John's, Melbourne. Tuesday, October 22nd—Consecrate the church at Melbourne Ridge; proceed to Lennoxville. Wednesday, October 23rd—Preside at meeting of Corporation of Bishop's College, Lennoxville. Thursday, October 24th—Preside at first annual gathering of Lay-Helpers' Association of the district of St. Francis, at the Lennoxville village church and parish hall. Friday, October 25th—Travel to Compton and lecture at Ladies' College. Saturday, October 26th—Return to Lennoxville. Sunday, October 27th—Lay-Helpers' Sunday offerings for S.P.C.K.; preach at Sherbrooke at morning service and at Lennoxville village church at evening service. Monday, October 28th—(S.S. Simon and Judé); return to Quebec.

St. Paul.—The Rev. H. R. Bigg, A.K.C., was instituted and inducted into this living by the Bishop himself on Sunday morning, Sept. 15. The service was a solemn and impressive one and it was followed by a celebration of the Holy Communion.

Melbourne.—St. John's.—The church has had one side reshingled, also the vestry and the whole of the porch, whilst shingles enough for finishing the other side have been procured and paid for, and are now awaiting the convenience of the men to turn out and put them on. The money for these necessary repairs was raised by the congregation themselves without resorting to entertainments, etc.

Melbourne Ridge.—St. Saviour's.—The interior of this church has been beautifully finished in colour according to plans drawn by Mr. H. F. Spence, of Montreal, and approved by His Lordship the Bishop of Quebec. The sanctuary and chancel have been slightly enlarged, and a neat altar railing built. Two very nice vestries (one for the clergyman and the other for general use) have been built of ash at the west end of the church on either side of the centre aisle. The casings for all the windows and doors are finished in ash. The east wall presents a beautiful appearance, being artistically decorated with ecclesiastical designs. A very nice carpet has been laid in the sanctuary by some member or members of this congregation, whose name or names remain anonymous. A truly acceptable and useful gift indeed. The Rev. and Mrs. E. A. Willoughby King have very kindly presented a beautiful Credence bracket. The church is entirely free from debt, and the clergy and parishioners are awaiting the convenience of the bishop to come and consecrate the building. All the money needed for this work has been raised without resorting to entertainments or any other such like means for getting money.

Kirkdale.—St. Paul's.—The Rev. W. J. Curran dropped dead on the evening of Thursday, Sept. 26, after having just finished an address at a

Church social. The deceased gentleman was greatly esteemed by all those who knew him.

Trinity.—The funeral of the Rev. W. J. Curran, late rector of this parish, who died very suddenly on Thursday evening, Sept. 26, was held here on Sunday, Sept. 29th. It was one of the largest funerals ever seen in this section. Over 200 carriages were in the procession, and over 1,500 people attended the service, which was held in the church. There were two services; the Church of England service, which was conducted by Archdeacon Roe, of Richmond, and the Masonic service, which was conducted by the Rev. T. C. Blaylock, of Danville, district chaplain of the Masonic Order, assisted by the Rev. L. C. Wurtele, of Acton. Testimonial services were given by other clergymen from the steps of the church, it being too small to admit the large number of friends and acquaintances which had gathered to pay their last tribute to one who had been a zealous and never tiring worker amongst them. Amongst the large number who attended the funeral were: Doctors J. Hayes, E. A. Tompkins, T. L. Brown and W. A. Moffatt, Messrs. F. J. Bedard, John Ewing, B. Stockwell, J. Riddle, Joseph Bedard, R. Sullivan, Wm. Hayes, A. McKenzie, A. J. Chesney, Robert Rattray, W. G. Cross, Geo. J. Alexander and many others. Though Mr. Curran had only been a few years in this section his genial manners and his zealously in performing any undertaking had won for him many friends, and he will be greatly missed in Richmond and more especially in his own parish.

Hatley.—The Rev. Albert Stevens, rector of this parish, has been offered, and has accepted, the incumbency of Coaticook.

### MONTREAL.

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

Montreal.—Diocesan Theological College.—The thirteenth annual conference of Montreal college association was opened on Wednesday, Oct. 2nd, with the celebration of Holy Communion in the college. The Rev. Principal Hackett, D.C.L., officiated, assisted by the Rev. W. P. R. Lewis, B.A., rector of Nelsonville. The offertory was given to the Students' Missionary Society. The "Quiet Hour," which followed the communion service, was conducted by the Rev. Canon Ker, D.D., who took as his subject "The conditions which confront the Church of England in Canada, and the power wherewith to meet them." The Reverend Canon based his remarks on Joshua xiv. 14, and dealt with the subject under three divisions: 1. What God has done for the Church of England. 2. What He will not do for her. 3. What He expects the Church of England to do. The address was an earnest, scholarly and practical one, and was attentively listened to. An interesting feature of the service was the hearty, tuneful singing of the well known hymns of the Church. At the close of the service a business meeting was held. Among those in attendance at the conference are the Rev. Messrs. A. C. Axah, J. H. Bell, E. Bushell, T. W. Ball, N. A. F. Bourne, T. S. Boyle, J. M. Coffin, F. Charters, W. A. Fyles, H. E. Horsey, Canon Ker, H. Jekill, E. F. Judge, W. P. R. Lewis, S. H. Mallinson, F. A. Pratt, Rural Dean Robinson and Rural Dean Sanders. The Rev. F. H. Graham occupied the chair.

Grenville.—St. Matthew's.—The annual Harvest Thanksgiving services were held in this church and in Trinity church, Calumet, on Sunday, Sept. 29, and were very successful. The churches were tastefully adorned with fruit, flowers and the produce of the field, and presented a very beautiful appearance. Notwithstanding the unfavorable weather there were large congregations at the

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morning and afternoon services, and the rector preached the harvest sermons. The collections, which were in the form of special thank-offerings, amounted to \$120.

Dunham.—The Ladies' College.—On Tuesday, Oct. 1st, in the presence of some of the members of the corporation, were distributed the certificates and remaining prizes which could not be awarded at the closing in June, owing to the fact that the returns were not received from the Department of Education. Before the distribution, useful words of counsel and encouragement were addressed to the pupils by the chairman, Rev. Canon Longhurst, and by the chaplain, Rev. H. Plaisted, by Mr. E. L. Watson and by Rev. W. R. Lewis, the latter of whom spoke in the most fitting terms of the important part exercised by the teachers in the good work of the higher training of character. The prize list is as follows: Gold Medal for General Proficiency—Gertrude M. Plaisted, Dunham. Prize for General Proficiency (Gr. I., Ac.)—Lilian Plaisted Dunham. Prize for General Proficiency (Gr. II., Model)—Maude Selby, Dunham. Lady Principal's Prize for Mathematics and Latin—Gertrude Plaisted. Mr. McKinnon's Prize for French—Lilian Plaisted. Mr. E. N. Robinson's Prize for History and Literature—Beth Burt, Enosburg Falls. Miss Brook's Prize for History, Jessie Rice Riceburg. The following two prizes were also sent to Miss Mary Gilmour, Watfloo: Prize for General Proficiency (A. A. class), and Miss Derick's prize for Botany. Certificates were given to all who passed in the June examinations.

ONTARIO.

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

Portsmouth.—St. John's.—The harvest thanksgiving services, held in this church on Sept. 28th, were well attended. The church was most beautifully decorated with grains, fruits and vegetables. Special Psalms and hymns were sung. Mrs. J. H. Birkett sang two solos in fine voice. The Rev. J. K. Macmorine preached in the morning, and the Rev. J. O. Crisp in the evening. The collection, a generous one, was on behalf of the Kingston General Hospital. A children's service was held in the afternoon.

Sydenham.—The parishioners were fortunate in the weather for their harvest festival, on Monday evening, Sept. 30, having the last few hours of a bright moon, preceding the big break in the weather. A bright service was held in the church, which was filled to the doors, even to standing room. The Ven. Archdeacon Carey and Canon Grout assisted the incumbent, the Rev. J. W. Forsythe, an inspiring address being delivered by Mr. Grout. The offering was \$51. The church was beautified with grains, flowers and fruits. The general effect was artistic, and some of the designs especially noteworthy. A cross and star by Mrs. Caldwell were much admired. The congregation held a camp fire on the lawn between the church and parsonage. The Sydenham band contributed several pieces; Mrs. J. P. Lacey, Misses Maggie Caldwell, Daisy Caldwell and Ethel Woodruff sang; Miss Florence Woodruff was accompanist. Addresses were made by Archdeacon Carey, Canon Grout and Edward J. B. Pense, C. D. Wartman attended. Regrets were sent for absence by Melzar Avery, J. S. Gallagher, W. J. Shibley and E. H. Smythe. One good feature of the evening was the attendance of many from other congregations.

OTTAWA.

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

Lancaster.—St. John the Evangelist.—On Friday, Sept. 27th, the congregation of this church met in the Church Hall and presented their rector,

the Rev. A. H. Whalley, who leaves on Oct. 1st to take charge of the rectory of Iroquois, with a purse of nearly \$40, and the following address: "To the Rev. Arthur H. Whalley—We, the congregation of the Church of St. John the Evangelist, Lancaster, have learned with regret that you are about to sever your connection with us as our parish priest, and we feel that we cannot permit the occasion to pass without adding our testimony to your self-denying efforts on our behalf during the three years of your pastorate. You have endeared yourself to the congregation under your care both through your pulpit utterances and by your intercourse with them as a priest, and we know that you command the respect of the entire community among whom you move. All will, with us, share the regret felt at your departure. We beg you to accept this purse as a reminder that, on leaving us, you carry with you our love, best wishes and prayers that the blessing of God may attend you as in the past. Signed on behalf of the congregation, E. C. White, J. Thompson." Mr. Whalley in reply thanked the congregation for their generous gift and also for their kind words. He also thanked them for the many acts of kindness he had received from them ever since he had been among them. He reminded them that any work that had been done was the result of the united efforts of people and priest—very little if anything could have been accomplished, but for their loyalty and faithfulness. He trusted that God would always bless and prosper the congregation that he had had the privilege of organizing.

