

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 29

TORONTO, CANADA, THURSDAY, NOVEMBER 6, 1902.

[No. 43.]

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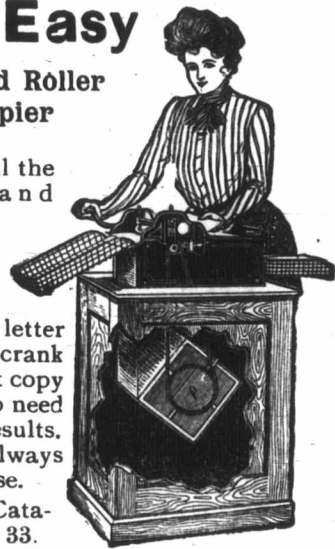
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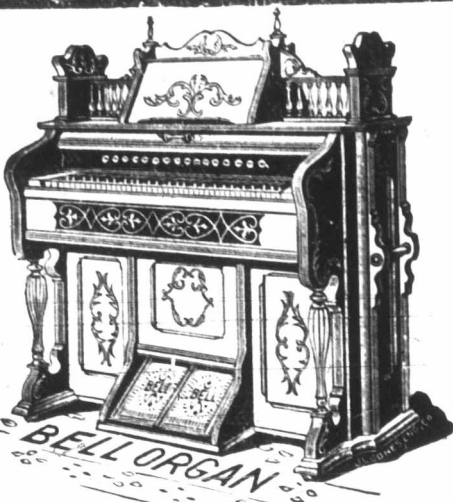
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# Canadian Churchman

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### TWENTY-FOURTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.

Processional: 189, 215, 219, 239.

Offertory: 293, 298, 512, 544.

Children's Hymns: 178, 240, 333, 334.

General Hymns: 294, 516, 542, 548.

### TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 294, 309, 314, 315.

Processional: 391, 392, 446, 532.

Offertory: 293, 522, 536, 539.

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

General Hymns: 299, 306, 512, 537.

General Booth.

Nothing could have been in better taste than the address of Mayor Howland on the effusive reception of General Booth. It reiterated what all experience shows the recurrent waves of religious enthusiasm. The Salvation Army has passed its growth and is becoming formed into a definite and defined form. Whether the result will be permanent is impossible to say; that will depend on General Booth's successors, just as Methodism took its present and very different form from Wesley's successors. The resemblance of Booth's to Wesley's life is very great. Wesley wrote of his last visit to Falmouth: "The last time I was here, forty

years ago, I was taken prisoner by an immense mob; gaping and roaring like lions; but how is the tide turned! High and low now lined the street, from one end of the town to the other, out of stark love and kindness, gaping and staring as if the King were going by."

### An Interesting Restoration.

A movement in the diocese of Pittsburg to restore an old church has more than a local interest. The church in question is St. Thomas', the first Episcopal church built west of the Allegheny Mountains. The title deeds had been lost sight of and were discovered by the late Bishop Kerfoot in the Greensburg Courthouse, the land being situated in what at the time was part of Westmoreland County. The deed conveyed an acre of land for the consideration of one shilling, probably the old York shilling, or twelve and one half-cents, and was dated in 1776. The donor of the land, who took great interest in the church, was one Edward West, and from that circumstance and the interest that he took in the church and its erection, it was generally known as West Church. The building was thirty feet square, built of stone and heavy logs, with a plain and rude exterior. It was established by the venerable S.P.G., and was built probably at the time of the deed and opened in 1777. Although so interesting, even for its venerable age and associations, the structure has been in ruins for a number of years, but its condition is such that it can be restored and thus perpetuate one of the most valuable landmarks in the early times of the country and of the diocese. It is also a memorial of local history not known elsewhere. There was a whiskey rebellion about fifteen years after it was built, and in 1792 the clergyman, the Rev. Wm. Ayres, was so savagely assaulted at the altar for advising submission to the Government, as to be carried out as dead.

### A Suggestion.

A writer in a magazine some years ago outlined a scheme. He said strikes and lock-outs were wasting the industrial life of the nation, paralyzing capital, alienating trade, and leading the country to ruin. There was an inexorable limit to the concessions of capital, placed at the point where its employment ceased to yield profit. But as to the moment when this point had been reached or approximated to, employers and employees might be expected to differ, and thus in mutual distrust, and in an antagonism of interests, which was artificial, lay the source of perpetual deadlocks. Who was to decide between the disputants? Private arbitration had failed. The crisis could only be met by a grave remedy, and that remedy he could only discern in the interference of the

State. But in what form should the State interpose? It would be clumsy and inconvenient to call in the State to arbitrate in every separate case which arose. He would rather apply its intervention, so as to make disputes impossible and in some form as this. As the Bank of England indicated the rate of interest from time to time, at the discretion of the directors, so the market price of labour, in all the great industries, might be periodically struck by a Government Board, sitting in permanence and armed with a final authority, which the Bank of England did not possess. Subordinate district boards might supply to the central board the knowledge which would enable them to adapt their enactments to the varying conditions of the districts. It might be said that this was an unjustifiable interference with the liberty of contract. To this he would reply that, in the gravest disturbances of order, society selected the less of two evils, and turned to despotism to save it from anarchy. He justified the arbitrariness of his proposal by pointing to the anarchical state of things it was intended to correct. This was published twenty-five years ago, and the magazine was none other than the old-fashioned, thoughtfully edited, far-seeing Blackwood.

### Church Congresses.

There seems to be growing up in England a feeling that Church congresses or Church meetings to discuss questions, are being overdone. One fact is referred to as indicating this and that is that people are now going to hear what can or may be said in favour of their own views, and not to study a question. In like manner, the Church papers praise or belittle the proceedings, as they support or condemn their own views. This is sad, as such meetings were at first of great value.

### Reunion

Has been much debated in England, and at the Northampton Church Congress, Canon Henson declared: "I am convinced that the obstacle to 'Home Reunion' does not lie in the general sentiment of English Churchmen; on the contrary, many circumstances combine to persuade me that the Anglican laity as a whole would eagerly welcome any arrangement which would mitigate the irrational and mischievous denominationalism which now prevails. I believe that, so far from resenting, most religious Anglicans would approve, the opening of our pulpits, under due safeguards and by lawful authority, to the great spiritual teachers of the other English-speaking churches, and the establishment of inter-communion with those non-episcopal churches which satisfy the conditions of orthodoxy proposed by the Lambeth Con-



ference, as long ago as 1888." But Mr. Richards, K.C., who for twenty years has attended the congresses and is otherwise well entitled to speak with authority, says: "Brought up as I was in a Nonconformist home, and with Nonconformist surroundings, I can rejoice at every attempt to break down past prejudices and to modify sectarian bitterness; but nothing is gained by the Church departing from her standards of doctrine, prayer, or discipline, and the great and steady influx of young educated Nonconformists would cease if the Church simply stepped down and proclaimed she was a favoured and favourite sect. Home reunion can never be brought about by Canon Hensley Henson's position. We may do much by recognizing the value of mission services and their village work. As a layman, who has watched from the first the formation and progress of the Free Church Councils, I am confident, whilst that body remains active and militant, all hopes of Home Reunion must be put on one side. The statements publicly made by their leaders, such as Dr. Clifford and Dr. Horton, preclude any possibility of Christian co-operation, much less fellowship. I write in no sense of lack of charity, but with a full view and knowledge of what is going on in this educational warfare of clerical misrepresentation."

#### Missionary Organization.

We thankfully record the evidences of greater interest, organization and help in missionary work. Our own organization, at the Synod in Montreal, is one which is evidently needed in Australia. At the consecration of the Bishop of North Queensland, Archdeacon David, who was the preacher, said how puny was the effort to spiritualize this vast Dominion of Australia, as compared with the magnitude of the opportunity offered. "Look at the millions earned through developed commerce to be squandered in frivolous luxury, and the paltry pounds spared for missionary enterprise. Look at the thousands of lives freely offered and surrendered upon the South African veldt, and the scattered units who here and there struggled in the advance under the banner of the Cross. Isolated and unsupported, they eat out their hearts in the effort to hold the position gained. They need greater unity and sacrifice—unity in the breaking down of barriers between diocese and diocese, for their work was being crippled, and their force wasted through a narrow and self-centred diocesanism, which refused to look beyond its own borders. They needed sacrifice, also—the sacrifice which did not count the cost, but gave of its best, whether in time or trouble, in men or means, without hope of return."

#### The Plymouth Brethren.

The Church Times, in reviewing a history of this body recently published, supplies a well written and sympathetic notice of it. The writer calls it the most serious,

most religious, and most logical of the "Free Churches," and proceeds: "This sect is all the more interesting because all the old Separatists, both Puritan and Methodist, unite with one accord in their frequent and furious denunciation of it as "schismatic." Anyone who has read the unkindly account of the Plymouthists by a capable fellow-dissenter, Dr. Guinness Rogers, will recollect the passion, one may also say the consternation, which characterizes the onslaught of the older Free Churchism upon the newer Free Churchism. Yet the scientific observer cannot fail to see that Plymouth Brethrenism is a logical evolution out of the Puritan assumption that the "Bible only" may and ought to be used by any and every individual Christian, as an infallible instrument by which he and other individuals are first to set themselves upon the rediscovery, and next upon the reconstruction, of the true, visible "Church." Plymouthism is really a kind of magic mirror in which old and altered Puritan "Churches" can see themselves reflected as they were in their youth. They do not like the reflection, for it reveals their own extraordinary deflection from the theology upon which they were originally founded, and the quantity of alien and unpuritan elements which they have adopted in order to keep themselves alive under the pressure of a new Zeitgeist. The writer in the Church Times expresses the Church Times' views, and in doing so has much good to say of the admirable portraits of the earlier founders of Plymouthism. "In that of J. N. Darby, all unprejudiced Churchmen will recognize the features of a true religious genius. Neither will they fail to note that it was a noble Christian repulsion from the debasing Protestant Erastianism of the Irish Church, quite as fully as the spiritual fascination of the Puritan dogma of the 'Bible only,' which drove Mr. Darby and his colleagues to attempt their new experiments in schism. The Plymouth Brethren have done good, if indirect, service to the Catholic Church; (1) by exposing the dry rot of worldliness and spiritual inefficiency in the older evolutions of Puritan Separatism; (2) by demonstrating afresh how impossible it is for the best and most sincere Christians to manufacture for themselves what the Lord Jesus Christ has already founded and constituted for them—one Holy, Catholic and Apostolic Church."

#### Remedies in the Eighteenth Century.

John Wesley's Journal has, it seems, been published in part before, but a bustling man who kept a diary of his life and reflections for fifty-five years, left to his literary executors a very serious responsibility. Now an abridgement, extending to 500 pages, has been published, and is said to be entertaining. From a review, we extract a paragraph, showing the vast difference of the home-made medicines from those of the present day, and we may add their unexpected efficacy. In 1749, when he was about 48 years old, he treated a cold as follows: "The cold

which I had had for some days growing worse and worse, and the swelling which began in my cheek increasing greatly, and paining me much, I sent for Dr. Ruddy. But in the meantime, I applied boiled nettles, which took away the pain in a moment. Afterwards I used warm treacle, which so abated the swelling that before the doctor came I was almost well." The reader will expect to find that the doctor advised him to stay at home and nurse his cold, that Wesley did not do so, and wrote: "I found no inconvenience."

#### Raffles.

The S.P.G. in setting up, very properly, a high standard on the means used for raising money, draws the line at raffles. The society, having received a contribution towards its special fund for South Africa, which the sender stated was the result of a raffle held on behalf of the S.P.G., at once returned the money with an explanation that the principles adopted by the society would not admit of its expending money which had been raised in such a way. We admire the self-sacrifice displayed in such lofty adherence to principle, and many will rejoice at the good example which has been set to other societies. The defenders of raffles contend that it affords an easy means of getting rid of expensive articles at bazaars, and that honesty does not suffer when the number of tickets is strictly limited to the value of the article.

#### The Late Rev. M. M. Fothergill.

It is with profound sorrow that we record the death of the Rev. M. M. Fothergill. There are but very few men anywhere who had such a large and widespread circle of attached friends and acquaintances as Mr. Fothergill. He became very widely known throughout the country, as he went from parish to parish in fulfillment of his duties as organizing secretary of the Church, Bible and Prayer-Book Society. He was a devoted, earnest, believing Christian, whose bright, joyous disposition brought sunshine, even in the darkest days of his affliction, into every home where he came. His father belonged to the Cumberland family of Fothergills, but removed in early life to Tredegar, in Wales, where the subject of this notice was born. Mr. Fothergill's early education was obtained at St. Mary's School, Ottery, St. Mary. His immediate preparation for the ministry was made in St. Augustus' College, Canterbury. Immediately after he had finished his course there, he came to Canada, and was ordained both deacon and priest by Bishop Mountain, of Quebec. He was first appointed to the mission of Danville, Quebec. After several years of laborious work in that wide field, he was appointed to the rectory of St. Michael's church, Quebec. After four years' service in this struggling congregation, he was transferred to the rectory of St. Peter's, Quebec. He remained in this position till he was called to the rectory of the church



of the Atonement, Tenafly, New Jersey. After ten years' service in this position, his sight became so impaired that he was obliged to resign his rectory. He then removed with his wife and two daughters to Toronto, where he has made his home for the last five years. He was unable to conduct the service owing to his increasing blindness. He was, however, offered and was able to accept, the position of organizing secretary of the Church Bible and Prayer-Book Society. He was constantly travelling in aid of that institution, and made warm friends in this way wherever he went. He was greatly gratified by being able to do a great work for the extension and establishment of the kingdom of Christ. He was a good man and a just, whose death brings great loss to the land in which he lived. He was gifted with great powers of conversation, but as one who knew him long and well remarked at his funeral, he never heard him say an unkind word of anyone. He will be deeply lamented by his many friends throughout the country. And to the society for which he worked his loss will be irreparable. We extend our deepest sympathies to his children.

#### PRAYER-BOOK ADEQUACY AND INADEQUACY.

Public worship in the Church of England is wholly provided for by the Prayer-Book. In its strict sense "public worship" are such services as are intended for the public. This limits the phrase to Mattins, including the Litany, or Evensong, for all other Prayer-Book services are more or less limited, the Holy Communion even being in its fullest use confined to the confirmed. To the educated and reverent Churchman, and also to devout persons accustomed to them from their childhood, though perhaps illiterate, these offices become not only familiar, but very precious as meeting the needs of devout souls seeking to worship God, and to edify one another. These offices are ideal in the co-mingling of confession and supplication and intercession with praise and edification. They are not simple, however, nor are they imposed by any other authority than that of the Church. They are Scriptural, that is, in accordance with the teaching of the Bible, though Holy Scripture does not contain any scheme of Divine service, and very little as to any mode of worship. Holy Scripture reveals principles, it illustrates them by the lives of holy men of old, even by the example of the Lord Jesus Christ, but it is for the Church to apply them to the varying conditions and circumstances of men. Beautiful and satisfying as our daily offices are to very many, it is questionable whether the Church has been wise in having continued for three hundred and fifty years, from the reign of the sixth to that of the seventh Edward, with all the changes which have taken place at home and abroad in that long period, in making the order of Morning and Evening Prayer the invariable

form of public worship. It has been well pointed out by a writer at the recent Church Congress in Northampton, that for children and artisans these offices are unsuited. We are well aware that more flexibility has long been needed in the missionary operations of the Church in this and other new countries, and to a still greater extent must this be felt by those who are ministering to those of other races and languages in heathen lands. Rev. M. G. Glarebrooke, Hon. Canon of Bristol, in a paper on this subject at the Church Congress, says: "It is a fact which we all deplore that the artisans who have been brought up as members of the Church of England do not in any considerable number attend her services. No doubt there are several reasons for this unhappy state of things. But I am assured by experienced parish clergy, as well as by workingmen themselves, that one main reason is to be found in the Prayer-Book." The fault is not so much in the Prayer-Book as in the slavish use we make of it, and our hide-bound conservatism, which has hindered us from adapting our services to circumstances, and realizing that what might suit a cathedral would not fit in quite so well in a miner's camp, or a backwoods settlement. The main points of Prayer-Book inadequacy, as pointed out by the writer referred to above, are (1) That many of the words are obsolete, or have changed their meaning, and are now practically of a tongue not understood of the people. (2) The petitions are too general in their nature for unimaginative men engaged in the rough struggle of daily life, who feel the need of something more definite, and more definitely connected with their own experience. (3) The State prayers are too numerous and prominent, and reflect a political condition which has long passed away. (4) Many even of the Sunday Lessons are quite unintelligible to an average artisan congregation, yet there is no provision that the minister shall either explain them or substitute others. (5) The Psalms present even greater difficulties, and the division of the psalter into equal daily portions often assigns to the Sunday services just those Psalms which are most difficult to understand, or least in accordance with Christian sentiment. Mr. Glarebrooke adds: "That is the substance of the answers which are given to the question how the Prayer-Book tends to keep the workingman away from his parish church. I cannot measure the exact power of this influence, but its reality seems to be proved, by the fact that the same men who shun the Church are willing to attend mission services, where the prayers are in familiar language, the hymns are frequent, and the lessons selected for the occasion. . . . What is the meaning of a National Church if it does not claim and welcome all its members who are not unwilling? What is public worship if its language, and even much of its thought, is unintelligible to the majority of the Christian public?" Sadly true as this is of England, it is even more so in Canada, and we, with

even less excuse, have gone on with our cast iron methods, when they were obviously unsuitable to our conditions, and when we had full power to change and adapt them. The General Synod has adopted the principle contained in the memorial from the Synod of Huron, praying for an alternative service in place of Mattins or Evensong of a simple character for use in school-houses and mission stations, and also in parish churches, where Evensong has been already said, or its use is permitted, as a substitute therefor, by the Bishop of the diocese. For such a service there is most pressing necessity, but we hope that when the General Synod meets again the want will be supplied, and the service printed in the proposed appendix to the Book of Common Prayer. As to the character of the proposed third service, a valuable contribution is made by the writer whom we have already quoted in this article, and we commend it to the consideration of our Canadian House of Bishops: "I venture to put before you a brief suggestion, based upon the first Edwardine Prayer-Book. The sentences might be restored to their original place at the beginning, and be followed by the Lord's Prayer and the General Confession; then one or two Psalms from an authorized list; a lesson, either absolutely fixed for each Sunday or chosen by the officiating minister from an authorized list; a simple exposition of the Lesson; and then the Creed. The second part of the service might consist, first, of some simple Collects of general petition, with a general thanksgiving to be repeated by all; secondly, of some alternative Collects for use as occasion might arise. The language of all these Collects and the thanksgiving should be simple, direct, and free from conventional turns of phrase. At least three points in the services should be indicated at which hymns should be sung. It might, perhaps, be well to place the sermon not quite at the end, but between two groups of prayers." If something on this line could be done by joint action in England, as well as here, it would meet the needs of both churches, and would preserve that unity of worship which it is desirable, as far as possible, to preserve.

#### AMERICA'S FUTURE.

A recent writer has said: "Ever since men have committed their thoughts to record, it has been a commonplace, exulted in or deplored, according to the temperament of the moralist, that it is impossible to predict the future." Forecasts either of individual existences, or of national or human destiny, are generally very wide of the mark, and so great are the uncertainties of the future, that the wisest even, as the wise man said, "cannot tell what a day may bring forth." Over a century ago, Lord Shelburne predicted that "whenever the independence of America should be granted, the sun of Eng-



land would set, and her glories be eclipsed forever." In 1832, the Duke of Wellington told a friend that, "Few people will be sanguine enough to imagine that we shall ever again be as prosperous as we have been." History, and the present condition of the British Empire and the world prove how little these great men were capable of penetrating futurity, and forecasting its events. In speaking of America's future, we are not assuming the role of a prophet, but simply indicating what is reasonably apparent from what both the past and present plainly reveal. America will before this century closes be the home of a vast population. One hundred years ago, 5,000,000 of people were settled along the Atlantic Coast. To-day, 85,000,000, or seventeen times as many occupy land from the Atlantic to the Pacific. It is not probable that the rate of increase will be maintained, but at one-third the rate of the last century the population of America in a hundred years will be 400,000,000. European immigration continues, and shows no signs of diminution, 600,000 annually landing in New York alone. The United States promises to be, if it is not now, the most populous of the nations. Another thing that may be predicted of America is that commercially and industrially it will occupy the first place. The volume of its trade now exceeds that of Great Britain, which formerly distanced all others. This need occasion no surprise, as its population, area, and resources are greater far than those of the British Isles. Again, America will this century solve many social and industrial problems. Social equality, which at one time existed in the United States, does so no longer, and the masses will use their political power to restore that social equality which existed in the early days of the Republic, and was commented on as a happy state of things by Dr. Tocqueville and other philosophical writers and observers. It is not probable that United States territory will be extended. Neither Canada nor the South American States show any inclination to unite with the great Republic, which they adjoin, and if the possessions of the United States are increased, it will be, as is the case now, with countries not immediately contiguous, such as Cuba, and the Philippine Islands. The United States has the negro question with which to deal, and which can best be solved, perhaps, by the education and moral elevation of the negro. With this great kindred nation, the British Empire desires only to live in amity and concord. Alike in so many respects, bound together by so many ties, with interests so closely involved, we can only hope for peace between them, not only in their own behalf, but of humanity as well, and that their moral elevation and progress may keep pace with their increase in wealth, numbers and resources; for the character of a people, more than their possessions, determines a nation's place in the scale of true greatness.