Stafford.—St. Stephen's.—On Sunday, Sept. 29, at the close of Divine service in this church the congregation rose to their feet, and the churchwardens stepped forward and presented to their rector, the Rev. Chas. O. Carson, a well filled purse and the following address: "To the Rev. Chas. O. Carson, B.A.—Dear Friend and Pastor—We, your parishioners of St. Stephen's church desire on the occasion of your departure from our midst to express to you in some small degree the appreciation we feel for your labour amongst us during the past nine years. We have found in you a most faithful teacher of the truths of Christianity, and a splendid example of the Christian spirit. Although most true and staunch to the doctrines of the Church of England, yet you have ever been conspicuous for your liberal spirit and your strong desire to bind all denominations together in peace and friendship, recognizing the truth that, "He that is not against us is on our part." In our social circles we have also recognized your benign influence. We have seen your ready sympathy with all forms of joy and sorrow which may have come upon us, and we cannot look forward to the absence of your genial and kindly disposition without a pang of regret. We also desire to express to you our regret for any shortcomings on our part which, though but the result of unthoughtfulness may have at any time caused you pain or annoyance, and we trust that in your goodness of spirit you will overlook the same. Although your departure leaves an aching void in our midst, still we well consider that your services are not lost to the Master and what is our loss is another's gain. We extend to you and Mrs. Carson and family our heartfelt wishes for your future success and welfare. As a slight token of our esteem we ask you to accept this purse, not for its own intrinsic value, but as a pledge to some small extent of our good will. Signed on behalf of the congregation, Thomas B. Wright, Thomas Bourke. Stafford, Sept. 29th, 1901." In a few words the rector thanked the congregation for their handsome present, and also for the kindness which had always been shown to himself, his wife and family. He encouraged them to continue this confidence, sympathy and love to his successor, and then, he said, a grand and noble work would be done for Christ and His Church in their midst.

Morrisburg and Williamsburg.—Harvest festival services were conducted in St. James' and Trinity

churches on Sunday, Sept. 29th. Both churches were appropriately decorated with flowers, fruits and vegetables, and the services were well attended notwithstanding the fact that the weather was most unfavorable. Liberal thank-offerings were made by both congregations, and over 80 participated in the celebration of the Holy Eucharist in St. James' church. In the morning the rector, the Rev. G. S. Anderson, took his text from St. Matt. xiii., 39: "The reapers are the angels," and during the course of his remarks he called attention to the fact that the harvest is not till the end of the world, and that death is simply the transplanting of the grain or flower from this cold, bleak world to "Sunny Paradise," where, in a more congenial clime it ripens for the harvest. In the evening Mr. C. F. Clarke, a Trinity University student, preached a very practical sermon from the text, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap," Gal. vi., 7. The appearance of the large and beautiful church was considerably improved by a handsome brass memorial altar cross, the gift of Miss F. Munro, who was formerly a member of St. James' church congregation.

TORONTO.

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

Toronto.—Wycliffe College.—The opening meeting of the Michaelmas Term took place on Tuesday, October 1, at 8 p.m. Mr. N. W. Hoyles, K.C., presided. Amongst those present on the platform were the Rev. Norman Tucker, of Vancouver, and the Rev. Rural Dean Armitage, of Halifax, N.S., also the Rev. H. Plumptre, the new Professor of Divinity, who has just joined the teaching staff from England. In his address the Rev. Principal Sheraton mentioned the fact that two gentlemen, one living in the East and the other in the West, whose names he purposely withheld, had intimated their intention of founding scholarships at Wycliffe. The Principal also remarked that a new assembly hall was greatly needed, and thought that the friends of the institution might erect one in memory of this, the 25th year of its existence. Professor Plumptre also spoke. A missionary address was given by the Rev. N. Tucker, of Vancouver, a member of the Montreal Diocesan Theological College, who has been working among the Chinese in British Columbia. He said that the clergy had done nothing towards the work in Vancouver, although the Bishop had sympathized with it, and urged assistance for the establishment of a church for the Chinese, and the appointment also of either an Englishman who could speak Chinese or a native Chinaman.

The authorities of the Conservatory of Music have completed arrangements whereby they will be enabled to give a series of lectures on Church Music, together with a course of practical training in musical theory, sight-singing and choral work, including the study of hymn tunes, chants, anthems, etc., all of which has been planned with the specific object of meeting the requirements of the large body of theological students resident in Toronto during the collegiate year. The practical course will consist of 20 lessons, and it will be conducted by Mr. A. T. Cringan, Mus.Bac. These lessons will be given at the Conservatory on every Tuesday at 4.30 p.m., beginning on the 22nd inst. The first lecture will be delivered by Dr. W. Pratt on Monday evening, the 21st inst., in the Conservatory Music Hall at 8. This course of lessons and lectures should prove of the greatest benefit to those studying for Holy Orders, and they should be very largely and widely patronized by them.

The Rev. H. M. Torbert, late rector of St. Stephen's church, Boston, Mass., died suddenly in the General Hospital in this city on the Feast of St. Michael and All Angels. He had been visit-

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ing friends in St. Catherines, and whilst there, on the 4th ult., was taken ill. Three weeks later he was removed to Toronto and placed in a private ward in the General Hospital, whither he was accompanied by his brother, Mr. A. C. Torbert, of Galveston, Tex., who remained with him until the end came. The cause of death was disease of the heart. The remains were taken to Newton, Pa., for interment.

**Holy Trinity.**—The following officers were elected for the ensuing season at the annual general meeting of the Young People's Guild of this church, held in the schoolhouse on Oct. 1: The Rev. John Pearson, D.C.L., honorary president; Mr. S. S. Walker, past president; the Rev. W. J. Brain, B.A., warden; the Rev. Y. E. F. Morgan, junior warden; Miss Hutton, 1st vice-president; Mr. T. W. Barber, 2nd vice-president; Mr. Cleland, 3rd vice-president; Miss Locke, secretary; Miss Turvey, assistant secretary; Mr. Cecil T. Pardoe, treasurer; Miss Staneland, pianist; Mrs. Davis, Mrs. Telfer, the Misses Allingham, Emily Baker, Mary Tailby, Fanny Thompson, Rowley, Carrie Smith and Weatherly, and Messrs. Rudge and Richard Pollard, committee.

**Orillia.**—Archidiaconal Conference of Archdeaconry of York.—The second conference of the Archdeaconry of York was held in St. James' schoolhouse on Sept. 25 and 26 last, but owing to some misunderstanding or insufficiency of notice was not attended by any means as well as it ought to have been. Only four clergy, besides the Archdeacon, of the city clergy were present, viz., Canon Sweeny and Revs. J. H. Plummer, E. C. Cayley and W. E. Cooper. Of the rural clergy Revs. Batstone, Brooks, Burns, Kingstone, Shepard, Morley, Little, Dreijer, Canon Tremayne, H. Tremayne and Rural Dean Teney. Some excuses were sent by a few of the clergy, but most of them appear to have received their notices too late; at least such would be the construction to be put upon their non-attendance. The conference began with the celebration of Holy Communion in the church at 10 a.m. Those present then assembled in the schoolhouse; the Archdeacon in the chair; when after some routine business had been accomplished the following resolution was passed with the view of making the conference more effective in the future. Moved by Canon Greene, seconded by the Rev. C. H. Brooks, and carried unanimously, "That the Archdeacon be requested to have a council for the Archdeaconry, consisting of the rural deans, ex-officio, and any clergyman, in addition, whom the Archdeacon may wish to appoint, together with one clergyman and one layman to be elected by each rural deanery." In the afternoon the conference was resumed by the reading of a most excellent and thoughtful paper by the Rev. E. C. Cayley, on "The Work of the Church in the Twentieth Century, in its Defence of the Faith." There was to have been a second paper on "The Work of the Church in its Spiritual Life," by the Rev. T. W. Powell, but owing to his absence this view of the question had to be passed by. Dr. Harley Smith read a very good paper on "The Work of the Church in its Missionary Enterprises and Organizations." In this paper he seemed to consider that the Missions of all Protestant bodies were to be considered as Missions of the Church carrying the Gospel equally to all the world. At 7.30 a "Quiet Hour" in the church was conducted by the Rev. Canon Sweeny. A most beautiful and thoughtful meditation was given in two divisions on the words of Galatians vi., 17, Revised Version: "From henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." It would be of great benefit to have this admirable meditation put into the hands of every earnest disciple of our Lord. We hope Canon Sweeny may be induced to do so. The meditation was followed by an excellent and forcible address to Church and Sunday school workers by the Canon. Altogether this "Quiet Hour" must have been of deep spiritual benefit to