BROTHERHOOD OF ST. ANDREW.

Object and rules of prayer and service, as amended at the recent Brantford convention of the Brotherhood in Canada, also adopted at the recent Boston convention of the Brotherhood in the United States. Object—The spread of Christ's Kingdom among men, especially young men. Rule of Prayer—To pray daily for the spread of Christ's Kingdom among men, especially young men, and for God's blessing upon the labors of the Brotherhood. Rule of Service—To make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The following are the names of the General Council for 1902-3: A. B. Wiswell, Halifax; W. G. Smith, Truro; H. S. Tilly, St. John; H. J. Webber, Montreal; D. M. Stewart, Montreal; J. F. Orde, Ottawa; G. F. Ruttan, Napance; W. H. Paget, Norway; N. Ferrar Davidson, Hubert Carleton; H. R. Young, R. H. Coleman, James A. Catto, A. B. Hardwick, Toronto; A. E. Kinder, Strathroy; J. D. Christie, Simcoe; E. R. Smith, Hamilton; H. A. Genet, Brantford; E. H. Taylor, Winnipeg; A. H. Skiff, Vancouver.

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.

GIRLS' FRIENDLY SOCIETY.

Winnipeg.—Mrs. S. G. Wood, of Toronto, who is visiting Winnipeg in the interests of a national organization of young women, known as "The Girls' Friendly Society," lectured in Christ Church school, recently. During her address she set forth clearly, and with intense earnestness, the aims of the Society and the work that it was accomplishing among the working girls in every colony under the British flag, and in the Mother Country. The membership now numbers over 250,000 women, of all ages, and has for its objects, the mutual helpfulness and sympathy of its members, to raise to a life of purity every woman and girl in the land. It endeavours to supply to independent wage-earners of different classes, a high social standard of opinion, a circle of friendly interest, introductions in strange places, aid in sickness, encouragement to thrift, and thus lessen the strain of temptation on those who are lonely, poor, sick or out of work. The late Queen Victoria was patroness of this society for twenty years, the present Queen succeeding her in that office. Mrs. Wood presented a number of beautiful lantern views of cathedral scenes in England and Scotland, public buildings in London, scenes in which Queen Victoria participated, and of Osborne House and surroundings at the time of her death. A delightful view of Lord Tennyson's house was also given. Many of the views were produced especially for the use of the lecturer, and all were graphically described and rendered doubly entertaining by the narration of stories bearing directly upon them. Mrs. Wood, whilst at Winnipeg, also presided at a meeting which was held at the residence of Lady Schultz for the purpose of forming a Diocesan Council of the Society. After an interesting talk on its objects by Mrs. Wood, it was decided to form a Council in Winnipeg, and the following officers were elected: Honorary president, Lady Schultz; president, Mrs. Frith; vice-presidents, Mrs. Powell, Mrs. Chambers and Mrs. Leslie; secretary-treasurer, Mrs. Parke, 513 McDermot avenue; chaplain, the Rev. S. G. Chambers. The wives of all the Church of England clergy in Winnipeg were elected associates. His Grace the

Archbishop of Rupert's Land is to be asked to act as Patron of the council. It is hoped that the work of the Society will prove a benefit to a great number of girls. The secretary will be glad to hear from any who may be desirous of obtaining further information of the aims and objects of the society. There is no distinction as to class or creed for those who wish to become members of the Diocesan Association. The following letter has been received on the subject of forming a branch of the Society in Winnipeg, and the province of Manitoba, by His Grace the Lord Primate: "30 Gloucester Gardens, Hyde Park W., Sept. 20th, 1902. Dear Mr. Chambers—I understand that Mrs. Wood, president of the G.F.S. in Canada is going to Winnipeg to help the G.F.S. in Winnipeg. I believe that you are taking an interest in the matter. I desire to express the hope that the Society may be successfully established in Winnipeg and Manitoba, as I think it may prove of great service to many young women and girls. The society has my best wishes. I am very sincerely yours, R. Rupertsland." Members will be elected in as many towns as possible in the province of Rupert's Land and throughout the Northwest Territories. "The Girls' Home of Welcome" in Winnipeg, will form a receiving centre for the new associates and members. This Society is doing a very good work in various parts of the Dominion already. The G.F.S. has been truly named "The Handmaid of the Church," and we sincerely trust that before long it may have branches established in every city and town throughout the whole length and breadth of Canada, for it is doing a good and noble work amongst the girls and women wherever the Society has taken root.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S. Crapaud.—St. John's.—The new church in this place has been completed, and was opened for Divine worship on Sunday, October 19th, 1902. The rector, the Rev. C. R. Cumming, M.A., read Mattins, the Bishop of Nova Scotia celebrated the Holy Communion and preached. As usual his sermon was interesting as well as profitable, the text being: "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it," Rev. xxi., 22. Before he announced his text, he congratulated the congregation upon the beautiful house of God which they had erected, and gave them words of advice as to its care. He hoped that he would soon have the pleasure of coming again, and presenting it as an offering from the people to Almighty God in the consecration service. He bestowed upon them his blessing in His Name on their great work. At the afternoon service, the Rev. L. T. Williams, rector of St. Paul's, Charlottetown, delivered an excellent sermon on "Public Worship." His text was: "Not forsaking the assembling of ourselves together, as the manner of some is," Heb. x., 25. At night every available spot in the nave, chancel, vestry and choir-room was occupied, and still a large number of people were obliged to remain outside. The rector, assisted by the Rev. L. T. Williams, took the service, and the Bishop again preached. He made a powerful appeal of an hour's duration for the formation of the Christian character, as attained through the attendance on the services of the house of prayer, basing his remarks on Ps. xcvi., 6: "Strength and beauty are in His sanctuary." The offerings amounted to \$240. The music rendered by the choir brought forth many words of praise. Mrs. Howatt, Miss N. McIntosh, (altos); Miss B. Canning (soprano), and the rector (baritone),

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**Church News**  
RESPONDENTS.

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Bishop, Halifax, N.S.  
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were the soloists. Miss E. Inman played the organ splendidly. A full description of the church will be given later on.

**FREDERICTON.**

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

Andover.—The Rev. F. M. C. Bedell, who until recently has been curate of the cathedral in Fredericton, has been appointed by the Bishop of the diocese rector of this parish. He assumed his new duties last week.

St. John.—St. James.—On Wednesday evening, October 22nd, this church celebrated by a special service the completion of its jubilee year. The choir was assisted for the occasion by a male quartette, and the music was exceptionally good. The rector, the Rev. A. D. Dewdney, preached the sermon from Isaiah xl, 31. The congregation marked the completion of the church's jubilee by wiping out the debt remaining on account of church improvements. These were begun in 1899, and completed during the past year by the erection in the chancel of magnificent stained-glass windows, the central window being the gift of the members of the family of the late Rev. William Armstrong, who was for twenty-five years rector of the church. This is the second time during the incumbency of the present rector that the church has been freed of debt. During the same time the Sunday school has also been enlarged, and the enlargement paid for, the cost being nearly \$1,500. Altogether, more than \$4,000, over and above the ordinary contributions, have been raised by free-will offerings for improvements, etc., during this period. St. James church has had during its fifty years five rectors, the late Revs. John and William Armstrong, the Rev. G. O. Troop, now rector of St. Martin's church, Montreal; the Rev. C. J. James, recently appointed rector of the church of the Redeemer, Toronto, and the present incumbent, the Rev. A. D. Dewdney.

**MONTREAL.**

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

Montreal.—Christ Church Cathedral.—It is announced that the big choral festival of Anglican choirs, which was to have taken place in May last, but which was postponed owing to the near approach of the Coronation, will be held early in November—possibly on Thursday evening, Nov. 6th—in this cathedral. Arrangements are already well under way for the big event, and the choirs that are to take part have individually recommenced rehearsals. The chorus will number between 300 and 400 voices, and will be made up of almost all of the Anglican choirs of the city, and the choir of the Granby parish church. Arrangements have been made whereby the choirs will occupy the chancel and transepts. In the transepts raised platforms will be built extending from the floor to the point a little below the junction of the roof with the side walls. The singers will thus be seated in tiers, and will be able at all times to see the conductor, who will occupy a prominent position in the lower chancel. It is proposed that the Cathedral choir alone shall sing the processional hymn. The hymn will be sufficiently long, however, to enable all the other choirs to unite in the last two verses; but the Cathedral choir alone of all the other choirs, will sing it while passing up the nave. The recessional, on the other hand, will be sung by all the choirs exclusive of that of the Cathedral. An organ solo will follow the service, the numbers to be played by Mr. P. J. Illsley, organist

of St. George's church. The accompanying organist will be Mr. C. S. Fosberry, of the Church of St. John the Evangelist. The conductor will be Mr. J. B. Norton, organist of the Cathedral.

Synod Hall.—A pleasant reception was tendered to the Rev. F. J. Steen and Mrs. Steen by the wardens and vestry of Christ Church Cathedral in this hall on the 28th ult. A large number of friends and members of the Cathedral congregation were present. Palms and scarlet geraniums, with chrysanthemums in profusion, gave the hall a festive appearance. The Rev. F. J. and Mrs. Steen received near the Burnside street entrance. Mrs. Steen wore a pretty gown of dark blue voile, with white lace applique and yoke of pale blue, and black velvet picture hat with touches of pale blue. She held a beautiful bouquet of choice chrysanthemums, tied with pink satin ribbon. The Very Rev. the Dean, on behalf of their lordships, the bishops, the clergy of the diocese, and the congregation of the Cathedral, congratulated Mr. Steen upon his marriage and cordially welcomed Mrs. Steen. The Bishop of Nova Scotia made a few happy remarks, and later the vicar returned thanks for the reception to Mrs. Steen and himself, and expressed his affection for the Cathedral. A programme of music arranged by Lady Tait was rendered during the evening, including a violin solo by Miss Tooke, songs by Miss Ritchie, of Three Rivers; Mr. Magill Tait, Miss Adams, Mr. Browne, and Miss Henderson, and a piano duet by the little Misses Lillian Engwell and Clara Taylor.

An Appeal.—Sir,—A clergyman having partly lost his eyesight, and no longer able to read ordinary print, having taken up the Braille type for the blind, as a means of enabling him to resume his work for Christ, has been advised by a brother clergyman, who is also blind, to get an ordinary typewriter to answer his correspondence, etc., and also a typewriter for writing embossed Braille for sermon notes. Having been ill and laid up for nearly a year, and still unable to take up work, his circumstances are such that he cannot purchase the above, and would be most grateful for any help to enable him to do so. Any particulars that may be desired can be obtained from the undersigned, who will gratefully acknowledge any amounts that may be sent, or perhaps somebody would have a machine to give for this purpose. Canon Renaud, 46 Belmont Park, or Mr. G. H. Harrower, 8 Beaver Hall Hill.

Frelighsburg.—The annual harvest home service was held in this parish on Thursday, the 16th October. Amongst the clergy who were present were the Revs. H. Plaisted, Canon Renaud, and the Coadjutor Bishop of the diocese, Dr. Carmichael, who preached the sermon. There was a large congregation present, and the service was a bright and hearty one. The church was tastefully and appropriately decorated for the occasion. The offertory amounted to the sum of almost \$40.

St. James the Apostle.—The Richmond Square Mission classes, in connection with this church, opened on Saturday, the 25th October, with sixty-two children in attendance. The mission is open every Saturday forenoon. The children, whose ages range from about seven to thirteen years, have kindergarten exercise, with sewing for the larger girls. Last year woodwork for boys was added, but the mission rooms are not large enough to carry it on with success. Stories are read to the little ones, and they are taught simple poems and songs. The mission is a source of pleasure as well as instruction to a number of children, who have not too much happiness in their lives. The Saturday forenoon classes are supervised by Mrs. D. E. Bowie, other ladies assisting.

St. George's.—On Thursday evening, the 23rd October, the school-room presented an animated appearance. The members of St. George's Y.M.C.A. opened the season with a reception, and among those present were the Archbishop, the Bishop Coadjutor, the Rev. Dyson Hague, the Rev. G. and Mrs. Johnston, the Rev. Principal and Mrs. Hackett, Mr. A. F. Gault, Mr. R. K. Stevenson, Mr. and Mrs. John Turnbull, Mr. and Mrs. J. Stevenson Brown, and Messrs. R. Wilson-Smith, Lansing Lewis, W. L. Bond, Richard Lane, William Agnew, Hamilton; Kyte, A. P. Tippet, A. B. Haycock, J. Cummings, C. F. Dartnel, and H. J. Webber. Bishop Carmichael welcomed the guests of the evening, urging them to join the St. George's Y.M.C.A. It had now done yeoman service for the Church for thirty-seven years, and though some of its members had grown grey in its ranks, there was room for young recruits. His Lordship concluded by thanking the ladies for the way they had decorated the room. His Grace, Archbishop Bond, expressed his pleasure at seeing so many present. He sympathized with the trials of young men and referred them to the example of Shadrach, Meschach and Abednego, in the time of their need. Sincerity and conscientiousness were the two qualities he esteemed most in a young man, but he was glad to see plenty of means of amusement there. There was no religion in a gloomy face, and every young man should try to exert a happy influence on those around him. The Rev. Dyson Hague also spoke, explaining the programme of the season. He would himself give a lecture on November 6th on "The Early Church;" November 20th, Principal Hackett would speak on "The Mediaeval Church," and on December 4th, the Rev. Professor Howard would discuss, "The Church of the Reformation," while December 18th would be ladies' night, with a Christmas entertainment. At the conclusion of the evening, refreshments were served in the class-rooms down-stairs. The decorations were put up by Mr. John Turnbull, assisted by Mrs. Reford, Mrs. McTier, Miss Bond and Miss McDougall.

Ste. Anne de Bellévue.—St. George's.—At the recent vestry meeting of this church, held to consider the rector's resignation, the Rev. T. Everett, who has been serving the parish for some time, was unanimously chosen to fill the vacancy until Easter, 1903. Ste. Anne's is an ideal summer resort and is also very accessible from Montreal as a residential locality, with church and school advantages.—"Row, brothers, row, the stream runs fast."—Moore.

**OTTAWA.**

Chas. Hamilton, D.D., Bishop, Ottawa, Ont.

Ottawa.—St. Matthew's.—On Wednesday evening, October 1st the Lord Bishop inducted the Rev. Walter M. Loucks, M.A., to the rectorship, in succession to the late Rev. R. W. Samwell. The pretty little church was taxed to the utmost by the large congregation present. The choir was augmented by ten of the Cathedral choir men and rendered the service in a reverent and beautiful manner. The churchwardens, Messrs. F. H. Gisborne and S. C. Thompson, presented the keys of the church during the induction service. Ten of the city clergy were present, and the Rev. Henry Kittson, M.A., preached a forcible sermon on the life and work of the clergy, as shepherds, rulers, and priests. The offering for the church debt was large and generous. After Evensong, the Rev. A. W. Mackay, B.D., rector of All Saints', informed the new rector and the wardens that he had placed at their disposal the sum of \$1,250, to be used for the enlarging of the present church or towards the building of a new one. The money comes from the sale of certain land



near Ottawa, owned by the late Rev. R. Harvey, of whose estate Mr. Mackay is the executor. It is expected that immediate steps will be taken towards this end, and the future prospects of the church are glowing.

Pembroke.—Holy Trinity.—Miss Carrie Douglas has been appointed organist of this church, and she fills the position in every way very satisfactorily.

#### TORONTO.

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

Holy Trinity.—A large congregation filled this church on Monday night, the 27th ult., for the service in commemoration of the 55th anniversary of the consecration of the church. The Rev. Canon Welch preached an interesting and thoughtful sermon from the text: "No man having put his hand to the plough and looking back is fit for the kingdom of God." Other clergymen present were the Rev. Dr. Pearson, Rev. Canon Sanson, Rev. Arthur Baldwin, Rev. Canon Cayley, Rev. A. H. Hazlchurst and the Rev. W. J. Brain. The church was tastefully decorated. Music of unusual excellence was furnished by the choir, under the direction of Mr. A. R. Blackburn. Mr. Paul Hahn assisted. The anthems were: "A Day in Thy Courts," and "The Glory of the Lord." At the conclusion of the service—the brass memorial tablet to the memory of the first incumbent, the late Rev. Dr. Scadding, was unveiled by the present rector, the Rev. Dr. Pearson. The inscription on the tablet is as follows: "To the glory of God, and in memory of the Rev. Henry Scadding, D.D., Cantab, et Oxon. Born July 29th, 1813; died May 6th, 1901. Canon of St. James' Cathedral, and first incumbent of this church of the Holy Trinity. Beloved and esteemed by all for his faithful ministry, rare scholarship and kindly Christian character. This tablet is erected by the congregation and many other friends. A.D. 1902. Audimus et honam voluntatem habemus magis peregrinari a corpore et praesentes esse ad dominum.—2. Cor. v., 8."

St. Stephen's.—Special services were held in this church both morning and evening on Sunday last in connection with the completion of the enlargement. The Bishop preached in the morning and paid a warm tribute of praise to Mr. Broughall, the rector, for his unceasing devotion to "the work" of the Church in that parish of which he has been for so many years past the rector. His Lordship referred incidentally, during the course of his sermon to the fact that this present enlargement was the third of its kind which had taken place since the church was first opened, which was in the year 1858. The Provost of Trinity University preached in the evening. The corner stone of the church was laid on July 1, 1858, and the opening services were held on Advent Sunday of the same year when the present rector read Evensong for the first incumbent, the Rev. J. H. McCollum. On April 1, 1861, the present rector, the Rev. A. J. Broughall, was appointed rector by Bishop Strachan in the place of the Rev. J. H. McCollum, who had resigned the living. On the night of October 25, 1865, the church was completely burnt down, the bare walls alone being left standing. The work of rebuilding the church was immediately taken in hand, and on March 10th, 1866, the church was re-opened for Divine worship. The first enlargement of St. Stephen's consisted of the north and south aisles, or transepts as they are sometimes called, and took place in 1878, necessitating the use of the schoolhouse for Divine service from September 2nd to November 24th. In 1896 it was again necessary to enlarge, when the schoolhouse was once more utilized for public worship from July 27th to December 21st. The beautiful chancel

was, to the regret of many, pulled down, and taking advantage of additional space to the east of the church the present chancel, with its chamber to the north and an addition to the old nave, were erected at a cost of \$8,000. The increased accommodation on this occasion was about 250 sittings.

Alliston.—The rite of Confirmation was administered in this place on October 22nd, when 15 candidates were confirmed. The Bishop's address was instructive and helpful, not only to the candidates confirmed, but also to the congregation present.

East Oro.—A meeting of the rural-decanal chapter of East Simcoe was held at this place on Tuesday and Wednesday, October 21st and 22nd. Evening Prayer was said in St. Mark's church at 7.30 p.m., at which the Rev. Rural Dean was assisted by the Rev. W. Archbold, who read the first part of Evening Prayer, and the second Lesson, the first being read by Mr. J. D. Bell, lay reader, of Allandale. The Rev. Canon Greene read the last part of the service, and preached the sermon, his text being Hag-gai, i., 14 and ii., 4. The sermon was mainly for Sunday school teachers, and the following points were well brought out: 1. They must be stirred up by the Spirit of God, and not depend on their own strength. 2. They must be loyal to God. 3. They must be enthusiastic for God, and feel that He was behind them. 4. They must be workers, and search for Christ's lambs. 5. They must be pure hearted. 6. Do parents, teachers, etc., realize that those children who do not get to a knowledge of God are lost? 7. They must have a personal knowledge of Jesus Christ. 8. They must be joyous and let God shine out of their hearts. 9. They must expect conversions. 10. They must remember that none are too young. There was a good congregation present. A celebration of the Holy Communion was administered at 10.30 a.m. next morning, the Rev. Rural Dean Thompson being celebrant, assisted by the Rev. W. Archbold, after which the usual business meeting was held. The Rural Dean was in the chair, and those present were Canon Greene, Rev. W. Archbold, Colonel O'Brien, Messrs. J. D. Bell, Crawford, and others. Several important matters were dealt with concerning the work in the deanery. After luncheon, a Sunday school convention was held at which some forty people were present, as well as the members of the rural deanery. The convention opened with prayer, by the Rural Dean, and Hymn 176, after which the Rural Dean called upon Mr. J. D. Bell for the first paper on: "The Value of System in Sunday School Work." The main points Mr. Bell pointed out were: "To begin with the young, as they were more easily impressed than the older ones, and the necessity of leading the child on step by step. He also pointed out the danger of idleness, which was, he said, the root of all evil, as at the creation, and he closed his paper by urging all Sunday school teachers to be consistent in their lives. After Hymn 341, the next paper was read by the Rev. W. Archbold on "The Rural Sunday School—1. Its Needs; 2. Its Management." In it Mr. Archbold called for a greater support of all parents in this work. Did they not give way too much to the child's whims and fancies? After urging parents to do their duty faithfully in this matter, he also asked them to help the work by seeing that the children learned their lessons, and to help them do it; and strongly urged all teachers to be faithful and diligent visitors to the homes of their scholars. He referred to the need of good superintendents; the need of definite Church teaching, and libraries for every Sunday school. Part II. Brief reference was made to finances, and the Sunday school as the nursery or training ground of the child, which must be regarded as the recruits' classes,