all who were privileged to be present. The second day opened with a very short service at 9.30, after which the Archdeacon delivered his charge, which was chiefly concerned with an eloquent and moving, and most impressive address on the sacredness and perfect truthfulness of the Holy Scriptures, as against the theory of myths, and unhistorical character of some Scripture statements. At the morning session a very excellent paper on "The World Forces of the 20th Century which Struggle to Prevail in Business," by Mr. S. Caldecott, on hearing of which the conference unanimously passed a resolution asking Mr. Caldecott to take such steps as he saw best to have his paper made available as a means of affording much needed information to all who take an interest in those who are engaged as workmen and capitalists. It was the unanimous opinion of the conference that the paper deserved to reach a far wider circle of people than were present to hear it. Mr. F. E. Hodgins led a discussion on the subject in a very thoughtful and instructive address which was highly and deservedly appreciated. At the afternoon session a paper was to have been read by the Rev. F. Goodeve, and in his absence Rural Dean Teney led the discussion on the subject of "Church and Congregational Ills, and their Panacea." This was followed by a paper by the Rev. W. E. Cooper, "On Clerical Reading; What and How to Read." This topic was to have been extended by the Rev. J. H. Talbot but, in his absence, some few of those present made such observations as occurred to them at the moment. The Archdeacon having to leave by the afternoon train, the Rev. Rural Dean Teney was called to the chair. A paper on "The Communicant, His Relation to the Church," by the Rev. G. Kuhring was, in his absence, read by the Rev. M. Burns. A deputation from the Orillia Branch of the Church of England Temperance Society was introduced by the Rev. Canon Greene. Mr. Hale, Editor of The Orillia Packet, addressed the conference, and no one could doubt his exceeding interest in the cause who heard his very earnest words. The Rev. C. Brooks also made some helpful remarks in support of the cause. The conference was brought to an end by service in the church. This service, which was semi-choral, was well rendered by the choir, the anthem being especially good. Evidently the choir had taken immense pains with the whole service. Instead of a sermon stirring missionary addresses were made by the Revs. Rural Dean Teney, Morley and Batstone. Altogether it must be said that as far as the programme was concerned the conference was calculated to be of the greatest benefit to all who were present. It must be a matter of great regret, however, that the attendance was so small. It is hoped that the appointment of the Council of the Archdeaconry will, at least, help to awaken a deeper interest in future conferences. These conferences ought certainly to be a power for good; and it is earnestly hoped that every clergyman and layman in the Archdeaconry will make it a point of conscience to use the best efforts to make the conference a decided success in the future.

**Wooler.**—St. George's.—The first anniversary of the opening of this church was observed on Sunday, Sept. 15. The church was decorated for the occasion with flowers, fruits and grain. In the morning the Rev. A. G. E. Westmacott, of Brighton, officiated at a celebration of the Holy Communion, and afterwards baptized one infant. In the course of the sermon Mr. Westmacott reviewed the development of the Church in this part of the parish up to the present time. In the evening the Rev. Rural Dean Armstrong, of Trenton, preached an excellent and appropriate sermon. The church was crowded at both services. The harvest dinner on Monday also proved a success notwithstanding the strong cold wind that prevailed all day. On Tuesday, the 24th inst., a branch of the Woman's Auxiliary was organized in connection with the church in Wooler. The officers chosen are: Mrs. Geo. Hanna, president; Mrs. Robt. Gainforth, vice-president; Miss Murrell Mc-

Coll, secretary-treasurer; Miss Hattie Smith, P.M.C., treasurer.

**Warkworth.**—St. John's.—A harvest thanksgiving service was held in this church on Sunday, Sept. 22. The Women's Guild met at Mrs. McClelland's week before last and resumed work for the year.

**Norway.**—St. John the Baptist.—The congregation of this church held their annual harvest thanksgiving service on Michaelmas Day. The church was appropriately decorated with fruits and vegetables. The Rev. C. H. Rich, M.A., rector of Weston, preached in the morning, and the Rev. F. B. Norrie, of St. Thomas' church, Toronto, in the evening. There were large congregations present at both the services.

#### NIAGARA.

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

**Arthur.**—Grace Church.—The Bishop of the diocese held a Confirmation in this church on Monday evening, Sept. 30th, at which 24 candidates, a great number of whom were adults, were presented by the incumbent. The church had been decorated with handsome palms and plants for the occasion, and a large congregation were present to greet their Bishop, and to witness the beautiful and solemn service of "the laying on of hands."

**Elora.**—The Rural Deanery of Wellington met here on Tuesday, Sept. 17th, when the following clergy were present: The Revs. Rural Dean Leake, C. P. Sparling, H. C. Burt, R. A. Robinson, T. Smith, W. F. Rushbrook, E. A. Vesey, G. F. Davidson and F. A. P. Chadwick. Holy Communion was celebrated at 10 a.m. by Rev. Rural Dean Leake, assisted by Rev. T. Smith, incumbent of Elora. The meeting then adjourned to the schoolroom where arrangements were made for holding the annual missionary meetings, the Sunday set apart for the exchange for that purpose being Nov. 24th. The Revs. C. P. Sparling, W. F. Rushbrook and G. F. Davidson were welcomed to the deanery, and responded in suitable terms. After lunch, Rev. E. A. Vesey gave an exposition of St. John i., 1-14, and arrangements were made for the next meeting which is to take the form of a musical convention held in St. George's, Guelph, on Feb. 4th and 5th. The Bishop has consented to be present and preach on this occasion and conduct a "Quiet Morning" for the clergy of the deanery. After partaking of refreshments served at the rectory the party drove down to Guelph in time for the service in St. George's, at which the Rev. J. H. Ross preached an admirable sermon.

#### HURON.

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

**Courtright.**—St. Stephen's.—The annual harvest thanksgiving services were held in this church on Sunday, Sept. 22nd. There was a children's service in the afternoon. The church was beautifully decorated with flowers, grain and fruits. The Rev. E. Lee preached appropriate sermons both morning and evening, and the choir rendered special music which was much enjoyed, especially the anthem, "O, Lord, how manifold are Thy works." Miss Bamford, of Detroit, sang a solo, "Face to Face" at the morning service, and "Thy Will Be Done" at the evening service, both of which were greatly appreciated. The collections amounted to \$100, which will be applied to the church debt.

**Woodstock.**—Old St. Paul's.—The annual meeting of the Sunday school workers of the rural deanery for the county of Oxford was held in this church on Thursday, Sept. 26. Service commenced at 11 a.m., and was conducted by Rev. Joel T. Wright, rural dean. The sermon was



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preached by the Ven. Archdeacon Davis, of Lon-  
don. The Holy Communion was administered by  
the rural dean and Archdeacon. After service  
dinner was served by the ladies of the congrega-  
tion in the basement. At 2 o'clock the meeting  
for business was opened. After this the Sunday  
school convention commenced business. The  
rector, Rev. R. H. Shaw, conducted the devotional  
service, which was followed by an address by the  
rural dean. Archdeacon Davis gave an address on  
"The Needs of the Church." Mr. M. W. Wood-  
roffe, of Wycliffe College, read a paper on "Our  
Sunday School Work." Another paper on "The  
Christian's Duty," by H. G. Benfield, was followed  
by E. O. Harwood, who dealt with "Difficulties  
We Meet with in S.S. Work." Discussions on  
the several subjects were taken part in by many  
members. Tea was served at 6. The evening  
session was opened at 7.30 by service of song and  
prayer. The Rev. T. A. Wright, of Brantford,  
gave an address on "Encouragement for Work-  
ers." Next came an interesting paper on "Bishop  
Strachan," by Miss McKelari, of Thamesford.  
The last was an address on "Some Unnoticed  
Beauties of the Prayer Book," by the  
Rev. T. G. A. Wright, of Thamesford.  
The discussions brought out many helpful and  
suggestive points. The usual votes of thanks were  
tendered, and all felt this had been a most profit-  
able meeting. The convention was a most suc-  
cessful one throughout.

Guelph.—St. James'.—On a recent Sunday the  
ladies belonging to the choir wore surplices and  
skull caps for the first time.

Seaforth.—St. Thomas'.—Harvest thanksgiving  
services were held in this church on Sunday, Sept.  
29th, when the rector was assisted by the Rev.  
Canon Dann, of St. Paul's Cathedral, London.  
The church was beautifully decorated with grain,  
fruit and flowers, the ladies of the congregation  
having taken a great pride in the work. The ser-  
mons, both morning and evening were preached  
by the Rev. Canon Dann and were listened to  
with pleasure by large congregations, that in the  
evening filling the church. The choir sustained  
their part well. The offertory for the day was  
\$120.

Thorndale.—The Rev. R. S. W. Howard, B.A.,  
the rector of this place, has been offered and has  
accepted the living of Mitchell in this diocese.

Berlin.—The Layworkers' Convention this year  
meets in this town on the 30th and 31st inst.

London.—Huron College.—Up to the present  
time no new Principal has been appointed. The  
Bishop and some of the London clergy are man-  
aging the college at present.