preparing children to take their place in the rank and file of the Church Militant. The Sunday school must not be regarded as the substitute of the Church, but as its preparing ground where the child is taught to take its part, reverently and intelligently, in the services. He also spoke of entertainments, prizes, and the great need of faithful prayer by all, teachers and parents alike. After Hymn 332, Canon Greene took the chair, when Rural Dean Thompson read his paper on: "The Value of Catechizing in Church." After calling attention to the Rubric at the head of the Catechism, the Rural Dean pointed out, very strongly, that those most successful as teachers used this system. This same principle was involved in our Lord's parabolic teaching, a leading by the known to the unknown. There was too much of direct addresses. To be a good catechist required effort, but it makes children mentally active. It was a valuable plan to help a child to understand, an illustration to be found in the Collect for the day (21st after Trinity). A good catechist must know his lesson; catechizing was a mental help to both teacher and taught; a catechist must be a good observer of human character, and not be bound to phraseology, and so bring out answers in the child's own language. The value of catechizing depends upon the ability of the teacher to select from the historical, perceptive and devotional books of the Bible. The Rural Dean also referred to the great impression to be made by a Bishop catechizing at a confirmation service. After Hymn 215, the Rural Dean again took the chair, and Colonel O'Brien made a few brief, but appropriate, remarks as to the necessity of teaching a child to think. Canon Greene was the last speaker, pointing out that we had machinery enough, but wanted more of the Spirit of God. Did we realize our great power as "heirs of God?" We become rich when joined to Jesus Christ. We wanted more prayers, properly addressed to God, as our Collects teach us, "through Jesus Christ our Lord." After pointing out our power by vital union with God, he earnestly pleaded with all for a greater trust in God. The convention closed with Hymn 274, and prayers by the Rural Dean. The ladies were thanked for their kind hospitality to the visitors in a few suitable words by the Rev. W. Archbold. This convention has given a lively impetus to the work in this mission.

Ba'ny Beach.—Services have been discontinued for the season, and everything packed away for the winter at the pavilion tent. It has been the most successful summer in the history of the work, although the weather has been the most trying, on account of the nature of the building. It is only a summer resort, and yet by actual count the attendance for Sunday evenings and Thursday evenings has aggregated over 7,000. The average for Thursday evening has been 191, and that with a free vaudeville show going on two blocks away. The seating capacity was enlarged for 100 seats, but it is very evident it will have to be enlarged again, as on some occasions there was not sufficient accommodation. This is the first building of the kind in the Dominion.

Norwood and Westwood.—St. Michael's.—The annual harvest thanksgiving service was held in this church on Sunday, October 19th, and in Christ Church, Norwood, on Sunday, October 26th. The preachers were, respectively, the Rev. E. R. James, of Hastings, and the Rev. W. R. Tandy, of Havelock. The churches were both prettily decorated with grain, fruit and flowers and special music was rendered by the respective choirs. In both churches the congregations were large, and altogether the festivals were a great success.

The C.M.S. has received an anonymous donation of £2,000 towards its General Fund.



their place in the rank of the militant. The Sunday school is being prepared as the substitute of the ordinary ground where its part, reverently and devoutly. He also spoke of the great need of the church and parents alike. Irene took the chair, and read his paper on "The Church in Church." After the Rubric at the head of the Dean pointed out, very successful as teachers the principle was in-bolitic teaching, a lead-unknown. There was a good deal to be made out of it makes children a valuable plan to help illustration to be found (21st after Trinity). A his lesson; catechizing a teacher and taught; and observer of human id to phraseology, and child's own language. depends upon the ability on the historical, per-ks of the Bible. The o the great impression catechizing at a con-lynn 215, the Rural and Colonel O'Brien appropriate remarks as to child to think. Canon pointing out that we t wanted more of the alize our great power come rich when joined ed more prayers, pro-our Collects teach us, Lord." After point-union with God, he for a greater trust in ed with Hymn 274, Dean. The ladies were pitality to the visitors he Rev. W. Archbold. a lively impetus to the

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### NIAGARA.

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

Ancaster.—The rural-decanal chapter of Wentworth held its regular session in this pretty and interesting little village, on Monday, the 20th October. There was a large turn out of the clergy.—The chapter meeting was held at the rectory, where the clergy were guests of the Ven. Archdeacon and Mrs. Clark. The study of the latter part of Acts<sup>x</sup> occupied the morning, and the afternoon was given to business. The election for Rural Dean resulted in the choice of the Rev. C. E. Belt, for many years secretary, and the Rev. Joseph Fennell was elected secretary. The members of the deanery regret much the retirement of the Rev. E. A. Irving, rector of Dundas, who for six years has so efficiently discharged the duties of Rural Dean, and expressed their feelings in a hearty vote of thanks to him for his services. The Rev. Joseph Fennell read a well thought-out paper on that live subject "Capital and Labour," which all much enjoyed. His solution of the difficulties was twofold, viz., more widespread knowledge of the principles of the Gospel and State intervention in serious crises. Arrangements were made for a conference of the bishops, clergy and laity to be held at Dundas on Monday, November 10th, and the following subjects and speakers were selected: 1. "The Deanery Report," as Contained in the Report of the State of the Church," the Rev. E. A. Irving, Dundas. 2. "The Bearing of the Ontario Census on the State of the Church," the Rev. C. E. Belt, M.A., Stony Creek. 3. "The Sunday School Work of the Church," the Ven. Archdeacon Clark, M.A., Ancaster. 4. "Non-Attendance at Divine Service, Cause and Cure," the Rev. John Fletcher, Chedoke.

### HURON.

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

Pelee Island.—St. Mary's.—Harvest home thanksgiving services were held in this church both morning and evening, on Sunday, October 19th, when the church was beautifully and tastefully decorated by the ladies of the parish. The Rev. Thomas Dobson, of Tilbury, Ont., was preacher at both services. Mr. Dobson is a very eloquent speaker, and on this occasion he delivered two very able and instructive sermons to large and appreciative audiences; the attendance was very good at both services, and particularly so in the evening, when numbers had to stand outside, being unable even to get standing room inside the door. The Rev. H. G. Condell is the incumbent, and he is doing a grand work in our little island parish.

Aylmer.—Trinity.—This church was beautifully decorated with the product of farm and garden on Sunday, the 19th October, it being the occasion of the annual thanksgiving services. The services were conducted by the Rev. M. Wright, of Brantford, who gave excellent sermons morning and evening. Special music was prepared and two fine solos by Mr. Staires, of Waterloo, were greatly appreciated. A special service for children was held in the afternoon and the collections went towards the fund for putting in a stained glass window to the memory of Miss Sarah Hughes, who was, for many years, a faithful worker in both church and Sunday school.

Markdale.—Christ Church.—The W.A. of this parish shipped to Lion's Head two weeks ago a bale of clothing weighing 150 lbs. The Rev. J. J. Morton, of Hamilton, who was a travelling missionary in this locality of Grey about thirty years ago, preached in Christ Church, the twenty-second Sunday after Trinity.

Oxford County.—Bishop Baldwin's Oxford appointments for Confirmation are as follows: Sunday, Nov. 9, all day at Norwich; Monday, Nov. 10, Oxford centre and New St. Paul's, Woodstock; Tuesday Nov. 11, Innerkip and Eastwood; Wednesday Nov. 12, Huntingford and Zorra; Thursday, Nov. 13, Princeton and Falkland.

Maxwell.—St. Mary's.—The Bishop of Huron visited this church on his episcopal visitation to the County of Grey, on October 22nd. Confirmation service was held at 4 p.m., when a number of candidates were presented to His Lordship, who gave two searching addresses—one to the candidates before "the laying on of hands," and another to the candidates and the congregation—delivered with his usual fervor. In the evening, confirmation service was held at Flesherton Station (Ceylon), when six candidates there were presented by the incumbent, the Rev. C. L. Mills. The annual Thanksgiving services of this church were held on Sunday, October 26th; the incumbent, the Rev. C. L. Mills, preached morning and evening. The Holy Communion was administered at the close of the morning service. Bright and hearty services were enjoyed by the congregations present. The evening service was well attended, although a heavy thunderstorm delayed the service for over an hour. The church was tastefully decorated for the occasion.

### NEW WESTMINSTER.

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

Vancouver.—Christ Church.—The annual meeting of the Diocesan Synod commenced its first session in this church on the morning of October 15th. The Ven. Elwyn S. W. Pentreath, D.D., Archdeacon of Columbia, Commissary-General of New Westminster and Kootenay diocese, presided in the absence of the Bishop of New Westminster, who is at present in Nova Scotia, where he is detained through illness, the result of a recent accident. After the celebration of the Holy Communion, Archdeacon Pentreath read the following address from the Bishop of New Westminster:

"Dear Brethren of the Clergy and Laity,—During the past year I have held confirmations in the churches of New Westminster and Vancouver, and the following churches throughout the country: Chilliwack, Surrey, Langley Prairie, All-Hallows' (Yale), Kamloops, Ashcroft, Lytton, Nicola, Lillooet, Mission City, and North Bend. Previous to the day first appointed for the King's Coronation, I issued a suitable form of service. When the Coronation was unfortunately deferred, we changed the service into one more appropriate to the altered circumstances.

"Happily, I have been able since our last Synod to pay visits to our Indian missions at Nicola and Lillooet. The state of those missions leaves nothing to be desired, and certainly reflects the highest credit on Archdeacon Small's strenuous and self-denying labours. Our new missionary, Mr. Pugh, is showing himself to be admirably adapted for the work, both amongst the whites and the Indians. Latterly, Mr. Bell has been in charge of Trenant, with his parish of Surrey, and it is hoped this will continue until a more satisfactory arrangement can be made.

"Our missions are now equipped with workers as they have hitherto been, but there are some which seem to demand two workers instead of one. This is a matter which must be seen to in the near future.

"It will be interesting for you to hear that in August I ordained at Vernon, to the priesthood, the Rev. F. V. Venables, who served the early part of his diaconate in the parish of St. James', Vancouver. On this occasion I was assisted by the Rev. J. H. Lambert, rector of the parish, and the Rev. T. Greene, vicar of Kelowna.

"You will, I am sure, be sorry to learn that I was struck down by a railroad accident on my way to Montreal, and was in consequence only able to be present at a few of the Synod meetings. I trust, however, soon to acquire my wonted strength. Thanks be to God for His unspeakable mercy.

"The choice has fallen happily upon the Rev. L. Norman Tucker, as the secretary to the Board of Missions of the whole Dominion of Canada. It will be an advantage to us to have as our leading officer in missions, one who is so well acquainted with the various needs of the country. We may be sure that British Columbia will no longer exist in Eastern minds as a portion of the great North West. We are very sorry, indeed, to lose Mr. Tucker, specially from the important parish of Christ Church, Vancouver, and also from the diocese, but his interest will continue with us undiminished, and what we shall lose by his active work in one way will, we hope and believe, be more than repaid in another.

"Archdeacon Pentreath has kindly undertaken to preside for me, and he will supply the Synod with all necessary details of events since we last met.

"May the God of Peace have you all in His holy keeping!"

Archdeacon Pentreath then supplemented the Bishop's address with some further particulars regarding various appointments in the diocese. He reviewed the good progress being made throughout the province in the various schools, particularly the All-Hallows' School, at Yale, which is now being enlarged to make room for more pupils. He referred to the many private schools in this city, which are giving religious teachings with their instruction, and said that he did not know of any city of its size in Canada that was so well provided for in this regard.

The Credentials Committee then presented its report. One of the first points that came up for discussion was the question of the legality of holding the second day's session of the Synod on Thanksgiving Day. It was ascertained without a doubt that more than a quorum could be obtained. It was pointed out that, being a legal holiday, should the Synod sit and appoint the executive committee of the diocese to-morrow, it might be open to question. Judge Bole was appealed to, and gave his opinion of the matter, citing the law governing such cases. He thought that the law governing such cases included Thanksgiving Day among the legal holidays, but said that his private opinion did not agree with his judicial views, and that the Synod had a perfect right to sit if they wished. Several others expressed their views, and Archdeacon Pentreath finally decided that the session would be held as usual.

Rev. A. F. Silva-White was appointed as clerical secretary. A close contest took place for the office of secretary of the Synod, the first ballot on the names of Dr. Harrison and Mr. J. G. C. Wood resulting in a tie. The chairman gave his casting vote in favour of the latter. The Rev. L. N. Tucker submitted a lengthy report on the Widows' and Orphans' Fund, which told of the changes about to be made by the General Synod in the disposition of that fund. At 12.30 the Synod adjourned for luncheon, which was served in the school-room of the church by the ladies of the congregation. The session was commenced again at 2 p.m. His Honour, Judge Bole, moved that in future the Executive Committee, in transacting the affairs of the Synod, sit alternately in this city and New Westminster. Several minor changes were also made in the constitution.

Archdeacon Pentreath also made a number of suggestions regarding the appointment of a registrar and chancellor to attend to the details of the work of the Synod. The following inter-



existing report of the Executive Committee of the diocese, was read.

The Executive Committee begs to submit the following report to Synod of its proceedings during the year. Since the last session of Synod eleven meetings had been held, and out of a total membership of sixteen persons, the average attendance has been twelve. It will thus be seen that those on whom you have placed the responsibility have seriously applied themselves to their work. While business done has been mostly such as might naturally be expected, it has included matters of the greatest importance to the Church in the diocese, and the progress made will, it is hoped, in general, commend itself to the Synod. First among the duties of the Executive Committee is placed the administration of the funds at its disposal for the maintenance of the missionary districts already occupied and the opening of new missions wherever considered desirable by the Bishop and found possible by the committee. A determination to sustain, so far as possible, the hands of the men occupying the outposts, and occupy new ground just as promptly as men and means are forthcoming, has dictated the policy of the committee. But much larger resources than have hitherto been available are necessary to do the work confronting the Church in this diocese, if it is to be done effectively.

The following grants have been made: Holy Trinity, Vancouver, \$204; Kamloops, \$100; Ashcroft, \$325; Langley, \$280; Surrey, \$375; Chilliwack, \$150; Yale, Hope and Agassiz, \$200; North Vancouver and Central Park, \$240; Indian Mission, (in addition to \$300 from S.P.G.), \$240; Cariboo Mission for part of year at the rate of \$400; (this grant was in July reduced to \$200 per annum); Howe Sound, \$400; (\$240 of this being provided by a gift from Emanuel church, Wimbledon, England, through the Colonial and Continental Church Society); Dewdney and Matsqui (conditional on the parish raising \$400), \$320; Maple Ridge, \$300. Howe Sound mission has been begun during the year, the Rev. A. J. Greer, B.A., being placed in charge. It includes Gibson's Landing, Squamish and such other settled points as may be reached by the missionary. The rapidly-growing districts of South Vancouver and Epworth are at present also connected with this mission, and receive fortnightly services under an arrangement that can only be regarded as a temporary and partial provision of our Church's ministrations.

The old Fraser river mission has been divided, one part being included in the Maple Ridge district, the other being that of Abbotsford and Dewdney, which latter extends from Stave river to Harrison river, and includes the municipality of Matsqui. The present grant in aid of the mission dates from the beginning of the present year, a temporary three months' grant having previously been made, as shown by the treasurer's report. The grant to Maple Ridge was made in the hope that the regular ministrations of a resident clergyman would be available throughout the year. The withdrawal of the Rev. J. Irvine and temporary inability to make suitable arrangements for a resident clergyman has latterly somewhat altered the disposal of this grant.

The committee has to acknowledge that the work in Cariboo is far from being in a satisfactory condition. At present the intermittent services of one man represent the Church's efforts to minister to this great district of growing importance. The grant appropriated to Cariboo has been made with the knowledge that at least two men devoting their entire energies to the work would be necessary there to meet the Church's responsibility. In regard to the grants made by the Executive Committee, the following resolution, unanimously passed, is important: "That the Executive Committee hereby declares that all grants made to parishes in the diocese by vote

of the said committee are conditional on the Synod collections and assessments being regularly paid by the said parishes in accordance with the canon, and that a copy of this resolution be forwarded by the treasurer with the first quarter's grant to the incumbent of every parish which receives such a grant.

The Indian mission at Lytton has been strengthened by the coming of the Rev. E. W. Pugh, whose efficient services are strongly attested by the Bishop and by the Ven. Archdeacon Small. A special donation of \$50 from the W.A. of the diocese of Ottawa, and £2 2s. from another source, have been reported by the Bishop for Indian work, towards which the Domestic and Foreign Mission Society of Eastern Canada has also just sent a contribution of \$150. A grant of \$35 out of the Indian Mission Fund has been made towards payment of the Indian interpreter at Chilliwack. In order to strengthen the hands of those specially charged with the work of the Church among the Indians, a sub-committee of the Executive has been appointed. The erection of a large industrial school for Indian boys near Lytton, by the New England Company, an English charity founded in the 17th century, is a matter of great importance to all engaged and interested in this branch of missionary work. Some correspondence has passed between the Executive Committee and the company, with a view to ascertaining how far the religious teaching in the institution would be placed under the direction of the Bishop. As a result, the company, while declaring its intention to retain control of the school in every particular, declared that it would be conducted according to Church of England principles, and that the Bishop would be recognized as visitor. He is thus enabled to assure himself that the religious instruction accords with that of the Church of England, and generally to report upon the school of the company.

Excellent work is being done in the two centres of Chinese missionary effort—New Westminster and Vancouver. In New Westminster there have been two baptisms and one confirmation during the year, and the interest and progress of the men are such as to encourage those prosecuting the work. A grant of £100 from the S.P.G. for the erection of a suitable building has marked a long step forward in this hitherto struggling mission.

In Vancouver Rev. L. N. Tucker reports that the classes have been regularly held throughout the year, thanks to the devotion of earnest laymen, and especially women. The numbers in attendance have been between 30 and 50. Two candidates were baptized, who were only presented after months of careful preparation. Joseph Hall, who was employed by the Bishop in New Westminster, gave valued assistance throughout the year, as missionary and interpreter, and is now giving the whole of his time to this work.

In the course of the summer a suitable lot was secured near the centre of the city for the erection of the new mission building. That building is now nearly completed, and likely to add very greatly to the efficiency of the work. It contains three large class-rooms, a commodious living room for men, fifteen bedrooms, besides a good-sized sitting room and office for the missionary. This will constitute a great step in advance, and for this we are indebted to the Woman's Auxiliary of Eastern Canada, who devoted their triennial thank-offering of \$2,100 to this object. A small debt of some \$350 now rests on the building.

The generous grant of £150 a year for four years, £600 in all, by the S.P.G. places Chinese mission work in this diocese on an entirely different plane. With mission buildings, suitable to the work already in hand, and a substantial income assured, more satisfactory results may confidently be expected in the future. The presence of thousands of Chinamen in our midst surely

constitutes a call to all Christian people that cannot be overlooked without serious responsibility.

The amounts standing to the credit of the "Endowment Fund" and the "Keary Estate Fund," representing \$71.34 and \$30.58, respectively, have been transferred to the Bishopric Endowment Fund. In accordance with the wish of Synod, steps have been taken towards securing, so far as possible, from each communicant in the diocese, the sum of one dollar a year for three years to augment this fund. It is expected that an appeal either has been or is being made to each communicant, through the incumbent, and it is hoped that the full weight of every clergyman's approval has been or will be given to the furtherance of this simple and practical method, a great need of the diocese.

In accordance with the earnest utterance of our Bishop in his last charge to Synod, in regard to religious instruction in Public Schools, a special committee of the Executive was appointed to make suitable recommendations on this matter. This committee recommended that the Provincial Legislature should be petitioned to so alter the school code as to permit the opening of Public Schools each day with the Lord's Prayer, the reading and singing of a selected Psalm, and the reading of a portion of the New Testament; and further, that permission should be given to clergymen of different denominations to give religious instruction to the children of their respective communions at such hours as might be arranged with the respective school trustees. The report of the committee was adopted, and it was requested to lay the matter before the Ministerial Association of Vancouver, and enlist the co-operation of that body. The Ministerial Association agreed with the recommendation as to the opening of the Public Schools with simple devotional exercises, and reading of a portion of the New Testament, and passed a resolution to the effect that inasmuch as the Ministerial Association had no jurisdiction outside of Vancouver, the constituted courts of each Church be asked to consider the matter, and co-operate with similar committees of other churches, a joint committee to present such memorial to the Legislature, as might be agreed. Very much, therefore, remains to be done, as the object desired cannot be obtained without something approaching general agreement and consequent action on the part of all the leading religious communities of the province, with a correspondingly large amount of informed public opinion behind them. Meanwhile it remains for the Synod to express itself with no uncertainty upon this most important question.