## Correspondence.

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

### OUR SYNODS ARE DEAD TO THE INTER- EST OF OUR COLLEGES.

Sir,—It is time that the Church of England in  
Canada should direct its attention to the efficiency  
and prospects of its institutions of learning.  
There is no disguising the fact that the synods—  
both Diocesan and Provincial—do not act as if  
they had much interest or responsibility in educa-  
tional matters. In the legislative bodies of other  
Christian Communions, education is given the first  
place. Our languid interest exhausts itself in ap-

pointing a committee and passing an inoperative  
resolution. We are ignoring the fact that the  
welfare of the Church is dependent upon the work  
done in the halls of learning. We accept the pro-  
duct of these schools, but do not seem to realize  
that we are getting value for nothing. The Para-  
sitic habit is very injurious to a man, and is cer-  
tainly not calculated to strengthen a Church.  
What is our position? We have a number of col-  
leges—Trinity, Wycliffe, Huron, Diocesan,  
Bishop's, St. John's, Windsor, and others—all  
working for the Church. They are mainly endow-  
ed by Old Country capital—though some of our  
own people have contributed nobly to their main-  
tenance. But nothing, absolutely nothing (if we  
except the appointment of committees and the  
passing of resolutions), has been done by the  
Church as a Church. Is this self-respecting? Is  
this enlightened Churchmanship? The position  
we must reach is this: Every parish must support  
every college by annual offerings. It is the duty  
of our General Synod to bring this about. The  
funds so collected could be divided on the basis  
of attendance, or better, on the number graduated  
according to the requirements of the House of  
Bishops. The noble and self-sacrificing efforts  
made by the principals and professors of our sev-  
eral colleges should be placed before our people.  
Nowhere else can be shown such splendid work  
with such small recognition. This work has been  
done for Christ and the Church. The time for  
removing the disabilities under which our colleges  
work has surely arrived. To ask the wealthy  
members of our Church to help the colleges is  
only another expedient to shift responsibility. Let  
our synods address themselves to this great work.  
In order to do so, the discussion of many irre-  
levant and fruitless subjects must be laid over. We  
want practical legislation with a minimum of de-  
bate. Men who feel they have no aptitude for  
constructive work should not offer themselves as  
delegates to our higher synods. It is a time for  
large enterprises. We must take advantage of the  
tide or be stranded on the shore.

"ANGLICANUS."

### COPY OF RULES WANTED.

Sir,—Can any of your readers, clerical or lay,  
kindly send me a copy of rules, which are in force  
in some Church of England cemetery in Eastern  
or Central Canada? We, of this Western mining  
country, are in possession of a newly-consecrated  
burial ground, and are anxious to be guided by  
the experience of some older Canadian community  
in framing a set of rules. Any information as to  
charges; what constitutes a right to be buried in  
such ground; rules for dealing with paupers, who  
are members of our Communion, etc., will be par-  
ticularly welcome. W. A. ROBINS,  
Greenwood, B.C. Priest-in-Charge.

## British and Foreign.

The ancient parish church of Wingram, Bucks.,  
has been thoroughly restored at a cost of £6,000.

The Northampton Ruri-Decanal Conference has  
decided to invite the Church Congress to North-  
ampton next year.

The Liverpool Cathedral Committee has adopt-  
ed what is known as the St. James' Mount site  
for the new cathedral.

A parish hall has been given as a free gift to  
the people of Scarning, Norfolk, in response to  
an appeal made by the rector, the Rev. Dr. Jessop.

The central gable of the west front of Peter-  
borough Cathedral is now being restored. This  
will complete the work, over which there has been  
so much controversy.

At Walton-on-the-Naze parish church, on a recent  
Sunday morning, an eagle lectern was unveiled  
and dedicated in memory of the late Mr. John  
Winchester, who was choirmaster and school-  
master for many years, and also a member of the  
Urban District Council.

As a memorial of the late Queen Victoria, a  
handsome chancel screen, richly carved in oak, has  
been erected in the parish church of St. Nicholas,  
Great Bookham. It has been dedicated by the  
Bishop of Winchester, and numbers among its  
subscribers nearly every resident in the parish.

A preaching-cross has been erected in the  
churchyard of St. Mary's, Haggerston, in memory  
of the late Rev. George Wingate, a former vicar  
of the church. The cross, which is fifteen feet in  
height, has four panels on the base, containing re-  
presentations of the Nativity, the Crucifixion, the  
Good Shepherd, and the Virgin and Child.

The canonry in Christ Church Cathedral, Dub-  
lin, vacant by the death of Rev. John Cooke, D.D.,  
incumbent of Glenealy, has been conferred by the  
Archbishop of Dublin, on Rev. Charles I. Graham,  
B.D., incumbent of Celbridge, and assistant-lect-  
urer in the Divinity School, Trinity College,  
Dublin. Mr. Graham was ordained in 1873, and  
has been for twenty years incumbent of Cel-  
bridge.

The Archbishop of York has fixed St. Luke's  
Day, October 18th, for the consecration in York  
Minster of Dr. Handley C. G. Moule, as Bishop  
of Durham; Canon Quirk as Suffragan-Bishop of  
Sheffield; Canon Haskyns as Suffragan-Bishop of  
Burnley. Dr. Moule's predecessors in the See of  
Durham have hitherto invariably been consecrated  
by the Archbishop of Canterbury in Westminster  
Abbey.

The Marquis of Salisbury has subscribed £50  
towards the £2,200 required to complete the re-  
storation of St. Mary's Church, Charing Cross  
Road. This unique church was built by the  
Greeks in 1677, and was used by the Huguenots  
for 150 years. It afterwards became the parish  
church, but the ancient nave was destroyed by  
order of the County Court in 1898, as a "dang-  
erous structure."

One of the many pleasant incidents connected  
with the recent silver wedding of the Archbishop  
of Canterbury was his receipt of a cheque for £50  
from a Churchman whom he had won over to the  
temperance movement. The giver asked the  
Primate to spend the money in the way in which  
he thought it would most benefit that movement  
and as a result the Church of England Temper-  
ance Society is the richer by that amount.

The statue of St. Peter, for nearly eight cen-  
turies the central figure of the west front of  
Peterborough Cathedral, has recently been in  
such danger of falling from its lofty position that  
scaffolding has been erected up to the great cross  
over the central gable, and the statue is being se-  
cured. The figure itself has been found to be in  
splendid preservation, only the right hand being  
missing. The restoration of the central gable and  
the shafts of the great "wheel" window are also  
to be restored.

If any testimony were wanting to the sense of  
duty and responsibility, which characterized the  
late Bishop of Durham, it is now supplied by the  
evidence of one of his clergy; for the Bishop, it  
seems, opened a special banking account, which he  
named "The King's Messenger Fund," for the  
funds he received as Durham's diocesan, and out  
of this he discharged all the expenses thrown upon  
him as occupier of the old Palatine See. But the  
balance he never drew out, and by his will there  
is now coming to the diocese a very considerable  
sum.



In response to a request from the Marquis of Northampton, president of the British and Foreign Bible Society, the King has consented that the Bible to be presented to him at his coronation in Westminster Abbey by the Archbishop of Canterbury shall be the gift of the society.

A mural monument of Carara marble, which has been placed in the north transept of Gloucester Cathedral, bears the following inscription: "In loving memory of Edward Douglas Tynling, for thirty years Canon of this cathedral and Her Majesty's Inspector of Schools; Born, December 2nd, 1815; Died, December 2nd, 1897."

It is stated that the Bishop of London has commissioned the Rev. George Washington, one of the chaplains in Paris, who is travelling in Russia, to inform, officially, the Archbishop of Finland, of his appointment as successor to Bishop Creighton, and of his desire to continue that Prelate's friendly relations with the Eastern Church.

A beautiful window, to the memory of the late A. Denny, Esq., D.L., has just been erected in Cahir church, Ireland. The stone-work represents three lights, with a traceried head of 15th century character. The stained glass forming the memorial now filling the window represents the Ascension of the Lord. The composition occupies the whole area of the lights, as in the case of the surpassingly fine ancient glass in the chapel of Kings College, Cambridge.

The recent death of Mr. John Hatchell, J.P., removes from the Church of Ireland one who took a great interest in everything that concerned the welfare of the Church. He was a member of many public boards and charitable societies, a representative of St. Patrick's Cathedral in the Diocesan Synod, and for many years an active member of the Cathedral Board. He had been in failing health for several months before his death took place.

The church of St. Peter, Carmarthen, can claim to have in its possession a paten cover, the oldest in the kingdom. Its date is 1547. No trace has been found of the cup, though it is not impossible that it may still be found. Several pieces of communion plate have been discovered and restored. One cup, Elizabethan, was traced to a collector in Cardiff, having been bought in open market in Tenby. It is certainly a mistaken policy, some would call it sacrilege, to dispose of old chalices, even when discarded for modern ones.

The curious sight of a clergyman transformed to a miner was witnessed in the Chase district recently. The vicar of Cannock, the Rev. H. Stuart, attired in miner's dress, with a red handkerchief round his neck, union badges in his cap, and wearing heavy boots and black trousers, has been working on a deep seam at a local pit. In an interview, he said he was doing it for experience. He intended working to the end of the week. When work is over, he is escorted home by a number of proud fellow-workers.

The Carleton-in-Lindrick Monthly Magazine contains some verses on "Our Parish Church," "where thirty generations have bowed before Thy feet." Notes are given on the verses, in which it is stated that this church seems to have been built before the Conquest (1066). The architecture agrees, and Doomesday Book mentions a church and priest here in 1086. Parts of the church of those days still remaining are the greater portion of the tower, the arch under the gallery, and parts of the walls of the nave and chancel, showing window spaces now disused. The font may also be of this date. The history of the church is traced through the succeeding centuries.

The vicar (Rev. J. H. Townsend, and churchwardens of St. Mary's Church, Oatlands Park,

near Weybridge, have received a communication from the executors of the late Mr. H. E. Burgess, stating that it had been the intention of his late mother to present a tower to the parish church. She died before she could carry that wish into effect, and, in order to fulfil what the late Mr. Burgess considered an honourable obligation, he bequeathed to the vicar and churchwardens the sum of £2,500 to build the tower in accordance with the plans which had been prepared.

Auckland Castle, the residence of the Bishops of Durham, was, until the death of Bishop Van Mildert, in 1830, the palace of the Prince Bishops, or Count Palatines, of Durham, who kept up an almost regal state. A letter of Bishop Ruthall's, written in 1513, just before Flodden, to his successor, Wolsey, gives some insight into the profuse hospitality of his time. He had been called upon to restore his Border castles, but explains that he is "too much straitened" to do this. "To entertain three hundred persons in one day is but a small matter, and of those days have I many, besides sixty or eighty beggars at the gate. This is the way to keep a man poor."