The unconsecrated church building and adjoining land at Hatzic have been, with the consent of the Executive Committee, sold to the Provincial Government for \$400, for educational purposes, and adjoining lot being sold to a private person for \$30. The money has been applied toward the erection of the new church in the adjacent district of Mission City. A sum of \$950, held in trust by Dr. Underhill and Mr. C. J. Sim, has also been transferred, and used for the erection of a church house, on condition that it should be opened free of debt and the first service be that of consecration. These conditions have been fulfilled, and by the further means of the generosity of an anonymous friend of the Church, a very comfortable parsonage has been built. The Executive Committee, in order that the funds held in trust for the clergy, widows and orphans and other objects should be invested so as to yield larger interest than is available from the banks, placed a loan of \$500 from the Clergy, Widows' and Orphans' Fund in a first mortgage on real estate in the West End of Vancouver. A further amount, of rather over \$300, from other trust funds is being lent on the security of the new Chinese mission building in Vancouver. Care has been taken that the security is in each case



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adequate, so that all contributors to those funds may be assured that the best results are being obtained from their gifts. The rate of interest in each case is 6 per cent. The assent of the committee has been granted to the parish of St. Barnabas, New Westminster, for the placing of a mortgage of \$1,200 upon the new rectory, and a similar request has been granted to the authorities of Holy Trinity, New Westminster, in respect of raising \$1,400 by way of mortgage on their new Parish Hall.

The Executive Committee has passed a resolution to the effect that the time has come for giving the authorities of the new diocese of Kootenay full liberty to act in the matter of a general appeal for funds for its episcopal endowment. The committee would again call the attention of the diocese to the fact that the very necessary Clergy, Widows' and Orphans' and Superannuation funds, though progressing, stand in need of further support. The claims and advantages of the former are further urged upon the married clergy and laity of the diocese, and the claims of both on our clergy and laity in general, whilst clergy parishes and mission districts, which have not sent in their dues under the canon of the Superannuation Fund, are respectfully reminded of their obligation in the matter. The Executive Committee is anxious to bring up both funds as early as possible to sufficient dimensions to meet the calls which may undoubtedly be expected to be made upon them.

The death of the Rev. Henry Irwin, for some time priest in this diocese, and later in that of Kootenay, removes from this earth one well known throughout British Columbia for his exceptional devotion to duty, among the miners and other workers of the interior. His influence for good has been felt, and his decease, therefore, is a distinct loss to the province. The Executive Committee held that the services of the deceased deserved some official notice from the diocese, and arranged the transfer of the body from Montreal to Sapperton, for burial, beside the bodies of his wife and child, according to the rites of the Church he had served with unselfish zeal. This was accomplished and the sum of \$100 was voted towards meeting the expenses connected therewith.

The revised Canons of Synod have been duly registered at Victoria.

The absence from the diocese of our beloved and esteemed Bishop, and the cause thereof, is the source of great sorrow to us all. An accident, that was well nigh fatal, and subsequent sickness, have deprived us for some time of his counsel, piety and other qualities, which have won for him a high place in the esteem of the Church in this diocese. Our prayers have been offered on his behalf that he may soon be restored, and our sympathy has fully gone out to Mrs. Dart and family in the hour of their great anxiety.

The treasurer's report, submitted, gives a detailed account of the receipts and expenditures during the year, but we have, as a diocese, by no means done all that can or ought to be done. Our missionary clergy are not receiving the stipends to which they are justly entitled, and much new work that is greatly needed might be undertaken if adequate resources were available. To meet these conditions we must continue to appeal for increased efforts on the part of the parishes receiving aid from the Mission Fund. The idea that every parish should constantly hold before itself is self-support, and the self-supporting parishes should strive to extend their influence and usefulness by more generous contributions to the Mission Fund. The organization of a missionary society for the whole Canadian Church brings us into direct contact with a new force of infinite possibilities. It will be necessary to take prompt action to prepare a careful statement of the needs of the diocese, and lay these before the organizing secretary. The committee feels in this

connection that a distinct honour has been conferred upon it and the diocese in the selection of one of its members, the Rev. L. Norman Tucker, M.A., as organizing secretary of the Missionary Society of the Church of England in Canada. We desire to express our regret at the necessity of the withdrawal of one of the most useful members of the Executive Committee, and to tender our hearty congratulations to Mr. Tucker on the notable mark of confidence shown by the Church in Canada, in unanimously calling him to a position so important, and possessed of such opportunities for the highest service.

Thanksgiving Day was spent by the Diocesan Synod of New Westminster at work. So closely did the clergy under Archdeacon Pentreath stay with their annual task that they cleared the agenda in time to get an early turkey. The day was noticeable for the passing of a resolution releasing the Kootenay diocese authorities from a pledge not to appeal yet awhile for its Episcopal Endowment Fund, and the passing and rejection, respectively, of various amendments of the Constitution and Canons. Highly eulogistic reference was made, after sincere tributes from Messrs. de Wolfe, Clinton and the Synod generally, to the Rev. L. N. Tucker and his excellent work, in view of his appointment as secretary of the Missionary Society of the Church of England in Canada. To this the reverend gentleman replied with much emotion, feeling that he was leaving reluctantly at the call of duty, a pleasant home and surroundings and acceptable parish and diocesan work for another and more trying sphere. He felt, however, consoled by the fact that what he had been able to do seemed to be so kindly appreciated, and the Synod and its members, to whose good work he wished God speed, would always find him ready to do what he could properly accomplish in the course of his new duties.

The Ven. Archdeacon Pentreath's report showed, after alluding to the work in Kootenay, which is also under his charge, signs of developing activity in the home diocese. Satisfaction was in it expressed in particular as to the growth of Church work, and material provision for it in all the Vancouver parishes; whilst in New Westminster, St. Barnabas' parish was shown to have lately built a rectory at a cost of \$1,700, and Holy Trinity Cathedral parish to have built a new parish hall for \$2,500, the funds in each case having been already largely met and the balance secured, so as to be met without difficulty. In the rural districts it was shown that at Mission City great things had been done in the way of church and parsonage building, by the aid of liberal Churchmen, and in the furtherance of the activity of the vicar. The Archdeacon's report also showed how he was endeavouring to meet difficult problems in certain portions of the rural districts and the Upper Country.

Continued next week.

### British and Foreign.

The death is announced of the Rev. F. H. Murray, Honorary Canon of Canterbury, and for the past 50 years rector of Chislehurst, Kent. He was 83 years of age.

A mural tablet has been placed on the house in Kingsmead Square, Bath, which was occupied by the great Bishop of Durham, Dr. Butler, author of "The Analogy of Religion," during the closing years of his life. This tablet was unveiled lately by Dr. Browne, Bishop of Bristol.

The S.P.G. has spent on South Africa within the last two years the sum of £54,705. The committee will shortly decide as to the allocation of the money raised as a Peace Thanksgiving Fund, which it is hoped will amount to £10,000. Bishop Montgomery hopes that the bishops will agree to

spend most of this fund in the establishment of a great industrial mission in some central place in South Africa.

The Rev. A. W. F. Cooper, D.D., formerly Archdeacon of Calgary, Canada, is making a tour through a portion of Cashel and Emily dioceses in the interests of the S.P.G. He preached in Tipperary, and lectured in Doon School and Newport, recently. Dr. Hanan advocated the claims of S.P.G. in Cashel.

At the thanksgiving service at St. John's, Westminster, Archdeacon Wilberforce told the congregation that the words, "When I was in trouble I called upon the Lord, and He heard me," which were interpolated into one of the coronation prayers, were written by the king's own hand, and sent by him to the Archbishop of Canterbury.

A series of windows, consisting of a very large rose window and twelve lancets, have been placed in Westminster Abbey as a memorial to the late Duke of Westminster, at a cost of £2,000, which has been raised by public subscription. The rose window represents "The Preparation of the World for Christ's Coming," and the twelve smaller lights "Early British Christian Preachers and Martyrs."

The Rev. F. H. Allen, senior curate of Queens-town parish, has been the recipient of several handsome gifts on the auspicious occasion of his marriage. His friends in the parish presented him with a silver tea service and an oak roll-top desk; the members of the Y.M.C.A. with a handsome pair of silver entree dishes, and the boys of his Sunday school class with a pair of silver-mounted salt cellars and spoons.

At the Harvest Thanksgiving service held in Moate church on Friday, October 3rd, a new pulpit, lectern and prayer desk were dedicated by the Most Rev. the Lord Bishop of Meath. His Lordship preached an eloquent sermon from the text, "O Worship the Lord in the beauty of holiness." The service was hearty and well attended, and the church was most tastefully and prettily decorated by the ladies of the parish.

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The sentry stood before the throne,  
So pompous, grim, and tall,  
A little lad came strolling in,  
So quiet, trim and small.

"Come, come! Be off!" the sentry said:  
"You can't stay here, you know,  
I am the King's new body-guard,  
Be off and don't be slow!"

The little lad stood all amazed,  
As if he had not heard;  
The little lad stood still and gazed  
To hear the sentry's word.

"Be off, you dolt!" the sentry cried,  
"And see you make no noise,  
The King or Prince may soon be here—  
They don't like little boys!"

"Oh, but you're wrong!" the child  
replied;

"The King, I know, loves me!  
While I like little boys myself—  
And I'm the Prince, you see."

—Tudor Jenks, in St. Nicholas.

## ADA'S DIGNITY.

"You will have to go, Ada. It is too wet for Beth to think of going out, with the cold she has, and Miss Fleming's things have waited too long now. If you get ready right away, you will be back in time for supper."

Mrs. Martin put the neatly covered basket down by her daughter's hand as she spoke, but Ada's only reply was an unpleasant frown.

"Oh, dear!" She found her voice at last, and it was just exactly the kind of a voice which the frown would have led one to expect. "You don't know how I hate to go, mother. Can't they wait till morning? Beth can surely go then."

"It doesn't look much like Beth going then," her mother replied.

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"and you would not have time. Hurry, Ada. I shall need you after supper."

"If it were anywhere else than to Miss Fleming's!" Ada said, reluctantly rising.

"It is lovely to go to Miss Fleming's," croaked Beth, hoarsely. "You've never been there, Ada. She's just as polite as if you were the Queen of England, and she always has something nice to show you. I don't see why you don't want to go there."