Work is steadily progressing on the chancel of Armagh Cathedral. The quatrefoil window formerly ventilating the space between the roof and ceiling will now disappear, as also will the meaningless niches on the east wall. The new east window will be very fine, and to the memory of the Beresfords—Lord John, Marcus Gervais, Primates; and Mr. Beresford Hope. It is much desired that while the present work is being carried out and the plant is on the ground, the raising of the four arches may also be undertaken—then the vast improvement will be more fully apparent.

"The death of Sir Walter Besant, who knew his 'East London' well, reminds us that nine years ago he was reported by an American newspaper to have expressed himself strongly upon the value of Church work in East London. A letter was sent from the E.L.C.F. office to ask if the report was accurate, and he courteously replied: 'The Church of England has personal sympathy, the secret of success in work. The East End would have been lost but for the Church. . . . The Church comes in with lads between fourteen and eighteen, and she has certainly saved them from barbarism.'"

The Bishop-elect of Durham is, and has been for many years, a strict teetotaler. He is also a non-smoker. His Christian names of Carr Glyn, in addition to Handley, were given him because of the great friendship existing between his father and the late Lord Wolverton. The Book of Family Prayers, compiled by Dr. Meule, is widely used at home and abroad. The Bishop-elect was acting as chaplain of St. Beatenberg, in Switzerland, when he accepted the offer of Durham. By a happy coincidence the Archdeacon of Durham was staying there at the time, and was able to give much valued information to his future diocesan.

The vicar-designate of St. Margaret's, Leeds, the Rev. A. H. Kelk, has, says the Times, with the aid of shop-assistants, clerks, joiners, bricklayers, and general labourers, all members of his congregation, began to build a school by a new method. Having no money in hand, they set to work themselves. "More than a month ago," Mr. Kelk stated recently, "we commenced to dig the foundations, involving the shifting of 100 tons of soil. Nearly every evening during August, after the day's work was over, a band of from ten to twenty or more have been at work with pick, shovel, and barrow, and we have now completed the necessary excavation, thus saving already about £15. The architect drew the plan free of charge. The only expense will be the cost of the materials, and the building of a church on the same principle is to follow that of the school.

### JUNIOR AUXILIARY.



### MISSIONARY CORNER FOR JUNIOR BRANCHES.

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

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

God make my life a little light,  
Within the world to glow;  
A tiny flame that burneth bright  
Wherever I may go.

#### LESSON.

To use for this, and almost any missionary lesson, as a guide. I would recommend very highly the map of the world, divided into dioceses, published by the S.P.G. It can be had for 25 cents from the secretary of the W.A. Literature Department. I would suggest for this and the next lesson that a blank map of Canada be drawn, and hung up before the class. Then direct the children to fill in the See cities as you come to them, and then mark off the dioceses. You can easily do this if you have the S.P.G. map to refer to.

Our first lesson is going to be one of geography. That seems like school, does it not? Well, the difference between this and your school lesson is that this is going to be on Church geography. We are going to learn whereabouts in our own land the Church of England is to be found. We must get the map of the Dominion of Canada, and we will see our great country stretching from the Atlantic ocean to the Pacific. Once upon a time there was not one church in all this land—no church bell was heard and no

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teaching about God and Jesus. There were people, but we will learn about them in another lesson. Now, the Church has spread nearly all over the whole country. Perhaps you have learnt at school the names of the different provinces of Canada, and even the counties and cities and chief towns. Now we want you to learn by heart the provinces of the Church, and then their divisions, which are called dioceses. Each diocese is presided over by a bishop. He lives in the chief city of his diocese, which is called the See city, but he travels about during the year visiting the different parishes in all the other cities and towns and villages of his diocese.

I hope you know the name of the diocese you live in—if you do not you must find out to day and remember it, and the name of your bishop. Some day when you are older your clergyman will present you to the bishop for confirmation, and he will lay his hands on your head and pray that God will bless you, and make you an earnest, faithful member of the Church of Christ. Well, to go back to our map, you must know that Canada is divided into two Church provinces, and they are called (1) the Ecclesiastical Province of Canada, and (2) the Ecclesiastical Province of Rupert's Land and the Northwest Territories. Presiding over the bishops of each of these provinces is an Archbishop. The Archbishop of the Ecclesiastical Province of Canada is the Most Rev. W. L. Bond, of Montreal, and in that province there are nine dioceses. If we learn their names by heart, and the names of their bishops we will find it enough for one lesson, so we will leave the other province for the next lesson.

The Province of Canada extends from the Diocese of Nova Scotia, which takes in Prince Edward Island, on the east, to Algoma on the west—as far as a line drawn directly north from the extreme west shore of Lake Superior. You will find a list of the nine dioceses below, with their bishops and the See cities where they live. Will you try to draw a map of Eastern Canada, and put in the See cities—that would be nine cities. You will not find this hard to do if you have a school map of Canada. When you mark the city write beside its name the name of the diocese it is in, then over it write the name of the bishop who lives there. Do you wonder what this all has to do with missions? Well, when you come to read the history of the Church of England in Canada, you will find that it is all missions, and that we owe our Church privileges to the love, bravery and self-denial of other Church people before us, and this should make us grateful, and eager to pass on the benefits we have received to other parts of Canada, where there are people still without services to go to, and to other countries where the poor heathen people live in darkness and sorrow, and have never heard of the Saviour, who loves them, and came to save them from sin and death. And now here is the list you are to learn:

- The Ecclesiastical Province of Canada—Archbishop Bond.
- Nova Scotia—Bishop Courtney; Halifax.
- Fredericton—Bishop Kingdon; Fredericton.
- Quebec—Bishop Dunn; Quebec.
- Montreal—Bishop Bond; Montreal.
- Ottawa—Bishop Hamilton; Ottawa.
- Ontario—Bishop Mills; Kingston.
- Toronto—Bishop Sweatman; Toronto.
- Niagara—Bishop DuMoulin; Hamilton.
- Huron—Bishop Baldwin; London.
- Algoma—Bishop Thornloe; Sault Ste. Marie.

Why have we left out Newfoundland? Because Newfoundland, with Bermuda, makes another diocese, which is not in this province, but is presided over by an English bishop.

Will the superintendents of each branch encourage the children to draw the map we have described, at home, and bring it to their meeting when finished. We would also like her to send to the diocesan junior secretary the best one or two maps brought in which have been done without help.

Notes of News from the Mission Field.  
On the birthday of Bishop Ridley, of Caledonia, July 23rd, a great disaster occurred at Metlakahtla, when the work of long years was destroyed by fire. All the people were away at the salmon fishing on the Skeena river, and there was no one to use the fire engine. The buildings destroyed were the great church, two day schools, the Boys' Industrial School, the Indian Girls' Home, four other mission buildings, and the chapel, as well as the bishop's own house, and many out-houses, boat-houses and boats. The loss is not less than \$35,000. The school children were sheltered first in one building and then in another as the fire chased them, but at last all the buildings were gone and the girls were sent for shelter to the hospitals at Metlakahtla and Claxton, 25 miles away, and the boys had to be huddled into Indian huts. How sorry we feel for this mission and its noble bishop, who has lost things so valuable that money cannot replace them. Will we not pray that the work among the Indians of Caledonia may not suffer spiritually by this loss—that the bishop may be successful in his effort to raise money enough soon to put up new buildings, and also that the boys and girls who are away from their schools in strange homes may be obedient and orderly in their conduct, and faithful to the teaching they have received.

The W.A. sent Miss Sulston as helper up to Hay River Mission, Athabasca, last May. We hear she is greatly needed, as one of the ladies who has been working there is obliged to leave, and the bishop has just brought five Indian children out of the woods to the school. So now there are 35 children in the boarding-school.

Mrs. Johnson, who was Miss Tims, writes from Hay river, saying, that by \$10 thirty children can be made happy thirty times—that is, a bag of flour can be got from the traders for that sum, and it will make enough biscuits for thirty children to have one each, twenty times. A biscuit makes them so happy, she says, and they do not get one even on Sundays. We wonder if some children at home would not like to buy a bag of flour for these little ones who live on a scant diet of fish and potatoes.

The bishop of Tinnevely spoke at the W. A. board meeting in Toronto last month, and told us some sad things about the sufferings of the poor people of India during the famine, which is not yet over. He said many English residents and officers of the army had come forward nobly to help to feed the starving, and many had sacrificed their lives in the good work, as the people have dreadful diseases, and are hard to work among. The missionaries have gathered many little orphans off the roadside into homes, and are bringing them up as Christian children. One child can be kept at one of these homes for \$15 a year.

Such wonderful news comes from Japan! There is a great awakening among the people of the great cities of that country. It seems almost like the days we read of in the Acts of the Apostles, when thousands were added to the Church in a day. People are coming in crowds to services, and are asking the missionaries to teach them about Christ. Bishop Awdry, of South Tokio, says they want more Christian teachers, lest that which has been won for Christ should be lost again.

Rev. and Mrs. Heber Hamilton and their little daughter went back to Japan this month. They are to be at Tokio.

Notes of News from the Branches.  
We were all much taken aback to hear from the superintendent of our hospital on the Blackfoot Reserve, how very bare of furniture that building was. But no sooner had we heard of this need than we learned that God had been preparing the means by which it was to be supplied. He had put it into the hearts of some Toronto children to band themselves together this winter and prepare for a sale of work in the spring—the proceeds to go to the work on the Blackfoot Re-

serve. They called themselves the Blackfoot Band, and while they do not remain a society, and are not connected with our juniors, they are earnest young people of the Church, who have given a handsome donation to our work, and we give their letter below, telling the result of what must have been a patient self-denying effort: 95 Wellesley Street, Toronto.

June 17th, 1901.

Dear Mrs. Kuhring—Mrs. Williamson has asked me to write and tell you about a Blackfoot Band, which was formed this winter. We have been holding working meetings every alternate Wednesday, and last Wednesday we held a small bazaar here to sell the articles we made. Our efforts met with great success, and after paying all expenses we found we had made \$78, of which \$2.10 goes to the support of a Japanese girl for her education. The remainder we have spent in things needed at the Blackfoot Hospital. We are sending a clock, dinner and tea set, carpet, sofa, chairs, cushion, table cloth, secretary, curtains, blinds, knives and forks and several smaller articles. The members of our band are Helen and Carolyn Warren, Ruth and Joyce Hutton, Jessie and Chelsea Cassels, Edith Creelman, and Mary Kesterman. Minnie C. Austin, President of the Blackfoot Band.

We congratulate and welcome the Junior Branch at Brighton, which has reorganized, and we hope to hear good news of its successful meetings and work.

St. Anne's Branch (Toronto), is doing good steady work. They have ten members and two assistants from the Girls' Auxiliary. They are collecting for Rev. Mr. and Mrs. Kennedy's Bible training home in Japan, and are preparing a small bale to go to the Shingwauk Home, and are deeply interested in their work.

We want the children of the junior branches to write to this department, telling us what they are doing for missions, and we will publish the news we hear from them, and the letters themselves when we have space.

The diocesan junior secretary sent out a circular letter last month, and hopes every superintendent got one. The informal conference spoken of cannot very well take place till more replies come in. Those received are most helpful and interesting and very encouraging to the junior officers.

Mrs. E. F. Blake, our junior treasurer, has been obliged to withdraw from the work for a time, owing to ill-health. We shall miss her bright, helpful presence greatly, and shall look forward to having her with us again before long. Meantime the Executive have appointed Miss Edith Lee in her place.

*Fairweather's*

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## CROOKED-HEAD JOHNNY.

Once upon a time there was a poor country woman, who was a widow, and had a son John. This boy was so stupid, so clumsy, so wanting in self, that the neighbors nicknamed him Crooked-Headed Johnny, meaning that he was sure to say or do the very opposite of what he should have said or done. The funny stories told about him would fill a whole book-shelf; I shall tell you a few now, that you may see what the fellow was like.

For example: One day his mother, tired of seeing him idling about the house, sent Johnny to the fair to buy a sheep. But night came, and there was no sign of Johnny; so his poor mother, very uneasy, set out to look for him. She found her son stretched out flat in the middle of the road, with an enormous sheep on top of him; he had tried to carry it on his back, like a suckling pig! Out of patience, she said:

"My poor boy, what am I ever going to do with you? Don't you see, that is no way to handle a big sheep? You must fasten a cord to his leg, and use a switch to make him walk."

"Well, well, Mother! Don't be so cross about it! Another time I shall know better."

The next fair-day, the widow sent John to buy a great earthen jug, of which she had great need. Would you believe it, he came home with nothing but the handle, dragging it on the ground with a cord.

"My jug!" cried the unhappy woman. "Where is my jug?"

"I cannot say just where it is," answered Crooked-Head slowly. "I did just as you said. I fastened a cord to the handle and whipped the pitcher with my stick; the bits of it are scattered all along the road."

"Wretched fellow, I give you up! If you had had a grain of sense, you would have asked some waggoner of our acquaintance to carry the jug on the straw in the bottom of his cart."

"That is true, Mother, and I promise you not to forget it."

Another day the good woman sent him to the shop to buy some needles. He returned empty-handed. "Where are the needles, Johnny?"

"They are coming on a load of dry leaves our neighbour is bringing home. Isn't that what you told me to do?"

"Johnny, you are too silly to live. You should have stuck the needles in your apron; then they would not have got lost on the road."

"Well, well, don't make such a fuss about it! I'll do that next time."

Soon after, a few ox-goads were needed. Johnny went and bought them at the fair; but what did he do then? He stuck them through and through his clothes, and came home in rags and tatters. When his mother looked at him she burst out angrily: "Your stupidity will ruin me! I never will send you to buy anything again."

But she was alone and overcharged with work; so one day when she had killed a sheep she sent Johnny to wash the entrails down at the river.

"How shall I know when they are clean enough?" he asked.

"Ch-t!" said his vexed mother. "Have you no eyes?" Then she thought: "After all he is only a



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child;" so she said: "Ask some one to tell you; plenty of people pass that place."

Crooked-Head betook himself to the river, where he washed and re-washed the entrails of the sheep, but not a man or woman passed by that afternoon, so he could not ask his question. It was growing dark and he was feeling pretty cross, when he spied a boat coming up the river, working hard against the current. Johnny began to shout. Thinking that a passenger called, the boatmen pushed across the current to the shore, to hear a long-faced boy demand: "Gentlemen, can you tell me if these are washed clean?" showing the sheep's entrails.

"Did you call us over to ask that, you villain?" cried the angry sailors. "We'll settle you, my lad!"

They landed, and gave Crooked-Head a good thrashing. When they were through, they said: "If you had even called, 'May the good wind blow!' you would have shown a little sense, for the breeze would have filled our sails."

Half-dead, Johnny started for home. As he was crossing a field, he saw some people, who, having cut their grain, were now gathering it into sheaves. Some children are afflicted with an ugly disease; they say always just what they should not. Johnny was one of such; so he called to the harvesters: "I wish you a good strong wind!"

What had Crooked-Head said?

## 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

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He had wished that their sheaves should be scattered and lost! So the harvesters rushed out upon the road, and played their arms well upon him. Then, "Do you not see," they said, "that a windstorm would scatter the grain and give us double work? Should you speak like that?"

"Well what ought a fellow to say?" said Johnny sniffing.

"God grant that not one be flying!" Bruised and sore, Johnny went on his way, and met some bird catchers stretching their nets. Stupidity is an incurable disease, some people say: I hope they say wrong; but, at any rate, Johnny called out:

"God grant not a one be flying!" Of course, the bird catchers did not like such a wish. They pounded Johnny well. "Is that what you ought to say?"

"Why not?" What do you want me to say?"

"May you kill many; what else should you say?"

Limping along, the unlucky boy met next some men who were fighting; their comrades had made a circle round about them. With his persistent trick of speaking before he was asked to, Johnny said, with a knowing air, "May you kill many, many, many!"

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All the company turned upon Crooked-Head; when they had sufficiently abused him, they said: "What a thing to say, you fool!" "What ought one to say?" in an injured tone.

"God part them soon; don't you see?" More dead than alive, Johnny walked on. Soon he met a large and joyous company escorting home a bridegroom and his bride. Sure that he was bestowing a compliment, Johnny roared out, "God part them soon!"

One of the bridegroom's friends caught Johnny by the throat; another beat him like a biscuit; then they said:

"Is it thus, oh, thrice-a-fool, that one should speak?"

"Why not?" "What should I say?" "May we see such a sight every day, of course."

So instructed, Crooked Head went on. As he climbed the hill, he met the funeral train of a man, dear and beloved all his days: Johnny called, "May we see such a sight every day!"

The carriers set the bier down carefully: then they took the candlesticks for clubs, and all but murdered Johnny. At last, one, more compassionate than his fellows, said, "Why did you say such a horrible thing?"

"I do not know," said Johnny, feebly enough. What ought one to say?"

"God take him straight to heaven."

Johnny resumed his journey in a very forlorn plight; yet the corrections he had undergone had not corrected him. Meeting a company returning from a baptism, he pointed with outstretched finger to the baby, and cried:

"God take him straight to heaven!"

Cut to the heart, the father and god-parents of the child would have thrown themselves upon the rascal: but, warned by his late experiences, Crooked-Head took to his heels, and never stopped running till he was safe at home. If he had been caught that time, he certainly would have been killed.

However this course of lessons did teach him something; he ended by understanding that, as the proverb says, "Speech is silvery; but silence is golden"; he learned that it is not permitted to people to talk about things they know nothing of, and with which they have no concern.

For myself, I am inclined to think Johnny should have been called rather Lazy-witted than Crooked-headed. He was not willing to think at all; he wanted every one he met to wind him up like an alarm clock; and the consequence was, he always went off at the wrong time. And my hope is that, though Johnny went to bed stiff and sore that night, he got up next morning to turn over a new leaf; so that five years later, the widow's heart was proud when the neighbours came seeking friendly counsel from her son, now known as John the Wise.

—Whatever you may be sure of be sure at least of this—that you are dreadfully like other people. Human nature has a much greater genius for sameness than for originality.

BETWEEN US AND DANGER.

"And did she hook you?" Mildred asked anxiously, when Clyde had finished telling her how very queerly the cow had acted about his red suit, that afternoon over on the hill.

"She just turned her head and looked, everywhere I went," he explained, "and then started to follow me. And then we happened to 'member that all my clothes were red."

Clyde looked surprise at the little girl's question. "Did she hook me?" he repeated after her. "Course not! Wasn't papa with me? He just got between me and the cow, so she couldn't see me; and then she went on eating grass, and didn't pay any more 'tention at all."

Clyde's mother, sitting at the open window, heard the children talking. That night, when the boy had knelt at her side and repeated his little prayer, she said:

"You remember, dear, how papa stood between you and the cow, that day on the hill? You weren't afraid of anything then, were you?"

"Why, no, mamma, of course not."