Ada made haste at last, for she did not want to explain. Sturdy, independent little Beth, to whom it never occurred to be ashamed of her mother's work or of her own, was the last one to whom Ada cared to confess that she did not want Miss Fleming, who was her High School teacher, to know that the woman who washed and ironed her dainty things was Ada's mother. Mrs. Martin had tried to repress her daughter's

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foolish pride, but she had gradually yielded to Ada's dislike for carrying home the freshly-ironed clothes, and the work had been

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given to the younger Beth, who much preferred it to helping in the house.

But to-night in spite of Ada's protests, it was evident, even to her, that there was nothing else to be done. Beth had been really ill, and the evening was much too damp for her to venture out. Ada grumbled a little under her breath, as she stepped out on the street, wet from recent rains.

"It's a shame!" she told herself. "I do wish mother wouldn't persist in taking in washing. I'm sure we could manage some way without it. When I get to making money she sha'n't do it, that is all about it. I wonder what Miss Fleming will think when she finds out that I am her washerwoman's daughter! I'm quite sure she does not know. I don't see why Beth had to be sick just now."

Miss Fleming was their new teacher, and the girls, after the fashion of girls, had "fallen in love" with her. They were quite justified in their admiration, which anyone of them would have said at once was chiefly for her quiet, self-contained, loving bearing; a



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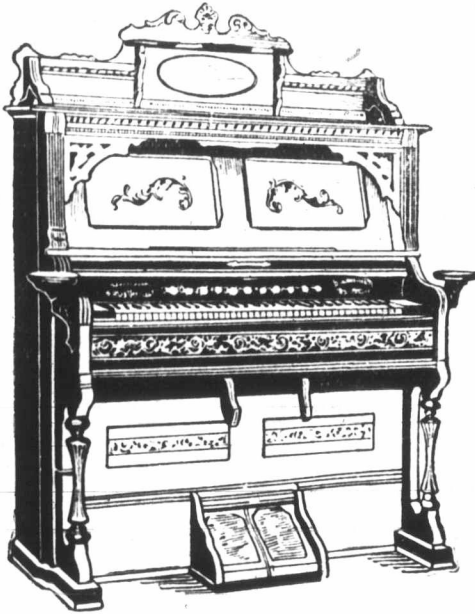
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sweet dignity that always enveloped her. Unconsciously they were trying to imitate the things which they felt made up this dignity: her exquisitely modulated tones, her erect carriage, her air of quiet decision. No wonder that they were anxious for her good opinion, and poor Ada felt convinced that she was likely to lose it.

She had not gone very far when an idea popped into her fertile brain. Ada had always felt rather proud of being a person of ideas, and this one seemed to her unusually brilliant. Perhaps if the walk had been longer, she would have found time to question its brilliancy, but she found herself at the door of Miss Fleming's lodging-house before any doubts arose in her mind. A moment later, and she was proceeding to put her rapidly-conceived plan into execution.

Had she not been so full of her scheme, she would have noted that Miss Fleming had taken her arrival with the clothes-basket as a matter of course, but she gave herself no time for that.

"Your laundress' little girl is ill," she began in tones as smooth as Miss Fleming's own. "so I brought the basket over for her this evening."

Miss Fleming was a woman of quick decisions, but she hesitated just a moment before she replied. In a flash was revealed to her Ada's silly pride, her more foolish shame. For these things the older woman could have had a kindly tolerance, but the appearance of wishing to obtain credit for a kindly action, which was indeed no kindness, the deceit of it, fired Miss Fleming's indignation. Nothing could have put the girl in a more unfavourable light.

"I am very sorry to hear that your little sister is ill," she said, coolly and steadily, turning her searching gaze on Ada. "Beth is a very great favourite of mine, I hope she will soon be better. How much do I owe your mother, if you please, Ada?"

Ada was so overwhelmed that she could scarcely answer. The hot blood rushed to her face and the tears started to her eyes. No reproaches could have shown her how completely she was understood, as did the quiet utterance which completely ignored the fiction she had tried to establish.

She stammered an answer, and Miss Fleming turned to get the money. Like a sudden revelation, at that moment there came to Ada a picture of the scorn with which this quiet, forceful woman must regard her. The tears overflowed at the thought, and she turned to wipe them furtively away, just as Miss Fleming faced her again.

Miss Fleming could not help being a little touched at the girl's evident misery. After all, her sober second thought told her, Ada was one of her girls, and if she could do a thing so con-

temptible, so much the more did she need her help. Her detaining hand was laid gently on the trembling girl's arm.

"Ada," she said, "wait a moment, and let us understand each other, dear. Were you going to prove yourself unworthy of a brave mother and a dear little sister by trying to disown them?"

It was a little while before Ada could compose herself to tell the story. At last she sobbed it out: all her shame at knowing that her mother did washing, her dislike to carrying the clothes, her particular reluctance to having Miss Fleming know that she was a washerwoman's daughter.

"And you fancied I should think less of you for that?" Miss Fleming said. "How little you know me, Ada! Why, I am a working-woman myself."

"But your work is so different," faltered Ada.

"In one way, yes. But your mistake is in thinking that any kind of labour is degrading. It is only work ill-done which can lessen our dignity. Your mother does her work in the most satisfactory way, and she has a right to feel proud of it. And I am sure her daughter, who is supplied with the comforts of life by means of her toil, ought to be the last one to be ashamed of her."

"I'm not ashamed of my mother, Miss Fleming," Ada found voice to say. "But I was ashamed of her work."

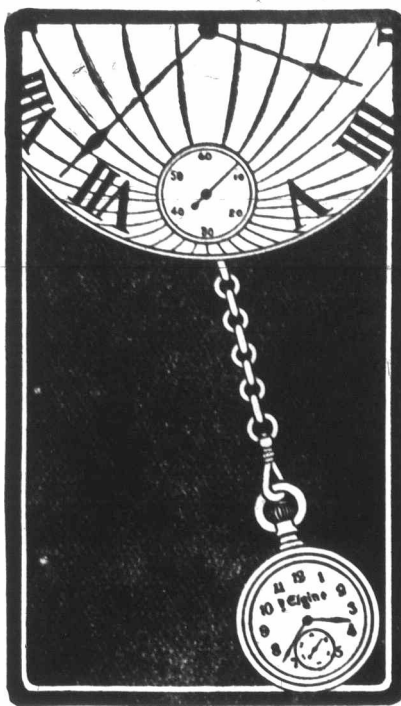
"Every good workman puts so much of himself into his work that it is pretty hard to draw the line between," Miss Fleming said, thoughtfully. "I believe it was thoughtlessness, Ada, but you were in effect disowning your mother and sister by your remark to me. And I might fairly accuse you of trying to pose as their benefactress at well."

The red spots in Ada's cheeks grew deeper.

"I didn't mean to do that, honestly, Miss Fleming."

"No, I do not believe you did. But you see how much worse an opinion I might easily have formed, worse even than you deserved."

There was a long talk which



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followed, and Ada almost forgot that supper was ready and that her work was waiting. When she went home, the tears were dried, but a little red spot still burned in either cheek.

"Isn't Miss Fleming sweet?" croaked Beth. "What did she show you that you stayed so long?"

"Some things that you've always seen," was Ada's rather ambiguous answer. Then, as if realizing that Beth was entitled to a better answer: "We were talking. She said to tell you that she was coming to see you to-morrow. Yes, she is lovely."

Her mother came in just then. "I do dislike to ask you Ada," she said, "I intended to take this other

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basket myself, but I am so tired, and Mrs Calvert wants her clothes in the morning."

Ada jumped to her feet. "I've been horrid!" she confessed, promptly. "I don't wonder you shrink from asking me, the way I have acted about it. It is too bad you have to work so hard, mother: some day you sha'n't do it; but as long as you must, after this I'll help you all I can."

And as she picked up the basket and went cheerily away, all unknown to herself, there crept into her very carriage the dignity she had so much admired. Of this she was unconscious, but she was not unconscious of the satisfaction which filled her heart.

"Dignity," she mused, repeating Miss Fleming's words, "from the Latin 'dignus'—worthy, hav-

ing worth. And to have worth is to be useful and valuable to the world in our own appointed station." She was repeating what her teacher had told her, and taking it to heart to be made of use.

### SECRET OF A LONG LIFE.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

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She made whatever work came to her congenial.  
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This is the secret of a long life and a happy one.

### HOW TO KEEP FRIENDS.

Of some it is said, "They can make friends, but they can't keep them." Perhaps it would be hard to find many such cases. What they make is acquaintances, who, for a little while, think that they have found a friend, and later learn that they were misled. To keep an acquaintance is not very difficult. To be polite, not to try to borrow money of him, and never to contradict or bore him, are nearly all that is necessary. But to keep friends is not so easy. It is difficult, not because there are many rules, but for the reason that they are so important.

If you have made an unselfish friend—and there is no other—you must usually keep his friendship by the very means which gained it. What won him is the most likely to keep him—unless he greatly changes. Some change so greatly and in so many things that if they had never been friends they could not now become such. But where that has not happened, what glued those hearts in friendship will keep them from separating.

You should never carelessly think that no matter what you do or say to your friend his friendship is sure forever.

Nothing except stones and the like lasts long without food or fuel. So that he who would keep his friends must treat them as friends in joy or grief. He can lose a friend by neglect; the betrayal of confidence; being habitually treated as a convenience, or as an inferior; by putting too much pressure upon him; by holding him to his promises and not being careful to keep his own; by making him "own up and ask pardon," and never doing so himself; by calling too often, or at unseasonable hours; and by asking help too often. These things no friend will long bear without a chill.

The weapon which often slays friends is ridicule, in any of its forms. And when a friend is lost by contempt, or by sarcastic or insulting words and looks, he does not merely sink down into an acquaintance, but often becomes the bitterest enemy.

—My Friend is with me, and I am quieted by the knowledge of His rule.

—Let Him have His perfect way with you, and He will make the best of you and of your life for His own glory.

—God gives us the grace of hope, in order that we may abound in hope, by its daily exercise. He gives us the hope of eternal rest, to encourage us to labour that we may enter into that rest.

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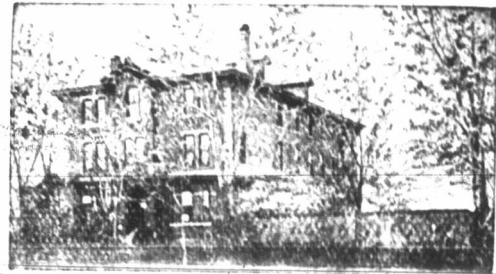
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