"Well, dear, that's just the way I want you to feel toward your Heavenly Father. Never forget that he will always stand between you and danger, if you will only keep close to him. And when my boy grows older and goes out into life, even if he is away from father and mother, I shall feel that he is safe, if he keeps close to his heavenly Father, no matter what dangers may threaten him. Do you understand me, darling?"

"Yes, 'mamma, I think I do," the lad replied, putting up his mouth for a good-night kiss. "Isn't it nice to have a Father that can be right with us all the time, even when the other father can't?"

"I don't know what we should do without him," his mother replied; for her heart was often lonely for her "other father" who had gone beyond earthly sight. But she kissed the little lad tenderly, and thanked God that the same Father who watched over him is ready to help us all in every danger and trial of life.

THE BEAR AND THE BOY.

About two hundred years ago a rich and powerful nobleman, named Leopold, was duke of the province of Lorraine. The Duke was very fond of animals.

Among his savage pets was a great bear whose name was Marco. Marco was housed in a rough hut in a corner of his royal master's park. He was supplied with the best of food by the keeper of the animals; and on state occasions he was led out by a big iron chain and made to dance for the amusement of Leopold's friends.

Marco was fierce, and when he swung his shaggy head out of the door of his hut and showed his white teeth in an ugly snarl, no one dared to go near him. One blow from his paw would have knocked a man senseless, and those white teeth of his were very sharp.

One cold winter night Marco, having swallowed his supper at a few gulps, shambled back into the farthest corner of his hut and curled



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ADDRESS

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himself up to sleep. He was just at the "falling-off" point, when he heard a sound at the house door. He started up; and what should he see but a small boy, hopping first on one foot and then on the other, and shivering with the cold.

The boy was a homeless child, who had lost his way in the Duke's forest, and had run into the bear's hut for shelter.

Marco did not know who this new comer might be, but he was so surprised that he quite forgot to growl.

Then a strange thing happened—so strange that, if this were not a true story, I should not ask you to believe it. The boy ran over to Marco, and, peering into the shaggy face, cried joyfully: "Why you are the Duke's funny bear that I saw dancing the other day! Won't you be my friend? I need one so much."

The bear Marco did not understand what the boy said, but he understood the kind hand that stroked his head. That hand meant, "I love you." Marco had never been loved in all of his rough, bearish life—at least, not since the days before he had been caught in the deep forest, a frightened baby, screaming for his mother.

Now a great answering love filled his wild heart. He allowed the little lad to lie down beside him, warmed by his furry coat, and together they slept through the night.

In the morning the boy went away, but came back to his friend in the evening. This happened several days. Marco shared his food with the visitor, and they became fast cronies.

One day the keeper was surprised to see that Marco had left his supper untouched; and, instead of hurrying away to feed the other animals, he stayed to watch the bear.

Marco sat in the door of his hut, patiently waiting for his boy. The keeper offered to take away the food; but he received such a fierce look that he set it down again and hid behind the tree to see what would happen next. In a moment, to his amazement, a child ran up to the bear. The keeper sprang forward to snatch him out of harm's way; but the boy hadal ready thrown his arms about his faithful friend, and in a twinkling they finished the waiting supper together.

Duke Leopold was brought to the hut to see this wonderful pair, and soon the story of the boy and the

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TEA. I my husband forward to.

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I Eat at Biscuits."

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bear had spread throughout the land. Duke Leopold gave orders that the poor child should be brought to his palace, to be educated and cared for. The little lad made many friends in his beautiful new home, but I think that he never found a dearer one than the bear Marco.

WHITE HANDS.

Six young ladies of a graduating class were gathered around a window overlooking pleasant grounds, and talking very eagerly about the future. Their plans were various, reaching onward with no thought of grief or sorrow. Wealth, admiration, fame, were among the attainable. Music and art would each have its devotee. One would continue her studies at a higher institution; another would become the mistress of a beautiful home.

One had not spoken, and when the question, a second time, was asked impatiently, "Louise, what are your plans?" her answer was eagerly awaited.

"I shall help my mother," said quiet Louise.

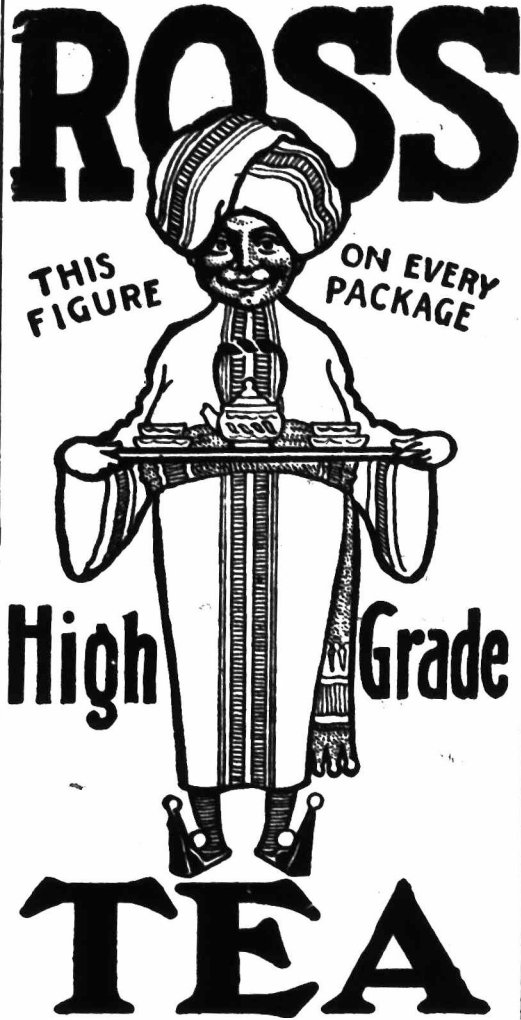
"O-o-oh, we all mean to do that, of course," said one; but what plans have you? You can't mean just to stay at home in a poky way, and not try to do anything."

"Girls, said Louise, "I do mean to do just that, for the present, at least. My business shall be to help my mother in any way it is possible for me to help her."

A glance at the puzzled faces around her, and she continued:

"Shall I open my heart to you a bit, and let you read a sad passage from it?" You remember Stella Mor-

Two single E's, and one single I. Are found in the name you know me by. I'm a Cingalese with a single eye. Toward tea that is pure, of a grade that is high.



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ton? You remember that I once visited her during vacation? Her home was very pleasant, and a large family of brothers and sisters made the days pass merrily. Our pleasures kept us so much out of doors that

we saw little of Mrs. Morton—a delicate, quiet lady, always ready to bestow sympathy when needed. I noticed that the girls were not so tidy and helpful about the house as I had been taught to be; but as I did not see who supplied all delicacies, I thought little about it. One day a picnic had been planned, and I heard the girls impatiently commenting upon the illness of the one servant, as it threw upon them some disagreeable household duties. How Mrs. Morton ever accomplished the delicious lunch we ate that day only such over-worked mothers can explain; the little assistance given by Stella and Alice must have been most unsatisfactory.

We returned by moonlight, so tired that we went to our rooms without seeing anyone, if, indeed, anyone was up at that hour. By and by—I don't know how long we had slept—a frightened voice called Stella, who had shared my room, and soon we all knew that gentle, tired Mrs. Morton was alarmingly ill.

"At sunrise she was gone, without hearing the voices so full of love and sorrow. Girls, I can't describe Stella's grief; she placed her own delicate white hand beside the thin, toil-stained dead one, and said: 'See, Louise, at what cost mine is so fair; and I have been vain of my white hands.' She kissed the cold fingers again and again.

"One day I saw Stella at her mother's work table, holding up some unfinished piece, evidently left in haste. 'Louise,' she said, 'mother asked me to do this,' and I really meant to; oh, why didn't I do it at once!"

Danger In Soda.

Series Results Sometimes Follow its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it.

We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger; moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlanson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyspepsia Tablets. These tablets are large 20 grain lozenges very pleasant to taste and contain the natural acids, peptones and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

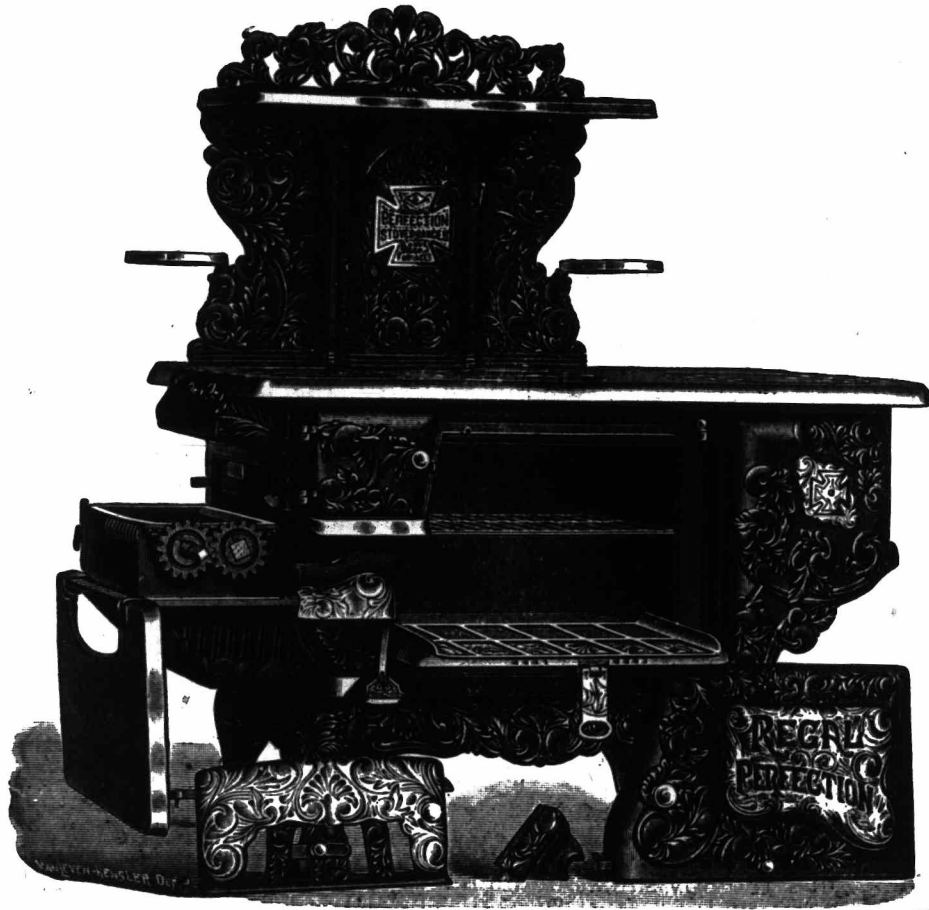
Dr. Wuerth states that he invariably uses Stuart's Dyspepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyspepsia Tablets at 50 cents per package.

A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co. of Marshall, Mich.

"You can't understand what an impression all this made upon me and when a few days later, I was called home by the failing of my own mother, the feeling was intensified. Mother was very ill, and as hope grew fainter my distress was hardly less than Stella's. One night, when my sister and I were too anxious to sleep, I told her about Stella, and we then pledged ourselves to take from mother every possible care, and to make our home our first object. To make the promise more binding and real, we exchanged rings. Mother's illness made it seem more natural and easy at first, and everything moved on so smoothly that I really think she gained her health more quickly. All the mending and sewing was done promptly under her direction, and we always silenced her by saying we liked to do it. She seldom knows what is prepared for tea or breakfast; we begged her not to inquire, for we know that she enjoys little surprises. The boys and the dear baby are better and happier for having so much of their time and attention.

"Last summer I visited Stella again. She is the light of the home. Only for the discipline I passed through could I understand how she was able to accomplish so much. Once when I expressed something of this to her, her eyes filled with tears, as she asked: 'Do you suppose she can see us—that she knows what I am trying to do?' Her hands were not fair and delicate, but I thought them more beautiful. Why, girls, I never see a pretty hand now without wondering whether it has a right to be fair and white. So I am going home to help mother, I shall be happy, because I know it's my duty."

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hat he invariably uses ablets in all cases of s and finds them a for sour stomach, but the food they create increase flesh and of the heart and liver, tic, but intended only nd weakness and will y stomach trouble ex- mach. All druggists ia Tablets at 50 cents

cribing all terms of their cure mailed free art Co. of Marshall

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One night, when ere too anxious to about Stella, and ourselves to take ery possible care, ome our first ob- the promise more l, we exchanged s illness made it al and easy at first, oved on so smooth- ink she gained her kly. All the mend- as done promptly on, and we always ayng we liked to m knows what is or breakfast; we to inquire, for we joys little surprises. e dear baby are bet- or having so much attention.

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As Louise finished speaking, the retiring bell sounded. Not a word was spoken, but the kiss which each bestowed upon the flushed face of the earnest speaker told of the impression her words had made. Those mothers alone can tell whether the influence was lasting.

A PATIENT LITTLE SISTER.

A bitter, chilling wind was blowing from off the lake, and well-dressed pedestrians were hurrying toward their destinations. The people at Terrace Station were watching the clock and listening to the gusts outside, when those sitting near the windows caught sight of a little girl, certainly not more than eight years old, staggering under the weight of a heavy child, and toiling up the stairs toward the street.

The girl was poorly clad, the tattered skirt of faded cotton plaid barely covering her knees, while gaping holes in run-down shoes and ragged stockings revealed her cold, red heels. But she did not seem to mind the bitter winds herself. Her care was for the child in her arms, and she tugged at the ends of the shawl over her own shoulders, trying to draw them closer around the boy, who was already wrapped snugly in a warm cape, and looked far more comfortable than she.

"Don't cry, Tony, don't cry!" the girl was urging soothingly. "He shall see engine now, and big, big cars. Don't cry."

A freight train rumbled through the station without stopping, and the baby forgot to cry, as his round black eyes stared solemnly at the moving cars. His sister, to rest for a moment, stood him down upon the platform at her side; but the child rebelled most vigorously, and the girl hastened to lift him again and hushed his wailing with soothing words.

At this moment the train for which so many were waiting pulled in, and the people thronged out. But we saw a little lad slip away from a group of well-dressed children and thrust into the shabby little girl's hand a paper bag. The tired face brightened, and a look of gratitude flashed into the dark eyes. As the train puffed on its way, we had a glimpse of the girl's face as, bending over the child in her care, she held up a golden banana. The girl's face, with the light of love upon it, was beautiful, and the child's, all aglow with laughing eagerness, was no longer the face we had seen earlier; the lad's gift had opened hearts and the face of both children were transformed in consequence. How many of us carry around with us keys to hearts and use them not!

WON A PLACE BY A WHISTLE.

He was an odd-looking little figure as he came merrily whistling down the street the morning after the big snow. His nose was red, his hands were bare, his feet were in shoes several sizes too large, and his hat was held in place by a roll of paper under the sweatband. But he piped away like a steam whistle, and carried the big snow shovel much as a marching soldier carries his rifle.

"How much?" from an imposing-looking man who was asked if he wanted his walks cleaned.

"Ten cents!" "A nickel's enough."

"It would be if I couldn't do better. But I've got to do the best I can, and business is rushing. Good-morning," and that merry whistle filled the air as the boy started away.

"Go ahead and clean 'em!" shouted the man, whose admiration and better nature had been aroused. "Just see the little rascal make the snow fly," he laughed to his wife, who stood at the window with him. "Why he's a regular snow plow. And he does it well, too."

"What a little mite, and how comical. I wonder if he's hungry." She called him as soon as he had finished, but he would not take time

THE BATTLES OF LIFE

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What use has the world for men and women who have not courage enough to face the battles of life? Every day men are failing and women are growing discouraged and despondent because they lack the nerve force which is absolutely necessary to health and strength, and which supplies energy and ambition to body and mind. It is not too much to attribute nine-tenths of the sufferings of humanity to waning nerve power, the vital principle of life itself.

Is it any wonder that the heart's action grows weak and irregular, the digestion poor, the liver and kidneys sluggish and inactive, when the vital force stored up in the nerves is consumed or wasted by disease, worry or over-exertion of the mental and physical powers? We are living too far from nature's rules, burning the candle at both ends and wasting nerve force without thought of how it is to be replenished. The effects are carelessly overlooked until prostration, nervous collapse or insanity overcomes us and renders restoration next to impossible.

In his immense practice in the United States, the very home of nervous diseases, Dr. A. W. Chase studied the cause of these ailments which are slowly sapping millions of young men and women of the vital spark of life and energy. The result of his tireless investigation and experiments was the giving to world of Dr. Chase's Nerve Food, the most marvellous nerve restorative that man has ever known.

There is no use of talking about old methods of treatment being as good as this new system of Dr. Chase's. Facts prove beyond a shadow of a doubt the surprising upbuilding effects of this great food cure. By making note of your weight from time to time while taking it, you can observe the gradual upbuilding influence of this treatment. The colour returns to the cheek, the energy and ambition to body and mind, you have new hope, new confidence and a new determination to succeed in life's battles. Dr. Chase's Nerve Food, 50 cents a box, 6 boxes for \$2.50, at all dealers or Edmanson, Bates & Co., Toronto.

for more than a cup of coffee. "Too busy."

"What are you going to do with the money?" asked the man, as he insisted on settling at 25 cents.

"I'm goin' to get mother a shawl for Christmas. She's wearing one you can see through, and it ain't right."

On he went with his glowing cheeks and his cherry whistle. But they had his name and address. It was the wife who took a shawl to the mother, and it was the husband who installed the sturdy little snow shoveller as office boy in a bright new uniform, and with permission to whistle when he feels like it.—Exchange.

A LESSON TAUGHT BY A CHILD.

A little girl was repeating her evening prayer at her mother's knee, when she was interrupted by a cough. Instantly she said: "Please, dear God, excuse me for coughing right in your face. I did not mean to do it."

How many of us older children, with the innocence and simplicity of this little child, ever ask God to forgive us the numerous insults and injuries that we daily offer Him in the desecration of His holy day? For misuse and abuse of the precious moments which He give us—for neglected opportunities and wasted privileges; for the careless indifference to His word—we are guilty of all these, yet never once have been known to say with this dear little child, "Please, God, excuse me."

Nor can we add with the same innocent sincerity, "I did not mean to do it," we are truly sensible all the time that we are dishonoring God both in our words and in our life—that the little children are teaching us lessons that we will not receive.

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On and after Monday, September 16th, steamer leaving Toronto 9 a.m., Lewiston at 7.30 p.m., and Niagara-on-the-Lake 7.52 p.m., will be discontinued.

Steamers will leave Toronto 7 a.m., 11 a.m., 2 p.m., 4.45 p.m., until further notice.

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HAMILTON.

Valid going by trains arriving Hamilton afternoon of October 11th, all trains October 12th, and good to return by all trains until TUESDAY, OCTOBER 15th.

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Will be issued from all stations where the one-way first class fare does not exceed \$2.50 to

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Valid going by trains arriving Brantford or Woodstock, afternoon of October 11th, all trains October 12th, and good to return by all regular trains until TUESDAY, OCTOBER 15th.

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